

HEBR 550. A BOOK OF THE BIBLE: EXODUS -- 2007

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The subject of this course is the Hebrew text of the book of Exodus, studied in the light of archaeological evidence and pertinent ancient Near Eastern documents as well as traditional and modern commentaries.

Prerequisites: Thorough command of Biblical Hebrew and prior experience studying the Bible in the original. Qualified undergraduates are welcome but require permission from the instructor to register.

ABBREVIATIONS OF REFERENCE WORKS

- ABD** *Anchor Bible Dictionary*. 6 vols. 1992 (Ref. BS440.A54 1992)
- ANET** *Ancient Near Eastern Texts Relating to the Old Testament*, 3d ed., ed. J. Pritchard (1969)(BS1180.P83 1969)
- ANEP** *The Ancient Near East in Pictures Relating to the Old Testament*, ed. J. Pritchard (1969)(DS56.P7 1969)
- Arnold and Beyer** Bill T. Arnold and Bryan E. Beyer, eds., *Readings From the Ancient Near East: primary sources for Old Testament study* JANES: BL1060.R42 2002)
- BDB** Brown, Driver, and Briggs, *A Hebrew and English lexicon of the Old Testament* (PJ4833.G4 1953)
- CAJS** Penn's Center for Advanced Judaic Studies, 420 Walnut St. which has a first rate library of Judaica and Near Eastern Studies. It's books are part of the Penn library system and, apart from those in its Reference Room, can be delivered upon request to VPL for pick-up.
- Davidson** Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon* (JANES and elsewhere: PJ 4833.D3 2000)
- DJD** Discoveries in the Judaean Desert, a series of several volumes (BM487.A1 + year of publication; vols. 1 and 14 (at least) are in JANES; vols. 2, 3, 5-7, and 9-10 in the Van Pelt Religious Studies Seminar)
- Einspahr** Bruce Einspahr, *Index to Brown, Driver, & Briggs Hebrew Lexicon* (JANES: J4833.B683 E35)
- EJ** *Encyclopaedia Judaica* (JANES: and Ref, DS/102.8/E52 and E53)
- EncMiq** אנציקלופדיה מקראית (*Encyclopaedia Biblica*) (BS/440/E5)
- Even-Shoshan** קונקורדנציה חדשה לתורה, נביאים וכתובים (JANES: BS1121.E93 1993)
- GKC** A.E. Cowley, *Gesenius' Hebrew Grammar* (PJ4564.G5 1966)
- Greenberg** Moshe Greenberg, *Introduction to Hebrew* (JANES: PJ4567.G855)
- IR** *Inscriptions Reveal* (כתובות מספרות)(PJ5034.8.P3 J4) f
- JANES:** Judaica and Ancient Near East Seminar room, 401 VPL
- JBL** *Journal of Biblical Literature* (BS410.J7)
- Joüon-Muraoka** P. Joüon and T. Muraoka, *A Grammar of Biblical Hebrew* (JANES: PJ4567.J7613 1991)
- JSB** *The Jewish Study Bible* (JANES and Rosengarten: BS895.J4 2004)
- Lisowsky** G. Lisowsky, *Konkordanz zum hebräischen Alten Testament* (BS 1121.L55)

Mandelkern	Salomon Mandelkern, קונקורדנציה לתנ"ך - היכל הקדש (BS1121.M3 1977). Abbreviations are explained at the beginning of the concordance
MedStud	Weigle Medieval Studies Resource Room, Room 405 VPL
MT	Masoretic Text
Ref	Reference Room, First floor, VPL
§	Section
SP	<i>The Samaritan Pentateuch</i> (A. and R. Sadaqa, חמשה חומשי תורה, <i>Jewish and Samaritan Version of the Pentateuch</i> , 220.1T Sa pt.1-5)
TDOT	<i>Theological Dictionary of the Old Testament</i> (11 volumes to date; BS/440/B5713)
VBW	<i>Views of the Biblical World</i> (5 vols.; BS621.P414 1959). All references are to vol. 1
VPL	Van Pelt Library
Walton	John H. Walton, <i>Ancient Israelite Literature in its Cultural Context</i> . (JANES: BS1171.2.W35 1989)

Preparing for class

Review the assigned passages on the macro and micro level.

Macro: What is the overall structure of the chapter or other literary unit? Can it be outlined? Do the chapter divisions divide the narrative correctly, or can you suggest a better division of the material? Can you explain how the passage moves from one stage or theme to the next? What is its point (or points), and how does each part contribute to the overall picture? Can you suggest a title for the unit as a whole, and for its subsections as well? For help with some of these questions, see Moshe Greenberg, "Questions for Uncovering the Message of a Biblical Text," on the website.

Micro: Come to class prepared to translate and explain the text, and explain why your translation and explanation are better than other possibilities. Check anything that seems curious, interesting, ambiguous, or unusual, making sure that you are able to explain the grammar and support your explanations. For help, consult your commentaries plus Davidson, BDB, GKC, and a concordance (I'll show you how to use these in class). See also

In principle the way to ascertain the meaning of a word or phrase, in a given passage is to consult check all other attestations in the Bible. The aim is to find **decisive** examples of the meaning or nuance you think is present in the verse you are studying; that is, passages where the meaning or nuance is not merely possible but inescapable. Use a concordance, such as Mandelkern's, Lisowsky's or Even-Shoshan's. Each of these is valuable for different purposes. Mandelkern's - the classic work -- breaks down each root into each of its inflected forms, so you can see how it is used in various conjugations, with various prepositions, etc. Even-Shoshan, at the beginning of each entry, classifies the words in terms of the combinations and idiomatic phrases in which they appear. Lisowsky is largely limited to nouns and verbs. It subdivides the verbs by their conjugations and the nouns by their status as subject, object, or other, and then lists the words in the order in which they appear in the Bible irrespective of person, number, prefix, suffix, etc; it is valuable for tracking all the occurrences of a word in a particular book, part of a book, group of books, or period.

In addition to concordances, consult BDB, which is practically a concordance and is very acute in its treatment of semantic nuances and will alert you to nuances you never suspected.

A handy tool for using BDB is Einspahr, which lists all of BDB's citations of every verse in the Bible.

When consulting BDB and Even-Shoshan, examine the evidence they cite -- don't just take their word regarding the nuances of the Hebrew words and especially about the nuances of the comparative evidence.

A very important step is to analyze each word grammatically so as to identify the exact subject, gender and number of nouns and adjectives, the subject, gender, tense and conjugation of verbs (and which function of the conjugation is intended), and to identify aspects of each word that may seem different from what one might expect in the light of the context. For help in the grammatical analysis, consult Biblical Hebrew grammars, such as: Davidson, Greenberg, GKC, and Joüon-Muraoka. GKC and Joüon -Muraoka have word and verse indexes to help you find an analysis of the phenomenon or passage you are working on. Davidson lists all attested forms of each word alphabetically and parses them (including an identification of the declension of each noun and an explanation of the declensions on pp. 58-77 and 87-90).

Read any other readings assigned for a particular passage.

THE TEXT OF EXODUS

See N.M. Sarna, "Exodus, Book of," in Anchor Bible Dictionary 2:691

Masoretic Text ("MT")

All editions of the Bible have basically the same text, but many are imprecise when it comes to matters of cantillation and, in some cases, vowels. The best editions are those based on the Aleppo Codex (ca. 925 CE), which is almost certainly the codex endorsed by Maimonides,¹ and Leningrad Codex B19A (completed in 1009 CE).²

Editions based on the Aleppo Codex:

Unfortunately, most of the Torah is missing from the Aleppo Codex (up to Deut. 28:17), as are certain other parts of the Bible, and each edition fills in the gaps based on other old manuscripts and other types of evidence.

Mordechai Breuer, תורה נביאים וכתובים מוגהים על פי הנוסח והמסורה של כתר ארם צובה וכתבי יד (Jerusalem: Horev, 1997). At present (Sept. 2007) the library has only the earlier, less up-to-date, edition, published by Mosad ha-Rav Kuk in 1975-1989 (VPL: BS715 1975, 1977b).³ The library is ordering the revised edition published in 1997 by Horev in Jerusalem.

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1. See Emanuel Tov, *Textual Criticism of the Hebrew Bible* (1992), pp. 46-47, and see the links at the bottom of my home page. See also See Yosef Ofer, "The History and Authority of the Aleppo Codex," <http://www.jerusalem-crown.co.il/website/files/images/4-eng25.pdf>.
 2. See the links at the bottom of my home page. A photographic reproductions is published in *The Leningrad Codex : a Facsimile Edition*, ed. David Noel Freedman et al. [1996] (JANES BS715.5.L465).
 3. The earlier edition is also used for the text of the Torah is also used in תורת חיים (see below) and the series דעת מקרא.

תנ"ך האוניברסיטה העברית בירושלים: כתר ירושלים (*Jerusalem Crown: The Bible of the Hebrew University of Jerusalem*, 2000). (BS715.3 .H42 2000) Based on Breuer's edition, edited under the supervision of Yosef Ofer, with further refinements since Breuer's revised edition. This edition features a three-column page-layout and a Hebrew font designed to resemble the font and layout of the Aleppo Codex.

The Biblical text in *מקראות גדולות הכתר*, edited by Menahem Cohen and published by Bar Ilan University (BS715.5 A43 1992). Although similar to the Breuer edition, it differs to some degree in method and various details. The volumes on Genesis, the Former Prophets, Isaiah, Ezekiel, and Psalms have appeared; the two volumes on Exodus will not be out for at least a few months.

There's also an on-line edition of the Tanakh apparently based on one of the Breuer editions. See <http://www.mechon-mamre.org/>. It requires special fonts; I was able to read only the version that has a parallel English translation (the old JPS translation of 1917), but maybe you'll have better luck.

Editions based on Leningrad Codex:

a. *Biblia Hebraica Stuttgartensia* (critical edition) (JANES: BS715 1977).

b. Aharon Dotan, *Torah Nevi'im u-Khetuvim = Biblia Hebraica Leningradensia*. (Peabody, Mass.: Hendrickson Publishers, 2001). JANES, VPL stacks, and CAJS: BS715.5.L46 2001. Two earlier editions were published by Dotan in 1975 and 1991, each time with brief explanatory notes by different modern commentators. There is one in JANES:, BS715.35 L46 1997.

c. JPS Hebrew-English TANAKH (Jewish Publication Society). Hebrew text and JPS Tanakh translation in parallel columns. Hebrew text based on Leningrad MS B19A (with minor adjustments).

Older editions of the Biblical text, though reprinted widely, are much less reliable. Two of the best known are:

The Letteris Bible. Edited by Meir Halevi Letteris. (British and Foreign Bible Society, 1866 and reprinted frequently). This is one of the most commonly available texts, but it contains numerous mistakes, particularly in vowels and cantillation.⁴

Koren Bible. Distinguished by its attractive font, but its text is an eclectic edition based on earlier printings and masoretic manuals (particularly that of W. Heidenheim, 1880) rather than the oldest masoretic manuscripts, and on unclear editorial principles.⁵

Numerous variant readings of the consonantal text -- some significant, but most not (they involve spelling and grammar) -- are found in the texts from the Judaeen Desert. Variant readings are also found in the Samaritan Pentateuch and ancient translations. See the Appendix at the end of the syllabus.

4. This is evident from a critique of a different edition of the Bible, which copied many of Letteris's mistakes. See Miles B. Cohen and David B. Freedman, "The Snaith Bible: a critical examination of the Hebrew Bible published in 1958 by the British and Foreign Bible Society." *Hebrew Union College Annual* 45 (1974): 97-132.

5. See Tov, *Textual Criticism*, p. 77 n. 53.

COMMENTARIES

Medieval

Most of the classical medieval Jewish commentaries, such as Rashi, Ibn Ezra, Rashbam, Radak (Kimhi), Ramban (Nachmanides), and Seforno, are printed in non-critical editions in מקראות גדולות.⁶ There are now also two critical (or “scholarly/scientific”) editions of מקראות גדולות:

םחיי, on the Torah alone, published by Mossad Harav Kook (JANES: BS1222/1986).

הכתר. מקראות גדולות הכתר. See above.

There also are separate, critical editions of the following commentaries:

- Rashi (1040-1105), edition by Chavel: BS1225.R325325 1982.⁷ See also Henry, Englander, “A commentary on Rashi's grammatical comments.” *Hebrew Union College Annual* 17 (1942-1943). The pages dealing with Exodus are 435-42.
- Rashbam (11/12 century), edition by Rosin: JANES: BS1225.S33 1881a
- Ibn Ezra (1092-1167) (2 versions), edition by Weiser: JANES: BS1225.I32 1976
- David Kimhi (Radaq, ca. 1160-ca. 1235), edition by Kamelhar: CAJS BS1225.K56 1970.⁸
- Yosef Bekhor Shor of Orleans (12th century): JANES: BS1225.J6 1994
- Hazzekuni (Hezekiah ben Manoah, 13th century): CAJS BS1225.H48 1981
- Ramban (Nachmanides), edition by Chavel: CAJS BS1158.H4 N33 1959
- Isaac Abravanel (1437-1508), edition by Shotland: BS1225.A28 S58 1997
- Ibn Janah (Spain, first half of 11th century), compiled by A.Z. Rabinowitz: JANES: BS1158.H4 I2.
- Saadia Gaon. (a) פירושי רבנו סעדיה גאון על התורה, *Perushe rabenu Sa'adyah ga'on 'al ha-Torah* (1963): 220.1 SA12; BS1225.S27 1984. (b) Y. Ratzaby, פירושי רב סעדיה גאון לספר שמות. *Perushe Rav Sa'adyah ga'on le-sefer Shemot*. Jerusalem: Mosad ha-Rav Kook, 1998 (CAJS BS1245.3.S22 1998). (c) Y. Ratzaby, מפירושי רב סעדיה למקרא. *Mi-perushe rav Sa'adyah la-Mikra* (Jerusalem: Mosad Harav Kook, 2004). BS1158.H4 S22 2004.
- Shadal (Shmuel David Luzzatto)(Italy, 1860-65) straddles the pre-modern and modern outlook in his fine commentary (JANES: BS1225.L9 1965). The 1965 edition has omissions and (often misleading) paraphrases of Shadal's original (the original is at CAJS: BS1225.L98 1858 and BS1224.I8 L89 1871).

Modern

1. Recommended for regular preparation:

6. On *Miqra'ot Gedolot* see B. Barry Levy, "Rabbinic Bibles, Mikra'ot Gedolot, and Other Great Books," *Tradition* 25 (1991).
7. On the problem of establishing the correct text of Rashi's commentary, see (1) B. Barry Levy, "Rashi's Commentary on the Torah: A Survey of Recent Publications," *Tradition* 23 (1988): 102-116 (VPL stacks BM1.T7) and Deborah Abecassis, "The Text of Rashi's Torah Commentary," at <http://www.arts.mcgill.ca/programs/jewish/30yrs/abecassis/>. See also Deborah Abecassis, *Reconstructing Rashi's commentary on Genesis from citations in the Torah commentaries of the Tosafot* (Ph.D. diss., McGill University, 1999). (CAJS BS1235.3 A24 1999a)
8. On Kimhi see F. E. Talmage, *David Kimhi. The Man and the Commentaries* (Cambridge: Harvard U.Press, 1975)

Cassuto, Umberto (1883-1951), *A Commentary on the Book of Exodus*. Trans. by Israel Abrahams (Jerusalem: Magnes 1967). On Cassuto see "'Cassuto, Umberto," from Enc. Judaica,' on the website.

Driver, S.R., *The Book of Exodus* (Cambridge: University Press, 1911). On Driver see <http://proxy.library.upenn.edu:3867/view/article/32897?docPos=2>.

Greenberg, Moshe, *Understanding Exodus* (New York: Published by Behrman House for the Melton Research Center of the Jewish Theological Seminary of America (1969) (chaps. 1-11). See "About Moshe Greenberg" on the website.

McNeile, A.H., *The Book of Exodus*. 3d ed. (London: Methuen, 1931)

Meyers, Carole, *Exodus* (Cambridge and New York: Cambridge University Press, 2005). VPL BS1245.53.M49 2005. (I have requested that this be placed on the JANES reserve shelf.

Propp, William H.C., *Exodus* (Anchor Bible) (New York: Doubleday, 1998, 2006). See my comments on the website.

Sarna, Nahum M., *The JPS Torah Commentary: Exodus* (Philadelphia: Jewish Publication Society, 1991). See "About Nahum Sarna" on the website.

2. Others worth checking frequently or periodically:

A.B. Ehrlich, *Miqra' ki-Pheshuto* (Heb., 1899), vol. 1, and *Randglossen zur Hebraischen Bibel* (German), vol. 1 (1908) (linguistically perceptive, but selective).

Childs, Brevard S., *The Book of Exodus. A Critical, Theological Commentary* (Old Testament Library) (Philadelphia, Westminster Press, 1974)

Entsiklopedyah, 'Olam ha-Tanakh, Vol. 2 (JANES:; BS1158.H4 E59...)

Hakham, Amos, *Sefer Shemot* (in the *Da'at Miqra'* series) (Jerusalem: Mosad ha-Rav Kuk, 1991)

Jacob, Benno (1862-1945), *The Second Book of the Bible: Exodus*, trans. with introduction by Walter Jacob in association with Yaakov Elman (Hoboken: Ktav, 1992)

3. Briefer commentaries

Clements, Ronald E., *Exodus* (Cambridge: Cambridge University Press, 1972)

Hyatt, J.P. *Exodus*. New Century Bible Commentary (Grand Rapids: Eerdmans, 1980)

Noth, Martin (1902-1968), *Exodus* (Old Testament Library) (Philadelphia, Westminster, 1962)
Tigay, J. "Exodus," pp. 102-202 in *The Jewish Study Bible*, ed. A. Berlin and M. Brettler (New York: Oxford University Press)

M. Weinfeld et al., *Hamishah Humshe Torah* (Tel-Aviv: Hotsa'at Sh.L. Gordon, 1972-1975) (BS1225.G58 1972)

There are also brief annotations in other one-volume Bible commentaries that have been published lately, such as *The New Interpreter's Bible*, *Harper's Bible Commentary*, *The Jerome Biblical Commentary*, and *A New Catholic Commentary on Holy Scripture*.

INTRODUCTIONS

William Johnstone, *Exodus*. Old Testament Guides (Sheffield, England: Sheffield Academic Press, 1999). Presumably the same as the Exodus section in *Genesis and Exodus*, by John W. Rogerson, R.W.L. Moberly, and William Johnstone; with an introduction by John Goldingay (Sheffield Academic Press, 2001).

There are introductions to the book in all the commentaries, introductions of the Bible, Bible encyclopedias and dictionaries and the *Encyclopaedia Judaica*. Note in particular:

M. Greenberg, "Exodus, Book of." *ENCYCLOPAEDIA JUDAICA* 6:1050-1067.

N.M. Sarna, "Exodus," *ABD* 2:689-700.

MONOGRAPHS

Samuel E. Loewenstamm, *The Evolution of the Exodus Tradition*, trans. Baruch J. Schwartz (Jerusalem: Magnes, 1992); trans. of *מסורת יציאת מצרים בהשתלשלותה*, 2d ed. (Jerusalem: Magnes, 1987)

Nahum M. Sarna, *Exploring Exodus* (New York: Schocken, 1986)

Mark S. Smith, *The Pilgrimage Pattern in Exodus* (JSOT Supplement Series; Sheffield: Sheffield Academic Press, in press)

David Daube, *The Exodus Pattern in the Bible* (London, Faber and Faber, 1963)

Yair Zakovitch, "*And you shall tell your son...*": *The Concept of the Exodus in the Bible* (Jerusalem: Magnes, 1991). Note: at the end of p. 83 several lines are missing; see the Blackboard website for them.

Shalom M. Paul, *Studies in the Book of the Covenant in the Light of Cuneiform and Biblical Law* (Leiden: Brill, 1970)

H. Cazelles, *Etudes sur le code d'alliance* (Paris, 1946)

Victor (Avigdor) Hurovitz, *I Have Built You an Exalted House. Temple Building in the Bible in Light of Mesopotamian and Northwest Semitic Writings* (JSOT Supplement Series 115; Sheffield: Sheffield Academic Press, 1992)

Sean McEvenue, *NARRATIVE STYLE OF THE PRIESTLY WRITER* (Biblical Institute Press, 1971)

HISTORICAL BACKGROUND

Shmuel Ahituv and Eliezer D. Oren, eds., *The Origin of Early Israel - Current Debate: Biblical, historical, and archaeological perspectives.* ([Beersheba]: Ben-Guryon University of the Negev Press, 1998). (VPL: DS56.B4 v.12)

John Bright, *A History of Israel*

K.A. Kitchen, "Exodus, the," ABD 2:700-707

-----, "Egyptians and Hebrews, from Ra'amses to Jericho," pp. 65-131 in *The Origin of Israel -- Current Debate* (Beer-Sheva: Ben Gurion University Press, 1998), ed. S. Ahituv and E.D. Oren

E.S. Frerichs and L.H. Lesko, eds., *Exodus. The Egyptian Evidence* (Winona lake, IN: Eisenbrauns, 1997)

James K. Hoffmeier, *Israel in Egypt: The Evidence for the Authenticity of the Exodus Tradition* (New York: Oxford University Press, 1997). (VPL: BS680.E9 H637 1997)

James K. Hoffmeier, *Ancient Israel in Sinai. the evidence for the authenticity of the wilderness tradition* (Oxford and New York: Oxford University Press, 2005). (VPL: BS1245.52.H64 2005)

Rendsburg G.A., "The Date of the Exodus and the Conquest-Settlement -- The Case for the 1100s (BCE). National Epic Storytelling in Ancient Israel, a Demonstration of Biblical Archaeological Evidence." VT 42/4 OCT 1992 pp. 510-527.

N.M. Sarna, "Israel in Egypt," from ANCIENT ISRAEL, ed. H. Shanks. Washington: Biblical Archaeology Society, and Englewood Cliffs NJ: Prentice-Hall, 1988.

Baruch Halpern, "The Exodus and the Israelite Historians," in *Eretz Israel* 24 (Malamat Volume) (1993):89-96.

PERTINENT EGYPTIAN TEXTS AND ARTISTIC EVIDENCE

Beni Hasan wall painting, from ANEP, # 3, or THE WESTMINSTER HISTORICAL ATLAS TO THE BIBLE. Revised edition. Ed. G.E. Wright and F.V. Filson (Philadelphia: Westminster, 1956), p. 23.

"Brickmaking in Egypt," ANEP # 115

"Oracles," "The Report of a Frontier Official," "Asiatics in Egyptian Household Service," and "Hymn of Victory of Mer-ne-Ptah (The 'Israel Stela')," from James B. Pritchard, ANCIENT NEAR EASTERN TEXTS RELATING TO THE OLD TESTAMENT. 3d edition with Supplement (Princeton: Princeton University Press, 1969), pp. 446, 259, 553 and 376. The Merneptah hymn is also found in *The Context of Scripture. Canonical Compositions, Monumental Inscriptions, and Archival Documents from the Biblical World*, ed. W.W. Hallo and K.L. Younger, Jr. (Leiden: Brill), 2:40-41.

F. Yurco, "3,200-Year-Old Picture of Israelites found in Egypt." BIBLICAL ARCHAEOLOGY

REVIEW 16/5 (September-October, 1990):20-38. See also his most recent discussion (with reference to other studies and views) in Frerichs and Lesko, eds., *Exodus. The Egyptian Evidence*, chap. 2.

In the Upper Egyptian Room of the University Museum:

To the immediate right of the entrance, against the wall, is a stone relief from a temple found at Tell el-Retaba. The relief shows Raamses II (1279-13) standing before the deity who is identified in the accompanying inscription as "Atum, Lord of the (region) Theku." It is therefore likely that this temple belonged to Atum and that the sanctuary and its estate, and perhaps the entire city, were called Pi-Atum, meaning "House of Atum." Pi-Atum is identical to the form Pithom used in Exodus 1, hence many scholars believe that the tell where this relief was found was that city. The region Theku that is also mentioned in this inscription may be identical to Sukkot, the place from which the Israelites left Egypt. Note also the statues of Raamses II in this room.

In the Lower Egyptian Room note the objects from Merneptah's (1213-1204) palace in Memphis (this cannot be the palace mentioned in Exodus, which must have been the one in the city of Raamses [Egyptian Pi-Raamses] in the Nile Delta).

APPENDIX

Exodus texts from the Judean Desert

1QExod (DJD 1:50-51 & pl. VIII): 16:12-16 and 19:24-20:1; 20:5-6; 20:25-21:1; 21:4-5

2QExod^{a, b, c} (DJD 3:49-56 and plates X-XII)

4Q manuscripts in Jewish script: DJD 12, nos. 1, 13-21. On 4QGen-Exod^b see Tov, JJS 38:17. On 4QExod^a see also Cross, ALQ 137 & pl. 18; pb 184-85 n. 31. On 4QExod^b see Alexander Rofe, (4QExod) אמו של משה ושפחתה לפי מגילת שמות מקומראן, in (ה) ניסן תשנ"ה, 40 (שנה 40), pp. 197-202.

4QpaleoGen-Exod^l and 4QExod^m (Sanderson, Judith E., *An Exodus Scroll from Qumran*. Harvard Semitic studies 30 [Atlanta: Scholars Press, 1986]; JANES: BS1245.2.S25 1986; P.W. Skehan et al., DJD 9)

4QDeut^l (DJD 14, no. 37; includes fragments from Exodus.

7QLXXExod (DJD 3:142-143 and pl. XXX)

MurExod (DJD 2)

There are verse-by-verse indexes of passages cited in these manuscripts in each volume of DJD, and a comprehensive index in E. Ulrich, "An Index of the Passages in the Biblical Manuscripts from the Judean Desert (Genesis-Kings)," in *Dead Sea Discoveries* 1 (1994):116-119.

There is a paraphrase of Exodus in 4Q422 (see E. Tov, "A Paraphrase of Exodus: 4Q422," in *Solving Riddles and Untying Knots. Biblical, Epigraphic, and Semitic Studies in Honor of Jonas C. Greenfield*, ed. Z. Zevit, S. Gitin, and M. Sokoloff (Winona Lake, IN: Eisenbrauns), pp.

351-363.

There are also excerpts of Exodus in *tefillin* (DJD 1, 2 and 6; Yadin, *Tefillin from Qumran* [BM657.P5 Y3]) and anthological texts such as 4Q158 (DJD 5 p. 3), 4Q174, 4Q175 (DJD 5), in the "Damascus Covenant," etc.

Old Greek ("Septuagint," "LXX")

The best editions are those of A.E. Brooke and N. McLean (the "Cambridge Septuagint") and J. Ziegler, *Septuaginta: Vetus Testamentum Graecum* (the "Göttingen Septuagint") (both editions are in MedStud and CAJS).

A. Rahlfs, *Septuaginta* (JANES: BS41.R3 1935), an abridged edition based on the Göttingen edition.

If you do not (yet) know Greek, you can check the translation of Sir Lancelot C. Brenton, *The Septuagint version of the Old Testament. With an English Translation, and with various readings and critical notes* (JANES:, BS742 B74 1971), but the text is uncritical. A more recent translation (without the Greek, but based on a critical text), is scheduled to appear in the *New English Translation of the Septuagint*. A draft of the translation of Exodus can be seen at <http://ccat.sas.upenn.edu/nets/edition/exod.pdf>

See also J.W. Wevers, *Notes on the Greek Text of Exodus* (Atlanta: Scholars Press, 1990) (BS1244.G7 W48 1990), and *Text History of the Greek Exodus* (Göttingen: Vandenhoeck & Ruprecht, 1992) (AS182.G812 Folge-3 Nr.192). The first of these is reviewed by E. Ulrich, "Notes on the Greek Text of 'Exodus' -- Wevers, J.W.," in *STUDIES IN RELIGION-SCIENCES RELIGIEUSES* 21/2 (1992): 234-235.

Samaritan Pentateuch (SP)

Critical edition: A. von Gall, *Der Hebräische Pentateuch der Samaritaner* (in JANES: 220.1T G)

A very helpful edition, based on two old manuscripts and laying out SP and MT in parallel columns with differences highlighted, is A. and R. Sadaqa, *חמשה חמשי תורה: נוסח יהודי-נוסח שמרוני* / *Jewish and Samaritan Version of the Pentateuch* (Tel Aviv and Holon, 1961-1965; JANES: 220.1T Sa).

On the Samaritan text, see J. Tigay, "Conflation as a Redactional Technique," in *Empirical Models for Biblical Criticism*, ed. J. Tigay (Philadelphia: University of Pennsylvania Press, 1985), pp. 53-95.

For further bibliography on the textual sources mentioned above and related resources, see W. Propp and J. Tigay, "Guide to Biblical Research," at www.sas.upenn.edu/~jtigay/guide.html.

Parashah divisions

C.D. Ginsburg, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible* (repr. New York: KTAV, 1966), pp. 9-31 and Appendix I.

C. Perrot, "Petuhot et Setumot: Etude sur les alineas du Pentateuque," *Revue Biblique* 76

(1969), 50-91.

Joseph M. Oesch, *Petuchah und Setumah* (Fribourg, 1979).

-----, "The Division of Texts in the Qumran Manuscripts," *Proceedings of the Eighth World Congress of Jewish Studies (1981)*, Division A, The Period of the Bible (Jerusalem: World Union of Jewish Studies, 1982), pp. 99-104.

The Qumran divisions are indicated in DJD 12 and 14.