

that the two lines also correspond chiastically. A bicolon such as this should be treated as "parallelistic," despite Lunn's analysis.

While my understanding of "parallelism" differs from Lunn's, his view on the "intercolon relations" (pp. 21–26, 115–18)—how one colon relates to another—and my "vertical" grammatical approach to parallel lines (see "Vertical Grammar of Parallelism in Hebrew Poetry," *JBL* 128 [2009] 167–81) may be complementary. Nevertheless, his treatment of "gapping" in cases such as Prov 5:15, which he explains as a case of "dependence in gapping" (pp. 116–17), seems to be influenced by his narrow understanding of parallelism (see my argument in *ibid.*, 171–72).

One might wonder if Lunn's application of focus-information theory, which was developed based on prose grammar, can be conclusive in the cases of poetic parallelism, especially in a chiasmic structure such as the one cited above.

Despite the thorough treatment of linguistic aspects of the Hebrew texts, there are some basic flaws in his analysis of Biblical Hebrew texts. For example, the MT accent *'ole weyored*, which is the "medial pause" in Psalms, Proverbs, and Job, is totally ignored (see pp. 12–13).

However, Lunn's treatment of the topic of "poetic function" in terms of word-order variation is certainly the most innovative and comprehensive one in recent years. This book is reasonably successful in its attempt to explain the phenomenon of unusual word order in Hebrew poetry.

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John Goldingay, *Psalms*, vol. 3: *Psalms 90–150*. Baker Commentary on the Old Testament Wisdom and Psalms. Grand Rapids: Baker Academic, 2008. Pp. 812. ISBN: 978-0-8010-3143-4. \$49.99 cloth.

This volume completes John Goldingay's masterful three-volume commentary on the Psalms, in total 2,200 pages of careful reading and trenchant application. Treatment of each psalm begins with a translation (Goldingay's own) followed by an overview that briefly deals with germane introductory issues. Then follows a detailed commentary on each verse (averaging almost 12 pages per psalm for this volume) marked by very close attention to the text. Finally, he discusses the "Theological Implications" of the psalm. The volume also contains a glossary, bibliography, and indexes of subject, author, and Scripture and other writings.

Goldingay's goal is to help us hear what the psalmist said and understand the implications for our day. He spends very little time discussing the Sitz im Leben, authorship, dating, compilation, or source for the individual psalms. What he says in the author's preface regarding the arrangement of the Psalter could, I think, be taken to describe his opinion of psalm scholarship in general: "too much imagination in connecting too few dots" (p. 11), or what he refers to at another point as a "wild goose chase" (p. 544). Though well aware of the issues, he knows the conclusions are mostly tentative and of little help in his pursuit: letting the psalms speak today.

One way he gives voice to the psalms is by providing his own translation, both the whole psalm and then piece by piece with its explanation. One is never far from the text. Goldingay's translation is very wooden but quite effective at jarring us out of our familiarity. For example, one hardly expects in Ps 137:8 to hear Israel's archenemy referred to as "Mademoiselle Babylon" (p. 600).

It will be obvious to the reader that Goldingay, David Allan Hubbard Professor of Old Testament at Fuller Theological Seminary, is an evangelical Christian. It will be equally obvious that he recognizes and appreciates sources of widely varied theological stripe and chronology. Though a Christian, Goldingay wants us to hear these psalms as they were intended for their original Jewish audience, before we hear them with Christian ears. About Ps 110, for example, he emphasizes its meaning for ancient Israel; indeed, we are told, "There is no indication that it speaks of a future king, nor any necessity to reckon that it would be interpreted messianically by the time the Psalter reached its present form" (p. 292). Just a few pages further on, however, Goldingay criticizes biblical critics who insist we read the text in light of *their* agenda, with an effect "not very different from that of a Christological approach." Instead, he writes, "understanding has to start from the text itself" (p. 299), a prominent aspect of Goldingay's hermeneutic.

My favorite part of Goldingay's three commentaries on the psalms has been his theological implications. Here we meet with rich theological insights and strong application. Goldingay frequently takes Christians to task for failing to care for the weak and be faithful to God; as Goldingay would say, for failing to listen to the psalms. Special thanks go to Baker Academic and Iremper Longman for the time and resources they have invested in this series on Old Testament Wisdom and Psalms. If Goldingay's work is any indication, this series promises to be of tremendous assistance to the Church in exploring biblical material whose "unique content makes them harder to fit into the development of redemptive history and requires more effort to hear their distinctive message" (series preface, p. 8).

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Pieter W. van der Horst and Judith H. Newman. *Early Jewish Prayers in Greek Commentaries on Early Jewish Literature*. Berlin: de Gruyter, 2008. Pp. xvi + 298. ISBN: 978-3-11-020503-9. \$118.00 cloth.

Jewish prayers in Greek are an oft-neglected group of liturgical texts that provide insight into Diaspora Judaism, relations between Judaism and Christianity, and how biblical material was contextualized and interpreted within religious communities. This volume, which is part of the Commentaries on Early Jewish Literature series, offers commentary on and introduction to a specific set of literary and nonliterary artifacts—Jewish prayers that are written in Greek. The work is co-authored with Pieter W. van der Horst, Professor Emeritus of New Testament, Early Christian literature, and the Jewish and Hellenistic World of Early Christianity at Utrecht University. He comments on the *Apostolic Constitutions* (AC), Pap. Egerton 5, Pap. Fouad 203, and tombstone

inscriptions from Rheneia. Judith H. Newman, Professor of Old Testament and Early Judaism at the University of Toronto, comments on the *Prayer of Manasseh*, the *Prayer of Azariah*, the *Prayer of Jacob*, and the *Prayer of Joseph*, which is included as a way to contextualize the *Prayer of Jacob* (p. 250). This publication continues the high-quality work that one has come to expect from these careful scholars. They provide insightful commentary, clearly developed argumentation, and compelling historical judgments of the roles of these ancient Jewish prayer texts in the lives of diverse religious communities.

Horst and Newman provide densely packed introductions for each of the prayers, presenting issues related to the reception and interpretation of each prayer. One example will have to suffice for this brief review. Horst discusses the nature and origin of AC's arguing for a provenance in Syria around A.D. 380. His textual criticism discussion follows the work of Marcel Metzger. The history of the research into the Jewish origin and nature of these Christian prayers in AC 7.33–38 focuses on the foundational maximalist work of Kohler, Bousset, and Goodenough. They argue that the prayers were Jewish in orientation with rather easily recognizable Christian interpolations. This was the predominant view until the minimalist work of Fiensy, who called into question some of the methodological approaches of the previous group of scholars, especially with regard to the ease of identifying Christian interpolations. Fiensy concludes that the prayers represent Jewish synagogal prayers that follow contours of Rabbinic thought at the beginning of the fourth century (p. 22). The reason for including the Jewish prayers with Christian interpolations in AC, argues Horst, is that the Christians in Antioch were attracted to Judaism and this was one way in which church leaders could keep Christians from thinking they needed to attend the synagogue on the Sabbath in order to pray prayers like the Seven Benedictions (p. 25). Though this conclusion might be contested, Horst has identified a significant issue relating to the way in which "the parting of the ways" is often presented without sufficient attention being given to differences in each particular context. His commentary on AC 7.33–38 offers a generally convincing redaction-critical reading, which finds much of this material sourced in the Seven Benedictions with added content from other aspects of "the Sabbath morning service" (p. 89).

Horst and Newman, however, do approach their commentary from somewhat different perspectives. Horst's commentary often has the feel of a traditional commentary, especially in his discussions of sources, syntax, and conceptual parallels. Newman's exegesis is informed by contemporary theoretical and literary perspectives that support her exegetical choices into these fragmentary pieces of discourse. This results in a slight lack of coherence within the commentary proper. That minor quibble aside, this volume provides reliable commentary and up-to-date bibliography for liturgical works that are sometimes overlooked in discussions of Jewish identity and early Christian origins and should be included among the resources of scholars working in these areas of research.

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Emanuel Tov, *Hebrew Bible, Greek Bible, and Qumran: Collected Essays*. Texts and Studies in Ancient Judaism 121. Tübingen: Mohr Siebeck, 2008. Pp. xxxi + 458. ISBN: 978-3-16-149546-5. \$209.00 cloth.

This volume is a collection of 28 revised and updated articles previously published by Emanuel Tov between 1990 and 2008. Although it focuses on textual criticism of the Hebrew and Greek Bibles and the Dead Sea Scrolls, its scope is wide enough to include articles on the preparation of parchment and scribal practices, the use of computers in biblical research, an update on the *Biblia Hebraica Quinta* project, a discussion of the textual base of modern-language translations of the Bible, and the text of Scripture used in the ancient synagogues.

The book is structured in three parts: Hebrew Bible (20 articles), Greek Bible (6 articles), and Qumran (2 articles), though most articles by their nature include reference to all three topics. No one working in the Hebrew and Greek texts of Scripture can afford to miss any of these articles, but some stand out because they update and summarize current knowledge of the biblical texts in light of the Judean desert materials by the scholar in the best position to do so.

The two articles devoted to Qumran are "The Special Character of the Texts Found in Qumran Cave 11" and "The Number of Manuscripts and Compositions Found at Qumran." The former finds a strong sectarian connection of the scrolls from cave 11 and the preponderance of "handle sheets," a separate blank sheet stitched at the end of the scroll as a protective wrapper (pp. 426–27). "The Number of Manuscripts" provides a very helpful inventory of the materials found in the Judean desert, that being a total of 929 manuscripts representing 300 independent compositions at Qumran, many "represented by single copies, while for others as many as ten, twenty, or even 36 copies (Psalms) are known. On the whole, the average number of copies for the biblical texts (7.7 copies per composition) is much higher than for the nonbiblical texts" (pp. 431, 437).

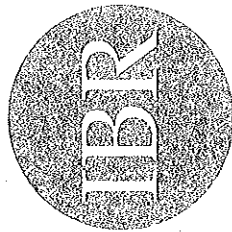
Chapter 10, "The Biblical Texts from the Judean Desert—An Overview and Analysis," surveys the biblical texts at all Judean desert sites, including Qumran, Wadi Murabba'at, Wadi Sdeir, Naḥal Hever, Naḥal Şe'elim, and Masada. There are about 200 fragmentary Hebrew or Aramaic scrolls of biblical books from Qumran and 23 from the other sites. Before surveying their textual character, Tov describes their physical characteristics and scribal features. He categorizes the materials according to the degree of textual closeness to the MT, LXX, or SP (for the Torah). Of the 46 scrolls of the Pentateuch found at Qumran that are extensive enough for analysis, 24 reflect the MT, 17 are non-aligned, 3 exclusively reflect the SP, and only 2 the LXX (pp. 144–45).

Chapter 5, "The Text of Isaiah at Qumran," analyzes the 21 copies of Isaiah found at that site, though only one is complete (1QIsa^a). All copies of Isaiah from Qumran differ only slightly, are aligned with the proto-MT, which in Tov's opinion was also the Hebrew Vorlage of the LXX (pp. 52, 56). The evidence presented by the 21 copies of Isaiah does not shed light on the existence of two literary segments, Isaiah and Deutero-Isaiah, because they date from too late a period (p. 55). The writing of 1QIsa^a by two different hands should



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An Analysis of Two Early LXX Manuscripts from Qumran: 4QLXXNum and 4QLXXLev^a in the Light of Previous Studies

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4QLXXNum and 4QLXXLev^a are extensively analyzed below, and it is concluded that these manuscripts are best understood as either stylistic or clarifying revisions of the OG and that the OG is better represented by G^a. As such, this work substantiates and builds upon the previous conclusions of Patrick Skehan and John Wevers, while the conclusions of Eugene Ulrich, who found the idiosyncratic nature of these two manuscripts to be indicative of their primacy, are necessarily opposed. In addition, the proposals that Ulrich has offered to the effect that a variant Hebrew Vorlage underlies these texts are shown to be inadequate. Besides these text-critical considerations, it will be shown that 4QLXXLev^a in particular exhibits some significant instances of stylistic translation technique.

Key Words: Septuagint, revision, 4QLXXLev^a, 4QLXXNum, Old Greek, Vorlage, Masoretic Text

1. INTRODUCTION

The discovery of Greek translations of the Pentateuch at Qumran was a momentous event. Dating approximately four centuries prior to the oldest codices, these documents became no less significant after it was determined that they were in fact septuagintal in nature. Two of these fragmentary documents have drawn the most scrutiny to date: 4QLXXNum (4Q121 = Rahlfs 803) and 4QLXXLev^a (4Q119 = Rahlfs 801).¹ Other significant finds are pap4QLXXLev^b (4Q120 = Rahlfs 802), pap7QLXXExod, which covers Exod 28:4-7, and 4QLXXDeut, which is identified solely by Deut 11:4.² Concerning 4QLXXNum, Patrick Skehan originally thought

1. 4QLXXNum corresponds to the following biblical passages as presented in Patrick W. Skehan, Eugene Ulrich, and Judith E. Sanderson, *Qumran Cave 4.IV: Palaeo-Hebrew and Greek Biblical Manuscripts* (DJD 9; Oxford: Clarendon, 1992): Num 3:40-43; 4:17, 5-9, 11-16 (3:39?, 50-51?). 4QLXXLev^a corresponds to a single fragmentary passage: Lev 26:2-16.

2. All of these texts, except for pap7QLXXExod, were published in the same DJD volume just cited, while pap7QLXXExod was published quite early on in *Les Petites Grottes de Qumran*