

Critique textuelle de l'Ancien Testament. 1. Josué, Juges, Ruth, Samuel, Rois, Chroniques, Esdras, Néhémie, Esther, by Dominique Barthélemy. OBO 50/1. Fribourg: Editions Universitaires; Göttingen: Vandenhoeck & Ruprecht, 1982. Pp. xxviii+*114+666. DM 294.

Eleven years of committee work and three years of preparation for publication culminate in this massive volume, which is scheduled to be followed by two more on the prophets, one on the poetic books, and one on the Pentateuch. The purpose of these volumes is to provide a competent text critical commentary on the OT for the many translations sponsored by the United Bible Societies. In addition to Barthélemy, the committee consisted of the late Alexander R. Hulst, Norbert Lohfink, William D. McHardy, H. Peter Rüger, and James A. Sanders. An earlier, shorter, and more tentative product of this committee was the *Preliminary and Interim Report on the Hebrew Old Testament Project* (5 vols.; New York: United Bible Societies, 1973–1980).

The 114 page Introduction begins with a history of textual criticism (from the High Middle Ages to J. D. Michaelis in the 18th century) written by Barthélemy, and this is followed by a lengthy discussion of the critical work of Spinoza and Richard Simon. The second half of the introduction describes the committee's work on this project.

The committee decided not to discuss every possible variant, but only those reflected in one or more of the following four modern versions: the RSV, the *JB* in French, the Revised Luther Bible in German, and the *NEB*. Some modifications have been made in this criterion in this final report, the most important of which is the addition of variant readings found in the Dead Sea Scrolls though not yet reflected in the modern versions.

The committee agreed on a list of fifteen factors that must be considered in making textual decisions. The first three of these describe structural relations between the different forms of the text (e.g., many apparent variants result from a common way of interpreting an obscure text). The second six factors attempt to explain the reasons for certain conscious alterations in the text (e.g., assimilation to parallel passages; misunderstanding of linguistic data). Factors 10–13 encompass unconscious alterations (e.g., haplography, dittography, homoioteleuton); factor 14 involves conjectures (eschewed by the committee despite the criticism of B. Albrektson); factor 15 is reserved for inexplicable texts.

The committee divided the history of the text into four phases. The first phase, consisting of oral or written literary products, can be recovered only by literary analysis. The second phase consists of the earliest form of text that can be determined by textual criticism. The consonantal text as authorized by Jewish scholars shortly after 70 C.E. forms the third phase. The fourth phase is the MT of the ninth and tenth centuries C.E. The goal of this committee was to recover the text of the second phase.

The format for the discussion of variants in this volume is quite similar to the preliminary reports, except that the discussion is much more detailed and includes both ancient and modern commentators. While the Preliminary Reports often indicated the committee's decision by citing a number referring to one of the 15 factors, the present volume argues the case in detail. When the committee made their decisions, they ranked them from "A" to "D," with "A" denoting the most confidence in their decision and "D" the least.

Two features of this work are bound to be the source of on-going controversy: the limitation of variants to those reflected in the four modern versions indicated above and the extreme conservatism of the decisions. Readers familiar with the commentaries on 1 Samuel by P. Kyle McCarter, Jr., (AB) or the present reviewer (Word Biblical Commentary) will be surprised by the paucity of the committee's textual notes for Samuel and by the consistency with which the committee opts for the traditional text. Only seven readings are discussed for 1 Samuel 10, for example, and in six cases the MT is chosen (even in 10:1 where the LXX seems to retain the longer and more original reading that was lost in MT by clear *homoiarchton*). The only emendation to the MT they accept is in 10:4 (not treated in the preliminary publication or in the modern English versions), where the Qumran scrolls and the LXX preserve the word "wave offerings" that is absent from MT. The committee, incidentally, ascribes the omission to the theological bias of a pre-Massoretic scribe, who was scandalized by the idea that priestly food might be given to the layman Saul.

Many textual critics will be disappointed with the relatively small number of readings discussed and the implication this gives about the textual condition of a book like Samuel. Letting the text-critical judgments reflected in four modern versions set the agenda seems a bit haphazard in a work that is otherwise so thorough. Still, all students of the Bible will be vastly enriched by the careful and detailed evaluation of the variants that are discussed. While the exegetical grounds proposed for retaining MT are often not convincing in my judgment, they represent a most learned and challenging alternative to emendation. English-speaking students need to hope that the United Bible Societies will soon provide for the publication of an English edition.

Ralph W. Klein

Christ Seminary-Seminex/Lutheran School of Theology, Chicago, IL 60615

The Glory of Israel: The Theology and Provenience of the Isaiah Targum, by Bruce D. Chilton. JSOTSup 23. Sheffield: JSOT, 1982. Pp. ix+178. \$28/18.50 (\$19.50/14.95 for subscribers).

The dating of a Targumic text on the basis of allusions to datable historical events or circumstances was already formulated by Pinkhos Churgin in his investigation of the Prophet Targum (cf. *Targum Jonathan to the Prophets* [Yale Oriental Series—Researches XIV; New Haven: Yale University Press, 1907, 1927]). In this classic work, Churgin points out that the historical evidence of Targum Jonathan demonstrates the progressive composition of this Targumic document, consisting of a very long process of development from a pre-destruction date to a period immediately following the destruction of the Temple, to a still later period. In the present work, Chilton attempts to describe the theology of the Isaiah Targum by analyzing the characteristic terms and the historical evidence contained in its exegetical framework, and to determine the origin of this framework by comparing the use of these terms with readings from Intertestamental literature, Rabbinic literature, the Septuagint, and the New Testament.

The 15 characteristic terms analyzed are: Law, Sanctuary, Jerusalem, Exile,

