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*Septuagint and Reception: Essays Prepared for the
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(review)

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for a select group of passages. He is also able to discern patterns of usage among the Gospel writers for this construction that correlate with other characteristics of these authors.

In part four, the late M. O'Connor writes on "The Language of Creation in Ben Sira: קלל = κτιζω." O'Connor is drawn to the half dozen passages where the Greek word, which characteristically means "to create" in the LXX and the NT, appears to translate a Hebrew root that does not mean "to create" in Biblical Hebrew (where its most frequent meaning is "to divide"). In addition to a careful analysis of the relevant material in Ben Sira, O'Connor looks at the Qumran material for specific as well as general parallels to developments he traces for this particular Hebrew root.

As these four articles demonstrate, this Festschrift offers up a rich collection that is fully in keeping with Gignac's reputation and interests.

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SEPTUAGINT AND RECEPTION: ESSAYS PREPARED FOR THE ASSOCIATION FOR THE STUDY OF THE SEPTUAGINT IN SOUTH AFRICA. Edited by Johann Cook. VTSup 127. Pp. x + 411. Leiden: Brill, 2009. Cloth, \$200.00.

This volume is an academic product of the Association for the Study of the Septuagint in South Africa at a Septuagint conference (Stellenbosch, 2008). Consisting of two parts "Septuagint" and "Reception," it deals with various discussions—from the issue of the Septuagint's scriptural authority, to the rendition in translation, and to new approaches in biblical literature.

The first article, Jan Joosten's, "The Prayer of Azariah (Dan LXX 3): Sources and Origin" (pp. 5–16), highlights a scriptural view of the Septuagint. Challenging the general consensus that the prayer is a translation of a lost Hebrew text, Joosten argues its original composition as Greek. His observations on genre characteristics and exclusive references for his rationale seem pertinent, though his wording comparison would be better if he extended it to the contextual correspondence.

In examining external traditions on each book of the LXX, Johann Cook ("On the Role of External Traditions in the Septuagint," pp. 17–36) studies Proverbs as a case study. Based on difficult phrases or new concepts exclusively shown in the LXX Proverbs, Cook concludes, at least in the LXX Proverbs, that the translator uses Jewish exegetical traditions. His emphasis

on a book-by-book study is worthwhile to prevent scholars from irresponsible generalization.

In "Psalms as Magic? P. Vindob. G 39205 Revisited" (pp. 37–43), Peter Arzt-Grabner reexamines the Vienna Papyrus Collection containing Ps 43:21–44:27. Based on the uniquely preserved shape of the manuscripts, Arzt-Grabner suggests the possibility of a secondary use of the outdated Greek Psalter manuscripts as folded amulets or texts for memorizing. His observation may provide support for the Septuagint's scriptural authority.

Randall X. Gauthier's "Examining the 'Pluses' in the Greek Psalter: A Study of the Septuagint Translation *Qua* Communication" (pp. 45–76) returns to the translation issue. Challenging the consensus of LXX Psalter's interlinear translation, Gauthier suggests that the substantial 'plus' phenomenon might come from the reception activity among individual psalms. He thoroughly examines many possible answers, but for this reason, Gauthier's conclusion remains at a suggestive level.

In "The Greek Translation of Lamentations: Towards a More Nuanced View of Its 'Literal' Character" (pp. 77–95), Gideon Kotzé challenges the prevailing view of the unconditional literalness of the LXX Lamentation, and attributes the reason of somewhat incoherent rendition to the oral process in translation. According to Kotzé, written translation, followed by the loud readings of the Hebrew text and Greek translation, may contain phonetic errors. With this observation, he broadens the scope of translation study from the written word comparison to the syntactical level.

Wolfgang Kraus's "Hab 2:3–4 in the Hebrew Tradition and in the Septuagint, with Its Reception in the New Testament" (pp. 101–117) is the first article of the "Reception" part. Kraus demonstrates how the subject of the "coming" in Hab 2:3 has been differentiated by subtle changes of pronoun or punctuation in the MT, LXX, and New Testament traditions, as "vision," "final time," and "Messiah" respectively. Kraus successfully presents different interpretations in terms of reception history. However, since he does not touch overall theological backgrounds, his conclusion remains at a descriptive level.

Gert J. Steyn's "Quotations from the Minor Prophets in Hebrews" (pp. 119–140) also deals with Habakkuk and Hebrews, but focuses on Hebrews's hymnic and conflation tendencies in quotations. After careful examination with tradition-historical and text-critical angles, Steyn concludes that those tendencies mostly come from the interpretative work of the author of Hebrews.

Discussion on Hebrews continues in Annette Evans's "Ancient Egyptian Elements in Hebrews 1?" (pp. 141–158). Evans argues that Christ's divine sonship figure in Hebrews 1 might be influenced by the ancient Egyptian myth of Osiris and Horus. With this argument, Evans suggests that, unlike

the anti-Egyptian ideology in the Hebrew Bible, certain affinities might exist between the Egyptian model and the Christ figure. If true, this may support the view that New Testament writers might be more influenced by their contemporary culture than by Old Testament theologies.

In “Differences between the MT and LXX Contexts of Old Testament Quotations in the New Testament: Isaiah 45:18–25 as a Case Study” (pp. 159–176), Ronald H. van der Bergh insists on the significance of “actualization” of the given text, both in translation and quotation. By comparing MT Isa 45:18–24 verse by verse with its LXX version and two quotations in the New Testament, he concludes that the two New Testament texts (Mark and Romans) prefer the context of the LXX version.

The five articles in section 2, “From Josephus to Augustine and Beyond,” pursue usages of the LXX in the early Christian era. Lawrence Ronald Lincoln’s “The Use of Names as Evidence of the Septuagint as a Source for Josephus’ *Antiquities* in Books 1 to 5” (pp. 179–194) examines Josephus’s “liberal” use of the LXX. By providing Greek stylization of the Hebrew names, Lincoln attributes this “liberal” tendency to the customary style in the Hellenistic period, rather than Josephus’s intention of rewriting the Scripture. He also carefully points out that the LXX might not be the exclusive source text for Josephus.

In “Wisdom in the Wisdom of Solomon and Cleanthes’ *Hymn to Zeus*” (pp. 195–207), Johan C. Thom compares the two texts based on their share of wisdom and Stoic influences. According to his analyses, both texts show the insufficiency of human reason to gain wisdom, thus all human beings need the divine gift. With this case study, Thom concludes that antique wisdom as a mediating figure transcends ideological boundaries and encourages scholars not to restrict their studies in one cultural or ideological context. Although his advice is worthy, his conclusion based on the two texts seems a little hasty in its generalizations.

William Loader’s “The Strange Woman in Proverbs, LXX Proverbs and *Aseneth*” (pp. 209–227) compares depictions of the “strange woman” in three traditions. In the MT Proverbs, the woman looks like a prostitute while in the LXX she is just worthless. In the story of *Aseneth*, whose conversion becomes an important issue, the adulterous image of *Aseneth* as a foreign woman has been much reduced and even changed to a reflection of Wisdom. Loader’s study suggests how one notion can be diversely or even reversely applied in the reception history.

Chris L. de Wet’s “The Reception of the *Susanna* Narrative (Dan. XIII; LXX) in Early Christianity” (pp. 229–244) examines *Susanna*’s various characteristic reflections throughout several church fathers’ commentaries and contemporary artworks. De Wet argues that the reception history of the *Susanna* narrative is the history of de-Judaism. Along with *Susanna*’s inno-

cent Christ and church figure, some church fathers also interpret the elders of the story in the anti-Judaic way. Thus, this article shows that theology often wins over the textual reality.

Annemaré Kotzé's "Augustine, Jerome and the Septuagint" (pp. 245–260) begins with Augustine's unusual opposition to Jerome's attempt of Hebrew Bible translation. Kotzé explains that Augustine's resistance comes from his Western Church tradition, in which the Septuagint is considered as norm, and from his concerns about potential confusions from the new translation with his contemporary congregations. Kotzé's study reveals that practical relationships between text and reader are sometimes heavily considered even in scholarly discussions.

Most essays in "Miscellanea" employ narrative criticism or reader-response criticism as their methodologies. Harry F. van Rooy on "The Treatment of *Hapax Legomena* in MT Ezekiel, in the LXX Ezekiel and Peshitta: A Comparative Study" (pp. 263–279) categorizes different renditions by the LXX and Peshitta writers in dealing with *hapax legomena* of MT Ezekiel. Rooy's categorization suggests that the translators of the LXX and Peshitta might have several *Vorlagen* so that they could choose different manuscripts in each case, according to the context and tradition. This *hapax legomena* study seems appropriate in tracking the probable existence of different *Vorlagen*.

The next two articles, Jacobus A. Naudé's "The Role of Metatexts in the Translations of Sacred Texts: The Case of the Book of Aristeas and the Septuagint" (pp. 281–297) and Jonathan More's "Kingship Ideology: A Neglected Element in Aristeas' Charter Myth for Alexandrian Judaism" (pp. 299–319), discuss functions of Aristeas. In dealing with this topic, both authors show the significance of the LXX as an authoritative Scripture. Naudé asserts the role of Aristeas as a metatext which encourages readers to accept the newly translated LXX as the inspired Scripture. Naudé's analogy on *Dolmetschen* for Luther's translation makes his argument more convincing. Meanwhile, More reads the same text as a charter myth for Alexandrian Judaism. According to More, Aristeas provides a kingship ideology for the Alexandrian Jewish Diaspora through the depiction of the three Ptolemaic kings as religious and benevolent toward Jewish traditions.

In "'Eunuchs'? The Ancient Background of *Eunouchos* in the Septuagint" (pp. 321–333), Sakkie Cornelius observes different renditions of *sārîs* of the Hebrew Bible in LXX translations. In order to know the precise social and physical conditions of "*eunouchos*," one of the translated words *sārîs*, Cornelius also examines ancient backgrounds, and concludes that the term does not necessarily indicate castrated eunuchs. His study attests to the complexity of translation in word choices.

In “Reading *Judith* as Therapeutic Narrative” (pp. 335–346), Pierre Johan Jordaan distinguishes a Judith’s challenging narrative from an existing dominant power story and argues that the former heals the society of the reader by correcting biased social notions in the latter. Although Jordaan’s terminologies seem new, the concept of the challenge-response is not irrelevant to the sociological approach.

In “Performing *Susanna*: Speech Acts and Other Performative Elements in *Susanna*” (pp. 347–360), Eugene Coetzer utilizes both narrative and performance criticism. By emphasizing Susanna’s speech-act power, Coetzer compares Susanna’s moral sincerity with silenced Bathsheba and seductive Judith and Esther. His approach helps to see the contrast between Susanna’s powerful speech to prove her faith and her enemies’ helpless speeches.

Dichk M. Kanonge on “Reading Narrative in the Septuagint: A Discourse on Method” (pp. 361–381) first analyzes thematic, figurative, and narrative levels of the Susanna story. According to him, by reading all three levels, readers realize that the true Jew should be determined by faithfulness of the Law of Moses, not by gender or social status. Although Kanonge insists the newness of his study, structural and literary criticisms practice this task as well.

Overall, a collected essay format of this book fits well in examining individually different reception / interpretation histories of the biblical literature. Most authors also alert readers not to exclude possible *Vorlagen* as an answer of discrepancies in comparison of the translated manuscripts. This volume is also helpful in understanding dynamic relationships among Scriptures, communities, and traditions in terms of the reception history which is often expressed in translation, interpretation, and application.

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ETERNALLY EVE: IMAGES OF EVE IN THE HEBREW BIBLE, MIDRASH, AND MODERN JEWISH POETRY. By Anne Lapidus Lerner. Pp. xii + 238. Hanover, N.H.: Brandeis University Press, 2007. Cloth, \$60.00. Paper, \$26.00.

Eternally Eve is not an exhaustive history of images of Eve through the ages but an organized set of feminist readings and intertextual explorations of carefully selected works. Lerner brings a literary sensibility to her readings in all three genres mentioned in the subtitle, the last including works in