Notes

[1] In this regard, the horribly named but wonderfully useful tool, *The Dead Sea Scrolls Bible*, was of great help. Martin Abegg, Jr., Peter Flint, and Eugene Ulrich, *The Dead Sea Scrolls Bible* (New York: HarperCollins, 1999). Also quite helpful was James VanderKam and Peter Fling, *The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus, and Christianity* (New York: HarperCollins, 2002), 103–153.

[2] Some examples: a reading in 4QGen^k that corresponds to a longer LXX text in Genesis 1:9; a reading in 4QExod^b and 4QGen-Exod^a of 75 people (agreeing with the LXX and Acts 7:14) rather than MT's 70 in Exodus 1:5; a large expansion of Exodus 7:18 in 4QpaleoExod^m (also in the Samaritan Pentateuch) that repeats God's command given in 7:16-18; and an expansion in 4QDeut^n of Deuteronomy 5:15 (the fourth commandment) that is similar to Exodus 20:11.

[3] Eugene Ulrich, "4QJosh^a," in *Qumran Cave 4.IX*: *Deuteronomy, Joshua, Judges, Kings* (ed. E. Ulrich et al.; DJD 14; Oxford: Clarendon, 1995), 143–52, pl. xxxii-xxxiv.

[4] The section in 4QJosh^a that corresponds to Joshua 8:34–35 reads: "[…]the law. There was not a word of all Moses commanded Joshua that Joshua did not read before all […] the Jorda[n], and the women and the children and the stra[ngers] living among them."

[5] Eugene Ulrich, "4QJosh^a and Joshua's First Altar in the Promised Land," in *New Qumran Texts and Studies: Proceedings of the First Meeting of the International Organization for Qumran Studies, Paris, 1992* (ed. G.J. Brooke and F. Garcia Martinez; STDJ XV; Leiden: Brill, 1994), 91–96. So also Eugene Ulrich, "The Dead Sea Scrolls and the Hebrew Scriptural Texts," in *The Bible and the Dead Sea Scrolls, vol. 1: Scripture and the Scrolls* (ed. James H. Charlesworth; Waco, TX: Baylor, 2006), 86–87; Ulrich, "4QJosh^a," 145-46; Eugene Ulrich, "The Dead Sea Scrolls and the Biblical Text," in *The Dead Sea Scrolls after Fifty Years: A Comprehensive Assessment* (2 vols.; ed. Peter Flint and James VanderKam; Leiden: Brill, 1998), 1:89–90; Eugene Ulrich, "The Absence of 'Sectarian Variants' in the Jewish Scriptural Scrolls Found at Qumran," in *The Bible as Book*: *The Hebrew Bible and the Judaean Desert Discoveries* (ed. Edward Herbert and Emanuel Tov; New Castle, DE: Oak Knoll, 2002), 1181–82; and Eugene Ulrich, "The Bible in the Making: The Scriptures Found at Qumran," in *The Bible at Qumran: Text, Shape, and Interpretation* (ed. Peter W. Flint; Grand Rapids: Eerdmans, 2001), 62. Ulrich's analysis is adopted in Abegg, Flint, and Ulrich, *Dead Sea Scrolls Bible,* 201–202; Emanuel Tov, *Textual Criticism of the Hebrew Bible* (2nd ed.; Minneapolis: Fortress, 2001), 345–46; and in VanderKam and Flint, *Meaning of the Dead Sea Scrolls*, 112–14. For a somewhat different analysis of the textual tradition of Joshua, see Alexander Rofé, "The Editing of the Book of Joshua in the Light of 4QJosh^a," in *New Qumran Texts and Studies,* 73–80.

[6] This fact makes the chart in VanderKam and Flint (*Meaning of the Dead Sea Scrolls,* 114) quite misleading: they list (from the *Dead Sea Scrolls Bible*) Joshua 4:1–3, then 8:34, then 5:X,

then 5:2–3. But Joshua 4:1–3 is from a different scroll, 4QJosh[b], which contains nothing past 4:3 and thus has no bearing on the order in 4QJosh[a].

[7] Richard S. Hess, *Joshua* (TOTC; Downers Grove, IL: InterVarsity, 1996), 20. Hess continues: "Could this be a midrashic style of text or a 'parabiblical' text, containing a collection of various biblical quotations along with additional notes and explanations?" (Ibid.)

[8] Ulrich notes this face in DJD 14: "It is not certain that 8:30–31 (the building of the altar) preceded, since that would occur at the unpreserved bottom of the preceding column" (Ulrich, "4QJosh[a]," 145).

[9] Ulrich himself acknowledges this point ("Dead Sea Scrolls and the Hebrew Scriptural Texts," 86).

[10] Though Ulrich acknowledges this later reference by Josephus, he does not mention that Josephus specifically links the altar to Mount Ebal (επι δε τω Ηβηλω την ημισειαν εν ω και ο βωμος ["half on Ebal on which was the altar"] *Ant.* 5.19 § 69). Ulrich, "4QJosh[a]," 146.

[11] So also Tov, *Textual Criticism of the Hebrew Bible,* 266: "the probability that *Ebal* in MT in Deut 27:4 is an anti-Samaritan reading is very slight."

[12] C. J. Goslinga, *Joshua, Judges, Ruth* (Bible Student's Commentary; Grand Rapids: Zondervan, 1986), 188.

[13] So also Goslinga, *Joshua, Judges, Ruth,* 188.

[14] I am speaking in terms of transmission of the text. For example, in 1 Samuel 13:1 the age of Saul has dropped out of the text entirely.

[15] According to Cross and Parry, 4QSam[a] contains "just under fifteen percent of the text of Samuel." Frank Moore Cross et al., *Qumran Cave 4.XII: 1–2 Samuel* (DJD 17; Oxford: Clarendon, 2005), 3.

[16] Abegg, Flint, and Ulrich, *Dead Sea Scrolls Bible,* 213.

[17] So Frank Moore Cross, "Light on the Bible from the Dead Sea Scrolls," in *Understanding the Dead Sea Scrolls* (ed. Hershel Shanks; New York: Random House, 1992), 160. He states in DJD 17 that "it is possible that the phrase ויהי כמו חדש occurred in a Hebrew text both there and in 11:1, thereby triggering the haplography of the whole paragraph." Cross, *Qumran Cave 4.XII*, 66.

[18] Cross, "Light on the Bible," 161.

[19] See for example Tov, *Textual Criticism,* 342–44; Ronald S. Hendel, "A New Edition of the Hebrew Bible," in *The Bible and the Dead Sea Scrolls,* 160–61; VanderKam and Flint, *Meaning of the Dead Sea Scrolls,* 115–17; Abegg, Flint, and Ulrich, *Dead Sea Scrolls Bible*, 213; and Donald W. Parry, "4QSam[a] (=4Q51), the Canon, and the Community of Lay Readers," in *The Bible and the Dead Sea Scrolls,* 176–77. Both the HCSB and the NET Bible contain this section in a footnote, but do not put it in the text.

[20] Tov, *Textual Criticism,* 343–44.

[21] Alexander Rofé, The Acts of Nahash according to 4QSam[a]," *IEJ* 32 (1982), 129–33; James A. Sanders, "Hermeneutics of Text Criticism," *Textus* 18 (1995), 22–26.

[22] Rofé, "Acts of Nahash," 131.

[23] Alexander Rofé, "The Historical Significance of Secondary Readings," in *The Quest for Context and Meaning: Studies in Biblical Intertextuality in Honor of James A. Sanders* (eds. Craig Evans and Shemaryahu Talmon; Leiden: Brill, 1997), 399–400; also Rofé, "Acts of

Nahash," 131–32. See also Alexander Rofé, "The Nomistic Corrections in Biblical Manuscripts and its Occurrence in 4QSam[a]," *RevQ* 14 (1989), 254, where he argues that a similar extensive reediting occurs in 4QSam[a] at 2 Samuel 24 (David's census and the plague).

[24] Cross, *Qumran Cave 4.XII,* 66.

[25] Parry, "4QSam[a]," 177.

[26] I would therefore probably opt for the way the HCSB, the NLT, and the NET Bible handle the issue: keep the text as it stands in the MT but include the variant in a footnote. Sadly, the ESV does not even have a note here.

[27] Eugene Ulrich, "The Developmental Composition of the Book of Isaiah," DSD 8 (2001), 288–305. Ulrich also discusses a shortening (or MT expansion) at Isaiah 34:17b–35:2; 37:4–7; 38:20b–22; 40:14b–16; and 63:3.

[28] So for example, Hans Wildeberger, *Isaiah 1–12: A Commentary* (Minneapolis: Fortress, 1991), 100.

[29] Ulrich, "Developmental Composition," 291.

[30] Ibid.

[31] Ibid., 292–93.

[32] Neither 4QIsa[a] nor 4QIsa[b] go beyond 2:12; they resume at 4:5 and 3:14 respectively. See further Eugene Ulrich et al., *Qumran Cave 4.X: The Prophets* (DJD 15; Oxford: Clarendon, 1997) 10, 24. Interestingly, 1QS 5:17 also cites Isaiah 2:22. Ulrich points to the fact that this quote is not in 4Qs[b,d] and thus views 4QS[b,d] as representing an earlier stage of the Rule of the Community (Ulrich, "Developmental Composition," 293). But in his edition of the Rule of the Community, Charlesworth comes to the opposite conclusion: 4QS[b,d] "bear witness to a later stage in the evolution of the *Rule of the Community,* "eliminating any repetitions. James A. Charlesworth, ed., *The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English Translations, vol. 1: Rule of the Community and Related Documents* (Louisville: Westminister John Knox, 1994), 23.

[33] Brevard Childs, *Isaiah: A Commentary* (OTL; Louisville: Westminister John Knox, 2001), 33.

[34] So E.Y. Kutscher, *The Language and Linguistic Background of the Isaiah Scroll (1QIsa[a])* (STDJ 6; Leiden: Brill, 1974), 554.

[35] H.G.M. Williamson, *A Critical and Exegetical Commentary on Isaiah 1–27, vol. 1: Commentary on Isaiah 1–5* (New York: T&T Clark, 2006), 196. After surveying the proposed emendations of the text of 2:9b, Williamson astutely observes, "such a wide variety does not inspire confidence." (Ibid.)

[36] Jan de Waard concurs with this assessment: he prefers the MT because "the other readings seem to be softening and facilitating." Jan de Waard, *A Handbook on Isaiah* (Winona Lake, IN: Eisenbrauns, 1997), 13–14.

[37] Ulrich, "Developmental Composition," 299–301.

[38] Peter W. Flint, "The Book of Isaiah in the Dead Sea Scrolls," in *The Bible as Book,* 237.

[39] Klaus Baltzer, *Deutero-Isaiah: A Commentary on Isaiah 40–55* (Hermeneia; Minneapolis: Fortress, 2001), 57–58. For example, Goldingay and Payne note that the use of אָכֵן "is quite in place in Isaiah 40–55 (cf. 45:15; 49:4; 53:4), and rhetorically the clause makes a fitting transition to v. 8." John Goldingay and David Payne, *A Critical and Exegetical Commentary on Isaiah 40-*

55, vol. 1: Introduction and Commentary on Isaiah 40:1–44:23 (New York: T&T Clark, 2006), 84.

[40] Wilfred G.E. Watson, *Classical Hebrew Poetry: A Guide to Its Techniques* (Sheffield: JSOT, 1984), 150–56.

[41] Tov, *Textual Criticism of the Hebrew Bible,* 239–40. Goldingay and Payne come to the same conclusion: "more likely the [vv. 7b–8a] are omitted by homoioteleuton." Goldingay and Payne, *Isaiah 40–55,* 83.

[42] John D. Barry, "The Great Isaiah Scroll and the Original Bible: An Interview with Dr. Peter Flint," *Bible Study Magazine* (Nov–Dec 2008), 21.

[43] So de Waard, *Handbook on Isaiah,* 97: "A rendering of the verb 'to see' without object is, of course, quite impossible."

[44] Of those commentaries on Isaiah that I checked, only Baltzer viewed אור as "probably" correct. Baltzer, *Deutero-Isaiah,* 423.

[45] Ulrich, "Absence of 'Sectarian Variants,'" p. 184. Ironically, despite the popular article in *Bible Study Magazine*, in his more technical article Peter Flint mentions Ulrich's view (which sees אור as an addition) as an alternative to seeing אור as genuine, without clearly favoring either. VanderKam and Flint also mention both alternatives without clearly favoring either one. VanderKam and Flint, *Meaning of the Dead Sea Scrolls,* p. 133.

[46] Martin G. Abegg, Jr., "1QIsa^a and 1QIsa^b: A Rematch," in *The Bible as Book,* 226.

[47] John D.W. Watts, *Isaiah 34–66* (WBC 25; Waco, TX: Word, 1987), 226. Childs similarly states that "this clarifying addition appears secondary within a difficult text." Childs, *Isaiah,* 419.

[48] J. Alec Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, IL: InterVarsity, 1993), 441.

[49] John Goldingay and David Payne, *A Critical and Exegetical Commentary on Isaiah 40–55, vol. 2: Commentary on Isaiah 44:24-55:13* (New York: T&T Clark, 2006), 324. Some scholars believe that the Qumran community added אור to this text because it was a favorite term of theirs: they called themselves the "sons of light." See the discussion in Tov, *Textual Criticism,* 266 n. 37. While that is possible, it does not seem likely that all three of the scrolls plus the LXX would have that same sectarian reading.

[50] So also Leslie Allen, *Psalms 101–150* (Word Biblical Commentary 21; Waco, TX: Word, 1983), 294; Samuel Terrien, *The Psalms: Strophic Structure and Theological Commentary* (Eerdmans Critical Commentary; Grand Rapids: Eerdmans, 2003), 904.

[51] See further Watson, *Classical Hebrew Poetry,* 190–200.

[52] Mitchell Dahood, *Psalms* 101–150 (AB 17A; Garden City, NY: Doubleday, 1970), 335.

[53] See for example the note in the NET Bible, which translates the phrase "like a lion they pin my hands and feet to the ground"—supplying "they pin" and "to the ground" to the text. *The NET Bible* (Biblical Studies Press, 2003), 878.

[54] Peter Craigie, *Psalms 1–50* (WBC 19; Waco, TX: Word, 1983), 195–96.

[55] James Charlesworth et. al., *Miscellaneous Texts from the Judaean Desert* (DJD 38; Oxford: Clarendon, 2000), 160–61 and pl. xxvii. Though often the י and ו are virtually indistinguishable, Charlesworth notes that in this hand these letters are clearly distinguishable, and thus "this important variant reading is assured" (Ibid., 161).

[56] So VanderKam and Flint, *Meaning of the Dead Sea Scrolls,* 124–25; Peter Flint, "Psalms and Psalters in the Dead Sea Scrolls," in *Bible and the Dead Sea Scrolls,* 237; and Abegg, Flint, and Ulrich, *Dead Sea Scrolls Bible,* 518–519. Se also the excellent discussion by Conrad R. Gren, "Piercing the Ambiguities of Psalm 22:16 and the Messiah's Mission," *JETS* 48 (2005) 283–99.