

SUPPLEMENTATION AND THE STUDY
OF THE HEBREW BIBLE

BJ'S

Program in Judaic Studies
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Contents

Abbreviations	vii
Introduction	
<i>Saul M. Olyan and Jacob L. Wright</i>	xi
Part 1: Psalms and Lyrical Literature	
Supplementation in Psalms: Illustrations from Psalm 145	
<i>Marc Z. Brettler</i>	3
Textual Supplementation in Poetry: The Song of Hannah as a Test Case	
<i>Reinhard G. Kratz</i>	21
Part 2: Narrative Texts of the Pentateuch	
Genre Conventions and Their Implications for Composition History: A Case for Supplementation in Exodus 16	
<i>Angela Roskop Erisman</i>	53
Joseph and the Egyptian Wife (Genesis 39): A Case of Double Supplementation	
<i>Thomas Römer</i>	69
Part 3: Deuteronomistic Historical Narrative	
Outbidding the Fall of Jerusalem: Redactional Supplementation in 2 Kings 24	
<i>Konrad Schmid</i>	87
The Evolution of the Gideon Narrative	
<i>Jacob L. Wright</i>	105

Part 4: Prophetic Anthologies

“Biblicist Additions” or the Emergence of Scripture
in the Growth of the Prophets
Anja Klein 125

Fire and Worms: Isaiah 66:24 in the Context of Isaiah 66
and the Book of Isaiah
Saul M. Olyan 147

Part 5: Legal Texts

Making a Case: The Repurposing of “Israelite Legal
Fictions” as Post-Deuteronomic Law
Sara J. Milstein 161

Supplementing Leviticus in the Second Temple Period:
The Case of the Wood Offering in 4Q365 Fragment 23
Christophe Nihan 183

Index of Passages 205

Index of Subjects 216



Abbreviations

AAWG.PH	Abhandlungen der Akademie der Wissenschaften zu Göttingen: Philologisch-historische Klasse
AB	Anchor Bible
AfOB	Archiv für Orientforschung: Beiheft
AOAT	Alter Orient und Altes Testament
AR	<i>Archiv für Religionswissenschaft</i>
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
ATD	Das Alte Testament deutsch
AYBRL	Anchor Yale Bible Reference Library
BBB	Bonner biblische Beiträge
BBET	Beiträge zur biblischen Exegese und Theologie
BCOTWP	Baker Commentary on the Old Testament Wisdom and Psalms
BdH	La Bible dans l'histoire
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BEvT	Beiträge zur evangelischen Theologie
<i>Bib</i>	<i>Biblica</i>
<i>BibInt</i>	<i>Biblical Interpretation</i>
BKAT	Biblischer Kommentar, Altes Testament
<i>BN</i>	<i>Biblische Notizen</i>
BThSt	Biblich-theologische Studien
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
CBET	Contributions to Biblical Exegesis and Theology
CBQ	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
CBSC	Cambridge Bible for Schools and Colleges
<i>Conc(D)</i>	<i>Concilium</i> (German)
<i>CurBR</i>	<i>Currents in Biblical Research</i>
DJD	Discoveries in the Judaean Desert
<i>DSD</i>	<i>Dead Sea Discoveries</i>
ECC	Eerdmans Critical Commentary
EHS.T	Europäische Hochschulschriften, Theologie

FAT	Forschung zum Alten Testament
FB	Forschung zur Bibel
FIOTL	Formation and Interpretation of Old Testament Literature
FOTL	Forms of the Old Testament Literature
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GAT	Grundrisse zum Alten Testament
HACL	History, Archaeology, and Culture of the Levant
HB	Hebrew Bible
HBS	History of Biblical Studies
HCOT	Historical Commentary on the Old Testament
HK	Göttinger Handkommentar zum Alten Testament
HKAT	Handkommentar zum Alten Testament
<i>HS</i>	<i>Hebrew Studies</i>
HSM	Harvard Semitic Monographs
HSS	Harvard Semitic Studies
HThKAT	Herders Theologischer Kommentar zum Alten Testament
<i>HUCA</i>	<i>Hebrew Union College Annual</i>
ICC	International Critical Commentary
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JHebS</i>	<i>Journal of Hebrew Scriptures</i>
<i>JNES</i>	<i>Journal of Near Eastern Studies</i>
<i>JQR</i>	<i>Jewish Quarterly Review</i>
JSJSup	Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Period Supplement Series
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JSPSup	Journal for the Study of the Pseudepigrapha, Supplement Series
JSSMS	Journal of Semitic Studies Monograph Series
KHC	Kurzer Hand-Commentar zum Alten Testament
MT	Masoretic Text
<i>NBL</i>	<i>Neues Bibel-Lexikon</i> , ed. Manfred Görg and Bernard Lang (Zurich: Benziger, 1988–)
NETS	<i>A New English Translation of the Septuagint</i> , ed. Albert Pietersma and Benjamin G. Wright (New York: Oxford University Press, 2007)
NICOT	New International Commentary on the Old Testament
NMES	Near and Middle East Series
NRSV	New Revised Standard Version
OBL	Orientalia et biblica Lovaniensia
OBO	Orbis Biblicus et Orientalis
<i>OED</i>	<i>Oxford English Dictionary</i>

<i>Or</i>	<i>Orientalia</i>
OTL	Old Testament Library
OTS	Old Testament Studies
OtSt	Oudtestamentische studiën
PÄ	Probleme der Ägyptologie
PEQ	<i>Palestine Exploration Quarterly</i>
RB	<i>Revue biblique</i>
RBS	Resources for Biblical Study
SBA	Stuttgarter biblische Aufsatzbände
SBS	Stuttgarter Bibelstudien
SBT	Studies in Biblical Theology
SBTS	Sources for Biblical and Theological Study
SEÅ	<i>Svensk exegetisk årsbok</i>
SESJ	Schriften der Finnischen Exegetischen Gesellschaft
SJ	Studia Judaica
SKG.G	Schriften der Königsberger Gelehrten Gesellschaft. Geisteswissenschaftliche Klasse
SSEJC	Studies in Scripture in Early Judaism and Christianity
SSN	Studia Semitica Neerlandica
STDJ	Studies on the Texts of the Desert of Judah
TB	Theologische Bücherei
TGl	<i>Theologie und Glaube</i>
THAT	<i>Theologisches Handwörterbuch zum Alten Testament</i> , ed. Ernst Jenni, 2 vols. (Munich: Kaiser, 1971–1976)
ThW	Theologische Wissenschaft
UTB	Uni-Taschenbücher
VT	<i>Vetus Testamentum</i>
VTSup	Supplements to <i>Vetus Testamentum</i>
VWGth	Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie
WBC	Word Biblical Commentary
WC	Westminster Commentaries
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZABR	<i>Zeitschrift für altorientalische und biblische Rechtsgeschichte</i>
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZTK	<i>Zeitschrift für Theologie und Kirche</i>

BJ'S

Introduction

Saul M. Olyan and Jacob L. Wright

Then Jeremiah took another scroll
and gave it to the scribe Baruch ben Neriah,
who wrote on it at Jeremiah's dictation all the words of the scroll
that King Jehoiakim of Judah had burned in the fire.
And many similar words were added to them.

—Jer 36:32¹

Jeremiah 36 depicts the Judean king, on one cold day in the winter of 605 BCE, destroying the scroll of Jeremiah's prophecies by casting it piece by piece into the brazier burning before his throne. In response, Jeremiah and Baruch are said to prepare a new scroll containing all the words of the destroyed one. The account concludes with an oft-overlooked remark from the narrator: "And many similar words were added to them" (ועוד ונוסף עליהם דברים רבים כהמה). Regardless of whether the scroll to which these additions were allegedly made ever existed, the statement suggests that the author of Jer 36 and his original audience were familiar with the phenomenon of supplementation. It also raises important questions about any supplemented text: Who might have been responsible for the additions? When and why were they added to the text? And can the contemporary reader distinguish between the older words and supplements to them?

The essays in the present volume, originating from a symposium at Brown University in May 2016, investigate the same kinds of questions posed by this verse from Jeremiah, but they do so from the perspective of a wide range of biblical texts. Such texts include not only prophetic writings but also psalms and other lyrical texts, prose narratives, and legal materials. Against the tendency in some circles to bracket the Pentateuch and view its compositional history as *sui generis*, the volume demonstrates that no section of the biblical corpus escaped the hands of readers who added "many similar words" to the texts they received.

Our interest in the phenomenon of supplementation takes us back to the beginnings of modern biblical criticism and the succession of formi-

1. Trans. Jacob Wright.

dable scholars who set their sights on the origins of the Pentateuch, which became the center of attention for many generations of biblical criticism. Johann Gottfried Eichhorn's *Einleitung in das Alte Testament* from 1783 analyzed the Pentateuch in terms of just two running sources. The compiler who synthesized these sources proceeded in his task with "sacred reverence" (*heilige Ehrfurcht*), resisting any urge to refine the formulation of his inherited texts as he deftly wove them into a rich narrative-legal tapestry.² Yet Eichhorn recognized that his theory could not fully account for the Torah's complexity, and thus he assigned considerable space to interpolations.

To do justice to the text's complexity, subsequent analyses multiplied the number of running sources as well as "fragments" from these sources. Karl David Ilgen, known as the founder of the "Older Documentary Hypothesis," explained the origins of Genesis in 1798 as a combination of not fewer than seventeen writings transmitted in three separate sources.³ Along with other proponents of the "Fragment Hypothesis," Wilhelm M. L. de Wette argued that the "Jehovist" had reworked the "Elohim source," integrating in the process an array of oral and written materials.⁴ Similarly, K. H. Graf postulated a narrative substratum that a later author heavily revised and supplemented; the most extensive of the supplements included the exilic insertion of the book of Deuteronomy into an older Hexateuch and the postexilic addition of the materials that belonged to what is now known as the P source.⁵

Graf paved the way for Abraham Kuenen and Julius Wellhausen to formulate the definitive form of the "Four-Source (or Newer) Documentary Hypothesis," and both scholars relied heavily in their theory mak-

2. Johann Gottfried Eichhorn, *Einleitung in das Alte Testament* (Leipzig: Weidmann, 1783). For this citation, including the quotation, see Konrad Schmid, "Von der Diaskeuase zur nachendredaktionellen Fortschreibung: Die Geschichte der Erforschung der nachpriesterschriftlichen Redaktionsgeschichte des Pentateuch," in *The Post-Priestly Pentateuch: New Perspectives on Its Redactional Development and Theological Profiles*, ed. Federico Giuntoli and Konrad Schmid, FAT 101 (Tübingen: Mohr Siebeck, 2015), 1–18, here 2 n. 8. This essay has recently been published in English translation ("Post-Priestly Additions in the Pentateuch: A Survey of Scholarship," in *The Formation of the Pentateuch: Bridging the Academic Cultures of Europe, Israel, and North America*, ed. Jan C. Gertz et al., FAT 111 [Tübingen: Mohr Siebeck, 2016], 589–604).

3. As pointed out by Thomas Römer, "Zwischen Urkunden, Fragmenten und Ergänzungen: Zum Stand der Pentateuchforschung," *ZAW* 125 (2013): 2–24, here 4. Ilgen's work is *Die Urkunden des ersten Buchs von Moses in ihrer Urgestalt*, vol. 1 of *Die Urkunden des jersalemitischen Tempelarchivs in ihrer Urgestalt* (Halle: Hemmerde und Schwetschke, 1798), cited by Römer.

4. Römer, "Zwischen Urkunden," 5. Wilhelm Martin Leberecht De Wette, *Beiträge zur Einleitung in das Alte Testament*, 2 vols. (Halle: Schimmelpfennig, 1806–1807), cited by Römer.

5. Römer, "Zwischen Urkunden," 6. K. H. Graf, "Die sogenannte Grundschrift des Pentateuch," *Archiv für die wissenschaftliche Erforschung des Alten Testaments* 1 (1869): 466–77, cited by Römer.

ing on the assumption that later readers amplified the received sources with substantial supplements that cannot be assigned to any of the four sources. Wellhausen insisted that the composition of the Pentateuch was not complete with the compilation of sources (JE and P) and emphasized throughout his *Composition* that he was presenting a heavily simplified version of his views, that the literary process was much more complicated, and that the Supplementary Hypothesis must be given a place in any theory.⁶

In formulating their views on the supplementation of the combined pentateuchal sources, both Kuenen and Wellhausen appealed to the role of the “Diaskeuasten.” Long used in classical philology to describe the editors who amplified the poetic texts they transmitted, the term was introduced to biblical studies by Julius Popper, a scholar who had a major impact on our theories even if he has been largely forgotten today.⁷ In his study of Exodus, Popper demonstrated the exegetical character of the “Amplifikationen” that he isolated and argued that the additions in the Samaritanus and Septuagint must be viewed as part of the same activity of “Diaskeuase” that fashioned the final form of the Pentateuch transmitted in rabbinic Judaism.⁸

In the scholarship that followed Keunen and Wellhausen, we can witness, as Konrad Schmid has recently shown, a tendency to downplay the creativity of those who combined the sources and supplemented them in various ways.⁹ The case is especially apparent in the work of Hermann Gunkel and Martin Noth. Yet, while both sought to diminish significantly the contribution of the compiler, they did not hesitate to admit that noteworthy additions continued to be made after the combination of the sources. In the words of Gunkel, “With this is the activity of the redactor in Genesis concluded as a whole. But in the details, the work (‘Diaskeuase’) on the text continued much longer.”¹⁰ Thus, earlier generations of critics

6. Julius Wellhausen, *Die Composition des Hexateuchs und der historischen Bücher des Alten Testaments*, 3rd ed. (Berlin: Reimer, 1899), 207: “Der Einfachheit wegen abstrahire ich meistens davon, dass der literarische Process in Wirksamkeit complicirter gewesen ist und die sogenannte Ergänzungshypothese in untergeordneter Weise doch ihre Anwendung findet.” For this citation and quotation, see Schmid, “Von der Diaskeuase,” 3 and n. 11.

7. Wellhausen honored Popper in his writing as the “gelehrte Rabbi,” as Schmid notes (“Von der Diaskeuase,” 4, citing *Die Composition des Hexateuchs*, 146). On Popper, see further Schmid, “Von der Diaskeuase,” 3–6; and Ran HaCohen, *Reclaiming the Hebrew Bible: German-Jewish Reception of Biblical Criticism*, SJ 56 (Berlin: de Gruyter, 2010), 137–41, the latter cited by Schmid. On Popper’s influence on Kuenen, see Schmid, “Von der Diaskeuase,” 5.

8. Schmid, “Von der Diaskeuase,” 4–5; Julius Popper, *Der biblische Bericht über die Stiftshütte: Ein Beitrag zur Geschichte der Composition und Diaskeu des Pentateuch* (Leipzig: Hunger, 1862).

9. Schmid, “Von der Diaskeuase,” 5–7.

10. Trans. Jacob Wright. The original reads: “Damit ist im allgemeinen die Tätigkeit der Redaktoren an der Genesis abgeschlossen. Aber im einzelnen geht die Arbeit (‘Diaskeuase’)

acknowledged the role of supplementation in the development of the Pentateuch, even if it was not their primary focus.

Interest in the phenomenon of supplementation has waned in some quarters of contemporary North American scholarship. In 2006, John Van Seters published his broadside against the “editor,” and it has been positively received among “Neo-Documentarians.”¹¹ Members of this group have worked over the past decade to revitalize interest in the Four Source theory, and, in doing so, they have gone even further than Gunkel and Noth in their curtailment of the role of the final redactor, viewing him essentially as a compiler and insisting that the Pentateuch as we know it is mainly a result of an “almost mechanical” juxtaposition of the sources.¹² The isolation of these sources should be our primary concern, since the finished form of the Pentateuch, as analyzed by this group of interpreters, is an “incoherent” text resulting from the compiler’s formalistic mode of assembling his sources.¹³ Although Neo-Documentarians acknowledge the presence of “post-compilational redactional activity” of various sorts in the text, this is neither attributed to the compiler, nor is it of particular interest to these scholars.¹⁴

Meanwhile, European scholarship has continued to pursue its long-standing concern with the earliest precursors to the biblical texts, but beginning in the 1970s it turned its attention to the process by which these

am Text noch lange weiter.” See Hermann Gunkel, *Genesis*, HKAT 1.1 (Göttingen: Vandenhoeck & Ruprecht, 1901), XCIX. For this quotation, see Schmid, “Von der Diaskeuase,” 6.

11. John Van Seters, *The Edited Bible: The Curious History of the “Editor” in Biblical Criticism* (Winona Lake, IN: Eisenbrauns, 2006). Joel Baden characterizes this work as “an extensive and valuable history of the concept of the ‘editor’ in biblical scholarship” (*The Composition of the Pentateuch: Renewing the Documentary Hypothesis* [New Haven: Yale University Press, 2012], 316 n. 1).

12. For a brief introduction to the work of this group, see Baden, “The Re-Emergence of Source Criticism: The Neo-Documentary Hypothesis,” <http://www.bibleinterp.com/articles/bad368008.shtml> (2012). For a more detailed treatment, see, e.g., Baden, *Composition of the Pentateuch*; and Jeffrey Stackert, *A Prophet like Moses: Prophecy, Law, and Israelite Religion* (New York: Oxford University Press, 2014), esp. 19–26. For examples of the compiler’s rare interventions, see Baden, *Composition of the Pentateuch*, 221–24. For the characterization of the compiler as “almost mechanical” in his work, see Baden, “Re-Emergence of Source Criticism.” Stackert characterizes the compiler as “working with a consistent method” characterized by several “principles” (*Prophet like Moses*, 21).

13. For the final form of the Pentateuch as “incoherent” or “incomprehensible,” see, e.g., Baden, “Re-Emergence of Source Criticism”; and Stackert, *Prophet like Moses*, 22.

14. Stackert, *Prophet like Moses*, 21 on “post-compilational redactional activity.” See also Baden, who states, “Literary activities that do not participate in the process of combining the source documents—glosses, secondary additions, theological revisions—these are not part of the compiler’s work, and are not attributed to the compiler” (“Re-Emergence of Source Criticism”). See similarly his comments in *Composition of the Pentateuch*, 248: “The Documentary Hypothesis does not deny that each source has a history, nor does it deny that the Pentateuch itself has a history after the compilation of the documents. It is a restricted answer to a restricted question.”

texts achieved the unity and coherence evinced in their final forms.¹⁵ This renewed interest in the final forms of texts, and in the gradual process of “Fortschreibung” that gave rise to them, notably did not take its cue from the older research on the Pentateuch reviewed above but rather from the analysis of prophetic writings, especially from Walther Zimmerli’s monumental Ezekiel commentary (published in fascicles from 1955 to 1969).¹⁶ During the same period, scholars such as Michael Fishbane and James L. Kugel in North America sought to map the dynamics of inner-biblical exegesis, a phenomenon that included textual expansions and reworking of various sorts evidenced across the biblical corpus.¹⁷ In short, scholarship in both North America and Europe have begun to identify and explore compositional phenomena such as supplementation that contributed to the final form of the biblical text across the canon.

The present volume represents an attempt to contribute to the further development of a pan-biblical compositional perspective by significantly advancing our understanding of the role of supplementation in the development of the Hebrew Bible as a whole. It explores the phenomenon of supplementation in four sections, organized by literary type: Psalms and Lyrical Literature (Brettler, Kratz); Narrative Texts of the Pentateuch (Erisman, Römer); Deuteronomistic Historical Narrative (Schmid, Wright); Prophetic Anthologies (Klein, Olyan); and Legal Texts (Milstein, Nihan).¹⁸ Each essay is an original contribution to the study of supplementation, and, taken together, the ten studies demonstrate clearly just how common, variegated, and significant the phenomenon of supplementation in the Hebrew Bible is. Supplementation may be found in minor additions to a text intended to aid pronunciation, fill in abbreviations, or clarify ambiguous syntax (Brettler). It may also be observed in far more elaborate changes such as the introduction of larger interpolations within

15. For more in depth discussion of this turn in the 1970s, see further Schmid, “Von der Diaskeuase,” 7–8.

16. Walther Zimmerli, *Ezechiel 1–48*, 2 vols., BKAT 13.1–2 (Neukirchen-Vluyn: Neukirchener Verlag, 1969).

17. E.g., Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon, 1985); and James L. Kugel, “Early Interpretation: The Common Background of Late Forms of Biblical Exegesis,” in James L. Kugel and Rowan A. Greer, *Early Biblical Interpretation*, LEC 3 (Philadelphia: Westminster, 1986), 13–106. Fishbane speaks of “exegetical supplements” in his treatment (e.g., 528–29). On inner-biblical exegesis and supplementation, see Reinhard Gregor Kratz, “Innerbiblische Exegese und Redaktionsgeschichte im Lichte empirischer Evidenz,” in *Das Judentum im Zeitalter des Zweiten Tempels*, FAT 42 (Tübingen: Mohr Siebeck, 2013), 126–56.

18. The ordering of the essays is somewhat arbitrary and obviously not driven by canonical concerns. Brettler’s essay is placed first mainly because in it the author attempts to map types of supplementation in Psalm 145 as well as the reasons for it in a useful way, providing an entry into thinking systematically about the phenomenon in its various permutations.

a work of prose (Wright, Schmid, Römer, Erisman), in a prophetic text (Klein, Olyan), or in a legal text (Milstein, Nihan). Supplementation also includes the addition of an introduction, a conclusion, or an introductory and concluding framework to a particular text, whether lyrical, legal, prophetic, or narrative (Kratz, Brettler, Milstein, Olyan) or the augmentation of a poetic text by adding internal refrains (Brettler). It may also be found in the reworking of older legal texts to produce new legislation, as in the case of 4Q365 23 (Nihan) or, famously, the slave laws of Exod 21:2–6 and Deut 15:12–18.

How do scholars identify supplements and how do they unravel the growth of a text that has experienced supplementation? In order to identify a supplement, one might appeal to the stylistic distinctiveness of a text or passage, as does Römer with regard to Gen 39. Scholars frequently point to evidence of a tight connection linking sections of text on either end of what appears to be a supplement, as does Wright on Judg 8:28, which follows 8:18–21 smoothly, suggesting that 8:22–27 is intrusive, or Schmid on 2 Kgs 24:1 and 5, which flow well if uninterrupted by 24:2–4. A passage might be identified as supplementary if it draws on other passages in a creative way to produce a new text (Kratz, Nihan, Milstein) or if it seems to stand alone, with the narrative in which it is embedded making no reference whatsoever to it (Römer on the larger Joseph story in relation to Gen 39). Supplements may themselves be supplemented, sometimes several times, as the examples of Gen 39 and Isa 66:15–24 show. On occasion, external evidence points to supplementation, as in the case of Judg 6:7–10, missing in 4QJudg^a (Wright) or the refrains of MT Ps 145, missing in the LXX (Kratz).

Reconstructing the stages in the growth of a supplemented text is often very challenging, and it is not unusual for scholars to acknowledge the limits of what we can know (Erisman, Wright, Olyan). In order to unravel the growth of such a text, scholars often focus on tracking dependency: upon which particular texts is a supplement dependent or, put differently, which particular texts does it assume through allusion or citation? A case in point is Isa 66:24, universally acknowledged to be a late addition to the series of supplements that round out the book of Isaiah (66:15–24). Olyan argues that 66:24 depends on 66:15–16, 22–23 and 1:28; that it may assume 66:14 and 14:11; and that there is no evidence it knows of 66:17 or 18–21, given that it does not engage the content of these verses. Thus, Isa 66:24 must postdate 66:15–16, 22–23 and 1:28 but not necessarily 66:17 or 18–21, which may be earlier or later. We simply do not know enough about the stages in the growth of Isa 66:15–24 to decide. Thus, tracking textual dependency does not always provide us with all that we seek to know about the stages of a supplemented text's growth, although it can tell us something of value, as the example of Isa 66:24 illustrates.

Supplementation may have a variety of functions, including but not

limited to the following: It may correct perceived errors in a text, as in 11QPs^a v. 3, in which a scribe apparently adds a letter to a word in order to correct his own error (Brettler); it may change the focus of a text, as does the framing of the Song of Hannah, which shifts the emphasis of the poem from Yhwh's actions and abilities to the fate of a particular individual—the king—and that of his enemies (Kratz); it may forge connections with texts elsewhere, as does Isa 66:24, which alludes to Isa 1:28 through its mention of transgressors against Yhwh (Olyan), or Isa 41:21, which alludes unmistakably to Exod 15:13 and 16 in its evocation of a “New Exodus” (Klein). Supplementation may contemporize a text for a new context, as the example of the Ashrei prayer demonstrates (Brettler); it may address perceived ambiguities in a passage by means of clarification, as in Isa 66:17, which tells us who exactly are the offenders of 66:15–16 (Olyan); it may create symmetry or harmony as in 11QPs^a v. 4, which renders a singular verb as a plural to produce agreement (Brettler). Supplementation may add details to a text or elaborate on its content, as in Ezek 38–39, a pericope that elaborates extensively on Yhwh's promise in Ezek 36:22 to take action to sanctify his profaned name (Klein); it may transform the representation of a literary character, even radically, as in the case of Gideon, who goes from being a skilled warrior to a fearful farmer in need of constant reassurance from Yhwh, a transformation that brings Yhwh's power into relief (Wright). A second example of character transformation by means of supplementation is the case of Joseph, who becomes a model of loyalty and chastity through the addition of Gen 39 to the Joseph story (Römer). Supplementation may fill in perceived gaps, as does the wood offering in 4Q365 (Nihan); it may better integrate new material into an extant work, as does the introductory frame in Deut 17:2–7 with regard to what Milstein calls “Israelite Legal Fictions” (ILFs). In all of these examples, supplementation might be described as a creative and “strategic” (Nihan) activity, with one or more functions.

In his contribution to this volume, Brettler asks whether we can identify types of supplementation that are peculiar to particular literary genres. This is a very apt question that we can only begin to address here. Certainly the addition of refrains to psalms or other poetic texts seems peculiar to lyrical literature by definition, while supplementation intended to transform the character of a literary figure such as Gideon (Wright) or Joseph (Römer) seems at first blush to be a phenomenon of narrative specifically. In contrast, adding introductions, conclusions or introductory and concluding frames is a characteristic of supplementation throughout a range of literary genres (e.g., narrative, poetry, law). Similarly, the tendency of supplements in psalms and other poetic compositions to pursue theological interests (Kratz) is not unique to lyrical literature, as examples from narrative (Schmid, Wright), legal texts (Milstein), and prophetic materials (Klein, Olyan) show. Thus, this book has much to

say about supplementation in relation to different genres, yet a detailed investigation of this question is clearly a desideratum for future research.

Can supplementation be viewed as a diachronic phenomenon? Klein's essay makes a striking case for change over time in the nature of the supplementation she identifies in prophetic collections, which she relates to the emergence of an idea of scripture. Whether her insight regarding "dynamic" supplementation in prophetic anthologies might be more broadly attested in other parts of the Hebrew Bible is an exciting question for the coming studies of supplementation that this volume promises—hopes—to inspire.

BJS