

Oxford Hebrew Bible
Sample of 1 Kgs 11:1-8

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Edition A (→ M)

Edition B (→ G)

11:1 וְהַמְלִיךְ שְׁלֹמֹה אֶהָב נָשִׁים

11:1 וְהַמְלִיךְ שְׁלֹמֹה אֶהָב נָשִׁים

(3) וַיְהִי־לוֹ שָׁרוֹת שֶׁבַע מֵאוֹת וּפְלִגְנָשִׁים

שְׁלֹשׁ מֵאוֹת וַיִּקַּח נָשִׁים

(1) נְכָרִיּוֹת וְאֶת־בַּת־פְּרַעֲה מִזְּאֲבִיּוֹת

עַמְּנִיּוֹת אַרְמִית אַדְמִית חַתִּית וְאַמְרִיּוֹת:

2 מִן־הַגּוֹיִם אֲשֶׁר אָמַר־יְהוָה אֶל־בְּנֵי

יִשְׂרָאֵל לֹא־תִבְאוּ בָהֶם וְהֵם לֹא־יָבֹאוּ

בָּכֶם פֶּן יִטּוּ אֶת־לִבְבְּכֶם אַחֲרַי

אֱלֹהֵיהֶם בָּהֶם דָּבַק שְׁלֹמֹה לְאַהֲבָה:

נְכָרִיּוֹת רַבּוֹת וְאֶת־בַּת־פְּרַעֲה מִזְּאֲבִיּוֹת

עַמְּנִיּוֹת אַדְמִית צִדְנִית חַתִּית:

2 מִן־הַגּוֹיִם אֲשֶׁר אָמַר־יְהוָה אֶל־בְּנֵי

יִשְׂרָאֵל לֹא־תִבְאוּ בָהֶם וְהֵם לֹא־יָבֹאוּ

בָּכֶם אֲכַן יִטּוּ אֶת־לִבְבְּכֶם אַחֲרַי

אֱלֹהֵיהֶם בָּהֶם דָּבַק שְׁלֹמֹה לְאַהֲבָה:

3 וַיְהִי־לוֹ נָשִׁים שָׁרוֹת שֶׁבַע מֵאוֹת:

וּפְלִגְנָשִׁים שְׁלֹשׁ מֵאוֹת וַיִּטּוּ נַפְשׁוֹ אֶת־לִבּוֹ:

4 וַיְהִי לָעֵת זְקִנַת שְׁלֹמֹה

4 וַיְהִי לָעֵת זְקִנַת שְׁלֹמֹה

נַפְשׁוֹ הִטּוּ אֶת־לִבְבוֹ אַחֲרַי אֱלֹהִים אַחֲרַיִם

וְלֹא־הָיָה לָבֹבוֹ שָׁלֵם עִם־יְהוָה אֱלֹהָיו

כִּלְבַּב דָּוִד אָבִיו:

וְלֹא־הָיָה לָבֹבוֹ שָׁלֵם עִם־יְהוָה אֱלֹהָיו

כִּלְבַּב דָּוִד אָבִיו

וַיִּטּוּ הַנָּשִׁים הַנְּכָרִיּוֹת אֶת־לִבְבוֹ אַחֲרַי

1 Kgs 11:1 אֶהָב (ed A) M] אֶהָב* (ed B) G (φιλογύναιος) cf T^{ms} (רחים) (vocal, equal?) ↓
 ||] נשים +] נשים (ed B) G (καὶ ἦσαν
 αὐτῷ ἄρχουσαι ἑπτακόσσιαι καὶ παλλακαὶ τριακόσσιαι καὶ ἔλαβεν γυναῖκας) (transp v.
 3 and exeg) ↓ ||] רבות (ed A) M] > (ed B) G? ↓ ||] אדמית (ed A) M] +pre ארמית* (ed B)
 G (Σύρας) (dittog) ↓ ||] צדנית (ed A) M] > (ed B) G (harm Deut 7:1) ↓ ||] חתית] +
] ואמריות* (ed B) G (καὶ Ἀμορραίας) (harm Deut 7:1) ↓ ||] 2 פן* (ed B) G (μή) S (גלגל) T
 (דלמא)] אכן (ed A) M V (*certissimo enim*) (mod?) ↓ ||] 3 ≈ (3) (transp ed B, see sub v
 1) ||] שרות] +pre נשים M (> G) (explic) ↓ ||] ויטו נשיו את לבו (ed A) M] > (ed B) G
 (exeg) ↓ ||] 4 ולא...אביו and נשיו...אחרים (ed A) M] transp G (ed B) ↓ ||] נשיו הטו (ed A)
 M] *וויטו הנשים הנכריות (ed B) G (καὶ ἐξέκλιναν αἱ γυναῖκες αἱ ἀλλότριαι) (exeg) ↓ ||
] אלהים אחרים (ed A) M] *אלהיהן (ed B) G (θεῶν αὐτῶν) (exeg)

5 וַיִּקְלֹךְ שְׁלֹמֹה אַחֲרַי עֲשֵׂתָרַת אֱלֹהֵי
צְדָנִים וְאַחֲרַי מִלְכָּם שִׁקְזַן עַמְּנִים:
6 וַיַּעַשׂ שְׁלֹמֹה הָרַע בְּעֵינֵי יְהוָה
וְלֹא מִלְּא אַחֲרַי יְהוָה כְּדָוִד אָבִיו:

ס

7 אִזּוּ יִבְנֶה שְׁלֹמֹה בְּמָה לְכַמוֹשׁ
שִׁקְזַן מוֹאָב ¹¹ וְלִמְלֹךְ שִׁקְזַן בְּנֵי עַמּוֹן:
8 וְכֵן עָשָׂה לְכָל־נַשְׂוֵי הַנְּכָרִיּוֹת
מִקְטִירֹת וּמִזְבְּחוֹת לְאֱלֹהֵיהֶן:

7 אִזּוּ יִבְנֶה שְׁלֹמֹה בְּמָה לְכַמוֹשׁ
אֱלֹהֵי מוֹאָב וְלִמְלָכָם אֱלֹהֵי בְנֵי עַמּוֹן
וְלַעֲשֵׂתָרַת תּוֹעֵבַת צְדָנִים:
8 וְכֵן עָשָׂה לְכָל־נַשְׂוֵי הַנְּכָרִיּוֹת
מִקְטִירֹת וּמִזְבְּחוֹת לְאֱלֹהֵיהֶן:
(6) וַיַּעַשׂ שְׁלֹמֹה הָרַע בְּעֵינֵי יְהוָה
לֹא מִלְּא אַחֲרַי יְהוָה כְּדָוִד אָבִיו:

5 (> ed B) (exeg) ↓ || אלהי (ed A) M] שקזן*? G^{mss} (βδελύγματος) (theol) ↓ || צדנים (ed A) M] + מואבים שקזן מואבים S^{mss} (harm מואב בני עמון) (ed A) M] || שקזן (ed A) M] *אלהי S (equal) ↓ || עמנים (ed A) M] *לא (ed B) G || לא (ed A) M] *לא (ed B) G || 6 ≈ (6) (transp ed B) ↓ || בחר אשר על-בני + מואב || שקזן^{1,2} (ed A) M] *אלהי^{1,2} (ed B) G (ειδώλω) || 7 שקזן^{1,2} (ed A) M] *ירושלם (ed A) M] (explicit + harm ירושלם) ↓ || ולמדך (ed A) M] *ולמלכם (ed B) G (Antiochene text: μελχολ, μελχομ; others: τῷ βασιλεῖ αὐτῶν) S (equal?) ↓ || עמון] + תועבת צדנים (ed B) G (καὶ τῆ Ἀστάρτη βδελύγματι Σιδωνίων) (harm?) || 8 מקטיר ומזבח (ed B) G (ἐθυσμία καὶ ἔθυσε)] *מקטיר ומזבח (ed A) M] (exeg) ↓

Text-Critical Commentary

The divergences between the Septuagint on the one hand, the MT and the other versions on the other hand, point to the existence of two distinct Hebrew editions of 1 Kings. It is not easy to determine which edition precedes the other. On the whole, M reflects an older stage than G, but there are many details where the relation seems to be the reverse. After the two editions branched off from one another, each one of them continued to be altered by scribes.

Bibliography

Z. Talshir, “1 Kings and 3 Kingdoms — Origin and Revision. Case Study: The Sins of Solomon (1 Kgs 11),” *Textus* 21 (2002), 71-105.

1 Kgs 11:1 אָהֵב (ed A) M] אֲהֵב* (ed B) G (φιλογύναιος) cf T^{ms} (רַחִים) (equal?)

While M states that Solomon loved many foreign women, G says he was a “lover of women”. Each reading fits its own context well, M proceeding to enumerate the foreign nations among which Solomon took wives, and G leading on to the information that S. had many wives.

The vocalization of the form as a participle in edition B is uncertain. One manuscript of Targum Jonathan vocalizes the form רַחִים, corresponding to אָהֵב, as a participle (all other manuscripts vocalize as a perfect, in accord with M). The possible agreement of G with a T manuscript may be due to polygenesis.

נשים] + ויקח נשים] (ed B) G (καὶ ἦσαν αὐτῷ ἄρχουσαι ἐπτακόσσιαι καὶ παλλακαὶ τριακόσσιαι καὶ ἔλαβεν γυναικας) (transp v. 3 and exeg)

Edition B separates the issue of having many wives from that of marrying foreign women, by introducing into verse 1 the information on the high number of Solomon’s wives and concubines. In edition A, this information comes in verse 3, suggesting that all Solomon’s wives were foreign. Edition A does not separate the issues of many wives and foreign wives. Edition B is more rational than edition A on this point. Nevertheless, the *Wiederaufnahme* by means of the words ויקח נשים, which are lacking in edition A, suggests that edition B is secondary. Edition A is a mess, edition B an unsuccessful attempt to clean it up.

רבות (ed A) M] > (ed B) G?

The absence of the adjective רבות, “many”, in G may reflect the earliest stage of the text. It is easier to imagine that the word was added by a later scribe to edition A than to explain why it was omitted in edition B. Possibly, however, G’s φιλογύναιος reflects אהב נשים רבות (Talshir).

אדמית (ed A) M] +*pre* ארמית* (ed B) G (Σύραξ) (ditto)

The addition of “Aramaic (women)” in G probably reflects a duplication of the word אדמית, “Edomite (women).”

צדנית (ed A) M] > (ed B) G (harm Deut 7:1)

חתיית] + ואמריות* (ed B) G (καὶ Αμορραίας) (harm Deut 7:1)

With the omission of the Phoenicians and the addition of the Amorites, the list of forbidden nations is to some extent realigned with the prescription in the Torah (Deut 7:1). In Ezra 9:1 and Neh 13:1-3, 23 the interdiction of intermarriage is extended from the seven Canaanite nations to include other foreigners.

11:2 אכן* (ed B) G (μή) S (גלגל) T (דלמא)] אכן (ed A) M V (*certissimo enim*) (mod?)

The use of אכן in M, confirmed only by V (*certissimo enim*), is suspect, since the particle elsewhere invariably introduces statements that are contrary to expectation. If G, S and T do indeed reflect a Hebrew text reading אכן, this may be the original. Note that אכן appears to have been edited out also in 2 Kgs 18:32, as a comparison with the parallel in Isa 36:17-18 will show. The reason for these changes may perhaps be found in the history of the Hebrew language. In Late Biblical Hebrew, אכן is practically unattested (exception: 1 Chr 10:4, taken over from 1 Sam 31:4). In Qumran and Ben Sira, אכן is used, as a classicism, in specific text types only.

In this verse the masculine suffixes of M are rendered by feminine pronouns in some of the versions (Antiochene Septuagint, Peshitta, Vulgate). This is not a matter of text, but of exegesis.

11:3 שרות] +*pre* נשים M (> G) (explic)

The absence of the word “wives” in G may again reflect the earlier stage of the text, as it is easier to explain its later addition in edition A than its omission in edition B (or in the process of translation).

ויטו נשיו את לבו (ed A) M] > (ed B) G (exeg)

Edition A is very repetitive, with the formula הטה + לבב/לב + suffix reiterated three times (verses 2, 3 and 4). The alleviation of this threefold repetition by the omission of the phrase in verse 3 (verse 1 in edition B) in G may go back to edition B.

11:4 ולא...אביו and נשיו...אחרים (ed A) M] transp G (ed B)

It is not impossible that edition B originally omitted the clause “and his heart was not perfect with Yhwh his God, as was the heart of David his father” from this verse, relocating it, as a proper conclusion to the section on Solomon’s sins, after verse 10 (see there). The clause may then have been restored to the present verse under the influence of edition A, while ending up in a slightly different position within the verse. There is, however, no manuscript evidence for this scenario.

הטו (ed A) M] הנכריות (הנשים) נשיו *ויטו נשיו (ed B) G (καὶ ἐξέκλιναν αἱ γυναῖκες αἰ ἀλλότρια) (exeg)

The addition of the word “foreign” in edition B coheres with the distinction of the two issues in verse 1 discussed above. It shows the attention of the editor to the logical flow of the text. It also reveals the secondary nature of edition B. If the word הנכריות was present in the original text it is hard to explain why edition A omitted it.

11:5 The entire verse is omitted in edition B, probably because it was felt to add nothing to what was told in verses 7-8.

אלהי (ed A) M] שקי? G^{mss} (βδελύγματος) (theol)

A theological correction is here reflected in the Antiochene Greek, which supplements the text of verse 5 on the basis of a Hebrew text. The variant in the Antiochene text is typologically later than the text of edition A (dysphemism). See below on a similar variation between M and S in this same verse.

צדנים (ed A) M] + ומאבים שקי כמוש שקי *ואחרי כמוש שקי מואב (harm (סבגו במבצ ונלגא גמאכאכא) S^{mss} (כמוש שקי מואב v 7)

The majority text of the Peshitta adds a third divinity, harmonizing with verse 7. The secondary nature of the addition is demonstrated by its absence in ms 9a1. Where this manuscript is closer to M than the other Peshitta manuscripts it usually reflects the original Syriac text (see M. Weitzman, “The Originality of Unique Readings in Peshitta MS. 9a1,” in *The Peshitta: Its Early Text and History*, eds. P. B. Dirksen and M. J. Mulder [Leiden: Brill, 1988], 225-258).

שקי (ed A) M] *אלהי S (אלא) (equal)

M is typologically later than the text reflected in S (dysphemism). Whether this means S preserves the older text is a different question, however. Once the equivalence between the terms “abomination” and “god”, when applied to gods of other nations, was established, scribes may have been led to change the text either way. From the point of view of textual history, the readings are equally valid (equal).

11:6 In edition B the verse follows verses 7 and 8 of edition A.

11:7 מואב] + אשר על פני ירושלם M (explic + harm אשר על פני ירושלם 2 Kgs 23:13)

The absence of these words from edition B are hard to explain if they formed part of the original text. It is better, therefore, to suppose they were added in the M tradition (including S T V) on the basis of 2Kgs 23:13.

מלק (ed A) M] מלכ (ed B) G (Antiochene text: μελχολ, μελχομ; others: τῷ βασιλεῖ αὐτῶν) S (מלכ) (equal?)

Apart from this verse, the god of the Ammonites is always called *Milkom* in the Bible. The absence of mimation in the present verse may be due to a mistake or it may reflect an early variant form of this divine name.

11:8 מקטיר ומזבח* (ed B) G (ἐθυσία καὶ ἔθυσ)] מקטירות ומזבחות (ed A) M] (exeg)

On purely internal grounds one should have to say the Antiochene Text here represents the Old Greek, and the Old Greek the original text of the passage. One understands that a text accusing King Solomon of active idolatry should have been attenuated by later scribes, but the reverse development is hard to envisage. The Antiochene text is a narrow basis, however, for constructing the correct Hebrew text.

אַל־יִהְיֶה: