

SUMMARIES / ZUSAMMENFASSUNGEN

The Book of Joshua — Klaas Spronk

This survey of recent research describes the most important scholarly studies published since Ed Noort's 'Forschungsgeschichte' (1998). The many publications are shortly presented, subdivided in commentaries, studies on the history of research, literary-critical analysis, historical background, synchronic analysis, theology, and studies of parts of the book.

Joshua as a model. The structure of the Book of Joshua — Adri van der Wal

As can be derived from many internal relations the book of Joshua is a part of the cluster Genesis – 2 Kings. The book of Joshua has a well-considered structure. Chapters 1 and 23–24 form an inclusio. There is connection between 1:12–18 and 22. The chapters 13–23 show a chiasmic structure. Chapters 1–12 form a separate part of the book, enclosed by the descriptions of the size of the country in 1:4; 11:16 and 12:1. This first part of the book can be subdivided in 1–8 and 9–12. The theme of this solid structured text is: only loyalty to God guarantees living in the land. Joshua is a model of complete dedication to God.

Die Forschung der Griechischen Übersetzung Josuas — Cornelis G. den Hertog

Zunächst wird die Forschungsgeschichte der griechischen Übersetzung des Buches Josua sehr global beschrieben, soweit es um die handschriftliche Überlieferung und das Verhältnis von hebräischem Text und griechischer Übersetzung geht. Anschließend werden einige Ansätze für zukünftige Forschung beschrieben. Sie betreffen (1) neues Handschriftenmaterial, das in der Göttinger Ausgabe verarbeitet werden wird (darunter auch ein Papyrusfragment aus dem 2.–3. Jh. n. Chr.); (2) die sog. Übersetzungstechnik; (3) die historische Geographie der (früh)hellenistischen Zeit; (4) die griechische Lexikographie und (5) die 'Theologie', oder zumindest die 'theologische Sensibilität' bzw. eigene theologische Anliegen des griechischen Übersetzers.

*About Time, Space, God, Man, Inheritance, and the Reading of
Scripture — Willien van Wieringen*

The aim of the translation affects the translation. Possibly the major difference between the translations of the Nieuwe Bijbelvertaling (NBV) and the Societas Hebraica Amstelodamensis (SHA) is their aim: the SHA wants to leave room for the theology in the text, the NBV wants to create a text that is in the first place easy to read aloud. The translation group Joshua of the SHA wants to stay as close as possible to the text. In the article decisions made at the crossroads of language and theology are discussed. The word fields at stake are theological themes: time, space, God, man, inheriting and the reading of Scripture.

Joshua recapitulated: Judges 1:1 – 2:10 as summarizing introduction — Klaas Spronk

The relation between the first chapters of the book of Judges and the book of Joshua is described from the perspective of the book of Judges as a late construct, added as a bridge between the books of Joshua and Samuel. Judges 1:1 – 2:10 recapitulates the whole book of Joshua, from the opening reference of the death of the leader to the final sermon of Joshua and his death. Also the way the tribes are described and the story of the messenger in Bochim fit within this framework. In this way the message is emphasized that Judah is the rightful successor of Joshua, just like Joshua took the place of Moses.

Josua 2 als Anfang der Früheren Propheten — Klaas Touwen

Rachab verweist nach Exodus 3:8, das ein gutes und weites (רכב) Land zusagt (vgl. Rechobot, Rechob und Bet-Rechob). Die Kundschafter kamen zur Schlussfolgerung: “Der Herr hat das ganze Land in unsere Hand gegeben”, nicht auf Grund dessen, was sie gesehen haben (תפיר ראה, רגל). Sie haben es gehört (שמע) in der Mitte des Kapitels (Vs. 10v), wo das Lied Moses aktualisiert wird. Josua 2 — “auf dem Gefilde Jerichos” — ist Teil des Jerichokomplexes, das das Deuteronomistische Geschichtswerk umfasst. Josua 2 unterstellt den Jerichomißerfolg von 2 Könige 25, aber dreht die Geschichte um. Der Untergang ist dem Versprechen untergeordnet.

*'At that time ...'. The liturgical setting of the circumcision by
Joshua (Josh. 5:2) — Karel Deurloo*

Between the tenth day of the first month (Passover lamb, Ex. 12:2; cross over Jordan River, Josh. 4:19) and the Passover celebration (Josh. 5:10–12) on the evening of the fourteenth day of the month, is the day of circumcision by Joshua. From then there is a jubilee for all the inhabitants of the land (cf. Lev. 25:10v.). The Passover celebration is not open to the uncircumcised. The new generation takes the old one's place. They are the people of the Covenant, counting fifty days from Passover to Pentecost, festival of the Gift of the Torah and the Promised Land (cf. the long blast of the [jubilee-]horn Ex. 19:13; Josh. 6:5). So the liturgical origin of the jubilee and its legislation can be traced to Joshua 6.

Built of Stones — Marieke E.J. den Braber

Nicolai Winther-Nielsen and Graeme Auld both have studied Joshua 5:13–6:26. Winther-Nielsen bases himself on the MT and is interested in grammar and rhetorical effects. Graeme Auld favours the LXX as the better and more original text and places the book in his theory of the 'Book of the Two Houses'. Repetitions and other difficulties in the Jericho-episode are interpreted by both scholars in different ways. Winther-Nielsen tries with functional discourse grammar to understand the text as a unity and explains with the grammatical features and rhetorical effects seemingly difficult passages. Auld reads the text more as a product of a revision and tries to define the textual witness that is closest to the original account. Both methods do not contradict each other. The one more interested in grammar, the other more focused on content and scriptural usage of words and passages, they complement to a better understanding of the story of Jericho.

Josua 22: kein Teil an JHWH? — Ed Noort

Die Erzählung Josua 22:9–34 gehört zu den spätesten Teilen des Buches. In ihr wird eine Reflexion über die Ortsgebundenheit JHWHs und die Kultfähigkeit von Juden ausserhalb des Westjordanlandes dargeboten. Die Lösung lautet: JHWH kann sehr wohl ausserhalb seines Stammlandes verehrt werden, im 'Ausland' wohnenden Juden dürfen zu Israel gerechnet werden unter der Bedingung, dass die Kultzentralisation nicht gefährdet wird. Theologisch und ideologisch bewegt sich die Erzählung zwischen der Rolle eines anderen auffälligen Altars aus Jesaja 19:18–25 (MT) und

deren Verneinung in der LXX. Zuhause ist die Erzählung im Umkreis der ‘Bürgerrechtlisten’ in Bezug auf den ‘Israelgedanken’ der Chronik.

Gilgal — Piet van Midden

Gilgal in the *Biblia Hebraica* is perhaps a designation of five different geographic locations:

1. Gilgal near Sichem (Dtn. 11:30)
2. Gilgal near Jericho, the well-known Gilgal we discover in the stories of Samuel, Elijah, Elisha, and in the history of David. The Minor Prophets speak about this Gilgal. Just as Bethel this place is a model of turning away from YHWH.
3. Gilgal near the hills of Dor in the west (Josh. 12:23; possibly the same location as 1.)
4. Gilgal near Adummim (Josh. 15:7 = ‘Stone Circle’ in 18:17)
5. Beth-Haggilgal (Neh. 12:29)

As well we find Gilgal in 1 Macc. 9:2. Is Galilee meant here?

Josephus Flavius and following Eusebius locate Gilgal exactly, half an hour north of Jericho. These records are the base of the location of Gilgal on the Mosaic Map of Madaba.

A Miracle Without an Equal in a Book Full of Violence: Joshua 10:12–14 and its Context in Devotional Literature — Cees Houtman

A short introduction to Joshua 10:12–14 (15) in the Hebrew Bible is followed by an extensive survey of the way this passage is interpreted in Dutch Protestant and Roman Catholic devotional literature of the last two centuries, children’s Bibles and other forms of popular rewritten Bibles as well as catechetical books and manuals. Special attention is given to the appreciation of the miracle of Joshua 10:12f. and its ‘context,’ Israel’s use of extreme violence in conquering the land of Canaan. It is concluded that the interest in the passage faded away in the course of time. The peerless miracle was regarded unequalled problematic, a sun and moon that gave the devouring sword the opportunity to continue on the battlefield, no more than a God who allowed such a behaviour of the heavenly bodies did no longer deserve admiration.

In an appendix the reproduction of Josh. 10:12–14 in poetics and iconography is discussed.