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Hexateuch

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pared to the LXX was supplemented from the alternative versions, marked with an asterisk. A plus of the LXX compared to the Hebrew was marked with an obelus. If the plus contained more than one word, the end was marked with a metobelus. In case of variations between the copies of the LXX, Origen chose the readings that matched the Hebrew most consistently, and sometimes aligned the Greek word order with the Hebrew. The Hexaplaric recension was distributed separately. After Origen's death, its text was progressively edited, as can be seen in *Cod. Sarravianus-Colbertinus* (G) and *Cod. Marchalianus* (Q). In the year 616, Paul of Tella prepared a translation into Syriac, in which readings of the alternative versions were incorporated as marginal notes. One half of this so-called *Syrohexapla* (CPG 1501) is presented by *Cod. Ambrosianus* C 313 inf. (8th cent.; facsimile by Ceriani); another codex, containing the other half, is lost.

Next to the *Syrohexapla*, the testimonies of the church fathers and catena MSS are the main sources for the so-called *Hexaplaric readings*, i.e., remnants of the Hexapla, which were collected by Frederick Field. Columnar fragments of the Hexapla to the Psalter are passed down in a marginal note (Rahlfs-MS 113), as well as in two palimpsests (Rahlfs-MSS 1098; 2005); another fragment of the columnar arrangement is preserved for Hosea 11:1 (Rahlfs MS 86). A new edition of all the material is in preparation by "The Hexapla Project." In the Göttingen *Editio critica maior* of the LXX, the first apparatus includes the Hexaplaric recension, presented as the O-group, whereas the second apparatus offers Hexaplaric readings.

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See also → Alexandrian Exegesis; → Origen; → Septuagint

Hexateuch

The term "Hexateuch" as an alternative to the term "Pentateuch" appeared in biblical scholarship at the end of the 18th century, but it is difficult to know who invented it. Contrary to the Pentateuch, which is the Greek term for *torah* and refers to its five books (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), the concept of a *Hexateuch*, which has no "canonical reality" adds to the Pentateuch the book of Joshua. The idea of an "Hexateuch" is much older than the use of the term in the academic discussion as shown by the so-called "old English Hexateuch," the translation of the books of Genesis to Joshua into Old English in the 10th or 11th century. The idea of a Hexateuch in historicocritical research probably emerged on the basis of two observations. First, the narrative coherence of the books of Genesis to Joshua seems greater than that of Genesis to Deuteronomy. The patriarchal narratives emphasize the promise of the land and this promise reaches its fulfillment only in the book of Joshua. Also, the final discourse of Joshua (Josh 24), after the conquest and the distribution of the land, clearly concludes the narrative from the time of the Patriarchs to the entry into the land (von Rad). Second, there are stylistic links between the book of Joshua and the preceding books, especially Deuteronomy. In 1792, the first part of Alexander Geddes' translation and introduction to the Bible contained the books of Genesis to Joshua. Geddes argued that the book of Joshua belongs to the Pentateuch since it stemmed from the same author and presented a necessary appendix to the rest of the narrative.

The idea of a Hexateuch was adopted in the context of the documentary hypothesis and the book of Joshua considered as containing the endings of the Yahwist and the Priestly document (sometimes also of the Elohist). The idea of a Hexateuch remained prevalent until the middle of the 20th century when Martin Noth's theory of a Deuteronomistic History (1943) created, in fact, a Tetrateuch (Genesis–Numbers) instead of a Hexateuch, because Deuteronomy and Joshua were now regarded as the introduction to a "Deuteronomistic history." In current Pentateuchal research, where Noth's theory has come under attack, the idea of an original Hexateuch is revitalized by an important number of scholars.

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Thomas Römer

See also → Pentateuch (Torah)

Hezekiah

1. King of Judah

Hezekiah was king in Jerusalem around 700 BCE. He survived an Assyrian siege and is famous for the story of the sundial; see "Hezekiah (King of Judah)."

2. Father of Amariah

In the superscription of the book of Zephaniah, the prophet is presented as the great grandson of Amariah, the son of Hezekiah (Zeph 1:1). Following Ibn Ezra, an identification with Hezekiah, the king of Judah, has often been proposed. The timeframe of five generations makes this identification possible but not necessarily plausible because Hezekiah in Zeph 1:1 is not labelled as "king." In the HB/OT as well as in the epigraphic sources a variety of persons bear this name.

3. Ater

The list of returnees from the Babylonian exile mentions a clan of "Ater, that is of Hezekiah" (Ezra 2:16; Neh 7:21). This Hezekiah is probably not identical with Hezekiah, the king of Judah. The qualifier is added to distinguish this clan from the family of Ater who were among the gatekeepers (Ezra 2:42; Neh 7:45). In Neh 10:17 (ET 18), Ater and Hezekiah are seen as two different persons.

Bob Becking

See also → Hezekiah (King of Judah)

Hezekiah (King of Judah)

- I. Hebrew Bible/Old Testament
- II. Judaism
- III. Literature

I. Hebrew Bible/Old Testament

Hezekiah (MT *Ḥizqīyā* or *Ḥizqīyyahū*, "YHWH is strong," LXX *Εζεκιᾶς*) was king in Jerusalem around 700 BCE (the exact date of his reign is un-

certain). In the book of Kings he is mentioned in 2 Kgs 18–20, a narrative which appears also with some differences in Isa 36–39. These chapters in their present form offer three different images of the king. This multi-layered picture is to be seen as the result of a complex redaction of the story over a period of more than 200 years. In the first dimension, Hezekiah is presented as a cult reformer who lived a pious life (2 Kgs 18:3–6). He trusted YHWH and he cleansed the cult, especially by removing the *bāmôt*, "high places." In a second dimension, Hezekiah is portrayed as a heroic figure. His trust in YHWH coincides with his willingness to disobey the Assyrian overlord, Sennacherib (2 Kgs 18:7). As a result of this rebellion the Assyrian army besieged Jerusalem. The city was, however, not captured. Acting as a *Realpolitiker*, Hezekiah appeased Sennacherib by paying a huge tribute (2 Kgs 18:13–16). Finally, when the Babylonian king Merodach-Baladan visited Jerusalem, Hezekiah dared to show him his palace with all its treasure.

In the third dimension, probably due to a post-exilic redaction, a segregationist tendency is inserted into the older narratives. Contrast is part of the ideology. This can easily be detected in the story of Hezekiah's illness and his healing, including the sign of the sundial. Reading this story in a post-catastrophe context reveals an interesting view on exile and return: despite the "illness" of the Davidic house represented by Hezekiah and despite the prophetic warning of inevitable doom, there exists the possibility of divine change leading to new hope for the people. Those who remain faithful, will be part of the new community.

Different from the account in 2 Kings, the main focus in 2 Chr 29–32 is no longer on the campaign of Sennacherib. In Chronicles, three out of four chapters are dedicated to the description of the religious and cultic measures of Hezekiah but molded in schemes of polarity: clean versus unclean. The account of Sennacherib is abridged to twenty-three verses. The reports on the illness of Hezekiah and the Merodach-Baladan affair are reduced to only a few verses.

Proverbs 25–28 are labeled as sayings collected by the "men of Hezekiah." This might reflect influence of Northerners who fled to Jerusalem after the fall of Samaria. It is more important to note that Hezekiah is seen as a wisdom king.

The Annals of Sennacherib – in their various redactions – refer to a campaign in the third *palû* of the king to the west during which Jerusalem was beleaguered and its king *Ḥa-za-qi-îd-u* was set "like bird in a cage." The annals do not contain a conquest of the city, but refer to the huge tribute. This silence can be read as a hint that they did not capture Jerusalem.

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