**A Text-Critical Analysis of a LXX-foreign Deutero-Isaianic (40: 3-5) Quotation by St Luke (3: 4- 6)**

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*Abstract*

In this paper the author did a text-critical analysis of a LXX-foreign Isaianic quotation from the Gospel of St Luke. This quotation is called “foreign” because it differs from the quotation as found in the text of the Septuagint.

The method of the analysis is based on the method applied by Tov cum suis, comparing the readings of the different witnesses of the passage under discussion. The author used the Hebrew, Aramaic, Syriac and Greek texts as primary sources for comparing the reception of the different translators. The research is done from a synchronic as well as diachronic point of view in order to analyse the competence of the different translators in their reception and transmission of the specific passage analysed.

The perspectives obtained from the comparative analysis of the Old Testament witnesses is then compared with the reading in the New Testament in order to come to a scientifically verifiable conclusion why this quotation differs from the text of the Septuagint.

The result of this study points out that it is imperative to approach Old Testament quotations in the New Testament using primary sources comparatively and that it is unwise to make general statements in this regard.

(198 words)

**The Significance of Psalm 121 on Motor Vehicles in Nigeria**

Prof David Tuesday Adamo

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*Abstract*

Psalm 121 in traditional Western scholarship is classified as a hymn used for worship. It is also regarded as one of the psalms in the Pilgrim collection that is admired for its eloquence and poetic beauty to the extent that only few Psalms equal it in its beauty. This Psalm also functions as a Psalm of trust, and of mixed type such as lament and ending with a promise. It concerns itself with the universal question of where does man’s real help comes from? It comes out with the correct answer, Yahweh in heaven.

In Nigerian, when Palm 121 is inscribed on motor vehicles it has different meanings other than Western understanding of this particular Psalms. What are the various meanings of this inscription when written on a motor vehicle? Is the inscription only for aesthetic purposes? Does this inscription on motor vehicles in Nigeria express the faith of the owner of the vehicle, the driver and the passengers? When view semiotically, do these inscriptions of Psalm 121 represent something that is significant to Nigerian society? This article critically examines the meaning and the significance of Psalm 121 written on motor vehicles in Nigeria.

(194 words)

**What exactly was Yhwh? A philosophical perspective on various reductionist accounts of the reference to divinity as object in the Hebrew Bible**

Prof Jaco Gericke

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*Abstract*

This paper offers a brief philosophical overview of linguistic, literary, archaeological, anthropological, historical, comparative, sociological, psychological, and theological attempts to state exactly what sort of object (in the metaphysical sense) the god Yhwh in the Hebrew Bible was actually assumed to be. It is argued that not only is no currently existing theory sufficient to 'save (all) the phenomena' reconstructed from various periods in the history of Israelite religion and inferred from the semantic fuzziness of the associated religious language. In addition, given the metaphysical underdetermination of textual data a residual vagueness will of necessity haunt any and all future attempts to identify the precise spatio-temporal particular the text is supposed to be talking about when the god Yhwh is mentioned.

(121 words)

**Ancient Egypt: what did they know and believe about death and life after death**

 Mulaudzi Nkhumiseni University of South Africa

*Abstract*

Death has been the general phenomenon in both the modern and the ancient world. This phenomenon also includes the ancient Egypt. The purpose of this paper is to investigate the phenomenon of death and life after death in the ancient Egypt. The study will investigate how the people of the ancient Egypt understood death and how it affected their lives. There is also a belief in the life after death in the ancient Egypt. The paper will cover the role of the living in the lives of the ‘living-dead’ and the importance of maintaining the relationship between the two worlds. The study will also include the role of ma’at in judging the dead in attaining the status in life after death.

(121 words)

SASNES at the Joint Conference 2016

***Bird life in ancient Egypt***

Willem Boshoff (Unisa)

The fact that animals played a significant role in the literature, iconography, religion and writing of the ancient Egyptians has been discussed extensively. In Sir Alan Gardiner’s Sign List of the hieroglyphic script 176 of the 777 hieroglyphs refer to the animal kingdom, mammals, parts of mammals, birds, parts of birds, amphibious animals, reptiles, fishes and parts of fishes, invertebrates and lesser animals. One out of every four or five hieroglyphs has to do with animals. The group of animals that I will focus on is the birds. Sixty three standard hieroglyphs are listed by Gardiner which has birds or parts of birds as their subject. Birds played a significant role in the culture and religion of ancient Egypt.

The avifauna of modern Egypt gives us a vantage point to look at the role played by birds in ancient Egyptian thinking. I will start with the birds of modern Egypt and relate them to hieroglyphic signs and other religious and cultural expressions in literature and art.

166 words