LXX Isaiah 24:1-26:6 as interpretation and translation : a methodological discussion

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25:1

MT: ‫יהוה אלהי אתה ארוממך אודה שמך כי עשׂית פלא עצות‬
‫מרחוק אמונה אמן‬

Trans.: "Yahweh, you are my God, I will extol you, I will praise your name, because you have done wonderful *things*, counsels[1] from afar are firmly reliable."

LXX: κύριε ὁ θεός μου δοξάσω σε ὑμνήσω τὸ ὄνομά σου ὅτι ἐποίησας θαυμαστὰ πράγματα βουλὴν ἀρχαίαν ἀληθινήν γένοιτο κύριε

NETS: "O Lord, my God, I will glorify you; I will sing hymns to your name, because you have done wonderful things- an ancient, true plan. May it be so, o Lord!

LXX.D.: "Herr, mein Gott, ich will dich verherrlichen, will deinen Namen rühmen, denn du hast wunderbare *Taten* getan, *einen* alten, zuverlässigen Ratschluss; *so sei es*, *Herr*!"

The phrase κύριε ὁ θεός μου "o Lord, my God" stands for ‫יהוה‬ ‫אלהי אתה‬ "Yahweh, you are my God." In the LXX, the personal pronoun ‫אתה‬ was not translated. Whereas MT reads as a non-verbal clause, "Yahweh, you *are* my God," LXX has a vocative phrase "o Lord, my God." It is important to note that the phrase ‫יהוה אלהי אתה‬ appears only once more in 1 Kings 3:7, where it is translated as κύριε ὁ θεός μου σύ. Contrarily, the phrase κύριε ὁ θεός μου occurs several times in the LXX, translating ‫יהוה אלהי‬ (cf. 2 Sam 15:31; 1 Kings 17:21; Tob 3:11; Ps 7:2, 4, 7; 12:4; 17:29; 29:3, 13; 34:24; 37:16 [= MT: ‫אדני אלהי‬], 22; 39:6;

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[1] 1QIsaᵃ differs from MT in reading ‫אציח‬ for ‫עצוח‬. The ‫א‬ is expected as the letters ‫ע‬ and ‫א‬ are frequently interchanged. This process had already started in late biblical books (cf. M. Burrows, "Orthography, Morphology, and Syntax of the St. Mark's Isaiah Manuscript," *JBL* 68 [1949], 202; E. Y. Kutscher, *The Language and Linguistic Background of the Isaiah Scroll (I Q Isaᵃ)* [STDJ 6; Leiden: Brill, 1974], 57, 221). As for the *-yod*, there is no clear explanation for it (cf. Kutscher, *The Language*, 221). Perhaps, the *-yod* was the result of confusion between the similar letters ‫י‬ and ‫ו‬ in the scroll.

85:12 [MT: אדני אלהי]; 103:1; 108:26; Odes 6:7; Jonah 2:7). It is possible that the translator was used to the stereotyped κύριε ὁ θεός μου.

The expression δοξάσω σε "I will glorify you" stands for ארוממך "I will exalt you." The pair δοξάζω/רום strikes as it appears only in Isa 25:1; 33:10. Contrarily, the lexeme רום is always translated with ὑψόω in Isa (cf. 1:2; 13:2; 23:4; 30:18; 37:23; 40:9[2x]; 52:13[?]; 58:1). The rare pairing of δοξάζω/רום raises the question as to why the translator decided to employ it here. Part 2 below will discuss this issue further.

The expression ὅτι ἐποίησας θαυμαστὰ πράγματα "because you have performed wonderful affairs" translates כי עשית פלא. The plural θαυμαστά renders פלא several times in the LXX (cf. Josh 3:5; Job 42:3; Ps 98:1; 106:22; 118:23; 119:129; Dan 12:6; Mic 7:15).[2] The phrase θαυμαστὰ πράγματα occurs only in LXX Isa 25:1, where πράγματα seems to be a plus.[3]

The phrase βουλὴν ἀρχαίαν ἀληθινήν "an ancient, true plan" translates עצות מרחוק אמונה. The singular βουλή for the plural עצות is noticeable. עצה appears regularly in the singular and it is equally rendered with the singular of βουλή (cf. Isa 5:19; 8:10; 11:2; 14:26; 19:3, 11, 17; 29:15; 30:1; 44:26; 46:10). The only exception is the plural עצתיך (Isa 47:13), which was likewise rendered with the plural ταῖς βουλαῖς σου. It has been stated that the singular βουλή was due to a necessity of the Greek language.[4] The question arises as to why the translator used the singular βουλή here.[5] Part 2 below will discuss this issue further.

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[2] In the LXX, even when פלא is undoubtedly singular, it is translated with the plural of θαυμάστος/θαυμάσιος, cf. Ps 77:12, 15; 78:12; 88:11; 88:13; 89:6; Joel 2:26. The only exception is Ps 118:23, where the singular נפלאת is rendered with the singular θαυμαστή.

[3] cf. Troxel, *LXX-Isaiah*, 285.

[4] cf. J. Coste, "Le texte grec," 38: "le passage du pluriel au singulier étant rendu nécessaire par l'usage différent des deux langues."

[5] Among the other ancient witnesses, while Pesh. (ܐܬܘܕܬܐ) probably attests to singular "counsel," Targ. (מלכין) and Vulg. (*cogitationes*) attest to plural "counsels."

The adjective ἀρχαῖος translates מרחוק.[6] In LXX Isa, μακράν "far-off" (cf. Isa 5:26; 46:12; 57:19; 59:14), μακρόθεν "from afar" (cf. Isa 60:4, 9), πόρρωθεν (cf. Isa 33:13; 39:3; 43:6; 49:12), and πόρρω "to a distance" (cf. Isa 22:3; 66:19) are used to translate רחוק. Isa 25:1 is the sole example of the equivalence ἀρχαῖος/רחוק in the LXX. It is clear that the translator took רחוק in a temporal sense with his choice of ἀρχαῖος as he did in Isa 22:11 (רחוק/ἀπ᾽ ἀρχῆς) and 30:27; 49:1 (מרחוק/ממרחק = διὰ χρόνου πολλοῦ).[7]

As for ἀληθινήν, S. Talmon argued that it translates אמן, which was vocalized as אָמֵן.[8] However, his proposal must be rejected for the following reasons: first, as argued below, אמן vocalized as אָמֵן is usually translated with γένοιτο. In contrast, the only other place where the equivalence אמן/ἀληθινός appears is Isa 65:16[2x]; second, although ἀληθινός renders אמונה only in Isa 25:1; 59:4, its cognate ἀλήθεια translates אמונה several times (cf. Isa 11:5; 2 Chron 19:9; Ps 36:6; 40:11; 88:12; 89:2, 3, 6, 9, 25, 34, 50; 92:3; 96:13; 98:3; 100:5; 119:30, 75, 86, 90, 138; 143:1). And, third, the clause position of ἀληθινήν indicates that it translates אמונה instead of אמן; otherwise, one would have to argue that the translator skipped אמונה and translated אמן with ἀληθινήν and joined the latter together with βουλὴν ἀρχαίαν ἀληθινήν; and, then, he translated אמונה with γένοιτο κύριε but positioned this phrase at the end of the clause. Albeit possible, Talmon's suggestion would require a cumbersome explanation of the Greek translation. It is simply better to see ἀληθινήν as a translation of אמונה, perhaps taken as participle feminine.[9]

Finally, in the phrase γένοιτο κύριε, γένοιτο translates אמן, which was probably read as אָמֵן instead of MT's אֹמֶן.[10] This claim is supported

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[6] cf. Coste, "Le texte grec," 38.

[7] cf. van der Kooij, "Theologie," 16; idem, "Wie heißt der Messias?," 159; Troxel, "ΒΟΥΛΗ," 158.

[8] cf. S. Talmon, "*Amen* as an Introductory Oath Formula," *Text* 7 (1969), 128.

[9] cf. Coste, "Le texte grec," 38.

[10] cf. Liebmann, "Der Text," 34, 253; Coste, "Le texte grec," 38; das Neves, *A Teologia da Tradução Grega*, 166; HUB. Seeligmann (*The Septuagint Version*, 101-102) had argued that the translator, under the influence of liturgical

by the various occurrences of γένοιτο as a rendition of אָמֵן in the LXX (cf. Num 5:22; Deut 27:15-26; 1 Kings 1:36; Ps 41:14; 72:19; 89:53; 106:48; Jer 11:5).[11] Κύριε has no counterpart in the Hebrew.[12] Seeligmann wondered whether γένοιτο κύριε was a liturgical invocation corresponding to אָמֵן in Jewish-Hellenistic worship. He pointed to Jer 3:19, where γένοιτο κύριε may correspond to איך seen as an acrostical abbreviation of כי י[הוה] אמן.[13] However, even if Seeligmann was correct about the acrostical nature of איך as an abbreviation for אמן י[הוה] כי, it must be noted that in Isa 25:1 only אמן appears. It would then be difficult to account for κύριε. Contrary to Seeligmann, Talmon argued that the translator's *Vorlage* contained the reading אמן followed "by the abbreviated tetragrammaton indicated by the initial *he* only." For him, אמונה in MT represents this reading.[14] But Talmon's suggestion is problematic because of the letter ו in אמונה. That the ו is problematic is clear from Talmon's suggestion that אמנה, without ו, was behind γένοιτο κύριε in Jer 3:19.[15] אמנה would then be composed of אמן followed by an abbreviation of the tetragrammaton. Cf. part 2 below for another explanation.

25:2

MT: כי שמת מעיר לגל קריה בצורה למפלה ארמון זרים מעיר לעולם
             לא יבנה
Trans.:   "because you have turned *the* city into a heap of stones, the inaccessible town into ruin, the citadel of the strangers no longer a city, it will never be rebuilt."

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readings of the Jewish-Alexandrian milieu, "mistook" אמן for אָמֵן. But it seems more appropriate to say that the translator read אמן as אָמֵן as it is not clear whether he did so consciously or not.

[11] cf. S. Talmon, "*Amen* as an Introductory Oath Formula," *Text* 7 (1969), 124, n. 3.

[12] cf. Coste, "Le texte grec," 38.

[13] Seeligmann, *The Septuagint Version*, 101. See the same suggestions in BHK; BHS, HUB.

[14] Talmon, "*Amen*," 128 (italics his).

[15] cf. Talmon, "*Amen*," 128.

LXX: ὅτι ἔθηκας πόλεις εἰς χῶμα πόλεις ὀχυρὰς τοῦ πεσεῖν
                αὐτῶν τὰ θεμέλια τῶν ἀσεβῶν πόλις εἰς τὸν αἰῶνα οὐ μὴ
                οἰκοδομηθῇ
NETS: "Because you have made cities a heap, fortified cities, so
                their foundations might fall; the city of the impious will
                not be built forever."
LXX.D: "Denn du hast *Städte* in einem Erdhügel verwandelt,
                befestigte *Städte*, *sodass ihre* Fundamente einstürzten;
                die Stadt *der Gottlosen* wird gewiss nie mehr aufgebaut
                werden!"

The phrase ὅτι ἔθηκας πόλεις εἰς χῶμα "because you have made
cities a heap" stands for כי שמת מעיר לגל "because you have turned the
city into a heap." It is not clear whether the translator's *Vorlage* read
מעיר. While 1QIsaᵃ (מעיר) aligns with MT, Targ. (קרוי), Pesh. (ܡܢܐ),
and Vulg. (*civitatem*) do not attest to the *-mem* in מעיר. Besides, LXX
(πόλεις) and Targ. (קרוי) have plural "cities." Proposals have varied, with
some scholars suggesting that העיר or ערים be read for MT's מעיר,[16]
while another argued for עיר.[17] Be as it may, it is important to note that
LXX has the plural πόλεις. A decision as to whether the translator's
Vorlage already contained plural "cities" will have to wait until part 2
below, which will seek to ascertain if the LXX's plural "cities" make
sense in its literary context.

The expression πόλεις ὀχυρὰς τοῦ πεσεῖν αὐτῶν τὰ θεμέλια
"fortified cities so that their foundations might fall" stands for קריה בצורה
למפלה "[you have turned] the inaccessible town into ruin." The plural
πόλεις ὀχυράς translates the singular קריה בצורה. Why did the translator
insert the plural "cities" here? Part 2 below will address this question.
Another aspect is the phrase "so that their foundations might fall" in
25:2b. The Greek τοῦ πεσεῖν "to fall" relates to למפלה "ruin." A proposal
is that the translator read it as an infinitive construct of the verb נפל
preceded by the preposition ל, possibly taking ה- as a pronominal

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[16] cf. BHK; BHS respectively.
[17] cf. van der Kooij, "Isaiah 24-27," 13: "MT does not make sense;
error probably due to the same word in v. 2c."

suffix.[18] However, it is better to see τοῦ πεσεῖν as a paraphrase based on the translator's interpretation of למפלה.[19] But it is still important to ask the question as to why the translator employed πίπτω "to fall" here. Part 2 below will entertain this question further.

The Greek αὐτῶν τὰ θεμέλια is a rendition of the Hebrew ארמון as there is evidence for the equivalence θεμέλιον/ארמון in other LXX texts (cf. Jer 6:5; Hos 8:14; Amos 1:4, 7, 10, 12, 14; 2:2, 5).[20] The translator inserted the plural αὐτῶν because he took ארמון with קריה בצורה למפלה differently from MT, where ארמון goes with זרים מעיר.[21] As such, the plural αὐτῶν was used in agreement with its antecedent plural πόλεις ὀχυράς. Having taken ארמון with what preceded it, the translator decided to read מעיר in a genitival relation with זרים, rendering this phrase with τῶν ἀσεβῶν πόλις.[22] The rendition of זר with the Greek ἀσεβής occurs only in LXX Isa in 25:2, 5; 29:5. Besides, ἀπὸ ἀνθρώπων πονηρῶν renders מזרם in Isa 25:4. Otherwise, the Greek ἀλλότριος (cf. Isa 1:7[2x]; 43:12) and ἀλλογενής (cf. Isa 61:5) usually render the Hebrew זר.[23] It has been suggested that the translator's *Vorlage* read זדים "arrogant ones."[24]

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[18] cf. Coste, "Le texte grec," 40. As B reads τοῦ μὴ πεσεῖν, previous scholars had argued that the translator read למפלה as composed of a מן *privativum* + נפל, cf. Liebmann, "Der Text," 254; Fischer, *In Welcher Schrift*, 40.

[19] cf. Ottley, *Isaiah*, 2:224.

[20] cf. Liebmann, "Der Text," 254, 255; Seeligmann, *The Septuagint Version*, 52; Coste, "Le texte grec," 40; das Neves, *A Teologia da Tradução Grega*, 166; HUB. Seeligmann saw in the diversity of terms employed for translating ארמון in the LXX evidence that the term in question had "disappeared from that Hebrew which was to the Jewish-Hellenistic community a living language."

[21] cf. van der Kooij, "The Cities of Isaiah 24-27," 192.

[22] cf. Liebmann, "Der Text," 255; van der Kooij, "Interpretation," 63; Troxel, *LXX-Isaiah*, 124.

[23] cf. van der Kooij, "The Cities of Isaiah 24-27," 192.

[24] cf. Liebmann, "Der Text," 255. See also Fischer, *In welcher Schrift*, 40; Ziegler, *Untersuchungen*, 82. Coste ("Le texte grec," 40) took an intermediate position, recognizing that ἀσεβής was caused "sans doute" by a confusion between ר/ד, but argued also for "traduction spiritualisante" of זֵרִים. He further rightly pointed out that nowhere in the LXX ἀσεβής renders either זר or זד (for the latter claim, cf. also Liebmann "Der Text," 255). Coste's latter

However, all the ancient witnesses align with MT.[25] Another proposal is that the translator misread זרים "strangers" for זדים "arrogant ones."[26] However, this is unlikely as nowhere else in the LXX the pair ἀσεβής/ זד occur.[27] The question as to whether ἀσεβής was a mistake will be picked up in part 2 below. Finally, the clause εἰς τὸν αἰῶνα οὐ μὴ οἰκοδομηθῇ renders the Hebrew closely.

25:3

MT:	על־כן יכבדוך עם־עז קרית גוים עריצים ייראוך
Trans.:	"Therefore, a strong people will honor you, the town of the violent nations will be afraid of you."
LXX:	διὰ τοῦτο εὐλογήσει σε ὁ λαὸς ὁ πτωχός καὶ πόλεις ἀνθρώπων ἀδικουμένων εὐλογήσουσί σε
NETS:	"Therefore the poor people will bless you, and cities of ill-treated persons will bless you."
LXX.D.:	"Darum wird dich das *arme* Volk preisen, und *Städte von Menschen*, *denen Unrecht geschieht*, werden dich *preisen*."

Besides here, εὐλογέω renders כבד only in Isa 43:20 in the whole of the LXX. Its singular use is due to the singular λαός in the same

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claim is important and it will be discussed later. Coste's intermediate position culminated in das Neves' claim (cf. *A Teologia da Tradução Grega*, 167) that "a palavra ἀσεβῶν deve-se à releitura do original זָרִים («estrangeiros, pagãos») por זדים." For him, the reading ἀσεβῶν was due to the translator's interpretation of זָרִים as זדים and not to the presence of the latter in the LXX *Vorlage*, as Liebmann, Fischer, and Ziegler had argued. Different from BHK and BHS, the HUB noted that זָרִים was probably read as זדים. This difference in explanation in editions of the Hebrew Bible points to a move from a text-critical to an interpretative paradigm. Rather than taking the LXX text as a witness to establish the Hebrew text, LXX Isa is more and more used as a witness to how its *Vorlage* was read.

[25] cf. 1QIsaᵃ (זרים), Pesh. (ܢܘܟ̈ܪܝܐ), and Vulg. (*alienorum*). Targ. is highly interpretive at this point.

[26] cf. Fischer, *In welcher Schrift*, 40; Coste,"Le texte grec," 40.

[27] cf. van der Kooij, "The Cities of Isaiah 24-27," 192, n. 16. In LXX Isa 13:11, ἄνομος renders זד, while elsewhere ὑπερήφανος translates it in most of its occurrences (cf. e.g. Ps 119:21, 51, 69, 78, 122).

clause. As for ירא, this word is never translated by εὐλογέω excepting here. The phrase ὁ λαὸς ὁ πτωχός stands in place of עם־עז "strong, defiant people." A commonplace explanation in the scholarly literature is that πτωχός was due to a confusion between the letters ז and נ resulting in the word עני.[28] Part 2 below will address the issue as to whether "poor" was a mistake or not.

The phrase καὶ πόλεις ἀνθρώπων ἀδικουμένων "and the cities of ill-treated persons" is for קרית גוים עריצים "the town of violent nations." The conjunction καί is a plus. As in Isa 25:2 above, the plural "cities" stands for the singular "city/town" in MT. As for ἀνθρώπων ἀδικουμένων as a translation of עריצים, it must be noted that in LXX Isa other terms such as ἄνομος "unlawful" (cf. Isa 29:20), ὑπερήφανος "arrogant" (cf. Isa 13:11) and ἰσχύω "to be strong" (cf. Isa 49:25) translate עריץ.[29] The varied lexemes for עריץ in LXX Isa led a scholar to suggest the translator had some difficulties with the term עריץ.[30] However, the translator's use of ἰσχύω in Isa 49:25 shows he knew the meaning of עריץ as denoting someone powerful much in line with other translation as δυνάστης and κραταιός in the LXX. His translation of עריץ with ἀδικέω in Isa 25:3, 4 is unique in the LXX. Another proposal is that the translator read עריצים as the passive עֲרוצים.[31] However, the passive of ערץ is unattested in both Biblical and Qumran Hebrew. The question arises as to why the translator decided to use ἀδικουμένων here (see also v. 4). A tentative answer will be offered in part 2 below.

As for ἀνθρώπων, while das Neves linked it to גוים, Coste had previously rejected that idea.[32] It is not possible, however, to determine

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[28] cf. Scholz, *Jesaias*, 30; Ottley, *Isaiah*, 2:225; Fischer, *In welcher Schrift*, 40; Coste, "Le texte grec," 40, 41; Troxel, *LXX-Isaiah*, 125 n 206.

[29] Outside LXX Isa, עריץ is usually rendered with λοιμός "pernicious, dangerous" (cf. Jer 15:21; Ezek 28:7; 30:11; 31:12; 32:12), δυνάστης "powerful" (cf. Job 6:23; 15:20; 27:13), κραταιός "mighty" (cf. Ps 54:5; 86:14), and, like in Isa 49:25, with ἰσχύω "to be strong" (cf. Jer 20:11).

[30] cf. Coste, "Le texte grec," 41.

[31] cf. Ottley, *Isaiah*, 2:225; Coste, "Le texte grec," 41.

[32] cf. das Neves, *A Teologia da Tradução Grega*, 167; Coste, "Le texte grec," 41. Troxel (*LXX-Isaiah*, 125) also thought ἀνθρώπων translated גוים. His

definitively whether ἀνθρώπων was a translation of גוים, which would be the only example in the whole of the LXX, or of עריצים, in which case the latter would have been translated doubly by the phrase ἀνθρώπων ἀδικουμένων. Slightly against das Neves is the fact that ἀνθρώπων ἀδικουμένων stands in place of עריצים in v. 4 below. But even this example is not ultimate because it is possible to argue that the translator inserted ἀνθρώπων without any connection to his *Vorlage* given his emphasis on ἄνθρωπος in LXX Isa 25:1-5 (cf. vv. 3, 4 [2x], 5).[33]

25:4

MT:	כי־היית מעוז לדל מעוז לאביון בצר־לו מחסה מזרם צל מחרב כי רוח עריצים כזרם קיר
Trans.:	"because you became a refuge for the poor, a refuge for the needy during his distress, a shelter from the heavy rain, a shadow from the heat, when the breath of the tyrants *was* like the rain *against* the wall."
LXX:	ἐγένου γὰρ πάσῃ πόλει ταπεινῇ βοηθὸς καὶ τοῖς ἀθυμήσασιν δι᾽ ἔνδειαν σκέπη ἀπὸ ἀνθρώπων πονηρῶν ῥύσῃ αὐτούς σκέπη διψώντων καὶ πνεῦμα ἀνθρώπων ἀδικουμένων
NETS:	"For you have become a helper to every humble city and a shelter to those who are dispirited because of poverty; you will rescue them from evil persons - a shelter for the thirsty and breath for ill-treated persons"
LXX.D.:	"Denn du wurdest *jeder* niedrigen *Stadt* ein Helfer und denen, *die* wegen Bedürftigkeit *verzagten*, ein Schutz, von *bösen Menschen wirst du sie retten*, (*du*) Schutz *der Durstigen und* Lebensgeist *der Menschen*, *denen Unrecht geschieht*."

The phrase כי־היית מעוז לדל stands in place of ἐγένου γὰρ πάσῃ πόλει ταπεινῇ βοηθός (4a). Πάσῃ πόλει is a plus in the LXX. Liebmann saw in πόλει evidence for לעיר in the LXX *Vorlage*.[34] He did not believe

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reference to גוים "in v. 5" must be seen as a typo because גוים does not appear in v. 5 but in v. 3.

[33] cf. Ziegler, *Untersuchungen*, 82.

[34] Liebmann, "Der Text," 258.

it possible to explain the word πόλει in relation to Hebrew מעוז.[35]
Contrary to Liebman, Ottley explained πόλει as the result of confusion by
the translator, who read the word עיר into מעוז.[36] Fischer suggested that
the translator took מעוז in the sense of the Aramaic מחוזא "Stadt."[37]
Coste thought the translator possibly confused "*ma'ôz* (refuge) et *ma'îr*
(πόλει)."[38] Liebmann's suggestion of a different *Vorlage* has to be
rejected as there is no textual evidence supporting his claim. Ottley's and
Coste's explanations are possible as the letters י and ו could be easily
confused. However, their reasoning would not account for the letter ז in
מעוז because ז and ר are not so similar. Fischer's position is too much of
a stretch. It is more appropriate to take πάσῃ πόλει as the translator's
intentional insertion for contextual reasons (cf. "cities" in v. 2). The
translator's decision to use πάσῃ πόλει was, however, no mistake or
accident because the equivalence ὀχύρωμα/מעוז found in Isa 23:14 shows
he was acquainted with מעוז as a "refuge." The word ταπεινῇ in the
dative case relates to the Hebrew לדל (cf. LXX Isa 11:4; 26:6; Zeph

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[35] Liebmann, "Der Text,", 258.

[36] Ottley, *Isaiah*, 2:225. Coste, "Le texte grec," 42 and das Neves, *A
Teologia da Tradução Grega*, 168 followed Ottley.

[37] Fischer, *In welcher Schrift*, 40. M. Jastrow (*Dictionary of Targumim,
Talmud and Midrashic Literature* [New York: The Judaica Press, 1985], 96)
defined the Aramaic מחוזא as 1. "harbor, trading place;" and 2. "large town."

[38] Coste, "Le texte grec," 42. (Italics his); cf. also das Neves, *A
Teologia da Tradução Grega*, 168. Troxel's (*LXX-Isaiah*, 125) claim that Coste
concluded "that the translator derived πάσῃ πόλει in v. 4 from a *Vorlage* that
read מעיר לדל rather than מעוז לדל" must be revised. Coste did admit to a
possible confusion between מעוז and מעיר but this confusion does not reflect a
different *Vorlage*. For him, the translator was responsible for it as is clear from
his comments on the second מעוז, where he said that the translator had now read
this second מעוז correctly: "correctement lu, cette fois." But the important point
here is that Troxel seemed to have thought of a possible confusion between ר/ז
that led to the reading מעיר for מעוז (cf. *LXX-Isaiah*, 118, n. 173; p. 125).

3:12).[39] The word βοηθός is a translation of double מעוז (cf. LXX Isa 17:10; Ps 52:9).[40]

The expression καὶ τοῖς ἀθυμήσασιν διὰ ἔνδειαν σκέπη renders לאביון בצר־לו מחסה. The conjunction καί is a plus. The phrase τοῖς ἀθυμήσασιν διὰ ἔνδειαν is a paraphrase of לאביון בצר־לו.[41] Ziegler conjectured that the translator could have read אביון in the light of the verb אבד and used ἀθυμέω as its equivalent.[42] There is no example, however, for the equivalence ἀθυμέω/אבד in the LXX. The word σκέπη renders מחסה.

The phrase ἀπὸ ἀνθρώπων πονηρῶν ῥύσῃ αὐτούς (v. 4c) relates to מזרם צל. It seems that ἀπὸ ἀνθρώπων πονηρῶν connects to מזרם, perhaps read as מזרים.[43] It has been suggested that ῥύσῃ links to מחסה because in Isa 14:32 the synonymic σῴζω translates חסה "to seek refuge."[44] It seems best, however, to see ῥύσῃ as a translation of צל, which the translator associated with נצל.[45] As for αὐτούς, it must be seen as a plus, which the translator introduced in analogy with the plural "every humble city" and "those who are feeling despondent" at the beginning of v. 4.[46]

The phrase σκέπη διψώντων relates to צל מחרב, where σκέπη is a translation of צל (cf. Isa 16:3; 49:2). In this case, the translator possibly read צל in two different ways, as from the נצל, as discussed in the

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[39] cf. Coste, "Le texte grec," 42. Coste claimed that the ל in דל was not taken in consideration: "le lamed qui précède cet adjectif n'étant pas pris en considération." See also Troxel, *LXX-Isaiah*, 126. But it seems to me that the dative case in ταπεινῇ reflects the *lamed* even if the Greek definite article is not present.

[40] cf. Ottley, *Isaiah*, 2:225; Troxel, *LXX-Isaiah*, 112-113; van der Vorm-Croughs, *The Old Greek of Isaiah*, 70.

[41] cf. Liebmann "Der Text," 258; Coste, "Le texte grec," 42.

[42] Ziegler, *Untersuchungen*, 83.

[43] cf. Ziegler, *Untersuchungen*, 82; Coste, "Le texte grec," 42; Troxel, *LXX-Isaiah*, 125.

[44] cf. Troxel, *LXX-Isaiah*, 126.

[45] cf. Ottley, *Isaiah*, 2:225; Coste, "Le texte grec," 43.

[46] Troxel's (*LXX-Isaiah*, 124) claim that ῥύσῃ αὐτούς lacks an equivalent in MT is only partly correct because only αὐτούς is a plus, while ῥύσῃ is linked to צל.

previous paragraph, and as "shadow" in the sense of "refuge." Διψώντων "thirsting" clearly translates חרב "dryness, drought" here and in 25:5 below.[47] Καὶ πνεῦμα ἀνθρώπων ἀδικουμένων relates to כי רוח עריצים.[48] Καί is a plus. For כזרם קיר, see the discussion on v. 5 below.

25:5

MT:	כחרב בציון שאון זרים תכניע חרב בצל עב זמיר עריצים יענה
Trans.:	"Like the heat in the dry land you will subdue the uproar of the strangers, *like* the heat in the shadow of the clouds the song of tyrants will be bent down."
LXX:	ὡς ἄνθρωποι ὀλιγόψυχοι διψῶντες ἐν Σιων ἀπὸ ἀνθρώπων ἀσεβῶν οἷς ἡμᾶς παρέδωκας
NETS:	"like faint-hearted persons thirsting in Sion, because of the impious, to whom you delivered us."
LXX.D.:	"(*Sie sind*) wie *kleinmütige Menschen*, (*wie wir*,) *die wir Durst leiden* in *Sion durch gottlose Menschen*, *denen* du *uns ausgeliefert* hast."

With respect to ἄνθρωποι ὀλιγόψυχοι, different explanations have been advanced. One suggestion is that the translator read כזרם (v. 4) as כאדם and קיר (v. 4) as קצר "shortness" (cf. Exo 6:9: מקצר רוח "impatience" or "despondency").[49] Another scholar argued the translator read כזרם קיר (v. 4) as כאדם קר, a phrase he translated as "Menschen der Kälte," which, in turn, would match the concept behind ἄνθρωποι ὀλιγόψυχοι "faint-hearted men."[50] Yet another proposal is that ἄνθρωποι is an addition as in v. 4 and that ὀλιγόψυχοι was the result of reading זר in כזרם as צר or קצר.[51] Another scholar viewed ἄνθρωποι ὀλιγόψυχοι as a free translation of כזרם קיר (v. 4) as "persons treated violently by evil persons [are] like rushing water against a wall."[52] Be it as it may, part 2

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[47] cf. Ottley, *Isaiah*, 225; Ziegler, *Untersuchungen*, 82. For a fuller discussion, cf. Coste, "Le texte grec," 43.

[48] cf. Fischer, *In welcher Schrift*, 40; Coste, "Le texte grec," 43.

[49] cf. respectively BDB, קֹצֶר; HALOT, קֹצֶר.

[50] cf. Fischer, *In welcher Schrift*, 41.

[51] cf. Ziegler, *Untersuchungen*, 82, 83.

[52] cf. van der Kooij, "Rejoice, O Thirsty Desert! (Isaiah 35): On Zion in the Septuagint of Isaiah," in *'Enlarge the Site of Your Tent:' The City as*

below will address the question as to how the phrase ἄνθρωποι ὀλιγόψυχοι fits in its literary context. Afterwards, a tentative explanation as to how the translator arrived at ἄνθρωποι ὀλιγόψυχοι will be given.

The word διψῶντες seems to be related to כחרב (cf. v. 4, where חרב was rendered with διψάω). The phrase ἐν Σιων translates בציון. One scholar explained ἐν Σιων here and in Isa 32:2 as the result of a lexical confusion because those are the only two places in the Tanach where ציון "desert" occurs.[53] The expression ἀνθρώπων ἀσεβῶν reflects the Hebrew זרים (cf. discussion under v. 2 above). Παραδίδωμι is one of the translator's favorite stop-gap words.[54] Ziegler had noted that it is uncertain to which verb in the translator's *Vorlage* παρέδωκας is linked. But he suggested that the translator could have read מנה or אנה in his *Vorlage*.[55] Although it is possible that the phrase οἷς ἡμᾶς παρέδωκας should be taken as a plus,[56] it may also be that the idea behind it is linked to תכניע in the translator's *Vorlage*.[57] Be it as it may, an important question is why the translator decided to introduce οἷς ἡμᾶς παρέδωκας here. Cf. part 2 below. The word שאון and the phrase חרב בצל עב זמיר עריצים יענה were not translated.

25:6

MT: ועשה יהוה צבאות לכל־העמים בהר הזה משתה שמנים משתה
                      שמרים שמנים ממחים שמרים מזקקים

Trans.:   "And Yahweh of hosts will give a banquet of oil on this
                      mountain for all the peoples; a banquet of dregs of wine,
                      oil flavored with marrow, refined dregs."

Unifying Theme in Isaiah. The Isaiah Workshop – De Jesaja Werkplaats (ed. A. L. H. M. van Wieringen et al.; OtS 58; Leiden: Brill, 2011), 19.

[53] cf. Troxel, *LXX-Isaiah*, 190. Differently from Troxel, cf. Koenig, *L'herméneutique*, 147-148. See however, the equivalence διψάω/ציה "waterless region" in Isa 35:1.

[54] cf. Ottley, *Isaiah*, 1:50; Ziegler, *Untersuchungen*, 14.

[55] Ziegler, *Untersuchungen*, 117.

[56] cf. Seeligmann, *The Septuagint Version*, 112. The question, which Ziegler raised (cf. *Untersuchungen*, 117), of a possible influence of Ps 27:12; 41:3 on LXX Isa 25:5 will be discussed in part 2 below.

[57] cf. van der Kooij, "Rejoice, o Thirsty Desert!," 19.

LXX: καὶ ποιήσει κύριος σαβαωθ πᾶσι τοῖς ἔθνεσιν ἐπὶ τὸ ὄρος
              τοῦτο πίονται εὐφροσύνην πίονται οἶνον χρίσονται μύρον
NETS: "On this mountain the Lord Sabaoth will make a feast
              for all nations: they will drink joy; they will drink wine;
              ⁷they will anoint themselves with perfume."
LXX.D.:   "Und der Herr Sabaoth wird allen Völkerschaften auf
              diesem Berg (etwas) zubereiten. *Sie werden Freude*
              trinken, *sie werden* Wein trinken, ⁷*sie werden sich mit*
              Duftöl *salben*."

The phrase καὶ ποιήσει κύριος σαβαωθ πᾶσι τοῖς ἔθνεσιν ἐπὶ τὸ ὄρος τοῦτο translates ועשה יהוה צבאות לכל־העמים בהר הזה. The transliteration of צבאות with σαβαωθ is a peculiarity of LXX Isa. This transliteration occurs 52 times in the LXX, out of which 47 are found in LXX Isa.[58] Besides, παντοκράτωρ "almighty" is the usual rendition of צבאות in the rest of the LXX. The use of ἔθνεσιν for עמים is important because the equivalence ἔθνος/עם occurs only 21 times in LXX Isa, compared to 91 occurrences of the more usual λαός/עם in the same book (cf. 25:8 below). As such, the translator's choice of ἔθνος raises the question as to why he used this word here, a question that will be addressed below.

The clause πίονται εὐφροσύνην stands in place of משתה שמנים. In this clause, πίονται is clearly related to משתה as πίνω renders שתה five times in the LXX, three out of which are in LXX Isa (cf. Isa 5:12; 25:6 [2x]; Dan 1:5, 8). As for εὐφροσύνη, a scholar included it among passages that exemplify some sort of "clarification, solution of images, paraphrases."[59] Another opined that εὐφροσύνη may "be שמח [in the translator's *Vorlage*?] for one of the similar words שמנים ממחים."[60] But it is better to explain εὐφροσύνη as due to the context.[61]

Πίονται οἶνον relates to משתה שמרים. For the link between πίονται and משתה, see previous paragraph. In the LXX, τρυγίας "lees of wine, dregs" (cf. Ps 75:9) and δόξα "glory" (cf. Jer 48:11) both translate שמר.

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[58] The other places are 1 Sam 1:3, 11; 15:2; 17:45; Jer 46:10.

[59] cf. Scholz, *Jesaias*, 35.

[60] cf. Ottley, *Isaiah*, 2:226.

[61] cf. Troxel, *LXX-Isaiah*, 129 n. 224.

Isa 25:6 is the only place where οἶνος translates שמרים "dregs of wine" in the LXX.[62]

Χρίσονται μύρον stands in place of שמנים ממחים. The noun μύρον "ointment, perfume" connects to שמנים as there is some evidence for the equivalence שמן/μύρον in the LXX (cf. Ps 133:2; Song of Sol. 1:3; Amos 6:6 [Prov 27:9 and Isa 39:9 are uncertain]) and should be seen as a case of free translation in LXX Isa 25:7.[63] Liebmann saw a possible connection between χρίω and שמנים.[64] Ottley opined that the translator extracted "what he took for מר ימשחו ["they will anoint the Lord"] from משתה שמרים.[65] But Ottley's opinion must be rejected as it requires too many changes in relation to the *Vorlage*. Ziegler suggested that the translator had LXX Amos 6:6 in mind: οἱ πίνοντες τὸν διυλισμένον οἶνον καὶ τὰ πρῶτα μύρα χριόμενοι "who drink thoroughly filtered wine and anoint themselves with the finest oils" (NETS).[66] Although LXX Isa 25:6 shares a high number of lexemes with LXX Amos 6:6 (cf. πίνω, οἶνος, χρίω, μύρον), the phrase χρίω + μύρον occurs elsewhere (cf. Jdt 10:3 in the dative case).[67] It is better to see χρίσονται as a plus motivated by μύρον, which in itself may suggest the idea of "anointing." Otherwise, χρίω has no connection with the Hebrew. The last clause שמרים מזקקים was not translated altogether.[68]

25:7

MT: ובלע בהר הזה פני־הלוט הלוט על־כל־העמים והמסכה הנסוכה על־כל־הגוים

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[62] cf. T. Muraoka, *Two-Way*, 84. For a discussion of the etymology of שמר, cf. HALOT, 4:1584-1585.

[63] cf. Muraoka, *Two-Way Index*, 80.

[64] Liebmann, "Der Text," 268.

[65] Ottley, *Isaiah*, 2:226.

[66] Ziegler, *Untersuchungen*, 117.

[67] cf. also Philo, *De specialibus legibus* 3:37: καὶ εὐώδεσι μύροις λίπα χριόμενοι and Josephus, *Antiquities of the Jews* 19:239: χρισάμενος μύροις τὴν κεφαλήν.

[68] cf. Liebmann, "Der Text," 266; van der Vorm-Croughs, *The Old Greek of Isaiah*, 64.

Trans.:   "And he will swallow[69] on this mountain the surface of the shroud that covers all the peoples and the covering that weaves over all peoples."

LXX: ἐν τῷ ὄρει τούτῳ παράδος ταῦτα πάντα τοῖς ἔθνεσιν ἡ γὰρ βουλὴ αὕτη ἐπὶ πάντα τὰ ἔθνη

NETS: "Deliver these things to the nations on this mountain, for this counsel is against all the nations."

LXX.D.:   "Auf diesem Berg *übergib dies alles* den Völkershaften! *Denn dies ist der Ratschluss* über alle Völkerschaften."

The phrase ἐν τῷ ὄρει τούτῳ renders בהר הזה. Concerning παράδος, the scholarly opinion is divided. One scholar proposed that the translator's *Vorlage* perhaps read הטיל because the latter is translated with παραδίδωμι in Jer 22:26 (Alexandrinus).[70] Another claimed that the translator read פני in light of Aramaic פנא "to release, turn to."[71] However, it is highly unlikely that παράδος is connected to either הלוט or פני. As it will be seen later, παράδος was introduced here for contextual reasons. The demonstrative ταῦτα relates to על (cf. Isa 30:12). Πάντα τοῖς ἔθνεσιν translates כל־העמים. It is important to note that ἔθνη has already been used to translate עמים in 25:6 and will render גוים at the end of this verse. הלוט/פני־הלוט/ובלע were not translated.

Ἡ βουλή is connected to והמסכה הנסוכה. In LXX Isa, χωνευτός "molten" (cf. Isa 42:17) and perhaps συνθήκη "mutual agreement" (cf. Isa 30:1) render מסכה. The latter was not rendered in Isa 28:20. It has been suggested that the translator had some difficulty with the meaning of מסכה and resorted to the context in his use of βουλή.[72] But βουλή could also be an interpretation of the phrase והמסכה הנסוכה. As the latter denotes something that is covered, the translator interpreted it as something that is hidden. He then interpreted "what is hidden" as a reference to a βουλή. The phrase πάντα τοῖς ἔθνεσιν represents על־כל־העמים.

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[69] Contrary to MT's active בִּלַּע, Targ. (ויסתלעמון) and Pesh. (ܡܬܒܠܥ) have passive verbal forms. HUB rightly claims that the passive forms are due to a "different way of expressing verb-goal relationships (active-passive changes)."

[70] cf. Liebmann, "Der Text," 269.

[71] cf. Fischer, *In welcher Schrift*, 41.

[72] cf. Troxel, *LXX-Isaiah*, 266.

25:8

MT:	בלע המות לנצח ומחה אדני יהוה דמעה מעל כל־פנים וחרפת עמו יסיר מעל כל־הארץ כי יהוה דבר
Trans.:	"And he will swallow up death forever. Yahweh God will wipe away tear from over all faces and the reproach of his people he will make it depart from the over all the earth because Yahweh spoke."
LXX:	κατέπιεν ὁ θάνατος ἰσχύσας καὶ πάλιν ἀφεῖλεν ὁ θεὸς πᾶν δάκρυον ἀπὸ παντὸς προσώπου τὸ ὄνειδος τοῦ λαοῦ ἀφεῖλεν ἀπὸ πάσης τῆς γῆς τὸ γὰρ στόμα κυρίου ἐλάλησεν
NETS:	"Death, having prevailed, swallowed them up, and God has again taken away every tear from every face; the disgrace of the people he has taken away from all the earth, for the mouth of the Lord has spoken."
LXX.D.:	"Der Tod, *mächtig geworden*, hat *sie* verschlungen, und *wiederum nahm* Gott *jede* Träne von jedem Antlitz *weg*; die Schmach *des* Volkes nahm er weg von der ganzen Erde, denn *der Mund* des Herrn hat gesprochen."

The phrase κατέπιεν ὁ θάνατος ἰσχύσας renders בלע המות לנצח, where κατέπιεν corresponds to בלע (cf. also Isa 9:15; 28:4; 49:19), taken as a past tense verb, ὁ θάνατος to המות, read as the subject of the verb בלע, and ἰσχύσας is linked to לנצח. Different from the usual interpretation of the H, LXX has "death" as the subject of the clause.[73] As for לנצח, Ottley argued that the meaning of נצח as "to be 'lustre'," "brightness," accounts for its translation in LXX Isa 25:8 as "victory," "glory."[74] Fischer proposed that the translator read נצח via Aramaic נצח "to win."[75] In LXX Isa, αἰών "time" (cf. Isa 13:20; 28:28; 33:20) and χρόνος (cf. Isa 13:20; 33:20; 34) translate לנצח. Although Isa 25:8 is the only place in the LXX where ἰσχύω renders נצח, 1 Chron 15:21; Jer 15:18 attest respectively to similar translations with ἐνισχύω and κατισχύω both

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[73] cf. T. Hieke, „„Er verschlingt den Tod für immer" (Jes 25,8a): Eine unerfüllte Verheißung im Alten und Neuen Testament," *BZ* 50/1 (2006), 37.

[74] Ottley, *Isaiah*, 2:227.

[75] Fischer, *Isaias*, 41.

meaning "to strengthen."[76] Despite the examples from 1 Chron 15:21; Jer 15:18, the translator's use of ἰσχύσας for לנצח remains striking and must be seen as a case of a free translation.[77]

Clause 8b καὶ πάλιν ἀφεῖλεν ὁ θεὸς πᾶν δάκρυον ἀπὸ παντὸς προσώπου stands in place of ומחה אדני יהוה דמעה מעל כל־פנים. Πάλιν is a plus in the LXX as it is also elsewhere in LXX Isa (cf. Isa 7:4; 23:17).[78] As for ἀφεῖλεν, LXX Isa 25:8 is the only place where ἀφαιρέω "to remove" renders מחה.[79] Besides, the past tense ἀφεῖλεν is striking because in LXX Isa future tense verbs usually render *weqatal* forms. This does not mean the translator had some difficulty with מחה. His translation of the latter with ἐξαλείφω "to obliterate" (cf. Isa 43:25) and ἀπαλείφω "wipe off" (cf. Isa 44:22) shows that he was well acquainted with the meaning of that verb. His choice of ἀφαιρέω must be explained in analogy with the second ἀφαιρέω in v. 8c. Πᾶν is a plus in the LXX.

The last clause of v. 8 τὸ ὄνειδος τοῦ λαοῦ ἀφεῖλεν ἀπὸ πάσης τῆς γῆς τὸ γὰρ στόμα κυρίου ἐλάλησεν stands for וחרפת עמו יסיר מעל כל־הארץ. For the pair ὄνειδος/חרפה (cf. Isa 25:8; 30:5; 54:4). The pronominal suffix in עמו is not attested in the LXX. The use of ἀφαιρέω as a rendition of סור is common but the use of the past tense ἀφεῖλεν for the prefixed verb יסור is not as prefix verbs are usually rendered with future tense verbal forms in LXX Isa. Finally, τὸ στόμα is a plus in the LXX. The reason is the stereotyped nature of the Greek phrase τὸ γὰρ στόμα κυρίου ἐλάλησεν in LXX Isa (cf. 1:20; 24:3; 25:8; 58:14).

25:9

MT: ואמר ביום ההוא הנה אלהינו זה קוינו לו ויושיענו זה יהוה קוינו
              לו נגילה ונשׂמחה בישועתו

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[76] cf. Liebmann, "Der Text," 38; A. Rahlfs, "Über Theodotion-Lesarten im Neuen Testament und Aquila-Lesarten bei Justin," *ZNW* 20 (1921), 184, n. 1.
[77] cf. Rahlfs, "Theodotion-Lesarten," 183-184.
[78] cf. van der Kooij, *The Oracle*, 72.
[79] cf. Muraoka, *Two-Way Index*, 20.

Trans.:	"And he will say[80] in that day: 'here is our God in whom we waited and he saved us; this is Yahweh, we waited for him; let us be glad and rejoice in his salvation."
LXX:	καὶ ἐροῦσιν τῇ ἡμέρᾳ ἐκείνῃ ἰδοὺ ὁ θεὸς ἡμῶν ἐφ᾽ ᾧ ἠλπίζομεν καὶ ἠγαλλιώμεθα καὶ εὐφρανθησόμεθα ἐπὶ τῇ σωτηρίᾳ ἡμῶν
NETS:	"And they will say on that day, Lo, our God, in whom we were hoping, and we were glad in our salvation."
LXX.D.:	"Und *sie werden* an jenem Tag sagen: »Siehe, unter Gott - auf ihn hofften wir, und wir jubelten über *unsere* Rettung«."

In clause 9a, the phrase καὶ ἐροῦσιν τῇ ἡμέρᾳ ἐκείνῃ corresponds well ואמר ביום ההוא, except that LXX has "they will say" instead of MT's "he will say." Clauses 9b-c present no major differences between LXX and Hebrew. The expression ἐφ᾽ ᾧ renders לו in 9c; זה is not translated for the sake of the Greek language. Although the equivalence ἐλπίζω for קוה occurs only here and in LXX Isa 26:8, other similar lexemes appear, cf. ὑπομένω "to wait for" (cf. Isa 40:31; 51:5; 59:9; 60:9), ἀναμένω "to anticipate eagerly the coming of" (cf. Isa 59:11), μένω "to wait for" (cf. Isa 5:2, 4, 7), and πείθω "to rely on" (cf. Isa 8:17; 33:2). Clauses 9d-e are not rendered in the LXX either because of a mistake due to the use of the similar phrase זה קוינו לו in 9c, e or was consciously not translated as clauses 9c, e in MT are synonymic phrases.[81] Finally, the phrase "his salvation" in MT 9g becomes "our salvation" in LXX 9e. The verbal form ἠγαλλιώμεθα renders ונשמחה here. Ziegler noted that ἀγαλλιάω "to rejoice" is a favorite verb for LXX Isa and that this verb appears very rarely in the LXX, excepting the Psalms.[82]

25:10

MT:	כי תנוח יד יהוה בהר הזה ונדוש מואב תחתיו כהדוש מתבן במי

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[80] Whereas 4QIsa^c and Targ. (ויימר) align with MT, 1QIsa^a (ואמרת) and Pesh. (ܘܐܡܪ) attest to 2ms verbs.

[81] cf. Liebmann, "Der Text," 276, argued that the translator's *Vorlage* lacked the phrase ויושיענו זה יהוה קוינו לו. See, however, καὶ σώσει ἡμᾶς οὗτος κύριος ὑπεμείναμεν αὐτῷ in σ᾽ and θ᾽.

[82] Ziegler, *Untersuchungen*, 42.

מדמנה [במו]

Trans.:   "because the hand of Yahweh will rest on this mountain but Moab will be trampled under him when the straw heap is trampled in the waters of Madmenah."

LXX: ὅτι ἀνάπαυσιν δώσει ὁ θεὸς ἐπὶ τὸ ὄρος τοῦτο καὶ καταπατηθήσεται ἡ Μωαβῖτις ὃν τρόπον πατοῦσιν ἅλωνα ἐν ἁμάξαις

NETS: "because God will give rest on this mountain, and Moabitis shall be trodden down as they tread a threshing floor with wagons."

LXX.D.:   "Denn Gott wird Erholung *schenken* auf diesem Berg, und die Moabitis wird in der Weise niedergetreten werden, wie man *eine Tenne mit Wagen* tritt."

The expression ἀνάπαυσιν δώσει is an attempt at translating תנוח "it will rest." Ziegler rightly noted that ἀνάπαυσις usually renders נוח in LXX Isa, except for κατάπαυσις in LXX Isa 66:1.[83] C. T. Fritsch suggested that the translator may have read הניח and that he dropped the feminine יד as the latter would not agree with the former masculine verbal form.[84] Fritsch's suggestion is unlikely. First, הניח is never rendered with δίδωμι + ἀνάπαυσις in LXX Isa, with the exception of LXX Isa 25:10 (cf. Isa 14:1, 3; 28:2, 12; 30:32; 46:7; 63:14; 65:15). And, second, 1QIsa[a] is in line with MT. As it will be seen below, the phrase "give rest" makes good sense in the context of LXX Isa 24-27. Further, it should be noticed that θεός does not usually render יהוה in LXX Isa.

The expression καταπατηθήσεται "it will be trodden down" translates ונדוש תחתיו "it will be trampled under him."[85] As for the equivalence Μωαβῖτις/מואב, it should be noted that מואב is translated with both Μωαβ (cf. 11:14; 15:9; 16:2, 4, 6, 7, 11, 12, 13, 14) and Μωαβῖτις in LXX Isa (cf. 15:1[3x]; 2, 4, 5, 8; 16:7; 25:10).[86] With the

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[83] Ziegler, Isaias, 42.

[84] C. T. Fritsch, "The Concept of God in the Greek Translation of Isaiah," in *Biblical Studies in Memory of H. C. Alleman* (ed. J. M. Myers, O. Reimherr, and H. N. Bream; New York: Augustin, 1960), 159.

[85] cf. Liebmann, "Der Text," 44, 278.

[86] cf. E. Tov, "Personal Names in the Septuagint of Isaiah," in *Isaiah in Context: Studies in Honour of Arie van der Kooij on the Occasion of his Sixty-*

exception of Jer 25:21; 31:33, the pair Μωαβῖτις/מואב is unique to LXX
Isa. For further discussion on Μωαβῖτις, cf. part 2 below.

The expression ὃν τρόπον translates the comparative כ in כהדוש.
Πατοῦσιν is a translation of the passive הדוש "it is treated" as "they will
tread." The future tense πατοῦσιν was used in analogy with the future
tense verbs preceding it. As for the translation of מדמנה [במו] במי מתבן
with ἅλωνα ἐν ἀμάξαις, Ziegler rightly pointed out that the translator used
ἀμάξαις "chariots" because in the time of the translator "chariots" used to
thresh (cf. Isa 41:15).[87] Thus, the suggestion that the translator read במי
מדמנה as במרכבה "in chariots"[88] must be rejected.[89]

25:11

MT:	ופרשׂ ידיו בקרבו כאשר יפרשׂ השׂחה לשׂחות והשפיל גאותו עם ארבות ידיו
Trans.:	"and he will stretch his hand in his midst as the swimmer stretches to swim and he will bring his pride down despite the movement of his hands."
LXX:	καὶ ἀνήσει τὰς χεῖρας αὐτοῦ ὃν τρόπον καὶ αὐτὸς ἐταπείνωσεν τοῦ ἀπολέσαι καὶ ταπεινώσει τὴν ὕβριν αὐτοῦ ἐφ᾽ ἃ τὰς χεῖρας ἐπέβαλεν
NETS:	"And he will send forth his hands, as he himself brought him low to destroy him, and he will bring low his pride - things on which he laid his hands."
LXX.D.:	"und er wird seinen Händen *freien Lauf lassen*, ebenso wie *auch er* (*Moab*) (*andere*) *erniedrigt hat bis zur Vernichtung*; und er wird seine (Moabs) Überheblichkeit erniedrigen (, nämlich die Unternehmungen vereiteln), *an die es* Hand *angelegt hat*."

The expression בקרבו "in his midst" was not translated in the
LXX. With respect to ἀνήσει "he will loosen," it should be noted that the

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Fifth Birthday (ed. Michaël N. van der Meer *et al*., VTSup 138; Leiden: Brill, 2010), 426-427.

[87] cf. Ziegler, *Untersuchungen*, 97.

[88] cf. e.g. more recently, LEH, 31.

[89] cf. HUB.

verb ἀνίημι "unfasten, untie" is not a rendition of פרש as the latter is never rendered by the former in Isa. A similar expression to the one in Isa 25:11 is found in Isa 65:2: פרשׂתי ידי "I have stretched out my hands," where it is literally rendered with ἐξεπέτασα τὰς χεῖράς μου "I stretched out my hands." The example from Isa 65:2 is important as it points to the translator's proper knowledge of the expression פרש יד "to stretch the hand." As such, his use of ἀνίημι in LXX Isa 25:11 is important and it will be discussed in the next section. The phrase καὶ αὐτός is a plus in the LXX.[90] The Greek expression ἐταπείνωσεν τοῦ ἀπολέσαι is the result of reading השחה לשׂחות "the swimmer to swim" as השחת לשחת "he brought low to destroy."[91] The phrase ἐφ' ἃ does not seem to correspond to the Hebrew text well. Whereas MT reads "his hands," LXX has simply "the hands." The verbal form "he threw" is a plus in the LXX, whereas the word ארבות was apparently not translated.

25:12

MT:	ומבצר משגב חומתיך השח השפיל הגיע לארץ עד־עפר
Trans.:	"But, o Mibzar, he will bring down the refuge of your walls; he will make it low; it will touch the ground, the very dust."
LXX:	καὶ τὸ ὕψος τῆς καταφυγῆς τοῦ τοίχου σου ταπεινώσει καὶ καταβήσεται ἕως τοῦ ἐδάφους
NETS:	"And he will bring low the height of the refuge of your wall, and it will come down all the way to the ground."
LXX.D.:	"und die Höhe der Zuflucht, deiner Mauer, wird er erniedrigen, *und sie wird* herabsinken bis zum Boden."

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[90] cf. Liebmann ["Der Text," 281, 282] conjectured that the translator's *Vorlage* read והוא. His conjecture is unlikely as והוא is not attested in 1QIsa[a] or 4QIsa[c].

[91] cf. Liebmann, "Der Text," 281; Ottley, 2: 227; Fischer (*In welcher Schrift*, 41) proposed that the translator read כאשר as כַּאֲשֶׁר יְפָרֵשׂ הַשֹּׂחֶה לִשְׂחוֹת נַפְשׁוֹ שֹׁחֵח לְשַׁחֵת by which he read י as נ, ר as ו, and ה as ח. However, following Fischer, reading the ר from יְפָרֵשׂ as ו would result in יפוש, which, in turn, the translator would have to change the position of the last two consonants so to create נַפְשׁוֹ. Although confusion between certain Hebrew consonants is possible, it is unlikely the translator made so many changes in a single word.

LXX has the singular "your wall," whereas the plural "your walls" is in MT. The verb "to bring low" in the LXX is a translation of its counterpart in Hebrew, except that the latter is in the past tense and the former in the future. The reading "he humbled" is not translated in the LXX. Ziegler thought it was not present in the translator's *Vorlage*.[92] The conjunction "and" is a plus in the LXX. Although καταβαίνω "to go down" is not a very literal translation of נגע, it seems to communicate well the idea of the Hebrew. The phrase לארץ is not translated in the LXX. Interesting is the translator's utilization of τοῖχος for חומה because this equivalence appears only here in the LXX. Usually, τεῖχος render חומה (cf. e.g. Isa 2:15; 22:10, 11). Contrast with τεῖχος in Isa 24:23; 26:1.

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[92] cf. Ziegler, *Untersuchungen*, 54, 53, 56. Ziegler (p. 56) argued that the author of the Hebrew *Vorlage* was responsible for adding the synonym השפיל.