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Citation

Angelo Cunha, W. de. (2012, March 15). *LXX Isaiah 24:1-26:6 as interpretation and translation : a methodological discussion*. Retrieved from <https://hdl.handle.net/1887/18588>

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Issue Date: 2012-03-15

CHAPTER 5 - LXX ISA 24 IN ITS OWN RIGHT

ISA 24:1-3 - TRANSLATION AND COMMENTARY

- 1a: Look, the Lord is devastating the world
1b: and he will lay it waste
1c: and he will expose¹ its surface
1d: and he will disperse those who dwell in it.
2a: and the people will be like the priest
and the servant like the master
and the female servant like the mistress
2b: and the buyer will be like the seller
and the lender like the borrower
and the creditor like the one to whom he owes
3a: the earth will be completely ruined
3b: and it will be completely plundered,²
3c: for the mouth of the Lord spoke these things.

24:1

24:1-3 form the first sub-unit of LXX Isa 24-27. The use of future indicative verbs links these verses together notwithstanding the appearance of different participants in vv. 1-3. In v. 1, the Lord appears as the first participant, whereas several designations of social classes function as the participants in v. 2. V. 3 also introduces the “earth” as a new participant. The meaning, however, is clear. The Lord’s destruction of the world in v. 1 will lead to a complete social change in v. 2 as well as to a complete destruction of the $\gamma\tilde{\eta}$ in v. 3. That these three verses go together is also clear from the phrase “for the mouth of the Lord spoke

¹ cf. GELS, 40; LXX.D. NETS reads “uncover.”

² cf. LXX.D: “Die Erde wird ganz vergehen, und die Erde wird gänzlich geplündert werden.” F. C. Conybeare and St. G. Stock (cf. *A Grammar of Septuagint Greek* [Boston: Ginn and Company, 1905] § 61) termed the noun in the construction dat. + cognate verb in the infinitive as “cognate dative” and illustrated it with several examples from Plato and elsewhere in the LXX. The construction under discussion above seems to fall under the same category despite being composed of a dat. + a cognate finite verb.

these things” in v. 3c, whose function is clearly to set vv. 1-3 off from what follows.³

Clause 1a: ἰδοὺ κύριος καταφθείρει τὴν οἰκουμένην. As discussed in part 1 above, the translator’s use of καταφθείρω/οἰκουμένη for כבַּק/צָרָא is striking. For both of these Hebrew lexemes, the translator could easily have used παράσσω (cf. Isa 19:3) and γῆ (cf. e.g., 24:3, 4, 5, 6). The translator’s employment of καταφθείρω/οἰκουμένη suggests an interpretation of Isa 24:1 on “a higher level.” First, οἰκουμένη occurs also in Isa 24:4. Although the equivalence οἰκουμένη/לְתַבֵּל appears often, it does not follow that οἰκουμένη has to be the translation of לְתַבֵּל, as discussed in part 1 above. The translator’s use of οἰκουμένη in 24:1, 4 suggests that he linked both passages together. That link suggests that an interpretation of Isa 24:1, 4 was already in the translator’s mind before he started his translation. And, second, the only other place where καταφθείρω/οἰκουμένη appears is LXX Isa 13:5: ἄραγε ὅλην τὴν οἰκουμένην καταφθείρει τὴν οἰκουμένην ὅλην. Like in Isa 24:1, Isa 13:5 introduces the Lord devastating the whole world. Whereas the link between Isa 13:5; 24:1 is not immediately clear in MT’s use of different verbal roots (בַּק/קַח/בַּל), the connection between those two passages in the LXX because καταφθείρω/οἰκουμένη appear in both places. The translator’s employment of the same lexemes in both passages suggests that he took Isa 24:1 with Isa 13:5 in a move that preceded his translation work. That this was the case will become clearer as the commentary on LXX Isa 24:1 proceeds.

The meaning of οἰκουμένη requires some attention. Seeligmann argued that the term οἰκουμένη appears “either in a context in which God’s punishment is prophesied to all peoples, or where the central figure of an (Assyrian) world ruler loudly puts forward his claim to world sovereignty.”⁴ In a wording that differs considerable from MT, LXX Isa 10:13-14, for instance, casts the ruler of the Assyrians as a claimer to world sovereignty: καὶ σείσω πόλεις κατοικουμένας καὶ τὴν

³ Contra das Neves, *A Teologia da Tradução Grega*, 63, who took Isa 24:1-6 as the first unit of chapter 24.

⁴ Seeligmann, *The Septuagint Version*, 81. Outside LXX Isa, Seeligmann pointed to Ps 71:8 (MT 72:8); 1 Esd 2:2 (paraphrase of 2 Chr 36:23; Ezra 1:2), Esth 3:13b where οἰκουμένη denotes a claim to world power.

οἰκουμένην ὄλην καταλήμψομαι/לְחִיל כִּקֵּן יְדֵי לְכָל מַמְלָכוֹת הָאֱלִילִים.⁵ This example and others led Seeligmann to conclude that οἰκουμένη in LXX Isa denoted “the historical background of the smaller and larger Hellenistic states.”⁶

Das Neves took the term οἰκουμένη in LXX Isa in a much narrower sense than Seeligmann. For him, οἰκουμένη referred not to the “historical background of the smaller and larger Hellenistic states” but to Israel. He found support for his view on his analysis of LXX Isa 13, a chapter that das Neves took as a parallel to LXX Isa 24. His main points were: first, he interpreted the imperatival phrase ἀνοίξατε οἱ ἄρχοντες “open, o rulers” (LXX Isa 13:2) as addressed against Israel’s leaders based on his view that imperatival phrases elsewhere were also directed against the leaders of Israel (cf. LXX Isa 28:29; 41:25).⁷ Second, das Neves saw in ἄρχοντες “rulers” (LXX Isa 13:2) a reference to Israel’s leaders based on the use of the same term in Isa 1:23; 3:4; 28:4, which in his opinion also denoted Israel’s leaders.⁸ Das Neves held this position despite recognizing that ἄρχοντες was also used to refer to pagan princes (cf. LXX Isa 1:10, 11, 12; 19:11, 13; 23:8; 49:7) and future ideal rulers (cf. Isa 9:6(5); 32:1; 43:4; 60:17).⁹ Third, he argued that concepts such as ἄνομος/ὑβρις (cf. Isa 13:11) refer to Israel rather than to non-Israelites. For him, ἄνομος always refers to Israel in LXX Isa because ἄνομος denotes the breaking of the νόμος “law,” a “law” that belongs to Israel.¹⁰ And, fourth, das Neves viewed the concept of the “remnant” (cf. καταλελειμμένοι in Isa 13:12) as limited to Israel only.¹¹ Based on the points above, das Neves concluded that οἰκουμένη in Isa 13 does not have a universal scope but referred to the boundaries of Israel only.¹² And

⁵ cf. Seeligmann *The Septuagint Version*, 81. Seeligmann quoted the Hebrew text behind LXX Isa 10:14 as: לְכָל מַמְלָכוֹת הָאֱלִילִים כִּקֵּן יְדֵי לְכָל מַמְלָכוֹת הָאֱלִילִים but only the beginning כִּקֵּן יְדֵי לְכָל מַמְלָכוֹת הָאֱלִילִים belongs to Isa 10:14; the remaining מַמְלָכוֹת הָאֱלִילִים comes from Isa 10:10. לְכָל should be read as לְחִיל (see Isa 10:14).

⁶ Seeligmann, *The Septuagint Version*, 81.

⁷ cf. das Neves, *A Teologia da Tradução Grega*, 74-75, 71, 73.

⁸ cf. das Neves, *A Teologia da Tradução Grega*, 88, 75.

⁹ cf. das Neves, *A Teologia da Tradução Grega*, 75.

¹⁰ cf. das Neves, *A Teologia da Tradução Grega*, 89, 90, 94.

¹¹ cf. das Neves, *A Teologia da Tradução Grega*, 92, 93.

¹² cf. das Neves, *A Teologia da Tradução Grega*, 94.

given the fact that he saw LXX Isa 13; 24 as parallels, das Neves argued that *οἰκουμένη* in LXX Isa 24:1 also denoted Israel's geographical boundaries. Das Neves strengthened his arguments with two other points. First, he took *οἰκουμένη* and *γῆ* "land" as synonyms (cf. LXX Isa 24:4), defining the former in the light of the latter. And, second, he further pointed out that the *ἐνοικοῦντας* "the ones inhabiting" appears in both 24:1, 17. Because LXX Isa 24:17 mentions only *γῆ* in connection with *ἐνοικοῦντας* and because he took *οἰκουμένη/γῆ* as synonyms, das Neves concluded that *οἰκουμένη/γῆ* referred to the land of Israel.¹³

Das Neves' argument that *οἰκουμένη* refers to Israel suffers of a few methodological pitfalls. First, his treatment of only few aspects in LXX Isa 13 was too general while it read too much into them. For instance, his claim that *ἄρχοντες* has to refer to Israel's leaders is a good example of reading too much into one single term. As seen above, he recognized that *ἄρχοντες* in LXX Isa does not necessarily denote an Israelite leader. The same is true for his claim that *ἀνοίξατε οἱ ἄρχοντες* (LXX Isa 13:2) refers to the Israel's leaders because imperatival clauses in LXX Isa usually refer to Israel. However, it is less than clear that imperatival phrases are reserved for Israel only in LXX Isa.

The term *οἰκουμένη* should be clearly taken as "world" in LXX Isa 24:1, 4. Against das Neves, it must be noted that whereas *οἰκουμένη* can lend a broad scope to *γῆ* "earth," the reverse is not true. Moreover, the link between the destruction of the *οἰκουμένη* with the destruction of "cities," "strong cities," and the "city of the ungodly" (Isa 24:10, 12; 25:2; 26:5) indicates that *οἰκουμένη* has a much broader scope than the "land of Israel." The more so as the "city of the ungodly" (Isa 25:2) is to be identified with the important city of "Babylon" (cf. comments to Isa 25:2 below). Whether Seeligmann's view that *οἰκουμένη* denotes the "smaller and larger Hellenistic states" or not falls outside the scope of the present enquiry as it would require venturing into the translation's historical background.

Clause 1b: *καὶ ἐρημώσει αὐτήν*. The verb *ἐρημώω* and cognates appear also in 24:10 (MT: שָׁבַר), 12 (MT: שָׁמָה) describing the desolate state of "cities." Contrarily, MT has the singular "city" (עיר/קריה).

¹³ cf. das Neves, *A Teologia da Tradução Grega*, 95.

use of ἐρημόω in LXX Isa 24:1, 10, 12 is important as it links the desolation of the οἰκουμένη with the desolation of “cities.” This link is not as clear in MT’s use of three different Hebrew terms: קלב/והת/מהש. The link between the destruction of the “world” with the destruction of “cities” is not strange in LXX Isa nor is it that the κύριος is behind it. Isa 13:9 proclaims that the “day of the Lord” will come to “turn the whole world desolate” (θεῖναι τὴν οἰκουμένην ὅλην ἔρημον), while the appearance of ἐρημός in Isa 14:23 makes it clear that the destruction of the “whole world” relates to the destruction of Babylon: “I will turn Babylon into a desert” (καὶ θήσω τὴν Βαβυλωνίαν ἔρημον/MT: יהימשו קפד למורש “I will turn her into a place for owls”). Nowhere else is the connection between the “whole world’s” destruction with the destruction of an important city/country more clear than in Isa 37:18: “the kings of the Assyrians have made the whole world and its country desolate” (ἠρήμωσαν βασιλεῖς Ἀσσυρίων τὴν οἰκουμένην ὅλην καὶ τὴν χώραν αὐτῶν). The translator’s use of ἐρημόω in connection with οἰκουμένη is another clue that he interpreted Isa 24:1 in the light of 13:5, 9, 11; 14:23. It seems that the destruction of the οἰκουμένη in 24:1 was connected with the destruction of Babylon in Isa 13-14. If this is correct, then it will be another indication of an interpretation on a “higher level” that preceded his translation.

Clauses 1c-d: καὶ ἀνακαλύψει τὸ πρόσωπον αὐτῆς καὶ διασπερεῖ τοὺς ἐνοικοῦντας ἐν αὐτῇ. The expression ἀνακαλύπτω + πρόσωπον as its direct object appears only here and in Tob 2:9, where it refers to the removing of a cover from a face.¹⁴ In part 1 above, it was noted that the use of ἀνακαλύπτω to translate הוּעַ is striking. If the translator’s *Vorlage* read הוּעַ, the question arises as to why he decided to employ ἀνακαλύπτω. Although his use of ἀνακαλύπτω could at first seem like a mistake, it is important to pursue the question as to whether ἀνακαλύπτω makes sense in its literary context. A look at LXX Isa 24:1 in “its own right” reveals that ἀνακαλύπτω fits in well. The general sense of LXX Isa 24:1c-d is that the Lord will uncover the face of the οἰκουμένη by dispersing its inhabitants.¹⁵ Because LXX makes good sense, it seems more likely that the translator’s utilization of ἀνακαλύπτω was not the

¹⁴ GELS, 40. See also 2 Cor 3:18 and part 1 above.

¹⁵ The phrase διασπείρω + ἐνοικοῦντας appears only here in the whole of the LXX.

result of a mistake but of a particular interpretation of the Hebrew. Moreover, the translator could not really have used *ἀδικέω* to translate עוה in Isa 24:1, as he did in Isa 21:3, because that would imply that the Lord was the author of a morally wrong action against the *οἰκουμένη*. Faced with such a difficulty while interpreting the Hebrew on a higher level, the translator resorted to the immediate context to make sense of עוה פניה “he will ruin its face.” Both “face”¹⁶ and “he will disperse its inhabitants” led the translator to employ *ἀνακαλύπτω* “to uncover” in his translation.

Part 1 above has discussed the striking use of *ἐνοικέω* to translate ישב. In the rest of LXX Isa 24, the translator employed *κατοικέω* for ישב in 24:5-6a and *ἐνοικέω* in 24:6b, 17. Das Neves took *ἐνοικέω/κατοικέω* in LXX Isa 24 as synonyms, seeing in those terms a reference to Jews in the translator’s time.¹⁷ However, as it will be argued below, the terms *ἐνοικέω/κατοικέω* carry different nuances in LXX Isa 24.

24:2

The function of v. 2 is to emphasize that the devastation of the world will affect people of a higher social status. Contrarily to MT, the translator neatly divided v. 2 into two main parts by using the verb *ἔσται* twice. The first part focuses on social hierarchy, whereas the second on financial status. In the first part, the people, the servant, and the maid, who occupy a lower position, are mentioned before the priest, the master, and the mistress, which were higher in the social hierarchy of the translator’s day. As noted in part 1 above, LXX lacks the pronominal suffixes attached to “lord” and “mistress” in MT. If his *Vorlage* was in line with MT, the translator’s dropping of those pronominal suffixes served to the purpose of making the contrast between the classes of people mentioned in 24:2 sharper.¹⁸ Contrarily, the second part mentions

¹⁶ cf. Liebmann, “Der Text,” 212.

¹⁷ cf. das Neves, *A Teologia da Tradução Grega*, 95, 121, 254.

¹⁸ cf. Liebmann, “Der Text,” 212. Liebmann was of the opinion that the translator’s *Vorlage* lacked the pronominal suffixes under discussion. He reasoned that the translator would have betrayed his faithfulness in translating, had he dropped those pronominal suffixes in order to make the contrast between the classes of people sharper.

first the buyer, the lender, and the creditor, which have a stronger financial status than the seller, the borrower, and the one who has debts. In light of Deuteronomy's instruction to Israel that it should only lend money but never borrow,¹⁹ the statement that the lender and the borrower will occupy the same social status is striking. The devastation of the world will affect people from every social class.

24:3

The use of φθείρω/γῆ indicates that 24:3 forms an *inclusio* with 24:1. Its middle (24:2) highlights the effects of the οἰκουμένη/γῆ's destruction on its inhabitants regardless of their social status. LXX Isa 24:3 also clarifies the type of the "destruction" that will assail the οἰκουμένη. The verb φθείρω, which occurs only three times in Isa (cf. 24:3, 4; 54:16), either means "to damage physically" or "to morally corrupt."²⁰ In Isa 24:3a, φθείρω is best interpreted as "to damage physically" because it parallels προνομεύω. This verb entails to take something as spoils of war.²¹ Moreover, the immediate context of LXX Isa 24:3 clearly points to the physical devastation of the οἰκουμένη/γῆ. It refers to a "curse" that will consume the γῆ (Isa 24:6). It also mentions the mourning of the "wine" and "vine" (Isa 24:7), which entails their drying up due to a "curse" on the γῆ. In turn, the dried vine was not able to produce good wine and beer (Isa 24:9). As such, it becomes clear that the "ruining" of the οἰκουμένη/γῆ in Isa 24:1-3 relates to the plundering of the earth from its natural resources.

As discussed in part 1 above, LXX has the second γῆ as a plus against MT. If the translator's *Vorlage* aligned with MT, an explanation for the translator's insertion of γῆ is needed. First, the translator inserted γῆ to make the two clauses in LXX Isa 24:3a-b parallel the two clauses in LXX Isa 24:19²² (for the differences between MT and LXX of Isa 24:19, cf. part 1 above). Different from MT, Isa 24:3, 19 both have γῆ as the last term of their respective clauses. And, second, the insertion of γῆ

¹⁹ cf. Deut 15:6, 8, 10; 28:12.

²⁰ cf. GELS, 714 and Exo 10:15; Gen 6:11 cited there.

²¹ cf. GELS, 588. See also Isa 8:3; 10:13; 11:14; 13:16; 17:14; 44:22,

24.

²² cf. Liebmann, "Der Text," 216.

in Isa 24:3b betrays a concern with the rhetorical figure known as “epiphora.” An “epiphora is the repetition of the final word or group of words in successive verses or cola. The repeated element is given special emphasis, both by way of repetition, and by its position at the end of the sentence.”²³ In Isa 24:3-6, with the exception of 24:5a, the word γῆ is often repeated at the end of certain clauses (cf. 24:3a-b, 4a, c, 6a, c). The plus γῆ in 24:3b made the “epiphora” figure possible.²⁴ The insertion of γῆ in 24:3 is another element in the translation that points to a careful interpretation on a “higher level” that preceded the process of translation.

ISA 24:4-7 - TRANSLATION AND COMMENTARY

- 4a: the earth grieved
- 4b: and the world was ruined
- 4c: and the high ones of the earth grieved
- 5a: it is because the earth acted lawlessly by reason of its settlers²⁵
- 5b: because they transgressed the law
- 5c: and changed the ordinances, an everlasting covenant.
- 6a: therefore, a curse will consume the earth
- 6b: because its settlers sinned;
- 6c: therefore, those inhabiting the earth will be poor,
- 6d: and few men will be left.
- 7a: The wine shall mourn
- 7b: the vine shall mourn
- 7c: all who rejoice in the heart will groan

²³ cf. van der Vorm-Croughs, *The Old Greek of Isaiah*, 150-151.

²⁴ cf. van der Vorm-Croughs, *The Old Greek of Isaiah*, 151. For more examples from LXX Isa, see pp. 151-157.

²⁵ The expression τοὺς κατοικοῦντας (Isa 24:5a) in the accusative compared to οἱ κατοικοῦντες (Isa 24:6b) is an example of “prolepsis,” by which “the subject of the dependent clause [6b] is often anticipated and made the object of the verb of the principal clause [5a].” cf. H. W. Smyth, *Greek Grammar for Colleges* (New York: American Book Company, 1920), § 2182. The numbers and letters within brackets inside the quotation are ours.

24:4

The lack of any conjunction and the change from future to past tense verbs set off Isa 24:4 from what precedes it. This unit extends to Isa 24:7. Isa 24:4-7 forms a well knit unit. The conjunction δέ in Isa 24:5 links it with Isa 24:4. Likewise, the expression διὰ τοῦτο in 24:6 (2x) connects this verse with 24:5. Finally, the future tense verbs in Isa 24:7 link it with the equally future perspective of Isa 24:6.

The use of πενθέω in Isa 24:4a and Isa 24:4c forms an *inclusio*, setting Isa 24:4b apart. The focus of v. 4 is on the ruin of the οἰκουμένη. The ruin of the οἰκουμένη provides the reason for the grieving of both the γῆ and its “high ones” (Isa 24:4a, c) respectively. In part 1 above, it was noted that nowhere else in the LXX φθείρω “to damage” translates either לַמַּא/לְבַב. A look at LXX Isa 24:4 in its literary context offers some clues as to why the translator employed φθείρω here. The image of the οἰκουμένη/γῆ being ruined has already appeared in Isa 24:1a, 3a, where the translator used the cognate καταφθείρω and φθείρω itself. By employing φθείρω in Isa 24:4b, the translator enhanced the coherence of his Greek translation while pointing to an interesting link between Isa 24:1a, 4b: whereas the former describes the Lord as “destroying” the world (καταφθείρει τὴν οἰκουμένην), the latter describes the world is already “destroyed” (ἐφθάρη ἡ οἰκουμένη). This type of move suggests a well thought-out consideration of the Hebrew on a “higher level” before the translation started. As it was discussed under Isa 24:3 above, the parallel use of φθείρω with προνομεύω there suggested that a physical devastation of the οἰκουμένη/γῆ is envisaged in φθείρω. The use of φθείρω in Isa 24:4 suggests that it has another nuance because of its connection with 24:5. This issue will be addressed below.

Another important point to be discussed is the identity of the ὑψηλοί (Isa 24:4c). In his study of ὑψηλοί and cognates in LXX Isa 2:12; 3:16; 10:33; 26:5, das Neves identified the ὑψηλοί of 24:4 as the “arrogant Jews” of the translator’s time and, more narrowly, with his Jewish leaders. Although this identification is not impossible, das Neves’ identification of ὑψηλοί as “arrogant Jews” is related to his conviction that Isa 24 as a whole concerns the land of Israel and “ungodly Jews” in

the translator's time (cf. discussion on οἰκουμένη on 24:1 above).²⁶ In the context of LXX Isa 24:1-4, the phrase οἱ ὑψηλοὶ τῆς γῆς denotes those who occupy a higher social status in society (cf. Isa 24:2). In its larger literary context, the “high ones of the earth” parallels the “glorious ones of the earth” (Isa 26:15), who are expected to receive “evil” from the Lord. The theme of the Lord's punishment of the ὑψηλοὶ/ἔνδοξοι appears also in Isa 10:33, while the punishment of the ἔνδοξοι can also be found in Isa 5:14; 23:8, 9. While the ἔνδοξοι of Isa 23:8, 9 refer to Tyre's merchants,²⁷ the identity of the ὑψηλοὶ/ἔνδοξοι in Isa 5:14; 24:4; 26:15 is less clear. Clear is that the “high ones/glorious of the earth” denote a group of people that have control of the οἰκουμένη (cf. Isa 24:1, 4). As elsewhere in LXX Isa (cf. 10:13-14; 14:16-17), the “ruler of the Assyrians” and the “man”, who is linked to Babylon, claim authority over the οἰκουμένη, it stands to reason to conclude that the “high ones/glorious of the earth” are somewhat linked with Assyria/Babylon. The more so as the “high ones of the earth” (Isa 24:5) parallel the “ungodly” (Isa 24:8). The “ungodly” are linked with Babylon in Isa 25:2 (cf. comments to Isa 25:2 below).

24:5

The particle δέ deserves further discussion. While Brenton, Ottley, and NETS translated it with “and,” LXX.D has the lightly contrastive “aber.” In LXX Isa, the particle δέ can indicate succession “and, then” or contrast “but.”²⁸ As a contrast, δέ appears often together with a personal pronoun (cf. e.g. Isa 42:17),²⁹ a construction that does not apply to Isa 24:5a. Δέ in Isa 24:5 is best taken in a successive function. First, γῆ is the main participant in both Isa 24:4a, c, 25a and, second, the past tense aorist verbs in both 24:4-5 suggest that δέ is to be seen as a successive particle. In this function, δέ should be further seen as

²⁶ cf. das Neves, *A Teologia da Tradução Grega*, 130, 131.

²⁷ cf. van der Kooij, *The Oracle*, 81.

²⁸ cf. P. Le Moigne, *Le livre d'Ésaïe dans la Septante: ecdotique, stylistique, linguistique ou Esquisse d'une poétique de la Septante* (Ph.D. diss., Paris: École Pratique des Hautes Études, 2001), 307, 334.

²⁹ cf. Le Moigne, *Le livre d'Ésaïe dans la Septante*, 334ff. For a thorough discussion of the particle δέ in LXX Isa including its “synonymic use,” cf. Le Moigne, *Le livre d'Ésaïe dans la Septante*, 307-383.

explicative,³⁰ providing the rationale for the ruining of the οἰκουμένη/γῆ: that is, because the γῆ “acted lawlessly on account of its inhabitants.”

The translator’s use of ἀνομέω is also important. Das Neves has suggested that the translator, by using ἀνομέω, had the Israelites in view as opposed to pagans. All the more so as he translated the plural “laws” (תורה) with the singular “law” (τὸν νόμον).³¹ Das Neves’s interpretation of ἀνομέω as addressed to Jews in the translator’s time was largely dependent on his view that οἰκουμένη/γῆ in LXX Isa 24 referred to the land of Israel.³² The question as to whether ἀνομέω has Jews as opposed to pagans in view cannot be answered now. It will become clearer later. For now, it must be noted that the use of ἀνομέω is not a straightforward translation of חנה (cf. part 1 above). When analyzed as a text in its own right, it becomes clear that the translator’s choice of ἀνομέω in Isa 24:5 betrays a “higher level” interpretation of the Hebrew. Isa 24:5b says that the inhabitants of the γῆ broke “the law” (τὸν νόμον) as opposed to MT’s “laws.” Isa 24:16 proclaims judgment on “the rejecters of the law” (τὸν νόμον), where “law” does not appear in MT. Most striking is Isa 24:5a’s link with Isa 24:20, where the γῆ is portrayed as collapsing because ἀνομία “lawlessness” prevailed against her. It is clear that the translator wanted to emphasize the concept behind ἀνομέω and cognates in his translation of Isa 24.

Isa 24:5a, with its use of διά + the accusative κατοικοῦντας, lays the responsibility of the γῆ’s lawlessness on its inhabitants.³³ The lexeme κατοικέω deserves further discussion here. As remarked in part 1 above, it is important to discuss whether ἐνοικέω/κατοικέω in LXX Isa 24:1, 5-6a, 6b, 17 are used as synonyms or whether they convey different nuances. While ἐνοικέω/κατοικέω can both mean “to dwell,” only κατοικέω can also mean “to settle in, colonize.”³⁴ More technically,

³⁰ cf. das Neves, *A Teologia da Tradução Grega*, 63: “é que.”

³¹ cf. das Neves, *A Teologia da Tradução Grega*, 130-131: “O tradutor tem em vista o povo de Israel, tanto mais que traduz תורה por νόμος, no sing.”

³² cf. das Neves, *A Teologia da Tradução Grega*, 131.

³³ Διά followed by an accusative expresses cause, cf. Smyth, *Greek Grammar for Colleges*, § 1685:b.

³⁴ cf. LSJ, 928. See also MM, 338; M. Casevitz, *Le vocabulaire de la colonisation en grec ancien. Étude lexicologique: les familles de κτίζω et de*

κατοικέω may refer to non-citizens.³⁵ It appears that κατοικέω in Isa 24:5a, 6b carries a different nuance from ἐνοικέω in Isa 24:1, 6c, 17. More specifically, κατοικέω may refer to a group of people that came to “settle” the γῆ. In Isa 24:5a, 6b, that group is charged with “breaking the law” and “changing the ordinances – an eternal covenant” (for more on this, see comments below). The advantage of taking κατοικέω in slightly different nuance than ἐνοικέω is that it takes the Greek in its own right seriously. Although there is no way of reaching certainty in this matter, it is important to try and see if κατοικέω may point to a group of “settlers” as opposed to ἐνοικέω.

The causal particle διότι in v. 5b introduces the reason for the lawlessness of the γῆ. Its inhabitants “transgressed the law (παρέβησαν τὸν νόμον).” The translator’s use of the singular “law” for plural “laws” is striking (cf. discussion under part 1 above). It has been suggested that he betrayed his theological bias in using the singular “law.”³⁶ It is probable that the transgression of the law has to do with changing the “ordinances” (cf. Isa 24:5c): ἤλλαξαν τὰ προστάγματα (Isa 24:5c). Ἀλλάσσω + πρόσταγμα appears only here in the LXX. In Isa, the verb ἀλλάσσω occurs only in 24:5; 40:31; 41:1. But the pair νόμος/προστάγματα (plural) occurs often as synonyms.³⁷ In Isa 24:5, the pair νόμος/προστάγματα should also be taken as synonyms. For that reason, it seems better to see the use of the verb ἀλλάσσω as a further clarification of the previous “to transgress.” The meaning of the transgression is that the “settlers” of the earth changed the ordinances of the law. It is interesting to note that the theme of “changing the law” appears also in Daniel 7:20. There, the “fourth beast,” a reference to Antiochus IV, is described as “attempting to change the sacred seasons and the law” (תַּדַּוּן זְמַנֵּי קֳדְשֵׁי הַתּוֹרָה; Dan 7:25. Cf. also 1 Macc 1:44-50). If

οἰκέω – οἰκίζω (Études et Commentaires; Paris: Klincksieck, 1985), 162-163; GELS, 240, 391.

³⁵ cf. LSJ, 928: Ἐφέσιοι καὶ οἱ κατοικοῦντες.

³⁶ cf. Liebmann, “Der Text,” 49; Seeligmann, *The Septuagint Version of Isaiah*, 104-105; das Neves, *A Teologia da Tradução Grega*, 66, 131-134.

³⁷ cf. Exo 18:16, 20; Lev 19:37; 26:46; 2 Chr 31:21; 33:8; Ezra 7:10; Neh 9:13, 14; Tob 14:9; 1 Macc 10:14; 2 Macc 1:4; 2:2; Ps 14:2; Amos 2:4; Mal 3:24; Jer 51:23; Bar 4:1. In a few places, the expression “the ordinances of the law” also appears (cf. 1 Macc 2:68; 2 Macc 7:30).

this interpretation is correct, the translator's use of *κατοικέω* points to a careful consideration of the meaning of Isa 24:5-6a.

24:6

The phrase *διὰ τοῦτο* “therefore, for this reason” indicates the first consequence brought by the transgression (v. 5) of the earth's settlers: “a curse will consume the earth.” The phrase *ἀρὰ ἔδεται* appears only here and in Isa 28:8. In the latter, the object of the curse's consumption is “this counsel,” a counsel that has become greedy (cf. 28:7-8). Contrary to MT's past tense verb, LXX has a the future tense *ἔδεται*. For the translator, the curses of the covenant (cf. Isa 25:5) will be a future reality. Isa 24:6b presents the sin of the earth's settlers as the main reason for its curse.

Διὰ τοῦτο in 24:6c-d introduces the consequences of the “breaking of the law” for the “inhabitants of the earth” in general. The first result is that they will become “poor.” Due to the curse's depletion of the earth, its “inhabitants” become poor.³⁸ The phrase *πτωχοί ἔσονται* betrays an interpretation of *רַח* in line with the parallel clause *וְנִשְׂאָר אֲנֹשׁ מְעַר*.³⁹ At the same time, the translator has an interest in the term *πτωχός* (cf. comments to Isa 25:3 above). The second consequence is that they will become few in number: “a few men will be left (*καταλειφθήσονται ἄνθρωποι ὀλίγοι*.)” Although *καταλείπω* is the standard equivalent for *שָׂאָר* in LXX Isa (cf. part 1 below), it is still important to ask the question as to why the translator decided to employ it here. This issue will be discussed later under Isa 24:14 below.

24:7

Contrary to MT's use of past tense verbs, LXX's future verbs (“will mourn [2x], “will groan”) indicate that Isa 24:7 has to be taken as a continuation of Isa 24:6. The picture of the wine and the vine mourning

³⁸ cf. Liebmann, “Der Text,” 222: “LXX's Übersetzung ist wahrscheinlich nichts als eine Verdeutlichung des Textes: die Wirkung des Fluches wird die gänzliche Verarmung des Menschen sein, denn auf den Feldern kann infolge der Verwünschung nichts mehr wachsen.”

³⁹ cf. HUB.

has connections to the preceding section. First, the verb *πενθέω* already appeared in v. 4, where the earth and the “exalted ones” are pictured as “mourning.” It means that the mourning of the earth has consequences for the vine and wine as its produce. And, second, the picture of a curse consuming the earth (Isa 24:6) functions as an explanation for the mourning of the vine and the wine in 24:7. The earth’s inability to produce renders the vine ineffective. As a consequence, “those who rejoice in the heart will groan” because the wine as the source of their joy is no more. For a similar picture, cf. Joel 1:10.

24:7 introduces the phrase “all who rejoice (*εὐφραίνω*) in the heart will groan (*στενάζω*).” Who are the ones rejoicing here? In the context of Isa 24:7, they must be identified with the *ὑψηλοί* of 24:4. The *ὑψηλοί* are described as “mourning” because of the *οἰκουμένη*’s ruin. Similarly, Isa 24:7 proclaims that they will “groan” because of the vine and wine’s ruin.

It is also important to note that in Isa 59, “groaning” is the result of punishment due to “lawlessness” (*ἀνομία*; cf. 59:3, 4, 6, 12[2x]) and “sin” (*ἁμαρτία*; cf. 59:2, 3, 12). Isa 59:10 describes the people as “groaning like a dying man.” The reason for this is the judgment that took hold of them (cf. 59:9-11). In the same way, Isa 24:7 proclaims that “the ones rejoicing in the heart” will “groan.” The reason for their groaning is the curse which, due to “lawlessness” and “sin” (24:5), renders the earth unproductive.

ISA 24:8-12 - TRANSLATION AND COMMENTARY

- 8a: the joy of the drums is ceased
 8b: the arrogance and the wealth of the ungodly is ceased
 8c: the sound of the lyre is ceased
 9a: they were put to shame⁴⁰
 9b: they did not drink wine
 9c: the *sikera* became bitter to the ones drinking it
 10a: every city became desolate

⁴⁰ So Brenton; Ottley, *Isaiah*, 1:153 “they are ashamed;” NETS “they felt shame”, LXX.D “sie schämten sich,” and das Neves “ficaram confundidos.” But the passive of *αἰσχύνω* denotes “to be made to feel ashamed,” cf. GELS, 17.

- 10b: each one will close the house so that no one can enter
 11a: wail about the wine everywhere
 11b: all the joy of the earth is ceased
 12a: and desolate cities will be left
 12b: and abandoned houses will perish

24:8

The past tense verbs, contrarily to future ones in Isa 24:6-7, suggests that Isa 24:8 starts a new paragraph. However, it is difficult to understand the translator's shifts from future to past tense verbs in Isa 24:7-8 because Isa 24:8ff seem to have important thematic links with Isa 24:7.⁴¹ It may be that the past tense verbs in Isa 24:8 serves the purpose to link this verse with the equally past Isa 24:4. If this is so, perhaps, the translator aimed at discoursing further on the "high ones of the earth" by pointing to the "ungodly." The use of perfect verbs may indicate that the cessation of the "ungodly's wealth" in Isa 24:8 function as the reason for the mourning of the "high ones of the earth" mentioned in Isa 24:8. At the same time, those perfect verbs may also indicate that Isa 24:8 conveys background information for the actions described in Isa 24:9.

Stylistically, clauses 8a-c parallel each other as they both mention musical instruments. Clause 8b stands out as it does not refer to musical instruments but to the cessation of the "arrogance" and the "wealth of the ungodly" (πέπαυται ἀθάρδεια καὶ πλοῦτος ἀσεβῶν).

As noted in part 1 above, the phrase ἀθάρδεια καὶ πλοῦτος ἀσεβῶν "the arrogance and the wealth of the ungodly" for MT's נִשְׁבַּח וְיִרְעוּ "the uproar of the jubilant" catches one's attention.⁴² Das Neves has argued that the expression above refers to an unfaithful class of Jews,

⁴¹ cf. a discussion of this problem in Liebmann, "Der Text," 32.

⁴² Although the noun ἀθάρδεια is a *hapax legomenon* in the LXX, its cognate ἀθάρδης appears in Gen 49:3, 7; Prov 21:24; Titus 1:7; 2 Pet 2:10, where it has the nuance "self-willed, arrogant" (cf. GELS, 102). For a fuller discussion of ἀθάρδης, cf. TLNT, 229-230. Besides, ἀθάρδεια appears in papyri sources meaning "arrogance" (cf. F. Preisigke, *Wörterbuch der griechischen Papyrusurkunden Mit Einschluss der griechischen Inschriften, Aufschriften, Ostraka, Mumienbilder usw. aus Ägypten* [Berlin, 1925], 235).

more particularly to their leaders.⁴³ However, as it will become clear later, the ἀσεβῶν does not refer to Jewish leaders but to non-Jews (cf. comments on Isa 25:1-8 below). For now, it is important to discuss the question as to how αὐθάδεια καὶ πλοῦτος ἀσεβῶν fits in its literary context.

First, the translator's introduction of the ἀσεβῶν "ungodly" is in line with the injunctions of Isa 24:5-6 that the "earth behaved lawlessly," that its "settlers" broke the "law," "changed the ordinances," and, ultimately, "sinned." It is clear that the translator interpreted Isa 24:8 in the light of Isa 24:5-6 in his introduction of the ἀσεβῆς "ungodly." Second, in LXX Isa 24-26, the theme of the ἀσεβῆς is important. Besides contrasting with the εὐσεβῆς "godly" (Isa 24:16), it plays a major role in Isa 25:1-5, where the ἀσεβῆς figures prominently in contradistinction to MT (cf. comments on Isa 25:1-5 below). Third, the "ruining of the earth" (Isa 24:1, 3) further described with the mention of a "curse" (Isa 24:6) rendered the earth unproductive. It affected the production of wine (Isa 24:7) which, in turn, hurt the revenue of the "ungodly" (Isa 24:8). Fourth, it is possible that the translator interpreted the image of "merrymaking" in Isa 24:7-8 as a sign of the "ungodly's" arrogance. As it will be seen below, a similar interpretation is found in LXX Isa 25:6-8. And, fifth, the theme of the cessation of the "arrogance of the ungodly" resonates well with the depiction of the "mourning" of the "high ones of the earth" in Isa 24:4. It seems that the translator had in mind a powerful group that held control over the οἰκουμένη. The latter's demise signals the former's downfall.

On the level of the book of Isa as a whole, a similar theme appears in LXX Isa 29:5, where the phrase ὁ πλοῦτος τῶν ἀσεβῶν "the wealth of the ungodly" for MT's המון זר/המון ערצים "the multitude of your foreigners/the multitude of the tyrants." There, the "wealth of the ungodly" is further identified with the "wealth of all the nations (ὁ πλοῦτος τῶν ἐθνῶν πάντων)" (29:7). The text relates that these nations marched against Jerusalem and mount Zion (29:7, 8). It seems that the "wealth of the ungodly/nations" was used to forge and sustain war against Jerusalem/Zion. For that reason, Isa 29:5-8 proclaims that their wealth will pass "suddenly" (29:5). As it will be seen below, LXX Isa

⁴³ cf. das Neves, *A Teologia da Tradução Grega*, 194.

25:5, 6-8 indicate the translator's group found themselves under the oppressive control of the "ungodly," who were occupying mount Zion. It seems that the translator interpreted the prophecy against the *οικουμένη* in Isa 24:1ff as the "ungodly's" capabilities to use their wealth to keep their oppressive control of Zion/Jerusalem (cf. comments on LXX Isa 25:5, 6-8 below).

If the interpretation above is correct, it implies that the phrase *αὐθάδεια καὶ πλοῦτος ἀσεβῶν* did not arise from a mistake or likewise. It, rather, points to the translator's unique interpretation of his *Vorlage*. It further implies that an interpretation of Hebrew Isa 24 preceded the process of translation. The introduction of the "ungodly" in Isa 24:8 not only fits in well with what preceded it but also with what follows (cf. comments on Isa 24:9ff; 25:1-8 below). It is clear that the translator already had an interpretation in mind before he began his translation work.

24:9

Part 1 above has raised the question as to whether *ἡσχύνθησαν* "they were put to shame" (Isa 24:9) coheres with its literal context. It can now be seen that it does. It is important to note once again that the "curse upon the earth" directly affects the "ungodly." The drying up of the "vine" (Isa 24:7) meant "no wealth, and shame" (Isa 24:8-9). The translator's reading of *בשיר* as *בוש* reveals his understanding that 24:8a is a reference to the shame of the wicked ones as their wealth had come to an end. Consequently, "they were put to shame." The plural *ἡσχύνθησαν* has the plural *ἀσεβῶν* "ungodly" (Isa 24:8) as its subject. The form *ἡσχύνθησαν* further parallels the plural *ἐπιον/ἐγένετο*. The perfect verbs in Isa 24:8 give the reason for the "shame of the ungodly." The general sense is that the cessation of the ungodly's wealth brought them shame. The use of past tense verbs in the LXX fits in with the past tense verbs in Isa 24:8, 10-11. The past tense verbs perhaps aimed at making clear that Isa 24:9 goes with what precedes it, presenting the consequences of the "cessation of the ungodly's wealth." If this is correct, his reading *ἡσχύνθησαν* was hardly the result of a mistake. It, rather, attests to a unique interpretation of his *Vorlage*. For the translator, the cessation of the "wine and drums" signals to the "shame" of the ungodly.

24:10

Isa 24:10 focuses on the “cities” of the “ungodly.” That the “cities” here belong to the “ungodly” (24:8) will become clear in Isa 25:2. Whereas MT Isa 24:10 mentions only one city (הַקִּרְיָה הַזֹּאת), two or more cities are envisaged in the LXX (πάσα πόλις “every city”). Isa 24:10a reads: “every city was made desolate.” Part 1 above has noted that the use of ἐρημόω here is striking. The phrase ἡρημώθη πάσα πόλις parallels the similar καὶ καταλειφθήσονται πόλεις ἔρημοι “and cities will be left desolate” for MT’s שָׂרָה בְּעִיר שְׂמָה “desolation will be left in the city” (24:12). Furthermore, the theme of “desolate cities” accords well with LXX Isa 25:2, which describes the destruction of the “cities(y)” of the “ungodly.” These links suggest that the translator purposefully harmonized Isa 24:10, 12 in his use of the lexeme ἐρημόω. This harmonization becomes even clearer in the translator’s use of πόλις in the plural for קִרְיָה “city” in the singular (cf. Isa 24:12 [πόλεις ἔρημοι/רִיעַב]; 25:2 [πόλεις/רִיעַב; πόλεις/הִרְקָה; πόλις/רִיעַב]). As such, the utilization of both ἐρημόω and “each city” points to the translator’s interpretation of Isa 24:10 in the light of Isa 24:12; 25:2. Such a reading suggests an interpretation of the Hebrew on a “higher level” before the translation process started.

Another problem in this verse is the phrase κλείσει οἰκίαν. Das Neves proposed that the ungodly, the implied subject of the verb ἡσχύνθησαν in v. 9, are the subject of κλείσει in v. 10.⁴⁴ Although κλείσει is singular, it could indicate each one of the “ungodly.” Another possible reading is that κλείσει οἰκίαν “each one will close their own house” indicate in general that people will close their houses and leave the city because of the latter’s destruction. A similar theme has already appeared in Isa 24:1, which goes over the dispersion of the “world’s” inhabitants.

24:11

The context suggests that the plural ὀλούζετε is to be taken as an imperative addressed to the plural ἀσεβῶν “ungodly” (24:8).⁴⁵ Different from MT, LXX Isa 24:11a calls the ungodly to wail about wine

⁴⁴ cf. das Neves, *A Teologia da Tradução Grega*, 187.

⁴⁵ cf. das Neves, *A Teologia da Tradução Grega*, 196 and 69-75.

everywhere. The reason for the call to “wail” relates to the “curse on the earth” that renders the “vine” ineffective (Isa 24:6-7) and, ultimately, affects the “wealth of the ungodly” (Isa 24:8). The phrase *πέπανται εὐφροσύνη* in 24:11b is a harmonization with Isa 24:8. Consequently, *ὀλολύζετε* addresses the “ungodly” on account of their wine being gone. Further, the root *εὐφροσύνη* “joy” in Isa 24:11 has already appeared in 24:7 as *οἱ εὐφραινόμενοι* “those who are rejoicing.” Similarly, the call “to wail” concerning “wine” recalls the phrase “they did not drink wine” in Isa 24:9. It is possible that the lack of wine led to the *ἀσεβεῖς*’s financial bankruptcy (24:8) and, consequently, to the destruction of their cities (24:10). But why did the translator pick the imperatival *ὀλολύζετε* for his translation in Isa 24:11?

24:12

As it was discussed in part 1 above, LXX Isa 24:12 presents several divergences from MT. While MT Isa 24:12a reads “horror is left in the city,” LXX has *καὶ καταλειφθήσονται πόλεις ἔρημοι*. While Brenton, Ottley, NETS, LXX.D, and das Neves translate “and cities will be left desolate,”⁴⁶ the lack of the definite article in front of “cities” suggests that *πόλεις ἔρημοι* should be taken as the subject of the verb “to leave.” A better translation would then be “and desolate cities will be left.”⁴⁷ This translation fits in better with the parallel “and abandoned houses will perish” in Isa 24:12b.

The future “will be left” and the plural “cities” differ from MT’s “is left” and the singular “city” (cf. discussion in part 1 above). How does Isa 24:12a fit in its literary context? First, the picture of “desolate cities” parallels the phrase “every city is desolate” in LXX Isa 24:10a. The translator’s use of plural “cities” and the lexeme *ἔρημος* “desolate” clearly indicate that he read Isa 24:12 in the light of Isa 24:10, where both plural “cities” and the cognate *ἐρημόω* also appear. Thus, the divergences in LXX Isa 24:10a were not fortuitous. Rather, they point to the translator’s careful interpretation of his *Vorlage* in the light of its

⁴⁶ cf. Brenton; Ottley, *Isaiah*, 1:153; NETS; LXX.D.; das Neves, *A Teologia da Tradução Grega*, 185.

⁴⁷ cf. Ziegler, *Untersuchungen*, 145: “es werden übrigbleiben verwüstete Städte.”

immediate context. And, second, the phrase *καὶ καταλειφθήσονται* has already appeared in LXX Isa 24:6, as a translation of וְנִשְׁאַר “it will be left.” The conjunction “and” is a plus in Isa 24:12. It is possible that the translator intended to create coherence between Isa 24:6, 12 in his use of *καὶ καταλειφθήσονται*. According to his understanding, Isa 24:1-12 is about the destruction of the “world” that leaves behind “only a few men” and “desolate cities.” Otherwise, it is equally plausible that the translator’s *Vorlage* already contained the reading וְנִשְׁאַר (cf. discussion on part 1 above).

The second half of Isa 24:12 differs greatly from MT. Whereas MT reads וְשַׁעַר יִכְתָּשׁעַר “and the gate has been beaten to pieces,” LXX has *καὶ οἴκοι ἐγκαταλειμμένοι ἀπολοῦνται* “and abandoned houses will perish.” As seen in the discussion on part 1 above, scholars have made several proposals to explain the divergences in the LXX. Isa 24:12b is a good example to show that a study of the LXX in its own right must be carried out before one attempts to explain its departures from MT. How does Isa 24:12b fit in its literary context? First, “abandoned houses” in Isa 24:12b parallels well with “desolate cities” in Isa 24:12a.⁴⁸ Seen together, Isa 24:12 accentuates the theme of complete desolation. Second, Isa 24:12 goes together with Isa 24:10. There too “every city is desolate” parallels “each one will close *its own* house so that no one can enter” (for a discussion of the meaning of Isa 24:10, cf. comments above). The theme of “desolation of cities” and “houses” ties Isa 24:10, 12 together. And, third, on the literary level of LXX Isa, the destruction of “cities” and “houses” is a theme that occurs elsewhere (cf. Isa 6:11). Whereas in Isa 6:11, the context seems to indicate that “cities” and “houses” belong to the land of Israel, in Isa 24:10, 12 the context is broader, referring to the “world” (cf. *οἰκουμένη* in Isa 24:1; “in the midst of the earth” in Isa 24:13).

The analysis above has several implications. First, it shows that the translator interpreted Isa 24:12b in the light of Isa 24:12a, 24:10, while making his translation of Isa 24:12 cohere with other passages in Isa (cf. Isa 6:11). This type of approach points to a “higher level” interpretation of Isa 24:12 that paid considerable attention to its literary context. And, second, because Isa 24:12b coheres well within its literary

⁴⁸ cf. Ziegler, *Untersuchungen*, 145.

context, one is in a better position to explain the process behind its production. It seems that the translator did not aim at rendering his *Vorlage* on a word for word level. Rather, he made special use of the context. The fact that LXX Isa 24:12 fits in well within its literary context throws some light on how the translator arrived at its wording. He may have interpreted the idea of “the gate has been beaten to pieces” as indicating that people had already left their “cities” (cf. the image of “desolate cities” in 24:10, 12). Consequently, “houses” had been abandoned and, as such, they would be destroyed. If this is correct, explanations that work on the word for word model are fraught with difficulties.⁴⁹ A better approach is to look for explanations based on the translator’s “higher level” interpretations that are often based on the immediate and/or broader literary contexts of his source-text.

ISA 24:13 - TRANSLATION AND COMMENTARY

- 13a: All these things shall happen in the earth, amongst the nations
 13b: just as when someone strips an olive tree
 13c: thus they will strip them,
 13d: even when the crop ceases.

24:13

NETS, LXX.D, and das Neves took v. 13 with what preceded it. In fact, v. 13 shares with 24:7-12 the theme of agriculture. The mention of “olive tree” and “crop” points back to v. 7, where the “wine” and the “vine” appear. Furthermore, the expression “these things” seems to refer to the things mentioned in 24:7-12. Thus, it is important to take v. 13 together with vv. 7-12. However, v. 13 also introduces v. 14 because the οὐτοι of v. 14 refer back to v. 13. Furthermore, the negative cry of the οὐτοι can only be understood in light of v. 13. Thus, v. 13 has a double function: while it closes the previous section, it introduces the one that follows.

⁴⁹ On Isa 24:12, Ziegler, *Untersuchungen*, 144, had already aptly noted that “[Isa] 24, 12 könnte *mit Not* der LXX-Text auf den MT zurückgeführt werden” (italics mine).

The expression ταῦτα πάντα occurs three more times in LXX Isa (cf. 25:7; 41:20; 45:7) always in the accusative case. The only place where it occurs in the nominative case is Isa 24:13. The phrase ταῦτα πάντα seems to refer to the picture of desolation of the earth and its consequences for the “ungodly” (cf. Isa 24:8). If this is correct, v. 13 casts vv. 7-12 as something that will happen in the future and that will take place in “amongst the nations.” At the same time, the past tense verbs in vv. 7-12 may also indicate that part of that destruction had already started to happen (cf. perfect verbs in Isa 24:8-11).

A point for discussion is the interpretation of γῆ “land, earth.” Whereas Brenton, Ottley, and das Neves translated γῆ as “land,” “terra,” NETS and LXX.D rendered it with “earth,” “Erde.” As indicated in the comments on 24:4, in Isa 24 οἰκουμένη gives γῆ a broader scope, having to be translated as “earth.”

LXX’s literal translation ἐν μέσῳ τῶν ἐθνῶν “in the midst of the nations” (בתוך העמים) requires comments. Brenton, Ottley, NETS, LXX.D, and das Neves translated ἐν μέσῳ τῶν ἐθνῶν as “in the midst of,” “inmitten,” “no meio” implying that something will happen in a space that is set in the middle with the nations surrounding it. But the plural genitive τῶν ἐθνῶν indicates that μέσος be translated as “amongst.” The adjective μέσος used substantively points to an “inside space or expanse marked off from the outside.” The proper nuance of μέσος varies depending on whether a singular or a plural noun follows. As Muraoka explained “when the following genitive subst. or pron. is sg., what is inside the expanse is perceived as a single whole - *inside, in the middle of*; if pl. or sg. collective subst., it is perceived as constituting of multiple units or entities - *amongst*.”⁵⁰ As the plural τῶν ἐθνῶν follows μέσος, it is better to translate it as “amongst.” Although this is a minor detail, it will be important for the interpretation of v. 13 discussed below.

Das Neves argued that ἐθνῶν refers to the people of Israel in the light of his study of ἔθνος passages in Isa, despite his recognition that ἔθνος may also refer to non-Israelites/Jews as well.⁵¹ Contrary to das Neves, this dissertation holds that τῶν ἐθνῶν refers to “nations” in

⁵⁰ cf. GELS, 450 (italics his).

⁵¹ cf. das Neves, *A Teologia da Tradução Grega*, 197, 207.

general. As it was discussed above, ἐν μέσῳ τῶν ἐθνῶν must be rendered as “amongst the nations.” This translation implies that something will happen in the “earth, amongst the nations” without specifying where in the earth and which nation is concerned.⁵² As such, ἐθνῶν should not be taken as a reference to ungodly Israelites, as das Neves had proposed, but to non-Israelites/Jews.

Another difficulty in Isa 24:13 is the identification of the participants “they” and “them” in οὕτως καταλήσονται αὐτούς “thus they will strip them” (Isa 24:13c; cf. discussion on part 1 above). Who are “they”? Das Neves claimed the translator thought of a divine judgment, which would either come directly from God or indirectly through other nations as God’s instruments. Das Neves further pointed to “the kings of the earth” in Isa 24:21 as a support for his view of a divine judgment that would employ other nations as instruments.⁵³ However, the “kings of the earth” in 24:21 are not instruments but the target of God’s judgment. The context of Isa 24:13c does not specify the identity of the “they.” However, the links between LXX Isa 24; 13 (cf. comments to Isa 24:1, 10 above) suggest that the “they” may refer to the “Lord and his warriors” that come from “afar” to “destroy the whole world” (cf. Isa 13:5).

It is important to discuss the meaning of the picture conveyed in καταλάμομαι. Muraoka suggested that the first καταλάμομαι in 24:13b has the nuance of “gathering up left-overs,” whereas the second in 24:13c means “to rob sbd of everything” (italics his).⁵⁴ The phrase “even when

⁵² cf. Deut 29:15 and comments in J. W. Wevers, *LXX: Notes on the Greek Text of Deuteronomy* (SBLSCS 39; Atlanta: Scholars Press, 1995), 469. A similar expression to ἐν μέσῳ τῶν ἐθνῶν appears in Isa 2:4 but there it functions differently as the preposition ἀνά precedes it, being translated as “between.” Ἐν μέσῳ τῶν ἐθνῶν also appears in Ezek 5:5, where Jerusalem is portrayed as established “among the nations” (cf. also *Pss. Sol.* 17:15).

⁵³ cf. das Neves, *A Teologia da Tradução Grega*, 189, 196.

⁵⁴ cf. GELS, 358. Similarly, Raurell (“‘Archontes’,” 340) had previously defined καταλάμομαι as “acabar de despullar algú.” Differently from Muraoka’s definition above, most translated both instances of καταλάμομαι with the same verb in their respective languages, cf. Brenton “to strip,” das Neves’ “abanar,”⁵⁴ Ottley and NETS “to glean,” LXX.D “abernten.”

the crop is ceased” (Isa 24:13d) supports Muraoka’s definition of the second *καλαμάομαι* above. The picture of Isa 24:13 is of a complete destruction. Normally, left-overs would have remained after harvests. The idea of Isa 24:13 is that even the “left-overs” will be gleaned, communicating an idea of the total “stripping” of the “them.” But what is implied in the “stripping” of the *αὐτούς*? The reference to the “wealth of the ungodly” in Isa 24:8 may indicate that the “stripping” of the *αὐτούς* relates to robbing them from their wealth. This assertion depends, however, on the identification of the *αὐτούς*, which is discussed below.

Who are the *αὐτούς*? In the context of Isa 24:13, the plural *αὐτούς* refers to the plural *ἔθνη* “nations” of Isa 24:13a. Below, the comments to Isa 25:6-8 will make it clear that *ἔθνη* are viewed as the illegitimate occupiers of mount Zion (cf. LXX Isa 25:5). In turn, *αὐτούς* is also to be identified with the *ἀσεβής* “ungodly” of Isa 24:8. This verse is important because it mentions the “wealth of the ungodly” as something that has ceased (cf. comments above). The link between the “nations” with the “ungodly” will become even clearer in LXX Isa 25:1-8 (see below). For now, it is important to note that LXX Isa 24:13 communicates a picture of complete destruction of the “ungodly/nations.”

ISA 24:14-16 - TRANSLATION AND COMMENTARY

- 14a: these will cry with the voice
 14b: but the ones left on the earth will rejoice at once at the glory of the Lord
 14c: the water of the sea will be stirred
 15a: therefore, the glory of the Lord will be in the islands of the sea
 15b: the name of the Lord will be glorious
 16a: O, Lord, God of Israel, from the ends of the earth we have heard portents: hope to the godly one
 16b: And one will say: “woe to the ones rejecting - o rejecters of the law.”

24:14

Taken as a text of its own, the particle *δέ* “but” in LXX v. 14b introduces a contrast between the *οὗτοι* “these” in v. 14a and the *οἱ δὲ*

καταλειφθέντες “the ones left” of v. 14b.⁵⁵ LXX v. 14 envisions, therefore, two classes of people. As such, it is important to find out the identity of the ones who “cry out” in v. 14a and the “ones who are left on the earth” in v. 14b.

The translator took it as a demonstrative pronoun. The use of οὗτοι suggests that he has αὐτούς “them” (Isa 24:13c) and the ἐθνῶν “nations” (Isa 24:13a) in mind.⁵⁶ In LXX Isa 24, vv. 8-12 form a literary unit. In this unit, it is better to identify masc. plural αὐτούς/ἐθνῶν with the masc. plural ἀσεβῶν “wicked ones” of v. 8b. They were described as “put to shame” (ἡσχύνθησαν in v. 9a) and were called to “wail” (ὀλολύζετε) in v. 11a. Part 1 above has noted that the use of βοάω “to cry out” catches one’s attention. It becomes now clear that the translator consciously picked βοάω to communicate the judgment that will come upon the “nations/ungodly.”⁵⁷ It has been correctly argued that the use of βοάω in v. 14a is related to the concept of “wailing” already present in ὀλολύζετε of v. 11a.⁵⁸ It should also be noted further that βοάω matches the picture in 24:7, where those who are glad in the heart are described as “sighing, groaning” (στενάζω). In view of this, the phrase οὕτως καλαμήσονται αὐτούς “thus they will strip them” is about the stripping of the ἐθνῶν/ἀσεβῶν of Isa 24:8, 13, who are depicted as “crying aloud” in Isa 24:14a.

The second aspect of v. 14 concerns the expression “the ones left on the earth.” As noted in part 1 above, that phrase has no counterpart in MT. The question that needs to be addressed is how it fits in its literary context. As noted above, the particle δέ points to a contrast between “those who cry aloud” and the “ones left on the earth.” Clearly, the translator found a reference to “those who are left on the earth” in the harvest picture Isa 24:13.⁵⁹ Further, the use of καταλείπω in Isa 24:6, 14 indicates that the “ones left on the earth” be identified with the “few

⁵⁵ cf. das Neves, *A Teologia da Tradução Grega*, 226; Le Moigne, *Le livre d’Ésaïe dans la Septante*, 356.

⁵⁶ cf. das Neves, *A Teologia da Tradução Grega*, 226.

⁵⁷ cf. Ziegler, *Untersuchungen*, 59.

⁵⁸ cf. das Neves, *A Teologia da Tradução Grega*, 226.

⁵⁹ cf. Ottley, *Isaiah*, 2:221.

men” of 24:6. For the translator, the “few spared men” “will rejoice together in the glory of the Lord,” a phrase that points to their salvation.⁶⁰

The expression εὐφρανθήσονται ἅμα τῇ δόξῃ κυρίου deserves further comments. The construction εὐφραίνω + ἅμα + dative is rare, occurring only here and in Deut 32:43; Isa 52:8. Contrarily, the combination εὐφραίνω + ἐν/ἐπί + dative appears often (cf. e.g., Isa 9:2; 16:10; 62:5; 65:19). The rarity of the construction under discussion raises the question as to whether ἅμα is to be taken as an “adverb” “at the same time, at once” or as an “improper” preposition “together with.”⁶¹ There is no good reason to take ἅμα as an “improper” preposition. Besides, ἅμα in its usual function as an adverb makes good sense here and should be translated with “at once, at the same time” (cf. LXX.D. “zugleich”).

Another issue concerns the translation of the construction εὐφραίνω + dative. NETS has translated the phrase εὐφρανθήσονται... τῇ δόξῃ as “they will rejoice... *in* the glory” (italics mine). However, it seems best to interpret εὐφραίνω + dative as “to rejoice... *at* the glory” (cf. for instance, LXX.D.: “*an* der Herrlichkeit” [italics mine]). Usually, to “rejoice in” requires the construction εὐφραίνω + ἐν + dative (cf. e.g., Isa 9:3). Contrarily, “to rejoice at” is conveyed with the construction εὐφραίνω + dative (cf. e.g., 2 Macc 15:27; Job 21:12; Sir 27:29).⁶² The general sense of εὐφρανθήσονται ἅμα τῇ δόξῃ κυρίου is, consequently, that the “ones left on the earth” “will rejoice at the glory of the Lord,” i.e., when “the glory of the Lord” becomes manifest on the earth.

In contrast with the negative “cry” of the ἀσεβής of v. 14a, the people who are being spared from judgment will “rejoice” in the salvation (τῇ δόξῃ κυρίου) of the Lord in v. 14b.⁶³ In the context of Isa 24,

⁶⁰ cf. das Neves, *A Teologia da Tradução Grega*, 226; Ziegler, *Untersuchungen*, 59-60. About καταλείπω, this word is also found in v. 12a in connection with the feminine πόλεις “cities.” As πόλεις is a feminine noun, it can not be the subject of the masculine participle καταλειφθέντες in v. 14b.

⁶¹ For examples of the construction ἅμα + dative in the papyri, cf. MM, 24.

⁶² cf. GELS, 306 for some of the examples cited above.

⁶³ For the concept of δόξα as “salvation” in LXX Isa, see Brockington, “ΔΟΞΑ,” 32, 36.

εὐφραίνω in v. 14 contrasts with the εὐφραίνω/εὐφροσύνη of the “ungodly” in vv. 7, 8, 11.⁶⁴ Das Neves took εὐφραίνω in v. 14 as the translator’s deliberate input and saw in it the translator’s theological mentality.⁶⁵ For das Neves, εὐφραίνω is usually linked in LXX Isa with an aspect of redemption.⁶⁶ This same concept, so argued das Neves, is present in the translator’s deliberate use of εὐφραίνω in 24:14 and reflects his theology.⁶⁷

Das Neves’ remarks on the theology of the translator as reflected in εὐφραίνω raises an important methodological issue. As noted in part 1 above, εὐφραίνω often renders נָרַח in LXX Isa. Should one then see the translator’s theology in his use of εὐφραίνω in Isa 24:14? In my view, the answer to this question is yes. First, although εὐφραίνω/נָרַח is typical of LXX Isa, the same is not true for other LXX books or for early recensions of LXX Isa (cf. part 1 above). As such, one needs to ask why the translator decided to employ εὐφραίνω for נָרַח somewhat often in his translation. And, second, even if someone wants to argue that εὐφραίνω is just a literal, normal equivalent for נָרַח in LXX Isa, it would still be important to ask how εὐφραίνω coheres in its literary context. In the context of Isa 24:14, εὐφραίνω does communicate an aspect of “redemption” in the light of the references to δόξα in Isa 24:14-15. For that reason, one could argue that the translator employed his normal equivalent for נָרַח because it made sense in the light of his other interpretations of the *Vorlage*. If this is correct, then εὐφραίνω would be a case where a “literal” translation coheres with other “non-literal” renditions. In the end, the literal rendition in εὐφραίνω would still point to the translator’s own “theology” or “interpretation” because it was his

⁶⁴ cf. das Neves, *A Teologia da Tradução Grega*, 226.

⁶⁵ cf. Das Neves, *A Teologia da Tradução Grega*, 236.

⁶⁶ cf. Das Neves, *A Teologia da Tradução Grega*, 234: “o conceito εὐφροσύνη usa-se sobretudo em relação com *o tempo da redenção*, seja como fruto dessa redenção, seja pela própria redenção ou estado de vida usufruído naquele tempo” in LXX Isa 12:3; 25:9; 35:2; 45:16; 44:23; 45:8; 48:20; 49:13; 51:3; 52:8, 9; 55:12; 60:15; 61:10; 65:1 (*italics his*).

⁶⁷ cf. das Neves, *A Teologia da Tradução Grega*, 236.

decision to employ that lexeme and not some other one in his translation of רגן in LXX Isa 24:14.⁶⁸

The concept δόξα is important in LXX Isa 24:14-16 as it appears again in v. 15a (for כבוד) and in v. 15b as ἔνδοξον without any connection with MT. As seen in part 1 above, the pair δόξα/ἰσλαῖ is striking. Why did the translator introduce δόξα here? The expression δόξα κυρίου (24:14b; 15a) must be understood as a reference to “salvation.” The same phrase parallels τὸ σωτήριον τοῦ θεοῦ “the salvation of God” (Isa 40:5), a phrase that has no counterpart in the Hebrew: ונגלה כבוד יהוה וראו כל-בשר ורגלה כבוד יהוה וידן/καὶ ὀφθήσεται ἡ δόξα κυρίου καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.⁶⁹ Similarly, LXX Isa 24:14 emphasizes the theme of salvation for the few men of 24:6d who were spared from the judgment.⁷⁰

Seeligmann has pointed out that the concepts of “remnant” and “salvation” occur in close connection in LXX Isa. He pointed to Isa 10:22, where τὸ κατάλειμμα αὐτῶν σωθήσεται stands for בּוֹשֵׁב בּוֹ; the connection between “remnant” and “salvation” can also be seen in Isa 10:20’s phrasing τὸ καταλειφθὲν Ἰσραηλ καὶ οἱ σωθέντες τοῦ Ἰακωβ in place of ופליטת בית-יעקב; Isa 37:32 further points to the same connection: ἐξ Ἱερουσαλημ ἐξελεύσονται οἱ καταλειμμένοι καὶ οἱ σωζόμενοι ἐξ ὄρους Σιών/אצת מירושלם ציון מהר פליטת ישראל. Seeligmann further pointed to LXX Isa 24:14 as another example of the link between the “remnant” and “salvation.”⁷¹

⁶⁸ cf. ἀγαλλιάομαι/רגן in LXX Isa 65:14 and cp. with ἀγαλλιάσονται in σ’.

⁶⁹ cf. das Neves, *A Teologia da Tradução Grega*, 231.

⁷⁰ For similar comments, cf. de Angelo Cunha, “A Brief Discussion,” 535-537.

⁷¹ cf. Seeligmann, *The Septuagint Version*, 115-116. For a discussion of δόξα as “salvation” in LXX Isa, cf. Brockington, “ΔΟΞΑ”, 23-32; Raurell, “LXX-IS 26: La ‘Doxa’ Com a Participació en La Vida Escatològica,” *Revista Catalana de Teologia* VII (1982), 57-89; idem, “Matisos Septuagíntico-Isaítics en l’Ús Neotestamentari de ‘Doxa’,” *Estudios Franciscanos* 84 (1983), 302-303. In this last article, Raurell likens LXX Isa’s additions with targumic exegesis highlighting the soteriological aspect of δόξα (cf. p. 302).

The phrase *ταραχθήσεται τὸ ὕδωρ τῆς θαλάσσης* is only partly linked with the translator's probably *Vorlage* (cf. part 1 above). This phrase must be seen as a reference to the salvation that the Lord will bring. First, *ταραχθήσεται* is a passive verb and indicates that the action of "stirring up the sea" will be carried out by someone. Second, the context of vv. 14-15 is the salvation of the "ones left on the earth." This idea carries over into the phrase *ταραχθήσεται τὸ ὕδωρ τῆς θαλάσσης*. And, third, the phrase under discussion parallels *διὰ τοῦτο ἡ δόξα κυρίου ἐν ταῖς νήσοις ἔσται τῆς θαλάσσης* in 24:15a. The phrase *διὰ τοῦτο* and the repetition of *θάλασσα* connect 24:15a with 24:14c. The reference to the *δόξα* being present in the "islands of the sea" is a further indication that 24:14c denotes salvation for those "left on the earth." Clause 24:14c functions as the cause for the result in 24:15a: as the water of the sea will be stirred, then the glory of the Lord will be in the islands of the sea. Seeligmann went as far as to see in the phrase *ταραχθήσεται τὸ ὕδωρ τῆς θαλάσσης* "an element in the Last Judgment."⁷²

A similar phrase appears in Isa 51:15, which reads thus: *ὅτι ἐγὼ ὁ θεός σου ὁ ταρασσῶν τὴν θάλασσαν καὶ ἠχῶν τὰ κύματα αὐτῆς, κύριος σαβαωθ ὄνομά μοι/וַיְהוָה צְבָאוֹת שְׁמוֹ וְאֲנִי יְהוָה*. In the immediate context of Isa 51:15 (cf. vv. 12-16), the Lord's power over the sea serves as an indication that he can save Jerusalem (vv. 9-11) from her oppressor (v. 13). Similarly, the "stirring up of the water of the sea" in Isa 24:14 seems to point to some act of salvation by God on behalf of the "ones left on the earth."

24:15

The phrase *τὸ ὄνομα κυρίου ἔνδοξον*, which differs from the Hebrew, indicates that the salvation of the *καταλειφθέντες* will serve to the purpose of glorifying the *κύριος*. The same idea appears in Isa 24:23, in a phrase that also diverges a little from its Hebrew counterpart: *καὶ ἐνώπιον τῶν πρεσβυτέρων δοξασθήσεται/וַיִּגְדֹּל שְׁמוֹ בְּעֵינֵי זְקֵנִים*. The translator seems to be, therefore, interested in the concept of *δόξα* in this translation of LXX Isa 24 (cf. also Isa 26:10). The idea of the Lord being "glorious" must also be seen as a contrast to the *οἱ ὑψηλοὶ τῆς γῆς* (24:4) and the *ἐνδοξοὶ τῆς γῆς* (Isa 26:15) (cf. comments to Isa 24:4 above). Likewise,

⁷² cf. Seeligmann, *The Septuagint Version*, 116.

the description of the Lord as “glorious” further contrasts with those who are referred to in a negative way as the ἔνδοξοι in LXX Isa 5:14; 13:19; 23:9.⁷³

The analysis of LXX Isa 24:14-15 as a text in its own right yields important results to understand the process of the translation. First, the long plus “but those who are left on the earth” (Isa 24:14b) was most likely the result of the translator’s interpretation of his *Vorlage* as highlighting the theme of the “remnant,” a theme he found in Isa 24:6, 13. Likewise, his reading “these will cry aloud” (Isa 24:14a) reveals a conscious interpretation of Isa 24:1-13 as focused on the judgment of the “high ones” (24:4), the “ungodly” (24:8), and the “nations” (24:13). Second, his use of δόξα for MT’s נאג betrays the translator’s interpretation of Isa 24:14 in the light of Isa 24:15 and in the light of the theme of “remnant/salvation” that pervades the book of Isa. And, third, his reworking of the imperatival “glorify” in MT (Isa 24:15) into a future reality “the glory of the Lord will be... the name of the Lord will be glorious” is in keeping with the future reality of Isa 24:14b-c. It demonstrates he interpreted his *Vorlage* as referring to some act of redemption that awaits “those who are left on the earth” after the judgment in Isa 24:1-13, 18-20. This reworking can hardly be seen as fortuitous. All these coherent transformations point to a “high level” interpretation and serious consideration of the meaning of the Hebrew before the translator started his process. Consequently, the transformations in LXX Isa 24:14-15 cannot be explained simply on the basis of some mechanical error or the like.

24:16

In the expression κύριε ὁ θεὸς Ἰσραηλ, the articular nominative ὁ θεός is also to be taken as a vocative as it appears in apposition to the morphologically marked vocative κύριε.⁷⁴ Further, the phrase κύριε ὁ θεὸς Ἰσραηλ is a stereotyped phrase used in the context of prayer to God usually as a translation of אלהי ישראל יהוה (cf. Jud 21:3(A); 1 Sam 14:41; 23:10, 11; 1 Kings 8:23, 25; 2 Kings 19:15; 1 Chron 29:10; 2 Chron

⁷³ cf. discussion in Raurell, “LXX-IS 26,” 64, 81-82.

⁷⁴ For the vocative function of articular nominative nouns, cf. Conybeare and Stock, *A Grammar of Septuagint Greek*, § 50.

6:14, 16, 17; Ezra 9:15). The expression is so stereotyped that it occurs even when the Hebrew has only either *אלהי ישראל* (1 Kings 8:26) or *יהוה אלהי* (1 Kings 8:28). It further occurs in Jud 13:7; Bar 2:11. Whereas most commentators take *שם יהוה* as a direct object of *כבדו* and *אלהי ישראל* as an apposition to *שם יהוה* (24:15), the translator interpreted *יהוה אלהי ישראל* as a direct address to God. 24:16 is, therefore, cast in the format of a direct speech addressed to the *κύριος*.

The direct speech goes over “wonders” that have been heard “from the extremities of the earth.” Part 1 above has noted the scholarly discussion about the origin of the term *τέρατα*. Most importantly now is to ask the question as to what it actually means. In its literary context, *τέρατα* links with *ἐλπίς* “hope.” Das Neves expressed well the relation between “wonders” and “hope,” stating that the hope of the “godly” finds its basis on God’s marvelous deeds.⁷⁵ In its literary context, *τέρατα* more narrowly corresponds to the concept of salvation expressed in *δόξα* in Isa 24:14-15. But *τέρατα* also relates to the “wonderful deeds” *θαυμαστὰ πράγματα* of Isa 25:1, which consisted in overthrowing the “city of the ungodly” (Isa 25:1-2). As it will become clearer later, “salvation” means the liberation from the oppressive powers of the “ungodly nations” (cf. Isa 25:8, 10). The connection between *τέρατα*, *θαυμαστὰ πράγματα*, and *δόξα* in the sense of “salvation” becomes clear in the light of Exo 15:11: *δεδοξασμένος ἐν ἁγίοις θαυμαστὸς ἐν δόξαις ποιῶν τέρατα/שׁבַדְרֵי נֹרָא נֹרָא נֹרָא תְהִלַּת עֲשֵׂה פִלְא*. The theme of the overthrow of the “ungodly oppressive power” indicates that the translator may have consciously borrowed *τέρατα* from Exo 15:11. There too the context is about the overthrow of the oppressive power of Pharaoh. If this interpretation of *τέρατα* is correct, then it will become clear that such a term was not introduced by mistake. The translator seemed to have interpreted Isa 24:16 with an eye on Isa 24:14-15, Isa 25:1-2, and Exo 15:11. This type of attitude towards his *Vorlage* indicates a “higher level” interpretation that preceded the work of translating.

Another important issue is the plural *πτερύγων* “ends” for the singular *כנף* “wing.” Das Neves has interpreted the expression “ends of

⁷⁵ cf. das Neves, *A Teologia da Tradução Grega*, 246: “O conceito *τέρατα* do segundo estíquio responde a *ἐλπίς* porque é «nas coisas admiráveis» feitas por Deus que assenta a «esperança» do «justo».”

the earth” as a reference to the Jewish diaspora in the Hellenistic period. He argued for a universal scope of ἀπὸ τῶν πτερύγων τῆς γῆς, seeing it as a parallelism to ἐν ταῖς νήσοις ... τῆς θαλάσσης (Isa 24:15).⁷⁶ However, the parallelism between “ends of the earth” (Isa 24:16) with “in the islands of the sea” (Isa 24:15) is unclear. It is plausible, though, that the plural πτερύγων was the result of harmonization with כַּנְפוֹת יָרֵךְ/πτερύγων τῆς γῆς (Isa 11:12). But it remains unclear whether the translator aimed at hinting on the diaspora theme with his use of the plural πτερύγων in Isa 24:16.

The singular εὐσεβής here is interesting (cf. part 1 above). Some have interpreted the singular εὐσεβής as a reference to the faithful and godly Jew of the Diaspora, who observes the law in contradistinction to the “ungodly” who break the law (cf. Isa 24:5, 16).⁷⁷ However, in view of the translator’s use of plural εὐσεβεῖς for singular קִיָּבִיב/קִיָּבִיב in Isa 26:7; 32:8, the question arises as to whether the singular εὐσεβής in 24:16 refers to pious Jews in the translator’s time. In LXX Isa, the εὐσεβής here can only relate to the ‘man of εὐσεβείας’ of Isa 11:2. For him, Isa 24:16 proclaims “hope.” He seems to be the leader of the “godly ones” that are mentioned in Isa 26:7; 32:8. The “godly ones” are characterized as “keeping the truth” (cf. Isa 26:2-3) in contrast to the “ungodly” who “reject the law” (Isa 24:16). Like their leader, they devise policies that are in keeping with the law (cf. Isa 32:1, 8).⁷⁸

The Greek οὐαὶ τοῖς ἀθετοῦσιν οἱ ἀθετοῦντες τὸν νόμον has been variously translated. Brenton has “woe to the despisers, that despise the law.” Ottley rendered “woe to them that set at nought; as for them that set at nought the law,” (last comma his). As the comma after the word “law” indicates, Ottley took οἱ ἀθετοῦντες τὸν νόμον as introducing v. 17. He perhaps took the plural οἱ ἀθετοῦντες as a *casus pendens* to the plural ὑμεῖς in v. 17. NETS has a different proposal: “but those who reject the

⁷⁶ cf. das Neves, *A Teologia da Tradução Grega*, 245.

⁷⁷ cf. van Menxel, *Ελπὶς*, 252.

⁷⁸ cf. van der Kooij, “The Septuagint of Isaiah and the Issue of Coherence. A Twofold Analysis of LXX Isaiah 31:9b-32:8,” in *The Old Greek of Isaiah: Issues and Perspectives. Papers read at the Conference on the Septuagint of Isaiah, held in Leiden 10-11 April 2008* (ed. A. van der Kooij and M. N. van der Meer; CBET 55; Leuven: Peeters, 2010), 47.

law will say, Woe to those who reject!” NETS took οἱ ἀθετοῦντες τὸν νόμον as the subject of the verb ἐροῦσιν. LXX.D has yet another translation: “Wehe *denen*, die untreu sind, *die dem Gesetz* untreu sind.” However, it is better to take οἱ ἀθετοῦντες in the vocative plural, which would lead to the following translation: “woe to the ones rejecting the law, o rejecters of the law.”

According to the translator, the ἀθετοῦντες are rejecting “the law,” an expression without parallel in the Hebrew (cf. part 1 above). “The law” appears also in Isa 24:5, where MT read “laws.” In light of the papyri, Ziegler claimed that the meaning of ἀθετέω here is to render a stipulation powerless,⁷⁹ which makes perfect sense in view of the translator’s use of νόμος. Important also is the observation that ἀθετέω appears in documentary papyri with the juridical connotation of “setting aside,” “disregarding,” and “annulling” “an agreement.”⁸⁰ As discussed under 24:5 above, the “settlers of the earth” were accused of “transgressing the law and changing the ordinances.” The idea of ἀθετέω as “rendering a stipulation powerless” (24:16) or as “annulling an agreement” fits in well with the idea of “changing the ordinances/law” (24:5). The ἀθετοῦντες are being judged on account of their illegal activities.

The picture of judgment against the ἀθετοῦντες for their illegal activities appears also in Isa 33:1: ἀλώσονται οἱ ἀθετοῦντες καὶ παραδοθήσονται “the rejecter will be caught and delivered up” in an interpretation of the Hebrew.⁸¹ Commenting on the meaning of ἀλίσκομαι in Isa 31:9; 33:1, Ziegler pointed out that in the papyri this verb has a penal connotation and indicates being caught in illegal conduct, which

⁷⁹ Ziegler, *Untersuchungen*, 199: “eine Bestimmung außer Kraft setzen.” See also the helpful discussion in M. N. van der Meer, “Papyrological Perspectives on the Septuagint of Isaiah,” in *The Old Greek of Isaiah: Issues and Perspectives* (ed. A. van der Kooij and M. N. van der Meers; CBET 55; Leuven: Peeters, 2010), 120-123.

⁸⁰ cf. van der Meer, “Papyrological Perspectives,” 123.

⁸¹ For a discussion of the complicated relationship between the Hebrew and Greek of Isa 33:1, cf. Ottley, *Isaiah*, 2:268.

leads one to be taken by the police.⁸² The same picture is found in Isa 24:16.

The use of “law” in Isa 24:5, 16 indicates that the ἀθετοῦντες must be identified with the “settlers of the earth” (24:5, 6a), which, in turn, should be further identified with “ungodly” (24:8). The identification of the ἀθετοῦντες with the “settlers of the earth” prompts the warning against the “inhabitants of the earth” in Isa 24:17 that there is a trap for them. Perhaps, the unlawful actions of the “settlers/ungodly/rejecters” (Isa 24:5, 6a, 8, 16) affect the “inhabitants of the earth” in general.

The implication of the analysis above is that the production of the Greek translation was preceded by a careful consideration of Hebrew Isa 24:16 in the light of its immediate and remote literary contexts. First, the translator added the expression “the law” to give a coherent picture of his understanding that the destruction of the “world” is due to the breaking of the law (cf. Isa 24:5; 20). Second, the translator employed “wonders” because of the context that refers to “salvation” (cf. Isa 24:14-15) from the oppression of the “ungodly” (cf. Isa 25:1-10 and comments below). He also used “wonders” in the light of Exo 15:11, where the concepts “glory,” “wonderful,” and “wonders” occurs. And, third, his use of “godly” was contrasts with the “ungodly” of Isa 24:8, where MT has “jubilant.” It becomes now clear that “ungodly” in Isa 24:8 was the result of the translator’s overall interpretation of Isa 24, an interpretation on a “higher level” that certainly preceded the process of translation. For him, the destruction of the “world” brings “salvation” for the “godly” and “judgment” for the “ungodly.” These aspects point to an interpretation on a “higher level” that preceded the translation.

ISA 24:17-20 - TRANSLATION AND COMMENTARY

- 17: terror and pit and trap (are) against you, the ones dwelling upon the earth.
 18a: and it will be
 18b: that the one fleeing from terror

⁸² Ziegler, *Untersuchungen*, 198; cf. also Preisigke, *Wörterbuch*, 1:56; GELS, 26: “to be convicted in a law-court.”

- 18c: will fall into the pit,
 18d: and the one climbing from the pit
 18e: will be caught by the trap
 18f: because the windows from heaven were opened
 18g: and the foundations of the earth will be shaken
 19a: the earth will be completely troubled
 19b: and it will be in dire distress
 20a: the earth bent
 20b: and it will be shaken like a guard's shed on the field
 20c: like the one who is drunk
 20d: and gets a headache
 20e: and it will fall
 20f: and it will not be able
 20g: to stand up
 20h: for the lawlessness prevailed against her.

24:17

Scholars disagree on the placement of Isa 24:17. Whereas some scholars see v. 17 as the continuation of the direct speech initiated in 24:16,⁸³ others do not take v. 17 as the continuation of v. 16.⁸⁴ While the plural “you” and “inhabitants” could indicate a continuation of the plural “o rejecters of the law” in v. 16, the use of ἐνοικέω in v. 17 indicates that this verse focuses on the “inhabitants” of the earth in general, much like in Isa 24:1-4, 18-20.⁸⁵ Contrarily, Isa 24:16 seems to have the “settlers” of Isa 24:5-6a in mind, especially because they are charged with “rejecting the law.” For this reason, Isa 24:17 was taken as the beginning of new paragraph in the present monograph.

24:19

Isa 24:19-20 forms an *inclusio* with 24:3. The parallelism between those verses is even clearer than in MT because in the LXX both verses are composed of only two γῆ clauses, whereas in Hebrew

⁸³ cf. Ottley, *Isaiah*, 1:153.

⁸⁴ cf. NETS; LXX.D.

⁸⁵ cf. Liebmann, “Der Text,” 240; das Neves, *A Teologia da Tradução Grega*, 252.

24:3 has two clauses referring to “earth” whereas 24:19 has three. Besides, the syntactical composition of Hebrew 24:3 with infinitives in the *niphal* followed by verbs in the same stem differs from the *qal* infinitives followed by *hithpolel* verbs in 24:19. These differences are completely gone in LXX Isa 24:3, 19.

But, whereas 24:3 portrays the earth as being plundered from its natural resources (cf. comments under 24:3 above), the use of *ταραχῆ* *ταραχθήσεται* portrays the earth as suffering an earthquake.⁸⁶ This picture of earthquake explains why the earth “inclines,” “is shaken like an orchard’s guard shed and like a drunkard,” and “falls” (24:20). It falls because its “foundations” are shaken (24:19).

The use of *ἀπορία ἀπορηθήσεται* in reference to the earth (γῆ) is important because a similar picture appears in LXX Isa 8:16-22. This text refers to the law (*νόμος*) as being sealed (v. 16) and describes the people as consulting “the dead with respect to the living” (v. 19) instead of consulting a law (*νόμος*). As a result, “affliction, distress, and darkness - dire distress (*ἀπορία στενή*) (NETS)” are upon the earth. The picture portrayed in LXX Isa 8:16-22 resembles the one in LXX Isa 24:4-19: as a consequence of the breaking of the law (v. 5) and its annulling (v. 16), the earth is portrayed as suffering great distress (v. 19). Thus, both texts share the belief that the breaking of the law brings disaster upon the earth.

24:20

In 24:20, the translator returned to the theme of the earth’s “lawlessness” in his use of *ἀνομία*. This theme is clear in LXX Isa 24 as the cognate verb *ἀνομέω* was used to refer to the earth behaving “lawlessly.” Furthermore, 24:5 referred to the breaking of the “law” (*νόμος*), while 24:16 mentioned its annulling. This picture is not clear in the Hebrew as *הנה* appears in 24:5, *בגד* and its cognates in 24:16, and *פשע* in 24:20. In his use of *ἀνομέω* and cognates, the translator revealed his understanding that the picture of judgment portrayed in Isa 24 has the breaking of the law as its main cause. This becomes clear in the translator’s use of the conjunction *γάρ* “for” in place of *ו* in the

⁸⁶ cf. GELS, 671.

expression וכבד. The use of γάρ clearly indicates the translator's understanding that the "earth" will "fall" on account of "lawlessness" against her. This "lawlessness" is linked to the "settlers" breaking of the "law" in Isa 24:5-6a to its "rejection" by the "ungodly" in Isa 24:16. Seeing together, the translator's decision to use ἀνομία and γάρ implies an interpretation on a "higher level," an attitude that certainly preceded his translation.

ISA 24:21-23 - TRANSLATION AND COMMENTARY

- 21a: And God will bring the hand against the ordered whole of heaven and against the kings of the earth⁸⁷
 22a: and they will gather (them) together
 22b: and they will shut (them) into the fortress and into the jail
 22c: through many generations will be their visitation
 23a: and the brick will melt
 23b: and the wall will fall
 23c: because the Lord will reign in Zion and in Jerusalem
 23d: and before the elders he will be glorified

24:21-22

As seen in part 1 above, the phrase יהיה ביום ההוא is not attested in the LXX. Taken as a text in its own right, it becomes clear that the translator dropped that phrase to make clear that Isa 24:21-23 is linked to what preceded it.⁸⁸ God's judgment on the "kings of the earth" and the fall of the "wall" of their implied city functions as the climax of God's judgment against the "world" in Isa 24:1-3, 17-20. Although linked with that precedes it, the change in participants from the "earth" to God as the one bringing judgment indicates that Isa 24:21-23 starts a new subsection of Isa 24:17-23.

⁸⁷ Das Neves (*A Teologia da Tradução Grega*, 259) has no translation of καὶ ἐπὶ τοὺς βασιλεῖς τῆς γῆς under the section "a tradução do Texto Grego." This was clearly a lapse as he mentions βασιλεῖς τῆς γῆς later on the same page in his comparison of the Greek with the Hebrew.

⁸⁸ cf. Liebmann's claim ("Der Text," 246): "ob auch die Anfangsworte יהיה ביום ההוא, darüber kann nur der Zusammenhang Aufschluss geben. Nach LXX würde eine engere Verbindung mit dem Vorhergehenden erreicht werden."

As in the previous unit, the future verbs in the present pericope indicate that an action in the future is envisaged. Compared to the Hebrew, the translator's focus on the future is mostly in line with it except for the last two clauses in Greek, where LXX has the future verbs βασιλεύσει and δοξασθήσεται for ךָלַמ and the non-verbal clause $\text{וַיִּקְנִי וַיַּגְדֵּל כְּבוֹד}$ respectively. Thus, LXX Isa 24:21-23 is more consistent in its focus on the future than its Hebrew counterpart, a focus that certainly reflects the translator's own ideology.

Part 1 above has noted that the phrase $\epsilon\pi\acute{\alpha}\xi\epsilon\iota\ \dots\ \tau\eta\nu\ \chi\epsilon\acute{\iota}\rho\alpha$ is striking. Why did the translator add $\tau\eta\nu\ \chi\epsilon\acute{\iota}\rho\alpha$? The translator used this expression to make clear that Isa 24:21 is to be understood as a judgment against the “ordered whole of heaven/kings of the earth.” In LXX Isa and elsewhere, “to bring one’s hand” signifies an act of judgment (cf. e.g., Isa 1:25; 31:3). The phrase “the ornament of heaven” requires further comment as this phrase is not a straightforward translation of the Hebrew (cf. part 1 above). How should it be interpreted? Das Neves interpreted $\tau\acute{\omicron}\nu\ \kappa\acute{\omicron}\sigma\mu\omicron\nu\ \tau\omicron\upsilon\ \sigma\upsilon\ \rho\alpha\nu\omicron\upsilon$ as a reference to the “*mundo dos céus*,” that is, the angels. For him, the translator understood $\text{עַל־צְבָא הַמְרוֹם}$ as a especial class in heaven paralleling a especial class in earth, namely, the kings.⁸⁹ However, it is unlikely that $\tau\acute{\omicron}\nu\ \kappa\acute{\omicron}\sigma\mu\omicron\nu\ \tau\omicron\upsilon\ \sigma\upsilon\ \rho\alpha\nu\omicron\upsilon$ is a reference to the world of the angels. As Ziegler pointed out, the translation $\tau\acute{\omicron}\nu\ \kappa\acute{\omicron}\sigma\mu\omicron\nu\ \tau\omicron\upsilon\ \sigma\upsilon\ \rho\alpha\nu\omicron\upsilon$ is based on Pentateuch passages (cf. Gen 2:1; Deut 4:19; 17:3).⁹⁰ A look at those passages will show that “the ordered whole of heaven” in Isa 24:21 is simply a reference to “celestial bodies” (cf. Isa 45:12: “heaven//stars). Support for this interpretation can be found in Isa 13:10, where the similar $\delta\ \kappa\acute{\omicron}\sigma\mu\omicron\varsigma\ \tau\omicron\upsilon\ \sigma\upsilon\ \rho\alpha\nu\omicron\upsilon$ simply denotes “celestial constellations.” For the translator, God’s judgment against the “ornament of heaven” signals God’s judgment against the “kings of the earth.” In Isa 13:9-10, for instance, the “ornament of heaven” not giving its light signals “the day of the Lord” against the “whole world.” Although the identity of the “kings of the earth” is not immediately clear, such an expression may denote the “powerful mighty of the world.” If this is correct, then the “kings of the earth” parallels the “the high ones of the

⁸⁹ das Neves, *A Teologia da Tradução Grega*, 259.

⁹⁰ cf. Ziegler, *Untersuchungen*, 117.

earth” mentioned in Isa 24:4. Isa 24:21 clearly portrays them as the object of God’s punishment.

The punishment of the “kings of the earth” is further portrayed in Isa 24:22. Literally, the LXX reads: “and they will gather together and they will shut into the prison and into the jail.” Das Neves has argued that the “kings of the earth” are not the object of God’s judgment. Rather, they are divine instruments against the “ungodly” of Isa 24:16, 20 (sic).⁹¹ Das Neves based his position on two grounds. First, he argued that the preposition ἐπί has a neutral connotation, arguing that κατά would denote the idea of punishment, having to be translated as “against.” And, second, das Neves mistakenly saw the verb πήγνυμι “to position firmly” as the root verb for ἐπάξει. He then argued that πήγνυμι in Isa 24:21(!) would have the meaning of “to grasp with the hands.”⁹² Isa 24:21-22, therefore, is about God grasping the “kings of the earth” as instruments to punish the “ungodly.”

Contrary to das Neves, the expression ἐπάξει... τὴν χεῖρα clearly denotes “judgment” in its occurrences in LXX Isa (cf. comments above). Furthermore, most translations add “them” as the direct object of the verbs “to gather” and “to shut” to indicate that the “kings of the earth” are the object of the actions portrayed in v. 22 (cf. Brenton, Ottley, NETS, LXX.D). Isa 24:22, therefore, goes over the imprisonment of the “kings of the earth.”

24:23

Isa 24:23 is very important as it considerably differs from MT, the “moon” and the “sun” figure (cf. part 1 above). As seen in part 1 above, scholars have argued that the translator made mistakes in his rendering of Isa 24:23. Were the divergences in Isa 24:23 the result of τεῖχος. Van der Kooij has pointed out that τεῖχος, which usually refers to a “city wall,” may also have the same meaning as τοῖχος (for τοῖχος cf. Isa 23:13), which refers to “a wall other than that of a city.”⁹³ The τεῖχος of Isa 24:23 is best interpreted as a “city wall.” The phrase πεσεῖται τὸ

⁹¹ cf. das Neves, *A Teologia da Tradução Grega*, 262.

⁹² cf. das Neves, *A Teologia da Tradução Grega*, 259-262.

⁹³ cf. van der Kooij, *The Oracle*, 68.

τείχος appears also in Isa 27:3, where it clearly refers to the fall of a “city wall” because the beginning of that verse mentions a πόλις ἰσχυρά πόλις πολιορκουμένη “a strong city, a besieged city,” a phrase that has no counterpart in the Hebrew (cf. part 1 above). Furthermore, Isa 24:23 seems to introduce Isa 25:1-5, a text that deals with the falling of the “foundations of strong cities” (πόλεις ὀχυράς τοῦ πεσεῖν αὐτῶν τὰ θεμέλια). Moreover, the fall of the τεῖχος of the implied city in 24:23 strongly contrasts with the τεῖχος of the “fortified city” in Isa 26:1, where it signals to the “salvation” of that city. As a “city wall,” τεῖχος in Isa 24:23 makes perfect sense in its literary context as it introduces the major topic of Isa 25:1-5, which will go over the fall of the “ungodly’s city.” In the same vein, the falling of the “city wall” in Isa 24:23 contrast with the “safe wall” of another city mentioned in Isa 26:1. It seems that the readings “the brick will melt, and the wall will fall” are the result of a careful interpretation of the Hebrew on a “higher level” and not the result of a mistake.

Isa 24:23, therefore, envisages a day when the “kings of the earth” will be imprisoned and when the “city wall” of their implied city will fall. The reason for the collapse of this “city wall” is given in the ὅτι clause in 24:23: ὅτι βασιλεύσει κύριος ἐν Σιων καὶ ἐν Ἱερουσαλημ καὶ ἐνώπιον τῶν πρεσβυτέρων δοξασθήσεται (for the picture of the κύριος being glorified, cf. also LXX Isa 5:16; 33:10). The reason is that the κύριος only will reign in Zion and Jerusalem. The collapse of the city means the overthrow of the kingdom of the “kings of the earth,” which is a necessary step for the establishment of the κύριος’s kingdom in Jerusalem and Zion. This future picture of the κύριος’s rule is the climax of Isa 24 for in that day the κύριος will reign in Jerusalem and Zion without any other powerful contestants. It is interesting to note that in LXX Isa, contrarily of MT, the reign of the Lord in Zion is still a future reality. The reason for the translator’s focus on the Lord’s future reign in Zion, as opposed to present in MT, is found in the translator’s situation of oppression under the “ungodly’s/nations” control of Jerusalem (cf. comments to Isa 25:5, 6-8 below).

SUMMARY

On its content level, LXX Isa 24:1-23 turns out to be a coherent text. It proclaims judgment for the “ungodly” and “salvation” for the

“godly” (cf. comments of Isa 24:13-16 above). On one hand, there exists the group referred to as οἱ ὑψηλοὶ τῆς γῆς (24:4: מְרוֹם גְּרָא הַרְעָם), ἀσεβῶν (24:8: עֲלִיזִים), ἔθνων (24:13: מַמְעֵה) and the βασιλεῖς τῆς γῆς (24:21: מַלְכֵי הָאָדָמָה, the only place where MT the LXX clearly match). They are the rich, and powerful on earth (cf. Isa 24:4, 8). This group rejects the “law” (cf. τὸν νόμον/תורה “laws” in Isa 24:5 and the plus τὸν νόμον “the law” in Isa 24:16) and is the leading cause for the “lawlessness” of the earth (cf. Isa 24:5, 20). Besides, they are also charged with “changing the ordinances” (Isa 24:5; literal translation). Judgment awaits the group of the “ungodly” (cf. Isa 24:4, 8, 13, 16, 21-23). As such, they are called to “wail” (cf. ὀλολύζετε for the noun ἰκνη “wail” in Isa 24:11) and are directly addressed, cf. the vocative οἱ ἀθετοῦντες τὸν νόμον (Isa 24:16). On the other hand, there is another group referred to as the καταλειφθέντες ἐπὶ τῆς γῆς (24:6 [literal translation], 14 [no counterpart in MT]), which is portrayed in positive terms (cf. 24:14b-15). Their leader is someone called the εὐσεβής (Isa 24:16). He must be identified with the man of “godliness” (Isa 11:2). For this group, there is “salvation” (cf. comments to Isa 24:14-16 above). Another group is also mentioned, namely, the “poor” (Isa 24:6). The identity of this group will become clearer in Isa 25:1-5a, 8 (cf. comments below).

The coherence of Isa 24:1-23 can sometimes be clearly seen in the translator’s lexical choices. Note, for instance, how the translator used οἰκουμένη for ארץ (Isa 24:1 [“free”]) and οἰκουμένη for תבל (Isa 24:4 [“literal”]). Interesting also is his use of ἐρημώω and cognates for different Hebrew words: ἐρημώω/בלק (Isa 24:1), ἐρημώω/תהו ... נשברה (Isa 24:10), and ἔρημος/שמה (Isa 24:12). The translator’s use of νόμος and cognate words for several different Hebrew terms likewise points to an attempt at achieving coherence: ἀνομέω/חנה (Isa 24:5a), “to break the νόμον/תורה “laws” (Isa 24:5b), “to reject the νόμον (MT: minus Isa 24:16), ἀνομία/פשע (Isa 24:20). Another clear example is his use of καταλείπω/אש (Isa 24:6 [literal]) and καταλείπω in Isa 24:14 (MT: minus). The examples above clearly show how the translator’s lexical choices were significant in lending coherence to LXX Isa 24:1-23.

The coherence of Isa 24:1-23 includes both “literal” and “free” translations. A clear example is the “literal” rendition “a few men will be left” (Isa 24:6), which coheres well with the plus “and those who are left” later in Isa 24:14. The same is true for the literal renditions “the

high ones of the earth” (Isa 24:4), “the kings of the earth” (Isa 24:21), which cohere with the “free” translation “the arrogance and wealth of the ungodly” in Isa 24:8. As it will be seen below, the “literal” translation “those inhabiting the earth will become poor” (Isa 24:6) coheres well with the theme of the poor in Isa 25:3-5a. Finally, the literal “the nations” in Isa 24:13 introduces a major theme of the “nations” judgment that will appear in Isa 25:5-8 (cf. comments below). Similarly, the “free” introduction of the “ungodly” in Isa 24:8 resonates well with the theme of the “ungodly” in Isa 25:1-5. The “free” use of the plural “cities” in Isa 24:10, 12 coheres very well with the plural “cities” in Isa 25:2; 26:5. In the same way, the translator’s “free” introduction of “hope” in 24:16 is in keeping with the same theme in Isa 24:9 (“literal”) and 26:4 (“free”) (cf. comments below). As it can be seen from this short summary, both “literal” and “free” translations come together to form a coherent text as far as its content is concerned.

Finally, the coherence of LXX Isa 24:1-23 that includes both lexical choices and “literal” and “free” translations points to a “higher level” interpretation of the Hebrew in a move that must have preceded the process of translation. The translator must have had a “higher level” interpretation of Hebrew Isa 24:1-23 and beyond in mind before he started his translation. Note, for instance, his choice of *νόμος* and cognate words throughout Isa 24:1-23 or his decision to introduce the “ungodly” in Isa 24:8, pointing to a major theme of Isa 25:1-5. These and other examples (cf. above) indicate that the translator had a particular interpretation in mind when he started translating Isa 24:1-23.