

**"RIGHTEOUSNESS"
IN THE
SEPTUAGINT OF ISAIAH:
A Contextual Study**

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JOHN W. COLLEY

SEPTUAGINT AND COGNATE STUDIES 8

Righteousness In The Septuagint Of Isaiah A Contextual Study

Don Garlington



Righteousness In The Septuagint Of Isaiah A Contextual Study:

Righteousness in the Septuagint of Isaiah John W. Olley, 1979 "Righteousness" in the Septuagint of Isaiah John W. Olley, 1997 **Isaiah's Servant Poems According to the Septuagint** Eugene Robert Ekblad, 1999 This study analyzes the Septuagint version of Isaiah's Servant Poems Isaiah 42:1-8, 49:1-9, 50:4-11, 52:13-53:12 as a translation and unique interpretation of the Hebrew text. The Septuagint version of the Servant Poems is of interest not only because it represents one of the earliest if not the first interpretations of the Hebrew text and thus an important stage in the history of exegesis of these poems but also because this translation operates a transition from Hebrew modes of thinking and expression into a Greek language and context. The Septuagint version of the Servant Poems was cited by New Testament writers read and commented on as Sacred Scripture by the early Church Fathers and continues to be used by the Eastern Church. This study is a helpful resource to Old Testament, New Testament and Patristic scholars and theologians alike. The introduction offers a methodology for classifying Septuagint differences to determine the specific exegesis and underlying theology of a given Septuagint text. Differences with the Hebrew text are categorized according to linguistic explanations: style, the translator's difficulty determining Greek semantic equivalents for obscure Hebrew vocabulary, errors or omissions, etc. Hebrew Vorlagen, non-linguistic explanations like contextual and intertextual exegesis and combinations of linguistic and non-linguistic factors. The author identifies over 270 differences with the Masoretic Text in a presentation of the Septuagint text of each poem side by side with the Masoretic Text. Qumran variants are compared with the Masoretic Text and Septuagint to help classify Septuagint differences to determine which may be signs of the Septuagint's unique exegesis and theology. The Septuagint's numerous differences are bold-faced in the English translation of each poem before the author presents a detailed verse-by-verse literary analysis of the Septuagint in the wider context of Isaiah 1:6-6 and the Greek Pentateuch. The author argues that the vast majority of Septuagint differences with the Masoretic Text in Isaiah's Servant Poems reflect contextual and intertextual exegesis. The Septuagint version expresses theological perspectives that are at times similar and often distinct from the Masoretic Text. In a final chapter, the author draws on the exegesis of each poem in preceding chapters to present the theology visible in the Septuagint version of Isaiah's Servant Poems, concluding with an appendix that catalogues textual differences between the Septuagint and the Masoretic Text and a biblical index.

Messianism in the Old Greek of Isaiah Abi T. Ngunga, 2012-11-21 Abi T. Ngunga explores the theme of messianism in the entire corpus of the Old Greek of Isaiah LXX. This is done through the lens of an intertextual hermeneutic employed by the Isaiah translator as a mode of reading this text. Its introductory chapter looks at the need in scholarship to investigate the topic of messianism in the Greek Bible in general and in the whole of the LXX Isaiah in particular. After dealing with a few issues related to the LXX Isaiah as a translation, Ngunga also surveys thoroughly the topic of intertextuality from its inception to its use in biblical studies, including LXX research. Particular attention is given to its application in research done to date on the Greek text of Isaiah.

Chapter two re examines a few arguments pertinent to the scholarly opinion that messianic hopes were not prominent among the Alexandrian Jews in comparison to their co religionists in Palestine It also explores the relationships between the non Jewish citizens of the Ptolemaic kingdom and the Alexandrian Jews with the aim to ascertain the legitimacy of investigating the theme of messianism in a piece of Jewish literature such as the LXX Isaiah authored in the Hellenistic period Chapter three analyses in depth nine selected messianic passages within the LXX Isaiah 7 10 17 9 1 7 8 23 9 6 11 1 10 16 1 5 19 16 25 31 9b 32 8 42 1 4 52 13 53 12 and 61 1 3a The study concludes by highlighting the detected particular messianic imprints left on the LXX Isaiah Given the results the study dismisses any doubt concerning the contention that there is a dynamic messianic thought running through the whole of the Greek Isaiah It also sheds some light on the understanding of some of the messianic beliefs later echoed in early Christianity

Eschatology and Messianism in LXX Isaiah 1-12

Rodrigo F. de Sousa, 2010-03-08 This is an examination of the eschatological and messianic elements in the first twelve chapters of LXX Isaiah The focus is on this section because it represents a discrete unit within the book and contains several pericopes which were significant in the development of early Jewish and Christian eschatological and messianic ideas The first part of the book surveys the discussion of eschatology and messianism in LXX Isaiah and the outlines the issues involved There is also a study of the book s translation technique focusing on the question of contextual interpretation and actualization and attempting to identify the mechanism by which eschatological traditions are imprinted in the translation In the second part the author analyses the rendering of the well known messianic oracles of LXX Isaiah 1 12 namely 7 14 16 9 5 6 6 7 and 11 1 5 Besides the close exegetical analysis of the specific passages there is also a study of their immediate context This monograph suggests that the primary goal of the translator was to communicate the meaning of the text as he understood it rather than to make it the vehicle of his own ideology A number of renderings that have been seen as theologically motivated could be explained simply on linguistic and co textual grounds and while there is theological interpretation in individual cases is not possible to identify any conscious systematization In the light of this study the eschatological and messianic hopes of the translator of LXX Isaiah 1 12 can be said to come only partly into view in his translation

The Oxford Handbook of the Septuagint

Alison G. Salvesen, Timothy Michael Law, 2021-01-26 The Septuagint is the term commonly used to refer to the corpus of early Greek versions of Hebrew Scriptures The collection is of immense importance in the history of both Judaism and Christianity The renderings of individual books attest to the religious interests of the substantial Jewish population of Egypt during the Hellenistic and Roman periods and to the development of the Greek language in its Koine phase The narrative ascribing the Septuagint s origins to the work of seventy translators in Alexandria attained legendary status among both Jews and Christians The Septuagint was the version of Scripture most familiar to the writers of the New Testament and became the authoritative Old Testament of the Greek and Latin Churches In the early centuries of Christianity it was itself translated into several other languages and it has had a continuing influence on the style and content of biblical translations

The Oxford Handbook of the Septuagint features contributions from leading experts in the field considering the history and manuscript transmission of the version and the study of translation technique and textual criticism The collection provides surveys of previous and current research on individual books of the Septuagint corpus on alternative Jewish Greek versions the Christian daughter translations and reception in early Jewish and Christian writers The Handbook also includes several conversations with related fields of interest such as New Testament studies liturgy and art history

Characterizing Old Greek Deuteronomy as an Ancient Translation Jean Muraiss,2022-06-27 Much can be learned about a translation s linguistic and cultural context by studying it as a text a literary artifact of the culture that produced it However its nature as a translation warrants a careful approach one that pays attention to the process by which its various features came about In Characterizing Old Greek Deuteronomy as an Ancient Translation Jean Muraiss develops a framework derived from Descriptive Translation Studies to bring both these aspects in conversation He then outlines how the Deuteronomy translator went about his task and provides a characterization of the work as a literary product

The Righteousness of God Charles Lee Irons,2015-03-10 Advocates of the New Perspective on Paul appeal to the view that righteousness in biblical theology is a *Verhältnisbegriff* relational concept This is the view that righteousness does not mean conformity to a norm nor is it an essentially legal concept rather righteousness denotes the fulfillment of the demands of a relationship since the relationship itself is the norm This relational interpretation of righteousness was first put forward by Hermann Cremer in 1899 and exercised a profound influence in biblical scholarship throughout the 20th century It lies at the root of the New Perspective claim that the righteousness of God in Paul is a cipher for God s saving faithfulness to his covenant a view defended by N T Wright among others Charles Lee Irons provides a critical examination of Cremer s chief arguments for the relational covenant faithfulness interpretation The author argues instead for the view that the righteousness of God in Rom 1 17 3 21 22 10 3 2 Cor 5 21 and Phil 3 9 is the status of righteousness that comes from God as a gift

Iconographic Exegesis and Third Isaiah Izaak Joias Hulster,2009 Although scholars employ pictorial material in biblical exegesis the question of how images from the Ancient Near East can contribute to a better understanding of the Bible has been left unanswered This is the first monograph to outline a historical method for iconographic exegesis The methodological study includes both responses to important theoretical questions such as What is an image and What is culture and an interdisciplinary exploration of issues of history art history archaeology and cultural anthropology The three stage method proposed is embedded in hermeneutical and exegetical reflections The application of iconographical exegesis to the interpretation of metaphors is also considered In demonstrating the method and its application Izaak J de Hulster focuses on Third Isaiah and develops three iconographical exegetical studies on yad in Isaiah 56 5 light in Isaiah 60 and grape processing in Isaiah 63

LXX Isaiah 24:1-26:6 as Interpretation and Translation Wilson de Angelo Cunha,2014-10-31 Explore how interpretation affects translation In this volume Cunha argues that the differences found between the

Septuagint text of Isaiah and the Hebrew of the Masoretic Text must be weighed against the literary context in which they are found The author demonstrates that LXX Isa 24 1 26 6 can be seen as a coherent ideological composition that differs greatly from the way scholars have interpreted MT Isa 24 1 26 6 This coherence comes across through the use of certain lexemes and conjunctions throughout the passage The book lays the case that a scribe or translator already had an interpretation before he started the process of translation that shaped his translation of the Hebrew text into Greek Features An introduction sketching the history of research on LXX Isa 24 1 26 6 A focused comparison of the Masoretic Text to the Septuagint A thorough discussion of the coherence of LXX Isa 24 1 26 6

Journal for the Evangelical Study of the Old Testament, 3.1 Stephen J. Andrews, 2014-08-15 Journal for the Evangelical Study of the Old Testament JESOT is a peer reviewed journal devoted to the academic and evangelical study of the Old Testament The journal seeks to fill a need in academia by providing a venue for high level scholarship on the Old Testament from an evangelical standpoint The journal is not affiliated with any particular academic institution and with an international editorial board open access format and multi language submissions JESOT cultivates and promotes Old Testament scholarship in the evangelical global community The journal differs from many evangelical journals in that it seeks to publish current academic research in the areas of ancient Near Eastern backgrounds Dead Sea Scrolls Rabbinics Linguistics Septuagint Research Methodology Literary Analysis Exegesis Text Criticism and Theology as they pertain only to the Old Testament JESOT also includes up to date book reviews on various academic studies of the Old Testament EDITORIAL STAFF Stephen J Andrews executive editor Midwestern Baptist Theological Seminary Russell L Meek editor Ohio Theological Institute Andrew King book reviews editor Midwestern Baptist Theological Seminary Ron Haydon assistant editor Wheaton College EDITORIAL BOARD T Desmond Alexander Union Theological College Queens University Ireland George Athas Moore Theological College Australia Ellis R Brotzman Emeritus Tyndale Theological Seminary The Netherlands Helene Dallaire Denver Seminary USA Kyle Greenwood Denver Seminary USA John F Evans Nairobi Evangelical Graduate School of Theology Kenya John F Hobbins University of Wisconsin Oshkosh USA Kenneth A Mathews Beeson Divinity School Samford University USA William R Osborne College of the Ozarks USA Sung Jin Park Midwestern Baptist Theological Seminary USA Max Rogland Rose Hill Presbyterian Church USA Daniel C Timmer Puritan Reformed Theological Seminary USA Matthew Y Emerson Oklahoma Baptist University USA Christopher J Fresch Bible College of South Australia Australia Colin Toffelmire Ambrose University Canada Ryan Hanley Southern Baptist Theological Seminary USA Michele E Knight Trinity Evangelical Divinity School USA

She Must and Shall Go Free Matthew S. Harmon, 2010-08-31 Scholars have long recognized the importance of Paul's citations from the Pentateuch for understanding the argument of Galatians But what has not been fully appreciated is the key role that Isaiah plays in shaping what Paul says and how he says it even though he cites Isaiah explicitly only once Isaiah 54 1 in Galatians 4 27 Using an intertextual approach to trace more subtle appropriations of Scripture i e allusions echoes and thematic parallels Harmon

argues that Isaiah 49-54 in particular has shaped the structure of Paul's argument and the content of his theological reflection in Galatians. Each example of Isaianic influence is situated within its original context as well as its new context in Galatians. Attention is also paid to how those same Isaianic texts were interpreted in Second Temple Judaism providing the larger interpretive context within which Paul read Scripture. The result is fresh light shed on Paul's self-understanding as an apostle to the Gentiles, the content of his gospel message, his reading of the Abraham story and the larger structure of Galatians.

Writing and Reading the Scroll of Isaiah Craig C. Broyles, Craig A. Evans, 1997. The studies in this volume investigate Isaiah's use of early sacred tradition, the editing and contextualization of oracles within the Isaianic tradition itself and the interpretation of the book of Isaiah in later traditions as in the various versions and interpretations of the text.

The Book of Isaiah, Chapters 40-66 John N. Oswalt, 1998-03-04. This long anticipated work completes John Oswalt's two volume commentary on the book of Isaiah. After opening with a valuable discussion on the state of Isaiah studies today, Oswalt provides an insightful verse by verse explanation of Isaiah 40-66 giving special attention to the message of the prophet not only for his own time but also for modern readers.

Perspectives Old and New on Paul Stephen Westerholm, 2004. Here finally is a much needed review and analysis of the divergent interpretations of Paul. With a clear head and winsome sense of humor, Stephen Westerholm compares the traditional understanding of Paul to more recent readings drawing on the writings of key figures in the debate both past and present. Westerholm first offers a detailed portrait of the Lutheran Paul including the way such theologians as Augustine, Luther, Calvin and Wesley have traditionally interpreted justification by faith to mean that God declares sinners righteous by his grace apart from works. Westerholm then explores how Paul has fared in the twentieth century in which New Perspective readings of Paul see him teaching that Gentiles need not become Jews or observe Jewish law to be God's people. The final section of the book looks anew at disputed areas of Paul's theological language and offers compelling discussion on the place of both justification by faith and Mosaic law in divine redemption.

The Obedience of Faith Don Garlington, 2009-06-01. His publications include *Faith, Obedience and Perseverance: Aspects of Paul's Letter to the Romans* (Tuumlet: bingen Mohr Siebeck, 1994; Wipf Stock, 2009). *Exegetical Essays* (3rd ed. Eugene, OR: Wipf Stock, 2003). *In Defense of the New Perspective on Paul* (Essays and Reviews, Eugene, OR: Wipf Stock, 2005) and numerous articles in various periodicals.

Book jacket: *Paul and the Mission of the Church* James P. Ware, 2011-07-01. Did Paul urge Christians to engage in mission? What would that have meant in his setting? What should the church be doing now? This essential study examines Paul's letter to the Philippians in its ancient Jewish context making a convincing case that Paul expected churches to continue the work of spreading the gospel. Published in hardcover by Brill, it is now available as an affordable paperback.

The Justification of God John Piper, 1993-02-01. John Piper presents a careful, reasoned study of the doctrine of election. He dissects Paul's argument to highlight the picture of God and his righteousness painted in Romans 9. Undergirded by his belief that the sovereignty of God is too precious a part of our faith to

dismiss or approach weak kneed Piper explores the Greek text and Paul s argument with singular deftness The First and Second Letters to Timothy Jerome D. Quinn, William C. Wacker, 2000 The inaugural volume of the ECC series provides a fresh readable translation of 1 and 2 Timothy together with notes and commentary on this highly relevant section of Scripture The Notes section of the commentary offers detailed philological analysis of the majority of the words used in these two Pastoral Epistles The Comment section guides readers through the complex theological historical and practical issues facing the heirs of Paul in the Christian church The issues treated in 1 and 2 Timothy have a remarkably modern ring to them Addressing such contemporary topics as the qualifications for church leadership the roles of women the use of wealth heterodoxy worship and ethics these Pauline letters remain highly relevant to church life today This new volume not only offers the best of current biblical scholarship on Paul s letters to Timothy but also demonstrates the high standard of excellence marking the ECC series Roman Faith and Christian Faith Teresa Morgan, 2015-05-29 This study investigates why faith pistis fides was so important to early Christians that the concept and praxis dominated the writings of the New Testament It argues that such a study must be interdisciplinary locating emerging Christianities in the social practices and mentalit s of contemporary Judaism and the early Roman empire This can therefore equally be read as a study of the operation of pistis fides in the world of the early Roman principate taking one but relatively well attested cult as a case study in how micro societies within that world could treat it distinctively Drawing on recent work in sociology and economics the book traces the varying shapes taken by pistis fides in Greek and Roman human and divine human relationships whom or what is represented as easy or difficult to trust or believe in where pistis fides is deferred and reified in practices such as oaths and proofs how pistis fides is related to fear doubt and scepticism and which foundations of pistis fides are treated as more or less secure The book then traces the evolution of representations of human and divine human pistis in the Septuagint before turning to pistis pisteuein in New Testament writings and their role in the development of early Christologies incorporating a new interpretation of pistis Christou and ecclesiologies It argues for the integration of the study of pistis pisteuein with that of New Testament ethics It explores the interiority of Graeco Roman and early Christian pistis fides Finally it discusses eschatological pistis and the shape of the divine human community in the eschatological kingdom

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