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Martin Rösel

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Preface

In the last two decades, the so-called Septuagint has increasingly attracted the interest of biblical scholars. No longer used solely as an important version for the textual criticism of the Hebrew Bible, it is increasingly understood as an important document that must be studied in its own right. The individual translations demonstrate how the Hellenistic period understood the writings of Israel. Changing hermeneutical conditions influenced the choice of translation equivalents in many places, to the extent that the meaning of *Vorlage* and translation differ in multiple passages.

The collection of essays presented here introduces various aspects of and challenges to Septuagint study. The first section is a collection of papers exploring the Septuagint's cultural background and its implications for the translations (chs. 1–3). The articles in the second section take as their starting point concrete problems posed by translations of individual books of the Septuagint and theorize motivations, literary or otherwise, which might have created deviations between Hebrew and Greek Bible (chs. 4–10). The final portion of the collection is devoted to the question of whether and how a “theology of the Septuagint” can be written and what its outcome might be.

The articles are the result of intense studies of the Greek Bible during the last twenty-five years, most of which occurred during the course of the project *Septuaginta.Deutsch*, the annotated translation of the Septuagint into German. Most of them were published in diverse journals, Festschriften, and proceedings of conferences. Some of them (chs. 3, 6, 11, 13) were originally published in English, while others were translated for inclusion in this collection (chs. 1, 4, 15) or emerged from papers read at Society of Biblical Literature conferences (chs. 8, 12). Some mistakes have been silently corrected, but it was not possible to update the articles by discussing results of more recent research. Occasionally, references to new publications on specific topics have been added, and one article (ch. 13) has been supplemented by an appendix in which I

respond to inappropriate criticism. Bibliographical references have been harmonized, while abbreviations for biblical books follow German or American conventions, according to the article's original language.

I would like to thank Wolfgang Kraus and the editorial board for giving me the opportunity to publish these studies in the Society of Biblical Literature's Septuagint and Cognate Studies series. I am especially grateful to Wolfgang, Martin Karrer, and Siegfried Kreuzer for their encouragement and friendly collegiality during the years working on *Septuaginta.Deutsch*. Sincere thanks go to those people who have helped to improve my English: Christian Pieritz (Rostock), Jean Maurais (Montreal), and most of all Cindy Dawson (Houston). Erik Wilm (Rostock) assisted by harmonizing the bibliographies.

The title of this collection is borrowed from the motto of the University of Rostock, *traditio et innovatio*. I offer my deep gratitude for the generous scholarship provided by the "THEORIA—Kurt von Fritz Science Program" that enabled me to complete this volume and to further investigate the issue of a theology of the Septuagint.

Martin Rösel
Rostock, January 2018