

XVI CONGRESS OF THE INTERNATIONAL
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COGNATE STUDIES

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Wolfgang Kraus

Editorial Board
Robert J. V. Hiebert
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Stellenbosch, 2016

Edited by
Gideon R. Kotzé, Wolfgang Kraus, and Michaël N. van der Meer

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Abbreviations

| | |
|--------|--|
| AASF | Annales Academiae Scientiarum Fennicae |
| AB | Anchor Yale Bible |
| AKM | Abhandlungen für die Kunde des Morgenlandes |
| ANET | Pritchard, J. B., ed. <i>Ancient Near Eastern Texts Relating to the Old Testament</i> . 3rd ed. Princeton: Princeton University Press, 1969. |
| ANEM | Ancient Near Eastern Monographs |
| ANF | Ante-Nicene Fathers |
| AO | Analecta Orientalis |
| AOAT | Alter Orient und Altes Testament |
| ArBib | The Aramaic Bible |
| BASOR | <i>Bulletin of the American Schools of Oriental Research</i> |
| BBB | Bonner biblische Beiträge |
| BBR | <i>Bulletin for Biblical Research</i> |
| BdA | La Bible d'Alexandrie |
| BDAG | Bauer, W., F. W. Danker, W. F. Arndt, and F. W. Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed. Chicago: University of Chicago Press, 1999. |
| BEATAJ | Beiträge zur Erforschung des Alten Testaments und des antiken Judentum |
| BETL | Bibliotheca ephemeridum theologiarum lovaniensium |
| BEvTh | Beiträge zur evangelischen Theologie |
| BHK | Kittel, R., ed. <i>Biblia Hebraica</i> . Stuttgart: Württembergische Bibelanstalt, 1937. |
| BHQ | Biblia Hebraica Quinta |
| BHS | Elliger, K., and W. Rudolph, ed. <i>Biblia Hebraica Stuttgartensia</i> . Stuttgart: Deutsche Bibelstiftung, 1997. |
| Bib | <i>Biblica</i> |
| BIS | Biblical Interpretation Series |
| BKAT | Biblischer Kommentar, Altes Testament |

- BN* *Biblische Notizen*
BO *Bibliotheca orientalis*
 BTS Biblical Tools and Studies
 BWANT Beiträge zur Wissenschaft vom Alten und Neuen Testament
 BZAW Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
 BZNW Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche

CAD *The Assyrian Dictionary of the Oriental Institute of the University of Chicago*. Chicago: Oriental Institute of the University of Chicago, 1956–2010.

 CBET Contributions to Biblical Exegesis and Theology
 CB.OT Coniectanea biblica: Old Testament Series
CBQ *Catholic Biblical Quarterly*
 CBQMS Catholic Biblical Quarterly Monograph Series
 CEJL Commentaries on Early Jewish Literature
 DCLS Deuterocanonical and Cognate Literature Studies
DDD Van der Toorn, K., B. Becking, and P. W. van der Horst, eds. *Dictionary of Deities and Demons in the Bible*. 2nd rev. ed. Leiden: Brill, 1999.

 DJD Discoveries in the Judaean Desert
 DSS Dead Sea scrolls
DULAT del Olmo Lete, G., and J. Sanmartín, ed. *A Dictionary of the Ugaritic Language in the Alphabetic Tradition*. 2 vols. HdO 67. Leiden: Brill, 2003.

 EKK Evangelisch-katholischer Kommentar zum Neuen Testament
 ErIsr Eretz-Israel
ETL *Ephemerides theologicae lovanienses*
 ETS Erfurter Theologische Studien
 FAT Forschungen zum Alten Testament
FGH Jacoby, F., ed. *Die Fragmente der griechischen Historiker*. Leiden: Brill, 1954–1964.

 FRLANT Forschungen zur Literatur des Alten und Neuen Testaments
GELS Muraoka, T. *A Greek-English Lexicon of the Septuagint*. Louvain: Deutsche Bibelgesellschaft, 2009.

 GKC Kautzsch, E. *Gesenius' Hebrew Grammar*. Translated by A. E. Cowley. 2nd. ed. Oxford: Clarendon, 1910.

HALOT Koehler, L., W. Baumgartner, and J. J. Stamm. *The Hebrew and Aramaic Lexicon of the Old Testament*. Translated and edited under the supervision of M. E. J. Richardson. 2 vols. Leiden: Brill, 2001.

 HAT Handbuch zum Alten Testament

| | |
|---------|---|
| HBM | Hebrew Bible Monographs |
| HBS | Herders biblische Studien |
| HCOT | Historical Commentary on the Old Testament |
| HdO | Handbook of Oriental Studies / Handbuch der Orientalistik |
| HNT | Handbuch zum Neuen Testament |
| HRCS | Hatch, E., and H. A. Redpath. <i>Concordance to the Septuagint and Other Greek Versions of the Old Testament</i> . 2 vols. Oxford: Clarendon, 1897. Suppl., 1906. |
| HThKAT | Herders Theologischer Kommentar zum Alten Testament |
| HSM | Harvard Semitic Monographs |
| HUCA | <i>Hebrew Union College Annual</i> |
| IBHS | Waltke, B. K., and M. O'Connor. <i>An Introduction to Biblical Hebrew Syntax</i> . Winona Lake, IN: Eisenbrauns, 1990. |
| ICC | International Critical Commentary |
| JAOS | <i>Journal of the American Oriental Society</i> |
| JBL | <i>Journal of Biblical Literature</i> |
| JECH | <i>Journal of Early Christian History</i> |
| JETS | <i>Journal of the Evangelical Theological Society</i> |
| JM | Joüon, P. <i>A Grammar of Biblical Hebrew</i> . Translated and revised by T. Muraoka. 2 vols. Subbib 14.1–2. Rome: Pontifical Biblical Institute, 2005. |
| JNSL | <i>Journal of Northwest Semitic Languages</i> |
| JPSTC | Jewish Publication Society Torah Commentary |
| JSCS | <i>Journal of Septuagint and Cognate Studies</i> |
| Jsem | <i>Journal for Semitics</i> |
| JSHRZ | <i>Jüdische Schriften aus hellenistisch-römischer Zeit</i> |
| JSJ | <i>Journal for the Study of Judaism</i> |
| JSJSup | Supplements to the Journal for the Study of Judaism |
| JSOTSup | Journal for the Study of the Old Testament: Supplement Series |
| JSS | <i>Journal of Semitic Studies</i> |
| JTS | <i>Journal of Theological Studies</i> |
| KEK | Kritisch-exegetischer Kommentar über das Neue Testament |
| KHAT | Kurzer Hand-Commentar zum Alten Testament |
| KNT | Kommentar zum Neuen Testament |
| KTU | Dietrich, Manfred, Oswald Loretz, and Joaquín Sanmartín. <i>Die keilalphabetischen Texte aus Ugarit, Ras Ibn Hani und anderen Orten. Dritte, erweiterte Auflage</i> . AOAT 360.1. Münster: Ugarit-Verlag, 2013. |
| LCL | Loeb Classical Library |
| LHBOTS | Library of Hebrew Bible/Old Testament Studies |

| | |
|-------------|---|
| LSCG | Sokolowski, Franciszek. <i>Lois sacrées des cités grecques</i> , Paris: Boccard, 1969. |
| LSJ | Liddell, H. G., R. Scott, H. S. Jones, <i>A Greek-English Lexicon</i> . 9th ed. with revised supplement. Oxford: Oxford University Press, 1996. |
| LXX | Septuagint |
| LXX.H | Handbuch zur Septuaginta |
| MIFAO | Mémoires de l'Institut français d'archéologie orientale du Caire |
| MVEOL | Mededelingen en Verhandelingen Ex Oriente Lux |
| MSU | Mitteilungen des Septuaginta-Unternehmens |
| MT | Masoretic text |
| NEB | Neue Echter Bibel |
| <i>Neot</i> | <i>Neotestamentica</i> |
| NETS | New English Translation of the Septuagint |
| NICNT | New International Commentary on the New Testament |
| NIGTC | New International Greek Testament Commentary |
| NRSV | New Revised Standard Version |
| NSKAT | Neuer Stuttgarter Kommentar Altes Testament |
| <i>NTS</i> | <i>New Testament Studies</i> |
| OBO | Orbis Biblicus et Orientalis |
| OLA | Orientalia lovaniensia analecta |
| <i>OLZ</i> | <i>Orientalistische Literaturzeitung</i> |
| <i>OTE</i> | <i>Old Testament Essays</i> |
| ÖTK | Ökumenischer Taschenbuch-Kommentar |
| OTL | Old Testament Library |
| OtSt | Oudtestamentische Studiën |
| QD | Quaestiones Disputatae |
| RBS | Resources for Biblical Study |
| RdM | Die Religionen der Menschheit |
| RGRW | Religions in the Graeco-Roman World |
| RNT | Regensburger Neues Testament |
| SBLDS | Society of Biblical Literature Dissertation Series |
| SBLTT | Society of Biblical Literature Texts and Translations |
| SBTS | Sources for Biblical and Theological Study |
| SBS | Stuttgarter Bibelstudien |
| SCS | Septuagint and Cognate Studies |
| <i>SSI</i> | <i>Social Sciences Information</i> |
| SP | Samaritan Pentateuch |
| StPB | Studia post-biblica |
| TBN | Themes in Biblical Narrative |
| TCL | Textes cunéiformes. Musée du Louvre |

| | |
|--------------|--|
| <i>ThT</i> | <i>Theologisch tijdschrift</i> |
| <i>TLG</i> | Berkowitz, L., and K. A. Squitier. <i>Thesaurus linguae graecae: Canon of Greek Authors and Works</i> . 3rd ed. Oxford: Oxford University Press, 1990. |
| <i>TWNT</i> | Kittel, G., and G. Friedrich. <i>Theologisches Wörterbuch zum Neuen Testament</i> . Stuttgart: Kohlhammer, 1932–1979. |
| <i>TLNT</i> | Spicq, C. <i>Theological Lexicon of the New Testament</i> . Translated and edited by J. D. Ernest. 3 vols. Peabody, MA: Hendrickson, 1994. |
| <i>TSAJ</i> | Texts and Studies in Ancient Judaism |
| <i>UF</i> | <i>Ugarit-Forschungen</i> |
| <i>UTB</i> | Urban-Taschenbücher |
| <i>VT</i> | <i>Vetus Testamentum</i> |
| <i>VTSup</i> | Supplements to Vetus Testamentum |
| <i>WBC</i> | Word Biblical Commentary |
| <i>WUNT</i> | Wissenschaftliche Untersuchungen zum Neuen Testament |
| <i>ZAW</i> | <i>Zeitschrift für die alttestamentliche Wissenschaft</i> |
| <i>ZBK</i> | Zürcher Bibelkommentare |

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Introduction

Gideon R. Kotzé
Wolfgang Kraus
Michaël N. van der Meer

The sixteenth congress of the International Organization for Septuagint and Cognate Studies (IOSCS) was held in Stellenbosch, South Africa, from 4 to 5 September 2016, in conjunction with the congresses of the International Organization for the Study of the Old Testament (IOSOT), the International Organization for Targumic Studies (IOTS), and the International Syriac Language Project (ISLP). These congresses were cohosted by Stellenbosch University, the Old Testament Society of Southern Africa (OTSSA), and the Southern African Society for Near Eastern Studies (SASNES). This was the first time that IOSCS convened in Africa. Another outstanding and memorable feature of this congress was the joint session with IOTS, where points of contact and convergence in the study of the Septuagint and the targums were discussed. Jan Joosten served as president of IOSCS, while Michaël van der Meer and Gideon Kotzé were responsible for the program and other practical arrangements. They collaborated closely with the president and secretary of IOSOT, Johann Cook and Louis Jonker.

The meeting of IOSCS in Stellenbosch was a happy occasion for Septuagint scholarship in South Africa, where the study of early Jewish writings in Greek is advancing by leaps and bounds.¹ The burgeoning interest in Septuagint studies in South Africa is witnessed by the substantial growth of the Association for the Study of the Septuagint in South Africa (LXXSA) since its inception in 2007, as well as an increasing number of publications on a wide variety of topics and texts.²

1. Cf. Gert J. Steyn, “Septuagint Research in South Africa: Some Brief Notes on the Development of Five Study Fields,” *JSCS* 51 (2018): 52–61.

2. Pierre J. Jordaan and Nicholas P. L. Allen, “Introduction,” in *Construction, Coherence and Connotations: Studies on the Septuagint, Apocryphal and Cognate Literature*, ed. Pierre J. Jordaan and Nicholas P. L. Allen, DCLS 34 (Berlin: de Gruyter, 2016), 1–10 provide an overview of LXXSA and discuss its strengths and weaknesses, as well as the opportunities and threats that face this organisation.

An important feature of South African Septuagint scholarship is the diversity of methodologies that have been employed in the analyses of texts. These range from comparative, text-critical, and translation technical methods to cognitive linguistic, rhetorical, narrative, and psychological approaches. Other noteworthy accents in research by South African scholars are the strong focus on the deuterocanonical literature in Septuagint corpora and the use of the Greek Jewish writings in the New Testament. Pierre J. Jordaan of North-West University and Gert J. Steyn, formerly of the University of Pretoria but now Professor in New Testament exegesis and theology at the Theologische Hochschule Ewersbach in Germany, have led the way in these areas of study. Recently, Cook has also become one of the most vocal proponents of research into the theology of the Septuagint.

The rich diversity in topics, texts, and approaches that characterize South African Septuagint scholarship is also a feature of the group of papers that were presented at the IOSCS congress in Stellenbosch. This volume contains many, but not all of the papers. Some of the papers that are not included here have been published elsewhere in scholarly journals, while those that were part of the joint session with IOTS are earmarked for publication in a separate volume.

In the opening essay of this volume, Nicholas P. L. Allen discusses the debated authenticity of the passage about John the Baptist in Josephus's *Antiquities* (*A.J.* 18.5.2 [§§116–119]). He argues that the passage is indeed a later interpolation and that Origen may have been responsible for the forgery.

Elena Belenkaja tackles the question regarding the source of the quotation from the Song of Moses (Deut 32:43) in Heb 1:6. In this passage, the reading ἄγγελοι θεοῦ is important to the argument that the Son is superior to the angels. Belenkaja investigates the complex textual tradition of Deut 32:43, as represented by the MT, 4QDeut^d, the LXX, and Ode 2:43, and highlights the possibility that the author of Hebrews quoted from a version of Deut 32:43 that contained ἄγγελοι θεοῦ, just as Ode 2 does.

Three of the important characters in 2 Maccabees, Onias, Eleazar, and Razis appear at key points in the narrative. All three of them react to a particular threat, but they do so in different ways. In his contribution, Eugene Coetzer points out that a consistent communicative strategy underlies the three elders' different responses, namely, the portrayal of Judaism's resistance as matching the degree of the threat. The stronger the threat, the more severe the response by the elders. In this way, the three characters embody the narrative's picture of the indomitability of Judaism.

Gunnar M. Eidsvåg discusses the use of the Septuagint in the preserved excerpts from the works of Demetrius the Chronographer, who wrote for Jews in Alexandria. Eidsvåg shows that Demetrius attempted to promote the Torah as an important text for Jewish identity, and characterizes this as an apologetic trait of Demetrius's work.

Robert J. V. Hiebert responds to a recent article by Pieter W. van der Horst in which he argues that ἀόρατος in LXX Gen 1:2 means "unsightly, hideous." In

the light of lexical, morphological, and literary considerations Hiebert concludes that van der Horst's contention that *ἀόρατος* in the Genesis passage does not mean "invisible" is not completely convincing.

The mention of widows and orphans in 2 Macc 3:10 is the theme of the contribution by Pierre J. Jordaan. He employs a semiotic method of Umberto Eco and indicates that the phrase *χρηῶν τε καὶ ὀρφανῶν* functions as an index in the passage.³ As an index, the reference to widows and orphans is significant for the rhetoric of the passage, because it points to the idea (also found in LXX Ps 67:6) that God will act as the judge of the widow and the father of the orphan.

Gideon R. Kotzé presents a fresh analysis of the debated reading *בבית כמות* in MT Lam 1:20c. He shows that the LXX translation provides an intelligible interpretation of the passage's subject matter and that its portrayal of death as a personified figure who causes childlessness is comparable to literary representations of Death in ancient Near Eastern texts. Kotzé concludes that the Greek text and information from the Hebrew poem's larger cultural environment allow the text-critic to make sense of the debated reading in MT Lam 1:20c and that this removes the need to emend the Hebrew wording of the colon.

LXX Ps 39 exhibits a number of differences when compared to MT Ps 40, particularly in verse 7. Some of the readings in the Greek manuscripts agree with the citation of the psalm in Heb 10, and Rahlfs changed these readings in accordance with the Hebrew wording of the MT. Wolfgang Kraus investigates the Hebrew and Greek texts of the psalm, as well as the quotation in Heb 10:5–7 and concludes that the differences with the MT were not created by the author of Hebrews but were part of the LXX text tradition. Rahlfs's changes are, therefore, not necessary. Furthermore, Kraus shows that the quotation from LXX Ps 39 plays an important role in the argumentation of the Hebrews passage.

In his contribution, Jonathan M. Robker focuses on the Hebrew text of 2 Kgs 17, as well as the two primary Greek versions of the passages, the kaige text of Codex Vaticanus and the Antiochene text (or so-called Lucianic recension). He presents examples of variant readings in the textual traditions and suggests that neither of the Greek text types exclusively represents the Old Greek wording, while the MT evidences changes that were made by scribes after the translation of Kings into Greek. These suggestions make a contribution to the study of the textual history of Kings, especially the characteristics of textual traditions and their relationship to one another.

Seppo Sipilä studies the Hebrew adverb *אוּלַי* and how the Septuagint translators rendered it into Greek. *אוּלַי*, Sipilä says, expresses uncertainty, and this uncertainty is either caused by a lack of necessary information or by previous actions in the text. He shows that the Greek translators used different ways to

3. In a text, an index is a sign that directs an audience's attention to something, and it requires some interpretive effort to grasp the implied meaning.

render the Hebrew adverb, but, in most passages, the translations also convey uncertainty. In those instances where this is not the case, there might be a theological reason for the rendering.

Satoshi Toda reconsiders the issue of the original language of the book of Judith. It is often assumed that Judith was originally written in a Semitic language and that the Greek text is a translation. Toda, however, argues that the book might very well have been composed in Greek.

Michaël N. van der Meer contributes to the discussion on Septuagint theology by looking again at the theme of “seeing God” in the Greek translations of Hebrew Scriptures. The Septuagint translators used different strategies to deal with the *visio Dei*. In certain passages, the Greek translations do not alter the Hebrew text, and the characters are said to see God. In other passages, however, the Greek translators rendered the Hebrew wordings in ways that temper the idea that humans can see God directly. According to van der Meer, these strategies should be seen against the religiohistorical backdrop of Egyptian cultic practices during the Hellenistic period. In this environment, it was not impossible for people to behold deities. However, cultic contexts and cultic personnel were necessary to mediate such visions. Therefore, not everyone enjoyed the privilege of seeing the deities.

Leontien Vanderschelden devotes her article to doublets in the catena of the Paris Psalter (*Parisinus graecus* 139). These doublets are excerpts from patristic commentaries that appear more than once in the commentary on a psalm verse. She compares the excerpts with the source texts and the surrounding fragments, and offers an explanation of the occurrence of doublets in Pss 1, 3, and 5.

In the final contribution to the volume, Anssi Voitila examines future indicative verbs with imperative meaning in the Septuagint and compares this use of the verbal form with other ancient Greek material. He draws on linguists’ definitions of different modalities and indicates that future indicative directives in the Greek texts express agent-oriented modality,⁴ especially when the addressee is the third person, while they represent speaker-oriented modality,⁵ particularly when the addressee is the second person.

With contributions by seasoned specialists as well as up-and-comers from four continents (Africa, Asia, Europe, and North America), the volume is truly representative of the international community of Septuagint scholarship. The articles were peer reviewed and present the results of original research that have not appeared elsewhere in print. They contribute to the study of the Septuagint and cognate literature by identifying and discussing new topics and lines of inquiry, or developing fresh insights and arguments in existing areas of research. The intended audience of the contributions in this volume include scholars and students

4. An external agent imposes an obligation on the addressee to perform a predicated action.

5. The speaker imposes an obligation on the addressee.

who are interested in different methods of studying the literature included in Septuagint corpora, the theology and reception of these texts, as well as the works of Josephus.

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