A STUDY OF ISAIAH 29:11-13: A COMPARATIVE ANALYSIS BETWEEN THE SEPTUAGINT AND HEBREW MASORETIC TEXT WITH IMPLICATIONS ON MARK 7: 6, 7

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Resumen: El intercambio entre Jesús y los fariseos en Marcos 7: 6, 7 (también Mateo 15: 8, 9) se inserta cuidadosamente en una conversación sobre la pureza, que se suponía que era de acuerdo con la tradición de los ancianos. En la respuesta dada por Jesús, Marcos usó de la LXX Isaías 29:13 como apoyo bíblico. Por lo tanto, este documento examina Isaías 29: 11-13 como un punto de partida principal para entender el significado real de Marcos 7: 6, 7.

Palabras clave: Isaías 29, Marcos 7, Septuaginta, Texto Masorético, exégesis.

Abstract: The exchange between Jesus and the Pharisees in Mark 7:6, 7 (also Matthew 15:8, 9) is carefully inserted in a conversation about purity, which was supposed to be according to the tradition of the elders. In the answer given by Jesus, Mark used LXX Isaiah 29:13 as a scriptural support. Thus, this paper examines Isaiah 29:11-13 as a primary starting point to understand the actual meaning of Mark 7:6, 7.

Keywords: Isaiah 29, Mark 7, Septuagint, Masoretic Text, exegesis.

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Introduction

The exchange between Jesus and the Pharisees in Mark 7:6, 7 (also Matthew 15:8, 9) is carefully inserted in a conversation about purity, which was supposed to be according to τὴν παράδοσιν τῶν πρεσβυτέρων, (*the tradition of the elders*, NKJ). In the answer given by Jesus, Mark used LXX Isaiah 29:13 as a scriptural support. Thus, this paper examines Isaiah 29:11-13 as a primary starting point to understand the actual meaning of Mark 7:6, 7.

In contrast to the widely held emphasis that Mark used the LXX and not the Hebrew of Isaiah 29:13 to furnish "the attitude of Jesus of Nazareth and the early communities towards the laws of purity,"[2] this study aims to suggest that the wording of the text of LXX Isaiah points primarily to censure the rulers and prophets. This text is cited by Jesus in order to express disapproval against those who teach the commandment of men, that is, the tradition of the religious leaders.

This paper focuses on the immediate context, both Greek and Hebrew, of Isaiah 29:13, particularly verses 11 and 12. The analysis of this text will be focused on the interpretation of each word or clause based on their syntax. Careful attention will be given to differences between the LXX and the Hebrew MT, but this study is not intended to give exhaustive arguments and conclusions about them, rather, to suggest the possible interpretations that may result from them.

The methodology employed in this paper is a direct comparative textual analysis. Chapter 1 will use interlineary units of interpretation, word-word, or clause-clause, aiming to give the basic meaning with no scholarly dialogue. That is, the first part provides the researcher first perceptions of the text with no particular connecting thesis.

Section 2 contains a selected list of scholars who have articulated the Isaiah text. The researcher attempts to compare their contributions with some of his findings and thus

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[2] Roger P. Booth, Jesus and the Laws of Purity: Tradition and Legal History in Mark 7 (England: JSOT Press, 1986), 90. See M. Eugene Boring, Mark: A Commentary, ed. C. Clifton Black and John T. Caroll, The New Testament Library (Louisville: Westminster John Knox Press, 2006), 16, 180, 209, 411. Vincent Taylor, The Gospel According to St. Mark (New York: St. Martin's Press, 1955), 334. Robert H. Stein, Mark, Baker Exegetical Commentary on the New Testament (Grand Rapids, Mich: Baker Academic, 2008), 337-342.

to present a literature review. Section 3 provides a brief literature review of scholars who have articulated the Markan text. This chapter also contains some implications of the LXX and Hebrew MT to the reading Mark 7: 6, 7.

This paper will be based on the primary texts found in *Hebraica Stuttgartesia* and LXX Ralphs edition found in *Bibleworks 8*. Also with limited accessibility to secondary sources available in English. Concerning the researcher, he possesses basic knowledge of biblical languages, Greek and Hebrew and limited time to do research.

Analysis of the text

This section will provide a comparative study of the Septuagint and the Hebrew Masoretic Text of Isaiah 29:11-13. In this analysis, focused on Ralphs' translation, two textual observations will be considered.[3] The first one is to implement a word-word, or clause-clause analysis between the LXX and Hebrew MT. The second one is to explain the Greek syntax on the basis of the Hebrew MT. Thus, by determining the relationship between Hebrew and Greek Syntax, a LXX reading will be suggested.

Textual Analysis of Isaiah 29:11

Reference	Septuagint	Hebrew Text
Verse 11	καὶ ἔσονται ὑμῖν πάντα τὰ ῥήματα ταῦτα ὡς οἱ λόγοι τοῦ βιβλίου τοῦ ἐσφραγισμένου τούτου ὃ ἐὰν δῶσιν αὐτὸ ἀνθρώπῳ ἐπισταμένῳ γράμματα λέγοντες ἀνάγνωθι ταῦτα καὶ ἐρεῖ οὐ δύναμαι ἀναγνῶναι ἐσφράγισται γάρ	וַתְּהִ֨י לָכֶ֜ם חָז֣וּת הַכֹּ֗ל כְּדִבְרֵי֘ הַסֵּ֣פֶר הֶחָתוּם֒ אֲשֶֽׁר־יִתְּנ֣וּ אֹת֗וֹ אֶל־יוֹדֵ֤עַ הַסֵּ֙פֶר֙ (סֵ֔פֶר) לֵאמֹ֖ר קְרָ֣א נָא־זֶ֑ה וְאָמַר֙ לֹ֣א אוּכַ֔ל כִּ֥י חָת֖וּם הֽוּא׃

³ Ralphs' edition is used in this paper as the basic Greek text. Septuaginta, ed. Alfred Ralphs, 2 vols. (Stuttgart, Germany: Deutsche Bibelstiftung, 1971), 144.See A. E. Brooke and N. Mclean, The Old Testament in Greek According to the Septuagint Text of the Codex Vaticanus, vol. 1 (Cambridge: Cambridge University Press, 1906), 1-4. For the Hebrew version of Genesis, Biblia Hebraica Stuttgartensia, ed. R. Kittel (Stuttgart, Germany: Deutsche Bibelstiftung, 1977).

Translation	And these sayings, indeed all, shall become in reference to you as the words of this book which have been sealed, which if they pass on the writings to the learned man with the purpose to say "Read this," he shall say "I am not capable to read for it has been sealed."	The vision of everyone shall become to you as words of a book which have been sealed, which they pass on to the one who know the writing material with the purpose to say "Please, read this." And he said: "I shall not be capable because this is sealed."
Jewish Publication Society	And the vision of all this is become unto you as the words of a writing that is sealed, which men deliver to one that is learned, saying: 'Read this, I pray thee'; and he saith: 'I cannot, for it is sealed'; (Isa 29:11 JPS)	
New Revised Standard Version	The vision of all this has become for you like the words of a sealed document. If it is given to those who can read, with the command, "Read this," they say, "We cannot, for it is sealed." (Isa 29:11 NRS)	
New Kings James Version	The whole vision has become to you like the words of a book that is sealed, which men deliver to one who is literate, saying, "Read this, please." And he says, "I cannot, for it is sealed." (Isa 29:11 NKJ)	
New Jerusalem Bible	For to you every vision has become like the words of a sealed book. You give it to someone able to read and say, 'Read that.' He replies, 'I cannot, because it is sealed.' (Isa 29:11 NJB)	
Brenton's Translation	And all these things shall be to you as the words of this sealed book, which if they shall give to a learned man, saying, Read this, he shall then say, I cannot read it, for it is sealed. (Isa 29:11 LXA)	

Notes

• The Hebrew qal imperfect verb וַתְּהִי (literally *they [fem] shall become*) is translated as καὶ ἔσονται. The verb chains of this verse (*waw consec + imperfect*) indicate logical sequence or consequence.[4] The Hebrew verb וַתְּהִי has a relative force, sort of con-

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[4] C. H. Merwe, Jackie A. Naude, and Jan Kroeze, Biblical Hebrew Reference Grammar (Sheffield: Sheffield Academic Press, 1999), 166.

secutive. The LXX uses ἔσονται and sees a consecutive future, it is used as indicative future middle voice (literally *they shall become*). Note the middle voice that points to the central role of the subject. The context favors a causative middle voice, which implies that "the action was caused by someone who also was the recipient of its outcome."[5]

• The word לָכֶם functions as an indirect object. The preposition *lamed* + 2mp points to recipient of the verb וַתְּהִי, and it may be understood as marking the so-called datival goal, that is, the object of the verb is altered in status.[6] Literally "*to you*." The LXX renders לָכֶם as ὑμῖν. This dative construction is employed to reference the action of the verb. It can be translated as "*in reference to you*."

• The Hebrew הַכֹּל חָזוּת (The vision of everyone) is the subject of וַתְּהִי. The fem/sing word חָזוּת is in construct relationship with הַכֹּל, this makes the subject plural. The LXX renders this as πάντα τὰ ῥήματα ταῦτα; here πάντα is a nominative attributive adjective, and the demonstrative pronoun ταῦτα is singling out ῥήματα in a special way, perhaps the definitive article in הַכֹּל may be triggering the demonstrative pronoun. Note also the difference between חָזוּת and ῥήματα. In terms the preceding context in verse 10, they both refer to the role of the prophets (προφήτης; Hebrew antecedent in verse 11 הַכֹּל), that is, they speak of visions (חָזוּת), which are the words (ῥήματα). It seems that the LXX translator intended to link with more meticulousness the role (words) of the prophets in the following verses. No Vorlage problem seems likely. Thus, to bring the force of such a construction, especially the attributive πάντα, one might translate "*these sayings, indeed all…*"

• English translations are not in agreement in the translation of the construct חָזוּת הַכֹּל. JPS and NRS see here a sort of summary fashion statement in reference to the previous verse, "*all of this*." NKJ favors the construct using the words "*the*

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[5] "The difference between the causative active and causative middle is that the causative active simply implies the source behind an action, while the causative middle implies both source and results." Daniel B. Wallace, Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament (Grand Rapids, MI: Zondervan Publishing House, 1996), 423, 424.

[6] Compare with Exodus 21:2; Judges 17:3; Psalm 45:17. See Bruce K. Waltke and Michael Patrick O'Connor, An Introduction to Biblical Hebrew Syntax (Winona Lake, Ind.: Eisenbrauns, 1990), 209.

whole vision." And the NJB sees in הַכֹּל the idea of *every vision*. It is argued here that the best translation is the NJB, but it should be use in reference to *every vision of the prophets*, according to verse 10.

- On the other hand Brenton's translation substitutes τὰ ῥήματα by things. It would have been better to follow the literal meaning of τὰ ῥήματα.

• The following Hebrew expression כְּדִבְרֵי הַסֵּפֶר הֶחָתוּם begins with כְּ, introducing the logical outcome of comparison as *correspondence*, no specific book seems to be mentioned here. In the construct relationship between כְּדִבְרֵי הַסֵּפֶר the absolute noun is governed by the *qal* passive participle הֶחָתוּם. Here this relative participle[7] is used to predicate or attribute something about הַסֵּפֶר. It could be translated as "*as the words of a book which have been sealed.*" The time expressed in *have been* is triggered by the imperfect verb וַתְּהִי (*the vision of everyone shall become*), this attribute is something found before "*the becoming.*" The LXX renders this Hebrew clause as ὡς οἱ λόγοι τοῦ βιβλίου τοῦ ἐσφραγισμένου τούτου. The Hebrew preposition כְּ is clearly rendered in the adverbial conjunction ὡς suggesting a comparison that amplifies the verbal idea. The Hebrew construct relationship is rendered in the genitive οἱ λόγοι τοῦ βιβλίου. Interesting that the LXX seems to select this participle perfect passive genitive τοῦ ἐσφραγισμένου to function adjectivally, and thus, it should be translated as a relative clause and expressed as an extensive perfect emphasizing the completion of a past action. In contrast to the Hebrew, the genitive demonstrative pronoun τούτου speaks of a specific book. A probable clue for the addition of this demonstrative pronoun is the presence of the definite article in הַסֵּפֶר and in the participle הֶחָתוּם. Thus, the translation "*as the words of this book which have been sealed.*" The LXX's concern for demonstratives pronouns may be due to eschatological expectations. According to the LXX the text is not speaking of any book, or any words, it is speaking *of this specific book* which seemingly cannot be understood.

• In the Hebrew expression אֶל־יוֹדֵעַ אֲשֶׁר־יִתְּנוּ הַסֵּפֶר (*kethib*) (*qere*) – לֵאמֹר סֵפֶר

אֹתוֹ the use of the relative marker, which is governed by אֵת,[8] introduces a "which" clause. The *qal* imperfect verb יִתְּנוּ (literally *they shall give*) has אֹתוֹ as its direct object (with antecedent הַסֵּפֶר). The *qal* participle אֶל־יוֹדֵעַ is attached to a preposition אֶל to signify the recipient of the action. Here the substantival participle depicts a sort of *fientive* verbal idea "*to the one who is acquainted*" and it governs סֵפֶר (here it is preferred *qere* because the absence of the definitive article depicts better ability, rather than an explicit document). The entire Hebrew expression may be translated as "*which they (shall) pass on to the one who know the writing material.*" Since this action is relative to the future of the beginning of the verse, they may be translated as present.

- The LXX translates this expression as ὃ ἐὰν δῶσιν αὐτὸ ἀνθρώπῳ ἐπισταμένῳ γράμματα.

  - The neuter relative pronoun ὃ has as antecedent τοῦ βιβλίου.

  - In the expression ἐὰν δῶσιν the particle ἐὰν makes explicit the conditional element of the clause which is ambiguous in Hebrew. Basically the meaning of these components is that the "the apodosis is *grammatically independent, but semantically dependent*" and "the protasis, on the other hand, is *grammatically dependent, but semantically independent*."[9] This illustrates a supposition-consequence construction. The protasis could be introduced with "*when*" or "*if.*" The subjunctive δῶσιν confirms that the action is hypothetical or uncertain.

    - Protasis: ὃ ἐὰν δῶσιν αὐτὸ ἀνθρώπῳ ἐπισταμένῳ γράμματα λέγοντες ἀνάγνωθι ταῦτα
    - Apodosis: καὶ ἐρεῖ οὐ δύναμαι ἀναγνῶναι ἐσφράγισται γάρ (discussion of this clause below)

  - The use of the personal pronoun αὐτὸ is the translation of אֹתוֹ. It is interesting

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[8] It was an earlier sign of accusative. Ibid., 178.

[9] Wallace, 684.

that the Hebrew denotes an accusative constituent, as well as Greek αὐτὸ. The fact that αὐτὸ is neuter shows τοῦ βιβλίου as its antecedent. This may be considered as the LXX attempting to preserve the redundant Hebrew pronoun, in the same case of the relative ὅ.[10]

• The words ἀνθρώπῳ ἐπισταμένῳ is translation of אֶל־יוֹדֵעַ. The addition of ἀνθρώπῳ is a sign that the LXX sees in the Hebrew a substantival participle. Therefore, LXX is forced to choose a dative case. In this case the present middle dative participle ἐπισταμένῳ seems to portray an adjectival participle "*to the learned man.*" LXX differs from the Hebrew in the sense that Hebrew participle is plural and the Greek participle is singular. It seems that the Hebrew depicts a collective inability to understand the writings, while the Greek depicts this inability to an individual which is a *learned man.*

• The accusative word γράμματα seems to favor the *qere* (reading) tradition, probably, by the absence of the article the LXX translator found the Hebrew consonantal root unsatisfactory.

• The Hebrew expression לֵאמֹר קְרָא נָא־זֶה is translated as λέγοντες ἀνάγνωθι ταῦτα. The first word לֵאמֹר clearly is an infinitive construct functioning as a verbal complement. It introduces a purpose clause "*with the purpose to say...*" This is translated as λέγοντες, a verbal participle that indicates the purpose of the main verb (אֲשֶׁר־יִתְּנוּ). And the words קְרָא נָא־זֶה show what is said: qal imperative + demonstrative pronoun. This Hebrew expression is translated as ἀνάγνωθι ταῦτα: aorist imperative + demonstrative pronoun. The LXX uses an aorist to emphasize the action as a whole, no focus on duration or repetition of the action. It is interesting that the enclitic particle נָא is avoided. It is said that this particle is added with the "purpose of adding a usually weak entreating nuance, which is roughly equivalent to a stressed and lengthened Please in English. One can sometimes render an" by *I beg (you).*"[11]

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[10] F. C. Conybeare and St George William Joseph Stock, A Grammar of Septuagint Greek (Grand Rapids, Mich.: Zondervan Pub. House, 1980), 69.

[11] Paul Joüon and T. Muraoka, A Grammar of Biblical Hebrew, Subsidia Biblica (Roma: Pontificio instituto bíblico, 2006), 321, 322.

Perhaps the LXX saw that the imperative force was sufficient.

• The last Hebrew clause is וְאָמַר֙ לֹ֣א אוּכַ֔ל כִּ֥י חָת֖וּם הֽוּא׃ presents the answer of "those who know the writing." Two observations are in order. The first is concerning particle כִּי, here it is not a clausal adverb but a subordinating conjunction. The context determines that its logical use is more likely. The second observation is regarding the passive participle חָתוּם, which functions as an adjectival participle predicating a quality of הוּא, which is a masculine personal pronoun in reference to הַסֵּפֶר. This Hebrew clause may be translated as "*(And) he said: 'I shall not be capable because this is sealed.'*"

• This Hebrew clause is the apodosis καὶ ἐρεῖ οὐ δύναμαι ἀναγνῶναι ἐσφράγισται γάρ, as usually introduced by καὶ.

  • The future verb ἐρεῖ is the translation of the consecutive perfect וְאָמַר֙. This is a sign that the LXX sees an inverted tense in וְאָמַר֙. However, in the indicative middle present verb οὐ δύναμαι the LXX uses a present while in Hebrew seems to indicate an action not yet completed. That is, the LXX stresses the future aspect in the copular verb ἐρεῖ (וְאָמַר֙) and not in the predicate of the clause. Perhaps only for stylistic reasons. The present in οὐ δύναμαι may be a conative present (in progress but not complete) communicating the idea that an attempt has been made and that the action will not be completed.[12]

  • The Hebrew verb אוּכַ֔ל lacks a complement verb (*I shall not be capable of…* [?]). The LXX supplies with an infinitive ἀναγνῶναι. "*to read.*"

  • The Greek ἐσφράγισται γάρ has an epexegetical role. The coordinating conjunction γάρ is the translation of כִּי. Note that the word order is changed to emphasize the verbal force of ἐσφράγισται. This verb indicative perfect passive is a reference to the previous passive participle (ἐσφραγισμένου). Thus, the transla-

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[12] Daniel B. Wallace, The Basics of New Testament Syntax (Grand Rapids, Mich.: Zondervan, 2000), 228.

tion "*And he shall say 'I am not capable to read for it has been sealed'.*"

Textual Analysis of Isaiah 29:12

Reference	Septuagint	Hebrew Text
Verse 12	καὶ δοθήσεται τὸ βιβλίον τοῦτο εἰς χεῖρας ἀνθρώπου μὴ ἐπισταμένου γράμματα καὶ ἐρεῖ αὐτῷ ἀνάγνωθι τοῦτο καὶ ἐρεῖ οὐκ ἐπίσταμαι γράμματα	וְנִתַּן הַסֵּ֫פֶר עַל אֲשֶׁר֙ לֹא־יָדַע סֵפֶר לֵאמֹר קְרָא נָא־זֶה וְאָמַ֖ר לֹא יָדַ֥עְתִּי סֵפֶר׃
Translation	And when this book is brought into the hands of a man who does not know writing, (and) he shall say to him: "Read this," and he shall say: "I do not understand writings."	Then the book is given to one who does not know writing material with the purpose to say "Please, read this." And he said "I do not know writing material."
Jewish Publication Society	and the writing is delivered to him that is not learned, saying: 'Read this, I pray thee'; and he saith: 'I am not learned.' (Isa 29:12 JPS)	
New Revised Standard Version	And if it is given to those who cannot read, saying, "Read this," they say, "We cannot read." (Isa 29:12 NRS)	
New Kings James Version	Then the book is delivered to one who is illiterate, saying, "Read this, please." And he says, "I am not literate." (Isa 29:12 NKJ)	
New Jerusalem Bible	You then give the book to someone who cannot read, and say, 'Read that.' He replies, 'I cannot read.' (Isa 29:12 NJB)	
Brenton's Translation	And this book shall be given into the hands of a man that is unlearned, and one shall say to him, Read this; and he shall say, I am not learned. (Isa 29:12 LXA)	

Notes

• In the Hebrew expression וְנִתַּן הַסֵּ֫פֶר the noun הַסֵּ֫פֶר is the subject of the *niphal*

verb, literally "then the book is given to…" This is translated as καὶ δοθήσεται τὸ βιβλίον τοῦτο. The LXX translates the *niphal* consecutive perfect as indicative future passive because the וְ indicates an inverted tense. Since this verb is passive, τὸ βιβλίον functions as the nominative subject. Once again, the LXX adds the demonstrative pronoun τοῦτο to singling out the book, perhaps a rendition of the Hebrew definitive article. Note that this verse is the continuation of the apodosis of verse 11. Thus, the conjunction καὶ may be complemented with *when*. Also the future passive can be rendered as present passive since it is governed by the preceding hypothetical clause. This may be translated as "*And when this book is brought into…*"

- The Hebrew עַל אֲשֶׁר לֹא־יָדַע סֵפֶר is the indirect object of the clause. Literally "*upon one who does not know writing material.*" The LXX renders this as εἰς χεῖρας ἀνθρώπου μὴ ἐπισταμένου γράμματα. The preposition עַל seems to be understood as simple locational sense, since the LXX uses the preposition εἰς. However, the LXX adds χεῖρας ἀνθρώπου (*hands of a man*). The only word that can trigger these words is אֲשֶׁר, but this word is not enough. As it was seen earlier, in verse 11 the LXX felt compelled to clarify further with an adjectival participle + ἀνθρώπῳ (*learned man*). Here in verse 12 the LXX clarifies even further adding χεῖρας. This addition simply shows the dramatic concern which the LXX intents to seep into this translation. Also note that the LXX renders a *qal* perfect verb (לֹא־יָדַע) with a genitive participle (μὴ ἐπισταμένου) in an attempt to keep consistency with verse 11. It may be argued that a corruption of the consonantal letter root י was later considered as part of a finite verb, but it is not likely. This ἐπισταμένου functions as substantival relative participle, sort of adjective because it qualifies ἀνθρώπου, which is in apposition to it. Thus, the translation "*into the hands of a man who does not know writing.*"

- The following words לֵאמֹר קְרָא נָא־זֶה וְאָמַר לֹא are repeated in this verse. However, the LXX does not translate in the same way. The participle לֵאמֹר is a future active ἐρεῖ. This particularity may be due that the LXX intends to keep the first λέγοντε⊠ as the controlling verbal idea of the conditional sentence. Also, the imperative קְרָא נָא־זֶה is translated as in verse 11 avoiding the particle נָא, ἀνάγνωθι τοῦτο. But,

here the LXX adds a dative personal pronoun αὐτῷ. Again, this may be due to the emphasis the LXX intends to give on personal responsibility. Thus, the translation "and he shall say to him: 'Read this'."

• In this verse the answer of the man who is asked to read is different: לֹא יָדַעְתִּי סֵפֶר: וְאָמַ֫ר Literally "And he said: 'I do not know writing material'." The LXX rendition of this clause is καὶ ἐρεῖ οὐκ ἐπίσταμαι γράμματα. The future ἐρεῖ is because of the conditional consecutive narrative. The context of this present indicative οὐκ ἐπίσταμαι seems to indicate a punctiliar present.

Textual Analysis of Isaiah 29:13

Reference	Septuagint	Hebrew Text
Verse 13	καὶ εἶπεν κύριος ἐγγίζει μοι ὁ λαὸς οὗτος τοῖς χείλεσιν αὐτῶν τιμῶσίν με ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ μάτην δὲ σέβονταί με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας	וַיֹּ֣אמֶר אֲדֹנָ֗י יַ֚עַן כִּ֤י נִגַּשׁ֙ הָעָ֣ם הַזֶּ֔ה בְּפִ֤יו וּבִשְׂפָתָיו֙ כִּבְּד֔וּנִי וְלִבּ֖וֹ רִחַ֣ק מִמֶּ֑נִּי וַתְּהִ֤י יִרְאָתָם֙ אֹתִ֔י מִצְוַ֥ת אֲנָשִׁ֖ים מְלֻמָּדָֽה:
Translation	And the Lord said: "This people continually draw near to me, with their lips they persistently honor me. Indeed, they keep their hearts distant, far away from me. But in vain they continually worship me because they are teaching commandments and doctrines of men.	And the Lord said: "Since this people have drawn near (for their own benefit), they honor me with their mouth and with their lips, that is, their hearts are sent far away from me. Indeed, their fear toward me has become a commandment of man, a doctrine,
Jewish Publication Society	And the Lord said: Forasmuch as this people draw near, and with their mouth and with their lips do honour Me, but have removed their heart far from Me, and their fear of Me is a commandment of men learned by rote; (Isa 29:13 JPS)	

New Revised Standard Version	The Lord said: Because these people draw near with their mouths and honor me with their lips, while their hearts are far from me, and their worship of me is a human commandment learned by rote; (Isa 29:13 NRS)
New Kings James Version	Therefore the Lord said: "Inasmuch as these people draw near with their mouths And honor Me with their lips, But have removed their hearts far from Me, And their fear toward Me is taught by the commandment of men, (Isa 29:13 NKJ)
New Jerusalem Bible	The Lord then said: Because this people approaches me only in words, honours me only with lip-service while their hearts are far from me, and reverence for me, as far as they are concerned, is nothing but human commandment, a lesson memorized, (Isa 29:13 NJB)
Brenton's Translation	And the Lord has said, This people draw nigh to me with their mouth, and they honour me with their lips, but their heart is far from me: but in vain do they worship me, teaching the commandments and doctrines of men. (Isa 29:13 LXA)

Notes

- The Hebrew expression וַיֹּאמֶר אֲדֹנָי יַעַן כִּי introduces the Lord's speech. The *waw* consecutive imperfect should be translated as perfect because it is an inverted tense. The subject is אֲדֹנָי, and יַעַן כִּי appears 7 times[13] and it is rarely translated into Greek. This Hebrew expression may be translated taking יַעַן as a causal or explicative preposition usually meaning "*for the reason of.*"[14] In this context this particle + כִּי "describes human behavior which serves as a ground for divine response, retribution, whether favorable or not,"[15] in this sense it bears one of the strongest causal nuances because it implies human knowledge, thus it should be translated as "*And the Lord said: Since...*"[16] The LXX translates as καὶ εἶπεν κύριος, "*And the Lord said:…*"

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[13] Num. 11:20; 1 Ki. 13:21; 1 Ki. 21:29; Isa. 3:16; Isa. 7:5; Isa. 8:6; Isa. 29:13.

[14] Joüon and Muraoka, 202.

[15] Waltke and O'Connor, 600.

[16] Joüon and Muraoka, 599.

There are two options to observe about the omission of יַעַן כִּי. First option, the LXX intentionally omits the causal tone here and introduces it in the next verse (14) with διὰ τοῦτο. Second option, a corrupted *Vorlage.* The later seems more likely because there is nothing in the Hebrew that can trigger such omission.

• In the following clauses all antecedents of הָעָם follow a singular form, while the antecedents of λαὸς follow the plural. In this sense the LXX translator departs from the "literal" translation of the Hebrew in order to accommodate grammatical issues of the Greek. Not of great semantic significance.

• In the Hebrew expression נִגַּשׁ הָעָם הַזֶּה, the perfect *niphal* verb presents the idea that הָעָם receives the action, while the demonstrative pronoun has an attributive force: "*This people were drawn near.*" The LXX renders this clause as ἐγγίζει μοι ὁ λαὸς οὗτος. The present verb ἐγγίζει does not portray the idea of passive *niphal* which may indicates that the LXX sees that נִגַּשׁ is a middle *niphal*, sort of benefactive construction. That is, the Hebrew verb "expresses an action where the subject acts for its own benefit."[17] In this sense the LXX chooses a customary present indicative to render a middle niphal:"this people continually draw near…" Note also the addition of the dative μοι, which may be added for emphasis of the indirect object "to me."

• The Hebrew prepositional phrase בְּפִיו וּבִשְׂפָתָיו כִּבְּדוּנִי is the complement of the main verb (נִגַּשׁ). The preposition בְּ governs both nouns and it depicts an instrumental usage "by" or "with." The 3rd /singular personal suffix in both nouns refers to הָעָם. And the finite piel verb כִּבְּדוּנִי has as subject הָעָם, and its suffix in reference to אֲדֹנָי. In proper English "with their mouth and with their lips they honor me."The LXX translates as τοῖς χείλεσιν αὐτῶν τιμῶσίν με. The dative indicates that the LXX translator sees in the preposition בְּ an instrumental usage. Note that the LXX omits the word for בְּפִיו (his mouth). Probably the LXX felt that בְּפִיו וּבִשְׂפָתָיו was a redundant expression, otherwise this omission may point to a corruption of Vorlage. The verb τιμῶσίν με may indicate a customary action as well. Thus, the translation "with their lips they

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[17] Ronald J. Williams, Williams' Hebrew Syntax, 3 ed. (Toronto: University of Toronto Press, 2007), 58.

(persistently) honor me."

- The Hebrew וְלִבּוֹ רִחַק מִמֶּנִּי is introduced by an epexegetical waw, which means that it serves "the goal of introducing a clause or paraphrasing the previous clause."[18] The subject of the piel רִחַק may be the word לִבּוֹ. English versions are divided in this issue, some translations take הָעָם (the people), which is the central figure that has been described. The verb רִחַק may be understood as declarative-estimative piel, that is, the idea of "being away" is mentally and not physically.[19] The word מִמֶּנִּי is simply a preposition מִן + a 1st person suffix. Thus, the translation "that is, their hearts are sent far away from me. The LXX translates this clause as ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ᾽ ἐμοῦ. Note that the waw is rendered as a connective conjunction δὲ denoting transition with a sort of emphasis (indeed). Interesting to observe that the verb רִחַק is translated as πόρρω ἀπέχει. The present tense is expected because it is governing the verse. However, the LXX adds the word πόρρω (far away) to the verb ἀπέχει, which means to be distant. This construction is only found here and it is unlikely that the LXX sees in the piel a strong verbal action because there is no consonantal distinction between qal and piel. The addition of the adverb πόρρω may be due to a dramatic effort to introduce a stronger idea of being distant. Concerning the subject of ἀπέχει, there are two options: First, ἡ καρδία αὐτῶν (Brenton's). Second, ὁ λαὸς. It seems that, in contrast to the MT, ὁ λαὸς is the implied subject because the verb is active. In order to have ἡ καρδία αὐτῶν as subject the verb would have to be passive. That is, subject does not receive the action of the verb. Thus, the translation "Indeed, they keep their hearts distant, far away from me."

- The word order of the last clause is very special: וַתְּהִי יִרְאָתָם אֹתִי מִצְוַת אֲנָשִׁים מְלֻמָּדָה. The qal imperfect verb וַתְּהִי (inverted tense with emphatic waw) has the infinitival clause (יִרְאָתָם אֹתִי) as its subject. This infinitive (יִרְאָתָם) occurs as a nominative element. In this context the infinitive occurs as a subject with the indirect object

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18 Waltke and O'Connor, 653.

19 Joüon and Muraoka, 144.

attached in the suffix 3mp.[20] The direct object marker אֹתִי is attached to 1st person. This can be translated as "their fear toward me." Then the words מִצְוַת אֲנָשִׁים as the predicate. The remaining word, מְלֻמָּדָה, is a pual feminine participle. This word may function as a substantival participle, in this case predicating something in apposition to מִצְוַת אֲנָשִׁים. Thus, Clause A can be translated as "Indeed, their fear toward me has become a commandment of man, a doctrine,

- LXX translates as μάτην δὲ σέβονταί με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας.

  - The introductory words (μάτην δὲ = but in vain) does not correspond to the Hebrew. It may due to a corruption of words such שָׁוְא or הֶבֶל in the Hebrew Vorlage of the LXX. This hypothesis is likely due to the abnormal Hebrew word order of verse 13.

  - The words σέβονταί με is the translation of the Hebrew יִרְאָתָם אֹתִי. The difference between to fear and to worship seems to be preferred by the LXX for stylistic motives. Although the Hebrew MT provides an infinitive, it seems that the consonantal reading of the root verb was understood by the LXX as a finite verb. Note for example the similar forms of the qal perfect in Deuteronomy 5:5 (יְרֵא־תֶם) and the infinitive in Isaiah 29:13 (יִרְאָתָם). The present tense in σέβονταί may reflect the customary fashion of the action "continually."

  - Concerning the participle διδάσκοντες. Here it is evident the LXX attempts to reconstruct the text. Why? There are two possibilities for this rendition. First, the Greek participle διδάσκοντες is added for clarification with no Hebrew counterpart. In this case the Hebrew participle מְלֻמָּדָה is rendered as a substantive in διδασκαλίας (teachings=doctrines). Or, second, the Hebrew participle מְלֻמָּדָה is the equivalent of the Greek participle διδάσκοντες. The problem with the second option is that Greek participle διδάσκοντες does not portray the Hebrew pual force of מְלֻמָּדָה, in this case διδασκαλίας would have to be added. Therefore,

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[20] Waltke and O'Connor, 602.

it is favored here the first option. It seems that the LXX faced a corrupted text and he was forced to add a verb which somehow could echo the context. Thus, the added participle διδάσκοντες functions as a causal adverbial participle (or circumstantial). Here it indicates the cause, reason or ground of the action of the finite verb σέβονταί με.[21] The notion of this participle can be brought out by using "because…"

- The words ἐντάλματα ἀνθρώπων are clearly the translation of מִצְוַת אֲנָשִׁים.

- Thus, the translation "But in vain they continually worship me because they are teaching commandments and doctrines of men."

- Most English translations differ in the last clause of verse 13. JPS and NRS use the expression "learned by rote" and NJB uses the expression "a lesson memorized" to render the participle מְלֻמָּדָה. NJK offers an interesting translation using a passive verb "… is taught."

Literature Review

This section will provide a brief literature review with particular interest on the interpretation of Isaiah 29:11-13. The list of cited writers is necessarily selective, and at the judgment of the researcher, they are representatives of important articulations of the text.

Verses 11 and 12

Isaiah 29:11 compares the message of God with a document that cannot be read. Particularly, verses 11 and 12 describe the person who can read as unbothered, and the person who cannot read as unconcerned to find someone who can. Since in ancient times documents were frequently rolled up and sealed, ultimately the responsibility of reading the documents was on "the learned man." According to verse 10 this state of

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[21] Wallace, The Basics of New Testament Syntax, 275.

affairs is so dramatic that the spiritual condition of rulers and prophets are described as blind; therefore, they cannot read to the people. Smith believes that the problem of the two readers goes beyond of the technical ability to read, it goes much deeper to the blindness of their heart, he thinks that "the truth of God's word is sealed from their minds."[22] Motyer describes verse 11 saying that "determined spiritual insensitivity becomes judicial deprivation."[23] This judgment occurs in verse 14.

Who did receive God's message? The answer of this question depends in part on the translation of חָזוּת הַכֹּל. It is suggested that in Hebrew חָזוּת הַכֹּל means "the vision of everyone,"[24] in reference to the prophets. According to Stacey the Hebrew חָזוּת הַכֹּל means "vision of every kind,"[25] but he fails to notice the masculine antecedent in verses 10, 11. The LXX confirms the antecedent even further. The Greek puts plainly πάντα τὰ ῥήματα in direct reference to τῶν προφητῶν αὐτῶν of verse 10.

What was this message about? This message, which was received by the prophets, is described by the MT in general terms, however, the LXX seems to be speaking of a specific message. Watts correctly translates הַסֵּפֶר (kethib) as the Scripture, and סֵפֶר (qere) as writing.[26] He bases his conclusion on the absence of the definitive article (סֵפֶר) in the second part of verse 11 and verse 12. In addition, in verse 11 the preposition כְּ (כְּדִבְרֵי הַסֵּפֶר) introduces a sort of comparison clause, which excludes the reference to a specific book. Young agrees and comments that "the point is not that the prophecy was present in writing, but the rather that the delivered revelations of the prophet are compared to a book that was sealed."[27] However, the LXX seems to make reference to a specific

[22] Gary V. Smith, The New American Commentary, ed. E. Ray. Clendenen, vol. 15A (Nashville, Tennessee: Broadman and Holman, 2007), 500.

[23] Alec Motyer, Isaiah: An Introduction and Commentary, The Tyndale Old Testament Commentaries (Inter-Varsity Press, 1999), 191.

[24] This translation is offered by DRA version (The Douay-Rheims 1899 American Edition), and GNV Geneva Bible 1599, (Very literal translation of the Latin Vulgate).

[25] David Stacey, Isaiah 1-39, ed. Ivor H. Jones, Epworth Commentaries (London: Epworth Press, 1993), 180.

[26] John D. W. Watts, Word Biblical Commentary: Isaiah 1-33, ed. David Allan Hubbard and Glenn W Baker, vol. 24 (Waco, Texas: Word Books Publisher, 1985), 384.

[27] Edward J. Young, The Book of Isaiah, vol. 2 (Grand Rapids, Mich: Eerdmans, 1969), 317.

writing and renders ὡς … τοῦ βιβλίου … τούτου. The LXX preferred to use the demonstrative pronoun by reading the kethib tradition (הַסֵּפֶר) and not the qere tradition (סֵפֶר) because, as Blenkinsopp writes, "after the failure of Isaiah's intervention in international politics under Ahaz, the prophetic testimony and teaching… were sealed and committed to disciples for safe keeping."[28] The problem was that those prophets and rulers were blind, and "when the literate fail, the illiterate can do nothing to help. When the leaders are found wanting, the common people cannot replace them."[29]

Scholars have observed that historically chapter 29 refers to the decision of the Judean leaders to rebel against Assyria and to seek help from Egypt.[30] This message (οἱ λόγοι τοῦ βιβλίου) which was sealed, would have mentioned the cost of relying on an Egyptian alliance. (Compare with Isa 7:1, 4, 5, 8; 17:3). As a result, the genre of these verses represents a prose illustration of God's judgment upon the religious leaders.

Thus, the LXX translator was concerned to correct any historical misunderstanding or ambiguity of the MT with reference to the responsibility of rulers and prophets in the destruction of Jerusalem.

Verse 13

Verse 13 speaks of the consequences of teaching commandments and doctrines of men. Rulers and prophets spiritually blind guided God's people to judgment. The MT begins with a causal particle, which the LXX omits. The expression יַעַן כִּי, which is also omitted in NIV, "in biblical Hebrew demonstrates its common use in accusations to describe the reason God will judge someone."[31]

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[28] Joseph Blenkinsopp, Isaiah 1-39, The Anchor Bible, vol. 1 (New York: Doubleday, 2000), 405.

[29] Stacey, 180.

[30] John T. Willis, Isaiah, The Living Word Commentary on the Old Testament (Abilene, Texas: Sweet Publishing Company, 1984), 297.

[31] Donald E. Gowan, "The Use of Ya'an in Biblical Hebrew," Vetus Testamentum 18 (1973): 49-83.

Greek Translation

And the Lord said: "This people continually draw near to me[32], with their lips[33] they persistently honor me. Indeed, they keep their hearts[34] distant, far away[35] from me. But in vain they continually worship me because they are teaching commandments and doctrines of men.

Hebrew Translation

And the Lord said: "Since this people have drawn near (for their own benefit), they honor me with their mouth[36] and with their lips[37], that is, they sent far away their hearts from me. Indeed, the commandment of man[38], a doctrine, has become[39] their fear toward me.

This condemnatory scenario is favored also by Smith. He notes that the expression ὁ λαὸς οὗτος (הָעָם הַזֶּה) is a negative title replacing ὁ λαός μου (עַמִּי) "my people."[40] The intentional omission of יַעַן כִּי in the LXX reinforces the causal tone in the next verse (14) with διὰ τοῦτο. That is, the LXX want to appear less important verse 13 by highlighting

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[32] Critical apparatus of Ralph's edition observes that codex Sinaiticus preserves the original reading as ἐγγίζει μου, (compare with Isaiah 65:5). It is only supported by one MSS.

[33] Critical apparatus of Ralph's edition observes that the expression ἐν τῷ στόματί αὐτοῦ is missing from some manuscripts (codex Vaticanus). Ralphs also mentions that Origen added this expression to his translation (*).

[34] Young observes that in the expression ἡ δὲ καρδία αὐτῶν (וְלִבּוֹ) the conjunction introduces an antithesis. He says that "the clause is circumstantial and the subject is placed first for emphasis." Young, 319.

[35] Wildberger argues that LXX probably translated πόρρω when reading in רְחַק an adjective רָחֹק (far away). See Hans Wildberger, Isaiah 28-39: A Continental Commentary, trans., Thomas H. Trapp (Mineapolis: Fortress Press, 2002), 86. However, it is preferable to see LXX adding πόρρω for emphasis and translating the Hebrew verb רְחַק because Wilberger's suggestion does not give a Hebrew word that may trigger ἀπέχει.

[36] Critical apparatus of BHS observes that the words בְּפִיו וּבִשְׂפָתָיו are transposed as τοῖς χείλεσιν αὐτῶν only in codex Vaticanus and in Latin Vulgate. In addition, Taylor finds that codex Vaticanus preserved the longer reading with ἐν τῷ στόματι αὐτοῦ καὶ, while codex Alexandrinus preserved the shorter reading. See Taylor, 337.

[37] Oswalt punctuates differently. He translates "In that this people draws near me with its mouth, and honors me with its lips." See John N. Oswalt, The Book of Isaiah: Chapters 1-39, The New International Commentary on the Old Testament (Grand Rapids, Mich: Eerdmans, 1986), 530. However, Oswalt 's arrangement seems to follow only a stylistic reasons. Hebrew and Greek Syntax favors the present translation.

[38] In the Hebrew expression סִישְׁנָא תוֹצָמ the 1QIsaa shows the preposition כְּ, as תוֹצָמְכ . It suggests the reading "like a commandment of men." The Great Isaiah Scroll, ed. Donald W. Parry and Qimron Elisha, Studies of the Texts of the Desert of Judah (Boston: Brill, 1999), 47.

[39] Corruption of Vorlage וַתְּהִי versus וּתֹהוּ .

[40] Smith, 500. See also Stacey, 180.

the judgment in verse 14 with διὰ τοῦτο.

The religious gatherings were one of the occasions to teach to the people. Leopold observes that נִגַּשׁ refers to public worship. He wrote about the Hezekiah's reformation that "since this reform was set afoot by decree by the king, the response of the people may have been quite formal."[41] Ibn Ezra's exposition of נִגַּשׁ favors the reading of ἐγγίζει as middle niphal. The Hebrew נִגַּשׁ should be read as "he vexeth himself," (Compare Exodus 5:13). He argues that the niphal root gives the idea that "they will afflict themselves in vain with fasting."[42]

These religious gatherings, which were used for public worship, are described differently in the MT and the LXX. There are two possible translations for the word וַתְּהִי, both supported by strong evidences. The first possible reading, supported by Wildberger, Oswalt[43] and Watts,[44] is that the Hebrew MT sees in the root letters the verb הָיָה, taking מִצְוַת אֲנָשִׁים as the subject, like the Aramaic version.[45] The Dead Sea scroll of Isaiah, 1Qisaa,[46] confirms the occurrence of הָיָה, however, it provides וַתְהְיֶה, which is not apocopated.[47] According to Jobes and Silva "the likelihood that a difference in the LXX represents a genuine variant increases significantly if we can verify the reading in a Hebrew manuscript."[48] This is evident in 1QIsaa .

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[41] H. C. Leupold, Exposition of Isaiah: Chapters 1-39, vol. 1 (Grand Rapid: Mich: Baker Book House, 1968), 458.

[42] Ibn Abraham Ezra, The Commentary of Ibn Ezra on Isaiah, trans., Michael Friedländer, Publications of the Society of Hebrew Literature, vol. 1 (London: 1873), 136.

[43] Oswalt, 530.

[44] Watts, 385.

[45] The Aramaic version in this respect follows the Hebrew MT, but it interprets differently מִצְוַת אֲנָשִׁים: "the fear of me is become as a precept to those that teach." The Targum of Isaiah, trans., J. F. Stenning (Oxford: Great Britain: Claredon Press, 1949), 94.

[46] The Great Isaiah Scroll, 47.

[47] Apocopation means that the verb has been shortened. It is sued when the verb functions as a jussive or when the verb is affixed to a waw consecutive. See further in Joüon and Muraoka, 68, 69, 128, 189.

[48] Karen H Jobes and Moises Silva, Invitation to the Septuagint (Grand Rapids, Mich: Baker Academic, 2000), 154.

In the second possible reading the Critical apparatus of BHS observes that וַתְּהִי is translated by the LXX as μάτην δὲ, which corresponds to the Hebrew וּתֹהוּ (in vain, compare Isaiah 45:19). Consequently, the Hebrew infinitival expression יִרְאָתָם אֹתִי (the fear toward me) would be the subject. In this case, similar to NKJ, the Hebrew MT reading would change to "In vain their fear toward me is taught by a commandment of men." Similarly, Kaiser agrees that וּתֹהוּ should be read instead of וַתְּהִי, but he argues that וּתֹהוּ should be the predicate. He proposes "the fear of me is emptiness."[49]

Wildberger is correct when he observes that the second possible reading of the MT is not likely "since מִצְוַת אֲנָשִׁים מְלֻמָּדָה is in apposition to יִרְאָתָם."[50] Thus, according to the Lexio difficilior the transcriptional probability points to an uncertain Hebrew Vorlage of the LXX, taking the evident reference of the Dead Sea scrolls as the more difficult reading of the text.[51] As a result the translation "Indeed, their fear toward me has become a commandment of man, a doctrine."[52] This means that the problem was not the religious gatherings by themselves; it is not in vain that they gathered together. The problem was that their fear toward God was a human-made doctrine, a consequence of having blind rulers and prophets.

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[49] Otto Kaiser, Isaiah 13-39: A Commentary, ed. Peter Ackroyd and James Barr, trans., A. Wilson, The Old Testament Library (Philadelphia: The Westminster Press, 1974), 272.

[50] Wildberger, 87.

[51] Jobes and Silva, 128.

[52] Caveat lector: The intrinsic probability of this literary setting seems to indicate that Hebrew וּתֹהוּ (in vain) was probably in the Hebrew Vorlage of the LXX. However, note that this Hebrew word appears 20 times in the Old Testament, out of these occurrences 11 times (55%) in Isaiah. Specifically, it appears 8 times in the so-called Deuteron-Isaiah and only 3 times in the so-called Proto-Isaiah. This fact has led scholars to consider that it came as a later scribal edition. See further on Deutero-Isaiah in Margaret Baker, "Isaiah," in Eerdmans Commentary on the Bible, ed. James D. G. Dunn and John William Rogerson(Grand Rapids, Mich: Eerdmans, 2003).

New Testament Implications

Mark 7:6	LXX Isaiah 29:13a
Ὁ δὲ εἶπεν αὐτοῖς· καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται [ὅτι] οὗτος ὁ λαὸς τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ᾽ ἐμοῦ·	καὶ εἶπεν κύριος ἐγγίζει μοι ὁ λαὸς οὗτος τοῖς χείλεσιν αὐτῶν τιμῶσίν με ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ᾽ ἐμοῦ
He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written: This people honors Me with their lips, But their heart is far from Me. (Mar 7:6 NKJ)	And the Lord has said, This people draw nigh to me with their mouth, and they honor me with their lips, but their heart is far from me: … (Isa 29:13 LXA)
Mark 7:7	LXX Isaiah 29:13b
μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.	Μάτην δὲ σέβονταί με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας
And in vain they worship Me, Teaching as doctrines the commandments of men.' (Mar 7:7 NKJ)	… but in vain do they worship me, teaching the commandments and doctrines of men. (Isa 29:13 LXA)

There has been some debate concerning the formulation of LXX Isaiah 29:13 in Mark 7:6, 7, (also Matthew 15:8, 9). This quotation is Jesus' answer about the purification of hands before eating. Boring comments that "since this practice is a matter of human tradition rather than divine command, from Mark's perspective the Isaiah text addresses the real issue."[53]

Jesus' declaration "καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν" does not mean that Isaiah prophesized something particularly applicable about the Jews. The description made by Isaiah of God's people is καλῶς to awake the consciousness of the Jews in New Testament days.[54] Thus, the term τῶν ὑποκριτῶν parallels the idea

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[53] Boring, 200.

[54] The Seventh-Day Adventist Bible Commentary: The Holy Bible with Exegetical and Expository Comment, ed. Francis D. Nichol et al, vol. 5 (Washington: Review and Herald, 1976), 609, 610. See also William Hendriksen, New Testament Commentary: Mark (Grand Rapids, Mich: Baker Books, 1975), 274, 275.

of "this people continually draw near to me, with their lips they persistently honor me. Indeed, they keep their hearts distant, far away from me," because it is just a pretentious worship. Their worship, which was based on traditions of ἐντάλματα ἀνθρώπων is not truthful.

There are at least two main differences between the LXX's text and Mark's text. The first one is the omission of ἐν τῷ στόματι αὐτοῦ καὶ. This wording follows codex Alexandrinus and resembles closely the MT. The second difference in found in the LXX ἐντάλματα ἀνθρώπων καὶ διδασκαλίας. Mark omits καὶ and place διδασκαλίας before ἐντάλματα. Barclay has observed that this arrangement does not follow the MT, but it resembles Aquila, Symmachus and Theodotion (ἐγένετο τὸ φοβεῖσθαί αὐτοὺς ἐμέ ἐντολὴ ἀνθρώπων).[55] This arrangement, believes Lenski and Schneck, depicts Jesus' emphasis on human tradition.[56] This tradition was the result of the teachings of the religious leaders.

Mclay asserts that the reading of the LXX in the New Testament affected the theology of the New Testament writers. For example, he believes that an evidence of theological influence is the fact that the Gospel quoted the LXX following the expression μάτην δὲ where the MT has וַתְּהִי. Hence, he argues that "the Greek Scriptures in the New Testament proves that they were regarded as having at least equal authority to the Hebrew Scriptures."[57] Now, one might want to ponder to what degree the gospel writer quoted an actual statement of Jesus,[58] by memory or by using the closest and familiar Scripture source available, that is, the LXX. In the later case, when Mclay writes that a "theological

[55] Henry Barclay, The Gospel According to St. Mark (Grand Rapids, Mich: Eerdamans, 1951), 147.

[56] See Richard Schneck, Isaiah in the Gospel of Mark 1-8 (Vallejo, California: Bibal Press, 1994), 170, 171. See further Schneck's interesting discussion about the Egerton papyrus 2 and Mark 7:6,7, (pag 173-182) and R. C. H. Lenski, The Interpretation of St. Mark Gospel (Minneapolis, Minnesota: Augsburg Publishing House, 1964), 288.

[57] R. Timothy Mclay, The Use of the Septuagint in the New Testament Research (Grand Rapids, Mich: Eerdmans, 2003), 144.

[58] Lane believes that" Jesus himself cited the Hebrew text or the Targum currently used in the synagogue." William L. Lane, The Gospel According to Mark, ed. Ned B. Stonehouse, F. F. Bruce, and Gordon. Fee, The New International Commentary on the New Testament (Grand Rapids, Mich: Eerdamans, 1974), 248. Perphas, as LaVerdiere thinks, "the distinct elements in the New Testament rendition could stem from a loose quotation loose from memory." Eugene LaVerdiere, The Beginning of the Gospel, vol. 1 (Collegeville, Minnesota: The Liturgical Press, 1999), 193.

influence of the Greek Jewish Scriptures is shown by the way they are cited in the NT to make a point that could not be made if the citation had come from the Hebrew,"[59] is not necessarily true. Taylor also argues that "the Hebrew does not provide a basis for the charge,"[60] nevertheless, Mclay and Taylor seems to overlook the fact that this is not an issue of Scriptural authority between LXX and Hebrew, rather of Scriptural availability. It must be admitted, however, that the LXX's concern for disambiguation of the Hebrew favored the use of the LXX in the Gospel of Mark. But to say that Mark's theology was influenced is an ambitious statement because Jesus' main charge against the Pharisees and scribes is also found in Hebrew, with more clarity in Greek.

In addition, the ultimately point that Jesus addresses is the authority of God's commandment over human tradition, and thus "the argument does not necessitate the use of the LXX."[61] Willis also affirms that Jesus quoted these texts to show that "there was a principle taught in the OT that still applies to their own day, that the OT thought is a type or foreshadowing of the teaching which they proclaim."[62] That is, in Isaiah's time the problem was that their fear toward God was a human-made doctrine, a consequence of having blind religious leaders.

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[59] Mclay, 170.

[60] Taylor, 338. Hatina also argues that "the final clause of the LXX version of Isa 29:13 ($\delta\iota\delta\acute{\alpha}\sigma\varkappa o\nu\tau\epsilon\varsigma\ \epsilon\nu\tau\acute{\alpha}\lambda\mu\alpha\tau\alpha$ $\alpha\nu\theta\rho\acute{\omega}\pi\omega\nu\ \varkappa\alpha\iota\ \delta\iota\delta\alpha\sigma\varkappa\alpha\lambda\acute{\iota}\alpha\varsigma$) best supports the denunciation of people who teach the 'commandments of men' and thus best suits the polemic against the 'tradition of the elders' as it is presented in Mark… the participial clause in the MT and the targum do not convey the same effect because the condemnation in these versions does not focus on the teachers and their teachings of the 'commandments of men.'" See Thomas R. Hatina, "Did Jesus Quote Isaiah 29:13 against the Pharisees? An Unpopular Appraisal," Bulletin for Biblical Research 16, no. 1 (2006): 10.

[61] Robert A. Guelich, Word Biblical Commentary: Mark 1-8:26, ed. David Allan Hubbard and Glenn W. Barker, vol. 34A (Dallas, Texas: Word Books, 1989), 367.

[62] Willis, 297.

Conclusion

The differences between the LXX and the MT do not suggest in any observable way that the quotation might have been misused to fit better into the gospel context.[63] They both describe a hypocritical religion. The LXX, clearer than the Hebrew MT, charge the religious leaders as blind leaders because they have not been faithful to declare God's word. However, the LXX portrays a tone of specificity, or disambiguation of the Hebrew. This nuance is found in the use of demonstrative pronouns, which point to the irresponsibility of the religious leaders. The unfaithfulness of these leaders has led the people to follow ἐντάλματα ἀνθρώπων, which is tradition. When this text is quoted in Mark, the ἐντάλματα ἀνθρώπων refer to the laws of the Pharisees and scribes. That is, "the battle of the Prophet Isaiah against a cultic piety that is only external finds its continuation in Jesus' battle cry against the external religiosity of his own day."[64] Thus, Mark used the LXX because this text portrayed better the irresponsibility of the religious leaders.

Indeed, Jesus quoted Isaiah 29:13 in order to assert at least two concepts. First, God's written commandment cannot be subordinated to oral traditions. Second, the leaders are responsible for the blindness of the people. "They [people] looked upon their outward performance as meeting the requirements God had made, and thought thereby to merit divine favor."[65] In the participial clause, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων, both in Mark and the LXX (with MT) condemn who teach the commandment of men, that is, the tradition of the elders. Certainly, the Bible is a sealed book to men who refuse to study it or to those who refuse to believe its solemn warnings.

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[63] David S. New, Lxx: Old Testament Quotations in the Synoptic Gospels, and the Two-Document Hypothesis, ed. Leonard J. Greenspoon (Atlanta, Georgia: Scholars Press, 1993).

[64] Wildberger, 92.

[65] The Seventh-Day Adventist Bible Commentary: The Holy Bible with Exegetical and Expository Comment, ed. Francis D. Nichol et al., vol. 4 (Washington: Review and Herald, 1976), 216.