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The Septuagint's Relevance for the End of the Psalter

This volume's title refers, last but not least, to the Septuagint's relevance. This paper will show the Septuagint's relevance for the end of the Psalter as an example of the Septuagint's wider relevance for the study of the Hebrew Bible. Firstly, the paper will introduce the Hebrew end of the Psalter in its complete Masoretic text form and the older fragmentary Dead Sea Scrolls, and point out problems in current Psalms research. Secondly, it will discuss the Septuagint's end of the Psalter and its relevance for these problems. Thirdly, it will conclude with the overall relevance of the Septuagint for the end of the Psalter, and its wider implications.

1. The Hebrew End of the Psalter

For the end of the Psalter¹ in its original Hebrew language, the oldest complete source is the Masoretic Text (MT).² The Masoretic Text is represented most prominently in the oldest complete extant codex of the Hebrew Bible, the 11th century CE Codex L³ which forms the basis of the widely used "Biblia Hebraica Stuttgartensia" edition.⁴ On the basis of the Masoretic Text, the end of the Psalter seems to be a clear matter in current Psalms research: Psalms 146–150, the last five Psalms in Masoretic Psalter, are all framed by "Hallelujah", and as one unit form the end of the Psalter. The unit is frequently called "Final Hallel"⁵ from the Hebrew root הלל "to praise" since it consists of Psalms containing praise.⁶ Ps 146–150 are often seen as framing the Psalter together with Ps 1–2.⁷

¹ For more details on the first part of this paper cf. BRODERSEN, End, esp. 1–21.

² On the Masoretic Text cf. TOV, Textual Criticism, 24–26, 66.

³ On Codex L cf. TOV, Textual Criticism, 44–45.

⁴ ELLIGER and RUDOLPH, BHS, XII. On the dominance of BHS cf. FLINT, Dead Sea Psalms Scrolls: Psalms Manuscripts, 20–21. BHS also forms the basis of the Hebrew WTT text in BIBLEWORKS 9.

⁵ Cf. (German original "Schlusshallel") BALLHORN, Telos, 299; LEUENBERGER, Konzeptionen, 344, 355; ZENGER, Exkurs, 807.

⁶ On "Hallel" cf. MILLARD, Hallel.

⁷ Cf. e.g. WEBER, Werkbuch, 28–43, 200–212; ZENGER, Psalter als Buch, esp. 31, 35–40.

However, the unity of Ps 146–150 is not obvious. Ps 146–150 contain praise, but in rather different ways. A short rough summary of each Psalm could be as follows:

Ps 146 *I will praise God, he helps the weak.*

Ps 147 *Praise God for the restoration of Jerusalem and his rule of nature!*

Ps 148 *All nature and all people, praise God!*

Ps 149 *Israel, praise God with music, and take violent revenge!*

Ps 150 *All breath, praise God with music!*

If despite their differences these Psalms are read as a single unit, this has major implications for their interpretation. For example, the Israel-specific violence of Ps 149 is often smoothed out by reading it in the context of the more universal surrounding Psalms.⁸

Why then are Psalms 146–150 seen as a unit? This view is based on *Psalter Exegesis*. *Psalter Exegesis* refers to the interpretation of Psalms in the context of the Psalter, i.e. the Hebrew Masoretic Book of Psalms. One of the main scholars advocating for *Psalter Exegesis*, Erich Zenger, stresses that *Psalter Exegesis* does not *replace* *Psalms Exegesis* but finds an *additional* layer of meaning.⁹ However, for the specific case of Ps 146–150, i.e. the end of the Psalter, Zenger does mostly *replace* *Psalms Exegesis* with *Psalter Exegesis*: he argues that these particular five Psalms were in large parts *written* for the context of the end of the Psalter and therefore have to be read in this context only rather than as individual Psalms.¹⁰ Similar arguments are found in two monographs reading Ps 146–150 as a unit by Egbert Ballhorn¹¹ and Martin Leuenberger.¹² All three authors also find eschatological elements in these Psalms, in the case of Zenger and Ballhorn with an eschatological climax in Ps 150.¹³

By contrast, the original independence of the five Psalms is stressed by only a few scholars, for example Erhard Gerstenberger, who also uses the Masoretic Text as the basis for his exegesis, but regards the five hymns as written separately for liturgical purposes.¹⁴

Psalms research is dominated by the view that Ps 146–150 originally belong together and were partly written to form the end of the Psalter. The four main arguments for this view are the frame, order, intertextuality, and

⁸ Cf. BALLHORN, *Telos*, 339–40; ZENGER, Psalm 149, 860–61.

⁹ Cf. ZENGER, *Psalmenexegese und Psalterexegese*, esp. 24–27.

¹⁰ Cf. ZENGER, *Exkurs* (Ps 146, 147:1–11, 149, 150, and the framing Hallelujahs were authored by the final redaction of the Psalter).

¹¹ Cf. BALLHORN, *Telos*, esp. 304, 306, 310–11, 327–30.

¹² Cf. LEUENBERGER, *Konzeptionen*, esp. 347, 350, 352–53, 356, 360, 364.

¹³ Cf. BALLHORN, *Telos*, 355–56, 307–8, 312–14, 316–20, 330, 340, 348, 355–56; LEUENBERGER, *Konzeptionen*, 90–91, 348, 351, 353, 356–58, 360, 364; ZENGER, *Exkurs*, 808; ZENGER, Psalm 149, esp. 860; ZENGER, Psalm 150, 885.

¹⁴ Cf. GERSTENBERGER, *Psalms*, esp. 440–41.

content of Ps 146–150 in the Masoretic Text. Firstly, in the Masoretic Text, all five Psalms begin and end with “Hallelujah” and thus have a common frame. Secondly, they appear in the order of Ps 146–150 at the end of the Psalter. Thirdly, they are seen to contain intertextual references to each other and the same other reference texts, and fourthly, they are seen as connected through their content including praise and an eschatological outlook.¹⁵

However, all of these arguments are based on the Masoretic Text only. If we look at the much older sources of the Dead Sea Scrolls, they cast considerable doubt on this view. Parts of Ps 146–150 are found in 11QPs^a, 4QPs^d and MasPs^b, manuscripts dating from around 50 BCE to 50 CE,¹⁶ and thus a thousand years older than Codex L. The dependence of these Dead Sea Scrolls on some form of the Masoretic Text is debated,¹⁷ but it is certain that there are clear differences between the Dead Sea Scrolls and the Masoretic Text regarding Ps 146–150. Firstly, the Dead Sea Scrolls show an inconsistent frame: the opening Hallelujah is missing twice in 11QPs^a (Ps 148 and 150). Secondly, the Dead Sea Scrolls put Ps 146–150 in completely different orders: especially in 11QPs^a, orders such as Ps 105-146-148-120 and Ps 143-149-150-Hymn to the Creator (a text not contained anywhere in the Masoretic Text) are found. The orders also differ within the Dead Sea Scrolls between 11QPs^a and 4QPs^d (Ps 104-147 versus Ps 147-104). Thirdly, regarding the content of Ps 146–150, the Dead Sea Scrolls have additions in Ps 146 and 149 related to creation and Israel, which stress differences between the Psalms and show no eschatology. However, intertextuality is hard to assess since the fragmentary state of the Dead Sea Scrolls makes comparisons with other texts very difficult. It is at this point that the Septuagint’s relevance becomes most apparent.

¹⁵ Cf. LEUENBERGER, *Konzeptionen*, esp. 346, 360–61; ZENGER, *Exkurs*, esp. 807–8.

¹⁶ Cf. SANDERS, *Psalms Scroll*, esp. 5–6, 9; SANDERS, *Dead Sea Psalms Scroll*, esp. 155–65; SKEHAN, ULRICH, and FLINT, 4QPs^d, esp. 63–64; TALMON, *Masada*, 91–97.

¹⁷ Some scholars argue that 11QPs^a depends on MT, e.g. DAHMEN, *Psalmen- und Psalter-Rezeption*, esp. 311–15; JAIN, *Psalmen*, 278. Others argue that 11QPs^a is independent of MT, e.g. FLINT, *Dead Sea Psalms Scrolls and the Book of Psalms*, 198–201; LANGE, *Handbuch*, 434–36. The deconstruction of an original unit of Ps 146–150 is used as an argument for the dependence of 11QPs^a on MT by DAHMEN, *Psalmen- und Psalter-Rezeption*, 309, 315; JAIN, *Psalmen*, 256, 278; LEUENBERGER, *Aufbau*, 200. Scholars reading Ps 146–150 as one unit argue that 11QPs^a depends on MT, cf. BALLHORN, *Telos*, 336; LEUENBERGER, *Konzeptionen*, 15, 20; ZENGER, *Exkurs*, 810.

2. The Septuagint's End of the Psalter

The Septuagint (LXX) is the oldest non-fragmentary source for the end of the Psalter, both in terms of manuscripts (for example, the oldest almost completely extant Septuagint manuscript, the 4th century CE Codex B,¹⁸ is several hundred years older than the 11th century Codex L) and in terms of a probable date for the origin of the Septuagint Psalter (which is usually dated to the 2nd century BCE¹⁹ and thus older than the Dead Sea Scrolls). For a comparison of the Septuagint with the Masoretic Text and the Dead Sea Scrolls, I pragmatically define "Septuagint" as the Greek text found in the Göttingen Septuagint edition where available²⁰ and Rahlfs' complete Septuagint edition²¹ since these editions are the best representations of the Septuagint text form currently available.

On this basis, the Septuagint's end of the Psalter shows the following features: Most importantly, Psalm 147^{MT} equals two Psalms in the Septuagint. Ps 146^{LXX} equals Ps 147:1–11^{MT} and Ps 147^{LXX} equals Ps 147:12–20^{MT}. Thus, the six Greek Psalms 145–150^{LXX} form the equivalent of the five Hebrew Psalms 146–150. Otherwise, the end of the Psalter in the Septuagint is generally very close to the Masoretic Text (which again is mostly close to the Dead Sea Scrolls). Down to prepositions and conjunctions the Septuagint translation shows close similarity to the Masoretic Text. This makes differences all the more striking. One example of such a difference is Ps 145:8^{LXX} where פקח "to open" with reference to blindness is translated with the Septuagint hapax legomenon σοφώω "to make wise". Thus, in the Septuagint blindness is regarded as a metaphor rather than as actual blindness as in the Masoretic Text. This is seen by some scholars as a sign of wisdom influence on the translation of the Septuagint Psalter,²² and while given the broad concept of "wisdom" spanning different periods of time this might need further investigation,²³ the translation does seem to be an intentional deviation from the Hebrew.²⁴

¹⁸ On Codex B cf. TOV, *Textual Criticism*, 133.

¹⁹ Cf. BONS, *Psalmoi*, Einleitung, 752; GZELLA, *Lebenszeit*, 49–52; SCHAPER, *Eschatology*, 44–45; SIEGERT, *Zwischen*, 41–43; WILLIAMS, *Towards*, esp. 263, 276.

²⁰ For Ps 146–150 RAHLFS, *Psalmi*, 333–39.

²¹ RAHLFS, *Septuaginta*, forms the basis for the Greek LXT text in BIBLEWORKS 9, and is almost entirely unchanged in the revised edition RAHLFS and HANHART, *Septuaginta*, cf. HANHART, *Vorwort*.

²² Thus BAUKS, Ps 145[146], 1878; GZELLA, *Lebenszeit*, 141–42; ZENGER, *Psalm 146*, 823.

²³ Cf. for overviews DECLAISSÉ-WALFORD, *Wisdom*, esp. 863; DELL, *Wisdom*, esp. 869; for discussions SNEED, *Was there a wisdom tradition?*

²⁴ This is in line with non-literal translations in the Septuagint Psalter discussed by AITKEN, *Psalms*, 325–27; SCHAPER, *Septuagint Psalter*, 176–79.

The end of the Psalter in the Septuagint further shows some parallels with the Dead Sea Scrolls *against* the Masoretic Text: The Septuagint and different Dead Sea Scrolls clearly connect Ps 147 and 104. The Septuagint and 11QPs^a both have God as the grammatical subject at the end of Ps 147, and they both end with forms of Ps 151.

For further differences between the Septuagint and the Masoretic Text, the focus will be on the problematic aspects of frame, order, intertextuality, and content of the final Psalms in the Psalter.

Firstly, regarding the frame, the four Psalms 145–148^{LXX} share the superscription *αλληλουια· Αγγαιου και Ζαχαριου* “Hallelujah: of Haggai and Zechariah”,²⁵ whereas Psalms 149–150^{LXX} have the superscription *αλληλουια* “Hallelujah”. None of Ps 145–149^{LXX} has a final Hallelujah, this is present only in Ps 150^{LXX}. Thus, unlike in the Masoretic Text there is no uniting Hallelujah-frame at all. The superscriptions divide Ps 145–150^{LXX} into two groups. While these different Septuagint superscriptions may be secondary to the Masoretic Text,²⁶ given the varying frames in the Dead Sea Scrolls it is also possible that the Septuagint superscriptions reflect Hebrew traditions older than the Masoretic Text.²⁷ It may not be possible to decide this question,²⁸ but in any case, while the Septuagint translation of the individual Psalms is very close to the Masoretic Text, the frame which in the Masoretic Text unites Ps 146–150 is missing. Given that in the Dead Sea Scrolls the frame is also missing, it may not have been an original part of these five Psalms, or at least have been regarded as dispensable in antiquity.

Secondly, regarding the order of Psalms, Psalm 151^{LXX} – although designated explicitly (maybe secondarily?)²⁹ as *ἔξωθεν τοῦ ἀριθμοῦ* “out-

²⁵ The superscriptions assign the Psalms to Haggai and Zechariah, who are not found in extrabiblical sources and according to biblical sources (esp. Ezra 5:1; 6:14; Hag 1:1; Zech 1:1) were prophets at the time of the rebuilding of Jerusalem and its temple after the Babylonian exile around 520 BCE, cf. FREVEL, *Geschichte*, 683. The reasons for these superscriptions may be common topics such as rebuilding Jerusalem and its temple in the books of Haggai and Zechariah and the biblical texts where both prophets are mentioned (Ezra 5:1; 6:14; 1 Esdr 6:1; 7:3), cf. BALLHORN, *Telos*, 300–301; ZENGER, *Exkurs*, 809, and possibly shared words with the books of Haggai and Zechariah, cf. SLOMOVIC, *Toward*, 363–64; BAUKS, *Ps 145[146]*, 1877 (referring to SLOMOVIC). The superscriptions show text-critical variations within the LXX, cf. RAHLFS, *Psalmi*, 333–39.

²⁶ Thus PIETERSMA, *Exegesis*, 100, 113–18, 137–38; RÖSEL, *Psalmüberschriften*, 139–40, 145; also BALLHORN, *Telos*, 300–301; BAUKS, *Ps 145[146]*, 1877; ZENGER, *Exkurs*, 809.

²⁷ Thus BONS, *Psalmi*, *Einleitung*, 750; BRÜTSCH, *Israels Psalmen*, 199–210.

²⁸ Thus GAUTHIER, *Psalms 38 and 145*, 245–56, esp. 256.

²⁹ Thus ULRICH, *Dead Sea Scrolls*, 324–25.

side the number" —,³⁰ follows Ps 150^{LXX}. Thus, combined with the superscriptions dividing Ps 145–150^{LXX} into two groups, there is no unit of five Psalms without anything following it at the end of the Septuagint Psalter. Rather, we find 4 + 2 + 1 Psalms at the end.

Thirdly, intertextuality is especially important for the Septuagint's relevance for the end of the Psalter. The term "intertextuality" is used here for diachronic intertextuality where authors of texts refer to older texts known to them.³¹ In current Hebrew Bible studies, the main criteria for identifying diachronic intertextual references are the number, order, and frequency of words shared between texts.³² In Septuagint studies, such criteria are also used.³³ However, despite the importance of diachronic intertextuality for the original coherence of the end of the Psalter, in most commentaries other passages similar in their words or ideas are merely listed without any analysis. An example for the Masoretic Text is Zenger's commentary on Ps 146–150.³⁴ An example for the Septuagint is the German Septuagint translation LXX.D, with Ps 146–150 translated by Eberhard Bons, which includes explicitly preliminary lists of intertextual references which may have influenced the translation.³⁵

For Psalms 146–150, I have elsewhere provided an analysis of references mentioned in many such lists using intertextual criteria both for the Masoretic Text and the Septuagint on their own and in comparison to each other.³⁶ Such a comparison seems especially interesting since the Septuagint has an *ancient* awareness of references. Thus, the Septuagint has the potential of confirming or refuting what modern exegetes assume to be diachronic intertextual references in the original Hebrew. Such intertextual considerations are, of course, to be treated with caution. There are two main problems. Firstly, the texts of the Masoretic Text, the Dead Sea Scrolls, and the Septuagint at the time of their writing or translation and the availability of other biblical texts to the scribes or translators are unknown. All we can use are the extant fragments, later manuscripts, and

³⁰ Ps 151:1^{LXX} in RAHLFS, Psalmi, 339.

³¹ On the debated term intertextuality cf. CARR, *Many Uses*, esp. 523–24; KYNES, *My Psalm*, 17–21; MILLER, *Intertextuality*, esp. 283–85.

³² For an overview cf. MILLER, *Intertextuality*, esp. 294–98, for a recent example KYNES, *My Psalm*, 37–59.

³³ Cf. NGUNGA, *Messianism*, esp. 49–50. Similar criteria are also used in "anaphoric translation" discussions, cf. VAN DER VORM-CROUGHS, *Old Greek*, esp. 302.

³⁴ In HOSSFELD and ZENGER, *Psalmen 101–150*, 807–85, e.g. on Ps 149 ZENGER, *Psalm 149*, 861.

³⁵ Cf. BONS, *Psalmoi*, 894–98 and the explanatory note in KRAUS and KARRER, *Einführung*, XXII.

³⁶ Cf. BRODERSEN, *End*, 35–41 (Ps 150^{MT}), 70–3 (Ps 150^{LXX}), 93–8 (Ps 149^{MT}), 119–23 (Ps 149^{LXX}), 137–42 (Ps 148^{MT}), 158–65 (Ps 148^{LXX}), 179–86 (Ps 147^{MT}), 215–20 (Ps 146–147^{LXX}), 234–40 (Ps 146^{MT}), 260–5 (Ps 145^{LXX}).

editions. Secondly, even if the Masoretic Text is close to what the Septuagint translators had, the translators may have failed to recognize intertextual references,³⁷ or may have had other reasons for different intertextual references. However, despite these problems, at least for Psalms 146–150 which show great closeness between the Masoretic Text and the Septuagint, a comparison of the Masoretic Text and the Septuagint regarding intertextuality in these Psalms leads to consistent and novel results: In the Masoretic Text, there is hardly any intertextuality, there are no references between the five Psalms, and where intertextuality is present the five Psalms show virtually no references to the same shared reference texts. Thus, intertextuality is no sustainable argument for the original coherence of the end of the Psalter. In the Septuagint, this lack of intertextuality is confirmed, while at the same time the Septuagint shows its own separate intertextuality.

One example where the Septuagint confirms a lack of intertextuality is Ps 148: In the Masoretic Text, the syntactical similarity of Gen 2:4b אֲרֶץ וְשָׁמַיִם “earth and heaven” with Ps 148:13 is sometimes used to support a reference to Genesis 1–2 since only in these two verses in the Hebrew Bible such a phrase is used in the order earth – heaven.³⁸ In the Septuagint, this phrase does not even appear in Gen 2:4b^{LXX}. There, τὸν οὐρανὸν καὶ τὴν γῆν “the heaven and the earth” is used in the usual order heaven – earth. No reference is thus likely in Ps 148:13^{LXX}. There are many other examples of this kind where the Septuagint shows no sign of references which in the Masoretic Text are also unlikely but still commonly found in scholarly literature.

The Septuagint’s own separate intertextuality is most apparent in the following two examples. To give the first example, the Septuagint contains two whole cola not found in the Masoretic Text: Ps 146:8^{LXX}=147:8^{MT} has an additional creation passage exactly as in Ps 103:14^{LXX}=104:14^{MT}, Ps 148:5^{LXX}=148:5^{MT} an additional creation passage exactly as in Ps 32:9^{LXX}=33:9^{MT}. Thus, the Septuagint includes explicit intertextual references not included in the Masoretic Text. The second example of the Septuagint’s own intertextuality concerns Ps 146–147^{LXX}=147^{MT}. They share two intertextual references with the Masoretic Text, but in the two Septuagint Psalms these references highlight contrasting aspects: In Ps 146^{LXX} a reference to Ps 103^{LXX}=104^{MT}, reinforced by the additional colon, highlights universal creation. In Ps 147^{LXX} a reference to Deut 4^{LXX} highlights the unique election of Israel. Thus, the Septuagint’s intertextuality stresses differences rather than similarities in the overall content of these Psalms.

³⁷ Cf. NGUNGA, *Messianism*, 40.

³⁸ Cf. BALLHORN, *Telos*, 315–16; ZENGER, *Psalm 148*, 850.

Regarding this fourth point of content, another important aspect for the end of the Psalter is the inclusion of future forms. These appear in all of Ps 145–149^{LXX} but *not* in Ps 150^{LXX}. The jussive לְהַלֵּל “let praise” in Ps 150:6^{MT} could have been translated with a future form: for example, in the preceding Ps 149^{LXX}, jussives are translated with future forms. However, in Ps 150^{LXX}, the Septuagint uses the imperative aorist αἰνεσάτω “let praise”. Both a future form and the imperative are in line with general observations on use of tenses in the Septuagint Psalter.³⁹ However, it is contrary to the idea of an eschatological climax in Ps 150 suggested by some scholars for the Masoretic Text.⁴⁰ Another argument against an eschatological climax is the lack of any prophetic associations in the superscriptions of Ps 149–150^{LXX}.

3. The Septuagint's Relevance for the End of the Psalter

The Septuagint's relevance for the end of the Psalter also shows its relevance for the study of the Hebrew Bible more generally in the fields of Psalter Exegesis, textual criticism, and intertextuality.

Firstly, the Septuagint is relevant for Psalter Exegesis. In combination with the Dead Sea Scrolls, the Septuagint contributes to the argument that Psalms 146–150 are not one originally coherent end of the Psalter.⁴¹ The Septuagint shows differences in all four of the main aspects used by Hebrew Bible scholars to argue for an originally coherent end of the Psalter: frame, order, intertextuality, and content differ from the Masoretic Text, and make an originally coherent group of Psalms unlikely. For Psalter Exegesis more generally, differences between the Masoretic and the Septuagint Psalters show that a Psalter Exegesis based on the Masoretic Text only has to be more aware of its limit to the Masoretic Psalter as “the” Psalter.

Secondly, the Septuagint is relevant for textual criticism. The parallel use of the oldest extant text forms we have, namely the Masoretic Text, the Dead Sea Scrolls, and the Septuagint, leads to discoveries that remain hidden if only the Masoretic Text or a critical text based on the Masoretic Text is used for exegesis. It could be argued that the Septuagint depends on the Masoretic Text and is therefore only of secondary interest as far as the Masoretic Text is concerned, rather than being of interest as an ancient source which may shed light on the origins of biblical texts beyond the Masoretic Text. For the Septuagint Psalter, a dependence on a Hebrew text

³⁹ Cf. GZELLA, *Lebenszeit*, 128–31.

⁴⁰ See fn. 13.

⁴¹ For details cf. BRODERSEN, *End*, 270–8.

similar to the Masoretic Text is indeed seen as likely.⁴² However, even leaving aside the question of superscriptions mentioned above, this dependence is also questioned.⁴³ Reasons for such questioning include the facts that all extant Septuagint Psalms manuscripts date from the 2nd century CE onwards,⁴⁴ and that there are similarities between the Septuagint and the Dead Sea Scrolls against the Masoretic Text.⁴⁵ The Septuagint's end of the Psalter includes examples of such similarities between the Septuagint and the Dead Sea Scrolls against the Masoretic Text. At the same time, the exact repetition of cola from Ps 32^{LXX} and 103^{LXX} points towards the unity of the Septuagint Psalms translation.⁴⁶ Nevertheless, even if the Septuagint Psalter is a unit we do not know if all *Psalms* of this *Psalter* were necessarily translated *in this order*.⁴⁷ Some scholars go so far as to argue that the Septuagint Psalter and the Masoretic Psalter are younger than Qumran,⁴⁸ or that the Septuagint Psalter as a translation was secondarily brought into conformity with the Masoretic Text while the Old Greek is lost.⁴⁹ The six Septuagint Psalms 145–150^{LXX} discussed in this paper are not enough data to answer this question. However, the end of the Septuagint Psalter does show correspondences with the Dead Sea Scrolls against the Masoretic Text. Thus, it underlines that the Septuagint has to be taken seriously along the Dead Sea Scrolls and cannot simply be assumed to be secondary to the Masoretic Text in all aspects. A new model for exegesis based on parallel columns with the Masoretic Text, the Septuagint, and the Dead Sea Scrolls, has recently been proposed by Emanuel Tov⁵⁰ contrary to his earlier textbook on establishing one critical text out of these sources.⁵¹ This seems to be a promising suggestion.

Thirdly, the Septuagint is relevant for intertextuality. The example of the end of the Psalter shows differences in the intertextuality of the Septuagint as compared to the Masoretic Text. This observation contributes both to the confirmation of references in the Masoretic Text or the correction of their overestimation, and to the interpretation of the

⁴² Cf. AITKEN, *Psalms*, 321, 326–27; BONS, *Psalmoi*, Einleitung, 750–51.

⁴³ Cf. GAUTHIER, *Psalms* 38 and 145, 19–29, esp. 20–21; SIEGERT, *Zwischen*, 306–7.

⁴⁴ Cf. SIEGERT, *Zwischen*, 96–97, in combination with SEPTUAGINTA-UNTERNEHMEN, *Offizielles Verzeichnis*.

⁴⁵ Cf. for the Psalter SIEGERT, *Zwischen*, 306–7; for the LXX more generally DEBEL, *Greek Variant Literary Editions*, 173–90.

⁴⁶ For this unity cf. WILLIAMS, *Towards*, esp. 252–60.

⁴⁷ Thus BONS, *Psalmoi*, Einleitung, 752.

⁴⁸ Thus BRÜTSCH, *Israels Psalmen*, 101–15.

⁴⁹ Thus ULRICH, *Dead Sea Scrolls*, esp. 334, 336. This question could be revisited in the light of new insights into early Hebraizing recensions, cf. KREUZER, *Entstehung*, esp. 54–61.

⁵⁰ Cf. TOV, *New Editions*, 381–83.

⁵¹ Cf. TOV, *Textual Criticism*, esp. 17–19, 63–282.

Septuagint in itself. Such a comparison of intertextuality between the Masoretic Text and the Septuagint may lead to further discoveries in other biblical texts.

In conclusion, the Septuagint's relevance for the end of the Psalter is twofold. The Septuagint undermines a reading of Psalms 146–150 based on the Masoretic Text only as one originally coherent unit. Beyond a better understanding of these particular Psalms at the end of the Psalter, the Septuagint also shows substantial relevance for larger methodological debates on Psalter Exegesis, textual criticism, and intertextuality, in each case calling into question the predominance of the Masoretic Text.

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