### Esther

## Chapter 10

1Well after that, the king also wrote about this matter to everyone in his kingdom, both on land and at sea; 2however, he also wrote about his strength, valor, riches, and the glory of his kingdom.  
  
Look! It’s all written as a memorial in the scrolls of the Persians and Medes.  
  
3From then on, MordecAi provided great relief to King ArtaXerxes, and he became great in his kingdom. He was also highly praised by the Judeans, because he fondly [watched out for] the welfare of their nation.

# Job

Job is an epic poem.  
  
It’s about what happened to the man Job (whose name rhymes with ‘lobe’). Job was a rich cattle farmer who worshipped Jehovah. He probably lived somewhere to the east of the Jordan River. While the poem was put into writing by Moses, it’s clearly much older than him. Job probably lived sometime between 2140 BCE and 1980 BCE.  
  
For more information on Job’s identity, please see this commentary on Job.  
  
Was this a true story and was there really a faithful man named Job? Well, in Ezekiel, God mentioned him by name as being one of the three most faithful men in Ezekiel 14:14, 20. He was also mentioned by James, one of Jesus’ 12 disciples in James 5:11 as an example of endurance.  
  
  
Ancient poetry  
  
Job is one of the oldest Bible accounts. In the Hebrew sources, it’s recorded in an ancient form of Hebrew that dates to before the Egyptian bondage, known as Ugaritic. It was originally a song or a poem, although the Greek translation entirely strips out all attempt at poetry.  
  
In our translation, in accordance with our project charter, we’ve tried to restore a poetic cadence into the text, but without sacrificing accuracy.  
  
  
The original Greek version of Job is lost  
  
We do not have the earlier Greek text of Job used by the Early Christians, and there is uncertainty over the Hebrew version.  
  
You see, in the 3rd century CE, Origen tried to ‘correct’ the Septuagint text of Job and Jeremiah by incorporating differences from newer Greek translations made by the Jewish scholars Theodotion, Aquila, and Symmachus. He assumed that the Greek Septuagint text was in error and acted as editor. When he created his great Hexapla, he noted where he made these changes.   
  
Yes, some words, phrases, and verses in our version of Job and Jeremiah were not found in the earlier Greek Septuagint version which was used by many First Century Christians. Instead, we now have a version containing edits made by Origen around the year 240 CE.  
  
Can we restore the original Greek Septuagint version that Jesus’ apostles may have used?  
  
No.  
  
While Origen did, at least, mark his text to show where he was making changes, most of Origen’s work is lost. It only survives in fragments and in quotes made by others. We cannot restore the original Greek version of Job until new manuscripts are discovered. For now, it is impossible.  
  
At least one change is quite serious. Christians regard Job 19:23–29 to be a Messianic prophecy. From the Hebrew source, it reads like this:  
  
 ‘For I know that my Redeemer lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God.’ –NRSV  
  
However, these verses read quite differently in the Greek Septuagint:  
  
 ‘For I know that the One who made me this weak  
 Has walked ‘round the earth throughout the ages;  
 And it’s due to Him, that my skin has grown tired…  
 I’m worn out because of Lord [euphemism for YHWH].’  
  
Yes, words that could easily be read as a Messianic prophecy do not appear in the Greek Septuagint version that has come down to us today. This is odd, since 5th Century scholar Jerome quoted these words (and others did too). So Christians knew these words – in their own languages!  
  
So yes, it seems that competing Greek versions of Job co-existed. The version created by 3rd Century Origen is the only Greek version we have today, and these specific words are very different.  
  
Remember, Origen’s ‘corrections’ came from Jewish scholars like Theodotian who retranslated the Hebrew text into Greek. In these translations, many Messianic prophecies either change or disappear. The evidence indicates that in the 1st Century, Hebrew Bible texts were deliberately altered to rewrite or remove Messianic prophecies quoted by Christians. We can confirm this by looking at the Dead Sea Scrolls, which predate these changes.  
  
So while we normally trust the Greek Septuagint over the Hebrew text, in the case of the books of Job and Jeremiah, we can’t, because Origen decided to ‘correct’ them.  
  
Therefore, the original Greek version of Job is currently lost. So should we just switch to the Hebrew version? It’s not that simple, because we have no idea if the early Rabbis made changes to that too (and we know they did to other books). The Dead Sea Scrolls confirm that changes took place to many books to remove Messianic prophecies, but those scrolls can’t help us to restore Job, because they only contain fragments of that book.  
  
We are all waiting for a new manuscript discovery.  
  
Having said all this, any changes that we don’t know about are likely to be a very small percentage of the total. We have no reason to think that they change the overall message of Job.  
  
We will soon update our translation of Job to mark the parts unique to the Greek Septuagint with this marking: We will soon update our translation of Job to mark the parts unique to the Greek Septuagint with this marking: <sup class="difference">[LXX].