

# The Hebrew Bible

Volume 1C  
*Writings*

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THB logo design: Lika Tov, Jerusalem

Cover design: Celine van Hoek Leiden, the Netherlands.

Library of Congress Cataloging-in-Publication Data

Names: Lange, Armin, 1961- editor.

Title: The Hebrew Bible / edited by Armin Lange, Emanuel Tov.

Description: Leiden ; Boston : Brill, 2016- | Series: Textual history of the Bible,  
ISSN 2468-3027 | Includes bibliographical references and index. Contents:  
Vol. 1C Writings.

Identifiers: LCCN 2016013903 | ISBN 9789004337114 (v. 1C : hardback : alk. paper)

Subjects: LCSH: Bible. Old Testament--Criticism, Textual.

Classification: LCC BS1136 .H43 2016 | DDC 221.6/7--dc23 LC record available at  
<https://lcn.loc.gov/2016013903>

Typeface for the Latin, Greek, and Cyrillic scripts: "Brill". See and download: [brill.com/brill-typeface](http://brill.com/brill-typeface).

ISSN 2468-3027

e-ISSN 2452-4107 (THB online)

ISBN 978-90-04-33711-4 (hardback 1C)

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This book is printed on acid-free paper and produced in a sustainable manner.

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this is made evident in certain “confessional” readings, such as Job 30:23: “I know that you will take me from death to the meeting house of all the living,” instead of MT “I know that you will take me to death, to the meeting house of every living being” (cf. also Job 28:13 and 42:6). In many cases, those responsible for this final version had to adapt the words (that they found translated) to the context, or to the understanding they had of the context. A clear example appears in Job 29:19, where the Hebrew כבוד “glory” originally must have been translated correctly as ܐܬܝܬܐܝܬܐ. When redacting the final version, it was felt that a verb was missing in v. 19, so those responsible for this version had to exchange the noun ܐܬܝܬܐܝܬܐ “glory” for the verb form ܐܬܝܬܐܝܬܐ “I am called,” which is the surprising present Syriac reading (without any variants among the Peshitta manuscripts).

#### 11.3.4.4 The Use of s-Job in Textual Criticism of the Hebrew Bible

The peculiar characteristics of s-Job make it necessary to be especially prudent when using this version as a source for investigating the Hebrew text. However, with due prudence, s-Job can be a useful tool to deduce the meanings of certain Hebrew words and expressions in a book replete with *hapax legomena* and *cruces interpretorum*, on account of the close relationship between the two languages. If it is true that the first translation was prepared word for word and considered provisional, this could be the useful characteristic of this version. Even so, it is necessary to pay attention to the numerous unique readings that are erroneous.

It would be very risky to go beyond this limited use, especially when bearing in mind the different stages through which the Syriac translation seems to have passed, favoring a legible final text far from the difficulties of the Hebrew text that, moreover, was probably not consulted in the final stage.

#### 11.3.4.5 Auxiliary Tools

At present, we have available a concordance of Syriac terms in s-Job and the rest of the books of the Beth Mawtebhe, edited by Strothmann, Zumpe,

and Johannes, in six volumes in the Göttingen *Orientalforschungen* series.<sup>13</sup>

Baumann, E., “Verwendbarkeit der Pesita zum Buche Hiob für die Textkritik,” *ZAW* 18 (1898): 305–38; 19 (1899): 15–95, 287–309; 20 (1900): 177–307.

Dhorme, E., *A Commentary on the Book of Job* (New York: Thomas Nelson Publishers, 1926).

Mandl, A., *Die Peschitta zu Hiob: Nebst einem Anhang über ihr Verhältnis zu LXX und Targum* (Budapest: Propper, 1892).

Rignell, G., *Job* (The Old Testament in Syriac according to the Peshitta Version. 2.1a; Leiden: Brill, 1982).

Rignell, G., *The Peshitta to the Book of Job: Critically Investigated with Introduction, Translation, Commentary and Summary* (Kristianstad: MonitorFörlaget, 1994).

Roberts, \*OTTV.

Stenij, E., *De Syriaca libri Jobi interpretatione quae Peshita vocatur* (Helsinki: Frenckell, 1887).

Strothmann, W., M. Zumpe and K. Johannes, *Konkordanz zur syrischen Bibel: Die Mautbe* (Wiesbaden: Harrassowitz, 1995).

Szpek, H.M., *Translation Technique in the Peshitta to Job: A Model for Evaluating a Text with Documentation from the Peshitta to Job* (SBLDS 137; Atlanta: Scholars Press, 1992).

Szpek, H.M., “On the Influence of the Septuagint on the Peshitta,” *CBQ* 60 (1998): 112–19.

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### 11.3.5 Hexaplaric Greek Translations

#### 11.3.5.1 Background

According to Cox, (O)ld (G)reek Job (→ 11.3.1) is a literary work of good quality, which avoids the usual Hebraisms found in much of LXX. Furthermore, the translator abbreviated his Hebrew source by one-sixth or some 390 lines. He also employed “intertextual sourcing,” replaced lines of text with his own thoughts distinct from the Hebrew source, and finally, paraphrased and interpreted the Hebrew.<sup>1</sup>

The nature of the LXX-Job translation created an ideal situation for its revision according to the Hebrew text. Origen (→ 1.3.1.2) supplied the missing

<sup>13</sup> Strothmann, Zumpe, and Johannes, *Konkordanz zur syrischen Bibel: Die Mautbe*.

<sup>1</sup> → 11.3.1.3.

lines in LXX-Job with lines from Theodotion and marked them with an asterisk (\*), in order to bring LXX into greater quantitative alignment with the Hebrew text.<sup>2</sup> He also marked lines not present in the Hebrew text with an obelus (÷; e.g., the longer ending of LXX-Job). The extant evidence of Theodotion (Th), Aquila (Aq), and Symmachus (Sym) indicates that they likewise revised LXX according to proto-MT (→ 11.2.2). In Job, there are no o' attributions that would indicate readings of the work of Origen from the fifth column of the Hexapla.

### 11.3.5.2 Sources, Editions, and Auxiliary Tools

The primary sources for the Hexaplaric fragments of Job are the marginal notes in the Job catena (LXX<sup>c</sup>, cI, cII), marginal notes in LXX<sup>161-248</sup> and LXX<sup>252</sup>, the commentary by Olympiodorus, and the Syro-Hexapla (Syh; → 11.4.4). A few fragments come from the catenae fragments of the Job catena, Jerome, and other sources.<sup>3</sup>

Field published his work in 1875.<sup>4</sup> Since that time, Ziegler prepared a critical edition for the Göttingen *Septuaginta*, which listed all of the known Hexaplaric fragments in its second apparatus.<sup>5</sup> After Ziegler's work, Ursula and Dieter Hagedorn provided a four-volume critical edition of the oldest Greek catena of Job and published new and revised Hexaplaric fragments in the *Nachlese*.<sup>6</sup> Finally, Woods and Meade edited the Hexaplaric materials in their doctoral dissertations.<sup>7</sup> The following comments on the Hexaplaric Greek transla-

tions are based on these two dissertations. For auxiliary tools related to the Hexapla, see the bibliography.

### 11.3.5.3 Translation Character and Technique

Theodotion (→ 1.3.1.2) employed a formal equivalence translation technique, which he applied to the longer ending of Job. In this way, Theodotion transmitted a resignified text since he applied his technique to a text nearly identical to MT (→ 11.2.2) and also to the longer ending of LXX-Job (→ 11.3.1). Aquila (→ 1.3.1.2) applied a formal equivalence translation technique to a parent text mostly identical to MT. He did not revise lines not found in the Hebrew. Symmachus (→ 1.3.1.2) used a functional equivalence translation technique, which sometimes resulted in expansive and contextual renderings, even though these renderings often agreed with the word order of the Hebrew. In Job, Symmachus did not revise lines not present in MT. Therefore, Aquila and Symmachus are more alike than Theodotion and Aquila, and Theodotion is more similar to LXX-Job. The following data probably support the theory that Theodotion did his work before 70 C.E., while Aquila and Symmachus worked after 70 C.E. It is interesting to note that from 250 to 600 C.E., there is no evidence that Theodotion was used by the Jews.<sup>8</sup>

#### 11.3.5.3.1 Theodotion

Since LXX-Job (→ 11.3.1) is shorter than its Hebrew *Vorlage*, Origen added the omitted lines, primarily, from the Theodotion version to his LXX text (→ 1.3.1.2). This move created an ecclesiastical text, LXX-Job mixed with Theodotion, and it has influenced the entire textual tradition with few exceptions.<sup>9</sup> Although LXX-Job was corrupted, the move

<sup>2</sup> Some verses in Origen's ecclesiastical text contain double renderings, one from LXX-Job and the other from Theodotion. This approach caused Origen to omit certain lines that are present in the Hebrew (cf. 18:9b; 23:15). For all of the examples, see Gentry, *Asterisked Lines*, 517–30.

<sup>3</sup> For a full description of the primary witnesses, see the editions of the Hexaplaric fragments of Job by Meade and Woods.

<sup>4</sup> Field, *\*Hexapla*.

<sup>5</sup> Ziegler, *Iob*.

<sup>6</sup> Hagedorn and Hagedorn, *Die Älteren Griechischen Katenen zum Buch Hiob*, Vols. 1–4; Hagedorn and Hagedorn, *Nachlese*.

<sup>7</sup> Meade, "A Critical Edition of the Hexaplaric Fragments of Job 22–42"; Woods, "A Critical Edition of the Hexaplaric Fragments of Job: Chapters 1–21."

<sup>8</sup> R. Ceulemans, "Greek Christian Access to 'the Three,' 250–600 C.E.," in *Greek Scripture and the Rabbinis* (eds. T.M. Law and A. Salvesen; CBET 66; Leuven: Peeters, 2012), 165–91 (185 n. 53).

<sup>9</sup> The Sahidic version (→ 11.4.2) along with a few patristic witnesses (→ 21.8) to the Old Latin version omitted the lines from the text. Syh (→ 11.4.4), VL (→ 11.4.1), Arm (→ 11.4.5), and significant witnesses to the catena tradition preserved the asterisked lines, while the majority of witnesses have omitted the asterisks and thus the lines appear to be part of LXX-Job.

preserved some 390 lines of Job, which are attributed to Theodotion. In addition to these lines, there are 177 Theodotion fragments in marginal notes and catena excerpts.<sup>10</sup> These lines and fragments of Theodotion were analyzed by Peter Gentry in his doctoral dissertation. Gentry concluded, “The character of the materials belonging to θ’ reveals a literal and straightforward translation of a parent text for the most part identical with MT (consonantal text and vocalization). The translation follows the elements and segments of the language of the parent text and also the sequence in which these elements are presented.”<sup>11</sup> In terms of contrasting the Theodotionic materials with Aquila, Gentry continues, “The translation does not show an attempt to represent the root system of Hebrew in equivalents such as we see in Aquila ... but his [Theodotion] translation, unlike that of Aquila’s, evinces no consistent determination to represent the formal and semantic relationships obtaining in Hebrew so closely that absurdities abound.”<sup>12</sup> Therefore, Theodotion’s technique can be contrasted with Aquila’s.

A couple of examples of Theodotion’s technique will be sufficient to demonstrate his approach. In Job 24:14b, the reading of Theodotion is: יְהִי לִי לַלַּיְלָה כְּבֵן־בֶּן־בֶּן “and in the night he is like a thief”/Th ※ καὶ νυκτὸς ἔσται ὡς κλέπτῃς “and at night he will be like a thief” (\*NETS). This line illustrates both literalism and sensitivity to the target language. Essentially, it is a quantitative rendering of the Hebrew text. However, Theodotion did not render ב “in” but instead used the temporal genitive νυκτὸς “at/during night” to render the temporal ב “in.” Out of eighty-six occurrences where Theodotion rendered ב he used ἐν “in” sixty-eight times, but in twelve cases he varied his approach due to concerns of the target language.<sup>13</sup> In contrast, Aquila used ἐν “in” al-

most exclusively and where he did not, he used another preposition to preserve quantitative equivalence with the Hebrew source.<sup>14</sup>

In Job 24:15b, the reading of Theodotion is: לֹא־יֵרְאֶה עֵינִי לֵעָלֹם “saying, ‘No eye will see me’”/Th ※ λέγων Οὐ προσνοήσει με ὁφθαλμός “saying, ‘No eye will observe me’” (\*NETS). Theodotion rendered his source word for word. However, he did not render the ל “to/for” of the frozen form לֹא־יֵרְאֶה “saying” (lit. “to say”) but translated it with a Greek present participle as he does in Isa 16:14. All LXX translators rendered this form in the same way.<sup>15</sup> In contrast, Aquila used τῷ λέγειν “to say,” a more isomorphic equivalent for לֹא־יֵרְאֶה “saying.”<sup>16</sup>

One final observation concerning Theodotion is in order. Though LXX-Job is one-sixth shorter than its Hebrew *Vorlage*, it contains a longer ending of sixteen lines (Job 42:17a–17eα in Ziegler’s *Edition*). Ziegler’s *Edition* lists two Theodotion fragments from these verses and Meade’s critical edition of the Hexaplaric fragments of Job lists four:

Th μεθ’ ἡμῶν ὅτι θεὸς ἀναστήσει “with us that God will raise”/LXX-Job μεθ’ ὧν ὁ κύριος ἀνίστησιν “with whom the Lord will raise”

Th υἱὸς Ἰωσαφατ “son of Iosaphat”/LXX-Job Ἐλιφὰς τῶν Ἡσαὺ υἱῶν “Eliphaz of the sons of Esau”

Th υἱὸς Ἀμμὼν τοῦ Χοβὼρ “son of Ammon of Chobor”/LXX-Job Βαλδὰδ “Baldad”

Th ὁ Ἰεμινάων “the [king] of the Ieminites”/LXX-Job ὁ Μινάων “the [king] of the Minites”

The presence of Theodotion fragments in this longer ending of Job supports early commentary that suggests only Theodotion followed LXX, while Aquila and Symmachus followed the Hebrew text. The oldest Job catena has the following comment attributed to Olympiodorus: “μέχρι τοῦ πρεσβύτερος καὶ πλήρης ἡμερῶν Ἀκύλας καὶ Σύμμαχος ἐλθόντες συνεπέραναν τὸ βιβλίον ὡς δὴ τῷ Ἑβραϊκῷ ἀκολουθοῦντες. ὁ δὲ Θεοδοτίων συμπεραίνει τοῖς Ἑβδομήκοντα.”<sup>17</sup>

<sup>10</sup> All numbers are taken from Meade, “A Critical Edition” and Woods, “A Critical Edition.” These numbers include explicit and conjectured attributions. They do not include the many fragments with double and triple attributions.

<sup>11</sup> Gentry, *Asterisked Lines*, 494.

<sup>12</sup> Gentry, *Asterisked Lines*, 494.

<sup>13</sup> Gentry, *Asterisked Lines*, 317–22. Theodotion also used the simple dative six times.

<sup>14</sup> Hyvärinen, *Die Übersetzung von Aquila*, 48–49.

<sup>15</sup> Gentry, *Asterisked Lines*, 270.

<sup>16</sup> Hyvärinen, *Die Übersetzung von Aquila*, 31.

<sup>17</sup> Hagedorn, *Die Älteren Griechischen Katenen*, Vol. 3, 405. Translation: “Having come to ‘old and full of days,’ Aquilas and Symmachos finished the book since indeed they were

LXX<sup>248</sup> contains the following scholion: “ἐντεῦθεν οὐ κεῖται ἐν τῷ Ἑβραϊκῷ ὡς Ἀκύλας καὶ Σύμμαχος· παρὰ Θεοδοτίωνι κεῖται”.<sup>18</sup> Lastly, Origen writes in his letter to Africanus: “οὐ κεῖται παρὰ τοῖς Ἑβραίοις· διόπερ οὐδὲ παρὰ τῷ Ἀκύλῃ· παρὰ δὲ τοῖς Ἑβδομήκοντα καὶ Θεοδοτίωνι τὰ ἰσοδυναμοῦντα ἀλλήλοις” “It is not among the Hebrews; therefore, it is not even in Aquilas. But the Seventy and Theodotion are equal to one another.”<sup>19</sup> These texts show that Aquila and Symmachus followed the Hebrew text, while Theodotion followed the longer ending of LXX. It is interesting to recall that the consensus places Theodotion around 180 C.E., i.e., at the end of the process of revision where he putatively stands as a reaction to both the extreme literalism of Aquila and the functional equivalence of Symmachus. On this view, the resignified version of Theodotion would appear at a time when the Jews were only transmitting the conservatively copied text and not resignified texts. The evidence of Aquila and Symmachus evinces that the Jews were not transmitting a resignified text after 70 C.E. A better inference from the evidence places Theodotion in a context similar to LXX, in which the Jews are transmitting the text through both repetition and resignification, i.e., before 70 C.E. The Theodotion version shows certain signs of transmitting the repeated text (e.g., conformity to proto-MT) and the resignified text (e.g., inclusion of the longer ending of LXX-Job, which was not in the Hebrew). The translation typology of Theodotion accords with this conclusion as well as a probable re-reading of the relevant patristic sources as Gentry has suggested.<sup>20</sup> The evidence of the Hexaplaric Greek translations of Job indicates that the Three should be placed in the following typological order, which also probably indicates a chronological order: Theodotion, Aquila, and Symmachus.

following the Hebrew. But Theodotion extends as far as the Seventy.”

<sup>18</sup> Translation: “From here it is not in the Hebrew as Aquilas and Symmachos; it is in Theodotion.”

<sup>19</sup> De Lange, *Sur les Ecritures*, 528.

<sup>20</sup> → 1.3.1.2.4.

### 11.3.5.3.2 Aquila

There are 342 fragments uniquely attributed to Aquila (→ 1.3.1.2) in Job. The Aquila materials indicate that he employed a formal equivalence translation technique, which attempted to render each Hebrew element with a Greek equivalent segment by segment. On the word level, Aquila's version is very literal and demonstrates the concordance principle of translation, even employing equivalents to maintain etymological connections between Hebrew and Greek. However, when Aquila's syntax and Greek vocabulary are considered, his version furnishes more appropriate and even ingenious renderings of the Hebrew source.<sup>21</sup>

Job 33:13 is a good example of this technique:

MT-Job מִדּוּעַ אֲלֵיו רִיבוֹת בִּי כְּלִדְבָרָיו לֹא־יַעֲנֶה

Why do you contend against him, saying, “He will answer none of his words?”

LXX-Job λέγεις δέ Διὰ τί τῆς δίκης μου οὐκ ἐπακήκοεν πᾶν ῥήμα

But you say, “Why has he not heeded one word of my case?” (\*NETS)

Aq τί οὖν πρὸς αὐτὸν ἐδικάσω; ὅτι πάντα τὰ ῥήματα αὐτοῦ οὐκ ἀποκρινεῖται.

Why then did you contend with him? For he answers none of his words.

Aquila provides a quantitative rendering of the Hebrew and in the case of מִדּוּעַ “why” he appears to treat it as a compound word by translating its segments in order to preserve his rendering of מָה with τί (both meaning “what”). LXX-Job (→ 11.3.1) uses διὰ τί “why” in this instance. By using τί οὖν “why than” for מִדּוּעַ “why,” Aquila also reserves εἰς τί “why” (lit. “for what”) for לָמָּה “why” (lit. “for what”).<sup>22</sup>

In Job 26:5, there is the following fragment:

MT הַרְפָּאִים יְחֻלְלוּ מִתַּחַת מֵי־שֶׁכֶּבֶתִּיהֶם

The shades below tremble, the waters and their inhabitants. (\*NRSV)

<sup>21</sup> Hyvärinen, *Die Übersetzung von Aquila*, 111–12.

<sup>22</sup> Reider, *Index*, 238. The other equivalents for מִדּוּעַ in Reider need to be revised. In Job 21:4b, διὰ τί in LXX<sup>252</sup> is from LXX-Job not Aquila. The same is probably true for Jer 37(30):6.

Th \* μὴ γίγαντες μαιωθήσονται ὑποκάτωθεν ὕδατος καὶ τῶν γειτόνων αὐτοῦ;

will giants be brought forth beneath the water and its neighbors? (\*NETS)

Aq μῆτι Ῥαφαίμ ὠδίνουσιν ἀποκάτωθεν ὑδάτων καὶ σκηνοῦντων αὐτά.

are the Raphaim in anguish from below the waters and those who inhabit them?

There is no Old Greek to be revised for this verse and Origen used Theodotion as his equivalent for the Hebrew. Both Aquila and Theodotion understood the initial הַ “the” as the interrogative particle הִ. Characteristically, Aquila used the Greek interrogative particle μήτι for the Hebrew interrogative particle הִ. Aquila also transliterates רִפְּאִים “Rephaim” with Ῥαφαίμ “Raphaim,” a technique he used in Job 1:1a (Οὓς “Ous”); 1:6c (Σατάν “Satan”); 3:8b (Λευιάθάν “Leviathan”); 40:25a (Λευιάθάν “Leviathan”), 40:30b (Χαναναίων “Cananites”); 42:14a (Ἰεμίμα “Iemima”); and 42:14c (Καρναφφούκ “Karnaphphouk”) in order to render proper names. In a few places where Theodotion employed transliteration (Job 37:12b [הַיְבֹולָתוֹ “his guidance”/Th θεεβουλαθώ “theeboulatho”/Aq οἰακώσσεσιν “directing”]; 39:6a [עֲרָבָה “Araba”/Th ἀραβά “Araba”/Aq ὁμαλήν “level ground”]; 39:13ab [נָנְעָה “flap wildly”/Th νεέλασα “neelasa”/Aq συναναπλέκεται “entwined together”]), Aquila translated the Hebrew and avoided transliteration. The use of ἀποκάτωθεν “from below” in the LXX corpus is found only here. The LXX translators and Theodotion often used ὑποκάτωθεν “underneath” for מִתַּחַת “from under,” but Aquila perfected this approach by employing ἀπό for מִן (both meaning “from”) in the compound preposition.

### 11.3.5.3 Symmachus

There are 599 Hexaplaric fragments uniquely attributed to Symmachus (→ 1.3.1.2) in Job. Symmachus produced a revision of LXX that was faithful to the sense of the Hebrew and readable in Greek.<sup>23</sup> These characteristics are also detected in Job.

<sup>23</sup> → 1.3.1.2.5; cf. Salvesen, *Symmachus in the Pentateuch*, 198.

Job 2:4bc provides a good example:

MT-Job וְעוֹר בְּעוֹר וְכָל אֲשֶׁר לְאִישׁ יִתֵּן בְּעַד נַפְשׁוֹ

Skin for skin! All that people have they will give to save their lives. (\*NRSV)

LXX-Job δέρμα ὑπὲρ δέρματος· ὅσα ὑπάρχει ἀνθρώπῳ, ὑπὲρ τῆς ψυχῆς αὐτοῦ ἐκτείσει

Skin for skin; whatever a person has he will use to pay for his life. (\*NETS)

Sym χρῶτα ὑπὲρ χρωτός καὶ πάντα ὅσα ἔχει προήσεται ὑπὲρ τῆς ψυχῆς αὐτοῦ

Skin for skin, and whatever he has, he will give it up for the sake of his own life.

In this text, Symmachus renders the Hebrew quantitatively with one exception: וְאִישׁ “for a man”/ἔχει “he has.” Here, Symmachus renders the sense of the *lamed* of possession and does not provide a literal equivalent for *lamed* such as LXX-Job’s use of the dative case: ὅσα ὑπάρχει ἀνθρώπῳ lit. “all which is to a person.” With this translation, Symmachus appears to be less literal than LXX-Job (→ 11.3.1), but the position of the verb is also interesting to note. Symmachus places προήσεται “he will give up” where יִתֵּן “he will give” appears in the Hebrew, while LXX-Job places ἐκτείσει “he will use to pay” at the end of the line. Thus, Symmachus demonstrates both functional and formal tendencies since he brings over the sense of the Hebrew into good Greek but also maintains the Hebrew word order.

Job 4:12a–c presents another case in which Symmachus produces a functional equivalent translation of the Hebrew and still accomplishes a revision of the Greek toward the Hebrew:

MT-Job וְהָיָה שִׁמְשׁוֹ מִמֶּנִּי וְהָיָה קוֹלִי מִמֶּנִּי

Now a word came stealing to me, my ear received the whisper of it. (\*NRSV)

LXX-Job εἰ δέ τι ῥῆμα ἀληθινὸν ἐγεγόνει ἐν λόγοις σου, οὐθὲν ἂν σοι τούτων κακὸν ἀπήντησεν. πότερον οὐδέξεταιί μου τὸ οὕς ἐξάισια παρ’ αὐτοῦ;

But if there had been anything truthful in your words, nothing bad in them would have met you. “Will my ear not receive remarkable things from him?” (\*NETS)

Sym πρὸς ἐμέ δὲ ἐλαλήθη λαθραίως ὥς ἐν κλοπῇ καὶ ἐδέξατο οὗς μου ψιθυρισμὸν παρ’ αὐτοῦ.

Now it was spoken to me secretly as by stealth and my ear received whisper of it.

Symmachus preserves the Hebrew word order, but he expands  $\text{וְיָגֵב דְּבָרָא}$  to  $\text{ἐλαλήθη λαθραίως ὥς ἐν κλοπῇ}$ . The Hebrew might be rendered “a word will be brought secretly,” and Symmachus rendered “it was spoken secretly as by stealth.” Another problem with this verse is that LXX-Job contains an extra line (Job 4:12b:  $\text{οὐθὲν ἄν σοι τοῦτων κακὸν ἀπήντησεν}$  “nothing bad in them would have met you”; sub ÷ in the LXX<sup>o</sup> group, indicating that the line was not in the Hebrew), which Symmachus omitted from his revision. This omission demonstrates Symmachus’ tendency to revise only the Hebrew text (→ 11.2.2) represented in LXX-Job 4:12ac. The edition by Ziegler presented this fragment as two separate fragments in his II Apparatus (i.e., 12a and 12c), which would raise the question of whether Symmachus had a revision for LXX-Job 4:12b that is now lost. The evidence presented above is from Woods’ edition and LXX<sup>788</sup> and LXX<sup>3005</sup> confirm it. These witnesses preserve one continuous fragment for Symmachus at Job 4:12. Therefore, Symmachus’ version only contains a revision for LXX-Job 4:12ac in accordance with the Hebrew text.

Symmachus’ technique is seen again in Job 39:24:

MT-Job  $\text{בְּרָעַשׁ וְרָגַז וְנִמְאָה אָרָץ וְלֹא יִצְמָחַן בִּי קוֹל שׁוֹפָר}$   
 With fierceness and rage it swallows the ground;  
 it cannot stand still at the sound of the trumpet.  
 (\*NRSV)  
 LXX-Job  $\text{καὶ ὀργῇ ἀφανιεῖ τὴν γῆν καὶ οὐ μὴ πιστεύσῃ, ἕως ἂν σημάνη σάλπιγξ}$   
 and in rage it will stamp out the ground and will not steady itself until the trumpet sounds. (\*NETS)  
 Sym  $\text{ἐν σάλῳ καὶ ὀργῇ ὥς καταπίνων γῆν καὶ οὐ δειλωθήσεται ὑπὸ ἤχους σάλπιγγος}$   
 in restlessness and anger as one devouring the ground and he will not be frightened by the sound of the trumpet.

LXX-Job describes the horse as  $\text{ὀργῇ}$  “in anger.” LXX-Job compressed  $\text{וְיָגֵב דְּבָרָא}$  “in a roar and anger” into one word  $\text{ὀργῇ}$ , while Symmachus preserves the complete phrase,  $\text{ἐν σάλῳ καὶ ὀργῇ}$  “in restlessness and anger.” LXX-Job used a finite verb ( $\text{ἀφανιεῖ}$

“stamp out”) that equals the Hebrew ( $\text{סָמַח}$  “swallows”). Alternatively, Symmachus renders the Hebrew finite verb with  $\text{ὥς καταπίνων}$ , thus adding a word not in the Hebrew, but the sense of the Hebrew is well conveyed (“as one devouring earth”). Hebrew  $\text{סָמַח}$  is used in the Hebrew Bible only here in the *Piel* and once in the *Hiphil* (cf. Gen 24:17) where it means “to give to drink.” The lexicon has “to swallow”<sup>24</sup> and Symmachus’ lexical choice renders this meaning well. Symmachus’ translation of the B line is dynamic: 1)  $\text{וְיָגֵב}$  *Hiphil* means “to trust, believe,” which LXX-Job renders with  $\text{πιστεύω}$  “to believe.” Symmachus has  $\text{δειλόμαι}$  “to be afraid, to be frightened.”<sup>25</sup> Symmachus arrived at this rendering through appeal to context. At Job 39:22, the text says, “He [the horse] laughs at *fear* [ $\text{פַּחַד}$ ] and he is not dismayed.” The Peshitta has a similar rendering in Job 39:24:  $\text{וְהוּא לֹא יִפְחַד מִקוֹל הַשּׁוֹפָר}$  “and he was not afraid of the sound of the trumpet” and probably employed the same strategy independently; 2) Symmachus has  $\text{ὑπό}$  “by” for  $\text{בִּי}$  “for, because,” where LXX-Job has rendered temporal  $\text{בִּי}$  “for, because” with  $\text{ἕως ἂν}$  “until.” Symmachus’ knowledge of the wider context, not the meanings of individual Hebrew words, determined his rendering of this verse.

#### 11.3.5.4 Text-Critical Value for LXX-Job and the Hebrew Bible

At Job 28:11a, MT has  $\text{הַבַּיִת}$  “to dam up.” Theodotion has  $\text{ἐξερεύνησεν}$  “he searched out,” which presupposes  $\text{חָפַז}$  “to search” as his *Vorlage*. Theodotion uses this equivalent also in Ps 64:7. The change in sibilants is accounted for by the graphemic identity of the respective phonemes /s/ and /š/. The interchange between  $\text{ב}$  and  $\text{פ}$  is explained by dialect interference in Northwest Semitic (e.g.,  $\text{npš/nbš}$ ). The Theodotion and LXX-Job ( $\text{βάθη δὲ ποταμῶν ἀνεκάλυψεν}$  “he uncovered the depths of rivers”) ver-

<sup>24</sup> HALOT, s.v.  $\text{סָמַח}$ .

<sup>25</sup> Ziegler, *Iob* listed only the reading  $\text{δηλωθήσεται}$  “it will be clear,” but the new edition of the Hexaplaric fragments of Job has  $\text{δειλωθήσεται}$  “it will be frightened,” since it is the reading in LXX<sup>788</sup>, the purest textual witness to the oldest Greek catena of Job (see Meade, “A Critical Edition”).

sions probably preserve the original text, for the text describes man's search for or uncovering of the sources of the rivers. At the least, the Theodotion version provides a very important variant to MT (→ 11.2.2).

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### 11.3.6 Post-Hexaplaric Greek Translations

#### 11.3.6.1 Background

The only post-Hexaplaric recension known to us is that of Lucian (→ 1.3.1.2). The text of the Old Greek of Job (→ 11.3.1) is shorter than the Hebrew text. Greek Job also is dynamic in translation technique. These two characteristics – especially the latter one – pose significant problems for locating the Lucianic recension in the manuscript tradition, because the Lucianic recension is also known for the elimination of redundant clauses and numerous stylistic improvements. Ziegler noted that the Lucianic recension frequently agrees with Origen's text (→ 11.3.5), a fact that Cox has confirmed.<sup>1</sup> For this reason, it is possible to overcome the difficulties associated with the character of the Old Greek and Lucian's scribal habits, because Lucianic improvements have been applied to a text that sometimes is distinguishable from the Old Greek.

#### 11.3.6.2 Original Form, Editions, Auxiliary Tools

Ziegler's edition in the Göttingen LXX<sup>2</sup> is indispensable for study of Lucianic readings. He identifies four Lucianic groups: the chief group LXX<sup>L</sup> (LXX<sup>A</sup>, v. 575, 637, the Job commentaries of the Arian Julian and John Chrysostom), the subgroup LXX<sup>II</sup> (LXX<sup>46</sup>, 249, 631), the subgroup LXX<sup>III</sup> (LXX<sup>254</sup>, 754), and the subgroup LXX<sup>IIII</sup> (LXX<sup>106</sup>, 130, 261). The Hexaplaric nature of the Lucianic recension in LXX-Job, most notably in the subgroup LXX<sup>II</sup>, demands that scholars consult Hexaplaric sources (→ 11.3.5)

<sup>1</sup> J. Ziegler, *Iob* (Septuaginta Vetus Testamentum Graecum 11.2, Göttingen: Vandenhoeck & Ruprecht, 1982), 120; Cox, "The Nature of Lucian's Revision of the Text of Greek Job," 423–44.

<sup>2</sup> Ziegler, *Iob*.