Johann Cook and Hermann-Josef Stipp, eds.
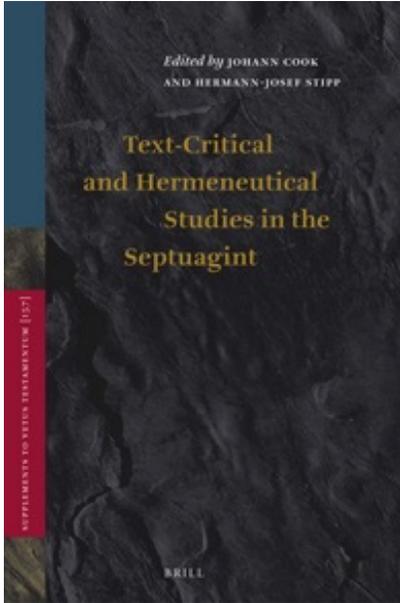
Text-Critical and Hermeneutical Studies in the Septuagint

Supplements to Vetus Testamentum 157

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The essays in this collection were presented at a 2011 Stellenbosch conference of scholars from South Africa, Germany, the Netherlands, Ireland, Belgium, France, Canada, and the USA. The conference originated in a research project under the same title as the book, a cooperative effort by scholars from Munich and Stellenbosch. The book's twenty-three essays are categorized into four parts, entitled "History of the Septuagint in General," "Translation Technique and Text History," "Textual Criticism," and "Reception."

The first part, on "History of the Septuagint in General," contains two essays. Arie van der Kooij, in "The Pentateuch in Greek and the Authorities of the Jews," argues that (as suggested by the Letter of Aristeas) the authorities of the Jews in Jerusalem (particularly the high priest) were involved in the translation of the Pentateuch.

Heinz-Josef Fabry's "The Biblical Canon and Beyond: Theological and Historical Context of the Codices of Alexandria" makes the case that the arrangement of the biblical books in the Codices Sinaiticus, Alexandrinus, and Vaticanus is not arbitrary but serves theological purposes, most likely responding to the christological and trinitarian questions of the fourth century.

In the part entitled "Translation Technique and Text History" we find nine essays. Melvin Peters, in "Revisiting the Rock: Tsur as a Translation of Elohim in Deuteronomy and Beyond," demonstrates that theologically motivated Hebrew tradents deliberately edited or redacted אלהים throughout the Hebrew Bible to the epithet צור (or הצור) and that in the early centuries CE the received text of the Hebrew Bible adopted their work. This conclusion supports Peters's view that the OG reflects a Hebrew text earlier than that of Codex Leningradensis.

In "Judges 3:12–30: An Analysis of the Greek Rendering of Hebrew Wordplay," Hans Ausloos investigates how the Greek translator of Judges treated the various types of wordplay in his *Vorlage*. The creativity with which the translator handles wordplays calls into question the view that Greek Judges is a very literal translation.

Siegfried Kreuzer's "B or not B? The Place of Codex Vaticanus in Textual History and in Septuagint Research" shows that, while B is still our best single manuscript, we are no longer as dependent on it as in the past, in part because we have older textual witnesses. Vaticanus has more than one text type, with revisions of both *kaige* and non-*kaige* texts. Those revisions are instructive for the stages of transmission of the Septuagint.

"Übersetzungstechnik und Textkritik in den Esdrasbüchern: Hendiadyoin, Doppel-übersetzungen und Wiederholungsvariationen in 1 Esdr," by Dieter Böhler, examines how the translator of 1 Esdras handles word repetitions. When the Hebrew text repeats the same word, 2 Esdras will likewise repeat it, but 1 Esdras usually does not. Böhler argues that 1 Esdras translates carefully rather than freely but varies his translation equivalents (often very deliberately). Recognition of this technique improves one's ability to discern a variation in the choice of an equivalent from a witness to a variant reading.

Rob Hiebert's "In Search of the Old Greek Text of 4 Maccabees" is a description of the challenges in preparing a critical edition of 4 Maccabees, with eleven specific examples (1:8, 20; 2:9, 24; 4:2, 9; 10:8 and 11:18; 11:2; 14:15; 16:5, 12) detailing how its text-critical problems can be tackled.

Johann Cook, in "The Relationship between the LXX Versions of Proverbs and Job," argues again that these two books come from two different translators, as evidenced by their differing approaches to their parent texts and vocabulary.

"An Analysis of the Use of *Hebel* as a Metaphorical and Symbolic Device as Interpreted in LXX Ecclesiastes," by Lawrence Lincoln, shows that although the translators of the LXX generally recognized that no one Greek word fit all the meanings of הבל in its various

contexts, the translator of Ecclesiastes used a consistent Greek equivalent because he recognized הבל was a key word that thematically united the book.

In "The θεός and κύριος Terms in the Isaiah Text and Their Impact on the New Testament: Some Observations," Peter Nagel notes that אדני was often rendered unconventionally when with יהוה. אדון was consistently rendered by δεσπότης, and κύριος was the equivalent for אדני and יהוה. Θεός was considered an appropriate Greek word for any reference to the Hebrew deity.

In "Revisiting the Original Greek of Ezekiel 18," Herrie F. van Rooy examines Ziegler's readings in Ezek 18 in the light of the readings of Papyrus 967. In four instances (vv. 5, 10, 19, and 20), 967 preserves a better reading, but this papyrus should still be used with caution because it is of inconsistent quality and cannot simply be equated with the original Greek.

Martin Rösel's "Theology after the Crisis: The Septuagint Version of Daniel 8–12" notes that the first Greek translation of these chapters of Daniel differs from the Hebrew, especially regarding eschatological events. The translator considered the events of the Maccabean crises a prefiguration of future events that God revealed to the prophets and to Daniel. Those who ponder these revelations can have eternal life and shine like stars.

The third part of the collection, "Textual Criticism," opens with Jan Joosten's "The Value of the Septuagint for Textual Criticism of the Hebrew Bible as Illustrated by the *Oxford Hebrew Bible* Edition of 1 Kings." After describing the rationale behind three of the cases, Joosten notes that the OHB (now known as The Hebrew Bible: A Critical Edition) emended the MT twelve times in the first two chapters of 1 Kings, of which five alter the meaning. Although it is not readily apparent in the first two chapters, the case of 2:1 shows that 3 Kingdoms represents a different edition of 1 Kings than the MT.

Hermann-Josef Stipp provides a lengthy essay, "Gottesbildfragen in den Lesarten-differenzen zwischen dem masoretischen und dem alexandrinischen Text des Jeremia-buches" that identifies differences between the Masoretic and Alexandrian texts of Jeremiah that may stem from differing ideas of how God should be depicted.

Gideon Kotzé writes on "Two Difficult Passages in the Hebrew Texts of Lamentations 5: Text-Critical Analyses of the Greek Translation," showing that comparing the Old Greek of Lamentations with other versions in passages where the Hebrew is difficult can illuminate the "translation technique" of the OG Lamentations.

Eberhard Bons, in "Amos 5:26—Überlegungen zur Textkritik, Textgeschichte und Übersetzung eines schwierigen Bibelverses," explains the differences among the ancient

witnesses to the text of Amos 5:26 by showing that the Greek text has a different constituent order, which makes the text clearer, and this changed text is what modern Bible translations tend to use.

The fourth part of the volume, "Reception," opens with the essay "Die Schriftzitate im ersten Christentum und die Textgeschichte der Septuaginta: Ein Wuppertaler Forschungsprojekt," by Martin Karrer and Johannes de Vries. Their databank (Septuagintazitate im NT: http://www.kiho-wb.de/lxx_nt) provides the evidence that scribes felt little inclination to harmonize New Testament quotations with the Septuagint text they quoted or vice versa. Therefore the "ex Novo Testamento" notes Rahlfs added need to be reexamined and possibly corrected.

Barbara Schmitz, in "Ἰουδίθ und *Iudith*: Überlegungen zum Verhältnis der Judit-Erzählung in der LXX und der Vulgata," argues that the LXX story of Judith originated in Greek in a Hebraizing style but in a Hellenistic mindset. Jerome's *Praefatio* indicates that he shaped the narrative significantly.

Cilliers Breytenbach's "Psalms[LXX] and the Christian Definition of Space: Examples Based on Inscriptions from Central Asia Minor" surveys references to scriptures in inscriptions, showing that the biblical book most used in Christian inscriptions is the book of Psalms, usually for protective purposes.

In "The *Testament of Job* as an Adaptation of LXX Job," Jessie Rogers argues that the author of the Testament of Job adapted not just the story of Job in general but also the text and specific order of LXX Job.

"On Kingship in Philo and the Wisdom of Solomon," by Jonathan More, compares Philo's Moses as depicted in *On the Life of* Moses with the book of Wisdom's Solomon and the ideal king described in the Pythagorean περί βασιλείας fragments, showing that these two Jewish authors adopted and adapted the περί βασιλείας topos in ways that differed, probably because Philo was writing an apologetic for outsiders, whereas Wisdom was writing for an audience who knew the Jewish scriptures.

Gert J. Steyn writes on "The Text Form of the Isaiah Quotations in the *Sondergut Matthäus* Compared to the Dead Sea Scrolls, Masoretic Text and Septuagint," in search of the relation between the Hebrew versions and the LXX in the quotations from Isaiah found in Matthew's unique material. The text form Matthew used was close to that of the DSS and the MT but is also connected to Origen's fifth column.

The volume's final essay is "Die Rezeption von Jer 38:31–34 (LXX) in Hebräer 8–10 und dessen Funktion in der Argumentation des Hebräerbriefes," by Wolfgang Kraus, which

argues that Hebrews quotes Jer 38 LXX simply as a scriptural proof, not to describe Christian identity.

By identifying text-critical issues that complicate the interpretation of the Septuagint (both by the translator and by later readers of the Greek), this collection permits scholars to form more reliable understandings of the intentions of the translators and their later interpreters. Particularly useful are those essays that help one discern when differences between the MT and the Greek are accidental, are due to a different Vorlage, or are the purposeful result of the translator's theological agenda. The volume is completed by indices of ancient sources and of subjects. It is a solid collection of contributions mainly on text-critical issues in the Septuagint, produced by truly able researchers.