The Septuagint and the Text of the Old Testament

PETER J. GENTRY
SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE

This paper assesses the importance and relative worth of the witness of the Septuagint to the text of the OT. Proper methodology is established for using a version as a textual witness, and general guidelines are given concerning the relationship between the Septuagint and Masoretic Text and the worth of the Septuagint in relation to other witnesses to the text of the OT (Dead Sea Scrolls, Syriac, Targums, Vulgate).

Key Words: Septuagint, OT Textual Criticism, Ancient Versions

INTRODUCTION

The term Septuagint normally refers to the Greek version or versions of the Hebrew Scriptures. Uncertainties about the history of the process of translation are responsible for lack of precision in exactly what is meant by the term Septuagint. It is generally agreed that the Pentateuch or Torah was translated from its Hebrew original into Greek during the reign of Ptolemy II Philadelphus (283–246 B.C.), possibly around 280, according to reliable patristic testimony.¹ The books in the Prophets and Writings were translated later, probably all of them by about 130 B.C. as suggested by the Greek Prologue to Ben Sira.² Thus, while the term Septuagint is applicable

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². See Robert Hanhart, “Introduction,” in The Septuagint as Christian Scripture: Its Prehistory and the Problem of Its Canon by Martin Hengel (Edinburgh: T. & T. Clark, 2002). 2. Obviously the grandson of Ben Sira does not give a book-by-book enumeration as does Jerome, but if changes occurred in the books contained in these divisions between Ben Sira and Jerome, the burden of proof would lie upon scholars to show this. The natural assumption is that this corpus remained stable.
in a technical sense only to the Greek Pentateuch, it is employed loosely for the Greek translations of the OT as a whole. This can be confusing, for before all the books had been translated, revisions were already being made of existing translations. The precise line of demarcation between original translations and revisions in this body of texts has not yet been clearly established. The problem of distinguishing original translations from later revisions is compounded by the fact that we have critical, scientific editions for only two-thirds of the books in this corpus.

With such caveats in mind concerning the referent of the term Septuagint, it is nonetheless clear that, in spite of the riches available now through the discovery of the Dead Sea Scrolls, the Septuagint remains in many cases the earliest witness to the text of the OT and therefore of immense significance and value.

Before we can assess the value of the Septuagint as a witness to the text of the OT, an issue of fundamental importance must be addressed: the Septuagint is not a Hebrew text fitting somewhere into the history of the transmission of that text but, rather, a translation made from a Hebrew parent text—that is to say, it is a version. In order, therefore, to discover the value of the Septuagint as a witness to the text of the OT, we must first delineate how one can and may use a version as a witness to its parent text. This may be stating what is obvious, but current discussions frequently reveal that the foundational principles are often forgotten.

THE TEXT-CRITICAL USE OF THE VERSIONS

The following points are fundamental to the proper use of the ancient versions in the textual criticism of the Hebrew OT.3

Source and Target Languages as Codes of Communication

(1) One must compare and contrast source and target languages as codes of communication. This point may be rudimentary but can be overlooked. Two examples may illustrate sufficiently. One cannot use the Latin Vulgate to determine whether the Hebrew parent text used by Jerome had the article or not, since Latin has no definite article. In Greek, nouns are inflected for case but not in Hebrew. Thus, when rendering a prepositional phrase such as ἐπὶ τοῦ θυσιαστήριου, a literal translator would probably use the preposition ἐπὶ but would then have to decide which case to use after ἐπὶ—that is, τοῦ θυσιαστήριου, τῷ θυσιαστήριῳ, or τὸ θυσιαστήριον.

Inner Greek Corruptions

(2) By version one can only mean the actual translation itself and not later corruptions or revisions of it arising from the scribal transmission of that version. Once again, space permits only a couple of examples:

2 Chronicles 31:6

MT\(^a\)

They, too, [brought] a tenth of herds and flocks,
and a tenth of holy things devoted to YHWH their God.

LXX\(^b\)

They, too, brought tenths of bulls and sheep
and tenths of goats and they devoted [them] to the Lord their God.

LXX Apparatus: \[\text{\text{A\text{I}ΩN}}\] \[\text{\text{A\text{I}ΩN}}\] 93\(^c\)

a. K. Elliger and W. Rudolph et al., eds., Biblia Hebraica Stuttgartensia (Stuttgart: Deutsche Bibelgesellschaft, 1967/77, 1983) is cited as the putative parent text of the Greek translation. Obviously the manuscripts used by the translator were not graphemically pointed, but the Masoretic vocalization is retained to aid the modern reader. English translations for both Hebrew and Greek texts are my own.

b. Cited according to A. Rahlfs, ed., Septuaginta, Id est Vetus Testamentum graece iuxta LXX interpretes (Stuttgart: Württembergische Bibelanstalt, 1935). All citations of the Septuagint are from this edition unless the critical editions in the Göttingen Septuaginta are available.

c. I am grateful to Professor Dr. Robert Hanhart of the Septuaginta-Unternehmen, Göttingen, Germany for verifying the evidence for this variant in the manuscript tradition.

The original text from the hand of the translator almost certainly had \(\text{άγιον}\) for \(\text{ψιθυρά}\) and not \(\text{άγιν}\) (goats). Early in the history of the textual transmission, a Greek scribe with no access to the Hebrew parent text misread \(\text{A\text{I}ΩN}\) as \(\text{A\text{I}ΩN}\) on paleographical grounds, since characters in the square series are easily confused in papyri and uncialls. The mention of herds and flocks in the context also leads one naturally to think of goats. This error occurred so early that it dominated most of the extant manuscript tradition.

The literalistic translator of Qoheleth has provided a rendering quantitatively identical to MT. When the Greek version is taken on its own terms, with no possible reference to the parent text, a reader may naturally construe ὁ εἶς as subject of the first verb in v. 10b—hence the 3 sg. ἐπέση witnessed mainly by ὑμᾶς of the Catena Group and the Latin Fathers. The majority of these same witnesses have also supplied ὁ ἕτερος as an explicit subject for the second verb.

These examples illustrate how inner-Greek corruptions arise in the textual transmission. In order to discuss the importance of the Septuagint for the text of the OT, we need to base our research and study upon critical editions of the text of the Septuagint. Recently, E. Tov has discussed large-

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**Ecclesiastes 4:9–10**

<table>
<thead>
<tr>
<th>MT</th>
<th>LXX</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἑτέρος οἱ δύο ὑπέρ τὸν ένα, οἷς ἔστιν αὐτῶς μισθὸς ἀγάθος ἐν μόχθῳ αὐτῶν:</td>
<td>ἀγάθοι οἱ δύο ἐπί τὸν έναν, οἷς ἔστιν αὐτῶς μισθὸς ἀγάθος ἐν μόχθῳ αὐτῶν:</td>
</tr>
<tr>
<td>ἔπεσεν ἀνθρώπος ἐν οἰκίᾳ οἱ ἄργοι,</td>
<td>οἱ ἔπεσαν πέσασθαι, ὁ εἶς ἔγερσε τὸν μέτοχον αὐτοῦ,</td>
</tr>
<tr>
<td>καὶ οὐκ ἕτερος τῷ ἐνλεῖ, ὅταν πέση καὶ μὴ ἡ δεύτερος τοῦ ἐγέρσαι αὐτοῦ.</td>
<td>καὶ οὐκ ἕτερος τῷ ἐνλεῖ, ὅταν πέση καὶ μὴ ἡ δεύτερος τοῦ ἐγέρσαι αὐτοῦ.</td>
</tr>
</tbody>
</table>

Two are better than one, because they have a good reward for their work. For if they fall, the one will raise up his partner. But alas for him, the one who falls, and there is not another to raise him up. Two are better than one, because they have a good reward in their work. For if they fall, the one will raise up his partner. But woe to him, the one, when he falls, and there is not another to raise him.

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LXX Apparatus for 4:10b:

| pέσασθαι | absc 870 Did; πόνος 411 C<sup>–(139)</sup> 299 (-πον 609) b<sup>–(125)</sup> (-πον 261) Did Ps.CatA 283 Lat Amb Ep 81,3,6 ter Inst virg 11,74 BenA Conc 3,3 Chrom Matth 22,3,5,6 ter ConcliTol 366 Eugip Reg 41,14 GregM Rg 4,172 Hi Ep 76,1 PetrChr 170,5 Ruf Reg S Bas 3,8 174,8 Arm Hi<sup>–</sup>comm 286,116 287,140 Sang = Ald Vulg 1 ὁ εἶς inc C; > 534; + ὁ ἕτερος 411 C<sup>–(138)</sup> 299 b<sup>–(125)</sup> Lat Amb Inst virg 11,74 Chrom Matth 22,3,5 (sed hab Amb Ep 81,3) = Ald |

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scale differences between the LXX and MT, Syriac Bible, Targum, and Vul
gate. He claims, and perhaps rightly so, that the LXX is the single most
important source that preserves material relevant for earlier or later liter
dary editions of certain books. Yet critical editions exist at the present time
for only 22 of the 36 projected volumes, and this covers only Jeremiah and
Ezekiel of the 11 books where such issues arise and debates presently rage.
Thus no firm conclusions can be reached for the problems in Joshua,
Judges, Samuel, Kings, Chronicles, and Proverbs until critical editions are
available.

Differences Due to Factors in Translation

(3) Before a translation can be properly used in the text criticism of the
text of a source language, one must fully understand just how and from
what points of view this translation was done by a particular translator.
Many differences between the resultant translation and original source
text are due to the task of translation and do not constitute genuine textual
variants. The following illustrations provide a classified sampling of issues
in translation technique.

Pluses and Minuses

The most obvious quantitative difference between our present Hebrew
text and the Greek translation consists in the pluses and minuses. Origen
attempted to mark all of these in his famous Hexapla in the third century.
Yet the majority of them are due to issues in translation and do not bear
witness to a different parent text.

The book of Job is a star example. The earliest Greek translation of Job
is about one-sixth shorter than the Hebrew text of the MT. For almost one
hundred years, the standard view among Septuagint scholars was that the
Greek translator had used a different parent text, and some thought that
the MT was derivative and secondary to the Hebrew base of the Septua
gint. Yet painstaking comparison of our Greek and Hebrew texts clearly
showed that the differences were due to a functional equivalence ap
proach to translation in which many of the long, windy speeches were
made more manageable for a Hellenistic readership. Consider, for ex
ample, Job 20:2–4.8

5. Emanuel Tov, “The Nature of the Large-Scale Differences between the LXX and MT S
   T V, Compared with Similar Evidence in Other Sources,” in The Earliest Text of the Hebrew Bible:
The Relationship between the Masoretic Text and the Hebrew Base of the Septuagint Reconsidered (ed.
   Adrian Schenker; SCS 52; Atlanta: Scholars Press, 2003), 121–44.
   7. See, for example, Edwin Hatch, “On Origen’s Revision of the LXX Text of Job,” in Es
   8. Taken from my Asterisked Materials in the Greek Job (SCS 38; Atlanta: Scholars Press,
      1995), 386.
Six lines from the MT have been condensed by the O(ld) G(reek) translator of Job into three: OG 20:4b renders MT 20:4b, OG 20:2b is derived from MT 20:4a,10 and OG 20:2a is based largely on MT 20:2a.11 Origen equated OG 20:2b and MT 20:2b and consequently supplied 3a, 3b, and 4a from Theod(otion). These lines he marked with an asterisk and metobelus. His intent was to align the OG quantitatively with the MT, but on a different level he was wrong on several accounts: (1) essentially OG 20:2b and Theod 20:4a translate the same line in the MT; (2) while the OG and Theod are comprehensible taken by themselves, the hybrid text transmitted by

9. The text of Job transmitted by the Christian church (called here the Ecclesiastical text) is an amalgam of the earliest Greek translation and additions from the translation of Theodotion inserted by Origen. The Aristarchian signs in Origen’s Hexapla that distinguish the additions from Theodotion are absent in most manuscripts. The siglum OG designates the part of the Ecclesiastical text that derives from the first Greek translation—that is, without the additions from Theodotion.


11. Dhorme suggests the OG read ולא יִתְנַן rather than יִתְנַן, see ibid.
the Christian church from Origen’s work is a hopeless mismatch and does not make sense; (3) both the OG and Theod obviously intended to supply a rendering of the Hebrew, albeit according to entirely different principles of translation.

Frank Polak of Tel Aviv is currently attempting to develop criteria to distinguish redactional from translational issues in the matter of minuses in the LXX.12

Interpretation Based on Meaning in Postbiblical Hebrew or Aramaic

Exodus 12:22

<table>
<thead>
<tr>
<th>MT</th>
<th>LXXa</th>
</tr>
</thead>
<tbody>
<tr>
<td>לְהָקְסֵת אֶת הָאָבִּית</td>
<td>λήμνεσθε δε δεσμὴν ύσσωπον</td>
</tr>
<tr>
<td>עִטָּלָה הַכְּרָךְ אֲשֶׁר בְּרֵיס</td>
<td>καὶ βάφαντες ἀρὸ τοῦ αἵματος τοῦ</td>
</tr>
<tr>
<td>παρὰ τὴν θύραν</td>
<td>παρὰ τὴς φλεῖς</td>
</tr>
<tr>
<td>καὶ θέζετε τῆς φλεῖς</td>
<td>καὶ ἐπ’ ἀμφοτέρων τῶν σταθμῶν ἀρὸ</td>
</tr>
<tr>
<td>τοῦ αἵματος, ὃ ἐστὶν παρὰ τὴν θύραν</td>
<td>τοῦ αἵματος, ὃ ἐστὶν παρὰ τὴν θύραν</td>
</tr>
</tbody>
</table>

And you shall take a bunch of hyssop and dip [it] in the blood in the basin and touch [it] to the lintel and to the two doorposts from the blood that is beside the door.

Hebrew has homonymous nouns פס = ‘basin’ and פס = ‘sill, threshold’.13 Akkadian has both nouns, too, but not in homonymous form.14 Aramaic, however, only has פס = ‘sill, threshold’, while Phoenician only has פס = ‘basin’.15 Only the Aramaic noun was known to the Exodus translator, and guided by the context, he made the best sense he could with that meaning. Nonetheless, the point is that the Greek testifies to the same parent text as in the MT.

14. In Akkadian s/sippu(m) is ‘basin’ and sippu(m) is ‘doorpost’; see W. von Soden, AHw, 1027, 1049, 1175.
Jan Joosten’s excellent work on Aramaizing renderings in the LXX reveals that several issues may be involved at the same time. Consider the following examples: 16

**Jeremiah 31[38]:13**  
<table>
<thead>
<tr>
<th>MT—Jeremiah 31:13</th>
<th>LXX—Jeremiah 38:13a</th>
</tr>
</thead>
<tbody>
<tr>
<td>יז המשק הכתל התכלש ותָּפַל</td>
<td>תָּפַל חַרְּשׁוּנָה פֶּרֶהְוַא אֶנֶּ בְּנָבִיסְקְוֵן,</td>
</tr>
<tr>
<td>וַאֲשֶׁרֶנָּא</td>
<td></td>
</tr>
</tbody>
</table>

Then maidens will rejoice with dancing, and young and old men together and old men will rejoice.

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Joosten notes that the Greek translation reflects a 3 m. pl. of the Aramaic verb הָדִית ‘to rejoice’ instead of the adverb וְדָנַי ‘together’ in the MT. 17 Exegeters debate whether the rendering in the Septuagint reflects the intended meaning of the Hebrew text or diverges from it. Joosten points out that the idiomatic use of the adverb ‘together’ fits usage elsewhere in Jeremiah. 18 We do not need, however, to resolve the debate to see that the Greek translator had the same consonantal text as is preserved in the MT. The issue of different vocalization will be taken up shortly.

**Psalm 60[59]:10**  
<table>
<thead>
<tr>
<th>MT—Psalm 60:10</th>
<th>LXX—Psalm 59:10a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moab my washbasin</td>
<td>Μωάβ λέβης τῆς ἐλπίδος μου</td>
</tr>
</tbody>
</table>

Moab is my washbasin Moab is the cauldron of my hope

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The Hebrew root יָרָה ‘to wash’ is correctly rendered νίπτωμι in Ps 26[25]:6, 58[57]:11, and 73[72]:13. Here in Ps 60 the rendering ἐλπίς ‘hope’ is based on the Aramaic meaning of this root. 19 In 1912, M. Flashar argued that the

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19. See M. Sokoloff, A Dictionary of Jewish Palestinian Aramaic (2nd ed.; Ramat-Gan: Bar-Ilan University Press, 2002), s.v. יָרָה. The observation was also noted in Franz Wutz, Die Transkriptionen von der Septuaginta bis zu Hieronymus (Stuttgart: Kohlhammer, 1933), 151.
Greek translation was based on theological considerations since the translator hesitated to speak of God as having a washbasin. Thus the Greek Psalter is based on the same Hebrew text that we have in the MT, but the apparent divergence is based both on Aramaic influence as well as exegetical issues.

**Translation Influenced by Interpretive Tradition = Rabbinic Interpretation**

The issue of early Jewish interpretive traditions influencing the Greek translation is worth exploring further in a couple of examples before turning to other factors.

**Micah 5:6**

<table>
<thead>
<tr>
<th>MT—Micah 5:7</th>
<th>LXX—Micah 5:6</th>
</tr>
</thead>
<tbody>
<tr>
<td>נְכֵל מָאת מָה הָיָה</td>
<td>ὥς δρόσος παρά κυρίου πίπτουσα</td>
</tr>
<tr>
<td>כֹּרְכָּכִים פֶּלֶל עָשָׁב</td>
<td>καὶ ὥς ἄρνες ἐπὶ ἄγκροστιν</td>
</tr>
</tbody>
</table>

As dew from the Lord, as showers upon the grass

As dew falling from the Lord and as lambs upon the field grass

Although at first glance the rendering of כֹּרְכָּכִים by ἄρνες seems to indicate a possible divergence between the parent text of the LXX and MT, again, in certain Aramaic dialects of Palestine at a later time, כֹּרְכָּכִים had the meaning 'lamb'.

We are certain, then, that the parent text of LXX is the same as that represented by the MT. Yet what motivated this translation? The language of Mic 5:6 immediately recalls that of Deut 32:2:

<table>
<thead>
<tr>
<th>MT</th>
<th>LXX—Deut 32:2</th>
</tr>
</thead>
<tbody>
<tr>
<td>יְזַרְיָהּ עִמָּתָם</td>
<td>ἤστιν ματάξιον ἀνενεκριμένον</td>
</tr>
<tr>
<td>כֹּשְׁרִים עִלָּיָם</td>
<td>καὶ δύναται πρὸς τοὺς καθαροὺς</td>
</tr>
</tbody>
</table>

May my teaching drop like the rain;
may my speech drip like the dew,
Like drizzle upon the vegetation,
like showers upon the grass.

As Jan Joosten has shown, an early interpretation of Deut 32:2 preserved in *Sifre Deuteronomy* (Pisqa 306) and also the Samaritan Targum construes כֹּשְׁרִים as lambs. By way of illustration, the Samaritan Targum reads:

23. Joosten cites *Sifre* on Deuteronomy as follows:
Like goats upon the verdure and like lambs upon the grass.\footnote{24}

Thus the rendering of the LXX in Mic 5:6 is an Aramaizing rendering but one that is based upon an intertextual link or what might be called the midrashic principle of \textit{Gezerah shawah}.\footnote{25} Many apparent divergences between the LXX and MT are, in fact, interpretive renderings based on intertextual links and do not provide support for a different Hebrew parent text.

\textit{Different Reading}

In other places, clear differences between the OG and the MT are based upon a different vocalization of the same consonantal text. One example from Theodotion Job\footnote{27} and one from Samuel are given to illustrate this.

\begin{tabular}{l|l}
\textit{Job} 18:15b & LXX\textsuperscript{o} \\
\textit{MT} & \\
\hline
\textit{MT} & \\
\textit{LX} & \\
\hline
\text{He is \textit{unloved and despised}.} & \\
\text{Brimstone will be scattered over his dwelling.} & \\
\text{His good looks will be sprinkled with burning sulphur.} &
\end{tabular}

\footnote{a. Joseph Ziegler, ed., \textit{Job} (Septuaginta Vetus Testamentum Graecum 12/4; Göttingen: Vandenhoeck & Ruprecht, 1982).}

While \textit{nāwehû} in MT is derived generally from \textit{nāweh} (‘dwelling’), Theodotion has understood either \textit{nāweh} or \textit{nāwâ} from \textit{nāwâ} (‘be lovely’). Yet how and why has Theodotion interpreted the object of the preposition \textit{lit} as the subject of the verb, rather than \textit{puru̱}, which he treats instead as an adverbial modifier? And is \textit{lit} ignored by Theod? Apparently he vocalized \textit{Vîy}—a \textit{Pual} imperfect 3 m. sg. in MT—as active and having an indefinite

\begin{itemize}
\item It should be noted that the words \textit{keshet \textit{keshet} \textit{mizzur} \textit{mizzur} \textit{mizzur} \textit{mizzur}} are relegated to the apparatus in the edition of Finkelstein; see L. Finkelstein, \textit{Sifre on Deuteronomy} (Berlin, 1939; reprint, New York: Jewish Theological Seminary of America, 2001), 339. On this text, R. Hammer notes, “This homily is best read as a continuation of the one above. It refers to both parts of the verse and interprets \textit{sē̱tir} as a demon, and \textit{râbh} as a pet animal: when you begin to study, Torah is so difficult that it attacks you like a demon; after you learn a little, it becomes as tame as a pet ewe that follows you” (Reuven Hammer, \textit{Sifre: A Tannaitic Commentary on the Book of Deuteronomy} [New Haven: Yale University Press, 1986], 492 n. 41).
\item Cited according to A. Tal, \textit{The Samaritan Targum of the Pentateuch}, Part II (Tel Aviv: Tel Aviv University Press, 1981). The reading \textit{mî̱l} is based upon \textit{ms E}, for which \textit{ms J} has \textit{mî̱l}, and \textit{ms V} has \textit{ramî̱l}. English translation is mine.
\item 25. Translation mine.
\item 26. On \textit{Gezerah shawah}, see David Instone Brewer, \textit{Techniques and Assumptions in Jewish Exegesis before 70 ce} (TSAJ 30; Tübingen: Mohr, 1992), 17–18.
\item 27. Gentry, \textit{The Asterisked Materials in the Greek Job}, 221. Although Theodotion is a later Jewish reviser, this text is incorporated into the ecclesiastical Greek text recognized as the LXX.
\end{itemize}
subject. Interpreting his parent text as “one shall scatter brimstone upon his good looks,” he furnished “his good looks will be sprinkled with burning sulphur” as a passive transform. The verb is conformed to the plural subject with no regard for the Schema Atticum. At first glance, then, the rendering of Theod looks quite different from our MT. Yet clearly he had the same consonantal text but vocalized the verb as active and construed the noun from a different root. Thus he could well have been reading a Hebrew manuscript from the proto-Masoretic family.

Here the Greek translator has obviously vocalized his parent text as רֹז ('seed') rather than as רֹז ('arm') as in MT. (The last part of v. 31 and the first part of v. 32 are also absent from the LXX, possibly due to a paraeipsis in reading its Hebrew text in translation or in early transmission of the Greek text).

It is a well-known fact of the history of the transmission of the Hebrew Scriptures that the text was graphemically unvocalized at this stage. Apart from the plene spelling traditions in some of the Dead Sea Scrolls, no vowels were marked. Now, while it is unwise to suggest that the Greek translators had no reading tradition, occasionally their vocalization is different from that transmitted by the Masoretes. That is not to say a priori that it is either inferior or superior in any given instance. The main point is that differences in the Greek translation do not necessarily derive from a Hebrew manuscript different from the precursors to our Masoretic Text.

Confusion of Similar Letters

Some divergences between the LXX and MT are based upon differences in the consonantal text being read. Yet even here, some of these are caused

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28. See the text of Theodotion at Job 9:15a for the same translation technique. This text is given in the Second Apparatus of the Göttigen Edition, ad loc. See Ziegler, Job.

29. For analysis of the Schema Atticum in Theodotion Job, see my Asterisked Materials in the Greek Job, 225–27.
by factors responsible for copyists’ errors in the transmission of the Hebrew text.

Proverbs 23:7

<table>
<thead>
<tr>
<th>MT</th>
<th>LXX</th>
</tr>
</thead>
<tbody>
<tr>
<td>יכ כוֹמָר קֶשֶר בַּמַּשָּׁה כֹּרְדוֹת</td>
<td>ὃν τρόπον γὰρ εἰς τὰς καταψίας τρίχας, οὕτως ἐσθῆται καὶ πίνει.</td>
</tr>
<tr>
<td>אַל לֹא יִשְׂתֶּה יְמִר נַחֲלָה יֵלֶךְ בְּלִ יֵעַשָּׁה</td>
<td>For as he calculates in himself, so is for as one might swallow a hair, he.</td>
</tr>
<tr>
<td>Eat and drink, he says to you, but so he eats and drinks.</td>
<td></td>
</tr>
</tbody>
</table>

This proverb is a crux criticorum, as a glance at one or two commentaries quickly reveals.30 The pointing transmitted in the MT yields a difficult text, and proverbs are notoriously hard to interpret since context is so limited. The central problem is קֶשֶר vocalized in the MT as a perfect verb, 3 m. sg. According to the lexica, there are three homonymous roots: (1) the root of the noun קֶשֶר meaning ‘gate’; (2) the root of two nouns and one adjective, each occurring once in Jeremiah and meaning something like ‘horrible’; and (3) the root of both a segholate noun occurring once in Gen 26:12 and the verb found only here in Prov 23:7, usually explained as cognate to the Aramaic verb ‘calculate’ or ‘estimate’.

The rendering in the Septuagint is based upon reading קֶשֶר ‘hair’. A literal translation would yield ‘for like a hair in the throat, so is he’.31 The Greek translator of Proverbs, however, is no literal translator and offers as a rendering: ‘for as if one might swallow a hair, so he eats and drinks’. The author of a brief lexical study in the New International Dictionary of Old Testament Theology and Exegesis says, “the LXX differs here.”32 This statement is unhelpful and may be misleading. There is, in fact, absolutely no difference graphemically between the manuscript that the LXX translator used and what would have been the proto-MT at this time. Distinction between קֶשֶר and קֶשֶׁר is part of the Masoretic pointing. One may suggest that the Greek translator had a different reading tradition or just stumbled over a ἀπαξ λεγόμενον. If anything, the apparent difference points to a common parent text.

Two examples from Zechariah show the LXX occasionally based upon a parent text different from that of the MT but quite secondary due to the kind of mistakes commonly made by scribes.

The rendering in the LXX is based upon reading ידידיה from דִּידִיָּהי and is due to the confusion easily made between דָּלֶת and רֶשֶׁת. He also vocalized ידִי rather than זָיִין and construed a form from יִרְסֶה ‘be fruitful’. Again the rendering of the LXX is not only inferior and based upon an obvious mistake, but the difference witnesses indirectly to the better tradition transmitted in the MT.

Here instead of the difficult and uncommon word פּוֹרֶת, which specifies the fields around a walled town,34 the LXX translator apparently read גּוֹדֶח rather than זַיֵּין and construed a form from זְמָפָה ‘be fruitful’. Again the rendering of the LXX is not only inferior and based upon an obvious mistake, but the difference witnesses indirectly to the better tradition transmitted in the MT.

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33. The English version of Koehler-Baumgartner Lexicon incorrectly renders the German original in the definition of פּוֹרֶת so that “das offene Land, im Gegensatz zu ummauerten Städten” is translated as “the open country, as distinct from unwalled towns.” Cf. L. Koehler, W. Baumgartner, and J. J. Stamm, HALAT (3rd ed.; Leiden: Brill, 1967–96), 3:909; and “포름,” HALOT, 3:965.
One final example involving confusion of consonants is given to show that sometimes the confusion is based upon letters similar in the Paleo-Hebrew script.

**Genesis 46:16**

<table>
<thead>
<tr>
<th>MT</th>
<th>LXX</th>
<th>Thasoban</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֵת בֹּא ( = Ig. Onq., Ig. Neof., Ig. Ps.-J., Sam., and Syr. [כָּנָפָר הָלֶד])</td>
<td>ἐκσοβαν</td>
<td>ἐκσοβαν</td>
</tr>
<tr>
<td>Ēbson</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


b. In Aramaic square script: כנפר הלאד.

c. According to the critical text of John W. Wevers, ed., *Genesis (Septuaginta Vetus Testamentum Graecum 1)* (Gottingen: Vandenhoeck & Ruprecht, 1974). Numerous variations in spelling are found in the textual tradition.

Again the rendering in the LXX is inferior textually and based upon confusion of א and ב in Paleo-Hebrew script. Most of the Dead Sea Scrolls written in this older script are books of the Torah, and therefore, one need not posit a date for this error much earlier than the examples just given from Zechariah.

**The Text-Critical Value of the Septuagint Version**

**Different Parent Text**

We come now to individual instances where the parent text of the LXX is different from that of the MT. One example must suffice as a general illustration; two instances will be considered where one can possibly or probably show that the Vorlage of the LXX is superior to that in the MT.

**2 Samuel 22:43**

<table>
<thead>
<tr>
<th>MT</th>
<th>LXX</th>
<th>LXX; ὁς χονδὸν ἐπὶ πρόσωπον ἀνέμου as dust on the surface of the wind / wind</th>
<th>LXX; ὁς χονδὸν γῆς as the dust of the earth</th>
</tr>
</thead>
<tbody>
<tr>
<td>כנפר הלאד</td>
<td>LXX; ὁς χονδὸν ἐπὶ πρόσωπον ἀνέμου as dust on the surface of the wind / wind</td>
<td>לְחָמֶשׁ אָרִּץ as the dust of the earth</td>
<td></td>
</tr>
</tbody>
</table>


b. Fragments of 12 biblical scrolls in the Paleo-Hebrew script have been found at Qumran; all but one (4QpaleoJob) are from books of the Torah. See Emanuel Tov, *Textual Criticism of the Hebrew Bible* (2nd ed.; Minneapolis: Fortress, 1992), 104–5.

c. The example in 2 Sam 22:43 is adapted from Fernández Marcos, “Some Pitfalls of Translation Greek.”
The text of Samuel transmitted by the MT is more problematic than that transmitted in many other parts; similarly in the case of the Septuagint we are plagued by the lack of a critical edition and the problem of recensions. Some manuscripts represent the Antiochian or Lucianic recension, while others transmit the so-called ka rèse recension. It is difficult to identify an original Greek translation in our present manuscript tradition. Nevertheless, although partly reconstructed, the text of 4QSama (50–25 B.C.) is clearly aligned with the putative parent text of the Lucianic Greek text, while that of the MT is aligned with the non-Lucianic Greek tradition.36 This difference is not due to factors in the Greek textual transmission or to issues of translation technique. There is a real difference in the Hebrew parent text of the OG and MT that must be evaluated by principles of textual criticism.

Two examples are drawn from Isaiah, where Barthélemy and the Committee of the Hebrew Old Testament Text Project sponsored by the United Bible Societies propose that the parent text represented by the LXX is superior and the text of the MT is secondary. The first example is Isa 19:10. Verses 9 and 10 in the MT and v. 10a in the LXX provide the context, followed by the analysis of the committee designated by CTAT (Critique textuelle de l'Ancien Testament). The sources for the relevant witnesses are cited last.

Isaiah 19:10

<table>
<thead>
<tr>
<th>MT Psalm 18:43</th>
<th>LXX Psalm 17:43</th>
</tr>
</thead>
<tbody>
<tr>
<td>(avwλθτων πονάρ υπὲρ δημοτῶν)</td>
<td>καὶ λεπτωνα αὐτοὺς ὡς χοῖν κατὰ πρῶθησιν ἄνέμου,</td>
</tr>
<tr>
<td>I will beat them fine like dust before the wind</td>
<td>I will beat them fine, like dust before the wind</td>
</tr>
</tbody>
</table>


b. Translation from A. Pietersma, A New English Translation of the Septuagint and Other Greek Translations Traditionally Included under That Title: The Psalms (Oxford: Oxford University Press, 2000). NETS differs from the nrsv only when the Greek differs from our Hebrew Text (MT).

Those who work with combed flax will despair, as well as those who weave white fabric;
And her foundations will be dejected; all her wage-earners are people who are like murky pools.

CTAT:
19,10 cor [C] 1Qa 4Qb G T // assim Ps 11,3: M / exeg: Th Aq(?)) V / deform-int: g t / constr: S
MT שֹׁכֵית
1Qa התוריה
1Qb התוריה
4Qb התוריה
LXX או הנוחותרות אוותא
Targ. יָאַה יַבִּי (ms Urbinates 1; 1st/2nd Rabbinic Bible)

The excellent analysis and discussion of Barthélemy in Critique Textuelle de l'Ancien Testament and de Waard's Handbook on Isaiah need only be summarized here.37 The vocalization of 1Qb is unknown, but the plene spelling of 1Qa and 4Qb clearly indicate the vocalization שֹׁכֵית and support, therefore, the rendering in the LXX and Targum.

The Dead Sea Scrolls, LXX, and Targum have preserved the original text. The rarer verb התוריה 'to weave' is also the lectio difficilior. The vocalization behind the Dead Sea Scrolls, LXX, and Targum was lost early. The renderings in the Syriac, Latin Vulgate, and Jewish revisers are based on construing the form from the more commonly known root התוריה 'to drink'. The MT seems to have correlated the text with Ps 11:3, the only other occurrence of the noun התוריה 'foundation':

For the foundations are being demolished
What did/(will?) the righteous do?

Another example, taken from Isa 53:8, concerns the consonantal text and not just a difference in vocalization. The relevant sources are cited, followed by the summary analysis of CTAT:

Once again, the problem is handled well in CTAT. The proposed parent text for the LXX entails reading a Pual perfect 3 m. sg. of נון plus the prepositional phrase וֹ הַלֶּאָב. The passive voice in its translation is based upon its parent text although the lexical choice of אֶלֶל is inspired by his rendering of לֶאָב in v. 7 rather than the root נון. Although 1Qa has a lacuna at this point, the reading of a corrector of 1Qa may represent an intermediate step: וֹ הַלֶּאָב is lost due to accidental mutilation. The plene spelling נון may indicate that the verb is a Pual perfect and not a noun as in the MT.38 Without וֹ הַלֶּאָב, the object of the preposition is then construed as a pronominal suffix and the consonants נון vocalized as a noun, although the versions and Jewish revisers render it as an active verb. 1Qb and 4Qd probably support Isaiah 53:8

MT 1Qa(c) 1Qb 4Qd 1Qa(corr) Sym; ThAq V S T: clav / lacun: 1Qa (*)

The text of the LXX as well as of Aquila, Symmachus and Theodotion are all cited from Joseph Ziegler, ed., Isaiah (Septuaginta Vetus Testamentum Graecum 14; Göttingen: Vandenhoeck & Ruprecht, 1939, 1967).

38. Kutscher, in his detailed study of 1Qa, argues that according to the orthography of the scroll some nouns normally beginning with an A vowel are spelled instead with a U vowel. His comment is worth citing in full:

It is likely that we have examples of נון—נקול in the Scr. vide p. 201; המ = MT וֹ הַלֶּאָב in the second column = pscx, Brönno p. 128; וֹ הַלֶּאָב = MT וֹ הַלֶּאָב liii 18[sic]; מַשָּׁה = MT וֹ הַלֶּאָב viii 6, vide p. 390. Unfortunately there are no parallels to most of these words in other Semitic languages, and so we cannot be certain. We cannot be sure that the change נון for example, was not due to a different textual interpretation (participle?). (E. Y. Kutscher, The Language and Linguistic Background of the Isaiah Scroll [1QIsa] [STDJ 6; Leiden: Brill, 1974], 477)

This evidence is extremely scanty, there is no cross-linguistic support, and Kutscher himself suggests that a different text may be represented by the scroll. Barthélemy’s proposal is far more convincing and likely.
the MT. Thus, although not all critics are persuaded, 39 the difference in the LXX is probably due to a different Hebrew parent text that preserves the original reading.

Differences, therefore, between the LXX and other witnesses to the text that are genuine textual variants should be evaluated on a case-by-case basis, and one should not prefer a priori either the LXX or the MT.

The most knotty problems concern what have been called large-scale differences between the LXX and MT. Before considering these, we must pause to summarize the main results to this point and make some general statements about the transmission-history of the OT text as a whole in the light of prevalent trends and theories in this field of study.

While the focus of this article is the LXX and the text of the OT, the witness of the Dead Sea Scrolls must be discussed, although concerns of space and time permit only the briefest of statements. The issues presented so far will be correlated with some theories of Tov and Ulrich.

Emanuel Tov has broadly classified the various witnesses found at Qumran according to a theory of text-groups as follows: 40

<table>
<thead>
<tr>
<th>Q-Practice</th>
<th>Proto-MT</th>
<th>Pre-Samaritan</th>
<th>Close to LXX</th>
<th>Non-aligned</th>
</tr>
</thead>
<tbody>
<tr>
<td>35%</td>
<td>20%</td>
<td>5%</td>
<td>5%</td>
<td>35%</td>
</tr>
</tbody>
</table>

Such a presentation can give the impression that we are lacking a standardized text of the OT in the Maccabean and Hasmonaean periods. We may even wonder if strong attestation for an early pristine text can be found. Two considerations must suffice to show that this portrayal of the text-history may be misleading.

First, these data can be assessed differently. Qumran practice refers to manuscripts exhibiting a different approach to orthography and grammar, but this does not mean a different text. The pre-Samaritan tradition does offer real textual variants but, when compared with the MT, by and large represents a Hebrew text updated grammatically and lexically as well as in other ways. 41 The fact that the Hebrew text later known as the MT was being updated grammatically and lexically in the third/second century B.C. shows that it was already an ancient tradition at that time. Thus, the Samaritan Pentateuch witnesses indirectly to the antiquity of the MT. The fact that only 5% of texts among the Dead Sea Scrolls are close to the par-

39. Ekblad acknowledges the possibility that the parent text of the LXX had Ἃγη, but argues that, since neither ἄγη nor any form of ἀγω matches ἢγ in any place in the LXX, the Greek translator may have mistaken ἢγ as the perfect of ἠγ. This is not probable as an error of either hearing or sight and overlooks the fact that the rendering in v. 9 is inspired by that in v. 7. See Eugene Robert Ekblad Jr., Isaiah’s Servant Poems according to the Septuagint: An Exegetical and Theological Study (Leuven: Peeters, 1999), 235–36 and nn. 278–79.


ent text of the LXX shows alignment only with those instances where the LXX differs textually from the MT. The agreement between the LXX and MT is overwhelming. The category “non-aligned” needs to be reexamined to determine whether the kind of variants included here are real textual variants, singular variants of no particular value, or aspects of interpreting the text to a particular audience or subgroup within Second Temple Judaism. What we may have instead are texts copied within temple circles and those copied without, where adaptations were freely made to suit various subcommunities of the faithful.

Second, Bruno Chiesa’s important criticisms of Tov must be heeded. We cannot simply count variations between texts or groups of texts. Each variation must be thoroughly analyzed and scrutinized for its worth in determining textual relationship. Chiesa argues cogently that two fundamental principles have been forgotten. First, only deviation from the original text can be used to determine genetic relations. He provides an excellent example where 2QJer (DJD 3, 62–69) shares a variant with the LXX in Jer 47 MT (29 LXX):4 as follows:

Jeremiah 47:3b–4 MT

Fathers will not turn to their children, their hands hang paralyzed to help because of the coming day to destroy all the Philistines, to cut off all survivors giving help to Tyre and Sidon.

2QJer = καταχωρήθη LXX

a. The MT has ‘to cut off’, while 2Q Jer and the LXX have ‘and I will cut off’.

Soderlund argues cogently that the reading in 2QJer and the LXX breaks the parallelism and introduces a clumsy change of subject that must be expressed in the form of an intrusive and inexplicable quote. The author of the composition cannot be blamed for this, and hence the reading is clearly secondary. What matters here is not a literary-critical argument but the fact that 2QJer and the LXX share a certainly erroneous reading. This is primary evidence for a common ancestor somewhere in the history of these two witnesses, in spite of the fact that the fragment from Qumran does not agree with the LXX in the order of the chapters. And it is this common ancestor that witnesses a reading secondary to the MT, despite

43. Adapted from ibid., 267–68.
the singular readings in 2QJer. Thus, as Chiesa reminds us, “in textual criticism what matters is not the number of agreements and disagreements between the various witnesses, but the nature of their variant readings and/or errors.”

The second fundamental principle easily forgotten, according to Chiesa, is that many so-called unique readings used to classify the manuscripts are far from being unique and are not reliable for establishing the position of a witness within the text history of that biblical book. As an example, he points to K. A. Mathews’s article, where the main results of his editio maior are made available to a wider circle of readers. I cite Chiesa in full:

According to the editor 15 lectiones singulares are to be found in his scroll. But, five of these readings are certainly not «unique»: nr. 6 appears also in a Genizah fragment; nr. 14 in a De Rossi manuscript; nr. 38 is quite certainly shared by LXX; nr. 42 by the same witness as well as by the Vulgata; nr. 48 is to be found in some Kennicott manuscripts. Of the remaining ten «unique» readings, one is clearly the result of a mechanical error (14), and in four other cases (29, 39, 48, 55) what is concerned is the presence or the absence of \( \text{notā accusativi} \). Only five «unique» readings are left—not very safe ground for declaring this manuscript to be an independent text of Leviticus.

When we keep in mind Chiesa’s reminder concerning unique readings, the category of “non-aligned texts” provided by Tov needs reexamination. One must weigh the variants, not count them. This category does not support the idea of a nonstandard text at this time.

With this brief critique of the data as presented by Tov, we may now summarize the argument to this point. Although a multitude of apparent differences exist between the LXX and MT or other Hebrew witnesses, we must first eliminate issues arising from differences between source and target languages as codes of communication, corruption within the transmission of the Greek version, and differences that are translational and not genuinely textual. When such differences are eliminated (as more than 25 years of careful, patient, and painstaking comparison of the LXX and MT have shown), the first datum from this study is the high level of agreement between the two. The claim made by Gilles Dorival in his research on the text of the Greek Psalter is that the majority of differences between it and the MT are translational. The same is true in Job, as I concluded in

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my own extensive study. In Proverbs, two major recent studies conducted independently of each other concluded that the LXX is a creative reshaping of the MT to strengthen the attribution to Solomon. A dissertation just completed on Lamentations by Kevin J. Youngblood involving exhaustive analysis of translation technique did not find many differences that were genuinely textual. It is in the nature of things that textual critics focus on differences. Let us not forget that the LXX witnesses to the fact that our Hebrew text is, for the most part, ancient and pristine.

**Large-Scale Differences between the LXX and MT**

Finally, something should be said, however brief and inadequate for so large a topic, about those situations where we observe a group of real textual variants between the LXX and our Hebrew Texts that belong to a pattern, so that the only explanation is that the one or the other apparently represents a different edition or recension in the history of a biblical book. Important scholars such as Eugene Ulrich use the witness of the Dead Sea Scrolls, the LXX, and other witnesses to stress that in both canon and text, the Scriptures were fluid and pluriform until A.D. 70 or 100, or perhaps even A.D. 135.

Instead of grouping our witnesses according to families or text-types as in table 1, Ulrich argues we must recognize evidence for different editions of a text in its development or literary history, as in

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50. See my Asterisked Materials in the Greek Job.


According to table 1, various witnesses may be grouped into families of texts which may then be derived from a single archetype. By contrast, the various witnesses according to table 2 may represent different stages in the literary history of individual books.

Earlier I drew attention to a study by Tov in which he gives a brief descriptive list and preliminary discussion of large-scale differences between the LXX on the one hand and the MT, Syr., Tg., and Vulg. on the other. The LXX contributes far more large-scale differences than any other witness including the Dead Sea Scrolls. Well-known examples are: (1) the shorter LXX Jeremiah, (2) the shorter LXX Ezekiel, and (3) the shorter LXX 1 Sam 16–18. Moreover, the LXX version of both Joshua and Judges offers a pattern of textual variants that, according to some, attest a different stage in the redactional history. According to Pohlmann and Böhler, the literary shape of several chapters of 1 Esdras is older than the MT edition of the


55. Tov, “The Nature of the Large-Scale Differences between the LXX and MT S T V, Compared with Similar Evidence in Other Sources,” 126.

parallel chapters in Ezra–Nehemiah and Chronicles. All of these are extremely knotty problems, and each one would require not just an entire paper of this sort, but a dissertation or two to analyze seriously. What compounds the situation in the majority of these cases is the lack of a critical edition of the LXX and the lack of exhaustive studies on translation technique to clear the way to examine real textual variants and evidence for different editions. Because of the Lucianic and Καγε recensions in the LXX of Samuel–Kings, we may not even possess in our present textual tradition any more than traces of the original Greek translation.

Space and time allow me to make only a few suggestions to point scholars in a direction different from the picture painted by Ulrich. The question to be faced squarely is this: if we can demonstrate that a group of real textual variants represents a different edition of a biblical book, what is the textual value of such a witness? At least three works have appeared in the last year that seek to address precisely such a question: (1) a collection of essays on different biblical books, by seven eminent scholars; (2) a short work containing essays on Joshua, Esther, and 1 Esdras, by Kristin De TROYER; and (3) a monograph on the LXX as the oldest form of the text of the books of Kings by Adrian SCHENKER. These books/essays represent a variety of conclusions so that in some cases our MT is seen to be secondary, and in other cases, the parent text behind the LXX is secondary. What can guide us through this maze? It is doubtful that assured results are possible with the evidence, editions, and research in hand at the present time. Nonetheless, some clear principles can give proper direction to our thinking.

Many scholars, including those (such as Sanders and Ulrich) who believe both canon and text were fluid at this time, classify our textual witnesses from 300 B.C. to A.D. 100 according to two types: (1) manuscripts that represent a simple, straightforward copying and transmitting of the

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60. De TROYER, Rewriting the Sacred Text: What the Old Greek Texts Tell Us About the Literary Growth of the Bible.

text as received, and (2) manuscripts that represent scribes revising and updating the text to make it relevant to the current circumstances and generation. Sanders labels the former the repetition factor and the latter the resignification factor.62 Such a classification is extremely helpful in evaluating the apparent chaos in the witnesses but does not necessarily lead to the conclusions of Sanders and Ulrich.

In many ways, the story of the biblical text at this time is not dissimilar to walking into a Christian bookstore today. I often wonder what archaeologists would conclude after excavating the remains of a contemporary Christian bookstore some 2000 years hence.

The number and variety of modern translations of the Bible seems overwhelming to the average person of today, not to mention some future historian of the text. Here are some examples of what one may encounter:

The New Student Bible
Life Application Bible (Take the Next Step)
Psalty’s Kids’ Bible
NIV Young Discoverer’s Bible
The Adventure Bible
The Full Life Study Bible
Disciple’s Study Bible
Women’s Devotional Bible
The Family Worship Bible
The Dramatized Bible
Youth Bible
The Discovery Bible
The Daily Bible
The One Year Bible
The Spirit Filled Life Bible
The Orthodox Study Bible
Rainbow Bible
Precious Moments
Mother’s Love N.T. and Psalms

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62. James A. Sanders, *Canon and Community: A Guide to Canonical Criticism* (Philadelphia: Fortress, 1984), 22; and Eugene Ulrich, *The Dead Sea Scrolls and the Origins of the Bible* (Grand Rapids: Eerdmans / Leiden: Brill, 1999), 11. This classification is not dissimilar to the description of B. K. Waltke, who notes two tendencies at work in the early history of the transmission of the text—one to copy and preserve the text exactly and precisely as received and one to revise and update the text to make it understandable to the next generation. The Tendenz to revise and update may be limited to alterations to the form of the text such as switching from Paleo-Hebrew script to Aramaic square script and plene spelling, or may involve updating in geography, grammar, and lexicon, or may go as far as reinterpreting the text for a contemporary subcommunity within Second Temple Judaism. Beyond the far end of the spectrum in resignification would be the so-called parabiblical texts found at Qumran (cf. Bruce K. Waltke, “Old Testament Textual Criticism,” in *Foundations for Biblical Interpretation* [ed. David S. Dockery, Kenneth A. Mathews, and Robert B. Sloan; Nashville: Broadman & Holman, 1994], 156–86.)
The same categories used to classify texts at Qumran exist in Bible editions currently published: Bibles that offer a standard text, unadorned and uninterpreted, and Bibles that adorn and decorate, paraphrase, interpret, and rearrange the text for the audience and culture of our times. Do we conclude from this that both canon and text are fluid? Hardly.

Above, I mentioned interesting and stimulating studies that have just come out on situations where a group of differences between the LXX and MT form a pattern. We need to apply to these studies in an exacting and rigorous way the categories of repetition and resignification and carefully look at the assumptions and methodologies of those who are attempting to combine literary-critical and redaction theories with textual criticism. I can only suggest a few guidelines for assessing this evidence:

(1) It is possible for a text to be resignified in the process of transmission. Therefore, when the Greek version agrees with a Hebrew Text from Qumran this may mean nothing more than the fact that it is a translation of a resignified text, not a better text. On the other side, the MT may be the resignified text. Yet in his analysis of the large-scale differences between the LXX and MT, Tov shows, at the very least, that the arguments for a Maccabean dating of the MT are one-sided.63

(2) It is possible for a text to be resignified in the process of translation.64

(3) It is possible for a translation to be resignified. According to (2) and (3), the LXX may entail a resignification involving one or two stages.65

(4) It is possible that the parent text behind the LXX represents an earlier stage. This does not automatically mean a superior text. The biographical notes in the book of Jeremiah clearly indicate that the work was rewritten several times. The book was sent to the exiles in Babylon, but Jeremiah himself migrated to Egypt. This history in itself suggests that perhaps the version in Egypt is not the canonical version.66

63. Tov, “The Nature of the Large-Scale Differences between the LXX and MT S T V, Compared with Similar Evidence in Other Sources,” 121–44, esp. 142.

64. Turkanik, in a recent doctoral dissertation, argues that many differences between the Gamma-Gamma section of 3 Reigns LXX and 1 Kings MT are due to resignification—that is, they are issues of translation rather than of different text traditions. See Andrzej Szymon Turkanik, “Issues in Text and Translation Technique in the Gamma-Gamma Section of 3 Reigns (1 Kings),” TynBul 55 (2004): 157–60, for a summary of his dissertation completed at the University of Cambridge, 2002.

65. As examples, De T royer, Rewriting the Sacred Text, offers the Old Greek of Esther as a resignification of a Hebrew Text and the final chapter of the Alpha Text of Esther as a resignification of a Greek translation.

66. Admittedly, the article by Tov, “The Nature of the Large-Scale Differences between the LXX and MT S T V, Compared with Similar Evidence in Other Sources,” only attempts to provide a brief overview and summary. Nonetheless, he presents as established fact the view that the shorter LXX Jeremiah is an earlier edition, while that of MT is a later edition that “added various new ideas” (p. 126). This problem Tov has studied in depth himself; see E. Tov, The Septuagint Translation of Jeremiah and Baruch: A Discussion of an Early Revision of the LXX of Jeremiah 29–52 and Baruch 1:1–3:8 (HSM 8; Missoula: Scholars Press, 1976); idem, “The Characterization of the Additional Layer of the Masoretic Text of Jeremiah,” Erit 26 (Frank Moore
(5) The Letter of Aristeas, which purports to relate the history of the LXX translation, is a piece of propaganda to authenticate the Greek version in terms of both its sources and the quality of the translation. Likely this propaganda was necessary because both of these were under scrutiny. They may have had to use manuscripts outside the standard texts from the circle of the temple scribes. There may have been more freedom for resignification outside of the circle of temple scribes. We cannot a priori assume that an earlier edition or an older text is better. It may be a resignified text. There are no doubt places where the tradition in the MT is poor and other sources may be better. But we have to show first that these sources are more along the lines of repetition than resignification. The history of the textual transmission is highly complex and we are only beginning to sort it out. In any case, we need not think that the LXX constitutes evidence that our Hebrew text on the whole does not go back to an early and fairly pristine source.