

ABSENTIA NOMINUM SACRORUM IN LIBRO IOB: THE EXAMINATION OF יהוה in JOB
WITHOUT COUNTERPART IN THE LXX

In recent years, scholars have tried to determine whether the Septuagint (LXX) reflects a different theology than the Masoretic text (MT).¹ With regards to LXX Job, I have recently examined this question by analysing the additional attestations of ὁ κύριος and ὁ θεός in LXX Job.² This study has indicated that the LXX text of Job exhibits a different or more nuanced theology. The LXX translator has emphasised God's omnipotence, the piety of Job and the observance of the Mosaic Law.³ Although this study has shed new light on the theology of LXX Job, research is still in its early stages.⁴ Therefore, in order to contribute to this field of research, this article will analyse the minuses in LXX Job where MT records a divine name. Just as is the case with the additional attestations of ὁ κύριος and ὁ θεός, minuses are explicit differences between MT and the LXX and can therefore function as possible *loci theologici* where a diverging theology might be detected.⁵ Due to the limited

¹ See in this respect especially the LXX.H volume on the theology of the LXX: *Hans Ausloos / Bénédicte Lemmelijn* (eds.), *Die Theologie der Septuaginta / The Theology of the Septuagint* (LXX.H 5), Gütersloh 2020. More recently, I have analysed the additional attestations of ὁ κύριος and ὁ θεός in LXX Proverbs and LXX Job in order to examine whether the LXX text reflects a diverging theology than MT. See XXX (2020); XXX (forthcoming); XXX (forthcoming).

² See XXX (see note 1).

³ See XXX (see note 1).

⁴ Several studies have examined whether the Greek text reflects a diverging theology than its Hebrew counterpart. See e.g. *Henry S. Gehman*, The Theological Approach of the Greek Translator of Job 1-15, in: *JBL* 68/3 (1949) 231-240; *Donald H. Gard*, The Concept of Job's Character According to the Greek Translator of the Hebrew Text, in: *JBL* 72/3 (1953): 182-186; *Donald H. Gard*, The Exegetical Method of the Greek Translator of the Book of Job (*JBLMS* VIII), Philadelphia, PA 1967 (repr.); *Johann Cook*, Were the LXX Versions of Proverbs and Job Translated by the Same Person?, in: *HS* 51 (2010): 129-156; *Johann Cook*, Towards a 'Theology' of the Old Greek Text of Job, in: *H. Ausloos / B. Lemmelijn* (eds.), *A Pillar of Cloud to Guide. Text-Critical, Redactional, and Linguistic Perspectives on the Old Testament in Honour of Marc Vervenne* (BETL 269), Leuven 2014, 353-362. And more recently *Jiseong J. Kwon*, Rewritten Theology in the Greek Book of Job, in: *Biblica* 100/3 (2019) 339-352; *Markus Witte*, Weisheidsschriften, in: *H. Ausloos / B. Lemmelijn* (eds.), *Die Theologie der Septuaginta / The Theology of the Septuagint* (LXX.H 5), Gütersloh 2020, 83-98 (esp. 90-93); *Frank Ueberschaer*, Weisheit, in: *H. Ausloos / B. Lemmelijn* (eds.), *Die Theologie der Septuaginta / The Theology of the Septuagint* (LXX.H 5), Gütersloh 2020, 137-147 (esp. 139-140); *Ludger Schwienhorst-Schönberger*, Weisheit und das Leben vor Gott, in: *H. Ausloos / B. Lemmelijn* (eds.), *Die Theologie der Septuaginta / The Theology of the Septuagint* (LXX.H 5), Gütersloh 2020, 337-397. Studies focusing on the divine name and their Greek rendering in LXX Job, see e.g. *Wolf Wilhelm Grafen Baudissin*, Kyrios als Gottesname im Judentum und seine Stelle in der Religionsgeschichte. Erster Teil: Der Gebrauch des Gottesnamens Kyrios in Septuaginta, Herausgegeben von Otto Eissfeldt, Gießen 1929, esp. 246-260; *Markus Witte*, The Greek Book of Job, in: *T. Krüger et al.* (eds.), *Das Buch Hiob und seine Interpretationen. Beiträge zum Hiob-Symposium auf dem Monte Verità vom 14.-19. August 2005* (AThANT 88), Zürich 2007, 33-54, esp. 50-52; *Dominique Mangin*, Le texte court de la version grecque du livre de Job et la double interprétation du personnage jusqu'au II^e siècle. Tome I (Ph.D. Diss.), Université d'Aix-Marseille I 2005, 25-65 (esp. 46-60).

⁵ It has been noted by several scholars that focusing on explicit difference between the LXX and MT could reveal a distinctive theology. See i.a., *Evangelia Dafni*, Theologie der Sprache der Septuaginta, in: *TZ* 58 (2002): 315-328, 327; *Anneli Aejmelaeus*, Von Sprache zur Theologie. Methodologische Überlegungen zur Theologie der Septuaginta, in: *M. A. Knibb* (eds.), *The Septuagint and Messianism* (BETL 195), Leuven 2006, 21-48, 30; *J. Cook*, Towards the Formulation of a Theology of the Septuagint, in: *A. Lemaire*, *Congress Volume Ljubljana 2007* (VTS 133), Leiden 2009, 621-640, 622; *Hans Ausloos*, Sept défis posés à une theologie de la

scope of this article and as a case study, I will only examine the minuses in the LXX of אֱלֹהִים, since these make up the majority of minuses of the divine name in the LXX vis-à-vis MT.

In this article, the minuses in LXX Job where MT reads אֱלֹהִים will be registered. Afterwards, they will be evaluated in order to investigate whether the LXX of Job reflects a diverging theology than its Hebrew counterpart. By doing so, this article aims at contributing to a deeper understanding of the transmission of the Hebrew and Greek text, the translation technique and theology of the LXX translator of Job.

1. The registration of the minuses in LXX Job where MT reads אֱלֹהִים

In his unpublished doctoral dissertation, Dominique Mangin has listed the Hebrew divine names in Job (יהוה, אֱלֹהִים, אֵל, אֱלֹהִים, שָׁדַי and אֱדֹנָי) and their Greek rendering in the LXX.⁶ With regard to the minuses in the LXX version of Job where MT records a divine name, one can find 13 minuses in total:

<i>Divine name</i>	<i>Verse(s)</i>
יהוה	2,1; 42,9
אֱלֹהִים	1,16
אֵל	13,8; 15,11; 22,17; 33,6
אֱלֹהִים	6,4; 12,4; 12,6; 21,19; 36,2
שָׁדַי	29,5
אֱדֹנָי	/

As is evident from this list above, there are 5 instances where the LXX does not have a rendering for אֱלֹהִים. The divine name אֱלֹהִים occurs 58 times in the Hebrew Bible. In the 17

Septante, in: L. C. Jonker / G. R. Kotzé / C. M. Maier (eds.), Congress Volume IOSOT Stellenbosch 2016 (SVT 177), Leiden 2017, 228-250, 249-250; Hans Ausloos / Bénédicte Lemmelijn, Theology or not? That's the Question. Is There Such a Thing as 'The Theology of the Septuagint'?, in: H. Ausloos / B. Lemmelijn (eds.), Die Theologie der Septuaginta / The Theology of the Septuagint (LXX.H 5), Gütersloh 2020, 19-45. Martin Rösel has suggested that looking at the Hebrew divine name and its rendering in the LXX might shed light on a possible (different) theology of the LXX books. See Martin Rösel, Towards a "Theology of the Septuagint", in: W. Kraus / R. G. Wooden (eds.), Septuagint Research. Issues and Challenges in the Study of the Greek Jewish Scriptures (SBLSCS 53), Atlanta 2006, 239-252, 245-248 (= Martin Rösel, Towards a "Theology of the Septuagint," in: M. Rösel, Tradition and Innovation. English and German Studies on the Septuagint (SBLSCS 70), Atlanta 2018, 253-272; Martin Rösel, The Reading and Translation of the Divine Name in the Masoretic Tradition and the Greek Pentateuch – with an Appendix: Frank Shaw's Book on ΙΑΩ, in: M. Rösel (ed.), Tradition and Innovation. English and German Studies on the Septuagint (SBLSCS 70), Atlanta 2018, 291-315.

⁶ See Dominique Mangin, Le texte court de la version grecque du livre de Job (see note 4) 25-65 (esp. 46-60).

instances outside Job,⁷ יהוה is always rendered by θεός. In Job it is rendered in a variety of ways.⁸

Rendering	Verse(s) ⁹	Distribution
κύριος	3,4; 4,9; 4,17; 5,17; 6,8; 6,9; 10,2; 11,5; 11,6; 11,7; 15,8; 16,20; 16,21; 19,6; 19,21; 19,26; 21,9; 27,8; 31,6; 33,26	20x
θεός	3,23; 29,2; 29,4; 31,2 (※); 35,10 (※); 37,3 (πνεῦμα θεῖον/יהוה יהוה); 37,15; 39,17 (※); 40,2 (※)	9x (5x OG/4x ※)
παντοκράτωρ	37,22	1x
αὐτός	9,13; 24,12; 27,10	3x
ὁ τὰ ὑψηλὰ ναίων	22,12	1x
εἰς τὸν οὐρανὸν	22,26	1x
ὁ ἐπάνω βροτῶν	33,12	1x
/	6,4; 12,4; 12,6; 21,19; 36,2	5x

Thus, as is clear from the table *supra*, the LXX translator of Job used κύριος more than θεός as a rendering of יהוה, which stands in contrast to the translation in the other LXX books. In six verses LXX Job does not attest a Greek divine name for יהוה but renders it by αὐτός (9,13; 24,12; 27,10),¹⁰ ὁ τὰ ὑψηλὰ ναίων (22,12), εἰς τὸν οὐρανὸν (22,26), ὁ ἐπάνω βροτῶν (33,12).¹¹ Although an examination of these verses might be interesting as well, we will only focus on the actual minuses in LXX Job since these present a more explicit difference.

In the following paragraph we will evaluate the missing renderings of יהוה in LXX Job in order to discern whether these reflect a diverging theology or not.

⁷ See Deut 32,15.17; 2 Kings 17,31; 2 Chr 32,15; Neh 9,17; Ps 18(LXX 17),32; Ps 50(LXX 9),22; Ps 114(LXX 113),7; Ps 139(LXX 138),19; Prov 30,5; Isa 44,8; Dan 11,37.38(2x).39; Hab 1,11; Hab 3,3.

⁸ For the data, see *D. Mangin*, court de la version grecque du livre de Job (see note 4) 54-55. Mangin presents it differently. The table here provides a more readable overview.

⁹ For the sake of completeness, the verses that are marked with an asterisk (※) in Ziegler's edition of LXX Job and, thus, do not belong to the Old Greek (OG) version of Job, are also presented in the table. Peter J. Gentry has corrected the asterisked material as denoted by Ziegler and has provided an updated and corrected list. See *Peter J. Gentry*, The Asterisked Materials in the Greek Job (SBLSCS 38), Atlanta, GA 1995, 31.

¹⁰ Jiseong J. Kwon wrongly indicates that יהוה has been deleted by the LXX translator in 9,13 and 24,12. Although the divine name is not rendered with a Greek divine name, it is represented by αὐτός and thus not deleted as Kwon argues. See *J. J. Kwon*, Rewritten Theology in the Greek Book of Job (see note 4) 348.

¹¹ See *D. Mangin*, court de la version grecque du livre de Job (see note 4) 56.

2. The evaluation of the minuses in LXX Job where MT reads אֱלֹהִים

In this section, the minuses in LXX Job where אֱלֹהִים is attested in MT, *i.e.* found in 6,4; 12,4; 12,6; 21,19 and 36,2, will be evaluated in order to discern whether these minuses can be ascribed to a diverging Hebrew *Vorlage*, the textual transmission of the Greek text or the translator's translation technique. Moreover, if they are to be ascribed to the translation technique of the LXX translator, the question whether the translator was motivated by theological motives to provide a different translation than MT will be addressed.

2.1 Job 6,4

MT ¹²	LXX ¹³
כִּי חֲצֵי שְׁדֵי עֲמֹדֵי אֲשֶׁר חֲמַתָּם שְׁתָּה רוּחִי בְּעוֹתֵי אֱלֹהִים יַעֲרֹכֵנִי:	βέλη γὰρ κυρίου ἐν τῷ σώματί μου ἐστίν, ὧν ὁ θυμὸς αὐτῶν ἐκπίνει μου τὸ αἷμα· ὅταν ἄρξωμαι λαλεῖν, κεντοῦσί με.
For the arrows of the Almighty are in me; my spirit drinks their poison; the terrors of God are arrayed against me. ¹⁴	For the arrows of the Lord are in my body; their wrath drinks my blood; when I begin to speak, they pierce me. ¹⁵

In Job 6,4 MT records two divine names: אֱלֹהִים and אֱלֹהִים. The name אֱלֹהִים occurs 31 times in Job and is rendered by a variety of Greek lexemes whereby παντοκράτωρ and κύριος constitute the majority of renderings.¹⁶

Although several scholars have tried to explain the rather strange translation of the

¹² The text of MT is based upon BHS, since the BHQ of Job has not yet been published. See *Karl Elliger et al.* (eds.), *Biblia Hebraica Stuttgartensia* (fifth edition), Stuttgart 1977. Although some fragments of Job and the Targum of Job have been found at the Judean desert, none of them preserve the verses which are discussed in the present article. For the fragments of the book of Job (*i.e.* 2QJob, 4QPaleoJob^c, 4QJob^a and 4QJob^b), see *Maurice Baillet / Jozef T. Milik / Ronald de Vaux* (eds.), *Les 'petites grottes' de Qumrân* (DJD III) Oxford: Clarendon Press, 1962, 71; *Patrick W. Skehan / Eugene Ulrich / Judith E. Sanderson* (eds.), *Qumran Cave 4 IV. Paleo-Hebrew and Greek Biblical Manuscripts* (DJD IX), Oxford 1992, 155-157; *Eugene Ulrich et al.* (eds.), *Qumran Cave 4 XI. Psalms to Chronicles* (DJD XVI), Oxford 2000, 171-180. For the Targum of Job (*i.e.* 4QtgJob and 11QtgJob), see *Jozef T. Milik*, *Qumrân grotte 4 II. Tefillin, Mezuzot et Targums* (4Q128–4Q157) (DJD VI), Oxford 1977, 90; *J. P. M. van der Ploeg / Adam S. van der Woude* (eds.), *Le Targum de Job de la grotte xi de Qumrân*, Leiden 1971; *Florentino García Martínez et al.* (eds.), *Qumran Cave 11 II. 11Q2–18, 11Q20–31* (DJD XXIII), Oxford 1998, 79–180. See also *Émile Puech*, *Le targum de Job de la grotte 4: 4Q157 = 4QtgJob*, in: *Revue de Qumran* 32/1 (2020) 135-141.

¹³ For the LXX text, Göttingen edition is used. See *Joseph Ziegler*, *Job* (Septuaginta. Vetus Testamentum Graecum. Auctoritate Academiae Scientiarum Gottingensis editum XI/4), Göttingen 1982.

¹⁴ English translation of the Hebrew text taken from NRSV.

¹⁵ English translation from NETS: *Claude Cox*, *Job*, in: *A. Pietersma / B. G. Wright* (eds.), *A New English Translation of the Septuagint. And the Other Greek Translations Traditionally Included under That Title*, Oxford 2007, 667–696.

¹⁶ For an exhaustive overview of all the Greek renderings of אֱלֹהִים in LXX Job and their distribution, see *D. Mangin*, *court de la version grecque du livre de Job*, 52-54.

Greek,¹⁷ none of the scholars provided an adequate answer to the question why אֱלֹהִים is not rendered in the LXX. A good example is the explanation on the Greek rendering of 6,4 by Edouard Dhorme¹⁸. He meticulously examines the whole Hebrew verse and its Greek translation and provides a decent explanation for each translation equivalent. However, for בעוֹתֵי אֱלֹהִים, he plainly states: “It is difficult to see how G gets ὅταν ἄρξομαι λαλεῖν from בעוֹתֵי אֱלֹהִים”,¹⁹ without further elaboration. Georg Beer does also not provide an explanation on why the LXX translator did not render אֱלֹהִים and only argues that the translator misunderstood בעוֹתֵי.²⁰ Harry M. Orlinsky, on the other hand, asserts that the LXX translator had a *Vorlage* that differed from MT,²¹ which might explain the LXX’s different reading. Claude Cox notes an intertextual link (ἄρχω + λαλέω) between Job 6,4 and Gen 18,27,²² which reads:

MT	LXX
וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה-נָא הוֹאֲלֹתִי לְדִבֵּר אֵל- אֱדֹנָי וְאַנֹכִי עָפָר וָאֵפֶר:	καὶ ἀποκριθεὶς Ἀβραὰμ εἶπεν Nūn ἤρξάμην λαλῆσαι πρὸς τὸν κύριον, ἐγὼ δέ εἰμι γῆ καὶ σποδός. ²³
Abraham answered, “Let me take it upon myself to speak to the Lord, I who am but dust and ashes”.	And Abraam said in reply, “Now I have begun to speak to the Lord, though I am earth and ashes”. ²⁴

According to him, the context of both verses deals with a mortality motive.²⁵ Although there is an agreement in the usage of both ἄρχω and λαλέω, the intertextual link seems to be rather weak.

However, there is another possible explanation for the non-rendering of אֱלֹהִים in Job 6,4. When looking at the Hebrew verbs underlying the Greek ἄρχω in the LXX, there are several instances where it reads a form of the verb יָאֵל (‘to be pleased, willing, to undertake, to be

¹⁷ Surprisingly, Homer Heater who has written a monograph on the translation technique of LXX Job does not deal with any of the verses discussed in this article. See *Homer Heater, A Septuagint Translation Technique of Job* (CBQMS 11), Washington, DC 1982.

¹⁸ See *Edouard Dhorme, A Commentary on the Book of Job*, London 1967, 76-77.

¹⁹ *E. Dhorme, A Commentary on the Book of Job* (see note 18) 76.

²⁰ See *Georg Beer, Der Text des Buches Hiob*, Marburg 1897, 36: “G hat בעוֹתֵי ganz erkannt”.

²¹ See *Harry M. Orlinsky, Studies in the Septuagint of the Book of Job: Chapter III (Continued)*, in: *HUCA* 32 (1961) 239-268, 251-252 (esp. 252).

²² See *Claude Cox, Iob* (forthcoming). I would like to express my gratitude towards Claude Cox for making his provisional manuscript of his commentary available to me.

²³ LXX text from Genesis from *John William Wevers, Genesis* (Septuaginta. Vetus Testamentum Graecum. Auctoritate Academiae Scientiarum Gottingensis editum I), Göttingen 1974.

²⁴ English translation taken from NETS, see *Robert J. V. Hiebert, Genesis*, in: A. Pietersma / B. G. Wright (eds.), *A New English Translation of the Septuagint. And the Other Greek Translations Traditionally Included under That Title*, Oxford 2007, 1-42.

²⁵ See *C. Cox, Iob* (see note 22).

determined').²⁶ This is the case in Gen 18,27; Deut 1,5; Judg 1,27.35; 17,11;19,6; 2 Sam 7,29; 1 Chr 17,27; Hos 5,11 and also in Job 6,9.²⁷ The translator (or his *Vorlage*) might have read הוֹאִיל or more likely הוֹאִל instead of אֱלֹהִים and בְּעַנִּיתִי (> עָנָה, 'to answer, to speak') instead of בְּעוֹתִי and consequently rendered it by ἄρξωμαι λαλεῖν.²⁸ However, it is hard to discern whether this reading originated from the translator's *Vorlage* (= Orlinsky) or a misreading by the translator himself. Nevertheless, there is no need to resort to explanations entailing theological motives or intertextuality.²⁹

2.2 Job 12,4

MT	LXX
שָׂחָק לְרֵעֵהוּ אֱהִיָּה קָרָא לְאֱלֹהִים וַיַּעֲנֵהוּ שְׂחֹק צָדִיק תָּמִים:	δίκαιος γὰρ ἀνὴρ καὶ ἄμεμπτος ἐγενήθη εἰς χλεύασμα.
I am a laughingstock to my friends; I, who called upon God and he answered me, a just and blameless man, I am a laughingstock.	A just and blameless man, you see, has become a laughingstock.

Several scholars have tried to come up with an explanation on the different rendering of the LXX and minus of אֱלֹהִים. Donald H. Gard argues that the different reading and especially the absence of the divine name in the Greek text is due to the translator who wanted to avoid the notion of injustice with regard to God's affairs with man.³⁰ However, he also notes and recognises the possibility of homeoarchy with the double attestation of שְׂחֹק in the Hebrew text.³¹ This is exactly what other scholars assert without making reference to theological motivations of the translator. Marieke Dhont, for example, argues that the LXX

²⁶ See CLINES, Vol. IV, 71.

²⁷ Jos 17,12 has ἤρχετο as a rendering of יָרָא. However, on the basis of its parallel with Judg 1,27, one could argue that Jos 17,12 read ἤρξατο (> ἄρχω) instead of ἤρχετο (> ἔρχομαι). Judg 1,27 reads καὶ ἤρξατο ὁ Χαναναῖος κατοικεῖν ἐν τῇ γῇ ταύτῃ, whereas Jos 17,12 reads καὶ ἤρχετο ὁ Χαναναῖος κατοικεῖν ἐν τῇ γῇ ταύτῃ. For Jos 17,12, codex Alexandrinus (A) does attest ἤρξατο. For Judg 1,27 no textual variants are listed. See *Alfred Rahlfs (ed.), Septuaginta. Id est Vetus Testamentum Graece iuxta LXX Interpretes*, Stuttgart 2006, 386 and 409. Thus, it seems reasonable to assume that Jos 17,12 read ἤρξατο (> ἄρχω) instead of ἤρχετο.

²⁸ The reading of בְּעַנִּיתִי is proposed by Cox. See C. Cox, *Iob* (see note 22). I agree with his argument concerning this reading.

²⁹ This in contrast to Henry S. Gehman who takes Job 6,4 as an example of a theological nuance in LXX Job whereby the LXX translator softens down what might have seemed offensive. However, his analysis is brief and lacks sufficient explanation. See H. S. Gehman, *The Theological Approach of the Greek Translator of Job 1-15* (see note 4) 234-235.

³⁰ See Donald H. Gard, *The Exegetical Method of the Greek Translator* (see note 4) 25. Gard's book deals with the theological character of LXX Job. According to him the omission of the divine name in LXX Job is often used to get rid of offensive ideas towards God. However, it is interesting to note that he does not examine Job 6,4 (see *supra*) in this context.

³¹ See D. H. Gard, *The Exegetical Method of the Greek Translator* (see note 4) 25.

of this verse represents a paraphrastic rendering of the Hebrew due to the repetition of שְׂחֹק ('laughter').³² Similar to Dhont's argumentation, Dhorme notes that the translator skipped from the first שְׂחֹק to the second.³³ Orlinsky uses verse 12,4 as an example to illustrate his thesis that the LXX translator simply reproduced his Hebrew *Vorlage* faithfully without any theological motives involved.³⁴ However, he does not explain how the translator rendered the strikingly different Hebrew verse into Greek and simply states that "the LXX — for whatever reason — has an abbreviated version of [the Hebrew]. Yet the translation is more blunt, and uncomplimentary, so far as God is concerned".³⁵

Looking at the Greek translation, it seems that the LXX translator has only rendered the second stich of the verse, *i.e.* שְׂחֹק צַדִּיק תָּמִים. He has rendered the lexeme שְׂחֹק ('laughter, laughingstock') by the *hapax* χλεύασμα ('target of scoffing, object of mockery'),³⁶ צַדִּיק ('righteous, right, innocent') by δίκαιος ἀνὴρ ('righteous man') and תָּמִים ('complete, perfect, blameless') by ἀμεμπτος ('irreproachable, blameless').³⁷ The latter because he read תָּמִים as תָּם ('completeness, perfection, blamelessness, innocence') which is rendered four times by the same Greek lexeme ἀμεμπτος in LXX Job (*i.e.* 1,1.8; 2,3; 9,20).³⁸ Since only the second stich is represented by the LXX,³⁹ the first stich, where אֱלֹהֵי is attested, was either overlooked by the translator due to the repetition of שְׂחֹק (= homeoarchy), as argued especially by Dhont and Dhorme (see *supra*), or not present in his *Vorlage*. The former one seems to be the most probable explanation.

2.3 Job 12,6

MT	LXX
יְשֻׁלִּי אֱהָלִים לְשִׂדְדִים וּבִטְחוֹת לְמַרְגִּיזֵי אֱלֹ לְאִשָּׁר הֵבִיא אֱלֹהֵי בִידּוֹ:	οὐ μὲν δὲ ἀλλὰ μηδεὶς πεποιθέτω πονηρὸς ὡν ἀθῶος ἔσεσθαι, ὅσοι παροργίζουσιν τὸν κύριον, ὡς οὐχὶ καὶ ἔτασις αὐτῶν ἔσται.
The tents of robbers are at peace, and those who provoke God are secure, who bring their god in their hands.	Nonetheless, let the wicked not trust that he will be guiltless-- as many as provoke the Lord-- as if indeed there will be no scrutiny of them.

³² See Marieke Dhont, *Style and Context of Old Greek Job* (SJSJ 183), Leiden 2018, 203-204.

³³ See E. Dhorme, *A Commentary on the Book of Job* (see note 18) 169. Choon Leong Seow agrees with Dhorme. See Choon Leong Seow, *Job 1-21. Interpretation and Commentary* (Illuminations), Grand Rapids, MI 2013, 630-631.

³⁴ See H. M. Orlinsky, Chapter III (Continued) (see note 21) 262.

³⁵ H. M. Orlinsky, Chapter III (Continued) (see note 21) 262.

³⁶ See CLINES, vol. VIII, 120; MURAOKA, 733; LEH, 664.

³⁷ See resp. CLINES, vol. VII, 75-78; CLINES, vol. VIII, 643-644; MURAOKA, 32; LEH, 32.

³⁸ See CLINES, vol. VIII, 638-639.

³⁹ According to Markus Witte, this rendering emphasises the righteousness of Job and alludes to Job 1,1 more than its Hebrew counterpart. See M. Witte, *The Greek Book of Job* (see note 4) 49.

In Job 12,4, the LXX attests a free rendering of its Hebrew text. In the Hebrew, two divine names are attested: אֱלֹהִים and אֱלֹהִים. אֱלֹהִים is rendered by its common equivalent in LXX Job, *i.e.* αὐτός,⁴⁰ whereas אֱלֹהִים is not represented in the Greek text.

The divine name אֱלֹהִים occurs in the third stich of the verse which reads לְאִשֶּׁר הִבִּיא אֱלֹהִים בִּידוֹ and is rendered in the LXX by ὡς οὐχὶ καὶ ἔτασις αὐτῶν ἔσται. Gard explains the minus of אֱלֹהִים in the LXX text as an omission by the translator because “[t]he concept of the Hebrew that God acts capriciously [was] objectionable to the translator”.⁴¹ According to Gillis Gerleman, the LXX translator was also motivated by theological motives and has neutralised blasphemous speech in several verses.⁴² For 12,6, however, he does not indicate how this neutralizing occurs and simply notes that the Greek “is probably a paraphrase without exact correspondence in the original”.⁴³ Indeed, scholars have noted the difficult and probably corrupt Hebrew of the verse which led them to emend the text.⁴⁴ In one of his studies, Orlinsky has commented upon the occurrence of the divine names אֱלֹהִים and אֱלֹהִים in parallel stichs.⁴⁵ These names do not occur together in parallel stichs.⁴⁶ If another divine name is attested, it is always with שְׁדִי.⁴⁷ There are only two verses where this is not the case: 12,6 (אֱלֹהִים/אֱלֹהִים) and 20,29 (אֱלֹהִים/אֱלֹהִים).⁴⁸ According to Orlinsky, the Hebrew of these verses is corrupt:⁴⁹

⁴⁰ For the distribution of the Greek equivalents of אֱלֹהִים in LXX Job, see *D. Mangin*, court de la version grecque du livre de Job, 48-52.

⁴¹ *D. H. Gard*, The Exegetical Method of the Greek (see note 4) 49.

⁴² See *Gillis Gerleman*, Studies in the Septuagint I. Book of Job, Lund 1946, 54. Elke Verbeke also briefly mentions that the LXX translator probably omitted אֱלֹהִים in 12,6 for theological reasons. However, she does not elaborate her statement. See *Elke Verbeke*, Hebrew Hapax Legomena and their Greek Rendering in LXX Job (Ph.D. Diss.), Leuven 2011, 241 and 410.

⁴³ *Gillis Gerleman*, Book of Job (see note 42) 54. Orlinsky does not agree with Gerleman and suspends any judgement on the Greek rendering of 12,6. See *H. M. Orlinsky*, Chapter III (Continued) (see note 21) 262.

⁴⁴ Several scholars have, therefore, emended the Hebrew text. See *e.g. Bernhard Duhm*, Das Buch Hiob (KHC), Freiburg i.Br. 1897, 66-67; *G. Beer*, Der Text des Buches Hiob, 73. Seow argues that these emendations are not supported by textual evidence and not necessary. See *C. L. Seow*, Job 1-21 (see note 33) 632.

⁴⁵ See *Harry M. Orlinsky*, Studies in the Septuagint of the Book of Job: Chapter V. The Hebrew Vorlage of the Septuagint of Job: The Text and the Script, 57-78, 62.

⁴⁶ See *H. M. Orlinsky*, Chapter V (see note 45) 62.

⁴⁷ See *H. M. Orlinsky*, Chapter V (see note 45) 62. Orlinsky also notes the references where אֱלֹהִים, אֱלֹהִים and אֱלֹהִים is paralleled with שְׁדִי. See *H. M. Orlinsky*, Chapter V (see note 45) 62.

⁴⁸ Orlinsky records 20,9 which is a mistake, it is 20,29. See *H. M. Orlinsky*, Chapter V (see note 45) 62.

⁴⁹ Orlinsky even suggests emending Samuel Driver and George Gray's text that reads “Where in each line of a distich a divine name is used ... a marked preference is shown for שְׁדִי as one of the two” to “... יְדִש as always one of the two”. See *Samuel Rolles Driver / George Buchanan Grey*, A Critical and Exegetical Commentary on the Book of Job: Together With a New Translation (ICC), Edinburgh 1964, xliii; *H. M. Orlinsky*, Chapter V (see note 45) 62, n. 17. By doing so, he clearly indicates that the Hebrew of MT is corrupt and that the LXX translator probably had a diverging Vorlage.

[...] [T]hese exceptions are only apparent, since scholars have long agreed — on grounds other than for the names of God — that the text of both verses is suspect; indeed, not only is the text difficult per se but the LXX differs from the preserved Hebrew text, among other places, precisely where the terms for God are concerned.⁵⁰

On the basis of these arguments, *i.e.* the corrupted Hebrew of MT and the distribution of divine names in parallel stichs, one can conclude that the Hebrew *Vorlage* must have differed from the text preserved in MT. Once more, the translator did not render the Hebrew on the basis of theological motivations.

2.4 Job 21,19

MT	LXX
אֱלֹהֵי יִצְפֹּן-לִבְנֵי אָוֹן יִשְׁלֹם אֲלֵיוּ וְיָדַע:	ἐκλίποι υἱοὺς τὰ ὑπάρχοντα αὐτοῦ·
You say, “God stores up their iniquity for their children.” Let it be paid back to them, so that they may know it.	May his possessions fail his sons.

Only the first part of the verse, *i.e.* אֱלֹהֵי יִצְפֹּן-לִבְנֵי אָוֹן, is rendered by the LXX translator. The other stich of the Hebrew verse, *i.e.* יִשְׁלֹם אֲלֵיוּ וְיָדַע, is not rendered by the LXX translator but is represented in the asterisk material as ἀνταποδώσει πρὸς αὐτόν καὶ γινώσεται. In the LXX, אֱלֹהֵי is not represented. However, Theodotion (θ´) does represent אֱלֹהֵי by ὁ θεός.

Once again, Gard explains the Greek rendering of this verse on the basis of the theology of the translator. According to him, the וְ of אֱלֹהֵי is intentionally deleted by the translator in order to remove “[t]he idea that God harbours punishment for the children of guilty fathers”.⁵¹ Beer notes that the LXX translator has intentionally skipped the divine name without providing further information.⁵² However, most scholars agree that the translator read אֵל instead of אֱלֹהֵי in his parent text.⁵³ Even Gard, who provides a theological explanation, admits (in a footnote!) that the LXX translator might have had אֵל in his Hebrew *Vorlage* and even indicates that אֵל is metrically better than אֱלֹהֵי in this verse.⁵⁴

⁵⁰ H. M. Orlinsky, Chapter V (see note 45) 62.

⁵¹ D. H. Gard, *The Exegetical Method of the Greek Translator* (see note 4) 51. He even states that the Hebrew text of 21,19b is also intentionally omitted by the LXX translator because it depicts a vengeful God. See D. H. Gard, *The Exegetical Method of the Greek Translator* (see note 4) 80.

⁵² See G. Beer, *Der Text des Buches Hiob* (see note 20) 141. By stating that the LXX omitted אֱלֹהֵי, Dhorme also seems to suggest that the LXX translator did not render the divine name on purpose. See E. Dhorme, *A Commentary on the Book of Job* (see note 18) 316.

⁵³ See *e.g.* B. Duhm, *Das Buch Hiob* (see note 44) 111; C. L. Seow, *Job 1-21* (see note 33) 886.

⁵⁴ See D. H. Gard, *The Exegetical Method of the Greek Translator* (see note 4) 51, n. 1. Driver and Gray have also suggested that אֵל is rhythmically better. See S. R. Driver / G. B. Grey, *A Critical and Exegetical*

Moreover, BHS also proposes לֹא instead of לֹא־יְהוָה in the critical apparatus.⁵⁵ Thus, the non-rendering of לֹא־יְהוָה in 12,6 can be explained due to a diverging *Vorlage* that read לֹא instead of the divine name.

2.5 Job 36,2

MT	LXX
כְּתִיר־לִי זָעִיר וְאַחֲנֹךְ כִּי עוֹד לְאֱלֹהִים מְלִים:	Μεῖνόν με μικρόν ἔτι, ἵνα διδάξω σε· ἔτι γὰρ ἐν ἐμοί ἐστὶν λέξις.
“Bear with me a little, and I will show you, for I have yet something to say on God’s behalf”.	“Wait for me a little longer so that I may teach you, for there is still more speech in me”.

The last minus of לֹא־יְהוָה in LXX Job is found in stich b of 36,2. The LXX renders כִּי עוֹד לְאֱלֹהִים מְלִים by ἔτι γὰρ ἐν ἐμοί ἐστὶν λέξις. Thus, it seems that the LXX has translated לֹא־יְהוָה by the construction ἐν ἐμοί which only occurs here in LXX Job.⁵⁶ In the recensions of the LXX, only Symmachus (σ’) presents a different reading that does attest the divine name: [ἔτ]ι γὰρ περὶ θεοῦ [εἰ]σι λόγοι.⁵⁷

Dhorme argues that the Greek representation of לֹא־יְהוָה with ἐν ἐμοί is a “theological correction”.⁵⁸ However, as was the case for 6,4 (see *supra*), he does not provide additional explanation. As was to be expected, Gard sees the theology of the translator at play.⁵⁹ He asserts that the Hebrew was offensive to the LXX translator because he considers saying something on God’s behalf to be disrespectful.⁶⁰ Cox, on the other hand, is more cautious in ascribing the minus of לֹא־יְהוָה to the theology of the LXX translator. He argues that Dhorme might be correct but that it is more probable that the translator has opted for ἐν ἐμοί in order to nuance Elihu’s character as someone who has a lot to say and who sees himself as Job’s teacher (ἵνα διδάξω σε).⁶¹ Indeed, in 36,1-4 of the LXX, Elihu is speaking about himself and the knowledge he possesses. Only in verse 5, he starts to exalt God:

MT 36,1-5	LXX 36,1-5
1. וַיִּסַּף אֱלֹהִים וַיְהִי אֱמָרָה:	1. Προσθεῖς δὲ Ἐλίους ἔτι λέγει

Commentary on the Book of Job (see note 49) 148.

⁵⁵ See BHS, 1249.

⁵⁶ Three times elsewhere in the asterisked material, *i.e.* 7,8; 16,8 and 28,14.

⁵⁷ This reading is not attested in Ziegler’s edition but is recorded and discussed in John D. Meade’s critical edition of the Hexaplaric fragments of Job 22-42. See *John D. Meade, A Critical Edition of the Hexaplaric Fragments of Job 22-42*, Leuven 2020, 231-232.

⁵⁸ E. Dhorme, *A Commentary on the Book of Job* (see note 19) 538.

⁵⁹ See D. H. Gard, *The Exegetical Method of the Greek Translator* (see note 4) 24.

⁶⁰ See D. H. Gard, *The Exegetical Method of the Greek Translator* (see note 4) 24.

⁶¹ See C. Cox, *Iob* (see note 22).

2. כְּתַרְלִי זְעִיר וְאַחֲנֶנְךָ כִּי עוֹד לְאַלֹהִים מְלִים: 3. אֲשָׁא דְעִי לְמַרְחֹק וְלִפְעֻלִי אֶתְּנֶצֶדֶק: 4. כִּי־אֶמְנָם לֹא־שֶׁקֶר מִלִּי תִמְיִם דְּעוֹת עֲמָד: 5. הֲוֹאֵל בְּבִיר וְלֹא יִמָּאס כְּבִיר בְּחֶלֶב:	2. μεῖνόν με μικρόν ἔτι, ἵνα διδάξω σε ἔτι γὰρ ἐν ἐμοί ἐστὶν λέξεις. 3. ἀναλαβὼν τὴν ἐπιστήμην μου μακρὰν ἔργοις δέ μου δίκαια ἐρῶ 4. ἐπ' ἀληθείας καὶ οὐκ ἄδικα ῥήματα· ἀδίκως συνίεις. 5. γίγνωσκε δὲ ὅτι ὁ κύριος οὐ μὴ ἀποποιήσῃται τὸν ἄκακον.
1. Elihu continued and said: 2. “Bear with me a little, and I will show you, for I have yet something to say on God’s behalf. 3. I will bring my knowledge from far away, and ascribe righteousness to my Maker. 4. For truly my words are not false; one who is perfect in knowledge is with you. 5. “Surely God is mighty and does not despise any; he is mighty in strength of understanding.	1. Now Elihu added still more and said: 2. “Wait for me a little longer so that I may teach you, for there is still more speech in me. 3. Having fetched my knowledge from afar, yes, in my efforts I will speak what is just, 4. in truth, and not unjust words; you understand wrongly! 5. “But know that the Lord will not reject the innocent.

Even the omission of **וּלְפַעֲלִי** in LXX 36,4 can be understood against this background. The actual exaltation of God by Elihu only starts at verse 5. In the LXX, Elihu confirms his (self-)acclaimed role as teacher without referring to God. The words spoken by Elihu in verses 2-4 and, consequently, his appraisal of God are coming from Elihu himself and are not ascribed to or coming from God. The LXX translator has indeed emphasised Elihu’s role as Job’s teacher in verses 1-4 compared to the Hebrew text.

Since there is no textual evidence to support a diverging *Vorlage* and/or a misreading seems impossible, the LXX translator must have omitted **אֱלֹהִים** in 36,2 deliberately in order the emphasis Elihu’s role as teacher.

3. Conclusion

Having analysed the verses in LXX Job that record a minus where **אֱלֹהִים** is attested in MT, we can draw following conclusions:

- (1) In four instances, *i.e.* 6,4; 12,4.6 and 21,19, the minus in the LXX was not a deliberate omission on the part of the translator. For 12,6 and 21,19, it has been argued that the *Vorlage* of the LXX translator differed from the text attested in MT. Either the Hebrew of MT is corrupted (12,6) or the *Vorlage* read **לֹא** instead of **אֱלֹהִים** (21,19). In 12,4, the LXX translator has overlooked the stich of the verse wherein **אֱלֹהִים** was attested due to homeoarchy. For 6,4, the translator has either

misread his *Vorlage* (הואל instead of אלוה) or the Hebrew of the *Vorlage* differed from MT. However, on the basis of the extant textual material, it is hard to judge which explanation is more correct.

- (2) Only in one instance, *i.e.* 36,2, did the LXX translator deliberately chose not to render אלוה, this in order to emphasise Elihu's role as Job's teacher in the context of chapter 36 and especially verses 2-4.

Thus, compared to the examination of the additional attestations of ὁ κύριος and ὁ θεός in LXX Job where a distinct theology can be found,⁶² the analysis of the minuses in the LXX where MT records אלוה did not elicit a nuanced or different theology in the LXX *vis-à-vis* MT. It seems that the LXX translator was more conservative in preserving the Hebrew divine name into Greek than he was in adding divine names where there is none in the Hebrew text. However, this case study has only discussed the missing renderings of אלוה in the LXX of Job. In order to come to a more complete image of the way in which the LXX translator rendered his Hebrew *Vorlage* into Greek and to examine whether the LXX text exhibits a different theology than MT, the other divine names that record a minus in the LXX (*i.e.* יהוה, אלהים, אל and שדי) need to be analysed as well. New (theological?) research endeavours await!

⁶² See XXX (see note 1).