# The Comparative Study between MT and LXX-Isaiah 60:1-12: An Example of the Translation Techniques of LXX-Isaiah

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## 1. Introduction

In the past, the main interest in the LXX studies had been a textual one (text-criticism or text history), but in more recent years new voices have been heard raising the question of exegetical methods and theological approaches used by the Greek translators.[1] It is commonly said that every translation is also an interpretation. But there are different levels of interpretation. Because in the process of translation whether the translator does literal interpretation or not it lies to some extent within his control. J. Barr elaborates two quite different degrees of interpretation which were of greater significant for the LXX transition. The first one is the "basic syntactic/semantic comprehension of the meaning of the text," and the other type is higher level of interpretation: "there are matters of content, of reference, or of theological exegesis".[2]

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1) For more information on the current scholarship, see Keun-Joo Kim, et al., "Study for Korean Translation of the Septuagint 1: Genesis 1:1-2:3", *Journal of Biblical Text Research* 21 (2007), 53-68; Wolfgang Kraus and R. Glenn Wooden, eds., *Septuagint Research: Issues and Challenges in the Study of the Greek Jewish Scriptures* (Atlanta: Society of Biblical Literature, 2006); Michael A. Knibb, ed., *The Septuagint and Messianism* (Leuven: Leuven University; Dudley, Mass: Peeters, 2006); Claire Matthews McGinnis and Patricia K. Tull, eds., *"As Those Who Are Taught", The Interpretation of Isaiah from the LXX to the SBL*. SBLSymS 27 (Atlanta: Society of Biblical Literature, 2006); D. A. Baer, *When We All Go Home: Translation and Theology in LXX Isaiah 56-66,* JSOT Supplement Series 318 (Sheffield: Sheffield Academic Press, 2001); Ronald L. Troxel, "Exegesis and Theology in the LXX: Isaiah V 26-30," *Vetus Testamentum* 43 (1993), 102-111.

2) Sang-Hyuk Woo, "A Translation Technique and a Verbal Form of Hebrew", *Journal of Biblical Text Research* 20 (2007), 311-328; Keun-Joo Kim, "City of Righteousness: Identity of the Jewish Diasporain Egypt: Is 19:18 in the Septuagint Isaiah", *Canon & Culture* 1 (2007),

The aim of this study is to discuss the translation technique and how it was influenced by the exegetical and theological methods of the translator and by his contemporary ideas. First, the present writer will briefly survey the theoretical discussion about the nature and the translation technique of the LXX version of Isaiah. Second, the methodology of this study will be explored. Lastly, the present writer will compare the LXX and the MT of Isaiah 60:1-12 verse by verse and evaluate the differences.

## 2. Theoretical Discussion

Emanuel Tov argues that many translators try to render all Hebrew words, elements, roots or constructions as close as the same Greek equivalent.[3] His idea may reflect the belief that the words of Scripture should be rendered consistently in order to remain as faithful as possible to the source language. However, there are lots of complicated issues which are involved in the process of translation of an ancient text. To understand the nature of the translation of the LXX, we have to consider several major factors that influenced the task of translators. First, we have to be conscious of the linguistic challenges and how translator identify all forms in the source language and determine the appropriate target language. In the process of choosing equivalent words in the translation, a translator introduces some element of linguistic exegesis in the target language.[4] The translator considers the larger literary context in choosing the linguistic equivalent. However, there may be unique renderings, whether it is syntactic or semantic level, that prove to be simply the translator's selection of linguistic equivalents. Second, another factor to be regarded in the LXX is the theological tendency of translators. The contemporary theological concepts of the translators

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156-191; Chang-Sun Kim, "Hellenistic Jewish Diaspora and LXX", *Journal of the Bible and Biblical Literature* 15 (2007), 77-90; J. Barr, *The Typology of Literalism in Ancient Biblical Translation,* MSU 15 (Göttingen: Vandenhoeck & Ruprecht, 1979), 290-91.

3) Emmanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research*, 2nd ed. (Jerusalem: Simor, 1997), 20. Tov also argues that there are two types of exegesis: linguistic exegesis which concerns syntactic and lexical aspects and contextual exegesis which reads the text in the light of its context.

4) Karen H. Jobes and Mosés Silva, *Invitation to the Septuagint* (Grand Rapids: Baker, 2000), 87-89.

are reflected in the choices of translation equivalents, in expansion or omission of ideas and in changes in words and verses.[5] R. L. Troxel claims that exposition can take place in the course of the translation, depending upon the translator's notions.[6] Lastly, the LXX translators were to some extent influenced by the Judaeo-Hellenistic cultural and their religious background when pursuing their task because the translation was made by Hellenistic Jews for Hellenistic Jews.[7] The LXX embodies both a literal and interpretive feature which makes it understandable to the Hellenistic Jews and enriches its worth.

Having briefly discussed the nature of the translation of the LXX, we will focus on the translator's style and technique of the book of Isaiah.

## 3. The Translator's Style and Technique in the Book of Isaiah

One of difficulties in dealing with the translation technique of LXX is the lack of consensus among the scholars over the method of translators. Since the LXX is a translation developed by different translators, the characteristic of its style and technique is determined by the translator's method. There have been various opinions about translation technique of the book of Isaiah. Silva and Jobes insist that the Greek of Isaiah is as a whole a moderately literal translation of the Hebrew.[8] Thackeray categorizes the translation of the Greek text of Isaiah as good *koine* as with the Pentateuch and part of Joshua[9], and according to Jellicoe, of its type, it may even be considered as good translation.[10] Some scholars argue that many of the alterations in the Greek version seem to have

5) Emanuel Tov, *Textual Criticism of the Hebrew Bible*, 2$^{nd}$ ed. (Minneapolis: Fortress Press, 2001), 127. Tov states that the book of Isaiah demonstrates some example of theological interpretation such as: the description of God and His acts, the Messiah, Zion, the exile.
6) Ronald L. Troxel, "Exegesis and Theology in the LXX: Isaiah V 26-30," *Vetus Testamentum* 43 (1993), 104. He said, "Exposition is an explication of the text that goes beyond providing linguistic equivalents. Such expositions are typically "freer" translations and often show the influence of the translator's own notions or of other biblical texts".
7) Staffan Olofsson, *The LXX Version*, Coniectanea Biblica Old Testament Series 30 (Stockholm: Almqvist & Wiksell International, 1990), 1-5; Jennifer M. Dines, *The Septuagint*, 151-157.
8) Jobes and Silva, *Invitation to the Septuagint*, 114.
9) H. St J. Thackery, *A Grammar of the Old Testament in Greek* (Cambridge: University Press, 1990), 13.
10) Sidney Jellicoe, *The Septuagint and Modern Study* (Oxford: Clarendon, 1968), 315.

been made for other than grammatical or purely stylistic reasons. On the other hand, according to Ottley, only some five percent of Isaiah is rendered into Greek exactly.[11] H. B. Swete and H. St J. Thackeray claim that the translator of the book of Isaiah stands apart from other translators of the LXX and shows obvious sign of incompetence.[12] As Swete and Thackeray mentioned, there are many inconsistencies in translation within the Greek Isaiah. For example, in 26:14, רְפָאִים (ghosts) is translated by ἰατροὶ (physicians); in 26:19 by ἀσεβῶν (ungodly); in 36:22, בְּגָדִים (clothes) is rendered as χιτῶνας (clothes), and in 37:1 as ἱμάτια (garments). קָנָה (get, buy) in 1:3 and 43:24 is translated by κτάομαι (acquire), and in 24:2 by ἀγοράζω (purchase). However, these inconsistencies should not be ascribed to translator's unsuitability. It can be explained that it is due to translator's unconstrained and carefree working method, and to a conscious preference for the introduction of variations, with a tendency to put his own interpretation upon it.[13]

Seeligmann elaborates the technique employed in the translation of the book of Isaiah as follows:[14]

(1) In most parts of the translation there is a strong evidence of a constant preference for certain special terms, and for certain theological notions. For example, ἔνδοξος (glorious) was used thirteen times in 1-39, five time in 40-66 (5:14; 10:33; 12:4; 13:19; 22:18, 24; 23:8, 9; 24:15; 26:15; 32:2; 48:9; 59:19; 60:9; 64:2, 10); the use of ἀδίκως (unjustly) and ἀδικέω (do wrong) to express the disobedience of Israel (10:20; 23:13; 25:3-4; 43:24; 51:23).

(2) The translator has deep knowledge of Greek, and this is evident from his usage of a larger number of vocabulary which is sometimes

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11) Richard R. Ottley, *The Book of Isaiah According to the Septuagint* (Codex Alexandrinus), vol. 2 (Cambridge: Cambridge University Press, 1906), 15.

12) H. B. Swete, *An Introduction to the Old Testament in Greek*, R. R. Ottley, rev. (Cambridge: University Press, 1914), 316; H. St. J. Thackeray states that "the translator tries to hide his ignorance by paraphrase or abbreviation, occasionally giving the general sense of a passage, while omitting to render the difficult words" and he also argues that the book of Isaiah was the first of the prophetical book to be translated into Greek in "The Greek Translators of the Prophetical Books", *The Journal of Theological Studies*, IV (1903), 583.

13) I. L. Seeligmann, *The Septuagint Version of Isaiah: A Discussion of its Problems* (Leiden: E. J. Brill, 1948), 41.

14) Seeligmann, *The Sepuagint Version of Isaiah*, 39-69.

scarce to the other book of the LXX and even other products of Greek literature; e.g., ἀμφιβολεύς (דַּיָּג, fisherman) in 19:8; ζῶσις (חֲגֹר, girding on) in 22:12; ἀκρογωνιαῖον (פִּנָּה, corner stone) in 28:16; ἥττημα (מַס, forced labor, defeat) in 31:8; πριστηροειδής (חָרוּץ, like a saw) in 41:15, etc.

(3) Instead of doing transcription the translator used the words and idioms of his time, and the Semitic influence is plain in his translation; e.g., ἁγίασμα (מִקְדָּשׁ, sanctuary) in 8:4; 63:18; θυσιαστήριον (מִזְבֵּחַ, altar) in 6:6; 15:2; 19:19; 56:7; 60:7; βδέλυγμα (תּוֹעֵבָה, detestable thing) in 1:13; 2:8, 20; 17:8; 41:24; 44:19; 66:3, 17, etc; Semitic influence: ἐνωτίζομαι (give ear to) is phonetically based upon the Hebrew אזן in 28:23; πρόσωπα θαυμάζοντας (respect persons) is from נְשׂוּא־פָנִים (honored man) in 9:14.

(4) The translator employed the religious and ritual terminology of Hellenistic Jewry, which is rooted in the tradition influenced by the most ancient translations of the Bible; e.g., βιβλίον τοῦ ἀποστασίου (כְּרִיתוּת סֵפֶר, bill of divorce) in 50:1; καθαρὰ γενέσθαι (כַּפְּרָהּ, make a reconciliation or atonement) in 47:11; ῥάκος ἀποκαθημένης (בֶּגֶד עִדִּים, filthy-menstrual-rag) in 64:5. The Greek version of Pentateuch existing in the synagogue and religious teaching possibly influenced the formation of the method of translation.

(5) Sometimes the translator based himself more upon an exegetical and lexicographical tradition (more precisely etymological theory among Hellenistic Jewry) or living verbal custom than on any linguistic-comparative method; e.g., סֵבֶל (burden-bearer, labor) was rendered by κῦδος (glory, renown) and this can be explained by the lexicographical development of כָּבוֹד: (a) to be heavy, and (b) to be glorious. Cf. מִשְׁמָן (fatness) in 10:16 as τιμή (honor); מַשָּׂא (carring, burden) in 22:25 as δόξα (glory).

(6) The translator chose the words and expressions freely instead of using stereotyped rendering without any direct equivalent in the Hebrew text.

Having examined the translation technique of the Greek version of the book of Isaiah, we will focus on the translator's method in the passage of Isaiah 60:4-12.

## 4. Methodology

The present study had some methodological issues of the relationship between the Hebrew text of the Old Testament and the LXX. It is not clear from which Hebrew *Vorlage* the translator rendered. Thus, the fundamental starting point of this study is to make a priori the assumption that the *Vorlage* of the Old Greek was identical with the MT[15] and the MT faithfully reflects the Proto-MT. Another methodological issue to be considered is the search for the LXX translation methods at the level of the individual book. Martin Rösel points out some serious methodological problems with the view on the Septuagint. He claims that "the Septuagint is viewed as a unity without considering that the individual books have been translated by different people at different times not only in Alexandria but also elsewhere".[16] In order to perceive the translation methods of the LXX, we should not level out the differences among the individual books for the sake of a common principle of ideas.[17] Therefore, this study will focus on the book of Isaiah. Due to the limits of this paper, the MT and the LXX passage of Isa 60:1-12 will be compared and discussed only. Specifically, this work is interested in exploring some of the translative and interpretive dynamics of LXX Isa 60:1-12. The present writer will analyze the following aspects of the passage:[18] First, each word between the MT and the LXX will be compared. Second, the aspect of grammar and syntax will be investigated to find how the translator rendered Hebrew forms, expressions, clauses, and sentences into Greek. Lastly, the aspect of semantics will be observed. This concerns the meaning of the LXX Isa 60:1-12 and the intention of the translator. The reason why I have chosen a whole passage (Isa 60:1-12) instead of single words or verses is to avoid an atomistic approach to the LXX.

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15) Staffan Olofsson also emphasizes this assumption in his book *The LXX Version*, 65.

16) Martin Rösel, "Towards a "Theology of the Septuagint"", Wolfgang Kraus and R. Glenn Wooden, ed., *Septuagint Research: Issues and Challenges in the Study of the Greek Jewish Scriptures* (Atlanta: Society of Biblical Literature, 2006), 240. There are not enough compelling sources about the date and purpose of the translation of the book of Isaiah. This study presumes that the LXX-Isaiah was produced by Hellenistic Jews during 3-1 BC for the Hellenistic Jewish community.

17) Ibid.

18) Cf. Arie van der Kooij, "The Old Greek of Isaiah 19:16-25", LXX, Claude E. Cox, ed., Septuagint and Cognate Studies 23 (Atlanta: Scholars Press, 1987), 128-129.

## 5. The Comparative Study between the MT and the LXX of Isa 60:1-12

Although our passage is limited to Isa 60:1-12, the comparative study between the MT and the LXX is a good example to observe the translation techniques of LXX-Isaiah.

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| קוּמִי אוֹרִי כִּי בָא אוֹרֵךְ<br>Arise, shine, for your light has come; | 1a | φωτίζου φωτίζου Ιερουσαλημ ἥκει γάρ σου τὸ φῶς<br>Shine, shine, be enlightened, O Ierousalem, for your light has come,[19] |
| וּכְבוֹד יְהוָה עָלַיִךְ זָרָח:<br>And the glory of the Lord has risen upon you. | 1b | καὶ ἡ δόξα κυρίου ἐπὶ σὲ ἀνατέταλκεν<br>and the glory of the Lord has risen upon you. |

There are some stylistic and semantic variants in the LXX translation of v. 1a. While the MT reads the two different imperative verbs קוּמִי אוֹרִי (arise, shine), the LXX only renders אוֹרִי as φωτίζου (shine) and repeats it twice, omitting the rendering of קוּמִי. The translator seems to emphasize the glorious Zion (the actor of the verb), by repeating the term φωτίζου twice and employing the middle voice of the verb.[20] The addition of the word Ιερουσαλημ (Ierousalem) as the vocative case in the LXX translation further supports this explanation. Verse 1b shows a moderately literal translation.

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| כִּי־הִנֵּה הַחֹשֶׁךְ יְכַסֶּה־אֶרֶץ וַעֲרָפֶל לְאֻמִּים<br>For behold, darkness shall cover the earth, And thick clouds the peoples; | 2a | ἰδοὺ σκότος καὶ γνόφος καλύψει γῆν ἐπ᾽ ἔθνη<br>Look, darkness and gloom shall cover the earth upon the nations, |
| וְעָלַיִךְ יִזְרַח יְהוָה וּכְבוֹדוֹ עָלַיִךְ יֵרָאֶה:<br>But upon you the Lord will rise upon | 2b | ἐπὶ δὲ σὲ φανήσεται κύριος καὶ ἡ δόξα αὐτοῦ ἐπὶ σὲ ὀφθήσεται |

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19) The English translation of the LXX follows the NETS. Albert Pietersma and Benjamin G. Wright, eds., *A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included under That Title* (New York; Oxford: Oxford University Press, 2007).

20) Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 415.

| you, and his glory will be seen upon you. | | but the Lord will appear upon you, and his glory shall be seen upon you. |
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The lack of an equivalent for כִּי in v. 2a suggests that the LXX's *Vorlage* reads only ἰδοὺ, which attempts to heighten the mood of passage with the ellipsis of the particle.[21] In Isaiah 60, the particle כִּי is employed several times (vv. 1, 2, 5, 9, 10, 12, 16, 20) and the rendering of it in the LXX is different, depending upon its usage in the context: coordinate conjunction γάρ (vv. 1, 10, 12, 20), ὅτι (vv. 5, 16), omission of the rendering (vv. 2, 9). This diversity suggests that the translator produced contextual renderings of one sort or another. There is a shift of the syntactic structure in v. 2a. The LXX translator alters the parallel structure of the MT הַחֹשֶׁךְ֙ יְכַסֶּה־אֶ֔רֶץ וַעֲרָפֶ֖ל לְאֻמִּ֑ים and creates unusual equivalents, σκότος καὶ γνόφος καλύψει γῆν ἐπ᾽ ἔθνη.[22] It is not certain whether the translator relied on a parallelism or not. E. Tov said, "as a rule, reliance on parallelism is a stable means of determining the meaning of words, but the decision whether or not to turn to parallelism remains subjective and the recognition of different types of parallelism requires different renderings."[23] The LXX translators were free to choose a variety of syntactical strategies to deal with Hebrew grammatical constructions.

The ו conjunction is employed widely in the MT with much delicacy to express relations and nuances of meaning. The rendering in LXX Isa 60 for the conjunction ו is mostly καί, reproducing its parataxis.[24] However, only in v. 2b the rendering of ו shows δέ equivalence, which has an adversative meaning "but" in the context. It is probably an exegetical ploy of the translator in the selection of the counterpart to the ו conjunction. Verse 2b reflects moderately literal translation, considering its context.

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21) As we have examined in v. 1 the LXX translation seems to highlight the glory of Zion by using the repletion and the vocative. Many English translation of the MT such as also ignores the translation of the particle

22) The MT syntactic structure: subject+verb+object // subject+object; the LXX structure: subject + conjunction+subject+verb+object+prep+object.

23) Emanuel Tov, *The Greek and Hebrew Bible: Collected Essays on the Septuagint* (Leiden; Boston; K öln: Brill, 1999), 213.

24) 60:1, 2 (x2), 3 (x2), 4 (x2), 5 (x5), 6 (x4), 7 (x4), 8, 9 (x4), 10 (x3), 11 (x3), 12 (x2), 13 (x3), 14 (x3), 15 (x3), 16 (x4), 17 (x3), 18 (x2), 19 (x2), 20 (x2), 21 (x2), 22.

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| וְהָלְכוּ גוֹיִם לְאוֹרֵךְ וּמְלָכִים לְנֹגַהּ זַרְחֵךְ׃<br><br>And nations shall come to your light and kings to your dawning radiance. | 3 | καὶ πορεύσονται βασιλεῖς τῷ φωτί σου καὶ ἔθνη τῇ λαμπρότητί σου<br><br>Kings shall walk by your light, and nations by your brightness. |

The translator choses βασιλεῖς (kings) as the equivalent for גוֹיִם (nations) and ἔθνη (nations) for מְלָכִים (kings). The LXX translation thus reflects the transposition of the two subjects from the MT. In addition, the choice of λαμπρότητί (brightness) suggests that the translator simplified the MT reading of לְנֹגַהּ זַרְחֵךְ (your dawning radiance). This verse shows a moderate literal translation of the MT with some revisions.

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| שְׂאִי־סָבִיב עֵינַיִךְ וּרְאִי כֻּלָּם נִקְבְּצוּ בָאוּ־לָךְ<br><br>Lift up your eyes and look around; they all gather together, they come to you. | 4a | ἆρον κύκλῳ τοὺς ὀφθαλμούς σου καὶ ἰδὲ συνηγμένα τὰ τέκνα σου<br><br>Lift up your eyes round about, and see your children gathered together: |
| מֵרָחוֹק יָבֹאוּ וּבְנֹתַיִךְ עַל־צַד תֵּאָמַנָה׃ בָּנַיִךְ<br><br>Your sons shall come from far away, and your daughters, on the side they are supported. | 4b | ἰδοὺ ἥκασιν πάντες οἱ υἱοί σου μακρόθεν καὶ αἱ θυγατέρες σου ἐπ' ὤμων ἀρθήσονται<br><br>look, all your sons have come from far away, and your daughters shall be carried on shoulders. |

The same phrase of v. 4a also appears in 49:18a, but the translator omits the rendering of בָאוּ־לָךְ (they come to you, ἤλθοσαν πρὸς σέ) in 60:4a. The stylistic shortening occurs here. The translator wants to avoid redundancy within the same verse because the similar phrase, ἥκασιν πάντες οἱ υἱοί σου μακρόθεν (all your sons have come from far away), follows it. But above all, the overall meaning of the context is influential for omitting of בָאוּ־לָךְ.

The phrase עַל־צַד תֵּאָמַנָה׃ (on the side they are supported) is translated by ἐπ' ὤμων ἀρθήσονται (shall be carried on shoulders). The idea of "supported on the side" is evidently the common practice in the Jewish cultures of carrying the infant straddled in the hip and supported with one hand.[25] Syntactically the LXX well corresponds to the Hebrew text in this verse.

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| אָ֤ז תִּרְאִי֙ וְנָהַ֔רְתְּ וּפָחַ֥ד וְרָחַ֖ב לְבָבֵ֑ךְ<br><br>Then you shall see and be radiant; your heart shall thrill and rejoice, | 5a | τότε ὄψῃ καὶ φοβηθήσῃ καὶ ἐκστήσῃ τῇ καρδίᾳ<br><br>Then you shall see and be afraid and be amazed in your heart, |
| כִּי־יֵהָפֵ֤ךְ עָלַ֙יִךְ֙ הֲמ֣וֹן יָ֔ם חֵ֥יל גּוֹיִ֖ם יָבֹ֥אוּ לָֽךְ׃<br><br>because the abundance of the sea shall be brought to you, the riches of the nations shall come to you. | 5b | ὅτι μεταβαλεῖ εἰς σὲ πλοῦτος θαλάσσης καὶ ἐθνῶν καὶ λαῶν καὶ ἥξουσίν σοι<br><br>because the wealth of the sea and of nations and of peoples shall change over you. |

The particle כִּי in the Hebrew text is used to introduce either a temporal clause ("when") or a causative clause ("for"), the rendering by ὅτι in the LXX seems to reflect a causative interpretation of כִּי. There is an addition of λαῶν (people) in v. 5b. The nominative noun, πλοῦτος (wealth), relates the genitive nouns all through v. 5b with correlative conjunctions καί, but there is no ו in the MT which corresponds to καί. The syntactic alternation has taken place in v. 5b by combining the two clauses of the MT into one by means of καί. This rendering expresses the translator's linguistic exegesis in the target language. In the LXX the translator does not differentiate the two expressions: הֲמוֹן (abundance) and חֵיל (riches); rather he combines them into the one term πλοῦτος. The word חֵיל was rendered as δυνάστης (ruler) in Isa 5:22, 8:4, 60:11 and ἰσχυρός in 43:17, 61:6. Semantic simplification also occurs here. In general, verse 5 shows a free translation.

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| שִֽׁפְעַ֤ת גְּמַלִּים֙ תְּכַסֵּ֔ךְ בִּכְרֵ֥י מִדְיָ֖ן וְעֵיפָ֑ה<br>A multitude of camels shall cover you, the young camels of Midian and Ephah; | 6a | ἀγέλαι καμήλων καὶ καλύψουσίν σε κάμηλοι Μαδιαμ καὶ Γαιφα<br>And there shall come to you herds of camels, and the camels of Madiam and Gaiphar shall cover you. |
| כֻּלָּ֖ם מִשְּׁבָ֣א יָבֹ֑אוּ | 6b | πάντες ἐκ Σαβα ἥξουσιν φέροντες |

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25) John N. Oswalt, *The Book of Isaiah Chapters 40‑66* (Grand Rapids: William B. Eerdmans, 1998), 533.

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| All those from Sheba shall come. | | χρυσίον<br>All those from Saba shall come, bringing gold, |
| זָהָב וּלְבוֹנָה֙ יִשָּׂ֔אוּ וּתְהִלֹּ֥ת יְהוָ֖ה יְבַשֵּֽׂרוּ׃<br>They shall bring gold and frankincense, and shall proclaim the praise of the Lord. | 6c | φέροντες χρυσίον καὶ λίβανον οἴσουσιν καὶ τὸ σωτήριον κυρίου εὐαγγελιοῦνται<br>and they shall bring frankincense and announce the good news of the salvation of the Lord. |

Verse 6a and 6b show moderately literal translation, but it has curious rendering of תְּהִלֹּת (praise) by σωτήριον (salvation) in v. 6c: וּתְהִלֹּת יְהוָה יְבַשֵּׂרוּ // καὶ τὸ σωτήριον κυρίου εὐαγγελιοῦνται. The reader of this passage might quite easily be reminded of the Magi who come from the East to offer gold, and frankincense, and myrrh to the newborn Saviour (Matt 2:11).[26] Possibly the translator had in mind the Magi going out to proclaim to the world the glad tiding of the Redemption and he altered the word ἀρετή (praise), which he read in this word in 42:8, 12; 43:21; 63:7, into τὸ σωτήριον (salvation). The word εὐαγγελίζω (announce good news or preach the gospel) as the equivalent for בשר (bring good or bad news) is employed several time in LXX Isaiah (40:9, 52:7, 61:1). The translator's choice of the verb εὐαγγελίζω with the noun τὸ σωτήριον reflects theologically motivated exegesis. This expression may be evidence of Christian adaption of the text that leads to the theological interpretation.[27]

| | | |
|---|---|---|
| כָּל־צֹ֤אן קֵדָר֙ יִקָּבְצוּ לָ֔ךְ אֵילֵ֥י נְבָי֖וֹת יְשָׁרְתֽוּנֶךְ<br>All the flocks of Kedar shall be gathered to you, the rams of | 7a | καὶ πάντα τὰ πρόβατα Κηδαρ συναχθήσονταί σοι καὶ κριοὶ Ναβαιωθ ἥξουσίν σοι<br>And all the sheep of Kedar shall be |

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26) Seeligmann, *The Septuagint Version of Isaiah*, 28.

27) Troxel argues that "many studies of oracular exegesis LXX-Isa have focused on the translator's efforts to show the fulfillment of Isaiah's oracles in the translator's day (i.e. to establish closure). Either by identifying features of Isaiah's oracle with contemporary events or political/military powers, or by interpreting the text according to notions current in his day, the translator affirmed and clarified the relevance of Isaiah for himself and his readers (cf. van der Kooij [n. 17], pp. 63-4)". Troxel, "Exegesis and Theology in the LXX: Isaiah V 26-30", 109.

| Nebaioth shall minister to you; | | gathered to you, and the rams of Nabaioth shall come to you; |
|---|---|---|
| יַעֲל֤וּ עַל־רָצוֹן֙ מִזְבְּחִ֔י וּבֵ֥ית תִּפְאַרְתִּ֖י אֲפָאֵֽר׃<br><br>They shall be acceptable on my altar, and I will glorify my glorious house. | 7b | καὶ ἀνενεχθήσεται δεκτὰ ἐπὶ τὸ θυσιαστήριόν μου καὶ ὁ οἶκος τῆς προσευχῆς μου δοξασθήσεται<br>and acceptable things shall be offered on my altar, and my house of prayer shall be glorified. |

As in v. 4a, the rendering of לָ֔ךְ is omitted in v. 7a of the LXX. The phrase אֵילֵ֥י נְבָי֖וֹת יְשָׁרְת֑וּנֶךְ (rams of Nebaioth shall minister to you) is rendered by κριοὶ Ναβαιωθ ἥξουσίν σοι (the rams of Nabaeoth shall come). The dynamics of the word יְשָׁרְת֑וּנֶךְ has been flattened in the LXX. This might be the theological intention of the translator who emphasizes the glorious act of God. When we consider literary and theological context of the passage – the emphasis of God's salvation, we can perceive the tendency of God-centered rendering in the LXX Isaiah (e.g. vv. 8, 9).

S. Daniel has pointed out that the term θυσιαστήριον (altar) is correspond to מזבח in the LXX Isaiah only when it is meant a legitimate altar; if this is not the case, then word βωμός is used.[28]

In v. 7b, θυσιαστήριον may refer to the altar of the temple of Jerusalem (cf. 6:6; 57:7). The words בֵּ֥ית תִּפְאַרְתִּ֖י (my glorious house) was rendered into ὁ οἶκος τῆς προσευχῆς μου (my house of prayer). This choice of words shows the usage of vocabulary in the contemporary Hellenistic Jewry. We should bear in mind that the word προσευχή was used in inscriptions to denote "synagogue" – συναγωγή, as religious community since the third century B. C..[29] The translation of this verse into Greek reflects the contemporary significance for Jews of the Diaspora.

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28) S. Daniel, *Recherches sur le vocabulaire du culte dans la Septante* (Etudes et commentaries 61; Paris, 1966), 18-19; quoted in Arie van der Kooij, "The Old Greek of Isaiah 19:16-25," *LXX*, Claude E. Cox, ed., Septuagint and Cognate Studies 23 (Atlanta: Scholars Press, 1987), 137; Martin Rösel, "Towards a "Theology of the Septuagint"", 248.

29) For more explanation, see Geza Vermes, Fergus Millar, and Matthew Black, revs. and eds., *The History of the Jewish People in the Age of Jesus Christ*, vol. 2 (Edinburgh: T. & T. Clark LTD., 1979), 417-463.

| | 8 | |
|---|---|---|
| מִי־אֵלֶּה כָּעָב תְּעוּפֶינָה וְכַיּוֹנִים אֶל־אֲרֻבֹּתֵיהֶם׃ | | τίνες οἵδε ὡς νεφέλαι πέτανται καὶ ὡς περιστεραὶ σὺν νεοσσοῖς |
| Who are these that fly like a cloud and like doves to their windows? | | Who are these that fly like clouds, and like doves with their young? |

This verse also must have been a similar cultic association that, after περιστεραὶ (doves), caused the phrase νεοσσοῖς (young ones) to creep in; the word νεοσσοῖς occurs frequently in the sacrificial system in the Law (e.g., from Lev 5:7; 14:22). The word νεοσσοῖς was chosen as an unusual equivalent for אֲרֻבֹּתֵיהֶם (their windows) and the semantic relationship between the two words seems to be irrelevant. The context of the passage may have influenced the translator's choice of the term.

| | | |
|---|---|---|
| כִּי־לִי אִיִּים יְקַוּוּ וָאֳנִיּוֹת תַּרְשִׁישׁ בָּרִאשֹׁנָה | 9a | ἐμὲ νῆσοι ὑπέμειναν καὶ πλοῖα Θαρσις ἐν πρώτοις |
| For the coastlands shall wait for me, the ships of Tarshish first, | | The islands waited for me, and the ships of Tharsis among the first, |
| לְהָבִיא בָנַיִךְ מֵרָחוֹק כַּסְפָּם וּזְהָבָם אִתָּם | 9b | ἀγαγεῖν τὰ τέκνα σου μακρόθεν καὶ τὸν ἄργυρον καὶ τὸν χρυσὸν μετ' αὐτῶν |
| To bring your children from far away, their silver and gold with them, | | to bring your children from away, and their silver and gold with them, |
| לְשֵׁם יְהוָה אֱלֹהַיִךְ וְלִקְדוֹשׁ יִשְׂרָאֵל כִּי פֵּאֲרָךְ׃ | 9c | διὰ τὸ ὄνομα κυρίου τὸ ἅγιον καὶ διὰ τὸ τὸν ἅγιον τοῦ Ισραηλ ἔνδοξον εἶναι |
| For the name of the Lord your God, and for the Holy One of Israel, because he has glorified you. | | because of the holy name of the Lord and because the Holy One of Israel is glorious. |

We also have to notice the influence of the traditions of the synagogue on the geographical world-picture in the translator's mind of contemporizing his interpretations. He was translating the world of his own period. In Isa 60:9a and 66:19, תַּרְשִׁישׁ is translated by Θαρσις as many other places in the LXX. However, in Isa 2:16 this word (תַּרְשִׁישׁ) is rendered by the secondary term θάλασσα (sea). And in Isa 23:1, 6, 10, 14, where Tyrus and Phoenicia are mentioned, the

translation gives Καρχηδόνος (Carthage). The translator is inconsistent.[30]

The Hebrew verb פֵאֲרֵךְ (he has glorified you) is translated by τὸ τὸν ἅγιον τοῦ Ισραηλ ἔνδοξον εἶναι (the Holy One of Israel is glorious). There is no rendering of "you" in the LXX, and the syntactical shift – the reverse of the subject and the object – has taken place here. The subject in the LXX is "the Holy One of Israel". The translator intends to more focus on God, the Holy One of Israel who is glorious, than Jerusalem by omitting the rendering of "you" (second person, famine, singular) as also shown in verse 4a, 7a. Thus, there is internal consistency in his translation. This evidence supports the claim that the theological rendering in the LXX do cohere with each other, not only on the syntactical, but also on the semantic level, within a verse and between verses.

| וּבָנוּ בְנֵי־נֵכָר חֹמֹתַיִךְ וּמַלְכֵיהֶם יְשָׁרְתוּנֶךְ  The sons of strangers shall build up your walls, and their kings shall minister to you; | 10a | καὶ οἰκοδομήσουσιν ἀλλογενεῖς τὰ τείχη σου καὶ οἱ βασιλεῖς αὐτῶν παραστήσονταί σοι  And aliens shall build up your walls, and their kings shall attend to you; |
|---|---|---|
| כִּי בְקִצְפִּי הִכִּיתִיךְ וּבִרְצוֹנִי רִחַמְתִּיךְ:  For in my wrath I struck you down, but in my favor I have had mercy on you. | 10b | διὰ γὰρ ὀργήν μου ἐπάταξά σε καὶ διὰ ἔλεον ἠγάπησά σε  for because of my wrath I struck you down, and because of my mercy I loved you. |

The phrase בָנוּ בְנֵי־נֵכָר (the sons of strangers) was rendered by ἀλλογενεῖς (strangers). The LXX omits υἱός , writing ἀλλογενεῖς. υἱός is used to render some idiomatic phrases with בֵן , but this Hebraism is mainly confined to the literal group; Isaiah and Chronicles generally avoid it.[31]

The term בִרְצוֹנִי (in my favor) was rendered by καὶ διὰ ἔλεον (by reason of mercy). The translator used the term ἔλεός to express various merciful acts of

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30) For more discussion, see Seeligmann, *The Septuagint Version Of Isaiah*, 79-91; Robert Peter Vande Kappelle, "Evidence of a Jewish Proselytizing Tendency in the Old Greek Version of the Book of Isaiah", Ph.D. diss., (Princeton Theological Seminary, 1977), 82-86. Seeligmann explains the inconsistency as follows: "This tendency to contemporization assumes a peculiar color and significance in those places where it acts on conceptions from the two regions which we might reasonably call the translator's dual milieu, i.e. Egypt and Palestine".

31) H. St. J. Thackery, *A Grammar of the Old Testament in Greek*, 41-42.

God such as יֵשַׁע (salvation) in 45:8; צִדְקָתִי (my righteousness) in 56:1; חַסְדֵי יְהוָה (kindness of the Lord) in 63:7; לִמְחַכֵּה־לוֹ (wait for him, cf. LXX: wait for mercy) in 64:3. He showed his preference for employing the term ἔλεός to interpret a number of Hebrew terms for the concept "God's gracious act". Hence, for the translator of Isaiah, ἔλεός is one of the significant characteristics of God. This rendering indicates that it is a theologically motivated exegesis.

| Hebrew (MT) | | Greek (LXX) |
|---|---|---|
| וּפִתְּחוּ שְׁעָרַיִךְ תָּמִיד יוֹמָם וָלַיְלָה לֹא יִסָּגֵרוּ<br><br>Your gates shall always be open; day and night they shall not be shut, | 11a | καὶ ἀνοιχθήσονται αἱ πύλαι σου διὰ παντός ἡμέρας καὶ νυκτὸς οὐ κλεισθήσονται<br><br>And your gates shall always be opened – day and night they shall not be shut – |
| לְהָבִיא אֵלַיִךְ חֵיל גּוֹיִם וּמַלְכֵיהֶם נְהוּגִים:<br><br>so that nations shall bring you their power, with their kings may be brought. | 11b | εἰσαγαγεῖν πρὸς σὲ δύναμιν ἐθνῶν καὶ βασιλεῖς ἀγομένους<br><br>to bring to you the power of nations, and kings who are being led away. |

This verse shows a moderate literal translation of the MT without making any significant revisions. The translator renders all Hebrew words, roots, or constructions as close as the same Greek equivalent.

| Hebrew (MT) | | Greek (LXX) |
|---|---|---|
| כִּי־הַגּוֹי וְהַמַּמְלָכָה אֲשֶׁר לֹא־יַעַבְדוּךְ יֹאבֵדוּ<br><br>For the nation and kingdom that will not serve you shall perish; | 12a | τὰ γὰρ ἔθνη καὶ οἱ βασιλεῖς οἵτινες οὐ δουλεύσουσίν σοι ἀπολοῦνται<br><br>For the nations and the kings that will not be subject to you shall perish, |
| וְהַגּוֹיִם חָרֹב יֶחֱרָבוּ:<br><br>Those nations shall be utterly laid waste. | 12b | καὶ τὰ ἔθνη ἐρημίᾳ ἐρημωθήσονται<br><br>and the nations shall be made desolate with desolation. |

כִּי is rendered by coordinating conjunction γάρ, and the sense of γάρ in this verse is rather explanatory than causative.[32] This verse is a relatively moderate translation of the MT.

## 6. Conclusion

The preceding comparative study of the LXX and the MT text provides a helpful case study in the translation methods of the LXX of Isaiah. The LXX of Isaiah 60:1-12 reveals two quite different levels of translation: the literal translation and the interpretative translation that was theologically and exegetically influenced by the contemporary cultural and religious background. We can categorize the translation methods of the LXX of Isaiah 60:1-12 as follows:

First, there are some evidences of the moderate literal translation (vv. 1b, 3, 6a, 6b, 11, 12). The translator rendered all Hebrew words, roots, or syntactic constructions as close as the same Greek equivalent, and sometimes with minor revisions.

Second, the translator introduced some element of linguistic exegesis in the target language as he determines appropriate equivalent words in the translation (vv. 1a, 4a, 8). The translator was aware of the literary context of the passage and chooses the linguistic equivalent accordingly. The overall meaning of the context is influential for shortening or omitting of the terms in the target language. However, there are also unique renderings that prove to be simply the translator's free choice of linguistic equivalents (vv. 2a, 5).

Third, the selection of some words reflects the culture of the contemporary Hellenistic Jewry (vv. 4a, 7b, 9a). Some modifications in the LXX text of Isaiah shows to some extent an interpretive feature which was influenced by the Judaeo-Hellenistic cultural background. The Hellenistic Jews who translated the LXX of Isaiah were not only members of God's covenant people, but also they were citizens of Greek cities.

Fourth, the LXX of Isaiah 60:1-12 is not only the product of the translator's linguistic exegesis but also his theological interpretation (vv. 6c, 7a, 9c, 10b). The LXX of Isaiah translation exposes the theological tendency of translator. The translator had his own theological and hermeneutical concepts, which affected the choices of translation equivalents, in expansion or omission of ideas and in changes in words and verses. Both internal and external evidence, such as textual, linguistic, literary, cultural, and theological elements inform the

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32)  Daniel B. Wallace, *Greek Grammar beyond the Basics*, 658.

hermeneutical tasks of the translator.

Lastly, the translation techniques of the LXX-Isaiah inform some implications for the modern translators. The translators should be aware of not only the importance of the source text, but also that of the culture, theology, and tradition of the community that receives the translated biblical text. One of the significant tasks of the translators is to make the meaning of the source text understandable to the target audience. Thus, the translator may opt for direct translation, depending upon the context of the passage and indirect translation, considering the situation of the receptors.

I fully acknowledge that these investigations are merely preliminary and that a project like this cannot be accomplished quickly − perhaps not even by a single scholar. The debate concerning the translation methods of the LXX is sure to continue.

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&lt;Abstract&gt;

# 맛소라 본문과 칠십인역 이사야 60:1-12의 비교 연구
## - 칠십인역 이사야서의 번역 방법의 한 예 -

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본 논문은 칠십인역 이사야서의 번역에 대한 연구이며 번역이 어떻게 번역자의 언어적, 신학적 방법론에 영향을 받았나를 다룬다. 과거 칠십인역 연구는 본문상의 문제(본문 비평과 본문의 역사)를 주로 다루었다. 그 동안 학자들은 칠십인역의 모든 단어들과 구문은 원문의 언어로부터 충실하게 번역이 되었다고 믿어왔다. 그러나 최근 칠십인역 연구는 헬라어 번역에 나타난 주해적 방법과 신학적 경향에 관한 이슈들로 바뀌어 가고 있다. 이사야서의 헬라어역은 신학적 사상들, 상징들, 단어들을 한 언어에서 다른 언어로 번역하는 작업은 불가피하게 해석적인 과정과 관련이 있다는 점을 드러내고 있다. 따라서 칠십인역을 이해함에 있어서 필수적인 요소는 번역자가 어떻게 언어적으로 작업을 했는지 여부뿐 아니라 어떻게 그가 히브리 본문의 의미를 이해하고 번역했는가라는 점이다. 따라서 본 연구는 칠십인역 번역 방법들에 대한 몇 가지 예증들을 찾기 위해 이사야 60:1-12의 칠십인역과 맛소라 본문의 각 절을 비교하고 그 차이점과 유사점들을 평가한다.

칠십인역 이사야 60:1-12은 두 가지의 서로 상이한 수준의 번역을 나타내 보이고 있다: 문자적인 번역과 동시대의 문화 종교적 배경에 의해 신학적이며 주해적으로 영향을 받은 해석적 번역이다. 칠십인역 이사야 60:1-12의 번역 방법들을 다음과 같이 분류할 수 있다. 첫째, 온건한 문자적 번역의 몇 가지 증거들이 있다(1b, 3, 6a, 6b, 11, 12). 번역자는 모든 히브리어 단어들 또는 구문적 구조들을 그에 상응하는 헬라어에 최대한 근접하게 번역을 하였고 가끔 약간의 수정을 하였다. 둘째, 번역가는 번역에 있어서 원문에 상응하는 적절한 헬라어 단어들을 결정함에 있어서 언어적인 주해의 요소를 소개하였다(1a, 4a, 8). 번역가는 본문의 문학적 문맥을 인식하고 언어적으로 그에 상응하는 것들을 선택하였다. 그러나 또한 언어적으로 상응하는 것들이 문맥과 상관없는 번역가의 자유로운 선택임을 증명하는 독특한 번역들도 있다(2a, 5). 셋째, 몇몇 단어들의 선택은 동시대의 헬라적 유대 문화를 반영한다(4a, 7b, 9a). 칠십인역 번역은 유대-헬라 문화적 배경에 의해 영향을 받은 해석적 특성들을 어느 정도 보여준다. 마지막으로 칠십인역

이사야 60:1-12은 번역자의 언어적 주해의 산물일 뿐 아니라 또한 그의 신학적 해석의 결과물이다(6c, 7a, 9c, 10b). 번역자는 한 개념의 확장 또는 생략 그리고 단어와 절들의 변화에 있어서 번역시 그에 상응하는 것들을 선택하는데 영향을 미치는 자신의 신학적이며 해석적인 개념을 가지고 있다. 이처럼 칠십인역 이사야 60:1-12에 나타난 본문, 언어, 문예, 문화, 신학과 같은 내적이며 외적인 증거들은 번역시 번역자의 해석적 과제가 있음을 말해주고 있다.