In the year 1755, there appeared in London in two volumes folio a monumental work, in which “lexicography” is defined as “the art or practice of writing dictionaries.” On the same page a “lexicon” is described as “a Dictionary; a book teaching the significance of words.” We can hardly say that there is anything unusual in these two explanations. The meaning of “lexicographer,” however, is expressed in more vigorous terms: “A writer of dictionaries; a harmless drudge that busies himself in tracing the original, and detailing the signification of words.” In this manner, Samuel Johnson describes himself as well as a number of plodding men who had preceded him in lexicography and those who have been making dictionaries ever since his day. In the year 1756, however, there was published a smaller work, abstracted from the folio, in which a lexicographer, “a writer of dictionaries,” is called “a harmless drudge,” without any qualifying relative clause. Perhaps everyone who works in lexicography has to accept this characterization of himself as “a harmless drudge,” for it is only by unremitting toil that anything can be accomplished in enterprises of this nature.

As the basis for a Septuagint lexicon, it is necessary, in the first place, to have an adequate word list. In this connection may be mentioned Konrad Kircher, who was born in Augsburg, and served as a pastor in Donauwörth and later at Jaxthausen. Apparently he had scholarly interests, and he dedicated seven years to a work known as Concordantiae Veteris Testamenti Graecae Ebraeis Vocibus Respondentes Polychrestoi (Frankfurt, 1607). In this concordance, the Hebrew words are arranged in alphabetical order, and under each are found the various Greek expressions with citations. A Greek Index Alphabeticus was included so that the Greek words could
be found in the concordance. The impetus, however, for LXX lexicography in the Western world may be ascribed to Abraham Tromm, who was born at Groningen, Netherlands, in 1633. His most famous work was *Concordantiae Graecae Versionis Vulgo Dictae LXX Interpretum, cujus voces secundum ordinem elementorum sermonis Graeci digestae recessentur, contra aethe in opere Kircheriano factum fuerat.* Leguntur hic Praeterea Voces Graecae pro Hebraicis redditas ab antiquis omnibus Veteris Testamenti Interpretibus, quorum non nisi fragmenta extant, Aquila, Symmacho, Theodotione et alii, quorum maximam partem nuper in lucem editi Dominus Bernardus de Monifacnon. The drudgery of Tromm, however, did not immediately come into print. The approval of the theological faculty of Groningen was given November 17, 1710, but then for seven years the work lay dormant. Later, in a brief note dated July 4, 1717, he explained the delay in publication and shortly afterward wrote the preface at Groningen, July 24, 1717.

Finally the Concordance in two tomes folio was published at Amsterdam and Utrecht in 1718. (Volume I consists of 1008 pages and a lexicon to the Hexapla of 70 pages and an index of scriptural references; vol. II contains 716 pages and an index of Hebrew and Aramaic words of 134 pages.) At that time, Tromm was eighty-four years of age, and two years later he died. Apparently the study of biblical languages had done him no harm.

This leads us to Johann Christian Biel, who was born at Braunschweig in 1687. After having studied at Leipzig and Rostock, he took up theology for one year at Helmstädt. His most important work was *Novus Thesaurus Philologicus sive Lexicon in LXX et Alios Interpretes et Scriptores Apostrophos Veteris Testamenti,* but his labors were not destined to reach the press during his lifetime. After all this drudgery, he died in Braunschweig in 1745 at the early age of fifty-eight. His work, however, was taken up by Esdras Heinrich Mutzenbecher, a pastor who was born at Hamburg in 1744. Under his editorship, the lexicon was published in three parts at The Hague in 1779-80. Mutzenbecher died at Oldenberg in 1801, when he was only fifty-seven years of age.

Next on the scene appeared Johann Friedrich Schleusner, who was born at Leipzig, January 16, 1759, and studied at the university of his native city. He had a rather remarkable career. At the age of twenty-four, he was the morning preacher at the University Church in Leipzig. In 1785, he was named professor extraordinarius at Gottingen, where as professor extraordinarius he lectured on the exegesis of the Old and the New Testaments as well as on dogmatics and homiletics. In 1790, he was named ordentlicher Professor and in 1795, he became Probst of the Schlosskirche and ordentlicher Professor of theology at the University of Wittenberg. At the time of his death in that city on February 21, 1831, he was the director of the royal Predigerseminar, the second incumbent in that position.

Biel had relied entirely upon his predecessor Tromm, whose misunderstandings and errors he faithfully transmitted. In Biel's work, many words were lacking; the connection of words in phrases was ignored, and textual criticism was neglected. Consequently, it was as an object of gratitude that Schleusner determined, first of all, to prepare a supplement to the lexicon of Biel. Beginning in 1784 and continuing for a decade, he published his various investigations of the vocabulary of the LXX, including the Apocrypha and the Hexaplaric fragments. In his researches, he studied classical usage and also employed the lexica of Suidas (tenth century A.D.) and Hesychius (fifth century A.D.) as well as ecclesiastical dictionaries, such as the famous one of Johann Casper Schwyzer (Suicerus), *Thesaurus Ecclesiasticus et Patribus Graecis* (Amsterdam, 1682). He also made improvements and additions to Montfaucon's edition of Origen's *Hexapla.* These extensive studies eventually came to a climax in his lexicon: *Novus Thesaurus Philologicocriticus sine Lexicon in LXX et Reliquos Interpretum Graecos ac Scriptores Apocryphos Veteris Testamenti* (Leipzig, 1820-21). In his introduction, Schleusner makes reference to his collating the rough and undigested mass of variants—or even errors—assembled by Holmes. He calls his labors: "in me molestum ac lassidiosum negotium" ("a business annoying and tedious to me"). Without knowing the term, he refers to himself as "a harmless drudge."

The lexicon of Schleusner still has great value for LXX studies, and cannot be ignored as an antiquated piece of work. Under each entry, he places the Hebrew (or Aramaic) roots or words in alphabetical order, provided he is not dealing with the Apocrypha, and defines the Hebrew and Aramaic and the corresponding Greek words. Often he makes some critical observations or explains how the translator came to his interpretation. He may suggest what word the translator read in the Hebrew text or how he treated his original. He often displays an uncanny insight into problems and interpretations, but the remarkable thing is that, with all his extensive theological interests and duties, he was able to compose the lexicon at all. It is written in Latin, the universal language of scholarship at that time. Unfortunately, in the present age, when many students of divinity have little Greek, less Hebrew, and no Latin, it remains for some a sealed book.

Even though we do not have a modern lexicon to the LXX, we cannot say that we are without help. The *Concordance to the LXX,* edited by E. Hatch and H. A. Redpath (Oxford, 1897-1906), enables the student to assemble the evidence for the translation of a certain Hebrew or Aramaic word or root in various books of the OT. Accordingly, it can often take the
of a LXX lexicon. Occasional help in meanings can be found in the notes of F. Field's edition of the Fragments of Origen's Hexapla (Oxford, 1875). Naturally we can find a great deal of aid in Liddell and Scott's Greek Lexicon (new ed.; Oxford, 1940; Supplement, 1968), but frequently it is unsatisfactory. Once in a while definitions are available in E. A. Sophocles, Greek Lexicon of the Roman and Byzantine Periods (B.C. 146–A.D. 1100) (Boston, 1870), but generally the student turns away in disappointment.

Since the Greek of the LXX represents the koine of the third to the first century B.C., we cannot ignore the evidence of the papyri, and in this connection we have F. Preisigke, Wörterbuch der griechischen Papyrusurkunden . . . (Berlin, 1925–31), and numerous word lists in various publications of papyri. Occasionally help is found in J. H. Moulton and G. Milligan, The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-literary Sources (London, 1914–29). Since the LXX had a definite influence upon the language of the NT, we cannot ignore NT lexicography. In this connection mention should be made of G. Kittel, Theologisches Wörterbuch zum NT (Stuttgart, 1935–); W. Bauer, Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur (5th ed., Berlin, 1958), and the English translation by W. F. Arndt and F. W. Gingrich, published by the University of Chicago Press. Further useful tools are W. F. Moulton and A. S. Geden, A Concordance to the Greek New Testament (Edinburgh, 1897), and A. Schmoller, Handkon: kordanz zum griechischen Neuen Testament (8th ed., Stuttgart, 1949). Occasionally a non-classical usage in the LXX may be represented in the Church Fathers, and in this case some help is available in G. W. H. Lampe, A Patristic Greek Lexicon (Oxford, 1961–68). The lexicon of Hesychius gives numerous suggestions, and from time to time Suidas should be consulted.

There are times, however, when it is necessary to compare the LXX with MT in order to arrive at a reasonable interpretation. This is especially true when the idiom of the LXX is quite Hebraic, but this does not justify us in calling without qualification the vernacular of the LXX a Jewish-Greek dialect. As a result of his studies the writer has come to the conclusion that the Vorlage of the Greek translators was closer to MT than the emendations of various commentators and the notes in the Biblia Hebraica of R. Kittel would lead us to think. The LXX contains many literalisms, and some of these may imply that the Greek interpreters had a high regard for the exact letter, and some of the crudities of rendering may have such an origin. Yet surprisingly we often meet in the same verse or adjacent verses both literalism and extreme freedom of translation; at times, in observing this phenomenen, the reader of the LXX is reminded of the swing of a pendulum from one end of the arc to the other. Sometimes it appears that the interpreter was working under a tension between literalism and freedom of rendering. In this way, a certain balance of approach was maintained by the translator, but in this connection we should always observe the atmosphere of freedom in the LXX. We have good reason to believe that what the interpreters had in mind was to reproduce the sense of the original, even though they often were not facile translators. There are difficulties of rendering from one language to another, and this is an obstacle that the Alexandrian translators continually had to face.

For a number of years the writer conducted seminars on the LXX and LXX lexicography, and accordingly he began to compile a dictionary of LXX Greek. For some years with his graduate students he was able to make substantial progress on his venture, and most of the work compiled is now on microfilm and deposited in the Speer Library of the Princeton Theological Seminary. Unfortunately, however, for reasons of age he was forced to retire, and in consequence of having no students his work has been severely retarded. Beginning at this point we shall consider various phenomena of the vocabulary of the LXX as samples of what confronts the lexicographer, but for reasons of space the range of citations will have to be limited.

Obviously there is no need of discussing words whose meaning follows normal classical usage or of considering transliterations and proper names. A number of words, however, may be chosen which reflect the character of the LXX vocabulary. In treating various words in their LXX sense, we have, moreover, to bear in mind that “the Seventy” were pioneers in biblical translation. The Greek language had to be adapted to express a realm of thought foreign to Hellenic culture and the Greek religion, and consequently the translators had to mold the language to express the concepts of the OT; in many instances, this involved them in introducing vestiges of Hebrew syntax into Greek, in using Greek words in a Hebraic sense, and in giving to certain vocabularies connotations which they did not have before. Generally, however, such a transformation or extension of the Greek vocabulary was not unreasonable and, in many instances, was developed under semantic principles.

The following survey of examples gleaned from the writer's collection of LXX words will consider some which represent a literalistic rendering, some which have received a Hebrew sense, and, finally, a few which have made a contribution to our religious vocabulary. In case the MT and the LXX chapter and verse numbers differ, those of the Greek are put in parentheses or brackets.

First may be considered a case where the translator misunderstood the root and produced a rendering which makes sense to the reader without
violating the Greek idiom. Such a word is marturion ("testimonial, "witness"), which is used to render mô'êd (from the root y'd), "appointed time or place," "meeting." In interpreting 'hîl mû'êd as ἑκάστην τοῦ marturion, the translator derived the word from the root 'ud, which in Hiphil means "testify," "bear witness." The instances of this translation are so numerous, especially in the Pentateuch, that there is no need to cite examples. It is important, however, to observe that in Ex 30: 36 the two Hebrew roots y'd and 'ud occur in two adjacent phrases: lâng h'dî b'hîl mû'êd ("before the testimony in the tent of meeting"); in Greek, this appears as opananti tòn marturión en tê skênê tou marturion. Apparently the interpreter saw in these two words only the root 'ud, and it seems probable that here he did not intend to give marturion the Hebrew sense of "meeting." This usage, moreover, is found also in Joshua and Chronicles. In 1 Kings 8: 4, however, we twice have the expression skênôma tou marturîou, but this hardly involves a change of interpretation, even though it be the sole instance of this combination.

In this connection should also be considered marturion, when it is not dependent upon skênê. 1 Sam 9: 24, ky lîmûd šmr-kî ("for unto the appointed time hath it been kept for thee"): oîi eis marturion lêtheitai suî. 13: 8, shîl ymým lîmûd 'hr šmr-kî ("seven days according to the set time that Samuel had appointed"): epta émeras tò marturí on Ïs eipen smw'l, Ïs epi ene smw'l. vs 11, lîmûd h'ymým ("within the days appointed"): en tò marturí on Ís émeron. 30: 35, lîmûd dîw ("at the time appointed with David"): eis to marturí on dauëid. These four citations from 1 Sam evidently are cases of what was intended to be a literalistic translation resting, nevertheless, upon a misunderstanding of the root. It may, however, be asked whether here the interpreter had meant to give the noun marturion the Hebrew meaning "appointed time or place," "meeting," or whether he did not understand the word. On account of the consistent usage of marturion in the Pentateuch in the sense of "witness, testimony," it is possible that the translator did not fully understand the word, and rendered it mechanically or in traditional fashion; in other words, he let it go at that, and was satisfied with what he had accomplished in having made what appeared to him a literal rendering. Sometimes, in fact, it is necessary to compare MT with the Greek in order to understand the LXX.

From this, we may proceed to instances where Greek words received a Hebrew meaning.

Ikanos ("sufficient," "adequate")

Under this word may be cited a Hebrew idiom found in the Origenian addition, 1 Sam 18: 30, wâghî m'dy s'tîm ("and it came to pass as often as they went forth"): kai egeneto apô ikânon exôdias auôf. The same idiom occurs in 2 Kings 4: 8, wâghî m'dy 'brw ysr 'smh l'kî-lîm ("and it came to pass that, as often as he passed by, he turned in thither to eat bread"): kai egeneto apô ikânon tou eispiaosethai auôton ezeôklinen tou ekêphagein. In both instances, through a literalism, the phrase apô ikânon assumed a Hebrew meaning it does not have in classical Greek.

Peregrinations in Septuagint Lexicography

In a literalistic rendering, this word is used to translate mîsh ("feast," "banquet"). Different individual made a mîsh ("feast"): Abraham (Gen 19: 3); Pharaoh (Gen 40: 20); Samson (Judg 14: 10, 12, 17); Nabûl (1 Sam 25: 36); David (2 Sam 3: 20); Solomon (1 Kings 3: 15); Esther (Esther 1: 9; 6: 14); Ahasuerus (Esther, 1: 5; 2: 18); the sons of Job (Job 1: 4-5). Qôleheth (7: 2[3]) says, "It is better to go to the house of mourning than to the house of mîsh (polos)." Jeremiah (16: 8) was not to go to the house of mîsh (polos). In all these passages, the literal meaning of the Hebrew root is reproduced, and polos receives a Hebrew coloring and has to be understood in the sense of "feast."


In 1 Kings 9: 15 [also A] (10: 23, B), the narrative reads: "And this is the account of the ms [forced labor], which Solomon levied." In Greek ms is rendered pronomê; thus goes the Greek: autâ en ê pragmatia lês pronomês. Clearly in this case, pronomê signifies the same as Hebrew ms; it has received a Hebrew meaning. It may be that the translator made the subtle suggestion that the corvee was a form of plunder. Yet this may not be entirely original, for Hesychius defines pronôma: tâ opehiolomena tò âxionati ê ëk tòn nomôn exousia. Apparently he recognizes in the expression an obligation of services to the state. At any rate, it is not necessary to assume that the translator read habbatz instead of hammas.

Propositori

Among its meanings is "add," and this signification adequately expressed the sense of ysp ("add"). A few examples by way of illustration may be drawn from the Pentateuch. For the Qal, cf Lev 22: 14, wâsp b'mhylw 'lîw ("he shall add the fifth part of it unto it"): kai prosthêsai to epipemnon autou ep auto. Cf also Lev 27: 13, 15, 19, 27. Num 32: 14: lâsp 'îd 'l brwn 'p-ghuw ("to add still further to the fierce anger of YHWH"): prosthêinai elî epi ton ëlumon lês orgès kuriou. Deut 19: 9, wâsp 'îk 'îd 'lîw ("then thou shalt add three cities more for thee"): kai prosthêsai saûto eîi treis poloi. The Niphal also is used in this sense: cf Ex 1: 10, wâsp gm-hw' 'l-înîynw ("they add themselves," i.e., "join themselves
unto our enemies"): prostethēsantai kai autoi pros tou prostatheisai. For the addition of an inheritance, cf Num 36: 3–4, where prostethēsantai represents the Niphal of ysp.

A few examples of the Hiphil may also be cited: Gen 30: 24, ysp yhwh ly bn 'br ("may YHWH add to me another son"): prostethē o theos moi aiōn eteron. ——— Lev 5: 16, w'lt-hmystasia ywsp 'lyw ("and the fifth of it [that is, of its value] he shall add to it"): kai to epipempon prosthēsei ep auto. Cf also Lev 5: 24 [6:5].

From this literal meaning of prosthēmi, it was easy in Hebrew fashion for the verb with a dependent infinitive to express repetition in the sense of "again." This usage is found in the Qal in a number of passages in which prosthēmi has assumed the Hebrew sense of repetition; when MT has the adverb 'ud, it is represented by eli. ——— Gen 8: 12, w'lt-ysp swb lyw 'ud ("and she [the dove] did not return to him anymore"): kai ou prostheto tou epistrepai pros autoi eti. ——— 38: 26, w'lt-ysp 'ud ld'th ("and he knew her again no more"): kai ou prostheto eti tou gnōnai autēn. For a similar usage to render the Qal of ysp, cf Lev 26: 18; Num 11: 25, without dependent infinitive; 32: 15; Deut 5: 22[25]; 20: 8.

The verb ysp denoting repetition, however, in the Pentateuch has more examples of the Hiphil than of the Qal. The following may in this connection be cited: Gen 4: 2, wesp lldl ("and again she bore"): kai prosthēken tekein. ——— 4: 12, t-ysp llt-khōd lk ("it shall no longer yield to you its strength"): kai ou prosthēsei tēn ischun autēs doumain soi. For a similar usage in Genesis, cf 8: 21; 18: 29; 37: 8; 44: 23. In Gen 25: 1, the verb ysp is followed by the waw consecutive and the imperfect tense: wesp 'brhm uyqk 'hōk ("and Abraham took another wife"); in this case, the Greek sentence starts with the participle: prosthomenos de Abraam elaben gunaika. In both languages, the sense of "another" is implied in the sentence. For a similar construction, cf Gen 38: 5.

This sense of repetition in the Hiphil expressed by prosthēmi is found also in Ex 8: 25[29]; 9: 28, 34; 11: 6; 14: 13; Num 22: 15, 19, 25; Deut 3: 26; 13: 12[11]; 17: 16; 18: 16; 19: 20; 28: 68. In Num 22: 26, uyqsp m't-k'gw thywh 'bwr ("and the angel of YHWH went further") is thus rendered: kai prostheto o aggelos tou theou kai apelles. In Ex 10: 28, there is a negative, hsmr lk t'ltsp r'w lpy ("take heed to thyself, do not see my face again"): proseche sautō eli prosthēnein idein mou to prospōn. In this case the LXX does not render the negative, but evidently it is felt in the context in the verb proseche. The negative is found, however, in two minuscules, in the Syro-Hexaplar, and in the Bohairic (vid.). In Ex 5: 7, MT has the root 'sp for ysp: l' + tspw'n llt bn 'lm; here, however, the Samaritan text writes twgsppwn:

("ye shall no more give the people straw"): oukei prostethēsetai didonai achuron lē laō.

In Judg 2: 3, a variant reading is indicated by the hypolemmiscus (--;_), which is not represented in the MT: ou prosthēsetai to ouro meloikisai ton laon on eipai/ tou exouleitai ("I will not again resettle [or, deport] the people whom I determined to destroy utterly"). It may also be noted that the Hebraic use of prosthēmi occurs in the NT, and accordingly is an example of the importance of the LXX for the vocabulary and syntax of NT Greek.

In connection with prosthēmi for ysp may be investigated sph ("snatch away"); intransitive, "come to destruction or to an end"); in Syriac, however, sp' means "collect," "heap together," while in Jewish Aramaic, the root signifies "collect," "disappear." Two examples of the Qal may be cited: Num 32: 14, lpsut 'ud 'l brhn 'p-yhwh ("to add still more to the fierce anger of YHWH"): prosthēnai epi ei ton thamon tēs orgēs kuriou. ——— Is 30: 1, ltnn sput bt' t-l't' ("in order to add to sin to sin"): prosthēnai amartias sph amartias. In both cases, however, it has been proposed to read sepet (from ysp) instead of *spōt. Apparently the LXX gave the root sph this rendering association with ysp, unless the translators knew one of the Aramaic meanings.

In Amos 3: 15, however, a different problem confronts us: wesp blym rhym ("and the great [or many] houses shall come to an end"): kai prosthēsantai etoi oikoi polloi. In the context of the LXX, this can mean: "And shall be added [to destruction] many other houses," unless we assume the possibility that the verb received a Hebrew connotation.

This brings us to the Niphal of sph. ——— 1 Sam 12: 25, gm-l'tm gm-nilkim tsphe ("ye shall be swept away, both ye and your king"): kai utemai kai o basileus umōn prosthēsethe. In the context there is a reference to a calamity, and accordingly the Greek may signify: "both ye and your king shall be handed over, or added [to destruction]." Obviously the verb in this context has received a Hebrew connotation. A similar usage is found in 1 Sam 26: 10, wnstp ("and he be swept away, or perish") kai prostethē. This verse refers to a battle, and the Greek means the same as the Hebrew; perhaps there is a semantic development from "being added or delivered [to destruction]" to "to be swept away." Such a meaning is also encountered in 1 Sam 27: 1, th essēpeh yum-'yd byd-śwl ("I shall now be swept away, or perish, one day by the hand of Saul"): nun prosthetosai en ēmera mia eis cheiras saūl. In this example, the difficulty apparently is eliminated through the preposition eis: "Now I shall be delivered one day into the hands of Saul." In this case, the sense of the Greek is clear.

The Hebrew root 'sp ("gather") is also rendered literally by prosthēmi, and when the Niphal signifies that a deceased person is gathered to his people,
there is no problem; for example, Abraham in Gen 25: 8, *wy'sp 'l-'ngw* (“and he was gathered to his people”): *kai prossetēthē pros ton laon autōs.* For other examples of this usage, cf Gen 25: 17; 35: 29; 49: 29; 33; Num 20: 24, 26; 27: 13; 31: 2.

While the root *sp* has a basic connotation of “gather,” it also developed the sense of “gather and take away,” “remove,” “withdraw,” and, finally, “destroy.” In this connection should be noted Judg 18: 25, *w'spht npsk wnp's bytik* (“and thou lose thy life with the lives of thy household”): *prosthē-sousin psuchēn [sou, A] kai ūn psuchēn tou oikou sou.* Here the Greek verb obviously has the Hebrew meaning “destroy.” A similar interpretation is met in 1 Sam 15: 6, *pn-'spk 'mw* (“lest I destroy you with him”): *mē prosthō se met autōs.* In such passages, it may at times be difficult to understand the Greek without making a comparison with the Hebrew text.

In connection with this usage of *prossthēmi* having this Hebrew meaning of *sp* should be observed a few cases of *sunagō* which has assumed a Hebrew signification. — 1 Sam 14: 19, *sp ydēk* (“withdraw thy hand”): *sunaggage īas cheirās sou.* In line with this interpretation may also be considered *aposunago* as a rendering of *sp.* 2 Kings 5: 11, *w'sp mēs'pt* (“and recover the leper”): *kai apo-sunanxei to leprōn* (“he will remove the leprosy”); in vss 3, 6, 7 the verb *aposunagō* means “to remove” a person from his leprosy—that is, to cure him of leprosy.

Finally, it should be noted that in Sir 14: 4, the verb *sunagō* is employed in two senses in the same verse: *mun' npsōn ydēk l'br* (“he that withholdeth from himself, gathereth for another”): *o sunagōn apē pseuchēs autōu sunagei allois (“he that withholdeth from himself, gathereth for others”). In this passage the first Greek verb has received a Hebrew sense, while in the second instance the Greek meaning has been retained.

*skēptron, to* (“staff,” “stick”)

As a translation of the Hebrew *šlē* (“rod,” “staff”), the LXX follows normal Greek usage. In Hebrew, *šlē,* however, also means “tribe,” and this sense has been adopted by the LXX. — 1 Sam 2: 28, *mkl-šly sī'rī* (“from all the tribes of Israel”): *ek pantōn tōn skēptron Ísraēl.* — 9: 21, *mqnś šly sī'rī* (“of the smallest of the tribes of Israel”): *tou mikrou skēptron phulēs Ísraēl.* In this verse, *šlē* is represented also in the second sentence by *skēptron.* — 10: 19; *šly km* (“by your tribes”): *kata ta skēptrā amōn.* — 10: 20, *kl-šly sī'rī* *uglkh šly bymīn* (“all the tribes of Israel, and the tribe of Benjamin was taken”): *panta ta skēptrā Ísraēl kai kataklētroutai skēptron Beniāmein.* In vs 21, *skēptron* represents *šlē,* while *eis phulas* stands for *lmśiphī* (pl., Q). For further examples of *skēptron* as a rendering of *šlē,* cf 1 Sam 15: 23, 1 Kings 8: 16; 11: 13, 31, 32, 35, 36; 12: 20—21. While this usage does not occur in the NT, it is found in some of the Patristic writers.

Respectively *sunphōneō* (“be in harmony,” “make an agreement”)

This verb is used in Gen 14: 3 to render *ḥwr* (“unite,” “be joined”): *kl-th ḥwr* (“all these joined forces”): *pantes autōi sunphōnēsan.* While this may be regarded as a free translation of *ḥwr,* in this case *sunphōneō* has a Hebrew meaning: “to join forces.” The development of this military sense can easily be comprehended in the context.

*sunaptō* (“join together,” “connect,” “approach,” “make contact”)

This verb is employed to render the Hebrew *dbq,* which in the Hiphil developed the sense “pursue closely,” which led to the meaning “overtake.” — 1 Sam 14: 22, *wydbqw gn-hmh 'brghm bmlknh* (“they followed hard after them in the battle”): *kai sunaplotousin kai autōi opisō autōn eis pοlemon.* — 31: 2, *wydbqw plstym 'l-'swl* (“and the Philistines followed hard upon [or overtook] Saul”): *kai sunaplotousin allophuloi tō Saoul.* 1 Sam 2: 1, *wbly ḥprghm ḥdbqw* (“and the horsemen pressed hard upon him”): *kai oi ēparchai sunēpsan autō.* In these cases, *sunaptō* received the Hebrew sense of *dbq,* and should be rendered “pursue closely,” “overtake.”

Respectively *sunēchō* (“hold or keep together,” “enclose,” “compass,” “constrain”)

Hebrew *swr* means “confine,” “shut up,” and “besiege.” An example of the sense of “besiege” occurs in 1 Sam 23: 8, *lqwr 'l-duw 'l-'swlw* (“to besiege David and his men”): *sunēchein ton Daueid kai tous andras autōu.* In this case, *sunēchō* represents *swr,* from which it has taken over a Hebrew shade of meaning. In the context, however, such a semantic development is easy to understand.

*sunēmi*

From the literal meaning “bring together,” “set together” came that of “perceive,” “observe,” “understand.” This verb, however, under the influence of Hebrew can have another development in LXX Greek.

As a translation of *skl* in the Qal (“be prudent,” “circumspect”), it may also signify “deal wisely,” “prosper,” “have success.” One such example is found in a Hexaplaric addition in 1 Sam 18: 30, *s'lw mkl 'dbq 'l-'swl* (“David had more success than all the servants of Saul”): *sunēken Daueid para pantōs doulōs saoul.* Obviously the Greek verb here has the same meaning as its Hebrew counterpart.

In the Hiphil, the root *skl* means “consider,” “ponder”; from this is derived the sense “have insight, or understanding”; then it has the signification “act circumspectly or prudently,” whence it finally denotes either “to
prosper” or “to deal wisely.”

Deut 29: 8 [9], lm’tn tš’gyl t kl-šr tš’šôn (“that ye may cause to prosper, or deal wisely in, all that ye do”): ina suněle panta oσa pošētele (“that ye may bring to a successful conclusion, or cause to prosper, all that ye will do”). --- Josh 1: 7, lm’tn tš’gyl bkl šr tš’lk (“that thou mayest have success whithersoever thou goest”); vs 8, w’z tš’gyl (“and then thou shalt have success”): ina suněs en pasiν ois een prassēs ... kai tole sunēseis. --- 1 Sam 18: 5, bkl šr yš’hnuw sw’l yš’gyl (“whithersoever Saul sent him, he had success”): in a Hexaplaric addition, en pasiν ois apostelēν auτon Soaul sunēκen. --- 18: 14, wphγ δυον kl-δρυκυw mškyl (“and David acted wisely” or “was successful in all his ways”): kai en Daueiν en pasais tais odois auτoν suniōn. It should be noted that the LXX, like MT, uses the participle. --- 18: 15, wphγ sw’t δ-hw’ mškyl m’d (“and when Saul said that he was very successful”): kai eιν Daueiν oδ αυτος suniēi spophoδa. --- 1 Kings 2: 3, lm’tn tš’gyl t kl-šr tš’h (“that thou mayest cause to prosper, that thou mayest prosper in” or “that thou mayest deal wisely in all that thou doest”): ina sunēseis a pošēseis (“that thou mayest bring to a successful conclusion, or cause to prosper, whatever thou wilt do”). --- 2 Kings 18: 7, bkl šr-yś’ yš’gyl (“whithersoever he went forth, he prospered”): en pasiν ois epeioi sunēκen. --- Is 52: 13, hnh yš’gyl b’dy (“Behold, my servant shall prosper, or deal wisely”): idou sunēsei o paιs mou. --- Jer 23: 5, uml’t mkλ whškyl (“he shall reign as a king and prosper, or deal wisely”): kai basteleuei bastele kai sunēsei. From these examples, it is obvious that the verb suniēmi took on a Hebrew connotation in the LXX.

suntleia, ἁ

This noun has a number of meanings, of which only two need to be cited in this connection: “completion,” “completed action.”

In 1 Kings 6: 25 (24) the two cherubim had qšb ’bd (“one form”). Since the verb qšb means “cut,” “cut off,” we can understand how the noun qšeb developed the signification of “form” from “to cut.” At any rate, in this passage qšb ’bd is rendered suntleia mia, and in the context is to be interpreted in the Hebrew sense: “one form.” To explain this usage, we may start with the verb suntleó (“bring to an end, complete”) and one connotation of suntleia (“completion”). We may postulate this semantic development: “completion” can be understood as “final shape,” or “form.” At any rate, suntleia has assumed the Hebrew meaning “form” in this passage.

sōzō (in the passive, “to be saved from death, kept alive, preserved”; “to come safe to a place”)

In the Niphal, mlf signifies “slip away,” “escape,” “be delivered.” In a number of passages, where the Niphal of mlf is rendered by sōzō in the passive, it may be difficult to determine whether the verb means “to be delivered” or “to escape,” since the two senses inevitably blend into each other. In many cases, the translator gave sōzō the connotation of “escape”; but first should be investigated instances where the regular Greek meaning may have been used in a free translation; these may be designated as borderline cases, where the concept of “escape” and “deliver oneself” are equally good. --- 1 Sam 19: 12, uybrb wuml’t (“and fled and escaped”): kai ephugen kai sōzēlai. --- vs. 18, wduw brb wuml’t (“now David fled and escaped”): kai Daueiν ephugen kai diesōthē, (esōthē, A). --- Esther 4: 13, š-tdyn’ bapš klm’t (“think not with thyself that thou shalt escape”): mē elfēs sautē oσi sōthē monē. --- Job 1: 15 and 16, wml’t rq’ny lbδy (“and I only am escaped”): sōthei es egō monos elthon. --- Is 20: 6, w’yk nml’t ’nθw (“and how shall we escape?”): kai pōs émeis sōthetaemēla. --- Jer 32[39]: 4, l’γmλ ml’t hōsdym (“and shall not escape out of the hand of the Chaldeans”): ou mē sōthē ek cheiros tōn chaldataōn. --- 34[41]: 3, with l’ ml’t myδν (“and thou shalt not escape out of his hand”): kai su ou mē sōthēs ek cheiros autou. --- 38[45]: 18 and 23, with l’-ml’t myδn (“and thou shalt not escape out of their hand”): kai su ou mē sōthēs.

In passages, however, where motion is implied or a destination is indicated, the Hebrew meaning of “escape” is obvious in the Greek verb. --- Gen 19: 17, hnl’t l’nπκ ... hrrb mhλ (“escape for thy life ... escape to the mountain”): sōzēn sōze lēn sautēt pschēn ... eis to oros sōzuō. --- 1 Sam 27: 1, ‘yn-λγ tōb ky hnl’t ml’t l’-rš plēγm (“there is nothing better for me than that I should escape into the land of the Philistines”): kai ouk estin moi agathon en mē sōthei eiν gēn allouphōn. --- 1 Kings 18: 40, when the prophets of Baal were seized, Elījahu said yś ’γmλ mhnm (“let not one of them escape”): mhtheis sōthē ex autōn. --- 19: 17, in connection with slaying by Hazael and Jehu, hnl’t ml’t rhz’l ... wwhnl’t ml’t rhz’w (“let him that escapeth from the sword of Hazael ... and him that escapeth from the sword of Jehu”): ton sōzomenon ek romphaiaς Azael ... kai ton sōzomenon ek romphaiaς eiou. --- 20[21]: 20, wuml’t bn-hδδη mkλ ’rwm l’-sws upγym (“and Benhadad, king of Aram, escaped on a horse with horsemen”): kai sōzai usios Ader bastele Surias eph ἵππων ἵππος. --- 2 Kings 19: 37, wwhnl nml’t ’rš ’rrf (“and they escaped into the land of A rash”): kai autoi esothēsan es gēn Ararath. --- 2 Chron 16: 7, l’kν nml’t bkl ml’t-rwm μyk (“therefore is the host of the king of Aram escaped out of thy hand”): dia touto esothē dunamis Surias apo lēs cheiros sou. --- Jer 41[48]: 15, nml’n bmnw ’mym mpnγ ywθn wylk ’l-byg ’mwn (Jand Iσmsall) “escaped from Johanan with eight men and went to the Ammonites”).
esōthē sun októ anthrōpōis kai òcheto pros tous uious Ammōn. —— 48[31]: 19, ἐκ νυσμῆν ἐκεῖνοι ("ask him that fleeth and her that escapeth"): Ἐμεῖς ἐν τῇ ἁμαρτίᾳ πας ἡμῶν ("ask him that is fleeing and him that is escaping"). —— 48[31]: 19, ἐκ νυσμῆν ἐκεῖνοι ("ask him that fleeth and her that escapeth"): Ἐμεῖς ἐν τῇ ἁμαρτίᾳ πας ἡμῶν ("ask him that is fleeing and him that is escaping"). —— 48[31]: 19, ἐκ νυσμῆν ἐκεῖνοι ("ask him that fleeth and her that escapeth"): Ἐμεῖς ἐν τῇ ἁμαρτίᾳ πας ἡμῶν ("ask him that is fleeing and him that is escaping"). —— 48[31]: 19, ἐκ νυσμῆν ἐκεῖνοι ("ask him that fleeth and her that escapeth"): Ἐμεῖς ἐν τῇ ἁμαρτίᾳ πας ἡμῶν ("ask him that is fleeing and him that is escaping"). —— 48[31]: 19, ἐκ νυσμῆν ἐκεῖνοι ("ask him that fleeth and her that escapeth"): Ἐμεῖς ἐν τῇ ἁμαρτίᾳ πας ἡμῶν ("ask him that is fleeing and him that is escaping"). —— 48[31]: 19, ἐκ νυσμῆν ἐκεῖνοι ("ask him that fleeth and her that escapeth"): Ἐμεῖς ἐν τῇ ἁμαρτίᾳ πας ἡμῶν ("ask him that is fleeing and him that is escaping"). —— 48[31]: 19, ἐκ νυσμῆν ἐκεῖνοι ("ask him that fleeth and her that escapeth"): Ἐμεῖς ἐν τῇ ἁμαρτίᾳ πας ἡμῶν ("ask him that is fleeing and him that is escaping"). —— 48[31]: 19, ἐκ νυσμῆν ἐκεῖνοι ("ask him that fleeth and her that escapeth"): Ἐμεῖς ἐν τῇ ἁμαρτίᾳ πας ἡμῶν ("ask him that is fleeing and him that is escaping"). —— 48[31]: 19, ἐκ νυσμῆν ἐκεῖνοι ("ask him that fleeth and her that escapeth"): Ἐμεῖς ἐν τῇ ἁμαρτίᾳ πας ἡμῶν ("ask him that is fleeing and him that is escaping"). —— 48[31]: 19, ἐκ νυσμῆν ἐκεῖνοι ("ask him that fleeth and her that escapeth"): Ἐμεῖς ἐν τῇ ἁμαρτίᾳ πας ἡμῶν ("ask him that is fleeing and him that is escaping"). —— 48[31]: 19, ἐκ νυσμῆν ἐκεῖνοι ("ask him that fleeth and her that escapeth"): Ἐμεῖς ἐν τῇ ἁμαρτίᾳ πας ἡμῶν ("ask him that is fleeing and him that is escaping"). —— 48[31]: 19, ἐκ νυσμῆν ἐκεῖνοι ("ask him that fleeth and her that escapeth"): Ἐμεῖς ἐν τῇ ἁμαρτίᾳ πας ἡμῶν ("ask him that is fleeing and him that is escaping"). —— 48[31]: 19, ἐκ νυσμῆν ἐκεῖνοι ("ask him that fleeth and her that escapeth"): Ἐμεῖς ἐ

At this point may be considered eis nīkos ("forever"). In this connection should be cited 2 Sam 2: 26, ἰσθή ότι ἵππος ("shall the sword devour forever")? me eis nīkos kalaphgetai ἐρωτοφαία. —— Job 36: 7 ἐν πλεῖστη lēthē ἐν νῇ ("and he seteth them forever"): καὶ ἐκ τῆς μνήμης ἡ ἐν νῇ. —— Amos 1: 11, ὑποτε όν ἔκτο ("and he kept his wrath forever"): καὶ ἐκ τῆς μνήμης ἡ ἐν νῇ. —— 8: 7, ἐν πλεῖστη lēthē ἐν νῇ ("surely I will never forget any of their deeds"): εἰ πληθυσσάτεια οἱ εἰς nīkos θάνατον τα έργα του. —— In Zeph 3: 5, we have kai ouk eis nīkos adikian, for which no Hebrew is extant. —— Is 25: 8, ἐκ τῆς μνήμης ἡ ἐν νῇ ("he will swallow up death forever"): Aquila and Theodotion render lēthē, εἰς nīkos. —— Is 34: 10, ἐν πλεῖστη lēthē ("forever and ever") is rendered by Aquila and Theodotion literally εἰς nīkos κοιν. —— Lam 5: 20, lēthē ἐν νῇ εἰς τομήν ("wherefore dost thou forget us forever?"): ἐν τοι eis nīkos ἐπιλέσθε ἐν. Finally, in Jer 3: 5, in a parallelism, ἐν τομή in the first member is rendered εἰς τον θάνατον, while lēthē is translated literally εἰς nīkos. This passage decides the meaning of εἰς nīkos as "forever."

This study of nīkos leads to the NT, 1 Cor 15: 54: κατεβασθεὶς ο θανάτου εἰς nīkos, which is the rendering by Theodotion of Is 25: 8. The LXX interpreted lēthē by ἱσχασα, but both Aquila and Theodotion translated εἰς nīkos. In this case, Saint Paul quotes Theodotion. In the context of the Epistle to the Corinthians, it appears that the standard English translation has to be retained: "Death is swallowed up in victory." Yet at the same time, we may consider a double entendre in the passage and bear in mind the NT interpretation by Theodotion: "Death is swallowed up forever." At any rate, in the LXX as a rendering of lēthē, the phrase εἰς nīkos in the sense of "forever" is well established.

This selection of words from a large accumulation extending over a number of years in the writer's files shows some of the situations that confront a lexicographer of the LXX. It must be admitted that the Alexandrians have not only left problems for the philologist and the lexicographer but, in one instance, they were the source of a difficulty transmitted to later translators and unwittingly laid a basis for future controversy: Is 7: 14, where with the article τὸ nēth (poella nubit, mannares Madchen, "marriageable young woman," and even a young women until the birth of her first child) was rendered ἐπάρθη. This rendering, however, can be defended, since in classical Greek parthenos may mean "girl," "maid," as well as "virgin," and the term was applied even to a young woman who was not a virgin (e.g., Iliad II, 514). If the Alexandrian translators had chosen neanis, as did Aquila, Symmachus, and Theodotion later on, no trouble would have been bequeathed to future generations; but the Vulgate rendered it virgo, and the interpretation "virgin" followed in the AV and the RV.
In the RSV, even though the text reads "a young woman," there is a note in the margin: "or virgin," which may continue to confuse the exegesis of the passage for some readers.

At last, however, we may depart from lexicography in the narrow sense and make some reference to the influence of the vocabulary of the LXX upon the English Bible and the religious language of the present day. In this connection should be considered the Greek work for "church." It is difficult to bring out in English the exact shade of meaning of Hebrew qhl ("assembly," "convocation," "congregation"), and probably the closest approach to the interpretation of this politico-religious term is the German Gemeinde. At any rate, in translating qhl by ekklesia, the LXX furnished the word for "church" in the NT. Furthermore, in rendering lehem hap̄anim and lehem hamun̄breket by oι aρloι tēs prothesēs, an interpretation was available for the panes propositionis of the Vulgate. Thus Luther had a basis for his translation die Schaubrote, whence English shewbread.

Finally, two more examples will be chosen, and both are theological. The first is Hebrew kappōret, which is translated in the AV, RV and RSV as "mercy seat," a rendering going back to Tyndale, who was influenced by Luther's Gnadenschlob. In Ex 25: 17[16], kprl is translated by ilasterion epithema, which means literally "propitiatory cover"; in other words, epithema is an attempt at a literal rendering, while ilasterion gives the noun theological content. This is the only case, however, where the two words are used together; in the other instances epithema is omitted and ilasterion becomes a substantive, which then by itself signifies "mercy seat" or "propitiatory".

In conclusion, whether we are conscious of it or not in referring to the OT and the NT, we are using a term which owes its origin ultimately to the LXX. A discussion of the word "testament" involves Greek diathēkē, of which it is a translation. The Hebrew word bryt ("covenant"), when used of an agreement between men, involves the mutual acceptance of contract obligations. Between God and man, however, a covenant involves a free promise from the divine side and the undertaking of obligations on the human side; thus, while the idea of mutuality is involved, God remains on the higher level.

When the OT was translated into Greek, there was a difficulty of rendering bryt. The Greek word sunthēkē ("compact," "agreement," "contract," "treaty") might have suggested that God and his people were on the same plane in the covenant. Accordingly, the Alexandrians chose diathēkē ("disposition of property by will," "will," "testament") as the translation of bryt ("covenant"). It cannot be said, however, that this was a purely arbitrary meaning assigned to diathēkē by "the Seventy," since diathēkē contains the concept of "arrangement," and the sense of "agreement" or "covenant" may be found even in classical Greek (cf Aristophanes, Birds, 440–41). But in the rendering of bryt by diathēkē, the place of God on the higher level was preserved, and furthermore the idea of mutuality was retained. The testator makes the will, but his heirs are bound by law to carry out its provisions. Accordingly, diathēkē makes clear the two concepts: the covenant was God's free promise, and those who receive his gifts are on their part obligated to carry out the conditions he has imposed. In this sense, diathēkē signifies "covenant" and should be so understood; the idea of "testament," however, was not lost.

From the LXX this usage of diathēkē was taken over into the NT, and when the NT was translated into Latin, diathēkē was rendered literally testamentum, whence English "testament." In the NT, accordingly, "testament" is synonymous with "covenant," except in Heb 9: 16–17. In this connection, moreover, there must be recognized the double sense of diathēkē in Heb 9: 15–20. In vs 16–17, however, "testament" cannot be explained as "covenant," while in the other verses it should be so interpreted. On the other hand, in vs 16–17, the sense of "testament" cannot be avoided, and the word will have to be retained.

When the NT was formed, it was called 6 kainē diathēkē ("the New Testament," or "the New Covenant"), since it contains the documents that attest God's new covenant with his new covenant people, the Church. How long the term was in vogue before its literary use in this sense, we cannot determine. Consequently from this usage the Scriptures inherited from Israel were called by Christians (2 Cor 3: 14) 6 palai̇a diathēkē ("the Old Testament"). We must credit "the Seventy" not only with freedom in their rendering diathēkē but also with imagination. That one word found its way into a new body of documents, to which it eventually gave the name; from this usage in the NT it rebounded to the original source to apply itself as a name of the Hebrew Scriptures. Now Jews as well as Christians speak of "the Old Testament." After all, we must admit that terminology can be quite convenient, and whether the layman be aware of it or not, the plodding Alexandrian translators, who knew Hebrew, Aramaic, and Greek have bequeathed the word "testament" to an age when many students of theology resist the study of the original languages of Scripture.

Notes

In the Hiphil, the concept "to deal wisely" contains the implied consequence of success. The verb, however, does not express success alone, but success which is the result of wise provision. No single English word can express the full idea inherent in the Hebrew; cf S. R. Driver, Notes on the Hebrew Text . . . of the Books of Samuel (2d ed., Oxford, 1913), p. 149.

In Ex 25: 30 [29], \( \text{tnm nynm} \) is rendered \( \text{artoi en\( \varepsilon \)p\( \omicron \)} \); in Neh 10: 34[33], \( \text{thm hm'rk}\) is translated \( \text{artoi tu\( \iota \) pro\( \omicron \)ipou} \).