

## A CONSISTENCY AND AN INCONSISTENCY OF THE LEVITICUS TRANSLATOR

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**Abstract.** *This paper has a few goals. First is to discover if the Greek translator of Leviticus uses literal (consistent) and / or free (inconsistent) translation technique. Then, this paper will list and group the evidences of the consistency of the Greek translator in this book. If there are any examples that show the inconsistency to the MT or looseness of the translator, then this paper will study every example carefully and it will categorize into a group. This group will be created based on the examples that share the same pattern or the similarities.*

*Keywords: Septuagint, Old Testament and Translation Technique.*

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### INTRODUCTION

This paper has a few goals. First is to discover if the Greek translator of Leviticus uses literal (consistent) and / or free (inconsistent) translation technique. Then, this paper will list and group the evidences of the consistency of the Greek translator in this book. If there are any examples that show the inconsistency to the MT or looseness of the translator, then this paper will study every example carefully and it will categorize into a group. This group will be created based on the examples that share the same pattern or the similarities.

The comparison of MT and LXX will be used as the methodology of this paper. Every verse will be analyzed and presented in comparison format until chapter five to have a basic knowledge of the patterns and the characteristics of the Greek Translator. The patterns, however, will be scrutinized in the whole book of Leviticus.

In depth and a detailed analysis of this comparison will be put on the appendices. This methodology will be employed to accomplish the goals of this paper.

### The Consistency of the Greek Translator

As the following examples will show, the translator is consistent in word order, preposition and the article, lexical meaning, cognate words, grammatical and on the syntax level.

#### The Word Order

|     |   |   |
|-----|---|---|
| 1:5 | וַשְׁתַּחֲוֹת אֶת־בְּנוֹ<br>הַבְּקָר לִפְנֵי<br>יְהוָה<br>וְהַקְרִיבוּ בְנֵי<br>אֶהֱרֹן הַכֹּהֲנִים<br>אֶת־הַזֶּהֱבָה | καὶ σφάξουσιν τὸν<br>μόσχον ἔναντι<br>κυρίου καὶ<br>προσοίσουσιν οἱ<br>υἱοὶ Ααρων οἱ<br>ἱερεῖς τὸ αἷμα<br>καὶ προσχεοῦσιν<br>τὸ αἷμα ἐπὶ τὸ |
|-----|---|---|

|  |   |   |
|--|---|---|
|  | וְיָרְקוּ אֶת־<br>הַקָּדָם עַל־<br>הַמִּזְבֵּחַ סִבִּיב<br>אֲשֶׁר־פָּתַח<br>אֶהָל מוֹעֵד: | θυσιαστήριον<br>κύκλω τὸ ἐπὶ τῶν<br>θυρῶν τῆς σκηνῆς<br>τοῦ μαρτυρίου |
|--|---|---|

In 1:5, the translator follows the word order of MT perfectly. The first sentence consists of **conjunctive** (and), **the verb** and **the subject** (implicit), **the article** and **the object**, **the preposition** and **the Lord**. The following sentence contains: **conjunctive** (and), **the verb** and **the article + the explicit subject**, **the article** and **the object**. The last sentence consists of **conjunctive** (and), **the verb** and **the subject** (implicit), **the article** and **object**, **the preposition + noun**, relative pronoun, and **the preposition + noun**.

This “consistency” pattern of word order also appears in 1:1; 1:2a; 1:3; 1:4; 1:5; 1:6; 1:7; 1:8; 1:9; 1:10a; 1:11; 1:12 “καὶ διελοῦσιν αὐτὸ κατὰ μέλη καὶ τὴν κεφαλὴν καὶ τὸ στέαρ” and “ἐπὶ τὰ ξύλα τὰ ἐπὶ τοῦ πυρὸς τὰ ἐπὶ τοῦ θυσιαστηρίου”; 1:13, 14, 1:15; 1:16; 1:17; 2:1; 2:2; 2:3; 2:5; 2:7; 2:8; 2:9; 2:10; 2:11; 2:12, 2:14-16; 3:3; 3:4, 3:6; 3:7; 3:8, 3:9a, 3:10-15; 3:16; 3:17, 4:1-3; 4:6, 4:10, 4:11-15; 4:16-17; 4:19-35; 5:1; 5:3-9; 5:11-15, 5:18, 5:20-22.

### The Preposition and the Article

|     |  |  |
|-----|--|--|
| 3:5 | טִירוּ אֹתוֹ<br>בְּנִי־אֶהְרֹן<br>הַמִּזְבֵּחַ עַל־<br>הָעֹלָה אֲשֶׁר<br>עַל־הָעֵצִים<br>אֲשֶׁר עַל־<br>הָאֵשׁ אֲשֶׁה<br>רִים נִיחֹם<br>לִיהֹנָה | καὶ ἀνοίσουσιν<br>αὐτὰ οἱ υἱοὶ<br>Ααρων οἱ ἱερεῖς<br>ἐπὶ τὸ<br>θυσιαστήριον ἐπὶ<br>τὰ ὀλοκαυτώματα<br>ἐπὶ τὰ ξύλα τὰ ἐπὶ<br>τοῦ πυρὸς ἐπὶ τοῦ<br>θυσιαστηρίου<br>κάρπωμα ὁσμη<br>εὐωδίας κυρίῳ |
|-----|--|--|

In 3:5, the translator does not only follow (copy) all the prepositions and the articles, but also translate them in the literal meaning such as preposition in Greek: על for ἐπὶ.

### The Lexical Meaning

The Greek translator consistently translates “בְּהֶמָּה” or cattle as owned and used by man as “κτῆνος” (1:2; 7:25-25; 11:3, 26, 39, 46; 19:19, 20:16, 25; 24:18, 25:7; 26:22, 27:9-11, 26, 28). This translator also transliterates לבנה and it becomes λίβανον in Leviticus 2:1-2.

### The Cognate Words

The following examples will show that the translator has a keen eye for the cognate words.

|      |   |   |
|------|---|---|
| 2:13 | וְכָל־קָרְבָּן<br>מִנְחָתְךָ<br>בְּמִלְחָה<br>תְּמַלֵּךְ וְלֹא<br>תִשָּׁבֵית<br>מִלְחָה בְּרִית<br>אֲלֶיךָ מַעַל<br>מִנְחָתְךָ עַל<br>כָּל־קָרְבָּנְךָ<br>תִּקְרִיב מִלְחָה | καὶ πᾶν δῶρον<br>θυσίας ὑμῶν ἅλι<br>ἁλισθήσεται οὐ<br>διαπαύσετε ἅλα<br>διαθήκης κυρίου ἀπὸ<br>θυσιασμάτων ὑμῶν<br>ἐπὶ παντὸς δώρου<br>ὑμῶν προσοίσετε<br>κυρίῳ τῷ θεῷ ὑμῶν<br>ἅλας               |
| 5:12 | הַבִּיאָה אֶל־<br>הַכֹּהֵן וְקָמַץ<br>הַכֹּהֵן מִמֶּנָּה<br>מְלֹא קֶמֶצוֹ<br>אֶת־<br>אֲזִכָּרְתָּהּ<br>וְהִקְטִיר<br>הַמִּזְבֵּחַ עַל                                       | καὶ οἴσει αὐτὸ πρὸς<br>τὸν ἱερέα καὶ<br>δραξάμενος ὁ ἱερεὺς<br>ἀπ’ αὐτῆς πλήρη τὴν<br>δράκα τὸ<br>μνημόσυνον αὐτῆς<br>ἐπιθήσει ἐπὶ τὸ<br>θυσιαστήριον τῶν<br>ὀλοκαυτωμάτων<br>κυρίῳ ἁμαρτία ἐστίν |

|  |                               |  |
|--|-------------------------------|--|
|  | אֲשִׁי יְהוָה<br>חֲטָאתָ הוּא |  |
|--|-------------------------------|--|

In 2:13, the translator maintains the cognate words of salt (מֶלַח: in Hebrew) for both noun and verb; and he uses wordplay in his translation ἀλὶ (in dative case as a substitute for a preposition ב in Hebrew) and ἀλισθήσεται (ἀλίζω is the lexical form). In 5:12, the translator also keeps the cognate words of *grasp with hand* (קָמַץ: in Hebrew) for both noun and verb: δράκα and δραξάμενος.

### Grammatical Level

|      |  |  |
|------|--|--|
| 2:4  | תִּקְרַב וְכִי<br>מִנְחָה קָרְבָן<br>תִּנּוֹר מֶאֱפָה<br>חֲלוֹת סֶלֶת<br>בְּלוֹלֹת מִצָּת<br>בִּשְׁמֶן<br>וְרִקְיָקִי<br>מִצּוֹת<br>מִשְׁחִים<br>בִּשְׁמֶן | ἐὰν δὲ προσφέρῃ<br>δῶρον θυσίαν<br>πεπεμμένην ἐν<br>κλιβάνῳ δῶρον<br>κυρίῳ ἐκ<br>σεμιδάλεως ἄρτους<br>ἄζυμους<br>πεφυραμένους ἐν<br>ἐλαίῳ καὶ λάγανα<br>ἄζυμα<br>διακεχρισμένα ἐν<br>ἐλαίῳ |
| 2:10 | וְהִנּוֹתְרָת<br>מִן־הַמִּנְחָה<br>לְאֶהֱרֹן<br>וּלְבָנָיו קֹדֶשׁ<br>קֹדֶשִׁים<br>מֵאֲשִׁי יְהוָה  | τὸ δὲ καταλειφθὲν<br>ἀπὸ τῆς θυσίας<br>Ααρων καὶ τοῖς<br>υἱοῖς αὐτοῦ ἅγια<br>τῶν ἁγίων ἀπὸ τῶν<br>καρπωμάτων<br>κυρίου   |

In 2:4, two Hebrew verbs are בְּלוֹלֹת and מִשְׁחִים in *qal* passive participle plural form.

They have been formed into two Greek participles perfect passive accusative plural:

πεφυραμένους and διακεχρισμένα. In 2:10, notice how precise the Greek translator is to translate every element in וְהִנּוֹתְרָת. It consists of ו particle conjunction; ה article; יתר verb is *niphal* participle feminine singular absolute. He translates τὸ δὲ καταλειφθὲν which contains the same elements in וְהִנּוֹתְרָת: δὲ is the particle conjunction; τὸ is the article; and a verb from participle aorist passive nominative neuter singular from καταλείπω. He translates with a slight different order than the MT; LXX: article, conjunction and verb, MT, on the other hand, has conjunction, article and verb.

### Syntax Level

This pattern appears also in 1:3, 10, 14, 3:1 [4x], 6, 7, 12, 4:2, 3, 13, 22, 27, 32;5:23; 6:11, 20 [2x], 23; 7:12, 18 [2x]; 20; 11:32, 33 [2x, 34, 35, 37, 38, 39; 12:2, 5, 8; 13:2, 4, 7, 9, 12, 16, 18, 21, 22, 23, 24, 26, 27, 28, 29, 31, 35, 37, 38, 40, 41, 42, 47, 51, 52, 53, 54, 56, 57; 14:21, 36, 43, 48; 15:2, 4 [2x], 6, 8, 10, 11, 13, 16, 17, 18, 19, 21, 22, 23 [2x], 24, 25, [2x], 26, 28, 31; 17:16; 19:5, 6, 7, 20, 33; 20:2, 4, 6, 11, 12, 14, 17; 21:9, 17; 22:6, 9, 11, 12, 13, 29; 24:15, [2x], 19, 25:2, 14 [2x], 20 [2x], 25, 26, 28, 29, 30, 35, 39, 47, 49, 51, 52, 54; 26:3, 14, 18, 21, 23, 27; 27:5, 7 [3x]; 8, 9, 10, 11, 13, 15, 16, 17, 18, 19, 20, 22, 26 [2x], 27 [2x], 28, 29, 31, 32, 33. The examples below are a part of clause of one verse.

|      |  |  |
|------|--|--|
| 1:2  | כִּי־יִקְרִיב מִכֶּם<br>קָרְבֵּן לַיהוָה               | ἐὰν προσαγάγῃ<br>δῶρα τῷ κυρίῳ                                 |
| 2:4  | מִקְרִב כִּין<br>מִנְחָה קָרְבֵּן                      | ἐὰν δὲ προσφέρῃ<br>δῶρον θυσίαν                                |
| 4:2  | כִּי־יִקְרִיב מִכֶּם<br>קָרְבֵּן לַיהוָה               | ἐὰν ἁμάρτη ἔναντι<br>κυρίου ἀκουσίως                           |
| 5:15 | נָפֶשׁ כִּי־תִמְעַל<br>מִצֵּל וְחֶטְאָה<br>בְּשִׁגְגָה | ψυχὴ ἐὰν λάθῃ<br>αὐτὸν λήθῃ καὶ<br>ἁμάρτη ἀκουσίως             |
| 5:21 | נָפֶשׁ כִּי תִחַטָּא<br>וּמַעַלָה מִצֵּל<br>בִּיהוָה   | ψυχὴ ἐὰν ἁμάρτη<br>καὶ παριδὼν<br>παρίδῃ τὰς ἐντολὰς<br>κυρίου |

The MT uses three particles (כִּי; אם; וְאִשֶּׁר) and *qal* imperfect to introduce the conditional clause. The Greek translator, on the other hand, uses ἐὰν plus subjunctive to match the syntax in the Hebrew text to create conditional clause; ἐὰν is not only a marker of condition as BDAG states, but also it is a marker of a new paragraph or idea in the book of Leviticus.

### The Inconsistency of the Greek Translator

There are some reasons why the Greek translator does not follow MT: being faithful to the Greek, clarification, emphasis, Idiomatic / Stylistic Translation, *homoioteleuton*/ *homeoarchy*, smooth translation reason, avoiding repetition, and unpointed-text problem.

### Faithful to the Greek.

This category has a definition that the Greek translator is consistent with the literary structure and Greek grammar while translating. The translator, therefore, has to unfollow (be unfaithful) to MT.

### The Article in Greek.

This pattern appears in 1:4, 10, 3:2, 8, 13; 4:4, 15, 24, 29, 33; 8:9, 12, 14, 18, 22; 14:18, 29, 16:21; 21:10, 24:14.

|       |       |                 |
|-------|-------|-----------------|
| 16:21 | וְעַל | ἐπὶ τὴν κεφαλὴν |
|-------|-------|-----------------|

In the whole book of Leviticus, MT *does not* have article before the head (וְעַל) and after the preposition on (עַל). The translator, however, puts an article consistently throughout the entire book.

### The ‘Sentence’ Pattern in Sacrificial Offering.

|      |  |   |
|------|--|---|
| 1:10 | וְאִם־מִן־הַצֹּאן<br>קָרְבָּנוֹ מִן־<br>הַכִּשְׂבִּים אִו<br>מִן־הָעִזִּים<br>לְעֹלָה זָכָר<br>תָּמִים וְקָרִיבֵנו | ἐὰν δὲ ἀπὸ τῶν<br>προβάτων τὸ δῶρον<br>αὐτοῦ τῷ κυρίῳ ἀπὸ<br>τε τῶν ἄρνων καὶ<br>τῶν ἐρίφων εἰς<br>όλοκαύτωμα ἄρσεν<br>ἁμωμον προσάξει<br>αὐτὸ καὶ ἐπιθήσει<br>τὴν χεῖρα ἐπὶ τὴν<br>κεφαλὴν αὐτοῦ |
|------|--|---|

Notice that MT *does not have* the red words in Greek. In other words, the translator adds this clause. This additional clause appears 5 times *both* in Hebrew and Greek in Leviticus (1:4; 4:4, 24, 29, 33). This clause is *always* preceded by a particular animal (1:4 is cattle; 4:4 is calf; 4:24 is a kid of goats, a male without blemish; 4:29 is a kid of goats, a female without blemish; and 4:32 is lamb, a female without blemish), and followed by a clause: they shall kill it (1:4; 4:4, 24, 29, 33). MT, however, does not maintain this pattern only in verse 1:10. The translator, on the other hand, keeps this pattern as we see in those verses. From this information, the Greek translator, therefore, is more consistent than MT in providing this pattern: a specific animal, laying his hand on the head and slaying the animal.

### Clarification

The previous section illustrated a few places where the translator is different from the MT because of his faithfulness to the Greek grammar and sentence pattern. This section, moreover, will illustrate places where the translator has clarified MT.

### The Lexical Meaning

|     |     |         |
|-----|-----|---------|
| 1:5 | זרק | προσχέω |
|-----|-----|---------|

זרק, in *qal* form, has a few meaning such as toss, sprinkle and throw. The translator, nevertheless, limits the definitions of word זרק; by translating as προσχέω: to pour on/ to (see also 1:5, 11; 3:2, 8, 13; &:2, 14, 8:19, 24, 9:12, 18, 17:6). For sprinkle, Greek translator uses προσραίνω. In other word, the translator uses the word ‘προσχέω’ to clarify and specify זרק to his Greek readers.

### Grammatical Level

|     |        |         |
|-----|--------|---------|
| 1:2 | דָּבַר | λάλησον |
|-----|--------|---------|

The translator uses aorist imperative for *piel* imperative mood in Hebrew. It seems the translator employs aorist imperative to specify his discussion to burnt offering (compare Lev. 4:2). As Wallace states that the difference between aorist and present imperative is the aorist is most frequently used for a specific command rather than a general precept (usually the domain of the present).

### The Ending Marker of Literary Structure

The translator adds the clause above which MT does not have. It seems that the translator adds this clause arbitrarily. The data, however, disapprove this view. This clause also appears in Leviticus 19:22 and

this clause serves as an ending marker of the discussion. In addition, a clause ‘ἀφεθήσεται αὐτῷ’ is always employed to close a discussion and before starting a new topic (4:26, 31, 35; 5:10, 13, 16, 18, 26; 19:22). In summary, the translator adds ‘ἥς ἡμαρτεν καὶ ἀφεθήσεται αὐτῷ ἡ ἁμαρτία’ because he is consistent with his literary structure’ marker which helps his readers to be aware of a closing section.

### Singular translated with Plurals

|     |                             |                                 |
|-----|-----------------------------|---------------------------------|
| 2:6 | הָאֵל is using suffix 3 fs. | αὐτὰ (accusative neuter plural) |
|-----|-----------------------------|---------------------------------|

MT employs singular form; the translator, on the other hand, utilizes plural form. Based on the context, the translator is being consistent to the plurality of the subject in Greek: ἄζυμα (2:5).

### Emphasis

This section will illustrate places where the translator has a stronger nuance than MT; either put emphasis on the subject or the action.

### The Subject through Grammatical Selection

|      |  |   |
|------|--|---|
| 2:11 | הָאֵל is verb <i>niphal</i> imperfect 3rd person feminine singular from הָעֵל. | ποιήσετε: verb indicative future active 2nd person plural from ποιέω. |
|------|--|---|

There are many discrepancies from the table

|     |  |
|-----|--|
| 5:6 | ἥς ἡμαρτεν καὶ ἀφεθήσεται αὐτῷ ἡ ἁμαρτία |
|-----|--|

observation above, except the future aspect and the lexical meaning. The translator obviously puts emphasis on the subject (the

ones who offer), instead of the offering like what MT communicates. In summary, the translator focusses on the responsibility of the offerer through grammatical selection.

### The Action through Additional Verb

|           |               |
|-----------|---------------|
| 4:2, 5:17 | οὐ δεῖ ποιεῖν |
|-----------|---------------|

The translator adds δεῖ here to put emphasis on action about things that should have not been done as it is viewed as breaking the law of God. As BDAG states, “it is necessary of happening of the compulsion of law or custom”.

### Idiomatic / Stylistic Translation

The main characteristic of the Greek translator is using idiomatic and stylistic expression. This use is all over the book of Leviticus: on suffix, article, form, noun, verb, meaning (synonym) of the word, preposition / conjunction, relative particle, adverb, and independent pronoun. All information and examples will be presented in appendices. This section, however, will exhibit some of those categories and one or a few examples of each of them.

#### On Hebrew Suffix

The translator translates the suffix in Hebrew either with an article in Greek or personal pronouns interchangeably.

| Article   | Personal Pronoun  |
|---|---|
| 1:4 Greek replaces 3 ms suffix in Hebrew with the article τὴν before χεῖρα.<br>1: 12, 15, 16; 1:12 τὸ στέαρ; 1:9: τὰ δὲ ἐγκοίλια; τοὺς πόδας; 3:2 τοῦ δώρου (compare to σφάζει αὐτὸ on the same verse); 3:13 on τὸ αἷμα; 4:6 on τὸν δάκτυλον; 4:11, 4:17 τὸν δάκτυλον; 4:24, 33 on τὴν χεῖρα; 4:25, 30, 34 on τῷ δακτύλῳ; 5:1, 17 on τὴν ἁμαρτίαν, 5:24 on τῇ κεφαλῇ, τοῖς ἀκρωτηρίοις καὶ τῇ κοιλίᾳ καὶ τῇ κόπρῳ (compare to πᾶσαν αὐτοῦ τὴν σάρκα on the same verse). | 4:15 (τὰς χεῖρας αὐτῶν), 26 (τὸ πᾶν στέαρ αὐτοῦ), 30 (αὐτῆς τῷ δακτύλῳ), 32 (τὸ δῶρον αὐτοῦ), 35 (πᾶν αὐτοῦ τὸ στέαρ); 5:3 (ἀπὸ πάσης ἀκαθαρσίας αὐτοῦ), 5:7 (ἡ χεὶρ αὐτοῦ), 8 (τὴν κεφαλὴν αὐτοῦ), 18 (τῆς ἀγνοίας αὐτοῦ). |

#### On Verb

The translator tends to employ participle as a substitute of verbal form in Hebrew. Evans, in verbal syntax in the Greek Pentateuch, states that in all Pentateuchal books, there is a greater tendency for the present and perfect participles to be used in rendering Hebrew participles, other adjectives, and nouns (including Hebrew infinitives), but for the aorist participle to render Hebrew finite verbal forms. Second, Thackeray and Hanson mention, “where the participial construction is used in the Pentateuch, it is often rendered more idiomatic by varying the verb”. Below are a few examples:



### On Independent Pronoun

The last example of idiomatic or stylistic pattern is on independent pronoun. Table below is the places in which the translator leaves independent pronoun untranslated.

|     |  |   |
|-----|--|---|
| 3:1 | אִם-יָזַר מִקִּרְיָב הוּא<br>אִם-יִנְקָה | προσαγάγη εἰάν τε<br>ἄρσεν εἰάν τε θῆλυ |
| 5:3 | הוּא<br>עַל-פְּנֵי                       | δὲ γινῶ καὶ<br>πλημμελήσῃ               |

The next table is the places where he translates an independent pronoun as demonstrative pronoun or personal pronoun or ἐστίν.

|       |                      |   |
|-------|----------------------|---|
| 5:1   | עַל הוּא<br>לְכָם    | καὶ οὗτος μάρτυς<br>(demonstrative pronoun) |
| 5:18  | לֹא הוּא<br>יָדַע    | καὶ αὐτὸς οὐκ ᾔδει<br>(personal pronoun)    |
| 11:20 | הוּא שָׁמַר<br>לְכָם | βδελύγματά ἐστὶν ὑμῖν<br>(ἐστίν)            |

Based on this observation, the translator leaves this independent pronoun untranslated for a few times (3:1, 7, 5:2, 3). Sometimes, he translates it as demonstrative pronoun (5:1) and personal pronoun (5:18) and uses ἐστίν for the rest. It brings to the conclusion that he handles this independent pronoun in HT in various ways.

### Homoioteleuton / Homeoarchy

*Homoioteleuton* means the “same ending”. *Homoioteleuton* occurs when two words / phrases / lines end the same sequences of letters. The scribe, having finished copying the first, skips to the second, omitting all intervening words. *Homeoarchy* refers to eye-skip when the beginnings of two lines are similar.

|      |   |   |
|------|---|---|
| 1:6  | וְהַפְּשִׁיט אֶת-<br>הָעֵלָה וְנִפְחָ אֶת-<br>לִבְתָּתִיָּהּ  | καὶ ἐκδείραντες τὸ<br>ὀλοκαύτωμα<br>μελίουσιν αὐτὸ<br>κατὰ μέλη   |
| 2:8  | וְהִבָּא אֶת-<br>הַמִּנְחָה אֲשֶׁר<br>יַעֲשֶׂה מֵאֶלֶה<br>לִיהוָה וְהִקְרִיבָה<br>אֶל-הַכֹּהֵן וְהִגִּישָׁה<br>אֶל-הַמִּזְבֵּחַ | καὶ προσοίσει τὴν<br>θυσίαν ἣν ἂν ποιῇ<br>ἐκ τούτων τῶ<br>κυρίῳ καὶ<br>προσοίσει πρὸς τὸν<br>ἱερέα καὶ<br>προσεγγίσας πρὸς<br>τὸ θυσιαστήριον |
| 4:5a | וְלָקַח הַכֹּהֵן<br>הַמְּשִׁיחַ מִדָּם הַפָּר   | καὶ λαβὼν ὁ ἱερεὺς<br>ὁ χριστὸς ἀπὸ τοῦ<br>αἵματος τοῦ<br>μόσχου  |
| 5:12 | וְקָמַץ הַכֹּהֵן מִמֶּנָּה<br>מִלֹּא קִמְצוֹ  | δραξάμενος ὁ<br>ἱερεὺς ἀπ’ αὐτῆς<br>πλήρη τὴν δράκα   |

This observation denotes that the Greek participle has an idiomatic function to Hebrew finite verbal forms.

### On Relative Particle (וְאֵל)

The translator employs the article in Greek and relative pronoun interchangeably to translate this relative particle.

| Article  | Personal Pronoun   |
|--|--|
| 1:8, 12, 17; 3:5<br>(τὰ ξύλα τὰ ἐπὶ τοῦ<br>πυρὸς), 9 (τὸ στέαρ<br>τῆς κοιλίας); 4:8<br>(πᾶν τὸ στέαρ τὸ ἐπὶ<br>τῶν ἐνδοσθίων), 4:9<br>(τὸ στέαρ τὸ ἐπ’<br>αὐτῶν), 18 (πρὸς τῇ<br>θύρᾳ); 5:8 (τὸ περὶ<br>τῆς ἁμαρτίας). | 2:8, 11 (τὴν θυσίαν ἣν<br>ἂν ποιῇ ἐκ τούτων), 4:3<br>(περὶ τῆς ἁμαρτίας<br>αὐτοῦ ἣς ἡμαρτεν), 4:9<br>(ὃ ἐστὶν ἐπὶ τῶν<br>μηρίων), 13 (ἣ οὐ<br>ποιηθήσεται), 14, 18 (ὃ<br>ἐστὶν ἐνώπιον κυρίου; ὃ<br>ἐστὶν ἐν τῇ σκηνῇ τοῦ<br>μαρτυρίου). |

|     |  |  |
|-----|--|--|
| 3:9 | הַקָּרִיב מִזֶּבֶחַ<br>הַשְּׁלָמִים אֲשֶׁר<br>לִיהוָה הַלֵּבֹב<br>הָאֵלֶּיךָ תְּמִימָה<br>לַעֲמֹת הָעֶצֶה<br>יִסְיֶרְנָה וְאֶת־<br>הַחֶלֶב הַמְּכֻסָּה<br>אֶת־הַקָּרִיב וְאֶת־<br>כָּל־הַחֶלֶב אֲשֶׁר<br>עַל־הַקָּרִיב | καὶ προσοίσει ἀπὸ<br>τῆς θυσίας τοῦ<br>σωτηρίου κάρπωμα<br>τῷ θεῷ τὸ στέαρ<br>καὶ τὴν ὀσφὺν<br>ἄμωμον σὺν ταῖς<br>ψόαις περιελεῖ αὐτό<br>καὶ τὸ στέαρ τῆς<br>κοιλίας |
|-----|--|--|

In 3:9, the translator probably misses that line / phrase since there are two clause that contains the words of fat and entrails. There are two arguments to support this theory. First is the characteristic of Greek translator; he *always* translates the Hebrew words, either being consistent or his work is being idiomatic / stylistic translation, and adds more words to clarify MT. He never leaves a clause or even a phrase being untranslated. The last argument is the comparison of this verse with verse 3:3, 14 and 4:8; because the translator translates both clauses that contains the words of fat and entrails in those three verses. Leviticus 3:9 is the only occurrence that the translator only translates one clause and leaves the other clause.

### Smooth Translation

The other characteristic of the Greek translator is a proneness to smoothen his translation through preposition and the usage of adverb.

### Preposition

There are a few more examples in the appendices.

|      |  |   |
|------|--|---|
| 5:16 | וְאֵת אֲשֶׁר<br>קָטַף מִן־<br>הַקֶּדֶשׁ יִשְׂלַם | καὶ ὁ ἥμαρτεν ἀπὸ<br>τῶν ἁγίων ἀποτείσει<br>αὐτὸ καὶ τὸ |
|------|--|---|

|  |   |
|--|---|
| וְאֵת־מִמֵּישָׁתוּ<br>יִסְרֹף עָלָיו<br>וְנָתַן אֹתוֹ<br>לִכְהֵן וְהַכֹּהֵן<br>יִכַּפֵּר עָלָיו<br>בְּאֵיל הָאֲשָׁמִם<br>וְנִסְחָח לוֹ | ἐπίπεμπτον<br>προσθήσει ἐπ' αὐτὸ<br>καὶ δώσει αὐτὸ τῷ<br>ἱερεῖ καὶ ὁ ἱερεὺς<br>ἐξιλάσεται περὶ<br>αὐτοῦ ἐν τῷ κριθῷ τῆς<br>πλημμελείας καὶ<br>ἀφεθήσεται αὐτῷ |
|--|---|

In 5:16, there are two עָלָיו in MT. The translator, nevertheless, translates in two different forms: (1) ἐπ' αὐτὸ, and (2) περὶ αὐτοῦ. These two different translations of preposition על tells us that the translator does not employ a rigid translation, but he smoothen it according to the Greek grammar.

### Adverb

|      |                                      |                                |
|------|--------------------------------------|--------------------------------|
| 5:22 | וְנִשְׁבַּע עַל־שִׁקָּר              | ὁμόση ἀδίκως                   |
| 5:24 | אֲשֶׁר־יִשְׁבַּע<br>עָלָיו לְשִׁקָּר | οὗ ὥμοσεν περὶ<br>αὐτοῦ ἀδίκως |

In 5:22, נִשְׁבַּע עַל־שִׁקָּר is translated as he swore on (*the basis of*) deception (literal translation). Instead of employing a preposition for preposition, the translator uses adverb to smoothen his translation: if he swore unjustly. This phenomenon also appears in 5:24 (לְשִׁקָּר : by deception; it consists of ל preposition; ה article; שִׁקָּר noun ms absolute). The translation of MT will be, “which he swore on (about) it with the deception”. In order to produce a smooth translation, the translator ignores the preposition and the article in Hebrew and uses the adverb. The Greek translates, “which he swore concerning it unjustly”.



## Questionable Examples of Clarification

There are some of questionable examples of the Greek translator such as the words that has not been translated.

### The Word

|      |   |   |
|------|---|---|
| 1:14 | וְאֵם מִן־הָעוֹף<br>עֲלֵה קֶרְבֵּנוֹ<br>לִיהוָה וְהִקְרִיב<br>מִן־הַתְּרִים אֹרֶז<br>מִן־בְּנֵי הַיּוֹנָה<br>אֶת־קֶרְבֵּנוֹ | ἐὰν δὲ ἀπὸ τῶν<br>πετεινῶν κάρπωμα<br>προσφέρῃς δῶρον<br>τῷ κυρίῳ καὶ<br>προσποιεῖς ἀπὸ τῶν<br>τρυγόνων ἢ ἀπὸ τῶν<br>περιστερῶν τὸ<br>δῶρον αὐτοῦ |
|------|---|---|

Based on the word study of בְּנֵי הַיּוֹנָה, this is the *only* verse in which the translator does not add the word νεοσσός in Greek or young (compare to 5:7, 11; 12:6, 8; 14:22, 30; 15:14, 29). It could be just an idiomatic / stylistic expression. Nonetheless, the fact that this is the *only* verse with stylistic expression, it makes this view questionable.

|      |  |  |
|------|--|--|
| 3:11 | וְהִקְטִירוּ<br>הַכֹּהֵן<br>הַמִּזְבֵּחַ לְקָח<br>אֶשָּׁה לִיהוָה                                  | ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ<br>θυσιαστήριον ὄσμη<br>εὐωδίας κάρπωμα<br>κυρίῳ                                 |
| 3:16 | וְהִקְטִירוּ<br>הַכֹּהֵן<br>הַמִּזְבֵּחַ לְקָח<br>אֶשָּׁה לְרִיחַ<br>נִיחֹם כָּל־<br>חֵלֶב לִיהוָה | καὶ ἀνοίσει ὁ ἱερεὺς<br>ἐπὶ τὸ θυσιαστήριον<br>κάρπωμα ὄσμη<br>εὐωδίας τῷ κυρίῳ πᾶν<br>τὸ στέαρ τῷ κυρίῳ |

In those two verses, the translator does not translate לְקָח. The word study of לְקָח shows that the translator translates לְקָח as δῶρα or gifts in Leviticus 7:13; 21:6, 8, 17, 21, 22; 22:25; the rests are ἄρτος: bread / loaf. Further study is needed to examine the usage of לְקָח in the book of Leviticus and why the translator leaves לְקָח untranslated in 3:11 and 3:16.

## Conclusion

In light of the examples collected in this paper, one cannot immediately assume that the translator is always consistent or inconsistent to MT. This paper shows that the translator is both consistent and inconsistent with MT. Nonetheless, someone cannot see the inconsistencies of translation as an arbitrary work. In addition, Dines states that these alterations are intended, apparently, to improve the Greek style. For other reasons for inconsistency, Wevers and Taylor state that the translator loves to translate a recurring Hebrew collocation in various ways, while remaining close to the original; he creates new idioms while necessary, especially when finding Greek equivalents for the technical cultic terms in which the book abounds.

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