AN INVESTIGATION OF THE SEPTUAGINTAL TRANSLATION

OF ידע IN SELECTED OLD TESTAMENT BOOKS

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A Thesis

Presented to

the Faculty of

Asbury Theological Seminary

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In Partial Fulfillment

of the Requirements for the Degree

Master of Theology

———————

by

John Newell Oswalt

June 1965

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ACKNOWLEDGEMENTS

TABLE OF CONTENTS

LIST OF TABLES

CHAPTER I

INTRODUCTION

In the middle of the nineteenth century literary critics were accustomed to turn to the Septuagint for proof that the Old Testament revelation was not the simple and straight-forward process which the Church had assumed it to be. They cited the high number of variations from the Massoretic Text as evidence that there had not been a single received text from the first, but rather, many editions and versions, of which the Septuagint was one, which were only later edited and combined for the standard recension.[1]

This view raised a storm of inquiry concerning the Septuagint. Was it really reliable? The difficulty was that there was no external evidence. Internal evidence made it appear that the Septuagint writers had used a text very close to that of the Massoretic Text but had paraphrased rather freely. Conservative scholars, seeking every means of reasserting the authoritativeness of the Old Testament revelation, seized upon this evidence and used it to good advantage to discredit the Septuagint as a witness to any sort of "unorthodox" textual history. So well did this rebuttal succeed that in the first half of the twentieth century almost all scholarship looked upon the

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[1] W. R. Smith, The Old Testament in the Jewish Church (New York: Appleton, 1892), pp. 73, 75.

Septuagint as an interesting, but highly dubious, witness to the Scriptures of the third century B.C.[2]

Suddenly with the discovery of the Dead Sea Scrolls there was external evidence showing that prior to the birth of Christ there had existed accepted variants from the Massoretic Text. Most important for Septuagint studies, texts of the historical books were discovered which actually paralleled the Septuagint. Thus, it was demonstrated that, instead of translating the Massoretic Text rather loosely, the Greek translators had translated with great literalness the particular text which was before them. The result of this discovery is that, whereas twenty years ago the Septuagint was distrusted in many ways, now it is being looked to increasingly as not only a reliable text, but also as perhaps being a reliable commentary. In other words, if the translators did carefully and literally translate from the text before them, then the choices of translation which they made will probably give an accurate picture of the understanding of the Bible which the translators had.[3]

For example, Hebrew, like English, has one word meaning "to know" which has several connotations. This Hebrew word, because its connotations are somewhat different from the English word used to translate it, has received a great deal of study since 1900. These studies have been

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[2]Frank Cross, "The Dead Sea Scrolls," The Interpreter's Bible, ed. George A. Buttrich, 12 vols. (Nashville: Abingdon Press, 1957) XII, p. 653.

[3]Ibid., p. 654.

based primarily upon anthropological insights and contextual studies.
Because much of the study of this word was done prior to 1947, the
Septuagint was not considered a trusted witness in the matter. But
if the Septuagint is trustworthy, it is singularly well suited to
contribute to the investigation. For Greek has several words each
having its own connotation. Would the choice of the Greek word indicate
the translator's understanding of the particular connotation in each
usage? And if so, would the translator's understanding agree with those
connotations of יָדַע (yada'--the Hebrew "to know") which scholars have
delineated in recent years? This study, then, is an attempt to answer
these questions. It attempts to test the Septuagint's value as a
commentary, and on the opposite side, it attempts to test the validity
of the current understanding of יָדַע.

The method of study was as follows: first the recent writings
on the meanings of יָדַע were examined with a view to distilling these
meanings into relatively distinct categories. This part of the study
was pursued in an attempt to ensure that, when the occurrences of יָדַע
were investigated and connotations assigned them, these connotations
would be as uniform and objective as possible.

The second step was to consider the connotations of the major
Greek words for "to know." These included γινώσκω, ἐπιγινώσκω , οἶδα,
and ἐπίσταμαι . At this point an hypothesis was formed concerning the
Septuagint's probable translation if the translators did recognize the
distinctions in the connotations of יָדַע.

Then, with this hypothesis in mind and some understanding of the meanings which have been assigned to the Hebrew word and to the Greek words, Old Testament books were selected in which a comparative study could be made. Selected were the Pentateuch, Joshua, Judges, Job, and Jeremiah. Jeremiah was selected as representative of the prophets, Job as representative of the poetry and wisdom writings, Joshua and Judges, of the historical sections, and the five books of the Pentateuch as offering somewhat of a cross section of all. In all, 380 references were investigated.

In order to assure as high a measure of objectivity as possible, the following method was pursued. At each occurrence the Hebrew word was recorded with its grammatical form. Next, the Hebrew context was studied for whatever indications of the particular connotation it might yield. Then, in consultation with the Revised Standard Version, the Authorized Version, and an American Translation by Theophile Meek, the occurrence was assigned to one of the previously mentioned categories of meaning. Finally, the Septuagint was consulted to learn with which Greek word this occurrence was translated.

The final step in the study was to tabulate the results and to attempt to determine in what respects the Greek translation agreed with modern understandings and in what respects it differed, and what the significance of these was.

The two major weaknesses of the study are, first, that it does not cover every occurrence of ע7' in the Old Testament and thus can not claim to be definitive; and second, that despite every precaution a

certain degree of subjectivity must enter into the determining of exact connotations. However, it is believed that the selected group of occurrences is large enough to give a valid, if not definitive, result; and that subjectivity was minimized as much as possible.

CHAPTER II

THE CONNOTATIONS OF THE WORDS UNDER STUDY

I.   THE   CONNOTATIONS OF ירע

The basic meaning of the three radicals ירע has to do with

knowing.   Thus the verb יָרַע means "to know."   Superficially this seems

to present no problem in translation.   However, there are subtle

differences between the English "to know" and the Hebrew "to know"

which must be recognized if one is to have an adequate view of Christian

faith.   Basically, the difference between the Hebrew concept of knowledge

and the present-day Western concept lies in the tendency of the Hebrew

mentality to think in concrete terms rather than in abstractions.   The

only way in which a man could "know" was to experience for himself.[1]

The key to the Hebrew understanding of knowledge, then, lies in personal

acquaintance.   Here we see the significance of the use of the word

"know" as a term for sexual relations: "to know" is to have an intimate

personal relationship, to grasp a person in his totality.[2]   So it was

in all aspects of life.   "To know" is not to have memorized facts; it

is to have had experience.[3]   As Snaith says, "The bias in the Hebrew

understanding [of ירע] is personal, not intellectual."[4]

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[1]William A. Irwin, The Old Testament: Keystone to Culture (New York: Henry Schuman, 1952), p. 112.

[2]Norman Snaith, Mercy and Sacrifice: A Study of the Book of Hosea (London: SCM Press Ltd., 1953) p. 62.

[3]Johannes Pederson, Israel, its Life and Culture, 2 vols. (London:

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At this point lies what is perhaps of the greatest significance in the study of ׳ע. The Western mind can affirm with perfect comfort, "I know God," meaning "I know that there is a God," or "I know what God is like," being apparently within the Biblical injunction "to know God." However, this is not what the Hebrew writer had in mind at all.[5] One cannot "know" God by making ontological affirmations; rather, one must enter into an existential relation with Him which demands acknowledgement of His claims and submission to His will.[6] Only then does one actually follow the Biblical command. This same sense was the one in which the Israelite "knew" his land. Not that he had made a geographical study of it, but that he had fought with it, cultivated it, reaped from it, had let its soil run through his fingers. So the great prophetic threat was not that they should be removed to a land which they did not know about, but to one with which they did not have this relationship.[7] This, then, is the basic hurdle which the Western mind must overcome in dealing with ׳ע, the recognition that personal experience is the conditioning factor in the knowing experience.

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Oxford University Press, 1926), I, p. 101.

[4]Norman Snaith, The Distinctive Ideas of the Old Testament (London: Epworth Press, 1944), p. 135.

[5]A. B. Davidson, The Theology of the Old Testament (Edinburgh: T. & T. Clark, 1904), p. 77.

[6]Theodore C. Vriezen, An Outline of Old Testament Theology (Oxford: Basil Blackwell, 1958), p. 129; E. C. Blackman, "Know, knowledge," Theological Word Book of the Bible (New York: The Macmillan Co., 1951), pp. 121-122; and John Wesley, The Journal of the Rev. John Wesley A.M. ed. Nehemiah Curnock (London: Robert Cully, n.d.) p. 151.

[7]Pederson, op. cit., p. 458f.

However, it cannot be said that every time one encounters יָדַע
in the Old Testament, it is legitimate to translate it with the idea
of "relationship." The word is used in an extremely liquid fashion,
its connotations running the gamut from simple grasp of a fact all the
way to intimate personal relationship.[8] Thus it will be necessary for
the purposes of this study to determine groupings of these connotations.
As one studies the findings of recent scholarship at this point, one
factor becomes clear: although groupings of this sort have been made
(BDB one of the most notable), none of them has a true unity. Certainly
there is great danger in impressing a unifying theme on a group of facts
simply for the sake of order. However, in this case such a theme rises
naturally from the material under study. It is the relation of the
particular usage to the factor of experience. When the writer uses
"know" in a certain passage, is he more interested in the knowing
experience itself, or in that which results from the experience? For
example, "I know God" emphasizes the present experiential relationship,
but Abraham's "I know that you are beautiful" (Gen. 12:11) emphasizes
the result of experience, namely a certain knowledge. Using this
relation to experience as a unifying factor, the findings of scholars
were divided into five groups. The first set of connotations were those
dealing with knowing a fact, with how this fact was learned being of
only secondary importance. The second set included those usages where
the experience afforded a special kind of knowledge, for instance, skill

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[8]James Muilenburg, The Way of Israel (New York: Harper and Bros.,
1961), p. 16; and Snaith, The Distinctive Ideas of the Old Testament, p. 62.

with, power over, discernment of. The third group was a rather
specialized one where the actual experience was the thing emphasized,
e.g. having experienced war, having experienced sickness. Fourth was
a group of occurrences with connotations emphasizing an ongoing and
two-way relationship, usually between humans, but in certain instances
defining also the relationship between God and His people. The final
group is devoted exclusively to relationship to God on the part of
His people. This involves acknowledgement of His claim and submission
to His will.

The Connotation of Knowing a Fact: Category One

Having set forth the basic connotations, let us examine each
more carefully. Little more need be said about group one at this
point. In fact, little more can be said, for students of ירע have been
much more interested in the opposite, apparently more complex end of
the spectrum. However, it has been pointed out recently by H. W.
Wolff (cited by J. D. W. Watts) that, wherever the word occurs outside
of reference, to Yahweh, its connotation is one of intellectual activity.[9]
This view is in reaction to that of most other scholars, who tend to
discount the importance of the intellect in ירע. Yet other writers,
including both earlier and more recent ones, have taken a more mediat-
ing position, making it plain that, while the cognitive or intellectual

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[9]John D. W. Watts, "The Knowledge of God in the Old Testament,"
Review and Expositor, LV (April, 1958), p. 157.

aspect is important, it cannot take the place of knowing as relation-

ship.[10]

The Connotation of Ability or Skill: Category Two

The second group of connotations, like the first, suffers

from a dearth of scholarly attention. However, in one area there has

been some recent excitement. This is in reference to the exact

meaning of the phrase "the knowledge of good and evil." It is beyond

the scope of this paper as well as being beyond the author's capa-

bilities to make a judgement at this point. Suffice it to say that

the suggestions range from sexual abilities[11] to the ability to

discern between good and evil,[12] and from the right to "try out," or

experience, all things[13] to having power over all things.[14] In any

event all of these suggestions would come within the tentative limits

of the category: an experience which affords a special ability.

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[10]Davidson, op. cit., p. 75; Abraham J. Heschel, The Prophets
(New York: Harper & Row, 1962), p. 57; and George A. F. Knight, A
Christian Theology of the Old Testament (Richmond, Va.: John Knox Press,
1959), p. 177.

[11]Bo Reicke "The Knowledge Hidden in the Tree of Paradise,"
Journal of Semitic Studies I (July, 1956) p. 201.

[12]George Wesley Buchanan, "The Old Testament Meaning of Good and
Evil," Journal of Biblical Literature LXXV (June, 1956), p. 119; and
Ephraim Speiser, Genesis (Vol I of The Anchor Bible Series, eds. David
Noel Freedman and W. F. Albright. 38 vols. Garden City, New York:
Doubleday & Co., 1964-67), p. 26.

[13]Knight, op. cit., p. 126.

[14]Edmund Jacob, Theology of the Old Testament (New York: Harper
& Bros., 1958), p. 284; and G. Ernest Wright, The Rule of God (Garden
City, New York: Doubleday & Co., 1960), p. 30.

Jacob agrees at this point when he says that Jeremiah's experience of

God gave him the heightened understanding necessary to interpret

properly the ordinary things such as an almond branch or a basket of

fruit which were set before him.[15]

The Connotation of Having Experienced: Category Three

E. A. Speiser, the editor of the volume on Genesis in the cur-

rently published Anchor Bible series, has opened up a new possibility

in the study of ידע by suggesting that the root's real connotation may

be "to learn about," and thus "experience." When he applies this to

Genesis 4:1 and arrives at "The man had 'experience' of his wife,"

the result seems a bit grotesque.[16] However, the suggestion does have

merit and there will be reason to return to it later. At this point

it serves to draw attention to a third group of connotations where

the experience itself is at the fore. In this context several

references are to be noticed in which those who have experienced

death are called "the ones who know" ידּעׂנׂים (Isa. 8:19; 65:4; Lev. 19:31;

Deut. 18:11).[17] Thus "to know war" is to have experienced war, or "to

know disease" is to have experienced disease. Here, unlike the follow-

ing categories,[18] it is the simple fact that one has had the experience,

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[15]Jacob, op. cit., p. 241.

[16]Speiser, op. cit., pp. 29, 32.

[17]Jacob, op. cit., p. 306.

[18]Wright, op. cit., p. 51f.

regardless of the nature of the experience or what that experience produced which is important.

The Connotation of Intimate Relationship: Category Four

The fourth and fifth groups of connotations are the areas in which the bulk of study on יַדע has been concentrated. As early as 1908 Eberhard Baumann became interested in the use of "know" for sexual relations and in the significance of this usage for the total meaning of יַדע. He was the one who first concluded that the basic meaning lay in the realm of relationship. His articles have been the touchstone for other writers in the field since their publication.[19] As mentioned above, this hypothesis has come under fire recently (p. 9), but its basic tenets seem still to be held by a majority of scholars. The very fact that the prophets talk again and again of Israel as God's bride and then cry out for Israel to "know" God indicates the connotation of relationship. So to forget God is to prostitute oneself.[20] The great sin of Israel was to go after other gods whom she had not "known." It was impossible to know these other gods as one could "know" the true God. From all this it becomes obvious that "knowing" is dominated by personal and emotional solidarity.[21]

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[19]Eberhard Baumann, "יַדע und seine Derivate," Zeitschrift fur Alttestamentliche Wissenschaft (Geissen: Alfred Toppelman, 1908), 2 parts, pp. 22-41, and 110-143.

[20]Jacob, op. cit., p. 109; and A. J. Heschel, op. cit., p. 59.

[21]Heschel, Ibid.

Whether יָדַע is colored by the sexual relationship, or whether

the meaning of the sexual relationship is influenced by יָדַע is not

an easily answered question. However, in any case the sense of

as intimate personal acquaintance is carried out in other relationships.

As mentioned previously the Hebrews "knew" their land. And, as any

farmer can attest, a man "knows" his cattle (Isa. 1:3).[22] Furthermore,

Pederson explains that peoples like the Hebrews who are accustomed

to dealing with concrete things are very reluctant to accept a foreign

idea, because it has an independent existence, because it has certain

ramifications, because it carries with it inevitable results. Before

it can be accepted, it must be mulled over, thought through, thoroughly

"known."[23] So we may say that when "to know" is used in this sense, an

experiential relationship which could be called communion is intended.[24]

The Connotation of Acknowledgement of God: Category Five

It would seem that no more could be said about יָדַע than this,

that it implies the closest of emotional relations between beings or

between beings and objects. However, when the Bible commands men to

know God, category four is not completely accurate. Yehezkel Kaufmann,

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[22]Pederson, op. cit., p. 481

[23]Ibid., p. 133.

[24]Vriezen, op. cit., p. 129; Otto J. Baab, The Theology of the
Old Testament (New York: Abingdon-Cokesbury Press, 1949), p. 148; and
Hermann Schultz, Old Testament Theology, (Edinburgh: T. & T. Clark,
1898), I, p. 188.

the Jewish scholar, with others,[25] has drawn attention to this fact.

When it is announced that idolatrous men will know that Yahweh is

God, there is not so much emphasis upon the formation of a relationship

of love and intimacy, as there is upon acknowledgement and submission.[26]

There will not necessarily be a moral change, says Kaufmann (note

Pharaoh, Ex. 12:32; 14:25), but there will be a bending of the knee.[27]

At the same time, one cannot rule out the elements of love and glad-

hearted identification in the knowledge of God.[28] God would prefer

to have the latter, as evidenced in Hosea and Jeremiah, but He _will_

have at least the former as evidenced by Ezekiel.[29]

In any case, because we are here dealing with a relationship

between God and man, the ordinary connotation of relationship is

heightened. Of special importance here is the origin of "knowing"

God and the means of communicating this knowledge. It may be said,

in fact it must be said, that Man "knows" God intellectually as well

as personally in direct ratio to God's revelation of Himself.[30]

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[25]Watts, _op. cit._, p. 163f.

[26]Yehezhel Kaufmann, _The Religion of Israel_, tr. Moshe Greenberg (Chicago: University of Chicago Press, 1960), p. 298.

[27]_Ibid._, p. 164.

[28]Heschel, _loc. cit._; and Vriezen, _op. cit._, p. 128.

[29]Kaufmann, _op. cit._, p. 438.

[30]Karl Barth, _Dogmatics in Outline_, tr. G. T. Thompson (New York: Philosophical Library, 1949), p. 24.

Thus it is not by accident that again and again the phrase "You shall

know Yahweh" or "You shall know that Yahweh is God" is predicated on

some historical act of God. God is the one who causes us to know Him.[31]

And we must go one step beyond this and remind ourselves that according

to the Bible it was God who revealed the significance of His acts. He

acted and He interpreted the acts.[32] What then is man's response when

the Creator of the Universe reveals Himself? It must be at least

acknowledgement and submission, and in the case of His chosen people,

it is expected to be more than this, namely, positive fellowship.[33]

How is this "knowledge," whose causes will probably not be

repeated, to be communicated? How are succeeding generations to be

brought to the point of acknowledging and submitting to God? It was

begun as an historical act; it will be perpetuated by historical

memory. Here is the genius of the Israelite cult: all the forces of

drama, color, imagery, etc., are brought into play--to manipulate God?

No, to recreate the significance and impact of those all-important

past events. Also incorporated in the cult are aspects designed to

heighten or restore the "knowledge" when it is broken.[34]

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[31]Watts, op. cit., p. 158ff, and Vriezen, op. cit., p. 136.

[32]Vriezen, op. cit., p. 137f.

[33]H. H. Rowley, The Faith of Israel (Philadelphia: The West-
minister Press, 1956), p. 79; Hendrik Kraemer, The Christian Message in
a Non-Christian World (New York, Harper and Bros., 1947), p. 64f.;
Davidson, op. cit., p. 76; and J. Barton Payne, The Theology of the
Older Testament (Grand Rapids, Michigan: Zondervan Press, 1962), p. 312.

[34]Vriezen, op. cit., p. 233; and Kaufmann, op. cit., p. 367f.

Thus, it appears that, although the idea of category four is included in knowing God, there is something more involved. This something more must be obedience and the "fear of the Lord" which are demanded by the very character of God as well as by what He had done. When one meditates upon the fact that he is permitted to "know" the Holy God not because of his merit but because of God's grace and mercy, and when this meditation brings him to his knees before God in an attitude of awe and obedience and love, then one has the "knowledge of God."[35]

In summary, the connotations of יד have been organized into five categories around the principle of experience:

1. To know a fact (apart from how one learned it).

2. To have ability, discernment, or skill.

3. To have experienced.

4. To be intimately related with.

5. To be in a relationship of acknowledgement and submission to God.

II. THE DEFINITIONS AND CONNOTATIONS
OF THE GREEK WORDS USED TO TRANSLATE יד

The words used most often to translate יד in the Septuagint are γινώσκω, οἶδα, ἐπίσταμαι, and ἐπιγινώσκω. Each of these will be discussed separately.

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[35]Vriezen, op. cit., p. 133f; Wright, op. cit., p. 54; and Heschel, op. cit., p. 57.

The Definition and Connotations of ΓΙΝΩΣΚΩ

The basic connotation of γινώσκω is "to come to know as a
result of personal experience." Thus it may mean "to learn" or "to
become acquainted with."[36] The fact that the verb is a derived one
stemming from γνοέω to which has been added -σκ- is of importance.
Verbs which have this infixed -σκ- are called inchoative because some
of them denote the beginning of an action.[37] Thus Bultmann offers
"the act of knowing."[38] It has been suggested in the past that γινώσκω
is "I know by experience" as opposed to "I know by intuition." In an
unpublished thesis Stanley D. Walters points out that the uses of γινώσκω
in the Synoptic Gospels and Acts call for a meaning "I have learned
(by experience)" emphasizing more heavily the dynamic aspect of the
word.[39] That this insight is of significance for the present study
will later become plain.

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[36]Hermann Cremer, Biblico-Theological Lexicon of New Testament
Greek, tr. William Urwich (Edinburgh: T. & T. Clark, 1895 rep. 1954),
p. 152.

[37]Samuel G. Green, Handbook to the Grammar of the Greek New
Testament (London: Religious Tract Society, 1907), p. 93.

[38]Rudolf Bultmann, "ΓΙΝΩΣΚΩ," Theological Wordbook of the New
Testament, ed. Gerhard Kittel, tr. & ed., Geoffrey Bromiley (Grand
Rapids, Michigan: Eerdmans Publishing Co., 1964), I, p. 160.

[39]Stanley Walters, "A Study of ΓΙΝΩΣΚΩ, ΟΙΔΑ, ΕΠΙΓΙΝΩΣΚΩ
and ΕΠΙΣΤΑΜΑΙ in the Synoptic Gospels and Acts" (Unpublished Bachelor
of Divinity thesis, Asbury Theological Seminary, Wilmore, Kentucky,
1955), p. 31.

The Definition and Connotations of ΕΠΙΓΙΝΩΣΚΩ

ἐπιγινώσκω is formed by prefixing γινώσκω with ἐπι- , upon, to. In those instances where the preposition is emphasized, the word has the force of "to know completely or thoroughly." However, there seem to be other situations where the preposition is virtually ignored and the word is merely a synonym for γινώσκω . In its individualized sense ἐπιγινώσκω implies recognition or acknowledgement.

The Definition and Connotations of ΟΙΔΑ

οἶδα is the perfect tense of the verb εἰδω , to see, which is obsolete in the present tense. Therefore, οἶδα is used in the present tense with the derivative meaning "I know."[40] Moulton says οἶδα means "I have discovered (εἶδον) and still enjoy the results."[41] Thus the implication is that οἶδα describes a present condition the means of achieving which is only secondary. And it differs from γινώσκω in that γινώσκω describes the process while οἶδα describes the result. Walters' investigation in the Synoptics and Acts bears this out.[42]

The Definition and Connotations of ΕΠΙΣΤΑΜΑΙ

Etymologically, ἐπισταμαι is composed of ἐπι- , upon, and ἰστημι, to set, meaning "to set (one's mind) upon." The universal usage seems

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[40]Ibid., p. 13.

[41]James Moulton, A Grammar of New Testament Greek (Edinburgh: T. & T. Clark, 1906), I, p. 109.

[42]Walters, op. cit., p. 32.

to be "to know" in the sense of being acquainted with.[43] The connotations are like those of οἶδα in that the word seems to describe a result more than the action.

III. AN HYPOTHESIS REGARDING
THE SEPTUAGINTAL TRANSLATION OF יָדַע

At this point in the study, an hypothesis presents itself. It is to be noticed that the first and second groups of connotations of יָדַע are involved with the result of experience, the result, not the means being of first importance. This corresponds almost exactly with the connotation of οἶδα. The third group emphasizes the fact of experience, while groups four and five are concerned with the nature of the knowing experience. In other words, the final three groups are concerned with the process of knowing. These correspond, then, with the connotation of γινώσκω . ἐπίσταμαι will perhaps tend toward groups one and two, while ἐπιγινώσκω tends towards three, four and five with special attention on five. The hypothesis which forms is this: if the Septuagintal translators did recognize the distinctions in the connotations of יָדַע which recent scholars have set forth, groups one and two will be translated with οἶδα and ἐπίσταμαι in the majority of cases, while groups three, four and five will, in the majority of cases, be translated with γινώσκω and ἐπιγινώσκω . The testing of this hypothesis

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[43]William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and other Early Christian Literature (Chicago: University of Chicago Press, 1952), p. 30.

will afford a base from which an attempt to answer the original questions may finally be made. Chapter three records this testing.

CHAPTER III

A STUDY OF THE GREEK TRANSLATION OF יָדַע

IN SELECTED OLD TESTAMENT BOOKS

I. INTRODUCTION

In Chapter 2 the five basic connotations of יָדַע as delineated
by modern scholars were discovered. In connection with this the
connotations of each of the four words most commonly used to translate
יָדַע were studied. When the two sets of connotations were compared
certain similarities immediately became obvious. The connotations of
οἶδα and ἐπίσταμαι coincided with those of groups one and two, while
the connotations of γινώσκω and ἐπιγινώσκω were largely the same as
those of groups three, four and five. It followed, then, to hypothesize
that, if the Septuagint translators did recognize these distinctions in
the connotations, they would translate those occurrences which seem to
carry either of the first two connotations with οἶδα or ἐπίσταμαι, and
that those occurrences carrying any of the last three connotations would
be translated with γινώσκω or ἐπιγινώσκω . It was recognized that
some overlapping would probably be found in the middle groups, but it
was expected that at the outer ends of the spectrum a high degree of
uniformity would be found. It was the purpose of the investigation
recorded in this chapter to test these findings and this hypothesis,
believing that, if the hypothesis more or less accurately described
actual practice, the original questions (whether or not the Septuagint

had commentary value, and if so whether it would interpret ירע as

modern scholars have done) could be answered in the affirmative, and

that, if the hypothesis did not stand, one or both of the questions

would be answered negatively.

II. A SURVEY OF THE INVESTIGATION

Originally, it was hoped that all of the occurrences of ירע

in the Old Testament could be investigated. However, it quickly became

clear that the time allotted for this study would not allow this.

Therefore, an attempt was made to select a representative cross section

of Old Testament literature. As mentioned previously, the Pentateuch

was chosen as a mingling of several literary types, Joshua and Judges

as representatives of historical narrative, Job as representative of

poetry and wisdom literature, and Jeremiah as representative of the

prophets. In all, 380 occurrences were investigated, of which 354 were

usable for comparative study, the remaining 27 occurrences being either

lacking in the Septuagint or so paraphrased as to make comparison

impossible.

The method of investigation was to determine with as much accuracy

as possible what connotation the Hebrew context would demand of each

occurrence.[1] After this had been decided upon and the number of the

category recorded on the investigation sheet, the Septuagint was consulted

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[1]In cases where there was uncertainty, the connotation was
determined in consultation with the Authorized Version, the Revised
Standard Version, and An American Translation, by Theophile Meek.

and its translation recorded. This sequence was followed in an attempt

to insure that the Septuagint translation would not color the choice of

connotation for the occurrence of יָדַע . In this way, the hypothesis

was not allowed to influence the investigation. In each book selected,

the plan was to study every usage of "to know." Thus The Englishman's

Hebrew and Chaldee Concordance[2] was used as a source from which to

locate all pertinent references. One of the features of this concordance

is that occurrences are grouped according to grammatical form. That

being so, the investigation followed the same approach. In the appendix

is a summary table giving the number of occurrences of each translating

word used in each book and the total number of occurrences of each word

in the selection. It will be noticed that $\gamma\iota\nu\omega\sigma\kappa\omega$ and $o\tilde{\iota}\delta\alpha$

together comprise approximately 74% of the occurrences, with $\gamma\iota\nu\omega\sigma\kappa\omega$

alone accounting for 45% and $o\tilde{\iota}\delta\alpha$ the other 29%. $\dot{\epsilon}\pi\iota\sigma\tau\alpha\mu\alpha\iota$ is

used about 9% of the time while paraphrases (not using a word meaning

"to know," but the paraphrase still carrying approximately the same

meaning as the Hebrew) occurred 14% of the total translated. The

following is a graphic representation of these facts:

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[2]George V. Wigram (ed.), Englishman's Hebrew and Chaldee Con-
cordance of the Old Testament (London: Walton and Maberly, 1866).

III. ANALYSIS OF THE FINDINGS

Factors to consider in the analysis

In analyzing the findings of this investigation at least two

factors must be kept in mind. The most important of these is the

character of the Septuagint itself. Therefore a brief consideration

of this character will be to the point. Although the history of the

Septuagint is at the very best extremely vague, at least this much

seems to be certain: about 300 B. C. there were in Alexandria Jews who

spoke Greek and who wanted a translation of the Torah in their adopted

language. A committee of Jewish scholars who were familiar with Greek

complied with this wish and their translation was well received.

(Legend /the letter of Aristeas/ says that seventy-two men worked

seventy-two days on the translation, which was afterward pronounced

perfect in every respect. Thus the name LXX for the Septuagint.) It

is of some significance that the Torah was the first book of any note

which was translated out of its mother tongue.[3] At any rate, the success

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[3]J. Harold Greenlee, "No, You Don't Have to Know Greek," His, XXV (April, 1965), p. 34.

of the original translation apparently led to the gradual translation of
other Bible books until the Preface to Sirach dated ca. 132 B.C. states
that the Torah, the Prophets and "other books" were extant in Greek at
the time.[4] In other words, the translation process took perhaps 250
years from the time the Torah was begun until all of the Writings were
translated. All of this leads to certain difficulties. During this
time the Greek language in Alexandria was undergoing a change from a
neo-classical style to the κοινή.[5] Obviously, this long period of
time implies a number of translators with differences in guiding
principles as well as differences in ability. In fact, as Swete says,
"Even in the case of the Pentateuch we are not at liberty to assume
that the translators worked at the same time or under the same circum-
stances."[6] The result is that we have not a version, but a collection
of versions with all the diversities which this implies. For instance,
the Torah is considered one of the best and most faithful translations.
Isaiah is on the whole a very poor translation. With Job and Proverbs
the translators apparently took great liberties with the text.[7] Yet,
despite these diversities there seem to be certain characteristics which

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[4]Hugo Fuchs, "The Septuagint," _Universal Jewish Encyclopedia_, ed.
Isaac Landman (New York: Universal Jewish Encyclopedia Inc., 1943), IX,
p. 479.

[5]Henry Barclay Swete, _Introduction to the Old Testament in Greek_,
rev. Richard Ottley (Cambridge: The University Press, 1914), p. 290.

[6]_Ibid._

[7]Henry Snyder Gehman, "Versions," _Westminster Bible Dictionary_,
ed. John D. Davis, rev. Henry Snyder Gehman (Philadelphia: Westminster,
1944), p. 624.

apply to the whole collection. These include:

1. A simple, rather Semitized style.

2. A high degree of fidelity, even if necessary sacrificing

   Greek idiom.

3. No slavish adherence.

4. Tendencies to amplify.

5. Tendencies to add interpretation.

6. Free use of synonyms apparently to avoid monotony.

7. Usually free translation of metaphors.

8. A number of actual blunders.[8]

Obviously in making the analysis it will be necessary to keep the matter

of the Septuagintal character in mind.

A second factor which the analyst will need to remember is that,

although the connotations of the Greek words and those of the Hebrew

are unusually close, the words are still from philologically distinct

languages, and thus can never fit perfectly. For instance, an unknown

quantity is the exact way in which γινώσκω as "to learn" might cut

across all the connotations of ירע. This, with other linguistic

differences must be remembered as the analysis progresses.

The Method of the Analysis

Because of the diversity of the character of the Septuagint it

was thought best to approach each book as an individual unit. Indeed,

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[8]Swete, op. cit., pp. 323-330.

some would say that the work of different translators may be found

even within the book. However, this position is by no means proven,

and, at any rate, the author is incapable of drawing such fine lines of

distinction. On the other hand, to assume that the Torah in particular

is of homogeneous character and to treat it as such could well lead to

false conclusions. If the ensuing individual analyses would indicate

that the books of the Pentateuch all treat ידע much the same, nothing

is lost. But, if the individual books do treat ידע differently this

could be easily obscured in study of them in a unit (for instance, all

of the Qal perfects).

Each book will be approached in the following manner: if special

studies of the Septuagintal character of the book are available, note

will be taken of them. Then, the significance of the Greek words

which are used to translate ידע in each category of connotation in each

grammatical form will be discussed. For the reader's convenience in

following the analysis, two tables will precede the discussion in each

book. The first will present a tabulation of the number of times each

Greek word is used to translate ידע with each connotation in each

grammatical form. The second table will give the translations of each

occurrence of ידע. These will be grouped first of all according to the

grammatical form in which ידע occurs. Then, within each of these larger

groups, all of the occurrences having the same connotation will be

listed together. These will be referred to as follows: Table 1 (p 29)

shows that in the Qal perfect form in Genesis ידע 19 times has the

category one connotation of "to know a fact, regardless of how one

learned it;" 10 times this usage is translated with γινώσκω and 9

times with οἶδα. In order to understand the significance of these

translations it will be necessary to turn to Table II where the immediate

context of each occurrence is recorded. From the combined data certain

interpretations and understandings will be reached. This same process

will be followed in each of the other categories of connotation until

all of the occurrences of ידע in the Qal perfect have been studied.

Next the occurrences in the Qal infinitive will likewise be studied by

category. So the study will proceed through the Hebrew verbal system.[9]

Usually, the few occurrences in the less common forms will be discussed

together. Finally, a summary statement of the apparent tendencies will

be made.

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[9]For those who are unfamiliar with the Hebrew verbal system, a
brief resumé follows:
 The Hebrew verb has seven basic conjugations. These are:
 1. The simple active, called Qal.
 2. The simple passive, called Niphal.
 3. The intensive active, called Piel.
 4. The intensive passive, called Pual.
 5. The causative active, called Hiphil.
 6. The causative passive, called Hophal.
 7. The reflexive, called Hitpael.
 Within each of the conjugations are verbal forms which correspond
roughly to those in English. The perfect is like past and present, with
emphasis upon completion. The imperfect is somewhat like the future,
with emphasis upon continuing action. The infinitive, imperative, and
participle tend to be most like their English counterparts.
 These terms will be abbreviated as follows in this paper:

1. Qal - not abbreviated.	8. Perfect - pf.
2. Niphal - N.	9. Imperfect - impf.
3. Piel - P.	10. Infinitive - inf.
4. Pual - Pu.	11. Imperative - imp.
5. Hiphil - H.	12. Participle - ptcp.
6. Hophal - Hoph.	13. Active - A.
7. Hitpael - Htp.	14. Passive - P.

Genesis

As was discussed previously, Genesis, as part of the Torah, is considered to be a good and faithful translation. No specific studies of the character of the translation in Genesis are available, however.

TABLE I

NUMBER OF OCCURRENCES OF GREEK WORDS IN GENESIS

Form	Category	γινώσκω	ἐπιγινώσκω	γνωρίζω	οἶδα	paraphrase
Qal pf.	1	10			9	
	4	5			1	
Qal inf.	1	2			1	
	2	1				
	4	1				
Qal imp.	1	1				
Qal impf.	1	9			1	
	4	2				1
Qal ptcp.	1	1			1	
	2	1			1	
N. impf.	3		1			
H. inf.	1					1
Htp. inf.	3-4			1		
Nouns	2-3	2				

TABLE II

CONTEXTS OF OCCURRENCES OF ידע IN GENESIS

Form	Ref.	Context	Gk. word
Qal pf. Cat. One	1. 4:9	(Cain) I do not know	γινώσκω
	2. 12:11	I know that you are a woman beautiful to behold	γινώσκω
	3. 19:33	He did not know when she lay down	ἤδει
	4. 20:6	I know that you have done this in integrity	ἔγνων
	5. 21:26	I do not know who has done this thing	ἔγνων
	6. 22:12	Now I know that you fear the Lord	ἔγνων
	7. 27:2	I do not know the day of my death	γινώσκω

TABLE II (continued)

Form		Ref.	Context	Gk. word
Qal. pf. Cat. One	8.	28:16	The Lord is in this place, and I did not know it	ᾔδειν
	9.	30:26	You know that I have served you.	γινώσκεις
	10.	31:6	You know that I have served your father.	οἴδατε
	11.	31:32	Jacob did not know that Rachel had stolen them.	ᾔδει
	12.	38:16	He did not know that she was his daughter-in-law.	ἔγνω
	13.	39:6	Potiphar did not know (had no concern for) his affairs.	ᾔδει
	14.	39:8	He does not know his affairs	γινώσκει
	15.	42:23	They did not know that Joseph under- stood them.	ᾔδεισαν
	16.	43:22	We do not know who put our money in our sacks.	οἴδαμεν
	17.	44:15	Do you not know...that I can divine?	οἴδατε
	18.	44:27	You know that my wife bore me two sons.	γινώσκετε
	19.	48:19	His father refused, saying, "I know, my son, I know."	οἶδα
Cat. Four	1.	4:1	Adam knew his wife	ἔγνω
	2.	18:19	(God) I know him that he will raise his children.	ᾔδειν
	3.	19:8	They have not known a man.	ἔγνωσαν
	4.	24:6	A man had not known her.	ἔγνων
	5.	29:5	Do you know Laban?	γινώσκετε
	6.	29:5	We know him	γινώσκωμεν
Qal inf. Cat. One	1.	15:13	Know for certain that your children will be strangers	γινώσκων
	2.	24:21	He gazed at the maid to know if his journey was ended.	τοῦ γνῶναι
	3.	43:7	How could we know for certain that he would ask.	ᾔδειμεν
Cat. Two	1.	3:22	Knowing good from evil.	τοῦ γινώσκει
Cat. Four	1.	38:26	He did not come again to know her.	τοῦ γνῶναι
Qal imp. Cat. One	1.	20:7	Know that you will die if you do not restore her.	γνῶθι

TABLE II (continued)

Form	Ref.	Context	Gk. word
Qal impf.			
Cat. One	1. 3:7	Their eyes were opened, and they knew that they were naked.	ἔγνωσαν
	2. 8:11	And Noah knew that the waters were receding.	ἔγνω
	3. 9:24	When Noah awoke from it, he knew what his son had done.	ἔγνω
	4. 15:8	How shall I know that I will inherit it.	γνώσομαι
	5. 18:21	If they have not, I will know it. (God about Sodom.)	γνῶ
	6. 24:14	Let her be the one and I will know that you have done דסח.	γνώσομαι
	7. 38:9	Onan knew that the offspring would not be his.	γνούς
	8. 42:33	By this I will know that you are honest men.	γνώσομαι
	9. 42:34	"	γνώσομαι
	10. 43:7	See Q. inf. no. 3	ἤδειμεν
Cat. Four	1. 4:17	And Cain knew his wife.	ἔγνω
	2. 4:25	And Adam knew his wife.	ἔγνω
	3. 19:5	Send out these men and we will know them *be with them	*συγγενόμεθα
Qal ptcp. A.			
Cat. One	1. 3:5	(Satan) God knows that if you eat.	ἤδει
	2. 33:13	My Lord knows that the children are frail.	γινώσκει
Cat. Two	1. 3:5	Knowing good from evil	γινώσκοντες
	2. 25:27	Esau was a man knowing hunting	εἰδώς
N. impf.			
Cat. Three	1. 41:13	And the plenty will be unknown because of the famine.	ἐπιγνωθήσεται
H. inf.			
Cat. One	1. 41:39	God has caused you to know all this *shown you	*ἔδειξεν
Htp. inf.			
Cat. Three-Four	1. 45:1	There was no one with him when Joseph made himself known.	ἀνεγνωρίζετο

TABLE II (continued)

Form	Ref.	Context	Gk. word
Nouns			
Cat. Two-Three			
1.	2:9	The tree of the knowledge of good and evil *by which is to be known the knowledge	*εἰδέναι γνωστόν
2.	2:17	The tree of the knowledge of good and evil.	γινώσκειν

At the first glance at the occurrences in category one in the Qal perfect in Genesis, it is plain that they do not follow the hypothesis. Where the hypothesis would have predicted that a solid majority of the occurrences should have been translated with οἶδα , one more than half are translated with γινώσκω . Is there an explanation for this? Turning to the records of the investigation in Table II, one notices that the first occurrence of γινώσκω in a category one situation is with Cain saying, "I do not know /where my brother is/." There does not seem to be any other possibility than knowledge of a fact. In 12:11 there seems to be a possibility that the translator thought of this as "I have learned that you are a beautiful woman." But in 20:6 and 21:26 again it seems to be simple knowledge of a fact. So it is in 27:2 and 38:16. 22:12 and 44:27 could be translated as "I have learned" and "You have learned." In the cases of 30:26 and 29; and 31:6; and of 39:6 and 8 one almost has the suspicion that the translator is varying his usage to avoid monotony, because the contexts are alike in both cases. The most that can be said is that in category one in the Qal perfect no clear pattern emerges.

In category four the situation is more as was expected. Out of 6 occurrences γινώσκω is used five times, and the one time that οἶδα is used is questionable. It would be rather easy to see the sense of 18:19 as being "I know that he will raise--" thus calling for οἶδα . At any rate, a pattern such as was hypothesized would develop does appear here.

Again in the Qal infinitive, no pattern is evident. Three

times γινώσκω occurs where it was thought only οἶδα would appear

while οἶδα is used only once. In all three instances (although less

so in 3:22) "to learn" or "come to know" could be substituted. The

one category four situation does, as had been supposed, use γινώσκω

In the imperative one occurrence which had been put in the first

group is translated with γινώσκω. Again "learn" could be the connota-

tion intended.

The hypothesis is clearly overturned in category one in the Qal

imperfect. In ten occurrences nine are translated γινώσκω. However,

in every case but one (38:9) ידע could be translated as "learn." The

one use of οἶδα is part of a peculiar "certainty construction" in the

Hebrew language which is composed of an infinitive and an imperfect

(43:7), and it is interesting to see that "learn" would not fit here

at all.

In category four in the imperfect, there are too few occurrences

to notice anything except that, true to form, γινώσκω is used for

sexual relations. A curiosity is that the Septuagint is apparently

disturbed by what looks like homosexuality (19:5). Strangely, the

paraphrase is just as ambiguous (and perhaps more so) as the original.

All of the remaining forms may be discussed together. Notice

that οἶδα does not occur in any place except where it was not

expected, but that γινώσκω, as usual, crosses over. It is interesting

to see that in the active participle in 3:5 and 33:15 the context is

alike, but subjects differ. Is it possible that the Septuagint

translator used οἶδα in 3:5 because he felt that God did not have to
learn anything? (However, see Qal Impf. no. 5. God is speaking.)
Notice also in the noun, no. 1, 2:9, the paraphrase uses εἰδέναι .
Perhaps this is to convey the idea that one moment one does not have
the knowledge of good and evil, one eats the fruit, and suddenly one
has it. It is not learned.

The most obvious thing which is observed from this study of
in Genesis is that Speiser's suggestion that יד־ע is somewhat
analogous to ܝܠܦ (to learn), and Walters' suggestion that γινώσκω
is best seen as "coming to know" may carry more weight than was
previously suspected. If this trend should continue in the succeeding
studies, it is clear that a sixth category would of necessity be added
to the previous five. It is also to the point to notice that although
the hypothesis has not been verified, neither has it been demolished.
οἶδα has been used exactly as predicted, and so has γινώσκω except
that it has this wider connotation of which lexical studies seem to
take little cognizance. Finally, it is to be wondered if perhaps a
translator's own vocabulary might carry some influence here. Would
one man use γινώσκω more often than οἶδα while with another man the
situation would be reversed? This may be a factor. Note that Genesis
uses γινώσκω 36 times while using οἶδα 14. This proportion of 2 to 1
is slightly more than the overall average which is approximately 3 to 2.

Exodus

The Greek Exodus has come under fire for some time because of
the fact that the accounts of the building of the Tabernacle are in

different order than those of the Hebrew Bible. Higher critics have

rather uniformly assumed that the Septuagint was a witness to an

earlier text than the Massoretic and that the disarray was due to the

fact that the material concerning the tabernacle was very late and had

been tacked onto the original manuscript. A very clever and able

editor was responsible for the smooth transitions which now exist in

the Massoretic Text. Recently an English scholar has studied the book

again and suggests rather that someone deliberately disarranged the

Greek sometime after it had been translated from a text closely

approximating the Massoretic Text.[10] In presenting this argument

Professor Gooding makes some observations concerning the translations of

both Exodus and Leviticus which are pertinent to this study. He

observes, first of all, that the translator(s) aim seems to be to make

even the most technical materials readable literature; thus he (or

they) uses synonyms and paraphrases rather freely. He further observes

that generally in using such variations the translator guides himself

by the context, for the variations are not "thrown in" arbitrarily.[11]

TABLE III

NUMBER OF OCCURRENCES OF GREEK WORDS IN EXODUS

Form	Category	γινώσκω	γνωρίζω	οἶδα	ἐπίσταμαι	paraphrase
Qal pf.	1			5	2	
	4			4		
	5	9		1		

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[10]D. W. Gooding, The Account of the Tabernacle (Cambridge: The University Press, 1959), pp. 99-101.

[11]Ibid., p. 10.

TABLE III (continued)

Form	Category	γινώσκω	γνωρίζω	οἶδα	ἐπίσταμαι	paraphrase
Qal inf.	1					1
	2					1
	5	1				
Qal impf.	1			3		1
	4			1		2.
	5	2		3		
N. pf.	1		1			1
	4					1
N. impf.	1	1				
H. pf.	1					3
	1-4					2
Nouns	2				2	

TABLE IV

CONTEXTS OF OCCURRENCES OF ידע IN EXODUS

Form	Ref	Context	Gk. word
Qal pf.			
Cat. One	1. 3:7	(God) I know their distress.	οἶδα
	2. 3:19	(God) I know that Pharaoh will not let -	οἶδα
	3. 4:14	(God) I know that Aaron can speak.	ἐπίσταμαι
	4. 9:30	(Moses) I know that you do not yet fear the Lord.	ἐπίσταμαι
	5. 16:15	(Israel) did not know what the manna was.	ᾔδεισαν
	6. 32:1	We do not know what is become of this man Moses.	οἴδαμεν
	7. 34:39	Moses did not know that his face shone.	ᾔδει
Cat. Four	1. 1:8	There arose a Pharaoh who did not know Joseph.	ᾔδει
	2. 23:9	You know the heart of a stranger.	οἴδατε
	3. 32:22	(Aaron to Moses) You know this people.	οἴδας
	4. 33:12	(God to Moses) I know you by name. *above all	οἶδα

TABLE IV (continued)

Form		Ref.	Context	Gk. word
Cat. Five	1.	5:2	(Pharaoh) I do not know Yahweh.	οἶδα
	2.	6:7	You will know that I am God.	γινώσεσθε
	3.	7:5	Egypt shall know that I am God.	γνώσονται
	4.	10:2	You shall know that I am God.	γνώσεσθε
	5.	14:4	Pharaoh and his army shall know that I am God.	γνώσονται
	6.	14:18	Egypt shall know that I am God.	γνώσονται
	7.	16:6	You shall know that God has led you.	γνώσεσθε
	8.	16:12	You shall know that I am God.	γνώσεσθε
	9.	18:11	I know that Yahweh is greater than all gods.	ἔγνων
	10.	29:46	They know that I am Yahweh their God.	γνώσονται
Qal inf. Cat. One	1.	2:4	She stood at a distance to know what would be done *to learn	*μάθειν
Cat. Two	1.	36:1	to whom the Lord had given...to know to construct. *to understand.	*συνιέναι
Cat. Five	1.	31:13	You shall keep my Sabbaths to know that...I sanctify	γνῶτε
Qal impf. Cat. One	1.	10:7	Do you not know that Egypt is perishing?	εἰδέναι
	2.	10:26	We do not know with what we shall serve the Lord.	οἴδαμεν
	3.	11:7	That you may know that the Lord distinguishes between Egypt and Israel.	εἰδῇς
	4.	33:5	Put off your ornaments that I may know what to do with you. *I will show you what I will do	*δείξω
Cat. Four	1.	2:25	And God knew their condition *God was known to them	*ἐγνώσθη
	2.	33:13	(Moses to God) And I will know you. *I will know that I have seen you.	*γνώστως ἴδω
	3.	33:17	(God) I know you by name	οἶδα
Cat. Five	1.	7:17	By this you shall know that I am Yahweh.	γνώσῃ
	2.	8:10	in order that you may know that there is none like Yahweh.	εἰδῇς

TABLE IV (continued)

Form	Ref.	Context	Gk. word
Qal. impf. Cat. Five	3. 8:22	in order that you may know that the Lord is in the midst.	εἰδῇς
	4. 9:14	in order that you may know that there is none like me.	εἰδῇς
	5. 9:29	in order that you may know that the earth is Yahweh's.	γνῷς
N. pf. Cat. One	1. 2:14	(Moses) The thing is known. * is become manifest.	*ἐμφάνες
	2. 21:36	Or if it is known that the ox is accustomed to gore. *has been made known that	*γνωρίζεται
Cat. Four	1. 6:3	And by my name Yahweh, I was not known to them. *and my name ...I did not manifest to them.	*ἐδήλωσα
N. impf. Cat. One	1. 33:6	How shall it be known that I have found favor -	γνωστόν
H. pf. Cat. One	1. 18:6	I cause to know the statutes of God *teach	*συμβιβάζω
	2. 18:20	You make known the way *show	*σημάνεις
	3. 33:12	You have not caused me to know whom you will send. *You have not shown.	*ἐδήλωσα
H. imp. Cat. One	1. 33:13	Make me to know your way. *reveal yourself to me	*ἐμφάνισον
Nouns Cat. Two	1. 31:3	I have filled him with all knowledge (skill).	ἐπιστή
	2. 35:31	"	ἐπιστής

A cursory glance over the tabular presentation of Exodus in Table III gives one the impression that the trend of Genesis is exactly reversed. Here instead of οἶδα appearing only where it was expected, while γινώσκω was used in every category, γινώσκω occurs only where it was expected while οἶδα appears everywhere. To be noticed are a nearly 1 to 1 ratio of occurrences and the unusually high number of paraphrases about which Gooding spoke.

In the Qal perfect, category one usages are translated with οἶδα and ἐπίσταμαι , ἐπίσταμαι carrying the connotation of "acquainted with the fact that," just as the hypothesis predicted. However, category four usages are also translated with οἶδα . In three of the four cases, the connotation seems clearly to be intimate relation (1:8; 23:9; and 32:22). The fourth case (33:12) may be slightly questionable in that the translator felt it necessary to paraphrase, but apparently it too has a strong connotation of relationship. Category five usages are nearly what was expected with nine of ten translations being γινώσκω . Notice that Pharaoh's "I do not know Yahweh" in 5:2 is translated with οἶδα . It seems as if the translator is saying that he believed that Pharaoh had simply never heard of Yahweh here and was not really rebelling. It is also interesting that none of the eleven paraphrases occur in the Qal perfect.

The Qal infinitive is rather straight forward. Categories one and two each have one occurrence and both are paraphrases, both clearly intended to make slightly obscure passages clearer. The usage which was placed in the fifth category is translated with γινώσκω .

The Qal imperfect presents three problems. The first is the explanation of οἶδα in 33:17. When one notices that 33:12 has the same context and uses the same word, the only apparent answer is that the translator uses οἶδα more freely than it was supposed it would be used. However, it is to be noticed that οἶδα is used with God. Is this the aversion to using γινώσκω with God which was suggested in Genesis? Notice no. 20, 2:25. The second problem is usage of γνωστός in the paraphrase of 33:13. As the paraphrase is written it looks as if the connotation is knowledge of a fact. Why then γνωστός ? However, occurring in the difficult context which it does, it is not much more than a curiosity. A more serious problem is involved in the occurrence of οἶδα three times in close succession in what seem to be category five situations (8:10(6); 8:22(10); and 9:14). It is to be noticed that each of these carries a connotation not so much of knowing God, but of knowing that God is such and such. Thus, it seems possible that the translator recognized this distinction and translated "knowing that" with οἶδα . However, the fact that exactly the same situation in 9:29 is translated with γινώσκω makes this hypothesis somewhat weak.

In the Niphal perfect the occurrence of γνωρίζω is a variant and so not really a problem. The two paraphrases are completely true to the hypothesis.

Notice that the usage of γνωρίζω to translate an apparent category one in the Niphal imperfect (33:6) is very much like the Qal imperfect in Genesis (15:8) which is also translated with γινώσκω . As was mentioned in that instance, thinking of γινώσκω as "learn" may shed some light upon this usage.

It is interesting to discover that in all of the Hiphil perfect usages the translation is a paraphrase. This seems to be in line with Swete's and Goodings observations concerning the Septuagint namely, that where it will make the reading more smooth and understandable, the translators willingly paraphrase.

The noun usages in the books studied are particularly difficult to categorize as to connotation, and the author makes no claim to a definitive choice regarding them. However, in Exodus at least, the connotation seems to be very clearly "skill or ability." Thus it is as expected when we find ἐπίσταμαι being used here, especially by a translator who shows a preference for οἶδα .

With regard to Exodus several observations may be made. First, it is to be noticed that although οἶδα is obviously preferred by the author, eleven of the fifteen occurrences in category five are γινώσκω . This is very much in line with the hypothesis. Second, it is to be observed that in one instance γινώσκω moves all the way into a category one usage when the dynamic or "learn" translation is desired. This indicates that in the usages in category five the acknowledgement of God is a moving, active reaction rather than a static one. Third, it is interesting to see that as the Hebrew forms become more complicated in their denotations, the ratio of paraphrases rises. As mentioned before, this is exactly in character with what is known of the Septuagint. Finally, in comparison with the translation of Genesis it is to be observed that there is much more flexibility in the use of γινώσκω and

οἶδα than had been supposed. This obviously means that, although the hypothesis is thus far generally verified, it will be necessary to modify it in order to allow for this flexibility.

Leviticus

As mentioned before, Professor Gooding's observations regarding the character of the translation with which the discussion of Exodus was prefaced are also applicable to Leviticus.

TABLE V

NUMBER OF OCCURRENCES OF GREEK WORDS IN LEVITICUS

Form	Category	γινώσκω	οἶδα	παραφράσις
Qal pf.	1	2	2	
Qal impf.	3			1
N. pf.	1	1		
Ho. pf.	1	2		

TABLE VI

CONTEXTS OF OCCURRENCES OF ידע IN LEVITICUS

Form	Ref.		Context	Gk. word
Qal pf. Cat. One	1.	5:1	If anyone has heard or seen or known -	σύνοιδεν
	2.	5:3,4	When he knows it (his sin)	γνῷ
	3.	5:17	And does not know (his sin)	ἔγνω
	4.	5:18	for his sin which he did not know	ᾔδει
Qal impf. Cat. Three	1.	23:43	Your generations will know that I * have made them dwell in booths. * that they may see that I -	ἴδωσιν
N. pf. Cat. One	1.	4:14	When the sin which they have sinned is known.	γνωσθῇ
Hoph. pf. Cat. One	1.	4:23	Or his sin shall be made known to him.	γνωσθῇ
	2.	4:28	"	γνωσθῇ

Clearly, there are too few references in Leviticus to show definite trends. However, certain tentative observations may be made. It is interesting to discover that the ratio of occurrences of γινώσκω and οἶδα is very nearly the same as that of Genesis. Perhaps there is a return to a preference for γινώσκω . On the other hand, perhaps ידע as it is used in Leviticus demands this translation. It seems that in every case where it is used in a one situation, the idea of "learn" could fit (5:34,17; 4:14,23,28). Particularly, it is interesting that the use of γνωσθη for "when his sin shall be known to him" (4:14,23,28) apparently indicates that for the translator this meant "when he shall have learned of his sin." Notice that this corresponds rather closely to the usage of γνωρίζεται in the variant in Exodus 21:36. However, συνοίδεν in Lev. 5:1 is used in a situation where "learned" could quite logically fit. Thus there seems to be at least a trace of translator's preference here, rather than a slavish adherence to the distinction between "knowing" and "coming to know."

At least superficially there seems to be some similarity of approach between Genesis and Leviticus. Notice that there are no usages of ידע as "to know God" in either Leviticus or Genesis. It is to be wondered if perhaps the usage of γινώσκω as "to know God" in Exodus made the translator of that book less willing to use the word in more mundane connotations, while the translators of Genesis and Leviticus, not facing this situation, used the more common word.

<u>Numbers</u>

The writer was unable to discover any materials specifically

relating to the character of the Septuagintal translation of the book

of Numbers.

TABLE VII

NUMBER OF OCCURRENCES OF GREEK WORDS IN NUMBERS

Form	Category	γινώσκω	οἶδα	ἐπίσταμαι	paraphrase
Qal pf.	1	1	1	2	1
	3	1			
	4				3
Qal imp.	1				1
Qal impf.	2	1			
	5	1			
Qal ptcp. A.					
	2-3			1	
	4	1			
H. impf.	1				1
Htp. inf.	5	1			
Nouns	2-5			1	

TABLE VIII

CONTEXTS OF OCCURRENCES OF יָדַע IN NUMBERS

Form	Ref.	Context	Gk. Word
Qal pf. Cat. One	1. 10:31	You know how we must camp in the desert. * You have been with us in the desert.	* lacking
	2. 11:16	Gather those whom you know to be elders.	οἶδα
	3. 16:30	(Israel) shall know that Korah despised God.	γνώσεσθε
	4. 20:14	You know all the adversity which God has -	ἐπίστη
	5. 22:34	I did not know [the angel] was there.	ἠπιστήμην

TABLE VIII (continued)

Form	Ref.	Context	Gk. Word
Qal pf. Cat. Three	1. 14:34	(Israel) shall know my displeasure.	γνώσεσθε
Cat. Four	1. 14:31	Your children shall know the land. * inherit	* lacking
	2. 31:18	Women children who have not known lying with a man. * not known what it is to lie with a man.	* οἶδεν
	3. 31:35	" * "	* ἔγνωσαν
Qal imp. Cat. One	1. 32:23	Know that your sin will find you out. * you will know your sin.	* γνώσεσθε
Qal impf. Cat. Two	1. 22:19	That I may know what more the Lord will say.	γνώσομαι
Cat. Five	1. 16:28	You shall know that Yahweh has sent -	γνώσεσθε
Qal ptcp. A. Cat. Two-Three	1. 24:16	The one <u>knowing</u> the knowledge of the Most High.	ἐπιστάμενος
Cat. Four	1. 31:17	And all the women having known a man.	ἔγνωκεν
H. impf. Cat. One	1. 16:5	Yahweh will cause us to know * God knows who are his	* ἔγνω
Htp inf. Cat. Five	1. 12:6	(God) I make myself known in a vision.	γνωσθήσομαι
Nouns Cat. Two-Five	1. 24:16	the knowledge of the Most High.	ἐπιστήμην

Again, as with Leviticus, there are not enough occurrences in any one category of connotation in Numbers to allow a clear test of the hypothesis. Certain observations are obvious, however. οἶδα is conspicuous by its absence; γινώσκω occurring six times to one occurrence of οἶδα . However, it is to be noted that ἐπίσταμαι occurs unusually often in relation to the small total number of occurrences, accounting for one-fourth of that total. In addition, it seems significant that in every case but one (16:5) a paraphrase or a variant occurs where there is a difficult reading which the paraphrase attempts to explain. Whether the translator did this or whether the text he was following did it (as the Dead Sea Scrolls would seem to indicate) would be an interesting study. A curiosity is the change in rendering between the paraphrase in 31:18 and that in 31:25. It almost seems that the translator was uncertain as to the exact connotation of the Hebrew, and so, perhaps unconsciously, used the two different words. Finally, the use of ἐπιστάμενος ἐπιστήμην in 24:16 (nos. 14 and 18) seems slightly strange, especially since the translator of Genesis translated "the knowledge of good and evil" with γινώσκω . The author has no explanation to offer for this except that perhaps the choice of ἐπιστάμενος for "knowing" colored the choice of the word for "knowledge of the Most High."

Again, as with Leviticus, there seems to be some similarity of approach to Genesis. One observes the same preponderance of γινώσκω and the tendency for the connotation of "learning" to fit where γινώσκω is used in category one situations (16:30), plus the near absence of category five connotations.

<u>Deuteronomy</u>

No material relating to the character of the translation of
Deuteronomy was found.

TABLE IX

NUMBER OF OCCURRENCES OF GREEK WORDS IN DEUTERONOMY

Form	Category	γινώσκω	οἶδα	ἐπίσταμαι	paraphrase
Qal pf.	1		13	3	
	2		1		
	3	2	1		
	4	1	1	3	2
	5	4			
Qal inf.	1		1		1
	4	1			
	5		2		
Qal impf.	1	1		1	
	5	1			
Qal ptcp. P.	2-3				2
N. pf.	1		1		
H.pf.	1				1
H. inf.	5				1
Nouns	1		1		1

TABLE X

CONTEXTS OF OCCURRENCES OF ידע IN DEUTERONOMY

Form	Ref.	Context	Gk. Word
Qal pf.			
Cat. One	1. 3:19	I know that you have many cattle	οἶδα
	2. 8:3	Nor did your fathers know (this manna)	εἴδησαν
	3. 8:16	Manna which your fathers did not know.	εἴδησαν
	4. 11:2	Your children, they did not know these things.	οἴδασιν
	5. 11:28	to go after gods which you have not known.	οἴδατε
	6. 13:2	"	οἴδατε
	7. 13:6	"	ἤδεις
	8. 13:13	"	ἤδειτε

TABLE X (continued)

Form		Ref.	Context	Gk. Word
Qal pf.				
Cat. One	9.	28:64	other gods which you have not known.	ἤπισται
	10.	29:16	You know how we lived in Egypt.	οἴδατε
	11.	29:26	They served gods whom they did not know.	ἠπίσταντο
	12.	31:21	I know the imagination of the people.	οἶδα
	13.	31:27	I know your rebellion.	ἐπίσταμαι
	14.	31:29	I know that after my death -	οἶδα
	15.	32:17	To gods whom they had not known.	ᾔδεισαν
	16.	34:6	No man knows his grave.	οἶδεν
Cat. Two	1.	1:39	your children who do not know good from evil.	οἶδεν
Cat. Three	1.	7:15	Evil diseases which you knew in Egypt.	ἔγνως
	2.	11:2	You knew...the discipline of the Lord in Egypt.	γνώσεσθε
	3.	31:13	In order that your sons, who do not know, may hear	οἴδασιν
Cat. Four	1.	2:7	(God) knew your way in the desert. * consider how you went in the desert.	*διαγνῶθι
	2.	9:2	The people of Anahim whom you knew.	οἶσθα
	3.	22:2	If you do not know (your brother).	ἐπίστῃ
	4.	28:33	A people which you do not know will eat your harvest.	ἐπίστασαι
	5.	28:36	Unto nations which you have not known.	ἐπίστασαι
	6.	33:9	(Levi) did not know his children * gave up	*ἀπέγνω
	7.	34:10	There was no prophet like Moses whom the Lord knew face to face.	ἔγνω
Cat. Five	1.	4:39	You shall know...that Yahweh is God.	γνώσῃ
	2.	7:9	"	γνώσῃ
	3.	8:5	You shall know in your heart...the Lord...disciplines you.	γνώσῃ
	4.	9:3	You shall know...that the Lord...goes before you.	γνώσῃ
	5.	9:6	You shall know that the Lord has not given -	γνώσῃ

TABLE X (continued)

Form	Ref.	Context	Gk. Word
Qal inf.			
Cat. One	1. 8:2	The Lord led you...testing to know your hearts *to determine	*διαγνωσθῇ
	2. 13:3	He is testing you to know whether you love him.	εἰδέναι
Cat. Four	1. 9:24	You have been rebellious...since the day I knew you.	εγνώσθη
Cat. Five	1. 4:35	That you might know that he is God.	εἰδῆσαι
	2. 29:4	Yahweh has not given you a heart to know -	εἰδέναι
Qal impf.			
Cat. One	1. 18:21	How shall we know what is not his word?	γνωσόμεθα
	2. 20:20	Only a tree whose fruit you know is not edible.	ἐπίσταμαι
Cat. Five	1. 29:6	in order that you may know that I am Yahweh.	γνῶτε
Qal ptcp. P.			
Cat. Two-Three	1. 1:13	Choose...men of experience * wise men	* συνετούς
	2. 1:15	" * "	* συνετούς
N. pf.			
Cat. One	1. 21:1	And it is not known who killed him.	οἴδασιν
H. pf.			
Cat. One	1. 4:9	And you shall make them known to your sons. *teach	*συμβιβάσεις
H. inf.			
Cat. Five	1. 8:3	That he might make you know that man *proclaim to you	*αναγγείλῃ
Nouns			
Cat. One	1. 4:42	The killer who killed his neighbor without knowledge.	εἰδώς
	2. 19:4	" * unwillingly	* ακουσίως

The facts represented in Table IX would indicate that again the situation is reversed from that of Leviticus and Numbers. Here there is an almost 2 to 1 ratio in favor of οἶδα , with the breakdown of connotations following much the same patterns which the hypothesis predicted.

In the Qal perfect, sixteen category one usages are translated thirteen times with οἶδα and three times with ἐπίσταμαι , exactly as the hypothesis predicted. It will be of significance to seek to determine whether any of these could include the idea of "learn." A comparison of category one connotations which are translated with in Deuteronomy with those which are translated with γινώσκω in Genesis shows that a high percentage are very similar in that both are capable of being translated "to learn." (Notice, for instance, Gen. 27:2 and Deut. 34:6; Gen. 20:6 and Deut. 3:19; Gen. 22:12 and Deut. 31:21; Gen. 44:27 and Deut. 29:16(15); etc.) These seem to indicate that it was less the distinction between οἶδα and γινώσκω as "know" and "coming to know" than it was the translator's preference which determined the usage of the words. In four instances where the exact shade of connotation was difficult to determine, οἶδα is used once and γινώσκω is used three times. The usage of οἶδα is in 31:13 where the sense seems to be "so that your children, who will not have had this experience, may hear of it and fear God." (Notice here the relation between the knowledge of God and the fear of God.) ἐπίσταμαι is used in 22:2; 28:33 and 36 in situations which seem clearly to involve relationship. We noticed the same situation in Exodus (1:8; 23:9; 32:22). A single

category two situation is translated οἶδα . In those places where
category three was determined, οἶδα is used once as discussed above
and γινώσκω is used once. This sort of overlapping was anticipated
in the hypothesis. The overlapping which occurs in the seven category
four occurrences was not entirely expected however and points up again
a greater need for flexibility in the hypothesis. It is to be wondered
if perhaps the translator would have used οἶδα or ἐπίσταμαι in 34:10
except for the unusual character of the relationship involved.
(Notice that this occurrence does not agree with the previous observation
that perhaps οἶδα was preferred with God. The fact that that occurred
in a book which favored γινώσκω [Genesis] while this occurs in a book
which favors οἶδα may constitute an extenuating circumstance, however.)
Very predictably four category five usages in the Qal perfect are
translated with γινώσκω .

In the Qal infinitive, the patterns are strangely rearranged.
In the category one, one occurrence is translated with εἰδέναι while
the other is slightly paraphrased with διαγνωσθῇ , a derivative of
γινώσκω . But stranger yet is use of εἰδέναι to translate what
are certainly two category five situations (4:35; 29:4 [3]). However,
as previously discovered, Exodus demonstrates some of the same idio-
syncrasies as does Deuteronomy. In this case notice Exodus 8:10 (6),
22(10); and 9:14. In studying these, we suggested that perhaps the
translator made a distinction between "knowing God" and "knowing that
He is God," using οἶδα for the latter. This suggestion seems to fit
in Deuteronomy. At least in one case the pattern follows true to form:
the single category four usage is translated with γινώσκω .

In the Qal imperfect is discovered another treatment similar to
one in Exodus. In 18:21 γινώσκω is used to translate what appears
to be a category one connotation. In Exodus 33:6 in the Niphal imper-
fect the same thing takes place. And in both cases the idea is, "how
can this be proven?" This is apparently an evidence of the dynamic
character of γινώσκω . The other two occurrences adhere to the
pattern, except that one should notice that in 29:6(5) a "know that
I am God" is translated with γινώσκω in contradiction to the above
discussion. (Compare D 29:4 /3/ and 6 /5/ with Exodus 9:14 and 29.)

The remaining occurrences may be discussed as a group. Five of
the seven remaining are paraphrases, and all seem to follow the regular
pattern of either supplying a synonym or an explanatory reading. In
the other two instances, οἶδα is used to translate category one
usages.

The most immediate observation which is to be made about the
translation of ידע in Deuteronomy is that it is strikingly like that
in Exodus. Whether it was the same translator who produced both books
would demand a thorough investigation, but this brief study has opened
up some unusual similarities. The ratio of occurrences is nearly the
same; the preference for οἶδα is the same; and in three similar situa-
tions the same unusual translations were used. A second observation is
that, while it is probably premature to say that when γινώσκω is used
to translate category one or two usages, it is because these have an
additional sense of "to learn," nonetheless the word does have a certain
dynamic quality which must be kept in mind.

CHAPTER IV

A STUDY OF THE GREEK TRANSLATION OF

IN SELECTED OLD TESTAMENT BOOKS

(CONTINUED)

Joshua

    No studies of the character of the Septuagintal translation of

Joshua were located.

TABLE XI

NUMBER OF OCCURRENCES OF GREEK WORDS IN JOSHUA

Form	Category	γινώσκω	οἶδα	ἐπίσταμαι	paraphrase
Qal pf.	1	1	1	3	
	3		1		
	5	1			
Qal inf.	1	1			
	5	1			
Qal impf.	1	1		1	
	1-5	3			
Qal ptcp. A.	1		1		
H. pf.	1-5				1
Nouns	1				1

TABLE XII

CONTEXTS OF OCCURRENCES OF ידע IN JOSHUA

Form	Ref.	Context	Gk. Word
Qal pf. Cat. One	1. 2:5	I do not know where they went.	ἐπίσταμαι
	2. 2:9	I know that the Lord has given you the land.	ἐπίσταμαι
	3. 8:14	He did not know about the ambush behind him.	ᾔδει
	4. 14:6	You know the word which the Lord spoke.	ἐπίστη

TABLE XII (continued)

Form	Ref.	Context	Gk. Word
Qal pf.			
Cat. One	5. 23:14	You know with all your hearts and all your souls that not one of the good things has failed -	γνώσεσθε
Cat. Three	1. 24:31	They knew the deeds of the Lord to Israel.	εἴδωσαν
Cat. Five	1. 22:31	We know now that God is with us.	ἐγνώκαμεν
Qal inf.			
Cat. One	1. 23:13	Know for certain that God will not continue to drive out -	γινώσκετε
Cat. Five	1. 4:24	That the peoples of the earth might know -	γνῶσιν
Qal impf.			
Cat. One	1. 3:4	That you may know the way in which you shall go.	ἐπίστησθε
	2. 22:22	The Lord God knows it, Israel should <u>know</u> it.	γνώσεται
	3. 23:13	See Qal inf. no. 1	γινώσκετε
Cat. One-Five			
	1. 3:7	That all Israel may know that...I am with you.	γινώσετε (γνῶσιν)
	2. 3:10	By this you shall know that the living God is -	γνώσεσθε
Qal ptcp. A.			
Cat. One	1. 22:22	The Lord knows it.	οἶδεν
H. pf.			
Cat. One-Five			
	1. 4:22	You shall cause your children to know - * declare to	*ἀναγγείλατε
Nouns	1. 20:3	The killer who killed his neighbor without knowledge *unwillingly	*ἀκουσίως

Joshua, having only seventeen usable references, is another
book which does not afford a clearly valid test of the hypothesis.
Yet, certain observations may be made. One notes a return to that
approximate ratio of occurrences which characterized Genesis, Leviticus
and Numbers; at least 2 to 1 in favor of γινώσκω in comparison with
οἶδα . However, one also observes that, as in Numbers, the combina-
tion of the number of uses of οἶδα and ἐπίσταμαι very closely
equals that of γινώσκω -- 8 to 7 in favor of γινώσκω . Notice that
οἶδα and ἐπίσταμαι , with the exception of a questionable instance,
always occur where they would be expected. The questionable instance
is in 2:9 where Rahab almost seems to be acknowledging God. Apparently
the translator only sees her as recognizing a fact. γινώσκω presents
more of a problem. In two references (23:14 and 23:13) it is used in
category one situation. In the first instance it may be that the
translator could only conceive of οἶδα as being associated with the
mind and thus did not use it. In the second case it is a "certainty
construction" (Qal inf. no. 1 and Qal impf. no. 3). It was observed
in the discussion of Genesis 15:13 that this could well be translated
"learn this," or "come to know this," thus demanding the γινώσκω .
An interesting occurrence with regard to the continuing discussion of
γινώσκω as "learn" is 22:22. The half-tribe of Mannaseh and the
tribe of Reuben say in reference to their faithfulness, "God knows
(οἶδεν) it, and Israel should (or shall) know (γνώσεται) it."
Does this perhaps mean that God knows it and Israel ought to learn it?
This looks rather possible. Of course, there is the continuing

possibility that a translator prefers to use in relation to God the

opposite of the word which he uses commonly.

Apparently the affinity of Joshua is with Genesis as opposed to

Deuteronomy and Exodus.[1]

TABLE XIII

COMPARISON OF PERCENTAGE OF OCCURRENCE OF PERTINENT
GREEK WORDS IN JOSHUA WITH THAT OF GENESIS,
LEVITICUS, AND NUMBERS

Book	γινώσκω	οἶδα	ἐπίσταμαι	paraphrase
Genesis	67%	26%	-	4%
Leviticus	62%	25%	-	12%
Numbers	41%	12%	22%	22%
Joshua	47%	18%	22%	11%

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[1]It should be observed in relation to this chart and others of
this nature, that a large number of occurrences of יַדַע with a certain
connotation would dictate a preponderance of one Greek word or the other,
yet saying nothing about the translation's affinities. But it is believed
that in the books so tabulated there is a broad enough spread of connota-
tions to make this approach generally valid.

Judges

Although there has been a good deal of study of the Book of
Joshua in Greek, most of this study has been of the textual affinities
of the two recognized texts, and very little material relating to the
specific principles used in translating Judges has come out of it.

TABLE XIV

NUMBER OF OCCURRENCES OF GREEK WORDS IN JUDGES

Form	Category	γινώσκω	οἶδα	paraphrase
Qal pf.	1	7	2	
	3	2		
	4	2		
	5	1		
Qal inf.	1	1		
	3			1
Qal imp.	1	1		
Qal impf.	1	1		
	4	2		
Qal ptcp. A.	4	1	1 (differing sources)	
N. pf.	1	1		
H. impf.	3			2 (differing sources)

TABLE XV

CONTEXTS OF OCCURRENCES OF ידע IN JUDGES

Form	Ref.	Context	Gk Word
Qal pf. Cat. One	1. 6:37	Then I will know that you will save Israel by my hand.	A. ἔγνωσαν B. "
	2. 13:16	Manoah did not know that he was an angel.	A. ἔγνω B. "
	3. 13:21	Then Manoah knew that he was an angel.	A. ἔγνω B. "
	4. 14:4	Samson's mother and father did not know that it was of the Lord.	A. ἔγνωσαν B. "

TABLE XV (continued)

Form	Ref.	Context	Gk Word
Qal pf.			
Cat. One	5. 15:11	(Men to Samson) Did you not know that the Philistines are rulers over us.	A. οἶδας B. "
	6. 16:20	Samson did not know that the Lord had left him.	A. ἔγνω B. "
	7. 17:13	(Micah) I know that the Lord will prosper me.	A. ἔγνων B. "
	8. 18:14	Do you know that there is an ephod in that house?	A. οἴδατε B. "
	9. 20:34	(Benjamites) They did not know that disaster was close upon them.	A. ἔγνωσαν B. "
Cat. Three	1. 3:1	Those who had not known the wars of Canaan.	A. ἐγνωκότας B. "
	2. 3:2	They did not know war.	A. ἔγνωσαν B. "
Cat. Four	1. 11:39	She did not know a man	A. ἔγνω B. "
	2. 21:12	They brought 400 young virgins who had not known a man.	A. ἔγνωσαν B. "
Cat. Five	1. 2:10	A generation which did not know the Lord	A. ἔγνωσαν B. "
Qal inf.			
Cat. One	1. 3:4	to know whether Israel would obey the commands of God	A. γνῶναι B. "
Cat. Three	1. 3:2	In order that the generations of Israel may know - *be taught	A. * διδάξαι B. "
Qal imp.			
Cat. One	1. 18:14	Know [consider] what you will do.	A. γνῶτε B. "
Qal impf.			
Cat. One	1. 18:5	That we may know whether the journey will succeed.	A. γνωσόμεθα B. "
Cat. Four	1. 19:22	Send forth the man...and we will know you.	A. γνῶμεν B. "
	2. 19:25	They knew her.	A. ἔγνωσαν B. "

TABLE XV (continued)

Form	Ref.	Context	Gk Word
Qal ptcp. A. Cat. Four	1. 21:11	Every woman who had known a man.	A. γινώσκουσαν B. εἰδυῖαν
N. pf. Cat. One	1. 16:9	His strength ⟦the secret⟧ was not known.	A. ἐγνώσθη B. "
H. impf. Cat. Three	1. 8:16	He caused the men of Succoth to know with them /briers/. *he dug *[1]he beat, he threshed.	A.* κατεσκάψεν B.*[1]ἠλόησεν

The unusual discovery of this study was that, in the eighteen occurrences of עדי in Judges, in only two instances did the translations in texts A and B differ, and this while the treatment of עדי was clearly diverging from the skeletal pattern which has been seen in all books thus far studied. In a total of twenty-three occurrences οἶδα appears only twice where A and B agree and once where B differs from A. The only other deviation is in the Hiphil imperfect where a rather strange reading is paraphrased with A using "he dug" and B, "he beat." Beyond this, however, γινώσκω occurs 19 times, 11 times translating category one situations, two times translating category three, five times translating category four, and once translating category five. οἶδα is used only in translating category one. In certain cases the idea of γινώσκω as "learn" may shed some light upon the matter (cf. 6:37; 18:4; 18:5; 16:9), but this leaves at least seven instances where there seems to be no other connotation than knowing at a certain moment. Beyond this, compare 15:11 where οἶδα is used with 16:20 where γινώσκω is used. Certainly if there is a difference in the connotations, it is an exceedingly subtle one. The only possible difference is that 15:11 is a question while 16:20 is a statement. Then one quickly discovers that the second occurrence of οἶδα is likewise in a question, and that there are no other questions in the references. Was the translator's knowledge of Greek such that he only used οἶδα in a question? This seems to be the only distinguishing characteristic of these two occurrences. A quick glance over other books reveals the following:

TABLE XVI

THE NUMBER OF OCCURRENCES OF ΓΙΝΩΣΚΩ AND
ΟΙΔΑ IN QUESTIONS IN THE SELECTED BOOKS

Book	Gk. Word	Total Occurrences	Questions
Genesis	οἶδα	14	3
	γινώσκω	36	2
Exodus	οἶδα	17	1
	γινώσκω	18	1
Leviticus			None
Numbers			None
Deuteronomy			None
	γινώσκω	11	1
Joshua			None
Job	οἶδα	32	2
	γινώσκω	19	3
Jeremiah			None
	γινώσκω	44	1

Obviously, in these other books a question may be asked using either word, and $o\hat{i}\delta\alpha$ is not limited to questions, yet this is the only distinguishing mark in Judges.

Perhaps this much can be said of Judges, the fact that $o\hat{i}\delta\alpha$ only occurs translating category one, and that $\gamma\iota\nu\acute{\omega}\sigma\kappa\omega$ translates categories five, four and three as expected. The high incidence of $\gamma\iota\nu\acute{\omega}\sigma\kappa\omega$ translating category one usages is finally only explainable on the grounds of translator's preference. Why the translator has this preference (date, personal origin, etc.) would make an interesting study. In any case, the overwhelming and apparently rather indiscriminate usage of $\gamma\iota\nu\acute{\omega}\sigma\kappa\omega$ as compared to the rather careful usage in the Torah (despite minor differences) seems to point to a different time and different set of translating principles for Judges. The significance of the essential agreement of the two texts while taking such an unusual approach to the translation of ידע indicates to this writer that either both are copies of a lost original, or that one is a copy of the other which is original. Certainly, to preserve this strange translation there must have been some coordination between the texts.

Job

Until recently it had been thought that the Greek Job's variations from the Massoretic Text were explained by assuming a translator who had a good mastery of Greek but a poor grasp of Hebrew.[2] However, in 1952

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[2]Gehman, loc. cit.

Dr. Donald Gard had published a monograph entitled The Exegetical

Method of the Greek Translator of the Book of Job.[3] In the study which

the monograph records, Gard reached the conclusion that the translator

varied from his text (which was much like the Massoretic Text) deli-

berately, and that he did so for definite theological reasons. This

view differs from both of those which have been set forth in this

paper previously. The view held prior to the discovery of the Dead Sea

Scrolls was that the translators were loose with the text for no reason.

The present view is that perhaps the Septuagint writers had a different

text before them and that perhaps they were highly competent and even

literalistic in their work. Gard's view might be called a mediating one.

He believes that the translator did vary from his text, but that he did

so knowing what he did, and that he was doing it for a purpose. These

purposes include: 1) avoiding offensive theological ideas (e.g. that

man can be arrogant before God); 2) removing certain anthropomorphisms;

3) avoiding reflection upon God's perfect character. These ideas are

significant for this study in that they indicate that this translation

should have definite commentary value, in that concepts and ideas are

chosen with some pattern and goal in mind.

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[3]Donald Gard, The Exegetical Method of the Greek Translator of
the Book of Job (Philadelphis: Society of Biblical Literature, 1952),
pp. 91-93.

TABLE XVII

NUMBER OF OCCURRENCES OF GREEK WORDS IN JOB

Form	Category	γινώσκω	ἐπιγινώσκω	οἶδα	ἐπίσταμαι	paraphrase
Qal pf.	1	4		12	3	1
	4	3	1	3		1
	5	3		3		
Qal inf.	5	1				
Qal imp.	4-5	3				
Qal impf.	1	3		8	1	
	4	1				1
	5	1				
Qal ptcp. A.	1				1	
	4	1		1		
Pu. pf.	4			1		
H. imp.	1					6
H. impf.	1			1		
Nouns	1			1	1	
	2			1	3	4
	5			1		

TABLE XVIII

CONTEXTS OF THE OCCURRENCES OF יָדַע IN JOB

Form	Rev.		Context	Gk. Word
Qal pf.				
Cat. One	1.	9:2	I know that it is so	οἶδα
	2.	9:28	I know that you will not hold me innocent.	οἶδα
	3.	10:13	I know that this was your purpose.	οἶδα
	4.	13:2	What you know, I also know.	οἶδα
	5.	13:18	I know that I shall be righteous.	οἶδα
	6.	15:9	What do you know?	
	7.	15:23	He knows that near at hand is a day of darkness.	οἶδεν
	8.	19:25	I know that my Redeemer lives.	οἶδα
	9.	20:4	Have you not known this of old?	
	10.	21:27	Behold, I know your thoughts *I know * you	οἶδα
	11.	22:13	What does God know?	γνοίη (ἔγνω)

TABLE XVIII (continued)

Form	Ref.	Context	Gk. Word
Qal pf.			
Cat. One	12. 23:3	Oh that I knew where I might find Him. * who would know that I might find Him.	* γνοίη
	13. 23:10	He knows the way of my standing.	οἶδεν
	14. 30:23	I know that you will bring death upon me.	οἶδα
	15. 32:22	I do not know how to flatter	ἐπίσταμαι
	16. 34:33	What you know, speak.	ἔγνως
	17. 38:4	Declare, if you know understanding.	ἐπίστη
	18. 38:21	You know /these things/ because you were born then.	οἶδα
	19. 38:33	Do you know the laws of the heavens?	ἐπίσταμαι
	20. 39:1	Do you know the time when the mountain goats bear?	ἔγνως
Cat. Four	1. 11:11	He knows worthless men. *He knows the works of the lawless.	* οἶδεν
	2. 24:16	For they do not know light.	ἐπέγνωσαν
	3. 28:7	A path which the bird of prey does not know.	ἔγνω
	4. 28:13	Man does not know its /wisdom's/ way.	οἶδεν
	5. 28:23	God knows wisdom's place.	οἶδεν
	6. 29:16	I searched out the contention of him whom I did not know.	ἤδειν
	7. 35:15	He does not know in great transgression.	ἔγνως
Cat. Five	1. 5:24	And you shall know that peace is your tent.	γνώση
	2. 5:25	You shall know that your descendants will be many.	γνώση
	3. 9:5	(God) removes mountains and they do not know it.	οἶδασιν
	4. 12:9	Who does not know that the Lord has done this.	ἔγνω
	5. 18:21	This is the place of the one who does not know God.	εἰδότων
	6. 42:2	I know that you can do all things. (Job of God)	οἶδα

TABLE XVIII (continued)

Form	Ref.	Context	Gk. Word
Qal inf. Cat. Five	1. 37:7	So that all men may know his deeds.	γνῶ
Qal imp. Cat. Four-Five	1. 5:27	Hear, and know it for yourself.	γνῶθι
	2. 11:6	Know that God demands less than your guilt.	γνώση
	3. 19:6	Know now that God has bowed me down.	γνῶτε
Qal impf. Cat. One	1. 8:9	We are of yesterday, we do not know.	οἴδαμεν
	2. 11:8	It is deeper that Sheol, what can you know?	οἶδας
	3. 14:21	His son will be glorious, and he will not know it.	οἶδεν
	4. 15:9	What do you know that we do not know?	οἴδαμεν
	5. 19:29	That you may know that there is a judgement	γνώσονται
	6. 23:5	I would know what he would answer me.	γνώην
	7. 31:6	God knows that I am perfect.	οἶδεν
	8. 34:4	Let us know in our understanding what is good.	γνῶμεν
	9. 37:5	[God] does great things which we do not know	ἤδειμεν
	10. 37:16	Do you know the poisings of the clouds?	ἐπίσταμαι
	11. 38:5	Who placed its meansurements? Surely you know.	ἐπίσταμαι (οἶδας)
	12. 42:3	Things too wonderful for me, which I did not know.	ᾔδειν
Cat. Four	1. 9:21	I am whole, I do not know myself. * for whether I have sinned, I do not know my soul.	* οἶδα
	2. 21:19	He will repay it unto him, and he will know it [his sin]	γνώσονται
Cat. Five.	1. 36:26	God is great, and we do not know him.	γνωσόμεθα

TABLE XVIII-(continued)

Form	Ref.	Context	Gk. Word
Qal ptcp. A.			
Cat. One	1. 34:2	Give ear to me, you who know.	ἐπιστάμενοι
Cat. Four	1. 19:13	My acquaintances are totally estranged from me.	ἔγνωσαν
	2. 42:11	All those who had known him from the first.	ᾔδεισαν
Pual ptcp. A.			
Cat. Four	1.	My close friends have forgotten me.	εἰδότες
H. imp			
Cat. One	1. 10:2	Make me to know concerning what * you contend against me. *teach me	δίδασκε
	2. 13:23	Cause me to know my transgressions and my sins. *teach me	*δίδαξον
	3. 37:19	Cause us to know what we should say to him. * teach me - - I	*δίδαξον
	4. 38:3	I will question you and you will cause me to know. *answer	*ἀποκριθῆται
	5. 40:7	" * "	*ἀποκριθῆται
	6. 42:24	" * teach	*δίδαξον
H. impf.			
Cat. One	1. 32:7	The years will cause to know wisdom. * In many years men know wisdom.	*οἴδασιν
Nouns			
Cat. One	1. 10:7	Although you know that I am not guilty.	οἶδας
	2. 13:2	What you <u>know</u> I know too.	ἐπίστασθε
Cat. Two	1. 15:2	Should a wise man answer with the knowledge of the wind?	συνέσεως
	2. 21:22	To God will he teach knowledge?	ἐπιστήμν
	3. 32:6	I was timid and afraid and to declare my knowledge to you.	ἐπιστήμν
	4. 32:10	Let me declare my knowledge. *what I know	* οἶδα
	5. 34:45	Job speaks without knowledge. * understanding.	* συνέσει

TABLE XVIII (continued)

Form	Ref.	Context	Gk. Word
Nouns			
Cat. Two	6. 35:16	Without knowledge he multiplies words. * in ignorance.	* ἀγνωσία
	7. 36:3	I will bring my knowledge from a distance.	ἐπιστήμν
	8. 36:12	They will die without knowledge. * They are not willing to know the Lord.	* εἰδέναι
Cat. Five	1. 21:14	Knowledge of your ways we do not desire.	εἰδέναι

Notice that like Exodus and Deuteronomy, Job shows a preponderance of οἶδα and ἐπίσταμαι translations. In fact, if the two are added together the ratio is more than 2 to 1 against γινώσκω .

In the Qal perfect the pattern is largely as the hypothesis predicted with 14 occurrences of οἶδα and ἐπίσταμαι as against three of γινώσκω in category one. Of these three, two could very easily have the idea of "what you have learned" (20:4; 34:33), while the third may possibly be explained by the idea that a translator tends to use the opposite of his common word when referring to God. In category four, the three occurrences of οἶδα (28:13, 23; 29:16) do not present a problem if one allows for a greater flexibility in the use of the translator's preferred word. The occurrences of γινώσκω and ἐπιγινώσκω are completely in line with the connotation of relationship. In the category five situation, again οἶδα appears three times where it is not expected (2:2; 18:21; 42:2). The first and the last instance are alike in that there seems to be a shade of distinction between their connotations and actually knowing God. This distinction might account for the use of οἶδα . However, in the case of 18:21 the author has no explanation to offer. This can surely be nothing other than acknowledging and submitting to God.

In the Qal infinitive the single use of γνῷ may have some connotation of "learn" as well as translating a category five occurrence. In the same way it is to be noticed in the B imperative that in other books the imperative tended to be translated with γινώσκω regardless of the category, apparently because of the dynamic quality of the word.

In the Qal imperfect all three of the occurrences of γινώσκω translating category one usages may be understood as involving "to learn" (19:29; 23:5; 34:4). The eight times in which οἶδα is used in a category one situation all seem to indicate knowledge at the moment. In category four the paraphrase uses οἶδα and the writer does not understand why. In the direct translation of the category four connotation γινώσκω is used. So also in the one appearance of category five, the translation is γινώσκω as predicted.

The remaining occurrences present one matter of interest and one problem. The matter of interest is that six occurrences in the Hiphil imperative are all paraphrased. This is exactly in line with the character of the Septuagint and one begins to expect these "smoothings" after a while. The problem is the apparent misplacing of οἶδα in 42:11; 19:14 and 21:14. In the first two instances the word occurs translating what surely must be category four usages. Notice that both are referring to friends, so perhaps this usage is somewhat colloquial and outside the limits of our hypothetical structure. The third "misplacing" of οἶδα is another which refers to God. Perhaps the use of οἶδα is a result again of the hairline distinction between knowing God's ways and actually knowing God.

In any case, there are a number of ways in which the translation of Job supports the hypothesis in a clear way, especially when one takes into account those necessary modifications which have been observed previously. The use of οἶδα and the patterns of its usages are obvious and generally clear cut. It is unfortunate, however, that γινώσκω

does not appear more often. For while its occurrences do seem to fit the expected patterns, there are not enough occurrences upon which to make definite conclusions regarding the validity or invalidity of the hypothesis.

Jeremiah

The divergence between the Greek text and the Massoretic Text of Jeremiah has long been a cause for discussion among scholars (for a typical instance, see W. R. Smith, The Old Testament in the Jewish Church).[4] Generally, the proponents of higher criticism have favored the priority of the Septuagintal text, while the advocates of a traditional view have supported the priority of the Massoretic Text. The impression given is that neither group has quite dispassionately considered the evidence alone. A case in point is the very thorough study by G. C. Workman, entitled The Text of Jeremiah.[5] He finds 1) that the Greek text is very literal in its translation of the Massoretic Text where they agree; 2) that there is extreme faithfulness to Hebrew idiom (even to translating the ן conversive); 3) that the Greek gives evidence of being translated from a text which is purer than the Massoretic Text, as well as being a prior and superior text. While these conclusions agree with those which the discovery of the Dead Sea Scrolls made possible regarding the text of the historical books in that they were translated

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[4]W. R. Smith, The Old Testament in the Jewish Church, p. 103ff.

[5]George C. Workman, The Text of Jeremiah (Edinburgh: T. and T. Clark, 1889), pp. 210-228.

from another text, there is something about the conclusions, especially the third, which gives the impression that the author has simply uncritically "sold out" to the Septuagint. These things being so, and with no more recent study of the character of the Greek Jeremiah available, the only course for this investigation is to reserve judgment.

TABLE XIX

NUMBER OF OCCURRENCES OF GREEK WORDS IN JEREMIAH

Form	Category	γινώσκω	ἐπιγινώσκω	γνωρίζω	οἶδα	ἐπίσταμαι	paraphrase
Qal pf.	1	7	1		1	1	1
	2					1	
	4	4			3	1	
	5	5	1		4	1	
Qal inf.	1	4					
	5	1			2		
Qal imp.	1	5					
	5	1					
Qal impf.	1	9					1
	1-4	1					
	5				1		
Qal ptcp. A.	1	1					
	4				1		
N. inf.	2	1					
N. impf.	1	1					
H. pf.	1			1			
H. impf.	3			1			
H. ptcp.	1-5						1
Nouns	2	2				1	
	5	1					

TABLE XX

CONTEXTS OF OCCURRENCES OF יד ע IN JEREMIAH

Form	Ref.	Context	Gk. Word
Qal pf.			
Cat. One	1. 4:22	They do not know how to do good.	ἐπέγνωσαν
	2. 6:15	They do not know blushing.	ἔγνωσαν
	3. 8:7	Even the stork in the heavens knows her times.	ἔγνω
	4. 10:23	I know, O Lord, that a man's way is not to himself.	οἶδα
	5. 11:19	I did not know that they were plotting against me. * not knowing.	* ἔγνων
	6. 17:16	You know that I did not desire the day of disaster.	ἐπίστη
	7. 18:23	You know, O Lord, all their plottings.	ἔγνως
	8. 33:3	I will tell you great things which you have not known.	ἔγνως
	9. 41:4	Before any man knew of it [Gedaliah's death].	ἔγνω
	10. 44:28	They shall know whose words will stand.	γνώσονται
	11. 50:24 (27:24)	I set a snare, O Babylon, and you did know it.	γνώση
Cat. Two	1. 1:6	[Job] I do not know how to speak.	ἐπίσταμαι
Cat. Four	1. 1:5	[God] I have known you from the womb.	ἐπίσταμαι
	2. 9:16	I will scatter them among nations which they have not known.	γινώσκεις (ἐγίγνωσαν)
	3. 12:3	But you know me, O Lord.	γινώσκεις
	4. 14:20	We know our iniquity, O Lord	ἔγνωμεν
	5. 15:14	In a land which you do not know.	ᾔδεις
	6. 16:13	Unto a land which you have not known.	ᾔδειτε
	7. 22:28	"	ᾔδει
	8. 48:30 (31:30)	I know his works.	ἔγνων
Cat. Five	1. 2:8	The administrators of the law do not know me.	ᾔπίσταντο
	2. 4:22	They do not know me.	ᾔδεισαν
	3. 5:4	They do not know the way of Yahweh.	ἔγνωσαν
	4. 5:5	They know the way of Yahweh.	ἐπέγνωσαν

TABLE XX (continued)

Form	Ref.	Context	Gk. Word
Qal pf.			
Cat. Five	5. 7:9	To walk after gods which you did not know.	οϳϳδατε
	6. 8:7	My people do not know the judgments of Yahweh.	ἔγνω
	7. 9:3	They do not know me.	ἔγνωσαν
	8. 10:25	Pour out your wrath upon the nations that do not know you.	εἰδότα
	9. 14:18	Both prophet and priest travel through the land, and they do not know. * -a land which they do not know.	*ἤδεισαν
	10. 16:21	They shall know that my name is Yahweh.	γνώσονται
	11. 19:4	to other gods whom they have not known.	ἤδεισαν
	12. 44:3	"	ἔγνωτε
Qal inf.			
Cat. One	1. 13:12	Do we not indeed know that every jar is full of wine?	γνόντες
	2. 26:15 (33:15)	Know for certain that if you put me to death -	γνόντες
	3. 40:14 (47:14)	Do you not indeed know that Baalis -	γνώσει
	4. 42:19 (49:19)	Know for certain that I have warned you -	γνόντες
Cat. Five	1. 9:6	They refuse to know me.	εἰδέναι
	2. 9:24	Let him rejoice in this, that he * understands and knows me. * knowing that I am Yahweh.	γινώσκειν
	3. 24:7	I will give them a heart to know me. that I am Yahweh.	εἰδέναι
Qal imp.			
Cat. One	1. 2:19	Know and see that it is evil and bitter.	γνῶθι
	2. 2:23	Know what you have done.	γνῶθι
	3. 3:13	Know your iniquity.	γνῶθι
	4. 5:1	Run here and there in the courts of Jerusalem, see and know.	γνῶτε
	5. 15:15	Know that for you I bear reproach.	γνῶθι

TABLE XX (continued)

Form	Ref.	Context	Gk. Word
Qal imp. Cat. Five	1. 31:34 (38:34)	They did not teach...saying, "Know the Lord."	γνῶθι
Qal impf. Cat. One	1. 5:15	A nation whose tongue you do not know. * the sound of whose tongue you have not heard.	* lacking
	2. 11:18	The Lord made it known to me, and I knew.	γνώσομαι
	3. 13:12	See Qal inf., Cat. One, No. One.	γνωσόμεθα
	4. 26:15	See Qal inf., Cat. One, No. Two.	γνώσεσθε
	5. 32:8 (39:8)	I knew that this was the word of Yahweh.	ἔγνων
	6. 36:19 (43:19)	Let no one know where you are.	γνώτω
	7. 38:24 (45:24)	Let no one know of these words.	γνώτω
	8. 40:14 (47:14)	See Qal inf., Cat. One, No. Three.	γινώσκεις
	9. 40:15	No one will know [that he killed Ishmael].	γνώτω
	10. 42:19 (49:19)	See Qal inf., Cat. One, No. Four.	γνώσεσθε
Cat. One-Four	1. 17:9	The heart is deceitful, who can know it.	γνώσεται
Cat. Five	1. 31:34 (38:34)	For they shall know me, says the Lord.	εἰδήσουσιν
Qal ptcp. A. Cat. One	1. 44:15 (51:15)	Then all the men who knew that their wives had offered	γνόντες
Cat. Four	1. 48:17 (31:17)	Moan for him...all who know his name.	εἰδότες
N. inf. Cat. Two	1. 31:19 (38:19)	After I was made to know, I struck my thigh. *Coming to know.	* τοῦ γνῶναι

TABLE XX (continued)

Form	Ref.	Context	Gk. Word
N. impf. Cat. One	1. 28:9 (35:9	It shall be known that the prophet was sent by God.	$\gamma\nu\acute{\omega}\sigma o\nu\tau\alpha\iota$
H. pf. Cat. One	1. 11:18	The Lord <u>made</u> <u>it</u> <u>known</u> to me, and I knew.	$\gamma\nu\acute{\omega}\rho\iota\sigma o\nu$
H. impf. Cat. Three	1. 16:21	Thus I will cause them to know my power.	$\gamma\nu\omega\rho\iota\tilde{\omega}$
H. ptcp. A. Cat. One-Five	1. 16:21	Therefore, behold I am causing them to know * will manifest my hand to them.	$*\ \delta\eta\lambda\acute{\omega}\sigma\omega$
Nouns Cat. Two	1. 3:15	I will give you shepherds...and they will guide you into knowledge. * and they will shepherd, shepherding with knowledge.	$*\ \acute{\epsilon}\pi\iota\sigma\tau\acute{\eta}\mu\varsigma$
	2. 10:14	All men are stupid, without knowledge.	$\gamma\nu\acute{\omega}\sigma\epsilon\omega\varsigma$
	3. 51:17	"-	$\gamma\nu\acute{\omega}\sigma\epsilon\omega\varsigma$
Cat. Five	1. 22:16	Is not this knowledge of me, says Yahweh? * is not this your not knowing me.	$*\ \tau o\ \gamma\nu\tilde{\omega}\nu\alpha\iota$

In Jeremiah, one sees the trend of Job completely reversed.
γινώσκω and its related words occur more than twice as many times
as the combination of οἶδα and ἐπίσταμαι . One notices also a
significant decline in the use of paraphrases, the translator of
Jeremiah using only two as compared to thirteen in Job.

Immediately in the Qal perfect an unusual situation is observed.
γινώσκω is used eight times and ἐπιγινώσκω once in translating
category one connotations while οἶδα is used only once and ἐπίσταμαι
once. More unusual than this, however, is the observation that this
is the only occurrence of οἶδα translating a category one connota-
tion in the entire book. Clearly this is not according to the hypothesis,
nor to the patterns which this study has discovered. These usages
obviously merit careful attention. Of the eight uses of γινώσκω , at
least five occur in situations which might be translated "to learn,"
(8:7; 11:19; 33:3; 41:4; 44:28) while the remaining three seem to be
clearly "present knowledge of a fact." However, where this situation
(numerous occurrences of γινώσκω in low numbered categories) has
obtained previously, οἶδα has followed the usual pattern. Here the
usages seem to be almost reversed. In category two, the one occurrence
of ἐπίσταμαι was what was expected. In category three, however, the
nearly equal number of occurrences of γινώσκω and οἶδα has only
happened previously where οἶδα was the translator's preferred word.
All three occurrences of οἶδα are translating the phrase "unto a land
which you have not known." Once this phrase is translated with γινώσκω .

While one of the remaining usages of γινώσκω (12:3) might indicate a deeper relationship, the other two (14:20 and 48:30) are not so much so. Notice also that 1:5, which is clearly a connotation of relationship is translated with ἐπίσταμαι . However, category five brings what is perhaps most unexpected of all. Here οἶδα is used four times for the acknowledgement of God. In all of the other books studied, οἶδα was used in a similar situation only once. Notice also that even ἐπίσταμαι is used once to translate a category five connotation. In the case of 44:3 and 19:4 (also 7:9) there seems to be some similarity with that of 9:16 (15) and 15:14. It almost seems that the translator did not know which word best captured the connotation here. One also observes that in four of the five remaining occurrences of γινώσκω and ἐπιγινώσκω (5:4; 5:5; 8:7; 16:21) the connotation is not of direct acknowledgement of God, but of acknowledgement about Him. In the case of οἶδα and ἐπίσταμαι , however, all three references (2:8; 4:22; 10:25) are to direct acknowledgement of God. In other words, this pattern is exactly like that found in the books which preferred οἶδα , except that γινώσκω is used here in place of οἶδα , while οἶδα translates those connotations which up until now had been translated by γινώσκω .

The Qal infinitive continues this reversed pattern. Category one is translated by γινώσκω exclusively. However, this does not necessarily disagree with previous findings in that γινώσκω was discovered to be used rather uniformly in the "certainty construction" of which three of the five occurrences are. But 13:12 and 10:14 are very clearly "present knowledge of a fact." Category five affords an

instance of special interest. Twice the connotation of direct acknow-
ledgement of God appears (9:6[5] and 24:7) translated with οἶδα . A
third time this same connotation appears (9:24 [23]) but is translated
with γινώσκω . However, upon examination of the Septuagint rendering,
one discovers that the reading is "knowing that I am Yahweh." Thus,
the use of γινώσκω is perfectly in character with the translations
of category five which were noted in the Qal perfect.

All of the occurrences in the Qal imperative are translated with
γινώσκω . This includes five category one usages and one clear
category five. However, as discussed in relation to other books the
imperative lends itself very easily to the connotation "learn," and
this usage may well account for all of these translations.

In the Qal imperfect, γινώσκω is used to translate nine
occurrences in category one, while one occurrence is very typically
paraphrased (5:15). Four of the γινώσκω translations are part of
the "certainty constructions" previously discussed, and as mentioned,
probably cast no light upon particular connotations here. Four of the
remaining translations could carry the idea of "learn," but in the case
of the fifth (32:8), it seems unlikely. In one instance, it was
difficult to determine the connotation of the Hebrew (17:9). However,
the fact that γινώσκω was used seems to indicate that the translator
thought of it as "who can know (what is in it)." The one occurrence in
the fifth category is translated with οἶδα and is perfectly in
character with what has been noted previously.

In the remaining occurrences, only one divergence from the apparent pattern of usages is observed. That is in 22:16 where γινώσκω is used for direct acknowledgement of God. No explanation can be offered for this. It is interesting to notice that γνώσεως and ἐπιστήμης are used in apparently the same connotations in 3:14; 10:14; and 51:17.

The chief observation which is to be made with relation to this study of Jeremiah is that apparently the translators had an odd conception of the definitions and connotations of οἶδα and γινώσκω . As nearly as can be determined, they were aware of the different connotations of ירע and were aware of the steady progression from the intellectual to the personal in these connotations. (The fact that one word is used more often at one end of the scale of categories, while the other is used at the other end, with overlapping at the middle, indicates this.) But for some reason, the uses of the words (although allowing for γινώσκω as "learn") are exactly reversed. Below is a table indicating the percentage of usage in Deuteronomy, a book which prefers οἶδα but does follow the hypothetical pattern, as compared with Jeremiah.

TABLE XXI

THE PERCENTAGE OF OCCURRENCE OF THE SELECTED GREEK WORDS
IN JEREMIAH AS COMPARED WITH THAT OF DEUTERONOMY

Books	γινώσκω	διαγινώσκω	ἐπιγινώσκω	γνωρίζω	οἶδα	ἐπίσταμαι	γνῶσις
Deuteronomy	23%	2%			45%	15%	15%
		25%			60%		
			71%		25%		
Jeremiah	64%		3%	3%	19%	6%	3%

Notice that the total of the usages of γινώσκω and its family in Deuteronomy is the same as the total of οἶδα and its family in Jeremiah. Likewise, notice that the total percentage of οἶδα and its family in Deuteronomy is only slightly smaller than that of γινώσκω in Jeremiah. Thus, it seems very likely that the translators of Jeremiah generally used οἶδα where the translator of Deuteronomy would have used γινώσκω and vice versa, but that the translators of both books had the same basic principles with regard to translation. It would be very interesting to study this matter further in an attempt to determine why the translator did this, but in any case, the results as regard this investigation seem clear.

CHAPTER V

SUMMARY AND CONCLUSIONS

Thus far in this paper four steps in the investigation have been recorded. First, the problem was defined. Does the Septuagint have value as a commentary, and if so, what understanding of the connotations of ידע did the Septuagint translators possess? The second step was composed of two parts, the first of which was to study the connotations of ידע which modern scholars have delineated, and to organize these around the principle of experience. The latter part of this second step was to study the definitions and connotations of the major Greek words with which the Septuagint translates ידע. These included γινώσκω , οἶδα , ἐπίσταμαι , and incidentally ἐπιγινώσκω . The third step arose very naturally from these studies. It was observed that the connotations of the Greek words very nearly coincided with those of ידע . Thus, οἶδα and ἐπίσταμαι included the idea of "that which results from experience," as did the first two connotations of the Hebrew word, while γινώσκω and ἐπιγινώσκω included the idea of "the experience involved in knowing and coming to know," as did the third through the fifth connotations. Therefore, it was hypothesized that if the Greek translators were aware of distinctions in the connotations of ידע and that if they did translate carefully enough to convey that understanding, they would tend to translate categories one and two of ידע with οἶδα and ἐπίσταμαι , while translating categories

three, four and five with γινώσκω and ἐπιγινώσκω . The fourth
step in the investigation was to attempt to test this hypothesis in
the Pentateuch, Joshua, Judges, Job, and Jeremiah. All of the occur-
rences of ידע in tnese books were studied, the connotation of the
word was determined, and comparison was made with the Septuagintal
translation. An attempt was then made to analyze the significance of
the translation with a view toward discerning developing patterns.
There now remains the necessity of summarizing the results of the study,
and of pointing out those tentative conclusions which may be reached.
First, the results will be studied as they bear upon the hypothesis,
and second, the general conclusions of the study will be reported.

The Bearing of the Results upon the Hypothesis

Clearly, two variables of which the hypothesis did not take
adequate account influenced the results rather heavily. The first is
the fact that each translator apparently had one word, either γινώσκω
or οἶδα , which was his common word for "know." This means that he
used this "preferred" word more widely and more flexibly than the hypoth-
esis would permit in its strictest sense. The second variable is that
the dynamic sense of γινώσκω as "come to know" or "learn" is not
exactly represented in any of the accepted connotations of ידע . This
means that γινώσκω may be used to translate ידע with any of the five
connotations where the translator thinks of the dynamic (He has learned)
as taking precedent over the state (He knows).

However, these two defects do not invalidate the hypothesis, necessarily. For instance, although apparently both variables worked together to deprive γινωσκω of any discernible pattern in Genesis, οιδα and επισταμαι were used exactly as the hypothesis predicted. In Exodus, Deuteronomy, Job, and Jeremiah (if one takes into account the apparent reversal of connotations in Jeremiah), the hypothesis, applied with some flexibility, is rather definitely verified. γινωσκω (or reversed οιδα) appears most often translating "the experience of knowing" connotations, while οιδα (or reversed γινωσκω) is used to translate "the result of having known" connotations. Notice that each of these books is one whose translator prefers οιδα . It is to be wondered if perhaps the preference for οιδα means that the use of γινωσκω as "come to know" is less often used. There seem to be occasions in these books where "come to know" could have been used, but was not. Of the remaining books, Leviticus, Numbers, and Joshua seem to follow the pattern of Genesis, although all have too few occurrences to determine this with any certainty. The Book of Judges is very perplexing. The two uses of οιδα are according to pattern. But otherwise, one must say that the author was either unaware of any distinction in the connotations of ידע , or else was unaware of any essential difference between γινωσκω and οιδα .

With some reservations then, we may say the following about the bearing of the results upon the hypothesis: if the hypothesis was modified to allow for the effects of the translator's preference, and if the third category was expanded to include "come to know" in the

connotations of עדי the hypothesis would stand as basically valid.
However, in those books where γινώσκω is preferred, there is
evidence that the dynamic connotation of that word tends to obscure
legitimate occurrences of categories one and two. In any case, inter-
pretation of the occurrences of the translating words is needed. A
glance at the table in the appendix will verify this. Even in a book
where the hypothesis is as clearly supported as in Deuteronomy the
simple numerical ratios do not give a true picture. But when individual
cases are studied there are certain considerations with regard to each
usage which seem to maintain at least a general distinction between οἶδα
and γινώσκω , even when they occur in the same category.

General Conclusions

The author is well aware of the many factors in a study of this
nature which cannot be isolated and controlled. Therefore, although as
much care as possible was maintained throughout to preserve an objective
point of view, it would be incorrect to view these conclusions and obser-
vations as anything more than highly tentative.

The value of the Septuagint as a commentary With few reservations,
it can be asserted that on the basis of this study the Septuagint is a
valuable commentary. In Judges alone this was not true. Of course, in
the nature of the case, this would be less true in the case of words
where the Greek used regularly only one word to translate the Hebrew
word. However, because the vocabulary of the Hebrew language is signifi-
cantly smaller than that of Greek, this is likely to be a rare occurrence.

In this study, the use of γινώσκω as "come to know" was alone a highly interesting commentary on the Hebrew, especially in the imperative and the infinitive. Another interesting commentary was the distinction between "knowing God" and "knowing that He is such and such." Other examples could be multiplied. Certainly if any conclusion from this study is less tentative, it is that the Septuagint is regular enough and purposeful enough in its translations to be of value as a commentary.

Recognition of distinctions in the connotations of ידע

On the basis of this study it can be asserted that the translators of the Septuagint recognized the basic distinction between ידע as "the result of having experienced," and ידע as "experience as relationship." The fact that γινώσκω was apparently used as "come to know" in certain books may mean that those translators recognized a further distinction between category one ("at this moment I know" translated with οἶδα), category three ("I have experienced [learned] a thing" translated with γινώσκω), and category four ("I am experiencing a relationship with this person" also translated with γινώσκω). The evidence regarding the recognition of category two is somewhat ambiguous. In books where γινώσκω is preferred γινώσκω seems to be used, and in books where οἶδα is preferred οἶδα is usually used. The most which one can do is to reserve judgment in the matter. Category five also presents a problem. That it is distinguished from intellectual knowledge is made amply clear by such books as Exodus and Deuteronomy

where $\gamma\iota\nu\acute{\omega}\sigma\kappa\omega$ occurs almost entirely translating category five, as

well as by the distinction between the connotations of $o\tilde{\iota}\delta\alpha$ and

$\gamma\iota\nu\acute{\omega}\sigma\kappa\omega$ when they both translate category five usages. However,

whether a distinction existed in the minds of the translators between

categories four and five is less clear. For evidence in favor of this

distinction, turn again to Exodus (Table IV, p. 37). Here one notices

that while nearly all of the occurrences of $\gamma\iota\nu\acute{\omega}\sigma\kappa\omega$ translate

category five, none translate category four. Here $o\tilde{\iota}\delta\alpha$ is used.

This would certainly indicate a distinction between categories four

and five. However, this is the only book where this trend is so clearly

observable. And such a small amount of evidence can hardly be called

overwhelming. Thus, we may conclude, again tentatively, that the

Septuagint translators recognized distinctions between categories one,

three, and four, and that certain ones of them may have, in addition,

recognized a distinction between categories four and five.

An observation regarding the translators of the Hexateuch

Below is a table showing the percentage of usage in Exodus and Deuter-

onomy.

TABLE XXII

A COMPARISON OF THE PERCENTAGE OF OCCURRENCE OF THE
TRANSLATING WORDS IN EXODUS AND DEUTERONOMY

Books	$\gamma\iota\nu\acute{\omega}\sigma\kappa\omega$	$\mathrm{\acute{\epsilon}}\pi\iota\gamma\iota\nu\acute{\omega}\sigma\kappa\omega$	$o\tilde{\iota}\delta\alpha$	$\mathrm{\acute{\epsilon}}\pi\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$	$\gamma\nu\omega\rho\acute{\iota}\zeta\omega$
Exodus	28%		37%	6%	19%
Deuteronomy	19%	1%	45%	16%	16%

When this table is compared with that showing the percentage of usage in Genesis, Leviticus, Numbers, and Joshua on p. 57, one is immediately struck with the similarities between the percentages of Genesis and Leviticus, Numbers and Joshua, and Exodus and Deuteronomy. Again there are too many variables which are not included for one to make a definite statement. But the similarities seem to be more than coincidental. At any rate, it appears that a different man, or group of men, was responsible for translating each set of two books.
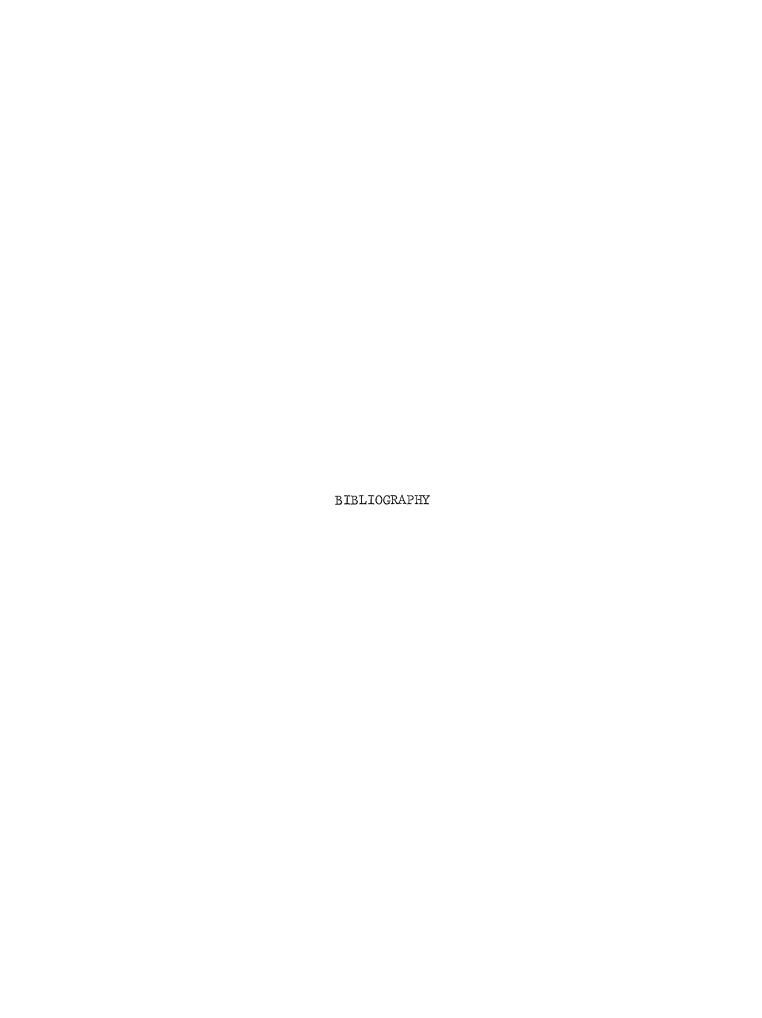
Suggestions for further study   Clearly, this investigation has only begun to delve into the relationship of the Septuagint to the Hebrew Old Testament. Throughout the study, subjects for further investigation continued to present themselves. Certainly the next step in this particular study would be to investiage all of the occurrences of ﻩ ﻁ ﻱ in the Old Testament. Another penetration would be to study the Greek grammar more carefully than has this study with a view to discovering whether the grammar would cast light on the reasons for certain translations.[1]   A next step would be to follow this same procedure with the related Hebrew root ﻩ ﻁ ﻱ . The unsuccessful attempts of the author to locate materials relating to the history and character of the translations of various books points up a need for investigation in this area. Two specific studies would be: 1) attempts to discover further evidences

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[1]For instance, particular attention might be paid to the influence of tense, voice and mood as they relate to the various Hebrew grammatical forms (especially the Hebrew infinitive).

of multiple translatorship in the Torah, and 2) a comparison of the
Torah with Esther and Daniel in an attempt to ascertain what differences
in translating principles and practices are evident due to the supposed
two hundred years difference in their dates of translation.

Conclusion

The purpose of this study was to attempt to discover whether the
Septuagint had value as a commentary, and if so, whether the Greek
translators recognized the same distinctions in the connotations of
as are recognized today. With certain reservations, this study con-
cludes that the Septuagint is a valuable commentary, and that the trans-
lators recognized at least categories one, three and four of the five
which are currently set forth.

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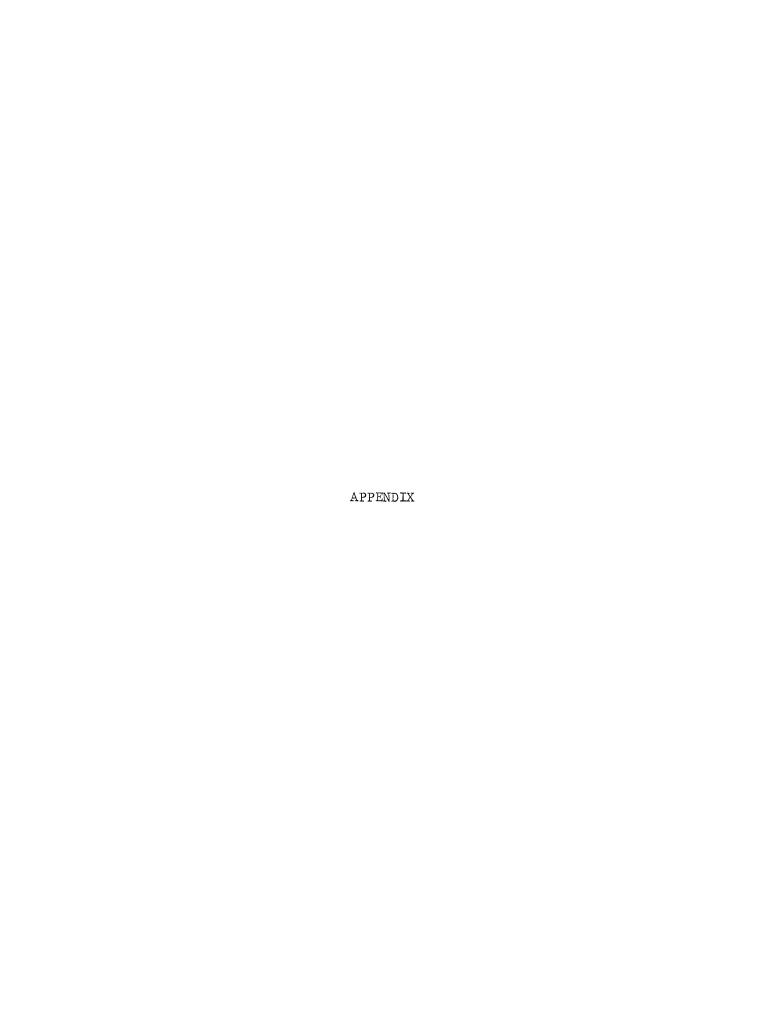   Review and Expositor, 55:155-64, April, 1958.

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APPENDIX

APPENDIX

THE NUMBER OF OCCURRENCES OF EACH TRANSLATION
IN EACH OF THE SELECTED BOOKS

Book	Total	Useable	γυνάικος	ἐπιγνώσκω	γυναμίρω	ἐλθε	σπείρω	κ.
Genesis	56	54	35	1	1	14		3
Exodus	46	46	13		1	17	4	11
Leviticus	8	8	5			2		1
Numbers	18	17	6			1	4	6
Deuteronomy	48	47	11			21	7	7
Joshua	19	17	8			3	4	2
Judges	23	23	19			2		2
Job	87	74	19	1		32	9	13
Jeremiah	78	68	44	2	2	12	5	3
	380	354	160	4	4	104	33	48