

THE TREATMENT OF ANTHROPOMORPHISMS AND ANTHROPOPATHISMS  
IN THE SEPTUAGINT OF THE MINOR PROPHETS

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## Introduction

This study will examine the anthropomorphic and anthropopathic expressions in the 12 Books of the Minor Prophets as they were reproduced in the old Greek translation, the Septuagint. The manner in which the translator reproduces these expressions will be noted, whether the renderings be literal or otherwise.

Similar studies have been made for other Books of the Bible, e.g., for the Book of Job by Harry M. Orlinsky ("Studies in the Septuagint of the Book of Job," HUCA, 30 [1959], and 32 [1961]), for the Book of Isaiah by the same writer ("The Treatment of Anthropomorphisms and Anthropopathisms in the Septuagint of Isaiah," HUCA, 27 [1956]), for the Book of Psalms by Arthur Soffer ("The Treatment of Anthropomorphisms and Anthropopathisms in the Septuagint of Psalms," HUCA, 28 [1957]), and for

the Pentateuch by Charles T. Fritsch (The Anti-Anthropomorphisms of the Greek Pentateuch, Princeton, 1943).

The anthropomorphic references will be examined in order of the frequency with which each term occurs in the Minor Prophets. The anthropopathisms and other expressions will be listed in an order progressing roughly from negative to positive expressions.

The Greek text used in this study is Alfred Rahlfs' edition of Septuaginta (Württembergische Bibelanstalt, Stuttgart, Germany, 1935). It corresponds very closely in its chapter and verse divisions to the standard Hebrew text.

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# A. Anthropomorphisms

1. פ' יו. The פ' יו of the Lord occurs 12 times in the Minor Prophets, either as some form of

פ' יו itself or as the compound י' יו

or י' יו (Hos. 7:2; Jonah 1:10;

Micah 3:4; Nah. 1:5,6; Hab. 3:5; Zeph. 1:7; Hag 1:12;

Zech. 7:2, 8:21,22; and Mal. 1:9). In all but one of

these instances (Zech. 7:2; see below), the Septuagint

translates the word by a form of τὸ πρόσωπον.

a. Five of the six times that the Hebrew uses a

form of the noun פ' יו, the Septuagint renders it

literally: (י' יו) פ' יו (2 1) in Hosea 7:2.

by (ἀπέναντι) τοῦ προσώπου μου (ἐγένοντο);

(ל' יו) פ' יו (2 1) in Micah 3:4

by (καὶ ἀποστρέψει) τὸ πρόσωπον αὐτοῦ (ἀπ' αὐτῶν ἐν τῷ καρπῷ ἐκείνῳ). The Hebrew phrase

(וְיִשְׂרָאֵל) 'יְיָ (לִי־חַסֵּד) in Zech. 7:2 and 8:21,22,

and (חַסֵּד) 'יְיָ (לִי־חַסֵּד) in Mal. 1:9,

expressing the idea of "favor," is rendered in the Septuagint

in Zech. 8:21,22 by (ἐκζητῆσαι) τὸ πρόσωπον (κυρίου παντοκράτορος) and in Mal. 1:9 by (ἐξελάσκεισθε)

τὸ πρόσωπον (τοῦ θεοῦ ὡμῶν) . In Zech 7:2,

however, the translation reads ἐξελάσασθαι τὸν κύριον ,

lacking τὸ πρόσωπον . It is possible that the

Greek text read originally ἐξελάσασθαι τὸ πρόσωπον

τοῦ κυρίου , and that τὸ πρόσωπον fell

out accidentally; in that case, genitive τοῦ κυρίου

would have had to be changed to accusative τὸν κύριον .

b. The compound וְיִשְׂרָאֵל 'יְיָ occurs four times, and is translated throughout literally by a form of τὸ πρόσωπον , though the force of neither the Hebrew nor

the Greek is really anthropomorphic: וְיִשְׂרָאֵל 'יְיָ (וְיִשְׂרָאֵל) (וְיִשְׂרָאֵל)

in Zeph. 1:7 is rendered by (ἐλάβετεσθε) ἀπὸ προσώπου

κυρίου τοῦ θεοῦ ; the similar (  $\text{ךָ} \text{רָאָה} \text{לִפְנֵי} \text{יְהוָה}$  )

וְיָרָא in Zech 2:17 by (  $\text{עָלַם} \text{בְּעֵינֶיךָ} \text{כָּל} \text{הָאָדָם}$  )

ἐπὶ προσώπου κυρίου ; וְיָרָא (  $\text{רָאָה} \text{לִפְנֵי} \text{יְהוָה}$  ) in

Hag. 1:12 by (  $\text{כָּל} \text{הָאָדָם} \text{עָלַם} \text{בְּעֵינֶיךָ}$  ) ἐπὶ προσώπου κυρίου ;

and וְיָרָא (  $\text{רָאָה} \text{לִפְנֵי} \text{יְהוָה}$  ) in Nahum 1:5 by (  $\text{כָּל} \text{הָאָדָם}$  )

ἀνεστάνη ἡ γῆ ἐπὶ προσώπου αὐτοῦ.

c. The compound וְיָרָא occurs three times,

and is always rendered literally: (  $\text{כָּל} \text{הָאָדָם} \text{עָלַם} \text{בְּעֵינֶיךָ}$  ) וְיָרָא (  $\text{רָאָה} \text{לִפְנֵי} \text{יְהוָה}$  ) in Jonah 1:10

by (  $\text{כָּל} \text{הָאָדָם} \text{עָלַם} \text{בְּעֵינֶיךָ}$  ) ἐκ προσώπου κυρίου (  $\text{כָּל} \text{הָאָדָם} \text{עָלַם} \text{בְּעֵינֶיךָ}$  ) ; and

(  $\text{כָּל} \text{הָאָדָם} \text{עָלַם} \text{בְּעֵינֶיךָ}$  ) וְיָרָא in Hab. 3:5 by πρὸ προσώπου αὐτοῦ (  $\text{כָּל} \text{הָאָדָם} \text{עָלַם} \text{בְּעֵינֶיךָ}$  ) , confusing the Hebrew terms

for "pestilence" (  $\text{כָּל} \text{הָאָדָם} \text{עָלַם} \text{בְּעֵינֶיךָ}$  ) and "word" (  $\text{כָּל} \text{הָאָדָם} \text{עָלַם} \text{בְּעֵינֶיךָ}$  ) but

nonetheless retaining the consistency of the translation of

וְיָרָא . This consistency remains even in the case of

Nahum 1:6, where the Hebrew clearly does not intend an

anthropomorphism: (  $\text{כָּל} \text{הָאָדָם} \text{עָלַם} \text{בְּעֵינֶיךָ}$  ) וְיָרָא , where the

Septuagint renders ἐπὶ προσώπου (  $\text{כָּל} \text{הָאָדָם} \text{עָלַם} \text{בְּעֵינֶיךָ}$  ) αὐτοῦ

τίς ὑποστήσεται), retaining the sense of "before the face of..." Cf. Joel 2:11, where non-anthropomorphic

יְהוָה יִצְחָק (יְהוָה יִצְחָק יִצְחָק) is rendered similarly (καὶ κύριος δώσει φωνὴν αὐτοῦ) πρὸ προσώπου δυνάμεως αὐτοῦ.

2. יָד. The יָד of the Lord occurs 11 times in the Minor Prophets. In 8 of these instances, the Septuagint renders literally by a form of ὁ ὀφθαλμός :

יָד יְהוָה (יָד יְהוָה רַחֵם) in Hosea 13:14 by (παράκλησις κέκρυπται) ἀπὸ ὀφθαλμῶν μου ; (רַחֵם יְהוָה) (יָד יְהוָה)

in Amos 9:4 by (καὶ στερῶ) τοὺς ὀφθαλμοὺς μου (ἐπὶ αὐτοὺς) -- note the Greek plural form despite the singular

of the Hebrew; (יָד יְהוָה יִצְחָק) יִצְחָק יִצְחָק (יָד יְהוָה)

in Amos 9:8 by (יָד יְהוָה) οἱ ὀφθαλμοὶ κυρίου τοῦ θεοῦ (ἐπὶ τὴν βασιλείαν τῶν ἁμαρτωλῶν); (יָד יְהוָה) (יָד יְהוָה)

in Johah 2:5 by (Απώσμαι ἐξ) ὀφθαλμῶν σου ;



(הַ הַיְיָ) (וְהַיְיָ) (וְהַיְיָ) in Hab. 1:13 by (καθαρὸς) ὁφθαλμοὺς (τοῦ  
καὶ ὁρᾶν πονηρά) -- note the Greek singular form for the dual

form of the Hebrew;

form of the Hebrew;      ר' ח' (ח' ח') ו' ו' (ו' ו')  
 (פ' ח' - פ' ח') in Zech. 4:10 by (ἐπὶ τὰ οὖτοι) ὁφθαλμοὺς  
 κυρίου (εἰσὲν οἱ ἐπιβλέποντες ἐπὶ πάντην τὴν γῆν);

'וְהָיָה (וְהָיָה וְהָיָה) in Zech. 9:8 by (ἐν τοῖς ὄφθαλμοις σου)

ἐν τοῖς ὀφθαλμοῖς σου ; and ὑποὶ ἡγ' ἡγ' ἡγ' ἡγ'

'\_ ' (H<sub>1</sub>) in Zech. 12:4 by (ἐπὶ δὲ τὸν ὄγκον τοῦ σα  
διανοίξω) τοὺς ὀφθαλμοὺς μου.

The  $\rho = 1/4$  of the Lord are twice translated in

the Septuagint by  $\epsilon\nu\omega\pi\iota\omicron\nu$  :  $\rho\kappa\lambda\lambda\sigma\theta\iota$  '114? (p)

(51423 11) in Zech. 8:6b by (αὐτὸς καὶ) ἐνώπιον ἐμοῦ  
(αδυνατοίαι; λέγει κύριος παντοκράτωρ); and (210 17 114-17)

וְהָיָה לְכָל בְּרִית in Mal. 2:17 by (τὰς πόων πονηρόν, καλὸν) ἐνώπιον κυρίου . However, since the same term

is used without reference to the Lord in Zech. 8:6a, 9

$$\rho_{\tau}^{\prime}, \text{ and } \rho_{\tau}^{\prime\prime}, \text{ and } \rho_{\tau}^{\prime\prime\prime}$$

translated by  $\Delta\iota\acute{o}\tau\epsilon\ \epsilon\acute{\iota}\ \acute{\alpha}\delta\upsilon\nu\alpha\tau\acute{\eta}\sigma\epsilon\iota\ \acute{\epsilon}\nu\acute{\omega}\pi\lambda\omicron\nu\ \tau\acute{\omega}\nu$   
 $\kappa\alpha\tau'\alpha\delta\acute{\epsilon}\lambda\phi\alpha\upsilon\nu\ \tau\omicron\upsilon\ \lambda\alpha\omicron\upsilon\ \kappa\omicron\upsilon\epsilon\iota\upsilon\ \acute{\epsilon}\nu\ \tau\omicron\upsilon\varsigma\ \eta\gamma\acute{\alpha}\gamma\mu\epsilon\varsigma\ \acute{\iota}\kappa\acute{\iota}\nu\alpha\iota$ ,  
 we may safely regard  $\acute{\epsilon}\nu\acute{\omega}\pi\lambda\omicron\nu$  as a translation of

$\text{'} \text{'} \text{'} \text{'}$  in the sense of "in the presence of," rather  
 than as an anti-anthropomorphism; this is confirmed by the  
 fact that the same sense is intended in Jonah 2:5, where  
 $\acute{o}\phi\theta\alpha\lambda\mu\acute{o}\varsigma$  is used (see above).

The phrase  $\rho\ \frac{2}{7}\ \text{'} \text{'}$  in Zech. 9:1  
 is translated by  $\delta\iota\acute{o}\tau\epsilon\ \kappa\acute{\upsilon}\rho\iota\omicron\varsigma\ \acute{\epsilon}\phi\omicron\rho\acute{\alpha}\ \acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\upsilon\varsigma$  ("for  
 the Lord looks upon man") in the Septuagint. Though the  
 passage is recognized by scholars as obscure, it may be  
 noted here that the translator was faithful to the idea of the  
 anthropomorphism.

3.  $\frac{2}{7}$ . The  $\text{'}$  of God appears 8  
 times in the Minor Prophets, and it is always reproduced literally  
 in the Septuagint by some form of  $\eta\ \chi\epsilon\acute{\iota}\rho$ . Five of

these instances occur with the personal pronoun in the first person:

' $\text{זָּרַח}$  ( $\text{וְיִשְׂרָאֵל}$   $\text{לִפְּנֵי}$ ) in Hosea 2:12, which is rendered ( $\text{καὶ οὐδεὶς οὐ μὴ ἐξέλγεται αὐτὸν}$ )  $\text{ἐκ}$

$\text{χερὸς μου}$ ; ( $\text{וְיִשְׂרָאֵל}$   $\text{לִפְּנֵי}$ ) in Amos 1:8, which is translated ( $\text{καὶ ἐπέξω}$ )  $\text{τὴν χεῖρά μου}$  ( $\text{ἐπὶ Ἀκκαρῶν}$ );

( $\text{וְיִשְׂרָאֵל}$   $\text{לִפְּנֵי}$ ) in Amos 9:2, which is reproduced ( $\text{ἐκτεθῆναι}$ )  $\text{ἡ χεὶρ μου}$  ( $\text{ἀνασπάρει αὐτούς}$ ); ( $\text{וְיִשְׂרָאֵל}$   $\text{לִפְּנֵי}$ )  $\text{זָרַח}$  ( $\text{וְיִשְׂרָאֵל}$   $\text{לִפְּנֵי}$ )

in Zeph. 1:4, which is rendered ( $\text{καὶ ἐκτενῶ}$ )  $\text{τὴν χεῖρά μου}$  ( $\text{ἐπὶ Ιουδαν}$ ); and ( $\text{וְיִשְׂרָאֵל}$   $\text{לִפְּנֵי}$ )  $\text{זָרַח}$  ( $\text{וְיִשְׂרָאֵל}$   $\text{לִפְּנֵי}$ ) in Zech. 2:13,

which is translated ( $\text{ὅτι ἐγὼ ἐπιφέρω}$ )  $\text{τὴν χεῖρά μου}$  ( $\text{ἐπ' αὐτούς}$ ). (The verb  $\text{בָּרַח}$ , translated

literally according to the sense by  $\text{ἐπιφέρω}$ , denotes

an anthropomorphic action when used, as here, in combination

with  $\text{זָרַח} / \text{τὴν χεῖρά μου}$ .)

4.  $\text{פִּי}$ . The  $\text{פִּי}$  of the Lord occurs 5 times in

the Minor Prophets, and is translated literally by a form of

ἡ φωνή : (יְהוָה יְהוָה) יְהוָה (יְהוָה יְהוָה) in  
 Joel 2:11 by (καὶ κύριος δώσει) φωνὴν αὐτοῦ (πρὸ προσώπου  
 δυνάμεως αὐτοῦ); יְהוָה (יְהוָה יְהוָה) in Joel 4:16  
 and Amos 1:2 by (καὶ ἐξ Ιερουσαλημ δώσει) φωνὴν  
 αὐτοῦ ; (יְהוָה יְהוָה) יְהוָה in Micah 6:9 by  
 φωνὴ κυρίου (ἐν πόλει ἐπικληθήσεται); and (... יְהוָה)  
 (יְהוָה יְהוָה) יְהוָה in Haggai 1:12 by (καὶ ἤκουσεν...)  
 ἐν φωνῇ κυρίου (τοῦ θεοῦ αὐτῶν) .

5. יְהוָה There are two references to the יְהוָה  
 of God in the Minor Prophets, and both are translated literally  
 by οἱ πόδες : יְהוָה (יְהוָה יְהוָה) in  
 Hab. 3:5 by (καὶ ἐξελεύσεται, ἐν πεδίλοις) οἱ πόδες  
 αὐτοῦ -- whether πεδίλοις be the original  
 reading or not, and however it is explained in relation to

יְהוָה ; (יְהוָה יְהוָה יְהוָה יְהוָה) יְהוָה (יְהוָה יְהוָה)  
 in Zech. 14:4 by (καὶ στήσονται) οἱ πόδες αὐτοῦ (ἐν τῇ

ἡμέρα ἐκείνη ἐπὶ τὸ ὄρος τῶν ἑλεῶν).

6. דָּבָר. The דָּבָר of God is referred to twice in

the Minor Prophets, and rendered both times literally in

the Septuagint by τὸ στόμα : דָּבָר (דָּבָר ר' ה' דָּבָר)

in Hosea 6:5 by (ἀπέκτεινα αὐτοὺς ἐν ῥήματι)

στόματός μου ; and (דָּבָר ה' דָּבָר דָּבָר) דָּבָר (דָּבָר)

in Micah 4:4 by (דָּבָר) τὸ στόμα (κυρίου

παντοκράτορος ἐλάλησεν ταῦτα) .

7. ה' יָדָה. The verb ה' יָדָה in reference to God occurs once

in the Minor Prophets, and is literally rendered in the

Septuagint: (דָּבָר ה' דָּבָר דָּבָר) ה' יָדָה (יד!) in Amos 5:21

by (καὶ οὐ) οὐ φανθῶ (ἐν ταῖς πανηγύρεσιν  
ὁμῶν) .

8. זָכַר. The זָכַר of God occurs once in the Minor Prophets,

and is reproduced literally:

יְהוָה (יְהוָה יְהוָה יְהוָה)

in Hosea 11:8 by (μετεστράφη) ἡ καρδία μου (ἐν  
τῷ αὐτῷ).

9. God as a "Man of War" A poetic image of the Lord as a man of war is presented a number of times in the Minor Prophets. In each case, no attempt has been made by the Septuagint translator to obviate the anthropomorphisms inherent in this metaphor:

a. הִצְבֵּהוּ. The הִצְבֵּהוּ of the Lord

appear once in the Minor Prophets, and -- but for the change

from plural to singular -- the Septuagint translates literally:

וְהִצְבֵּהוּ (וְהִצְבֵּהוּ וְהִצְבֵּהוּ) in Micah 4:12 by  
(αὐτοὶ δὲ οὐκ ἔγνωσαν) τὸν λογιζομένον κυρίου.

b. יָחַד. The יָחַד of the Lord, found once in the

Minor Prophets, is reproduced literally:

וְיָחַד יָחַד (וְיָחַד יָחַד)

in Micah 5:3 by (καὶ ποιμανεὶ τὸ ποίμνιον) ἐν ἰσχύϊ κυρίου.

c. יְהוָה. The יְהוָה of the Lord is translated literally the one time it occurs in the Minor Prophets:

יְהוָה יְהוָה (וְיָדָהּ יְהוָה) in Hab. 2:16 by  
(ἐκύκλωσεν ἐπὶ σὲ ποταμὸν) δεξιὰς κυρίου .

d. וְיָדָהּ יְהוָה. The phrase וְיָדָהּ יְהוָה occurs a single time in reference to God in the Minor Prophets, and is rendered literally: וְיָדָהּ יְהוָה (יְהוָה) in Hab. 3:8 by (וְיָדָהּ יְהוָה) ἐπὶ τοὺς ἑπτά σου .

e. וְיָדָהּ יְהוָה. One instance of a וְיָדָהּ יְהוָה belonging to God is found in the Minor Prophets, and is translated literally: וְיָדָהּ יְהוָה in Hab. 3:8 by (καὶ) ἡ ἑπτά σου (σωτηρία) .

f. וְיָדָהּ יְהוָה. A וְיָדָהּ יְהוָה belonging to God is found once in the Minor Prophets, and is reproduced literally, even

though the context in which it is found is not: וְיָדָהּ יְהוָה  
וְיָדָהּ יְהוָה in Hab. 3:9 by (ἐντείνων ἐντείνεις)  
τὸ τὸξόν σου .

g. שׁוּ. One occurrence of שׁוּ in relation to God is found in the Minor Prophets, and the Septuagint translates it literally:

(יְשׁוּעָה) ה' בְּיָמָיו. (וְיִקְדְּ) in Hab. 3:11 by (εἰς φῶς) βολεύσεις σου (πορεύονται).

h. שׁוּ. One reference to a שׁוּ belonging to God is found in the Minor Prophets, and, but for a change to the plural number, the Septuagint reproduces it literally:

ה' שׁוּ (רַחֵם וְיִשְׁעָה) in Hab. 3:11 by (εἰς φέτος ἀστραπήν) ὅπλων σου.

i. שׁוּ. The term שׁוּ in reference to God is found once in the Minor Prophets, and is rendered literally:

(וְעַתָּה) 'שׁוּ (שׁוּעָה רַחֵם וְיִשְׁעָה) in Zeph. 2:12 by (καὶ ὑμεῖς, Αἰθίοπες, τραυματῖαι ῥομφαίας μου (ἔστε).



B. ANthropopathisms

1. שׁוֹרֵר. The term שׁוֹרֵר occurs once with reference to

the Lord in the Minor Prophets, and is rendered literally in

the Septuagint:

(וְיִשְׁרָאֵל רָשָׁע) שׁוֹרֵר? in Hab. 3:2  
by ἐν ὁρτῇ (ἐλέους ἀνησθησῇ).

2. דָּחַק. The term דָּחַק is used with reference to

the Lord twice in the Minor Prophets. In both cases, it is

translated literally by a form of ὁ θυμὸς, even

though the translation of the entire Hebrew phrase may not

be literal:

(ר' יצחק - ח"י פרק) דָּחַק? (בְּלִי' ח' ע"ט)  
in Micah 5:14 by (καὶ ποιήσω ἐν ὁρτῇ) καὶ ἐν θυμῷ (ἐκδικήσω  
ἐν τοῖς ἔθνεσιν); and (ר' יצחק דָּחַק) יִדְּחֵנִי.

in Nahum 1:6 by ὁ θυμὸς αὐτοῦ (τῆκε ἰσχύς).

3. זָכַח. The verb זָכַח in connection with the Lord

is found on one occasion in the Minor Prophets, and is

reproduced literally: (ר'פ' ח' / י'כ' - ח'כ') 'פ' ח'כ' ר'פ' ח'כ'

in Amos 6:8 by (Διότι) βδελύσσομαι ἐπὶ (πᾶσαν  
τὴν ὕβριν Ιακωβ).

4. ו'כ' ח'. The verb ו'כ' ח' occurs once with reference

to the Lord in the Minor Prophets, and is rendered faithfully

in the Septuagint: (ר'פ' ח'כ') 'פ' ח'כ' (ח'כ' ח'כ') in Amos 5:21

by (μενίσθηκα) ἀπώσμαι (ἐορτὰς ὑμῶν)

5. ח'כ' ח'. The verb ח'כ' ח' occurs four times with

reference to the Lord in the Minor Prophets, and is rendered

faithfully in each case by some form of μισέω :

ר'פ' ח'כ' (ר'פ' - 'פ' ח'כ' ח'כ' ר'פ' ח'כ' - ח'כ') in Hosea 9:15

by (πᾶσαι αἱ κακίαι αὐτῶν εἰς Γαλγαλ, ὅτε ἐκεῖ  
αὐτοὺς ἐκίσθηκα ;

(ר'פ' ח'כ' 'פ' ח'כ' ח'כ') ח'כ' ח'כ' in  
Amos 5:21 by μενίσθηκα (ἀπώσμαι ἐορτὰς ὑμῶν) ;

(וְיָדוּ רַבִּי) וְיָדוּ רַבִּי (וְיָדוּ רַבִּי-וְיָדוּ רַבִּי) in  
 Zech. 8:17 by (דִּיּוֹתַי טַוּטָא פִּנְטָא) ἐπίσημα, (λέγει  
 κύριος παντοκράτωρ) ; and וְיָדוּ רַבִּי (וְיָדוּ רַבִּי)  
 in Mal. 1:3 by (τὸν δε Ησαυ) ἐπίσημα .

6. וְיָדוּ רַבִּי The וְיָדוּ רַבִּי of the Lord occurs  
 four times in the Minor Prophets. The Septuagint translator  
 is not consistent in his rendering of the term, but in no  
 way obviates the anthropopathism inherent in it. The Greek  
 translates

וְיָדוּ רַבִּי (רַבִּי-וְיָדוּ רַבִּי) in  
 Hosea 5:10 by (ἐπὶ αὐτοὺς ἐκχεῶ ὡς ὕδωρ) τὸ ὄρυμα  
 μου , and וְיָדוּ רַבִּי (רַבִּי-וְיָדוּ רַבִּי) in  
 in Hab. 3:8 by (ἢ ἐν ποταμοῖς ὀ θυμός σου, ἢ ἐν  
 θαλάσῃ) τὸ ὄρυμα σου , in each case translating a form  
 of τὸ ὄρυμα for וְיָדוּ רַבִּי ; but וְיָדוּ רַבִּי

וְיָדוּ רַבִּי (וְיָדוּ רַבִּי) in Hosea 13:11 by  
 (καὶ ἔδωκά σου βασιλέα ἐν ὄρει μου, καὶ ἔσχον)  
 ἐν τῷ θυμῷ μου , using a form of ὁ θυμός

for  $\text{נִי־נִי}$  ; and finally  $\text{נִי־נִי} \text{ (פִּי'?)}$  in  
 Zeph. 1:18 by  $(\text{ἐν ἡμέρᾳ}) \text{ ὀργῆς κυρίου}$  ,  
 employing this form of  $\text{ה' ὀργῆ}$  in this case for  
 $\text{נִי־נִי}$  .

7.  $\text{לִי־לִי}$  Forms of the root  $\text{לִי־לִי}$  , three as a  
 verb and three in the noun form  $\text{לִי־לִי}$  , are found six  
 times with reference to God in the Minor Prophets. The  
 Septuagint translator faithfully renders each instance of  
 the verb by a form of  $\text{Ζηλώω}$  , and each occurrence of  
 the noun by a form of  $\text{ὁ Ζηλῶς} : (\text{יְזַלְזֵל}) \text{ לִי־לִי}$   
 in Joel 2:18 by  $\text{καὶ ἐζηλώσεν κύριος (τὴν ἑαυτοῦ)}$  ;  
 $(\text{נִי־נִי} \text{ פִּי'!}) \text{ לִי־לִי}$  in Nahum 1:2 by.  
 $\text{θεὸς Ζηλωτὴς (καὶ ἐκδικῶν κύριος)} ; (\text{פִּי'!})$   
 $(\text{פִּי'!} - \text{פִּי'!}) \text{ לִי־לִי}$  in Zeph. 1:18 by  $(\text{καὶ ἐν πυρὶ})$   
 $\text{Ζηλῶντος αὐτοῦ (καταναλωθήσεται πάντα ἡ γῆ)}$  ;  
 similarly,  $(\text{פִּי'!} - \text{פִּי'!}) \text{ לִי־לִי} (\text{פִּי'!})$  in

Zeph. 3:8 by (δύοτι ἐν πορὶ) Ζήλους μου (καταναλωθήσεται  
 πᾶσα ἡ τῆ) ; and the double reference (פִּלְסִי?!) 'הִלֵּל?  
 בִּלְסִי? בִּלְסִי? (יִזְכֹּר in Zech. 1:14 by 'ΕΖήλωκα (τὴν  
 ἱερουσαλὴμ καὶ τὴν Σιών) Ζῆλον (μέγαν) .

8. יָרַח. The term יָרַח (יִזְכֹּר יִזְכֹּר) in  
 Hosea 11:9 is obscure. Our translator interpreted the word  
 as "in a city," (καὶ οὐκ εἰσελεύσομαι) εἰς πόλιν ;

there can be no question of any avoidance of an anthropopathism  
 here.

9. פִּלְסִי. The term פִּלְסִי appears three times in the  
 Minor Prophets, with reference to God. The Septuagint translates  
 the first, (זִינְחִי? 'ח) יִזְכֹּר (יִזְכֹּר) in Nahum 1:6,  
 literally by (ἀπὸ προσώπου) ὀργῆς αὐτοῦ (εἰς  
 ὑποστήσεται) . In Hab. 3:12 (פִּלְסִי - 2 יִזְכֹּר) פִּלְסִי  
 is rendered ἐν ἀπελθῇ (ὀλεθώσεις τῆν) ;

of. ἀπελθὶ for  $\text{נָּחַץ$  and  $\text{פָּחַץ}$

in Prov. 20:2 and 19:12 respectively. In Zeph. 3:8  $\text{פָּחַץ}$

is lacking in the Septuagint:  $\text{פָּחַץ} \text{נָּחַץ} \text{פָּחַץ} \text{פָּחַץ}$

$\text{פָּחַץ} \text{נָּחַץ} / \text{τοῦ ἐκχέει ἐπ' αὐτοὺς πᾶσαν ὀργὴν}$

$\text{θυμοῦ μου}$  . Since the anthropopathisms at the

end of the phrase are faithfully reproduced (see further

below, section 16), the absence of  $\text{נָּחַץ}$  cannot be

ascribed to an attempted avoidance of an anthropopathism.

10.  $\text{פָּחַץ}$  The  $\text{פָּחַץ}$  of the Lord is found but

once in the Minor Prophets, and the Septuagint renders it

literally:  $(\text{נָּחַץ} \text{פָּחַץ}) \text{נָּחַץ} \text{פָּחַץ}$  in Micah 7:9 by

$\text{ὀργὴν κυρίου (ὀργισμῶν)}$  .

11.  $\text{פָּחַץ}$  Five forms of the root  $\text{פָּחַץ}$  appear in the

Minor Prophets, all in the first chapter of the Book of

Zechariah. The Septuagint translates the term literally with

an appropriate form of  $\eta$   $\partial \rho / \partial \eta$  : 2121  $\beta_{317}$

$\beta_3 \pi (\rho_{\alpha}^{\gamma} \eta_i \zeta_l - f_L)$  in verse 2 by Ὠρρίσθη κύριος  
(ἐπὶ τοὺς πατέρας υἱῶν) ὀρθήν μεγάλην ;

$$(p' \perp \perp \perp p'') \quad (p' \perp \perp \perp f) \quad \beta_3 p' \perp \perp (f \perp \perp) \quad \beta_3 p' \perp \perp \quad \text{in}$$

verse 15a by καὶ ὁρτὴν (μεγάλην) ἐπὶ ὁρίζομαι  
(ἐπὶ τὰ ἔθνη τὰ συνεπιτεθέμενα), and

$(\sigma_{\tau N})$ ,  $\theta_{3\tau}$ ,  $\frac{1}{2}k(\sigma_{\tau N})$  in 15b by  $(\sigma_{\tau N}, \sigma_{\tau N})$   
 $\epsilon_{\tau N}(\sigma_{\tau N})$   $\omega_{\tau N}(\sigma_{\tau N})$   $(\sigma_{\tau N})$ .

12.  $\rho \rho \frac{1}{\tau}$  The term  $\rho \rho \frac{1}{\tau}$  with reference to God

occurs four times in the Minor Prophets, and is always translated

literally by a corresponding form of  $\epsilon\kappa\delta\iota\kappa\acute{\epsilon}\omega$  :

(ρ' id) h' ) ρ P T (α μ α β κ ε ' h' p t) in Micah 5:14  
by (καὶ πολέμου ἐν ὀφθαλμοῖς καὶ ἐν θυμῷ ἐκδίκησεν (ἐν  
τοῖς ἔθνεσσιν); and in Nahum 1:2, where the other three

instances occur,  $\text{ἐξ ἑνὸς ἡ ἑκαστοῦ}$ ,  $\text{ἐκαστοῦ ἡ ἐξ ἑνὸς}$  ( $\text{ἐκαστοῦ ἡ ἐξ ἑνὸς}$ )  
 $(\text{ἐκαστοῦ ἡ ἐκαστοῦ})$ ,  $\text{ἐκαστοῦ ἡ ἐκαστοῦ}$ , ( $\text{ἐκαστοῦ ἡ ἐκαστοῦ}$ ) by  $(\text{Θεὸς ἡ ἑκαστοῦ})$  καὶ ἐκαστοῦ

κύριος, ἐκδικῶν κύριος (μετὰ θυμοῦ), ἐκδικῶν  
κύριος (τοὺς ὑπεναντίους αὐτοῦ)

13. יָדָן The verb יָדָן with reference to God

appears once in the Minor Prophets. The Septuagint translation

has captured here very well the meaning of the Hebrew: יָדָן (יָדָן)

(יָדָן יָדָן) in Nahum 1:2 by (ἐκδικῶν  
κύριος τοὺς ὑπεναντίους αὐτοῦ) καὶ ἔξαιραν αὐτὸς  
(τοὺς ἐχθρούς αὐτοῦ).

14. יָהוָה The term יָהוָה is used with reference to

the Lord twice in the Minor Prophets, and is literally translated

in both cases by a form of ὁ θυμός : (יָהוָה יָהוָה)

(יָהוָה יָהוָה) in Micah 5:14 by  
(καὶ ποιήσω ἐν ὀργῇ) καὶ ἐν θυμῷ (ἐκδικήσω ἐν τοῖς  
ἐθνέσιν); and (יָהוָה יָהוָה) in Nahum 1:2  
by (ἐκδικῶν κύριος μετὰ) θυμοῦ.



15. βῆ The βῆ of the Lord occurs seven times in

the Minor Prophets, and is rendered faithfully each time

in the Septuagint by a form of either ἡ ὀργή or

ὁ θυμός : 'βῆ? (βῆ? ὀργή-βῆ) in

Hosea 13:11 by (καὶ ἔδωκά σοι βασιλέα) ἐν ὀργῇ μου ;

(βῆ? ὀργή) in Hosea 14:5 by (ὅτε  
ἀπέστρεψεν) ἡ ὀργή μου (ἐπ' αὐτῶν) ; (βῆ? ὀργή)

(βῆ? ὀργή-βῆ ὀργή) βῆ? in Micah 5:14

by (καὶ ποιήσω) ἐν ὀργῇ (καὶ ἐν θυμῷ ἐκδέκυσεν  
ἐν τοῖς ἔθνεσιν) ; βῆ? (βῆ? ὀργή-βῆ) in

Micah 7:18 by (καὶ οὐ συνέσχεν εἰς καρτῦριον)  
ὀργὴν αὐτοῦ ; (βῆ? ὀργή) βῆ? in Hab. 3:12

by (καὶ) ἐν θυμῷ (κατάξεις ἔθνη) ; βῆ? (βῆ?)

βῆ? (βῆ? ὀργή-βῆ ὀργή) βῆ? in Zeph. 2:2

by (πρὸ τοῦ ἐπελθεῖν ἐφ' ὑμᾶς ἡμέραν)

θυμοῦ κυρίου ;

and

βῆ? (βῆ? ὀργή-βῆ ὀργή) βῆ? in Zeph. 2:3

by (ὥς σκεπασθήτε ἐν ἡμέρᾳ) ὀργῆς κυρίου .

16. βῆ (יִרְה) הָהָה . βῆ together with the intensifying term הָהָה or יִרְה is found seven times in the Minor Prophets. Our translator renders the phrase literally in all cases, using forms of either

הָ ὀργῆ , or ὁ θυμός , or both:

(רַע) 'וּבֵה הָהָה in Hosea 8:5 by παρωξύνθη ὁ θυμός μου (ἐπ' αὐτούς) ; 'וּבֵה יִרְה (וְיִרְהוּ לֵךְ) in Hosea 11:9 by (οὐ μὴ πολέσω κατὰ) τὴν ὀργὴν τοῦ θυμοῦ μου ; יוּבֵה יִרְהוּ (רַע) in Jonah 3:9 by (καὶ ἀποστρέψει) ἐξ ὀργῆς θυμοῦ αὐτοῦ ; יוּבֵה יִרְהוּ (וְיִרְהוּ) in Nahum 1:6 by (καὶ τίς ἀντιστήσεται) ἐν ὀργῇ θυμοῦ αὐτοῦ ; (וְיִרְהוּ) in Hab. 3:8 by (μὴ ἐν ποταμοῖς) ὠρρίσθης, κύριε, ἢ ἐν ποταμοῖς ὁ θυμός σου ; וְיִרְה βῆ יִרְה (וְיִרְהוּ לֵךְ רַע) in Zeph. 2:2

by (πρὸ τοῦ ἐπελθεῖν ἐφ' ὑμᾶς) ὁργὴν κυρίου ;

and  $\text{ר' עק} \text{ר' עק} (\text{פ' עק} \text{ר' עק} \text{ר' עק} \text{ר' עק})$  in Zeph. 3:8

by (τοῦ ἐκχέειν ἐπ' αὐτοὺς πᾶσαν) ὁργὴν  
θυμοῦ μου .

17.  $\text{ר' עק} \text{ר' עק}$  . The term  $\text{ר' עק} \text{ר' עק}$  as applied to

God occurs three times in the Minor Prophets, always translated

literally in the Septuagint by  $\mu\alpha\kappa\rho\acute{o}\theta\upsilon\mu\omicron\varsigma$  :

( $\text{פ' עק} \text{ר' עק}$ )  $\text{ר' עק} \text{ר' עק}$  ( $\text{פ' עק} \text{ר' עק} \text{ר' עק} \text{ר' עק}$ ) in Joel 2:13  
by (ὅτι ἐλεήμων καὶ οἰκτίρων ἐστίν,)  $\mu\alpha\kappa\rho\acute{o}\theta\upsilon\mu\omicron\varsigma$ ,  
(καὶ πολυέλεος) ;  $\text{ר' עק} \text{ר' עק}$  ( $\text{פ' עק} \text{ר' עק} \text{ר' עק} \text{ר' עק}$ )  
( $\text{פ' עק} \text{ר' עק}$ ) in Jonah 4:2 by (ὅτι συ ἐλεήμων καὶ  
οἰκτίρων,)  $\mu\alpha\kappa\rho\acute{o}\theta\upsilon\mu\omicron\varsigma$ , (καὶ πολυέλεος) ;

and ( $\text{פ' עק} \text{ר' עק}$ )  $\text{ר' עק} \text{ר' עק}$  in Nahum 1:3

by κύριος  $\mu\alpha\kappa\rho\acute{o}\theta\upsilon\mu\omicron\varsigma$ , (καὶ μεγάλη ἡ ἰσχὺς  
αὐτοῦ) .

18. רָחַם. The verb רָחַם, including once its noun form רַחֲמִים, occurs nine times in the Minor Prophets in connection with God, and is rendered faithfully in each case by a form of μετανοέω :

רָחַם (רָחַם רָחַם רָחַם) in Hosea 11:8 by (συνεπαράχθη) ἡ μεταμέλειά μου ; (רָחַם - רָחַם) רָחַם!

in Joel 2:13 and Jonah 4:2 by καὶ μετανόων (ἐπὶ ταῖς κακίαις) ; רָחַם! (רָחַם רָחַם רָחַם) in Joel 2:14

by (τίς οἶδεν εἰ ἐπιστρέψει καὶ μετανόησεν) ;

similarly, (רָחַם - רָחַם) רָחַם! (רָחַם רָחַם רָחַם) in Jonah 3:9 by (τίς οἶδεν εἰ μετανόησεν (ὁ θεός)) ;

(רָחַם - רָחַם) רָחַם in Amos 7:3 and 6 by μετανόησον (κύριε, ἐπὶ τούτῳ) ; (רָחַם - רָחַם) רָחַם!

in Jonah 3:10 by καὶ μετενόησεν (ὁ θεὸς ἐπὶ τῇ κακίᾳ) ; and רָחַם! (רָחַם!) in Zech. 8:14 by

καὶ (οὐ) μετενόησα .

19. שָׁח The verb שָׁח, including once its

noun form שָׁח, occurs four times in the Minor

Prophets in association with the Lord, and the Septuagint

always translates it literally; שָׁח (שָׁחָה וְיָדָה וְשָׁחָה) in

Jonah 1:14 by (ὅτι σου, κύριε, ὁν τρόπον) ἐροῦμαι

(πεποιήκας); (כִּי שָׁח) שָׁח (שָׁח) in Micah 7:18

by (ὅτι) θελήτης (ἐλέους ἵστίην); שָׁח (שָׁחָה וְיָדָה וְשָׁחָה)

(שָׁחָה וְיָדָה וְשָׁחָה) in Mal. 1:10 by (οὐκ ἔστιν  
μου) θέλημα (ἐν ὑμῖν, λέγει κύριος παντοκράτωρ);

and שָׁח (כִּי שָׁח) in Mal. 2:17 by (καὶ ἐν αὐτοῖς  
αὐτὸς) εὐδόκησεν.

20. שָׁח The verb שָׁח in reference to God

appears but once in the Minor Prophets, in Hag. 1:8, where

it is translated literally: (שָׁחָה וְיָדָה וְשָׁחָה) שָׁחָה  
by καὶ εὐδοκήσω (ἐν αὐτῷ, καὶ ἐνδοξασθήσομαι,  
εἶπεν κύριος).

21. יָלַד The only occurrence of the term

in reference to God in the Minor Prophets is יָלַד (פְּדוּתָא) 'יָלַד

in Hosea 10:10, translated by יָלַד בֵּן (παῖδυναι αὐτοῦ) ;

cf. essentially the same idea in Job 23:13, which should be

added to H.M. Orlinsky's "Studies in the Septuagint of the

Book of Job," HUCA, 32 (1961), chap. III B.

22. יָלַד The verb יָלַד , including twice its

noun form יָלַד , occurs seven times with reference to

God in the Minor Prophets, and is consistently reproduced by

a form of ἀγαπάω : יָלַד (פְּדוּתָא) (פְּדוּתָא)

in Hosea 9:15 by (וְנִי יִפְדֶּה אֶת-יִשְׂרָאֵל) ἀγαπήσει αὐτούς;

יָלַד (פְּדוּתָא) (פְּדוּתָא) in Hosea 11:1 by (Διότι νῦν πλεονάζει) καὶ ἐγὼ ἀγαπήσω αὐτόν ; (יָלַד) (פְּדוּתָא)

in Hosea 14:5 by ἀγαπήσω αὐτούς (ὁμολόγησας) ;

יָלַד (פְּדוּתָא) (פְּדוּתָא) in Zeph. 3:17 by (καὶ καὶ νεύσει) ἐν τῇ ἀγαπήσει αὐτοῦ , retaining the

anthropopathism, though not translating the entire phrase

literally; and three instances in Mal. 1:2:

( $\begin{smallmatrix} \text{ר} & \text{ז} & \text{ל} \\ \text{י} & \text{י} & \text{י} \end{smallmatrix}$ ) ( $\begin{smallmatrix} \text{י} & \text{ז} & \text{ל} \\ \text{י} & \text{י} & \text{י} \end{smallmatrix}$ ) by  
 Ἡράπησα (ἡμᾶς, λέγει κύριος, καὶ εἶπατε Ἐν τίνι)  
 Ἡράπησας ἡμᾶς, καὶ ἥραπησα (τὸν Ιακωβ).

23.  $\begin{smallmatrix} \text{פ} & \text{ח} \\ \text{ח} & \text{ח} \end{smallmatrix}$ . The verb  $\begin{smallmatrix} \text{פ} & \text{ח} \\ \text{ח} & \text{ח} \end{smallmatrix}$  with reference to God

appears four times in the Minor Prophets. In two of these

instances, it is translated by a form of  $\phi\epsilon\acute{\iota}\sigma\omicron\mu\alpha\iota$  :

( $\begin{smallmatrix} \text{י} & \text{ז} & \text{ל} \\ \text{י} & \text{י} & \text{י} \end{smallmatrix}$ )  $\begin{smallmatrix} \text{פ} & \text{ח} \\ \text{ח} & \text{ח} \end{smallmatrix}$  in Joel 2:18 by καὶ ἐφείσατο  
 (τοῦ λαοῦ αὐτοῦ) ; and ( $\begin{smallmatrix} \text{פ} & \text{ח} \\ \text{ח} & \text{ח} \end{smallmatrix}$ ) ( $\begin{smallmatrix} \text{י} & \text{ז} & \text{ל} \\ \text{י} & \text{י} & \text{י} \end{smallmatrix}$ ) ( $\begin{smallmatrix} \text{י} & \text{ז} & \text{ל} \\ \text{י} & \text{י} & \text{י} \end{smallmatrix}$ )  
 in Zech 11:6 by (διὰ τοῦτο οὐ)  $\phi\epsilon\acute{\iota}\sigma\omicron\mu\alpha\iota$  (οὐκέτι ἐπὶ  
 τοὺς κατοικοῦντας τὴν γῆν). In Mal. 3:17 (a double reference)

the translator renders ( $\begin{smallmatrix} \text{י} & \text{ז} & \text{ל} \\ \text{י} & \text{י} & \text{י} \end{smallmatrix}$ )  $\begin{smallmatrix} \text{פ} & \text{ח} \\ \text{ח} & \text{ח} \end{smallmatrix}$  ( $\begin{smallmatrix} \text{י} & \text{ז} & \text{ל} \\ \text{י} & \text{י} & \text{י} \end{smallmatrix}$ ) ( $\begin{smallmatrix} \text{י} & \text{ז} & \text{ל} \\ \text{י} & \text{י} & \text{י} \end{smallmatrix}$ )  
 by καὶ ἀρετιῶ (αὐτοὺς ὃν τρόπον) ἀρετίζει (ἄνθρωπος  
 τὸν υἱὸν αὐτοῦ τὸν δουλεύοντα αὐτῷ).

24. וַיִּה. The verb וַיִּה appears twice with reference to God in the Minor Prophets, and is reproduced faithfully

by a form of φείσομαι : (וַיִּה וַיִּה וַיִּה) וַיִּה

in Joel 2:17 by φείσομαι, (κύριε, του λαου σου) ; and

(וַיִּה וַיִּה וַיִּה) וַיִּה (וַיִּה וַיִּה) in Jonah 4:11 by (ἐπὶ δὲ οὗ) φείσομαι (ὕπὲρ νινευη) .

25. רָחַם. The verb רָחַם , or the related forms רָחַם

and רָחַם , occurs with reference to God a total

of nine times in the Minor Prophets. In five of these instances,

the translator renders the term by some form of ἐλεέω :

(רָחַם רָחַם רָחַם) רָחַם (רָחַם רָחַם רָחַם) in Hosea 1:6 by (διότι οὐ μὴ προσθήσω ἐπὶ) ἐλεῆσαι (τὸν οἶκον τοῦ Ισραηλ) ;

רָחַם (רָחַם רָחַם רָחַם) in Hosea 1:7 by (τοὺς δὲ υἱοὺς Ιουδα) ἐλεήσω ; רָחַם (רָחַם רָחַם רָחַם) In Hosea 2:6

by (καὶ τὰ τέκνα αὐτῆς οὐ μὴ) ἐλεήσω ; רָחַם רָחַם

(רָחַם רָחַם רָחַם) in Hosea 2:25 by καὶ ἐλεήσω



(τὴν οὐκ-ῆλεγαιένην) ; and (גִּיבְיָהּ) פִּהַל (לֵעֵר?)

in Hab. 3:2 by ἐν ὀργῇ ἐλέους (ανυσθήσῃ). In the

remaining four instances, the translator uses a form of

$\alpha \tau \epsilon \lambda \rho \omega$  :  $\left( \begin{matrix} 20 & 11 & 23 \\ 1 & 1 & 1 \end{matrix} \right)$

in Hosea 2:21 by (καὶ μνηστεύσομαι σε ἑαυτῷ ἐν δεκαοσύνῃ  
καὶ ἐν κρίματι καὶ ἐν ἐλέει) καὶ ἐν οἰκτιρμοῖς ;

$(\kappa, \lambda) \in \mathcal{P} \times \mathcal{P}$  in Joel 2:13 by  $(\sigma, \tau) \in \mathcal{P} \times \mathcal{P}$

$\sigma_k \tau_{k+1}$  ; similarly,  $p.147!$  (1124-84 244?)

in Jonah 4:2 by (ὅτι οὐ ἐλεῶν) καὶ οὐκ ἔλεον ; and

·1·2·3·4·5·6·7·8·9·10·11·12·13·14·15·16·17·18·19·20·21·22·23·24·25·26·27·28·29·30·31·32·33·34·35·36·37·38·39·40·41·42·43·44·45·46·47·48·49·50·51·52·53·54·55·56·57·58·59·60·61·62·63·64·65·66·67·68·69·70·71·72·73·74·75·76·77·78·79·80·81·82·83·84·85·86·87·88·89·90·91·92·93·94·95·96·97·98·99·100·101·102·103·104·105·106·107·108·109·110·111·112·113·114·115·116·117·118·119·120·121·122·123·124·125·126·127·128·129·130·131·132·133·134·135·136·137·138·139·140·141·142·143·144·145·146·147·148·149·150·151·152·153·154·155·156·157·158·159·160·161·162·163·164·165·166·167·168·169·170·171·172·173·174·175·176·177·178·179·180·181·182·183·184·185·186·187·188·189·190·191·192·193·194·195·196·197·198·199·200·201·202·203·204·205·206·207·208·209·210·211·212·213·214·215·216·217·218·219·220·221·222·223·224·225·226·227·228·229·230·231·232·233·234·235·236·237·238·239·240·241·242·243·244·245·246·247·248·249·250·251·252·253·254·255·256·257·258·259·260·261·262·263·264·265·266·267·268·269·270·271·272·273·274·275·276·277·278·279·280·281·282·283·284·285·286·287·288·289·290·291·292·293·294·295·296·297·298·299·300·301·302·303·304·305·306·307·308·309·310·311·312·313·314·315·316·317·318·319·320·321·322·323·324·325·326·327·328·329·330·331·332·333·334·335·336·337·338·339·340·341·342·343·344·345·346·347·348·349·350·351·352·353·354·355·356·357·358·359·360·361·362·363·364·365·366·367·368·369·370·371·372·373·374·375·376·377·378·379·380·381·382·383·384·385·386·387·388·389·390·391·392·393·394·395·396·397·398·399·400·401·402·403·404·405·406·407·408·409·410·411·412·413·414·415·416·417·418·419·420·421·422·423·424·425·426·427·428·429·430·431·432·433·434·435·436·437·438·439·440·441·442·443·444·445·446·447·448·449·450·451·452·453·454·455·456·457·458·459·460·461·462·463·464·465·466·467·468·469·470·471·472·473·474·475·476·477·478·479·480·481·482·483·484·485·486·487·488·489·490·491·492·493·494·495·496·497·498·499·500·501·502·503·504·505·506·507·508·509·510·511·512·513·514·515·516·517·518·519·520·521·522·523·524·525·526·527·528·529·530·531·532·533·534·535·536·537·538·539·540·541·542·543·544·545·546·547·548·549·550·551·552·553·554·555·556·557·558·559·560·561·562·563·564·565·566·567·568·569·570·571·572·573·574·575·576·577·578·579·580·581·582·583·584·585·586·587·588·589·590·591·592·593·594·595·596·597·598·599·600·601·602·603·604·605·606·607·608·609·610·611·612·613·614·615·616·617·618·619·620·621·622·623·624·625·626·627·628·629·630·631·632·633·634·635·636·637·638·639·640·641·642·643·644·645·646·647·648·649·650·651·652·653·654·655·656·657·658·659·660·661·662·663·664·665·666·667·668·669·670·671·672·673·674·675·676·677·678·679·680·681·682·683·684·685·686·687·688·689·690·691·692·693·694·695·696·697·698·699·700·701·702·703·704·705·706·707·708·709·710·711·712·713·714·715·716·717·718·719·720·721·722·723·724·725·726·727·728·729·730·731·732·733·734·735·736·737·738·739·740·741·742·743·744·745·746·747·748·749·750·751·752·753·754·755·756·757·758·759·760·761·762·763·764·765·766·767·768·769·770·771·772·773·774·775·776·777·778·779·780·781·782·783·784·785·786·787·788·789·790·791·792·793·794·795·796·797·798·799·800·801·802·803·804·805·806·807·808·809·810·811·812·813·814·815·816·817·818·819·820·821·822·823·824·825·826·827·828·829·830·831·832·833·834·835·836·837·838·839·840·841·842·843·844·845·846·847·848·849·850·851·852·853·854·855·856·857·858·859·860·861·862·863·864·865·866·867·868·869·870·871·872·873·874·875·876·877·878·879·880·881·882·883·884·885·886·887·888·889·890·891·892·893·894·895·896·897·898·899·900·901·902·903·904·905·906·907·908·909·910·911·912·913·914·915·916·917·918·919·920·921·922·923·924·925·926·927·928·929·930·931·932·933·934·935·936·937·938·939·940·941·942·943·944·945·946·947·948·949·950·951·952·953·954·955·956·957·958·959·960·961·962·963·964·965·966·967·968·969·970·971·972·973·974·975·976·977·978·979·980·981·982·983·984·985·986·987·988·989·990·991·992·993·994·995·996·997·998·999·1000·1001·1002·1003·1004·1005·1006·1007·1008·1009·1010·1011·1012·1013·1014·1015·1016·1017·1018·1019·1020·1021·1022·1023·1024·1025·1026·1027·1028·1029·1030·1031·1032·1033·1034·1035·1036·1037·1038·1039·1040·

26. *š'c*. The verb *š'c* is found once in reference to

God in the Minor Prophets. The translator renders it literally:

(1)  $\frac{1}{17}$  in Zeph. 3:17 by καὶ  
εὐφρανθήσεται (ἐπὶ σὲ ἐν τέρψει).

27. יְהוָה The term יְהוָה is found with reference to the Lord once in the Minor Prophets. While the phrase in which it is found is not translated literally in the Septuagint, the anthropopathism is faithfully retained:

יְהוָה (יְהוָה יְהוָה) in Zeph. 3:17 by (ἐπίξεν ἐπὶ σὲ) εὐφροσύνην.

28. יְהוָה The verb יְהוָה is found once in reference to God in the Minor Prophets:

(יְהוָה יְהוָה) יְהוָה in Zeph. 3:17 by ἐπίξεν (ἐπὶ σὲ εὐφροσύνην).

It is difficult to determine whether the translator read

יְהוָה rather than preserved יְהוָה in his

Hebrew Vorlage (ἐπίξεν is used at least twice for

the root יְהוָה), or else interpreted the Hebrew phrase;

cf. Schleusner, Lexicon in LXX...Veteris Testamenti,

s. ἐπίξεν (יְהוָה):...ubi non legerunt יְהוָה,

ut nonnullis statuere placuit, sed formulam hebr....magis



by (ὅπως) ἐλέγη (κύριος ὁ θεὸς ὁ παντοκράτωρ τοῦ περιλόπου τοῦ ἡωφ). In the remaining instance, the Septuagint

renders a form of / 14 other than that preserved in our

text: 1 1 1 1 1 (1 1 1 1 1 1 1 1 1 1) in Mal. 1:9

by (καὶ νῦν ἐξελίσκεσθε τὸ πρόσωπον τοῦ θεοῦ ὑμῶν) καὶ δεήθητε αὐτοῦ.

31. 2 0 1 1 The term 2 0 1 1 applies to God in four instances in the Minor Prophets. In two of them, the translator

renders the term by a form of ἐλέγμων :

(1 1 1 1 1 1 1 1 1 1) 2 0 1 1 (1 1 1 1 1 1 1 1 1 1) in Hosea 2:21 by (καὶ μνηστεύσομαι σε ἑαυτῶ ἐν δικαιοσύνῃ καὶ ἐν κρίματι) καὶ ἐν ἐλέει (καὶ ἐν οἰκτιρμοῖς) ;

and (1 1 1 1 1 1 1 1 1 1) 2 0 1 1 (1 1 1 1 1 1 1 1 1 1) in Micah 7:20

by (δώσεις ἀλήθειαν τῷ Ιακώβ,) ἐλεον (τῷ Αβραμ). In

the remaining two passages, the compound 2 0 1 1 - 2 2 is

translated by the intensified form πολυέλεος :

204-22! (p' 24 774 κ1) p142! 144 '2) in Joel 2:13

by (ὅτι ἐλέμων καὶ οἰκτίρων ἐστίν, μακρόθυμος) καὶ

πολυέλεος ; and, similarly,

p142! 144-84 244 '2)

204-22! (p' 24 774 in Jonah 4:2 by (ὅτι σὺ ἐλέμων καὶ οἰκτίρων, μακρόθυμος) καὶ πολυέλεος .

# C. Other Expressions

The following expressions also refer to God as they would refer to a human being:

1. עֲלֵךְ God is the subject of the verb עָלָה once in the Minor Prophets; the Greek translates literally

עֲלֵךְ (עָלָה רַחֲמֵיךָ) in Amos 9:1 by  
(καὶ τοὺς καταλοίπους αὐτῶν ἐν βομφαίᾳ) ἀποκτενῶ.

2. יָדָה Two instances of the verb יָדָה occur with reference to God in the Minor Prophets; the Septuagint translates them literally with the appropriate forms of .

יָדָה : (יָדָה רַחֲמֵיךָ) in Hag. 2:17 by ἐπάταξα (ὕμνος ἐν ἰσορίᾳ) ; and

(יָדָה רַחֲמֵיךָ) in Zech 12:4 by יָדָה (πάντα ὑπὸν ἐν ἐκστάσει) .

3. (ל'ק) ל'ק? The verb ל'ק is

found once, with God as its subject, in the Minor Prophets,

and is rendered literally: (ל'ק ל'ק ל'ק) ל'ק?

in Hag. 2:22 by καὶ ὀλεθρεύσω (δυναμὶν βασιλέων τῶν ἐθνῶν).

4. ל'ק The verb ל'ק occurs twice

with reference to God in the Minor Prophets, and our translator

renders both faithfully with the appropriate form of

καταστρέφω : (ל'ק ל'ק) ל'ק? (ל'ק ל'ק ל'ק) ל'ק?

both in Hag. 2:22 by καὶ καταστρέψω (θρόνους βασιλέων...) καὶ καταστρέψω (ἄρματα).

5. ל'ק The verb ל'ק appears once with reference

to God in the Minor Prophets, and it is translated literally:

(ל'ק ל'ק) ל'ק? in Hab. 3:14 by διέκοψας (ἐν ἐκστάσει κεφαλὰς δυναστῶν).

6. ר'ל The Lord is the subject of the verb ר'ל

once in the Minor Prophets.

(ר'ל) ר'ל (ר'ל)

in Hab. 3:12 is faithfully translated by (καὶ ἐν θυμῷ)

κατάξ εις (ἐθνη).

7. ר'ל The Lord is the subject of the verb ר'ל

once in the Minor Prophets.

(ר'ל ר'ל ר'ל) ר'ל

in Hab. 3:13 is translated by ἔβαλες (εἰς κεφαλὰς ἀνέμων θάνατον), the Greek adding θάνατον, while

failing to translate the word ר'ל. While our translator

is not perfectly faithful to the Hebrew as we have it, his

translation of the term in question is quite literal.

8. (ר'ל) ר'ל. The verb ר'ל with

reference to God occurs twice in the Minor Prophets. Our

translator's use of the appropriate forms of παρὰ τὸν

captures the sense very well:



(<sup>17</sup>ר'ר' ר'ר'ר') וְהָיָה (ר'ר'ר' ר'ר'ר' ר'ר'ר') ר'ר'ר' both  
 in Zech. 14:3 by καὶ παρατάσσεται (ἐν τοῖς ἔθνεσιν  
 ἐκείνοις καθὼς ἡμέρα) παρατάξεως αὐτοῦ (ἐν ἡμέρᾳ  
 πολέμου).

9. ר'ר'ר'ר' The verb ר'ר'ר' occurs once with reference  
 to God in the Minor Prophets. (<sup>17</sup>ר'ר'ר' ר'ר'ר') in Hab. 3:6  
 is translated by καὶ διετάκην (ἔθνη). Perhaps our  
 translator read the Hebrew as a form of ר'ר'ר'.

10. (<sup>17</sup>ר'ר'ר' ר'ר'ר'ר') The verb ר'ר'ר' occurs  
 three times with reference to God in the Minor Prophets, all  
 in chapter 2 of Haggai, and is consistently translated literally  
 by an appropriate form of σείω : (<sup>17</sup>ר'ר'ר'ר' ר'ר'ר') ר'ר'ר' (<sup>17</sup>ר'ר'ר'ר')  
 in verse 6 by (ἔθνη) σείω (τὸν οὐρανὸν) ;  
 (<sup>17</sup>ר'ר'ר'ר' - <sup>17</sup>ר'ר'ר' - <sup>17</sup>ר'ר'ר') ר'ר'ר' in verse 7 by καὶ συσείω (πάντα  
 τὰ ἔθνη) ; and (<sup>17</sup>ר'ר'ר'ר' - <sup>17</sup>ר'ר'ר' - <sup>17</sup>ר'ר'ר') ר'ר'ר' (<sup>17</sup>ר'ר'ר'ר')

in verse 21 by (Ἐγὼ) οὐρανὸν καὶ  
τὴν γῆν).

11. (β' 11) β' 11 God is the subject of the verb

β' 11 once in the Minor Prophets, and our translator  
renders it faithfully: (β' 11) β' 11

in Zech. 2:13 by (β' 11) ἐπιφέρω (τὴν χεῖρά  
μου ἐπ' αὐτούς).

12. 2 13 The Lord is the subject of the verb 2 13

once in the Minor Prophets. (2 13) 2 13 in

Hab. 3:12 is rendered (ἐν ἀπειλῇ) ὀλερώσεις (τὴν).

It would seem likely that the translator read 2 13

rather than 2 13, thus explaining the Greek version.

Schleusner notes, Legerunt per Resch 2 13 a 2 13

exiguus fuit.

13. רָגַל. The verb רָגַל appears once with reference

to God in the Minor Prophets, and is translated literally in

the Septuagint:

(רָגַל) 'וְיִדְּרֶה רָגַל in Hab. 3:15  
by (καὶ) ἐπεβίβασας (εἰς θάλασσαν τοὺς ὕπνους σου).

14. רָגַל. The verb רָגַל is used once with reference

to God in the Minor Prophets.

(רָגַל) רָגַל (רָגַל)  
in Hab. 3:9 is translated literally by (ποταμῶν)  
ῥαγήσεται (רָגַל).

15. רָגַל. God is the subject of the verb רָגַל

twice in the Minor Prophets, and the Septuagint translates

the term literally by the appropriate forms of ἐπιλογήσθαι :

(רָגַל) רָגַל in Hosea 4:6 by (καὶ)  
ἐπιλογήσθαι (τέκνων σου) ; and (רָגַל) רָגַל (רָגַל)  
(רָגַל) in Amos 8:7 by (Εἰ) ἐπιλεγθήσεται (εἰς)  
νεῖκος πάντα τὰ ἔργα ὑμῶν).

16. נָחַד The verb נָחַד occurs once in the Minor

Prophets with reference to the Lord. Our translator renders

literally (פָּדָה) נָחַד in Nahum 1:4 by

ἰππεύων (Θαλάσσης) .

17. שָׁחַד Only once do the Minor Prophets refer

to God by the term שָׁחַד . The Septuagint translates

literally שָׁחַד (פָּדָה נִיחַד) 'נִיחַד' in Micah 1:2

by καὶ ἔσται (κύριος ἐν δυνάμει) εἰς μαρτύριον .

18. (נָחַד) הָשִׁיב One occurrence of the verb נָחַד is

found with reference to the Lord in the Minor Prophets. It

is faithfully rendered:

in Micah 6:2 by (καὶ μετὰ τοῦ λόγου) הָשִׁיב (פָּדָה - נָחַד)

διελεγχθήσεται .

19. שָׁחַד God is the subject of the verb שָׁחַד once

in the Minor Prophets, and the term is translated literally:

(<sup>1</sup>הַזִּיחַ <sup>1</sup>זָרַח <sup>1</sup>זָרַח <sup>1</sup>זָרַח) <sup>1</sup>זָרַח <sup>1</sup>זָרַח in Hosea 8:12 by καταγράφω  
(αὐτῶν πλῆθος καὶ τὰ νόμιμα αὐτοῦ).

20. ה'ה The verb ה'ה is used once with reference

to God in the Minor Prophets, and is translated literally:

ה'ה' - ה'ה (<sup>1</sup>ה'ה' - <sup>1</sup>ה'ה') in Hosea 4:15 by (καὶ μὴ  
ἐμνύετε) ζῶντα κύριον.

21. ה'ה The verb ה'ה occurs three times with

reference to God in the Minor Prophets, and is translated

literally in each case by a form based on the root σκηνέω :

(<sup>1</sup>ה'ה' <sup>1</sup>ה'ה' <sup>1</sup>ה'ה') ה'ה (<sup>1</sup>ה'ה' <sup>1</sup>ה'ה') in Joel 4:21 by (καὶ κύριος)  
κατασκηνώσει (ἐν Σιών); (<sup>1</sup>ה'ה' <sup>1</sup>ה'ה' <sup>1</sup>ה'ה') ה'ה <sup>1</sup>ה'ה' <sup>1</sup>ה'ה'

in Zech. 2:14 by καὶ κατασκηνώσει (ἐν μέσῳ σου) ;

and (<sup>1</sup>ה'ה' <sup>1</sup>ה'ה' <sup>1</sup>ה'ה') ה'ה <sup>1</sup>ה'ה' <sup>1</sup>ה'ה' once more, in Zech. 2:15,

by καὶ κατασκηνώσουσιν (ἐν μέσῳ σου) , the

translator changing in this latter instance the person and number, but not the meaning or sense, of the verb.

22. 𐤅𐤓𐤕. God is the subject of the verb 𐤅𐤓𐤕 once in the Minor Prophets, and our translator remains faithful in

rendering (𐤅𐤓𐤕 𐤅𐤓𐤕) 𐤅𐤓𐤕 in Zech. 10:9 by καὶ ἔπλετο αὐτοὺς (ἐν λαοῖς) .

23. 𐤅𐤓𐤕. The Minor Prophets include the verb 𐤅𐤓𐤕 only once with reference to God. The Greek translation is

literal: (𐤅𐤓𐤕) 𐤅𐤓𐤕 (𐤅𐤓𐤕 𐤅𐤓𐤕) in Hag. 1:9 by (καὶ εἰσγενέσθω εἰς τὸν οἶκον,) καὶ ἐξεφύσῃσθαι (αὐτά) .

24. 𐤅𐤓𐤕. The verb 𐤅𐤓𐤕 is found once with reference to God in the Minor Prophets, and is translated

literally: 𐤅𐤓𐤕 (𐤅𐤓𐤕 𐤅𐤓𐤕) in Zech. 9:14

by (καὶ κύριος παντοκράτωρ ἐν σάλπικτι)  
σαλπικτι .

25. קִדַּח The verb קִדַּח with reference to God  
occurs once in the Minor Prophets, and is translated literally:

(קִדַּח יְיָ) קִדַּח in Micah 4:7 by καὶ βασιλεύσει  
(κύριος ἐπ' αὐτοῦ) .

26. קָדַח . The verb קָדַח is found twice in reference  
to the Lord in the Minor Prophets.

(קָדַח יְיָ) in Hab. 1:13 is translated literally by  
παρασιωπήσῃ (ἐν τῷ καταπίνειν ἰσραὴλ τὸν δίκαιον) . But

(קָדַח יְיָ) קָדַח in Zeph. 3:17 makes no sense in the

Hebrew. The Septuagint renders the phrase (καὶ) καλνίσει

(σε ἐν τῇ ἀγαπήσει αὐτοῦ) . As the verb

employed is a form of καλνίζω , perhaps the translator

read the Hebrew as a form of קָדַח . Cf. Schleusner,

Lexicon in LXX, etc., s. *καὶνίζω*

27. כִּנְזַךְ The verb כִּנְזַךְ is found twice with reference to God in the Minor Prophets. Both are translated literally:

כִּנְזַךְ (כִּנְזַךְ - כִּנְזַךְ) in Hosea 7:2 by (*πῶρας τὰς κακίας αὐτῶν*) *ἐμνήσθη* ; and (כִּנְזַךְ) כִּנְזַךְ (כִּנְזַךְ) in Hosea 8:13 by (*ὅν*) *μνησθήσεται* (*τὰς ἰδικίας αὐτῶν*) .

28. כִּזְכַּח The verb כִּזְכַּח has reference to God three times in the Minor Prophets, all in the Book of Hosea, and is consistently translated literally by the appropriate form

of *ἐάσμαι* : (כִּזְכַּח) כִּזְכַּח in 7:1 by *ἐν τῷ ἐάσασθαί με* (*τὸν ἰσραήλ*) ; כִּזְכַּח (כִּזְכַּח כִּזְכַּח) in 11:3 by (*καὶ οὐκ ἔγνωσαν ὅτι*) *ἔαμαι αὐτούς* ; and (כִּזְכַּח) כִּזְכַּח in 14:5 by *ἐάσμαι* (*τὰς*



κατοικίας αὐτῶν).

29. יְיָ God is the subject of the verb יָרָה

three times in the Minor Prophets, all occurring in Hosea 2:21,22,

and all literally rendered in the Septuagint: יְיָ יָרָה

(יְיָ יָרָה) יְיָ יָרָה... (יְיָ יָרָה) יְיָ יָרָה (יְיָ יָרָה)  
 / καὶ κηρύξω σε (ἐμαυτῶ ἐς τὸν αἰῶνα),  
 καὶ κηρύξω σε (ἐμαυτῶ ἐν δικαιοσύνῃ)... καὶ  
 κηρύξω σε (ἐμαυτῶ ἐν πλοτε).

Appendix to Section C

The following terms, while not strictly speaking anthropomorphic or anthropopathic, are presented here for the sake of completeness:

1. (יָצָא) יָצָא One occurrence of the verb

יָצָא is found with reference to the Lord in the

Minor Prophets. Our translator renders

(יָצָא יְהוָה אֶל־הַיָּם) in Jonah 1:4 by (καὶ κύριος)

ἐξήγαγεν (πνεῦμα εἰς τὴν θάλασσαν). Cf. Schleusner,

Lexicon in LXX, etc., s. ἐξήγαγεν, where he indicates

the rendering as Bene quod sensum.

2. אָמַר The verb אָמַר occurs once with reference

to God in the Minor Prophets:

(אָמַר) אָמַר (אֱלֹהִים)

in Hab. 3:6. The Greek renders the phrase (ἐστὶν) καὶ

ἐσαλεύθη (יָרַח) . The verb employed by the translator, סאלעווע , means, to be moved or shook.

It is impossible to determine here the Hebrew Vorlage of the Greek, and thus we can draw no conclusion from this reference.

3. יָרַח. The verb יָרַח is used once with reference to God in the Minor Prophets, and is translated literally:

(יָרַח יְהוָה יִרְחֵם) יָרַח in Zech. 2:16 by καὶ κατακληρονομήσει (κύριος τὸν Ιουδαν) .

4. יָרַח יְהוָה The verb יָרַח refers once to God (actually to an angel representing Him) in the Minor

Prophets. The Septuagint literally translates (יָרַח יְהוָה יִרְחֵם)

(יָרַח יְהוָה יִרְחֵם) יָרַח יְהוָה יִרְחֵם

in Zech. 4:1 by (καὶ ἐπέστρεψεν ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ) καὶ ἐξήγειρέν με (ἐν τρόπον ὅταν ἐξεγερθῇ ἄνθρωπος ἐξ ὕπνου αὐτοῦ) .

5. נָחַם. The verb נָחַם refers to the Lord twice

in the Minor Prophets. Our translator employs a form of

ἐσθῆμι in rendering (נָחַם נָחַם) נָחַם in  
Hab. 3:6 by ἐσθῆ (καὶ ἐσαλεύθη ἡ γῆ) ;

he chooses a form of the verb ἐπισθῆμι in his

translation of (נָחַם נָחַם) נָחַם in Hag. 2:5

as (καὶ τὸ πνεῦμά μου) ἐπέστυγεν (ἐν κλισίαις ὑμῶν).

Yet, each verb well captures the intent of the Hebrew in the  
respective references.

6. חָלַל. God is the subject of the verb חָלַל

once in the Minor Prophets.

(חָלַל חָלַל) חָלַל in  
Zech. 3:9 is translated by (ἰδοὺ ἐγὼ) ὀψύσω.

(ὀψύσω). The verbs in both the Hebrew and the Greek

express the idea of "opening up," thus causing no discrepancy  
in the translation.

7. (רצו) רצו The verb רצו occurs

three times with reference to the Lord in the Minor Prophets,  
all in the Book of Amos, and is consistently translated

literally by the appropriate form of ὀμνέω :

(יִרְצֶה) יְיָ in 4:2 by  
ὀμνέει κύριος (κατὰ τῶν ἁγίων αὐτοῦ);

(יִרְצֶה) יְיָ in 6:8 by ὤμωσαν  
κύριος (καθ' ἑαυτοῦ); and (רצו) יְיָ  
in 8:7 by ὀμνέει κύριος (καθ' ὑπερῷανίας Ιακώβ).

8. יהוה The Lord is the subject of the verb יהוה  
once in the Minor Prophets, and the Septuagint renders the

term literally:

(יהוה) יהוה in Hag. 1:12 by  
(καθότι) ἔξαπέστειλεν (αὐτὸν κύριος)  
ὁ θεὸς αὐτῶν.

9. (העב) העב The verb העב appears

once with reference to God in the Minor Prophets. Our

translator renders  $\left( \text{יְהוָה} \text{ וְיִשְׂרָאֵל} \right) \text{ יִצְחָק} \left( \text{יִשְׂרָאֵל} \right)$   
 in Jonah 1:6 by  $\left( \text{ὁ πῶς} \right) \text{ διασώσῃ} \left( \text{ὁ Θεὸς ἡμῶν, καὶ μὴ} \right)$   
 $\text{ἀπολώμεθα} \right)$ . While the translation may not be  
 strictly literal, it makes perfect sense of the Hebrew,  
 according to the context of the phrase.

10.  $\left( \text{יְהוָה} \right) / \text{יִצְחָק}$ . The Lord is the subject of the  
 verb  $\text{יִצְחָק}$  once in the Minor Prophets, and the term

is rendered literally:  $\text{יִצְחָק} \text{ יִשְׂרָאֵל} \left( \text{יְהוָה} \text{ יִצְחָק} \right)$   
 $\left( \text{יִצְחָק} \right)$  in Zech. 12:8 by  $\left( \text{καὶ ἔσται ἐν τῇ} \right)$   
 $\text{ἡμέρᾳ ἐκείνῃ} \right) \text{ ὑπερασπίεω} \left( \text{κύριος ὑπὲρ τῶν} \right)$   
 $\text{κατοικούντων Ἱερουσαλὴμ} \right)$ .

11.  $\text{יְהוָה} / \text{יִצְחָק}$ . God is the subject of the verb  $\text{יִצְחָק}$  twice  
 in the Minor Prophets:

$\text{יְהוָה} \text{ יִצְחָק} \left( \text{יִצְחָק} \right) \text{ יְהוָה} \text{ יִצְחָק}$   
 both in Joel 4:21, which the Septuagint renders by  $\text{καὶ}$

ἐκδικήσω (τὸ πᾶν αὐτῶν καὶ οὐ μὴ) ἰθύνωσιν .

The Greek employs two different verbs to translate the two occurrences of  $\text{ח'פ'ל}$  . The verse is difficult in the original Hebrew, and its reading is uncertain. Therefore, no conclusions may be drawn from this reference.

12.  $\text{זלזל}$  . The verb  $\text{זלזל}$  is used with reference

to God twice in the Minor Prophets. The Septuagint renders

the phrase  $(\text{זלזל}) \text{זלזל} (\text{זלזל} \text{ב'ויק'לז})$ , identical

in Amos 7:8 and 8:2, literally by  $(\text{οὐκέτι μὴ προσθῶ})$

$\text{τοῦ παρελθεῖν (αὐτόν)}$  .

13.  $\text{כ'פ'ל}$  . The verb  $\text{כ'פ'ל}$  is found twice with

reference to God in the Minor Prophets. There is a problem

in the first occurrence,  $(\text{כ'פ'ל} \text{ל'פ'ל} \text{כ'פ'ל} \text{זלזל} \text{ב'ויק'לז})$

$(\text{כ'פ'ל}) \text{כ'פ'ל} \text{כ'פ'ל} - \text{כ'פ'ל}$  in Hosea 1:6, which our translator

renders  $(\text{διότι οὐ μὴ προσθήσω ἔτι ἐλεῶσαι τὸν})$

οὐκ οὐ τοῦ Ισραήλ, ἢ ἀντιπαρονομαστικῶς  
 (αὐτοῦς) . The Hebrew phrase itself is difficult. The  
 traditional rendering, "(I will no more have compassion upon  
 the house of Israel, that) I should in any wise pardon (them),"  
 is hardly justified. The Greek translation would seem to be  
 an attempt -- and a very justifiable one at that -- to make  
 sense of the context. Some scholars (e.g., Schleusner,  
Lexicon in LXX, etc., s. ἀντιπαρονομαστικῶς ) would explain  
 the Greek as from another Hebrew reading.

The second instance of  $\text{ל'פ'י}$  is translated  
 literally:  
 Micah 7:18 by  $\left( \text{ל'פ'י} \right) \left( \text{ל'פ'י} \right) \left( \text{ל'פ'י} \right)$  in  
 (τίς θεὸς ὡς περ σὺ; ἔξαιραν  
 (ἀδικίας) .

14.  $\left( \text{ל'פ'י} \right) \text{ל'פ'י}$  . The verb  $\text{ל'פ'י}$  is found  
 once with reference to God in the Minor Prophets. The  
 Septuagint literally renders  $\text{ל'פ'י} \left( \text{ל'פ'י} \right) \left( \text{ל'פ'י} \right) \left( \text{ל'פ'י} \right)$



in Hab. 1:2 by (β. ἡ σωματιὰ πρὸς τὸ ἀσκήσαντες καὶ  
 οὐδὲν σάσεις .

Verbs in the category of  $\text{ἵκν}$ ,  $\text{ἵκν}$ ,  $\text{ἵκν}$ ,  $\text{ἵκν}$ ,  
 $\text{ἵκν}$ ,  $\text{ἵκν}$ ,  $\text{ἵκν}$  (σ 21),  $\text{ἵκν}$  (211), and  $\text{ἵκν}$ ,

which occur in the Minor Prophets numerous times, are not  
 judged to constitute a part of this study.

## Conclusions

The conclusions drawn from this examination seem quite clear. The number of instances in which the Greek translator retains anthropomorphic and anthropopathic references is overwhelming; indeed, not a single case exists in which, insofar as this study can determine, the translator deliberately avoided a literal reading of these terms. The extremely few cases in which a discrepancy exists between the Hebrew and the Greek are sometimes due to the translator's use of a Hebrew Vorlage which differed from our preserved text; or the translator misread the Hebrew expression, to produce a reading that differed from the original term by only one letter; or, an inner-Greek problem accounts for the difference between the Hebrew and the Septuagint renderings. But in most of the relatively few cases in which the translation is not

literal, the Greek is attempting to make intelligible sense out of a difficult Hebrew expression. Aside from these exceptional occurrences, the Septuagint consistently retains anthropomorphic and anthropopathic references to God in the Minor Prophets.