CHAPTER EIGHT

‘GREEK WORDS AND HEBREW MEANINGS’

Greek Words and Hebrew Meanings—Studies in the Semantics of Soteriological Terms (SNTS Monograph Series 5; Cambridge 1967) by D. Hill demonstrates that certain words in the New Testament are used in senses that reflect their Hebraic background (through the LXX) rather than their natural Greek heritage. In the wake of that study, the following analysis centers on a few words that carry some senses that have been determined by the Hebrew together with a lexicographical description of these words in full. At the end of each analysis a sample entry for a LXX lexicon is suggested.

1. δικαίωμα

LSJ describes the basic meaning of δικαίωμα as a legal term (I), a term connected with the world of lawsuits. It also provides (II) the meaning ‘ordinance, decree’ for the LXX and subsequent literature.

act of right, opp. δίκη, Arist; duty Philo 2.199; prop. amendment of a wrong, opp. δικαιοπράγμα, Aristotle; hence:

I
a. judgement, penalty, Plato
b. justification, plea of right, Thucydides I 41.1, Isocrates, Aristotle, LXX 2 Ki 19.28(29), PLond ii AD
c. pl. pleadings, documents in a suit, papyri iii B.C., also credentials pap ii A.D.
d. act of δικαίωσις i 3, N.T.

II ordinance, decree, LXX Gen 26.5, Exod 15.26 (pl.), al., NT

Discussion:

[I] LSJ records one occurrence of the meaning ‘justification’ for the LXX. In the ThDNT this sense is defined as ‘legal ground or claim,’ exemplified by 2 Sam 19:29 (listed as ‘LXX 2 Ki’ in LSJ):

2 Sam 19:29 καὶ τί ἐστὶν μοι ἑτὶ δικαίωμα καὶ τοῦ κεκραγέναι μὲ ἑτὶ πρὸς τοῖν βασιλέα

What further right have I to cry to the king?

= ὥς ἂν λέ ἐρω σεβασμὸν ἐμὸν ἀπὸ τοῦ βασιλέων
This sense of δικαίωμα comes close to the meaning recorded for classical Greek by LSJ (justification), but it is better defined in ThDNT with the same example from Thuc. I 41.1 δικαιώματα τάδε πρὸς ἴμας ἐχομέν, referring to the established legal claims of allies. At the same time, the meaning of δικαίωμα in 2 Samuel is rightly determined on the basis of the Greek context as ‘justification.’

The word is also used in a similar sense as ‘cause’ or ‘case’:

2 Chr 6:35 καὶ ποιῆσεις τὸ δικαίωμα αὐτῶν
And You will handle their case.

Jer 18:19 εἰσάκουσον τῆς φωνῆς τοῦ δικαίωμάτος μου
Listen to the voice of my case. Cf. also 11:20.

This is the only overlapping sense between the LXX and the general meanings of that word recorded in LSJ. The situation differs for the ThDNT, Bauer, Wörterbuch, and subsequently for BAGD, which gives the following description:

1.regulation, requirement, commandment (so mostly LXX; Philo; Josephus; Cass. Dio (ii-iii A.D.; POxy 1119, 15 τῶν ἐξαρέστων τῆς ἰδιετέρας πατρίδος δικαιωμάτων).
2.righteous deed (Arist. 1135a,12f; 1359a, 25; 1373b,1; 3 Km 3:28; Bar 2:19; N.T.).
3.[discussion of Ro 5:16 in the New Testament]

The meaning which apparently reflects the most frequent sense of δικαίωμα in the LXX (defined as ‘ordinance’, ‘decree’ in LSJ and as ‘regulation, requirement, commandment’ in BAGD) is not documented outside the LXX according to LSJ, but is documented according to BAGD, viz., in Dio Cassius (ii-iii CE) and in P. Oxy 1119 (254 CE).

[2,3] Another difference between the two lexica is that BAGD (as well as ThDNT) adds a meaning ‘righteous deed’ for which it provides support from Aristotle, not recorded by LSJ. Three issues are at stake:

1. Does a meaning ‘righteous deed’ exist for the LXX, as indicated by BAGD?
2. Do the two possibly separate meanings, ‘righteous deed’ and ‘justice’ appear in the LXX?
3. Is one of these senses, or possibly both, supported by external evidence?

We first turn to the best examples from the LXX relating to the meanings ‘righteous deed’ and ‘justice’:

1 Kgs 3:28 φρονήσεις θεοῦ ἐν αὐτῷ τοῦ ποιεῖν δικαίωμα
The wisdom of God was in him (scil. Solomon) to do justice/a righteous act.

Prov 8:20 ἐν ὀδός δικαιοσύνης περιπατῶ, καὶ ἀνὰ μέσον τρίβων δικαίωματος ἀναστρέφομαι
I walk in the ways of righteousness, and on the paths of justice I go about.

Prov 19:28 

_ὁ ἐγγυωμένος παῖδα ἁφρόνα καθυβρίζει δικαίωμα, στόμα δὲ ἁσεβῶν καταπίεται κρίσεις_

He who answers for (?; becomes surety for) a foolish child insults justice and the mouth of the impious devours judgments.

In the latter two verses _δικαίωμα_ has the sense of ‘justice’ in general, as is clear from the parallel words _δικαιοσύνη_ and _κρίσις_. On the other hand, in 1 Kgs 3:28 _δικαίωμα_ means either ‘justice’ or ‘righteous act,’ as one of the manifestations of justice. Such a meaning is also evidenced for Bar 2:19, in the section which has been translated from Hebrew.

Bar 2:19 

_ὁτι οὐκ ἐπὶ τὰ δικαιώματα τῶν πατέρων ἡμῶν ... καταβάλλομεν τῶν ἔλεον ἡμῶν κατὰ πρόσωπον σου_

For not by virtue of the righteous deeds of our ancestors ... do we present our supplication before you.

The meanings ‘righteous act’ and ‘justice’ in a general sense are thus evidenced for the LXX. Neither sense is listed in LSJ, while BAGD lists the first one, supported by evidence outside the LXX.

Returning to 1 Kgs 3:28, we note that the context favors the general meaning ‘justice’ rather than ‘righteous deed.’

[4] The frequency of the use of _δικαίωμα_ in the LXX as ‘ordinance,’ ‘decree’ (LSJ) or ‘regulation, requirement, commandment’ (BAGD) is related to its Hebrew source, supported by external evidence. This _δικαίωμα_ is often used together with similar words, e.g.:

Gen 26:5 

_καὶ ἐφύλαξεν τὰ προστάγματά μου καὶ τὰς ἐντολὰς μου καὶ τὰ δικαιώματά μου καὶ τὰ νόμιμα μου_

And he kept my commandments, my orders, my δικαιώματά, and my laws.

The context does not enable us to determine the exact meaning of _δικαίωμα_, but the general sense is clear. In his conversation with Isaac, God mentions the various commandments that Abraham has fulfilled. Grouped with the _ἐντολαί_, _νόμιμα_, and _προστάγματα_, the word _δικαίωμα_ probably indicates something issued by God. Also in Exod 15:25, _δικαίωμα_, once again in plural, is given by God, in this case to Moses:

_ἐκεῖ ἔθετο αὐτῷ δικαιώματα καὶ κρίσεις_

There He gave to him _δικαιώματα_ and judgments.
The root δικ- could imply that every δικαίωμα is just or righteous, but several of the usages of δικαίωμα outside the LXX are connected with the legal world, without being intrinsically right. Therefore a neutral term such as ‘decree’ or ‘ordinance’ covers the Greek word well.

The fact that little evidence has turned up so far for this meaning outside the LXX may be coincidental. The translators used this word fr

om Genesis onwards mainly for three Hebrew words, רansom (46 times), חתנה (26 times), and בינה (41 times). It also occurs 6 times for הָעַוָּב, 3 times for הָעֶבֶר, and once each for זָעַב, נָעַב, וָעַב, and עַבּ. Usually words of the δικ- group reflect words of the root רansom, so that the equivalents of δικαίωμα, not related to this root, are noteworthy. The choice of δικαίωμα probably reflects a meaning common to both רansom and חתנה /רָוָב, viz., ‘decree.’ This sense of δικαίωμα is evidenced also outside the LXX (not mentioned in LSJ). Of the sources mentioned by BAGD, Philo and Josephus are probably irrelevant, since they depend on the LXX. But two other sources are relevant. They are later than the LXX, but are not found in the realm of its influence, viz., Dio Cassius and P. Oxy 1119,15 (254 CE) τῶν ἐξαιρέτων τῆς ἡμετέρας πατρίδος δικαιωμάτων. Nevertheless ThDNT (without saying so explicitly) considers this sense as peculiar to the LXX, since it does not provide external evidence. Thus, the most frequent meaning of δικαίωμα in the LXX was presumably not coined by the translators, but was already a natural part of their lexical inventory.

In this fourth sense, δικαίωμα is generally in plural since the Hebrew Bible usually speaks about the ordinances of God in the plural. The word is almost always used in connection with God, so that it mainly refers to a divine decree. There is nothing intrinsic in the meaning of δικαίωμα making it a divine decree, but the word is used in that way in the Hebrew and Greek Bible. δικαίωμα is usually given by God to men, or by Moses on his behalf.

A δικαίωμα can be accomplished, kept or fulfilled
Lev 25:18   καὶ ποιῆσε τὰ ὅλα τὰ δικαίωμα τῶν μου
And you shall do all my ordinances ...

A δικαίωμα can be listened to, taught, and explained, the latter especially in the Wisdom psalms:

Ps 118(119):12   διδαξὼν με τὰ δικαίωμα σου
Teach me Your ordinances.

Most instances of δικαίωμα refer to the ordinances of the Israelites, but some to those of the gentiles.

2 Kgs 17:8   καὶ ἔπρεπήσαν τοῖς δικαίωμασιν τῶν ἔθνων
And they walked in the ordinances of the nations.

The word is also used for the ordinances of the king (1 Sam 8:9,11 etc.; Mic 6:16).

As one of the stereotyped renderings of בְּמִי, δικαίωμα was also used Hebraistically for meanings of בְּמִי which are not covered by δικαίωμα:

[5] = בְּמִי custom*(?), manner* (?)  

1 Sam 27:11  τάδε Δαυιδ ποιεῖ. Καὶ τάδε τὸ δικαίωμα αὐτοῦ πάσας τὰς ἡμέρας ἃς ἐκάθητο Δαυιδ ἐν ἀγρῷ τῶν ἀλλοφύλων
... these things David does. And this is (was) his בְּמִי (manner) all the days that David dwelled in the land of the Philistines.

The translator of 1 Samuel atomistically represented בְּמִי with δικαίωμα, even though in this verse the Hebrew had a meaning different from its main sense. The best way of representing this Greek word is to take it as a symbol for the Hebrew בְּמִי, here used as ‘custom’, ‘manner.’ For a similar usage of δικαίωμα, see Exod 21:9,31.

Exod 21:9  κατὰ τὸ δικαίωμα τῶν θυγατέρων ποιῆσει αὐτῇ
According to the בְּמִי (= manner) of the girls he shall deal with her.

This rendering Hebraistically represents בְּמִי, cf. the first verse in the chapter (21:1) καὶ τὰ ὅλα τὰ δικαίωμα τῶν θυγατέρων αὐτῶν. This meaning is therefore recorded as the Hebraistic [5] = בְּמִי custom* (?) , manner* (?) . On the other hand, ThDNT records Exod 21:9 as ‘the law of daughters,’ and likewise the next example (1 Sam 2:13) as ‘the law of the priest.’

[6] = בְּמִי rightful due(*)
1 Sam 2:13 καὶ τὸ δικαίωμα τοῦ ἱερέως παρὰ τοῦ λαοῦ
... and the δίκαιομα (rightful due) of the priest from the people.

Of the known meanings of δικαίωμα, ‘decree’ or ‘law’ is hardly appropriate, since no decree or law is mentioned. This sense is therefore recorded as ‘rightful due’ since in this context the priest receives something from the people. Once again it is claimed that δίκαιομα is meant, a meaning which we would record as ‘rightful due.’ Cf. κρίσις in Deut 18:3 for a similar development: καὶ αὕτη ἡ κρίσις τῶν ἱερέων, τὰ παρὰ τοῦ λαοῦ ... καὶ δίσει τῷ ἱερεῖ ...

In this entry, a note should probably be added on:

Hos 13:1 κατὰ τὸν λόγον Εφραίμ δικαιώματα αὐτῶς ἔλαβεν ἐν τῷ Ἰσραήλ καὶ ἔθετο αὐτὰ τῇ Βααλ καὶ ἀπέθανεν
According to the word of Efraim he took δικαιώματα in Israel and placed them for Baal and he died.

δικαιώματα reflects ἡμις of MT, possibly read differently (Schleusner:ἡμις). It is hard to determine the meaning of δικαιώμα in this verse.

Sample entry for a LXX lexicon

* The asterisk indicates meanings that based on the present knowledge are evidenced for the LXX only. The sequence reflects the logical order of the presumed development of the meanings. Meanings starting with a Hebrew word presumably developed Hebraistically by expanding the semantic content of the Greek word.

**δικαίωμα**

1. legal right, justification (2 Sam 19:29); likewise: legal case, cause (2 Chr 6:35 [of God] καὶ ποιήσεις τὸ δικαίωμα αὐτῶν; Jer 18:19 εἰςάκουσαν τῆς φωνῆς τοῦ δικαιώματός μου, cf. also 11:20).
2. justice (1 Kgs 3:28 τοῦ ποιεῖν δικαίωμα; τρίβων δικαιώματος // οὸ δόσις δικαιοσύνης Prov 8:20); cf. modern Greek = ‘justice.’
3. <=2a?> in plural: righteous deeds (Bar 2:19 τὰ δικαιώματα τῶν πατέρων αὐτῶν).
4. decree(*), ordinance(*), regulation(*), sometimes in sg. (Num 15:16; 27:11, etc.), but usually in plural (Gen 26:5, Exod 15:25, etc.), almost always divine (Lev 25:18, Num 36:13, etc.), given by God (τιθῆμι [Exod 15:25], εὐπλεξόμαι [Num 30:17]), and kept by men (τοιοῦ [Lev 25:18, Deut 6:24], φυλάσσω [Deut 6:2, 28:45 etc.]) used in parallelism with ἐντολή, πρόσταγμα, νόμος and νόμιμος; usually of the Israelites (2 Kgs 17:19), but also of the gentiles (8: καὶ ἐπορεύθησαν τοῖς δικαίωμασιν τῶν ἐθνῶν [also 1 Macc 1:13]); also used for the ordinances of the king (1 Sam 8:9, 11 etc.).
5. = δικαιομα custom* (?), manner* (?) 1 Sam 27:11, possibly also Exod 21:9 κατὰ τὸ δικαίωμα τῶν Θεοστέρων ποιήσει αὕτη; 21:31.
6. = ἄξωσι (rightful) due(*) (1 Sam 2:13 καὶ τὸ δικαίωμα τοῦ ἱερέως παρὰ τοῦ λαοῦ; cf. κρίσις in Deut 18:3 for a similar development); cf. Modern Greek ‘dues’, ‘fees.’

2. The ὀμολογεῖν group

Due to their Hebrew background, most of the words deriving from the stem ὀμολογ- in the LXX carry two different meanings, carried through into the New Testament and patristic literature.

In some way or other the three basic meanings ‘to acknowledge / confess, promise, give thanks’ are recorded in the various lexica. The sense ‘to give thanks’ is recorded either as a separate sense or as a subsense of ‘to acknowledge,’ viz., ‘to acknowledge thanks.’

LSJ

ὁμολογεῖν (Act.)
I  agree with, say the same thing as
II  1. correspond, agree with
    2. agree to, grant, concede, avow (gratitude), acknowledge, confess
    3. agree, promise to (do)

ὁμολογία
1. agreement
2. assent, admission, concession
3. agreement, compact
4. ναι [LXX Je 51(44).25 (pl.)]
5. conformity with nature

ὁμόλογος
1. agreeable to, in unison with
2. confessedly, openly, LXX Ho 14.5; also ἐξ ὀμολόγου Plb. 3.91.10

ἐξομολογέομαι
1. confess, admit, acknowledge
2. make grateful acknowledgements, give thanks, sing praises (LXX, Philo, NT)

ἐξομολογήσεις
admission, confession, confession of gratitude Philo

ἀνθρωπολογέομαι
I make a mutual agreement
II  1. confess freely and openly
    2. admit, signify
    3. assent, agree
    4. return thanks (to God) LXX, NT, χάριν ἀνθ. Plut. Aem. 11

ἀνθρωπολογήσεις

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1. mutual agreement
2. confession, admission, testimony

BAGD

όμολογέω
1. promise, assure
2. agree, admit
3. confess
4. declare (publicly), acknowledge, confess
5. praise w. dat. Heb 13.15

όμολογία
1. act. confessing (as an action)
2. pass. confession, acknowledgement (that one makes)

ἐξομολογέω
1. act. promise, consent
2. mid. a. confess, admit
   b. acknowledge
   c. praise (deriving from mng. a)

ΜΜ

όμολογέω
agree with, acknowledge (+ parallels). ‘... With the usage “praise”, “celebrate”, in Heb 13.15, which Grimm-Thayer pronounces as “unknown to Grk. writ.,” we may compare the somewhat similar phrase ομολογῶ χάριτα in petitions, e.g. P. Ryl. II. 11432 (c. A.D. 280) ὁπείς ... τῇ τόχῃ σου χάριτας ομολογεῖν δυνηθά, “that I may avow my gratitude to your fortune”, P.Oxy. I.6722 (A.D. 338 ... χάριτας ομολογῆσωμεν, and the Christian letter P.Oxy. VI9396 (iv A.D.) ... ἤμας χάριτας ὀμολογοῦνταίς ...'; promise (+ parallels).

ομολογία
contract, agreement (+ parallels)

ἐξομολογέω
acknowledge, avow openly, consent, agree (+ parallels); ‘In the LXX the idea of “give thanks”, “praise”, is prominent: cf. in the NT Mt 11.25, Lk 10.21, and perhaps Phil 2.11 (see Lightfoot ad loc.).’

άινθομολογέομαι
agree, answer, acknowledge (+ parallels)

One of the main questions relating to the various usages of this word group is the background of the meaning recorded as ‘to give thanks.’ The distinctions between the various senses are admittedly very subtle. The verbs ‘to confess’ and ‘to give thanks’ are two separate entities; however in some way the two groups are possibly related. Is there a middle path in the Greek language which may be defined as ‘to acknowledge thanks’
and which would explain the co-existence of these two senses? If so, one would be able to see how one sense developed from the other.

The meanings ‘to agree, concede, acknowledge, confess, promise’ are found in all of the Greek literature, including the LXX and the literature based on it. Some examples follow referring to the simplex and its composita, both nouns and verbs:

Wisd 18:13  ἔπι τῶν πρωτότοκων ὀλέθρῳ ὀμολογήσαν θεοῦ υἱόν λαὸν εἶναι (admit)
Sir 4:26  μὴ αἰσχυνθῆται ὁμολογήσαι ἐὰν ἀμαρτίαις σου (confess)
Jer 44(51):25  ποιύσαι ποιήσομεν τὰς ὁμολογίὰς ἡμῶν ἃς ὀμολογήσαμεν (promise)
Dan 9:20  ... καὶ ἐξομολογούμενος τὰς ἀμαρτίας μου (confess)

On the other hand, the meaning ‘to give thanks’ is found only in the LXX and literature based on it, signifying that it was probably created in the Hebrew realm:

1 Esdr 5:58  καὶ ἐφώνησαν διὶ ὑμῶν ὁμολογοῦντες τῷ κυρίῳ, ὅτι ...
(= הָדָו, give thanks)
1 Esdr 9:8  δότε ὁμολογίαν δόξαν τῷ κυρίῳ ('thanks')
Ps 6:6  ἐν δὲ τῷ ἀδῷ τῆς ἐξομολογήσεται σοι (= הָדָו)
Ps 9:2  ἐξομολογήσομαι σοι Κύριε ἐν ὁλῃ καρδίᾳ μου
Dan 2:23  σοι, κύριε τῶν πατέρων μου, ἐξομολογοῦμαι καὶ αἰνῶ
(ךָּל אלהים באב ומאב ומאב ומאב)
1 Chr 25:3  ἐν κυρίῳ ἀνακρούσαν τοι ἐξομολόγησον καὶ αἰνεῖσιν τῷ κυρίῳ (= הָדָו)
Ps 78(79):13  ἀνθρωπολογοῦμεν σοι εἰς τὸν αἰῶνα

It is not easy to decide that a word or word group has been created by the LXX translators. Such decisions are based on negative evidence relating to the extant Greek literature, although new evidence may always turn up in a previously unknown papyrus or inscription.

In light of the aforementioned examples it seems to us that the special use of the ὀμολογεῖν group in the LXX as ‘to give thanks’ is sufficiently evidenced, both for nouns and verbs, the simplex and its two composita. It should however be added that in the lexica this use is also recorded incorrectly as ‘to praise.’ The basic meaning ‘to give thanks’ should be adhered to, and if the word is sometimes used in parallelism with ‘to praise,’ the juxtaposition does not create a meaning ‘to praise’ for ὀμολογεῖν. This criticism applies to the dictionaries as well as to a study
by J. Ledogar, who recorded ἔξωμολογέομαι as ‘to praise,’ discussing this word together with the other words for praise in the LXX.²

The sense ‘to give thanks’ also occurs in the New Testament, e.g.:

Mt 11:25 ὁ Ἰησοῦς εἶπεν, Ἐξωμολογεῖομαι σοι, πάτερ κύριε τῶν οὐρανῶν καὶ τῆς γῆς = Lk 10:21

This special meaning is not evidenced outside the realm of the LXX that includes the New Testament and other literary sources dependent upon it. Some scholars, however, claim that the papyri contain an intermediary stage between the meanings ‘to confess’ and ‘to thank,’ viz. χάριτας or χάριν ὁμολογειν, translated as ‘to acknowledge thanks.’ Such a phrase occurs, for example, in:

P. Ryl. II 114.32 (c. CE 280) ὅπως ... τῇ τόχῃ σου χάριτας ὁμολογεὶν δευτηθῇ

This approach is reflected in MM, quoted above, and likewise in LSJ which does not provide a separate entry for ὁμολογεῖομαι as ‘to give thanks,’ but includes that meaning in sense 2 (agree to, grant, concede, avow [gratitude], acknowledge, confess). For the sense ‘to avow gratitude’ LSJ quotes the same papyrus as MM. However, χάριτας or χάριν ὁμολογειν means ‘to avow gratitude,’ but that gratitude is expressed only by the noun, viz. χάριτας or χάριν, and not by the verb ὁμολογειν. Therefore the basic meaning of that verb remains unchanged by the usage of the papyri, viz., ‘to acknowledge,’ and no intermediary sense is detected.

Since there are no parallels for the sense ‘to give thanks’ outside the LXX, we must try to locate the solution for the lexicographical problem within the biblical realm. It seems that this meaning has developed from an etymological procedure that identified two Hebrew roots, נל כ ‘to confess’ and נל כ ‘to thank.’ In Hebrew these two senses are expressed by the same root. These two verbs derived from a common source, or one sense developed from the other one. To find out the exact relation between the two senses of נל כ ‘to thank’ and ‘to confess’ is a matter for Hebrew linguists and exegetes, who usually record the two senses as separate entities. נל כ in the hiphil is used generally as ‘to thank,’ but also a few times as ‘to confess,’ and נל כ in the hitpael is more frequently used as ‘to confess’ than ‘to thank.’

The translators did not distinguish between these two different senses. They derived both of them from the meaning ‘to confess,’ and for this sense they used ὁμολογεῖομαι and compounds, thus not recognizing a separate meaning ‘to give thanks.’

The concepts of ‘giving thanks’ and ‘confession’ are somehow related, but it cannot be claimed that the translators also made this link on a conceptual level. Therefore, the theological approach explaining this rendering as ‘a Semitic linking of confessing sin and praising God,’ as in ThDNT, is not acceptable. Rather, the translators’ decisions must have been based on an etymological procedure involving even רָּאָשׁ, glory, honor.

Ps 95(96):6  ἐξομολογήσας καὶ ὑφαίνεις ἐνώπιον αὐτοῦ
Honour and majesty are before him (RSV).

Ps 103(104):1  ἐξομολόγησαι καὶ εὐπρέπειαν ἐνεδόσω
Thou art clothed with honour and majesty (RSV).

These examples show that the translator of Psalms, who otherwise was aware of the meaning of רָּאָשׁ (cf. 20:6, 44:5, 144:5), derived the word in these two verses from רָּאָשׁ, and used the usual equivalent for that word in the LXX.

The Greek translators thus used the ὤμολογέω group for various words and meanings of the רָּאָשׁ group. It is not impossible that they were aware of the difficulties involved, since for the meaning of ‘thanksgiving’ the simplex is used much less than ἐξομολογέωμαι and ἀνθομολογέωμαι. Possibly these two composita were reserved for these special meanings.

The translation thus reflects the merging of two meanings in the wake of the Hebrew in a way that does not suit the Greek language. This is a true Hebraism that cannot be expressed well in a conventional lexicographical description of the LXX. The only way to express such a Hebraism would be to describe it as ‘= רָּאָשׁ, to give thanks.’

In our view, a meaning ‘to give thanks’ for ἐξομολογέω did not exist at the time of the translation, as the translators did not express such a meaning in their rendering. But such a sense was bound to develop. How else could a later generation explain a verse such as

1 Chr 25:3  ἐν κυρίῳ ἀνακρούομενοι ἐξομολογήσας καὶ αἶνεσιν τῷ
cyriō

In some verses somehow the sense ‘to confess’ can be maintained, but the context makes such a claim impossible in this verse (as well as in 2 Sam 22:50 = Ps 17 (18):49; Ps 32 (33):2). Thus for the readers of the LXX there existed a new sense of ὄμολογέω, with its compounds, as ‘to thank,’ and the respective contexts made it easy for the readers to expand that
meaning to the sense ‘praise,’ even if this meaning was not intended by the translators.

This new understanding of the Greek word has been expressed well in the anonymous Comm. Tura (P. Colon. Theol. 1) 5:13 on Ps 30(29):5:

εξομολογησις ἐνταίθα οὐκ ἢ εξαγόρευσις ἐπὶ ἀμαρτήμασιν λέγεται.

λέγεται μὲν γὰρ καὶ αὐτὴ εξομολογησις ... ὡς ἐπὶ τὸ πλεῖστον οὐν ἐν τῇ γραφῇ ἢ εξομολογησις διὰ τῆς λέξεως σημαίνεται ἢ εὐχαριστία.

The quotation from Isa 45:23 in Rom 14:11 shows the problems involved:

Isa 45:23
κατ’ ἐμαυτοῦ ὤμων ... ὅτι ἐμοὶ κάμψει πάν γόνυ καὶ εξομολογησεται (S5LC ὄμειται) πάσα γλῶσσα τῷ θεῷ (24 Δικαιοσύνη καὶ δόξα πρὸς αὐτὸν ἡξουσιν)

Rom 14:11
ζῷ ἐγὼ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πάν γόνυ καὶ πάσα γλῶσσα εξομολογησεται τῷ θεῷ (ἀρα οὖν ἕκαστος ἤμων περὶ ἐαυτοῦ λόγον δώσει τῷ θεῷ)
... and every tongue shall give praise (or confess) to God (RSV).

Within the context of the LXX the Greek verb means ‘to give thanks,’ cf. the parallel phrase of the bowing of the knees. This is also clear from the continuation of the verse (24) λέγων Δικαιοσύνη καὶ δόξα πρὸς αὐτὸν ἡξουσιν. In Romans, however, the verse has been taken in a different sense. The continuation of the quotation (‘so each of us shall give account of himself to God’) makes it clear that Paul took the Greek as ‘to confess.’ This doubt regarding the meaning is further continued in the RSV in Romans where the word in the quote from Isaiah is translated as ‘give praise,’ but the note refers, more correctly, to ‘confess.’ Here, as elsewhere, the way in which New Testament quotations understand the words of the LXX cannot be taken as the only way of interpretation.

SAMPLE ENTRIES

Horaion
2. confess Est 1:1; ἐφ’ ἀμαρτίας σου (Sir 4:26), τὴν ἐπιθυμίαν αὐτῶν (Sus 14 θ; cf. LXX ἐξ")
3. promise (or vow* [cf. ὄμολογια Lev 22:18]) Jer 44(51):25.
4. =παν (?) give thanks* + dat. (to) σοι (1 Esdr 4:60), τῷ κυρίῳ (5:58), abs. (Job 40:14).

2. *thanks, ὑπὸ ὁμολογίαν ὄφζεαν πῦρ χυρό (1 Esdr 9:8).*
3. = πράπνη voluntary offer* φήμ (Deut 12:6B), φάγος (12:17), ποιέω (Ezek 46:12) (cf. ὁμολογῶς = πράπν Hos 14:5); for a similar semantic development, cf. τὸ ἕκοψιν = πράπν voluntary offer*.

**ὁμολογῶς**

voluntarily ἀγαπήσω ἀντίς ὁμολογῶς (Hos 14:5)

εἴξομολογέωμαι

1. confess τὰς ἀμαρτίας μου (Dan 9:4, 20) τῷ ὑπὸ ὁμολογίαν (Sus 14; cf. 9’ simplex).
2. = πᾶς (7) give thanks* (often with musical instruments, Ps 32:2) usually + dat. (to), frequently in Psalms, + σοι (6:6), + κυρίῳ (9:1), + τῷ ὑπὸ ὁμολογίας σου (53:6); + acc. τὰ ἡμερίας σου Ps 88:5; + ἐναντὶ κυρίῳ (2 Chr 7:6), ἐναντίων (Dan 6:10[11]); abs. (2 Chr 31:2); + ὑπὸ (Dan 3:90); in 1–2 Chronicles often paired with αἰνέω.

⊙ simplex

εἴξομολογήσεως

1. = πᾶς *thanksgiving,* thanks,* δίδωμι (Josh 7:19), // αἰνεῖς (1 Chr 25:3), ψαλμὸς εἶς εἴξεμολογήσεως (Ps 99[100]:1), all based on the etymological understanding reflected in εἴξομολογέωμαι πᾶς—esp. visible in next usage; πᾶς = (‘glory’, but derived from πᾶς, as above) thanks*, thanksgiving* εἴξομολογήσεως εἰς ὑπὸ ὁμολογίας καὶ ὑπὸ ὁμολογίας ἄντω (Ps 95[96]:6 thanksgiving and beauty*, before him), εἴξομολογήσεως εἰς ἐνάρετον ἐνεδύσα (103:1 ‘you have clothed yourself with thanksgiving and glory’), 148:13.

αἰνεμολογέωμαι

1. confess 1 Esdr 8:88, Sir 20:3
2. = πᾶς (1) give thanks* + dat. (Ps 78[79]:13, Dan 4:34); + εἶς (3 Macc 6:33; εἶτι τινι*).

αἰνεμολόγησεως

1. = πᾶς thanksgiving* 2 Esdr 3:11, δίδωμι (Sir 17:27).

3. εἰποφανῆς

Neither LSJ nor MM refer to any special use of this word in the LXX.

**LSJ**

I 1. coming to light, coming suddenly into view, appearing of places and things: in full view, visible
2. manifest, evident

II 1. conspicuous, notable, distinguished, famous
2. remarkable
3. a title of divinities

**BAGD**

splendid, glorious
From the outset there appears to be no special LXX meaning for ἐπιφανῆς, whose general meanings are ‘appearing,’ ‘visible,’ ‘evident,’ ‘famous,’ and ‘remarkable.’ The meaning ‘evident,’ ‘visible’ appears to be well established in Prov 25:14:

... like winds and clouds and clearly visible rains

This use is close to the etymology of ἐπιφανῆς, being derived from ἐπιφαίνω. In other places in the LXX the word is used as ‘glorious,’ another basic meaning of the Greek word, derived from its primary sense. Thus the temple is ‘glorious’ in 2 Macc 14:33:

κύριος is glorious in 2–3 Maccabees (e.g. 2 Macc 15:34, 3 Macc 5:35).

Also the ‘day of the Lord’ in Joel 2:11 (cf. also 3:4) is seemingly described as ‘glorious’ (but see below):

Likewise, the ‘name’ or ‘fame’ of the people of Israel in 1 Chr 17:21 is seemingly called ‘glorious’:

This applies also to the ὀρασίς, that is, the ‘appearance,’ of the angel in Judg 13:6, both in manuscripts A and B:

The different contexts indeed allow for an interpretation of the aforementioned instances of ἐπιφανῆς in the LXX as either ‘glorious,’ ‘evident,’ or ‘famous’ and the word should thus be recorded according to its natural meanings.

However, an analysis of Hab 1:7 shows that at least in this case the Hebrew should be consulted as well, and the other verses reassessed accordingly.
In his description of the coming of the Chaldeans in 1:5–10 (11?), Habakkuk has little good to say about this people. They kill and destroy, they mock at the kings and there is 'no end' to all of this. The Chaldean people are described in the LXX of v. 7 as φοβερός καὶ ἐπιφανής. It is understandable that the Chaldeans should be called φοβερός, that is, 'frightening,' 'terrible,' but what does the next word, ἐπιφανής, mean in this context? Are the people 'conspicuous,' 'evident,' or 'famous'? Or should we rather take ἐπιφανής as the opposite of its main meaning, that is, 'infamous'?

When analyzing the linguistic problem, the Hebrew text should be consulted as well. The translator understood his text incorrectly, and that misunderstanding gave rise to the present translation. The MT of Habakkuk described the Chaldeans as a frightful and terrible people: אֲרַנcriptors µ, but the translator derived אֶרֶנ from the root אָרָא, to see, and not from אֶרֶא, to fear. It does not really matter if we call this etymology 'wrong' or 'idiosyncratic'; it differs from the usual understanding of that word, and the confusion of these roots is known elsewhere in the textual and exegetical tradition of the Bible. Thus, instead of describing the people as 'terrifying,' the Greek translator described them as 'visible.' Reference to the Hebrew is necessary in order to understand the background of the translation; otherwise the Greek lexicographer may ascribe to the word an unusual meaning, including 'infamous.' The mistakes of the translator are not of primary concern to the lexicographer of the LXX, nor does it matter to him if the Greek text makes sense as long as the words themselves are understandable. However, in this case one needs to know what the translator had in mind before determining the meaning of this ἐπιφανής. It may not be very appropriate to say of the fearsome people of the Chaldeans that they are 'conspicuous,' but this is how the translator took אֶרֶנ. Thus ἐπιφανής should be taken as meaning basically 'conspicuous' regardless of whether or not such a meaning makes sense in the context (see Tov, "Dimensions"). Accordingly, a LXX lexicon should nevertheless record this ἐπιφανής as another instance of 'evident' or 'conspicuous.'

In Zeph 3:1 one is less certain about the meaning of the Greek word:

ὢ ἐπιφανῆς καὶ ἀπολελυμένη, ἡ πόλις ἡ περιστερά
Alas the conspicuous (?) and redeemed city, the dove ...

Woe to her that is rebellious and defiled, the oppressing city (RSV).
The context is that of a city in despair. It did not listen to the Lord, its leaders are corrupt and there is little good to say about that city. How should ἐπιφανής be taken in this context? Once again, one thinks at first about the city being ‘glorious.’ Obviously this is not very appropriate in the context, but the Greek word could still be taken as such if it be understood ironically. However, the Greek context warns one against ascribing exegetical inclination to the translator. The verb ἐξάζω, used in MT as ‘defiled,’ is taken by the translator as derived from another meaning of that root, viz., ‘redeemed.’ And ἡ ἐξεστία, ‘the oppressing city,’ has been misunderstood as ‘the city, the dove.’ This phrase makes as little sense in English as it does in Greek. Therefore, because in some details the translation makes little sense, from the outset it is not likely that ἐπιφανής reflects any special understanding of the context. As in the preceding example, the translator derived ἐξάζω from the root ἐξάω, rendering it as if the city were ‘visible.’ We should therefore take ἐπιφανής as ‘conspicuous,’ ‘visible,’ and not as ‘famous’ because the translator did not have that meaning in mind.

It seems that also in other places translators derived ἐξάζω from the root ἐξάω as if reading ἐξάζω, translating the word as ἐπιφανής. In fact, this also applies to the examples which at first sight were considered uncomplicated. Thus the ‘day of the Lord’ is named ἐπιφανής (Joel 2:11; 3:4), ‘conspicuous’ and not ‘famous.’

Sample entry for a LXX lexicon

1. evident ἄνεμοι καὶ νέφη καὶ ἔτοι (Prov 25:14), conspicuous τὸ ἔθνος (Hab 1:6), πόλις (Zeph 3:1); ἡ ἡμέρα τοῦ κυρίου (Joel 2:11, 3:4); ἄνωθεν (1 Chr 17:21), ὀρασίας (Judg 13:6).

2. glorious ἰερών (2 Macc 14:33), κόρων (15:43, 3 Macc 5:35).

4. ὀρθρίζω

Ὀρθρίζω does not create any specific difficulties in the Greek language in which it occurs rarely. Only in the literature that is somehow related to Hebrew sources do some problems arise.

Two different forms are used in Greek, ὀρθρεύω, the Attic form, and ὀρθρίζω used in the LXX and New Testament, as well as in the literature dependent on these sources and, in a different form, as ὀρθρίζω and ὂρτιζω in an ostracon and a papyrus. The entry in LSJ gives little information, but LSJ, Supplement provides a detailed entry with three different meanings.
GREEK WORDS AND HEBREW MEANINGS

LSJ

= όρθρεύω, LXX Ev. Luc. 21.38

όρθρεύω, (όρθρος) lie awake before dawn, Theocritus, Eur.; όρθρεύσαντι καλούσιν οἱ Ἀττικοὶ τῷ λέγνῳ προσκείθηκαν, πρὶν ἥμεραν γενέσθαι, Phryn. Ps. p. 93 B

LSJ, Supplement

1a (= Attic όρθρεύω, Moer. p. 272 P) rise up early, LXX Ge 19.2, Ps 126(127).2

b metaphor, be eager or earnest, όρθριζων Je 25.3

2 go early, εἰς τὸ πόλον ib. Ge 19.27; go eagerly or earnestly, πρὸς τινα ib. Ps 62(63).2, Si 39.5, Ev. Luc. 21.38

3 προῆγεν όρθριζων καὶ ὑπὸζων at morning and evening Thd 1 Ki 17.16

BAGD

(Moeris p. 272 όρθρεύει Ἀττικῶς, όρθριζει Ἑλληνικῶς) impl. όρθριζον be up or get up very early in the morning ... ὁ λαὸς όρθριζεν πρὸς αὐτῶν ἐν τῷ ἱερῷ ὄντος αὐτῶν the people used to get up very early in the morning (to come) to him in the temple and hear him Lk 21.38 (ὁρ. πρὸς τινα also means gener. seek someone diligently; Job 8.5; Ps 77.34; Si 4.12; Wi 6.14; Test Jos 3.6)

MM

... According to Thumb (Hellen., p. 123) the dependence of the verb on the Heb. עָפָר in the sense of ‘rise early’ is very improbable, and reference is made to such analogous verbs in M Gr as νυκτορέuvw ‘work throughout the night,’ and μεσημραξω ‘do something at midday.’

The meaning ‘to get up early in the morning’ is the basic sense of this verb and as such it occurs also in the LXX. As a rule it reflects עפָר in the Hiph il, usually in the form עפריה, that is ‘and he got up early in the morning,’ often linked pleonastically with רָגְס. For example,

Judg 21:4 AB καὶ ἐγένετο (A: εὖ) τῇ ἐπαύριον καὶ όρθριζεν ὁ λαὸς καὶ ἐγένετο τῇ ἐπαύριον καὶ όρθριζεν ὁ λαὸς ὁριζητα ἡμερικαμεταβλέπον

Gen 19:27 όρθριζεν δὲ Ἀβραὰμ τὸ πρωί ὁριζητα ἡμερικαμεταβλέπον

Exod 34:4 καὶ όρθριζας Μωυσῆς ἀνέβη εἰς τὸ ὄρος τὸ Σινα ρηγεμονεταφαρτεμεταβλέπον

See further:

Ps 63(62):2 ὁ θεὸς ὁ θεός μου, πρὸς σὲ όρθριζω ρηγεμονεταφαρτεμεταβλέπον

Isa 26:9 ἐκ νυκτὸς όρθριζει τὸ πνεύμα μου πρὸς σὲ, ὁ θεὸς μου οὐκ ἔφυγεν ἀπὸ δόξης τοῦ θεοῦ ρηγεμονεταφαρτεμεταβλέπον

Hos 5:15 ἐν δὲ δόξῃ αὐτῶν όρθριζον καὶ πρὸς μὲ λέγωντες μη βαρέσαι θεοθοτόκη
And in their distress they seek me (RSV).

In the last three examples, MT uses the verb רָשַׁב, ‘to seek,’ but the Greek translators derived these forms from the noun רָשָׁב, ‘morning.’ The resulting translation, referring, like רָשַׁב, to the ‘morning,’ is quite possible. Thus, instead of the verb of the Hebrew text which should be taken as ‘to seek earnestly, diligently,’ the LXX uses here ὑβρίζω, which should probably be taken as ‘to get up early in the morning’ for someone. These two verbs are quite different, so that we read, e.g., in the LXX of Ps 62:2 ‘My God, My God, early in the morning I get up for thee’ instead of MT ‘O God, thou art my God, I seek thee.’ The Greek verb is used in a slightly different way from its use in classical Greek, namely not as just ‘to get up early,’ but as ‘to get up early for someone.’ This particular use is created by the etymological rendering of the verb רָשַׁב from רָשָׁב, ‘morning.’ Accordingly, there is no need to ascribe to the Greek verb a new meaning such as in BAGD (‘seek someone diligently’) or in New Documents, vol. 1 (Sydney 1981) 86 (‘to come’). These sources adapt the meaning of the Greek verb to the context; BAGD ascribes to ὑβρίζω the meaning of its Hebrew counterpart, a procedure which is quite questionable from a methodological point of view.

This use of ὑβρίζω with a preposition is possible in Greek, as is shown by the text of the ‘Amsterdam ostracon,’ discussed at some length in New Documents, vol. 1, p. 86: Ινα μίνησ αὐτόν, ἐπί γὰρ ὑβρίζει πρὸς σε αὔριον (22.7–8 [III]). In that ostracon there appears to be a misspelling (omission of the ρ), also known from the manuscripts of the LXX (in Ps 126:2 Codex S has ὑβρίζω), but nevertheless it is clear that ὑβρίζω is meant. I do not think that in any of these places the original meaning of the Greek, that is ‘to go early’ or ‘to rise early’ has been lost, and in any event it would be hard to prove such an assumption. A comparison with these documents, then, shows that in the use of the verb with a preposition no Hebraism is involved since a similar construction is found in two external sources not dependent on the LXX (P. Amst. 22. 7–8 [i CE] and P. Mil. Vogl. II 50.13 (I) πορεύον οὐν ὑβρίσας εἰς [so rising up early, go to ...]).

The verb occurs also once in Luke: ὁ λαὸς ὑβρίσα ὑπὸ αὐτόν ἐν τῷ ἰερῷ ἀκοῦειν αὐτοῦ (21:38), which should be translated as ‘The people rose up early in the morning to (see) him in the temple,’ or, as in the RSV, ‘And early in the morning all the people came to him in the temple.’ The use of the verb in Luke follows the usage of the LXX, but since this usage is also found outside the LXX, Luke’s dependence on the LXX cannot be proven regarding this detail.
Sample entry for a LXX lexicon

1. get up early in the morning (cf. ὀρθρίζων) Judg 21:4, 1 Kgs 5:3, Tob 9:6, usually pleonastically joined with τὸ πρωί (following MT τρίων τῆς) Gen 19:27, 20:8, Exod 24:4; often the participle is used together with other verbs ὀρθρίζων τῷ μωυσῆς τὸ πρωί ὑποδέχεται θυσιαστήρῳ (Exod 24:4), καὶ ὀρθρίζων Ἰσραήλ τὸ πρωί ἐπεσκέπτοτο τῶν λαῶν (Josh 8:10); also with verbs of motion καὶ ὀρθρίζων μωυσῆς ἀνέβη εἰς τὸ ῥοῖς τὸ Σῶμα (Exod 34:4), καὶ ὀρθρίζων τῷ πρωί ἀνέβησαν εἰς τὴν κορυφήν τοῦ ὑμωρός (Num 14:40); abs. with εἶς get up early in the morning (and go) καὶ ὀρθρίζων τῷ πρωί εἶς τὸν τόπον (Gen 19:27), ὀρθρίζων αὐρίον εἰς τὴν ὅδον ὑμῶν (Judg 19:9), with ὑπὸ καὶ ὀρθρίζων ἐν τῇ ὅδοι (1 Kgs 29:10); πρὸς τίνα get up early for someone (God) ὁ θεὸς ὁ θεός μου, πρὸς σὲ ὀρθρίζων (Ps 62[63]:2), ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμά μου πρὸς σὲ, ὁ θεὸς (Isa 26:9), ἐν ἀλήθειαν ἀντιλαμβάνει πρὸς με λέγωπτες (Hos 5:15) (in all these cases, as well as in Job 8:5, Ps 77[78]:34, an aspect of yearning is extant in the Hebrew verb [πρός, to seek], but not in the Greek verb where this aspect is expressed by the preposition). Cf. O. Amst. 22.7–8(II) ἀνέβη μίνης αὐτῶν, ἐπὶ γὰρ ὄρθριζε πρὸς σὲ αὐρίον and the discussion in New Documents 1, p. 86.

The third sense listed in LSJ (ὀρθρίζων = ‘at morning’) is not distinct from the others and should probably be listed together with them.

But there is one other sense (‘early’, ‘earnestly’) listed as 1.b in LSJ and as a separate meaning 2 in the sample entry which should be taken as a Hebraism.

2 Ch 36:15 καὶ ἐξαπέστειλεν κύριος ... ὄρθριζων καὶ ἀποστέλλων τοὺς ἀγγέλους αὐτοῦ
And the Lord sent ... his messengers ὀρθρίζων and sending.

Jer 25:3 ἔλληψα (sc. κύριος) πρὸς ὑμᾶς ὀρθρίζων καὶ λέγων
I (sicl., the Lord) spoke to you rising up (?) and saying.

ibid. 4 καὶ ἀποστέλλων πρὸς ὑμᾶς τοὺς δούλους μου τοὺς προφήτας ὀρθρόν ἀποστέλλων
This ὀρθρίζων has been recorded as ‘ἐλλήψα = early, earnestly’ with the following implication: The construction in which ὀρθρίζων occurs differs from that of the other instances, and is used Hebraistically. In 2 Chr 36:15 it cannot be taken as ‘to get up early’ as that use would not fit the subject, the Lord. Moreover, the participle ἀποστέλλων is awkward as it is identical to the main verb. This applies also to the verse in Jeremiah. From the continuation of the verse (v. 4) we understand how ὀρθρίζων is to be taken. It is apparently used as if it were an adverb, just as in the Hebrew, and parallel to v. 4, where the Greek text renders the exactly
same phrase (ה-dialogue with an adverb δρόμους ἀποστέλλων, sending early in the morning.

In these two verses ὑβρίζων is thus used Hebraistically as a symbol for (ה-dialogue.

The second part of the sample entry reads:

2. ὑβρίζων = έποτε early, earnestly*, of the sending of God’s message to mankind, used ungrammatically as a participle (ὅ/ δρόμου used in the same situations) καὶ ἐξέπεστιλεν κύριος ... ὑβρίζον καὶ ἀποστέλλων τοὺς ἄγγέλους αὐτοῦ (2 Chr 36:15), ἐλάλησα (οὐκ, κύριος) πρὸς ἡμᾶς ὑβρίζων καὶ λέγων (Jer 25:3, cf. v. 4: καὶ ἀπέστειλαν πρὸς ἡμᾶς τοὺς δούλους μου τοὺς προφήτας ὑβρίζουν ἀποστέλλων).