

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 ὑμᾶς ἔχομεν, 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 ποιήσεις τὸ δικαίωμα αὐτῶν
And You will handle their case.
- Jer 18:19 εἰσάκουσον τῆς φωνῆς τοῦ δικαιώματός 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 ἐξαιρέτων τῆς ἡμετέρας 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 φρόνησις 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 ὁδοῖς δικαιοσύνης περιπατῶ, καὶ ἀνὰ μέσον τρίβων
δικαιώματος ἀναστρέφομαι

I walk in the ways of righteousness, and on the paths of justice I go about.

Prov 19:28 ὁ ἐγγυώμενος παῖδα ἄφρονα καθυβρίζει δικαίωμα,
στόμα δὲ ἄσεβῶν 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 ὅτι οὐκ ἐπὶ τὰ δικαιώματα τῶν πατέρων ἡμῶν ...
καταβάλλομεν τὸν ἔλεον ἡμῶν κατὰ πρόσωπόν 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 ἐντολάς μου
καὶ τὰ δικαιώματά μου καὶ τὰ νόμιμά 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.

δικαίωμα is used not only in parallelism with the mentioned words, but also in other close grammatical relationships:

Num 30:17 ταῦτα τὰ δικαιώματα ὅσα ἐνετείλατο κύριος
These are the δικαιώματα which God ordered.

Num 31:21 τοῦτο τὸ δικαίωμα τοῦ νόμου
This is the δικαίωμα of the law.

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 from Genesis onwards mainly for three Hebrew words, קח (46 times), קקח (26 times), and משפט; (41 times). It also occurs 6 times for פקד, 3 times for קדקד, and once each for קדקד, מצוה, ריב, צורה, and יריב. Usually words of the δικ- group reflect words of the root צדק, so that the equivalents of δικαίωμα, not related to this root, are noteworthy. The choice of δικαίωμα probably reflects a meaning common to both משפט and קח /קח, 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.

Exod 21:1 καὶ ταῦτα τὰ δικαιώματα ἃ παραθήσεις ἐνώπιον
αὐτῶν
And these are the ordinances which you shall set before
them.

A δικαίωμα can be accomplished, kept or fulfilled

Lev 25:18 καὶ ποιήσετε πάντα τὰ δικαιώματά 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 δίδαξόν με τὰ δικαιώματά 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 ἐπορεύθησαν τοῖς δικαιώμασιν τῶν ἐθνῶν
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 מִשְׁפָּט, δικαίωμα was also used Hebraistically for meanings of מִשְׁפָּט which are not covered by δικαίωμα:

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

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

The translator of 1 Samuel atomistically represented מִשְׁפָּט 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 מִשְׁפָּט, here used as ‘custom’, ‘manner.’ For a similar usage of δικαίωμα, see Exod 21:9,31.

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

This rendering Hebraistically represents מִשְׁפָּט, cf. the first verse in the chapter (21:1) καὶ ταῦτα τὰ δικαιώματα ἃ παραθήσεις ἐνώπιον αὐτῶν. This meaning is therefore recorded as the Hebraistic [5.] = מִשְׁפָּט 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] = מִשְׁפָּט rightful due(*)

1 Sam 2:13 καὶ τὸ δικαίωμα τοῦ ἱερέως παρὰ τοῦ λαοῦ
 ... and the **צדקה** (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 **צדקה** 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 δώσει τῷ ἱερεῖ ...

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

Hos 13:1 κατὰ τὸν λόγον Εφραιμ δικαιώματα αὐτὸς ἔλαβεν ἐν τῷ
 Ἰσραηλ 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 **תורה** of MT, possibly read differently (Schleusner: **תורה**). It is hard to determine the meaning of δικαίωμα 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 εἰσάκουσον τῆς φωνῆς τοῦ δικαιώματός μου, cf. also 11:20).
2. justice (1 Kgs 3:28 τοῦ ποιεῖν δικαίωμα; τρίβων δικαιομάτος // ὁδοῖς 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 (τίθημι [Exod 15:25], ἐντέλλομαι [Num 30:17]), and kept by men (ποιέω [Lev 25:18, Deut 6:24], φυλάσσω [Deut 6:2, 28:45 etc.]) used in parallelism with ἐντολή, πρόσταγμα, νόμος and νόμιμον; 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. = **צדקה** custom* (?), manner* (?) 1 Sam 27:11, possibly also Exod 21:9 κατὰ τὸ δικαίωμα τῶν θυγατέρων ποιήσει αὐτῇ; 21:31.

6. = צַדִּיק (rightful) due(*) (1 Sam 2:13 καὶ τὸ δίκαιωμα τοῦ ἱερέως παρὰ τοῦ λαοῦ; cf. κρίσις in Deut 18:3 for a similar development); cf. Modern Greek ‘dues’, ‘fees.’¹

2. The ὁμολογέω group

Due to their Hebrew background, most of the words deriving from the stem ὁμολογ- 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

ὁμολογέω (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. *vow [LXX Je 51(44).25 (pl.)]*

5. *conformity with nature*

ὁμολόγως

1. *agreeable to, in unison with*

2. *confessedly, openly, LXX Ho 14.5; also ἐξ ὁμολόγου Plb. 3.91.10*

ἐξομολογέομαι

1. *confess, admit, acknowledge*

2. *make grateful acknowledgements, give thanks, sing praises (LXX, Philo, NT)*

ἐξομολόγησις

admission, confession, confession of gratitude Philo

ἀνθομολογέομαι

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*

ἀνθομολόγησις

¹ J.T. Pring, *The Oxford Dictionary of Modern Greek* (Oxford 1965).

1. *mutual agreement*
2. *confession, admission, testimony*

BAGD

ὁμολογέω

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

ὁμολογία

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)*

MM

ὁμολογέω

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 ὁμολογῶ χάριτα in petitions, e.g. P. Ryl. II. 114³² (c. A.D. 280) ὅπως ... τῆ τύχῃ σου χάριτας ὁμολογεῖν δυνηθῶ, “that I may avow my gratitude to your fortune”, P.Oxy. I.67²² (A.D. 338 ... χάριτας ὁμολογήσωμεν, and the Christian letter P.Oxy. VI.939⁶ (iv A.D.) ... ἡμᾶς χάριτας ὁμο[λογοῦντα]ς ...’; *promise (+ parallels).*

ὁμολογία

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.*)’

ἀνθομολογέομαι

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:

- Wisdom 18:13 ἐπὶ τῶ τῶν πρωτοτόκων ὀλέθρῳ ὠμολόγησαν θεοῦ υἱὸν
λαὸν εἶναι (admit)
- Sir 4:26 μὴ αἰσχυνοθῆς ὁμολογήσαι ἐφ’ ἁμαρτίαις σου (confess)
- Jer 44(51):25 ποιῶσαι ποιήσομεν τὰς ὁμολογίας ἡμῶν ἃς
ὠμολογήσαμεν (promise)
- Dan 9:20 ... καὶ ἐξομολογούμενος τὰς ἁμαρτίας 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 δι’ ὕμνων ὁμολογοῦντες τῷ κυρίῳ, ὅτι ...
(= πτῆη, give thanks)
- 1 Esdr 9:8 δότε ὁμολογίαν δόξαν τῷ κυρίῳ (‘thanks’)
- Ps 6:6 ἐν δὲ τῷ ἄδῃ τίς ἐξομολογήσεται σοι (= πτῆη)
- Ps 9:2 ἐξομολογήσομαι σοι Κύριε ἐν ὅλῃ καρδίᾳ μου
διηγῆσομαι πάντα τὰ θαυμάσιά σου (= πτῆη)
- Dan 2:23 σοι, κύριε τῶν πατέρων μου, ἐξομολογοῦμαι καὶ αἰνῶ
כָּבֹד וְזִמְרָה אֲדַבֵּר יְיָ אֱלֹהֵינוּ
- 1 Chr 25:3 ἐν κινύρα ἀνακρουόμενοι ἐξομολόγησιν καὶ αἴνεσιν τῷ
κυρίῳ (= πτῆη)
- Ps 78(79):13 ἀνθομολογησόμεθά 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 ὁμολογέω 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 ὁμολογέω. This criticism applies to the dictionaries as well as to a study

by J. Ledogar, who recorded ἐξομολογέομαι 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, Ἐξομολογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ 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 ὁμολογεῖν, translated as ‘to acknowledge thanks.’ Such a phrase occurs, for example, in:

P. RyI. II 114,32 (c. CE 280) ὅπως ... τῇ τύχη σου χάριτας ὁμολογεῖν δυνηθῶ

This approach is reflected in MM, quoted above, and likewise in LSJ which does not provide a separate entry for ὁμολογέω as ‘to give thanks,’ but includes that meaning in sense II 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 ὁμολογεῖν means ‘to avow gratitude,’ but that gratitude is expressed only by the noun, viz. χάριτας or χάριν, and not by the verb ὁμολογεῖν. 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, ודח/י, ‘to confess’ and ודח/י- ‘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 ודח/י as ‘to thank’ and ‘to confess’ is a matter for Hebrew linguists and exegetes, who usually record the two senses as separate entities. הודח in the *hiphil* is used generally as ‘to thank,’ but also a few times as ‘to confess,’ and הודח 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 ὁμολογέω and compounds, thus not recognizing a separate meaning ‘to give thanks.’

² J. Ledogar, “Verbs of Praise in the LXX Translation of the Hebrew Canon,” *Bib* 48 (1967) 29–56.

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 הוד, glory, honor.

Ps 95(96):6 ἔξομολόγησις καὶ ὡραιότης ἐνώπιον αὐτοῦ
הוד והדר לפניו

Honour and majesty are before him (RSV).

Ps 103(104):1 ἔξομολόγησιν καὶ εὐπρέπειαν ἐνεδύσω
הוד והדר לבשת

Thou art clothed with honour and majesty (RSV).

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

The Greek translators thus used the ὁμολογέω group for various words and meanings of the הודה 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 ἔξομολογέομαι and ἀνθομολογέομαι. 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 ‘= הודה, to give thanks.’

In our view, a meaning ‘to give thanks’ for ἔξομολογέω 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 κινύρα ἀνακρουόμενοι ἔξομολόγησιν καὶ αἴνεσιν τῷ
κυρίῳ

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 ὁμολογέω, 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:

ἐξομολόγησις ἐνταῦθα οὐκ ἢ ἐξαγόρευσις ἐπὶ ἀμαρτήμασιν λέγεται.
λέγεται μὲν γὰρ καὶ αὕτη ἐξομολόγησις ... ὡς ἐπὶ τὸ πλείστον οὖν ἐν τῇ
γραφῇ ἢ ἐξομολόγησις 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 ὁμνύω ... ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ ἐξομολογήσεται (S ^C LC ὁμείται) πᾶσα γλῶσσα τῷ θεῷ (²⁴ Δικαιοσύνη καὶ δόξα πρὸς αὐτὸν ἤξουσιν) "בי נשבעת ... כי לי תכרע כל ברך תשבעת כל לשׁו"
Rom 14:11	ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ (ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ 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 ἤξουσιν. 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

ὁμολογέω

1. *admit* + inf. Wisd 18:13, 2 Macc 6:6.
 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. ὁμολογία Lev 22:18]) Jer 44(51):25.
 4. = כרת (?) *give thanks** + dat. (to) σοί (I Esdr 4:60), τῷ κυρίῳ (5:58), abs. (Job 40:14).
- ∅ ὁμολογία, ἐξ-, ἐξομολόγησις, ἀνθ-, ἀνθομολόγησις; bibl. R.J. Ledogar, “Verbs of Praise in the LXX Translation of the Hebrew Canon,” *Bib* 48 (1967) 29–56.

ὁμολογία

1. *promise* (or *vow** [= נדב]) Lev 22:18, Jer 44(51):25.
2. *thanks*, δότε ὁμολογίαν δόξαν τῷ κυρίῳ (1 Esdr 9:8).
3. = נדב *voluntary offer** φέρω (Deut 12:6B), φάγω (12:17), ποιέω (Ezek 46:12) (cf. ὁμολόγως = נדב Hos 14:5); for a similar semantic development, cf. τὸ ἐκούσιον = נדב *voluntary offer**.

ὁμολόγως

voluntarily ἀγαπήσω αὐτοὺς ὁμολόγως (Hos 14:5)

ἐξομολογέομαι

1. *confess* τὰς ἀμαρτίας μου (Dan 9:4, 20) τὴν ὀδύνην αὐτοῦ (Sus 14; cf. θ* simplex).
 2. = נדב (?) *give thanks** (often with musical instruments, Ps 32:2) usually + dat. (to), frequently in Psalms, + σοι (6:6), + κυρίῳ (9:1), + τῷ ὀνόματί σου (53:6); + acc. τὰ θαυμάσιά σου Ps 88:5; + ἔναντι κυρίου (2 Chr 7:6), ἐναντίον (Dan 6:10[11]); abs. (2 Chr 31:2); + ὅτι (Dan 3:90); in 1–2 Chronicles often paired with αἰνέω.
- ∅ simplex

ἐξομολόγησις

1. = נדב *thanksgiving**, *thanks**, δίδωμι (Josh 7:19), // αἴνεσις (1 Chr 25:3), ψαλμὸς εἰς ἐξομολόγησιν (Ps 99[100]:1), all based on the etymological understanding reflected in ἐξομολογέομαι נדב—esp. visible in next usage; נדב = (‘glory’, but derived from נדב, as above) *thanks**, *thanksgiving** ἐξομολόγησις καὶ ὠραιότης ἐνώπιον αὐτοῦ (Ps 95[96]:6 *thanksgiving and beauty**, before him), ἐξομολόγησιν καὶ εὐπρέπειαν ἐνεδύσω (103:1 ‘you have clothed yourself with thanksgiving and glory’), 148:13.

ἀνθομολογέομαι

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

ἀνθομολόγησις

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

3. ἐπιφανής

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*
 2. *of places and things: in full view, visible*
 3. *manifest, evident*
- II
 1. *conspicuous, notable, distinguished, famous*
 2. *remarkable*
 3. *a title of divinities*

BAGD

splendid, glorious

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: אִים וְנֹרָא הוּא, but the translator derived נֹרָא from the root רָאָה, to see, and not from יָרָא, 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 נֹרָא. 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:

ὦ ἡ ἐπιφανής καὶ ἀπολελυτρωμένη, ἡ πόλις ἡ περιστερὰ

Alas the conspicuous (?) and redeemed city, the dove ...

הוּא מִנְרָאָה וְנִנְאָלָה הָעִיר הַיְנֻקָּה

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 נאל, used in MT as ‘defiled,’ is taken by the translator as derived from another meaning of that root, viz., ‘redeemed.’ And העיר היונה, ‘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 מראה from the root ראה, 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 נורא from the root ראה as if reading נראה, 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* ἀνεμοὶ καὶ νέφη καὶ ἕτοι (Prov 25:14), *conspicuous* τὸ ἔθνος (Hab 1:6), πόλις (Zeph 3:1); ἡ ἡμέρα τοῦ κυρίου (Joel 2:11, 3:4); ὄνομα (1 Chr 17:21), ὄρασις (Judg 13:6).
2. *glorious* ἱερόν (2 Macc 14:33), κύριος (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 ὀρτίζω in an ostrakon and a papyrus. The entry in LSJ gives little information, but LSJ, *Supplement* provides a detailed entry with three different meanings.

LSJ

- = ὄρθρεύω, LXX Ev. Luc. 21.38
 ὄρθρεύω, (ὄρθρος) *lie awake before dawn*, Theocritus, Eur.; ὄρθρεύεσθαι καλοῦσιν οἱ Ἄττικοὶ τῷ λύχνῳ προσκεῖσθαι, πρὶν ἡμέραν γενέσθαι, Phryn. PS p. 93 B

LSJ, Supplement

- 1a (= Attic ὄρθρεύω, Moer. p. 272 P) *rise up early*, LXX Ge 19.2, Ps 126(127).2
 b *metaph., be eager or earnest*, ὄρθρίζων Je 25.3
 2 *go early*, εἰς τόπον ib. Ge 19.27; *go eagerly or earnestly*, πρὸς τινα ib. Ps 62(63).2, Si 39.5, Ev.Luc. 21.38
 3 *προῆγεν ὄρθρίζων καὶ ὄψίζων at morning and evening* Thd 1 Ki 17.16

BAGD

(Moeris p. 272 ὄρθρεύει Ἄττικῶς, ὄρθρίζει Ἑλληνικῶς) impf. ὄρθριζον *be up or get up very early in the morning ... ὁ λαὸς ὄρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ the people used to get up very early in the morning (to come) to him in the temple and hear him* Lk 21.38 (ὄρ. 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. **וַיִּשְׁכֶּם** in the sense of 'rise early' is very improbable, and reference is made to such analogous verbs in M Gr as **νυχτορεύω** 'work throughout the night,' and **μεσημεριάζω** '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 **וַיִּשְׁכֶּם** in the *Hiph il*, usually in the form **וַיִּשְׁכֶּם**, that is 'and he got up early in the morning,' often linked pleonastically with **בבקר**. For example,

- Judg 21:4 AB καὶ ἐγένετο (A: ἐν) τῇ ἐπαύριον καὶ ὄρθρισεν ὁ λαὸς
 ויהי ממחרת וישכימו העם
 Gen 19:27 ὄρθρισεν δὲ Ἀβρααμ τὸ πρωί
 וישכם אברהם בבקר
 Exod 34:4 καὶ ὄρθρίσας Μωσῆς ἀνέβη εἰς τὸ ὄρος τὸ Σινα
 וישכם משה בבקר ויעל אל הר סיני

See further:

- Ps 63(62):2 Ὁ θεὸς ὁ θεός μου, πρὸς σὲ ὄρθρίζω
 God, my God, for thee I get up early in the morning
 אלהים אלי אתה אֶשְׁחַרְךָ
 O God, thou art my God, I seek thee (RSV).
 Isa 26:9 ἐκ νυκτὸς ὄρθρίζει τὸ πνεῦμά μου πρὸς σέ, ὁ θεός
 בלילה אף רוחי בקרבי אליך אֶשְׁחַרְךָ
 My soul yearns for thee in the night (RSV).
 Hos 5:15 ἐν θλίψει αὐτῶν ὄρθριοῦσι πρὸς με λέγοντες
 בצר להם ישחרני

And in their distress they seek me (RSV).

In the last three examples, MT uses the verb שָׁחַר, 'to seek,' but the Greek translators derived these forms from the noun שָׁחַר, 'morning.' The resulting translation, referring, like שָׁחַר, 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 ὀρθρίζω, 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 שָׁחַר from שָׁחַר, '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 ὀρθρίζω the meaning of its Hebrew counterpart, a procedure which is quite questionable from a methodological point of view.

This use of ὀρθρίζω with a preposition is possible in Greek, as is shown by the text of the 'Amsterdam ostrakon,' discussed at some length in *New Documents*, vol. 1, p. 86: ἵνα μίνης αὐτόν, ἐπὶ γὰρ ὀρτίζει πρὸς σε αὔριον (22.7–8 [II]). In that ostrakon 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 ὀρθίζω), but nevertheless it is clear that ὀρθρίζω 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 [ii CE] and P. Mil. Vogl. II 50.13 (I) πορεύου οὖν ὀρθίσας εἰς [so rising up early, go to ...]).

The verb occurs also once in Luke: ὁ λαὸς ὄρθρισεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν 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. ὄρθρος) Judg 21:4, 1 Kgs 5:3, Tob 9:6, usually pleonastically joined with τὸ πρῶι (following MT בַּבֵּיִת בַּבֹּקֶר Gen 19:27, 20:8, Exod 24:4; often the participle is used together with other verbs ὀρθρίσας δὲ Μωϋσῆς τὸ πρῶι ὤκοδόμησεν θυσιαστήριον (Exod 24:4), καὶ ὀρθρίσας Ἰησοῦς τὸ πρῶι ἐπεσκέψατο τὸν λαόν (Josh 8:10); also with verbs of motion καὶ ὀρθρίσας Μωϋσῆς ἀνέβη εἰς τὸ ὄρος τὸ Σινα (Exod 34:4), καὶ ὀρθρίσαντες τὸ πρῶι ἀνέβησαν εἰς τὴν κορυφὴν τοῦ ὄρους (Num 14:40); abs. with εἰς *get up early in the morning (and go) to* ὄρθρισεν δὲ Ἀβρααμ τὸ πρῶι εἰς τὸν τόπον (Gen 19:27), ὀρθριεῖτε αὐριον εἰς τὴν ὁδὸν ὑμῶν (Judg 19:9), with ἐν: καὶ ὀρθρίσατε ἐν τῇ ὁδῷ (1 Kgs 29:10); πρὸς τινα *get up early for someone (God)* Ὁ θεὸς ὁ θεὸς μου, πρὸς σὲ ὀρθρίζω (Ps 62[63]:2), ἐκ νυκτὸς ὀρθρίζει τὸ πνεῦμά μου πρὸς σέ, ὁ θεός (Isa 26:9), ἐν θλίψει αὐτῶν ὀρθριοῦσι πρὸς με λέγοντες (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 [רָחַץ, *to seek*], but not in the Greek verb where this aspect is expressed by the preposition). Cf. O. Amst. 22.7–8(II) ἵνα μίνης αὐτόν, ἐπὶ γὰρ ὀρτίζει πρὸς σε αὐριον 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 ... ὀρθρίζων καὶ ἀποστέλλων
τοὺς ἀγγέλους αὐτοῦ
And the Lord sent ... his messengers ὀρθρίζων and
sending.
וישלח יהוה ... ביד מלאכיו השכם ושלח
- Jer 25:3 ἐλάλησα (sc. κύριος) πρὸς ὑμᾶς ὀρθρίζων καὶ λέγων
I (scil., the Lord) spoke to you rising up (?) and saying.
ואדבר אליכם אשכים ודבר
- ibid. 4 καὶ ἀπέστειλον πρὸς ὑμᾶς τοὺς δούλους μου τοὺς
προφήτας ὄρθρου ἀποστέλλων
וישלח יהוה אליכם את כל עבדיו הנבאים השכם ושלח

This ὀρθρίζων has been recorded as ‘השכם = 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 $\text{בִּלְשׁוֹן שֶׁכֶּח}$ with an adverb ὄρθρου ἀποστέλλων, sending early in the morning.

In these two verses ὄρθρίζων is thus used Hebraistically as a symbol for שֶׁכֶּח .

The second part of the sample entry reads:

2. ὄρθρίζων = שֶׁכֶּח *early, earnestly**, of the sending of God's message to mankind, used ungrammatically as a participle (// ὄρθρου used in the same situations) καὶ ἐξάπεστειλεν κύριος ... ὄρθρίζων καὶ ἀποστέλλων τοὺς ἀγγέλους αὐτοῦ (2 Chr 36:15), ἐλάλησα (sc. κύριος) πρὸς ὑμᾶς ὄρθρίζων καὶ λέγων (Jer 25:3, cf. v. 4: καὶ ἀπέστειλλον πρὸς ὑμᾶς τοὺς δούλους μου τοὺς προφῆτας ὄρθρου ἀποστέλλων).