

rather glaring example of the freedom of amplification is seen in Job 2:9-10. Blaiklock ("Septuagint" in *Zondervan Pictorial Encyclopedia of the Bible*) says:

Ezekiel is not well done, while Jeremiah renders a Hebrew text quite at variance with the traditional one. The tr. of Isaiah is a very free one, similarly at variance with the MT.

Blaiklock concludes:

In short, the LXX, besides manifesting those faults of carelessness, weariness, and ignorance common enough in tr., shows also attempts to correct an existing text which may be well- or ill-founded, deliberate tampering with the story, and a quite unusual freedom in interpolation, improvisation, and modification. It is an uneven tr.

There are a few cases where the MT became corrupted in the course of copying. This was especially true in the case of the letters *daleth* and *resh*, which were very similar in the ancient Hebrew writing, and were easily confused. In parallel passages in Kings and Chronicles sometimes one will have *daleth* and the other *resh* (e.g. 2 Samuel 8:3-10 as compared with 1 Chronicles 18:3-10. See also 2 Samuel 12:31 with 1 Chronicles 20:3 where *resh* appears to have been defectively written for *mem*. Consequently, *hard labor* rather than *mutilation* or *liquidation* is the intended meaning). In such cases the LXX may preserve the original Hebrew before a corruption came in. There are not many such instances, but there seem to be a few.

When a New Testament writer wished to call attention to an Old Testament teaching he would use the familiar Greek translation, if this translation clearly brought out the idea he wished to convey. If it did not do so he would make his own translation directly from the Hebrew, as seems often to be the case in Matthew's Gospel, which shows considerable independence of the LXX. A good example of this is Matthew 8:17 where Matthew made use of the Hebrew text which has "sicknesses" rather than the LXX which has "sins". In this verse Matthew is dealing with Jesus' healing ministry, which Isaiah had predicted. John's Gospel uses the LXX quite freely as does Acts. In about half of his OT quotations Paul makes little change from the LXX; and in the remainder his translation is altered so as to be nearer to the actual Hebrew.