

into areas where others would perhaps not dare to go in fear of being accused of anachronisms, but I think the approach utilized in this anthology is sound and discerning.

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GUNNAR MAGNUS EIDSVÅG

The Old Greek Translation of Zechariah

VTSup 170, Leiden: Brill, 2015, Hardback, 270 pages,

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This very well researched, revised version of the author's doctoral thesis deals, as the title suggests, with the Old Greek (OG) version of the book of Zechariah. In short, Eidsvåg suggests that although the OG is a source-oriented translation which seeks to convey the Hebrew text in a faithful manner, there are cases where the translator allows contemporary concerns to colour his translation. In particular, Eidsvåg maintains that the OG translator of the book of the Twelve supported the Maccabean revolt and also favoured the temple in Jerusalem up and against competing sanctuaries.

The Introduction opens with a brief discussion of the OG manuscript tradition, a short history of research, and a succinct discussion of the date and origin of the translation, opting for an Egyptian locale and a mid-second-century BCE dating. In addition, Eidsvåg discusses the arguments for and against seeing the OG of the Book of the Twelve as the accomplishment of one or several translators, concluding that the extant evidence points towards a single translator. This conclusion has significant bearing on Eidsvåg's subsequent study, as he will appeal to other texts in the Book of the Twelve to support a given interpretation of the OG Zechariah.

The rest of the monograph falls into two parts. Part I begins with a short but informative chapter on translation techniques, carried out in dialogue with the views of a wide range of Septuagint scholars, before speaking in more details about homonyms and homographs, i.e. words that either look the same but have different meanings and words that look similar but may be pronounced differently. These two concepts cre-

ate ambiguity for the translator. When looking at the OG, the question thus arises as to whether the translator was not familiar with one of the alternatives or whether he was familiar but actively chose the other meaning due to (a wide range of) possible reasons.

The rest of Part I aim to categorize the OG translation of Zechariah. Is it a literal translation insofar as it aims to preserve the Hebrew text as faithfully as possible by using, for example, the same number of words in the translation as in the source text and by maintaining its syntax, or is it more interested in conveying its meaning? Arguing for the former view, Eidsvåg demonstrates, among other things, how the OG endeavours to find a Greek equivalent for every Hebrew word in the MT. Exceptions are prepositions—where the Greek may use a case instead of a preposition—in order to be sensitive to the demands of Greek syntax. The same literal quality is apparent in the chosen word-order in the OG. When the OG differs from the MT, the majority of the examples can be explained easily as accommodations to Greek language. Throughout these discussions, Eidsvåg remains open to the possibility that the OG may have had a different Hebrew *Vorlage* before him, yet he shows that this is extremely seldom the case. Turning to lexical choices, Eidsvåg argues that the translator displays diversity. In some cases, he uses so-called stereotypical translations, i.e. he renders one Hebrew word systematically with the same Greek word. Examples of this are theological, ethnic, and cultic terms / phrases. Sometimes, stereotypical translations may reflect the translator's convenience: it is easier to use a set phrase all the time. In other cases, the translator is sensitive to the context and chooses a nuance / meaning of the word that fits its current place in the text, aiming to produce a text which works in Greek. In parallel, OG Zechariah displays freedom in terms of word choice. In cases where the Hebrew text repeats a given word, the OG often uses two synonyms. The sense of the text is not changed; the change is introduced merely for stylistic reasons. Eidsvåg concludes his extensive and careful investigation that the OG of Zechariah is overall a very literal translation. This quality means, in turn, that any deviation from the

Hebrew source text is meaningful as it may reflect the translator's own choice and thus shed light upon the concerns of his own time.

In Part II, Eidsvåg explores five key texts where the OG betrays significant variation vis-à-vis the MT. In each case, Eidsvåg offers an introduction to the passage, an English translation of the Greek text accompanied by textual notes, and an analysis of the differences between the Greek and the Hebrew texts. He explores whether the Greek text can be derived from an amended Hebrew text or whether the Hebrew text is ambiguous so that the Greek text represents the translator's choice rather than a different Hebrew *Vorlage*. When relevant, Eidsvåg is also looking for tendencies. By this, he means whether the translator's choice—when translating the Zecharian text—agrees with similar choices in other texts. If so, it can be surmised that we are observing an interpretative tendency evidenced by his entire translation of the Book of the Twelve.

Beginning with Zech 2:1-13 (MT 2:5-17), Eidsvåg notes that whereas the MT of Zech 2:6 (10) states that God has *spread* his people, the OG refers to God *gathering* them. Having explored possible emendations of the Hebrew text, he concludes that the change stems from the translator. Another difference can be found in 2:7 (11), relating to whether Zion is understood as the subject or the dative object of the sentence. Noting that the use of 'Zion' as a symbol of the people (rather than denoting the geographical place) elsewhere in Zechariah, Eidsvåg concludes that the translator utilized this anomaly to support a different understanding of the biblical text. Finally, while the MT of Zech 2:11 (15) speaks of God dwelling in [the people]'s midst, the OG implies that the nations will dwell in [Zion's] midst. Taken together, these three statements together suggest a focus on Jerusalem in OG Zechariah. This conclusion is corroborated by the tendency elsewhere in the OG of the Book of the Twelve to emphasize Jerusalem and its role as sanctuary and place of deliverance (cf. Obad 1:17).

Continuing with Zech 9:9-13, Eidsvåg zooms in on the presentation of the king who is coming. He demonstrates that through the use of the active voice the role of the king is more pronounced in the OT.

Whereas the MT states that the king ‘has been delivered’ (v. 9), the OT describes the king as the one who ‘delivers’. In addition, by choosing an adjective with positive connotations to render the term ‘humble’, OT presents the king as the ideal humble ruler. Eidsvåg suggests that this reinterpretation of the Hebrew text may allude to the translator’s contemporary leader Judah Maccabee. To support his interpretation, Eidsvåg points out that a similar tendency can be observed in especially Joel 3 (4). It is thus likely that the OG translator understood the Hebrew *Vorlage* to speak about his contemporary Judah Maccabees and translated it accordingly.

Likewise, Eidsvåg argues that the OG translation of Zech 14:1–21 reflects the translator’s specific understanding of the text. Following Pola, Eidsvåg maintains that the OG translator regarded the term ‘Judah’ in Zech 14:14 as a reference to Judah Maccabees, and that Zech 14 as a whole referred to God’s support of the Hashmonean rule.

A similar pro-Hashmonean reading may also be attested in OG Zech 6:9–15. While the MT refers to three men by their personal names, the OG renders the names as a general description of the men’s character. For instance, Tobiah is translated as ‘the useful men of it’. Ruling out the possibility that the Greek translator would have been unfamiliar with these names, Eidsvåg proposes instead that he left them out consciously: the name Tobiah and the name Jediah were omitted because they alluded to influential families in the second century BCE who opposed the Hashmonean.

Finally, Eidsvåg notes that the OG of Zech 8:18–23 (21) speaks of men from five cities who will travel to Jerusalem, whereas the MT is much less specific. Eidsvåg compares Zech 8:21 with the reference to five cities in Isa 19:18–19, a text which played a role in the debate around the building of a temple to Yhwh in Leontopolis near Heliopolis in Egypt. By the explicit reference to five cities in Zech 8:21, the OG translator emphasized Jerusalem’s significance and how people would come there (rather than going elsewhere) to worship the Lord.

In sum, I can highly recommend this book. It is very well researched and very well presented. Although the intended readers are expected to

read Greek and Hebrew, Eidsvåg manages to present the highly technical material in an easily understood and lucid manner, which makes it available to biblical scholars outside the narrow circle of LXX experts.

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PAULA FREDRIKSEN

Paul: The Pagans' Apostle

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336 sidor, SEK 294, ISBN: 978-0-300-22588-4

För att kunna röra sig vidare från diskussionen om "hur länge Paulus var jude", börjar Paula Fredriksen sin bok med att fastställa några viktiga grundläggande förutsättningar för argumenten i hennes bok. Det första är att Paulus är en apokalyptisk/eskatologisk predikant, som tolkar sin samtid att vara i "the End of Days", eftersom Messias snart kommer tillbaka. Det andra är att detta budskaps eskatologiska realisering är de nya, framför allt hedniska, gemenskaperna, som formas "i Kristus". Paulus tänker sig att båda dessa punkter är grundläggande för hans mission bland hedningar. Fredriksen förutsätter också att Paulus inte adresserar judar i sina brev utan endast hedningar. För att förstå Paulus bättre måste vi placera honom inom en judisk apokalyptiskt präglad skriftlig tradition, samt en diasporajudendom som är fylld av "gudfruktiga" hedningar som vill ta del av förbundet med Israels gud. Boken innehåller fem större kapitel, inklusive introduktion och postskript.

Det första kapitlet försöker placera Paulus i en skrifttradition och återskapa en tolkningsram som han kan ha haft. Därför spårar Fredriksen den apokalyptiska tonen som återfinns i Gamla Testamentet för att se på vilket sätt några profeter och vissa berättelser har förutsagt att de hedniska nationerna ska ingå i guds frälsningsplan. Hon argumenterar för att Israels gud, precis som andra gudar i antiken, är etnisk. Det finns också profetior om att gud skall ta sig an de andra nationerna och inkorporera dem i frälsningsplanen. Fredriksen menar att det inte endast är de hedniska folken utan också deras gudar som skall underordna sig Israels gud.