

DE NOMINE DEI: THEOLOGICAL EXEGESIS IN VERSES OF LXX PROVERBS CONTAINING ὁ
θεός WITHOUT ANY COUNTERPART IN MT?

Recently, more and more attention has been paid to the theology of the different Septuagint (LXX) books. A good example of this trend is the recent publication of the fifth volume of the *Handbuch zur Septuaginta* dealing with the theology of the LXX¹. However, Some books have been studied with much greater detail than others. With regard to the book of Proverbs, it is mainly the South-African scholar Johann Cook who has examined the theology of the Greek translation². According to him, the LXX translator of Proverbs was a conservative Jew who would have tried to warn his target audience for foreign (Hellenistic) wisdom, thereby putting more emphasis on the Mosaic Law³.

However, in order to come to a more accurate description of the theology of LXX Proverbs, I have recently published an article dealing with the extra attestations of ὁ κύριος in LXX Proverbs without any counterpart in the Hebrew Masoretic Text (MT)⁴. By

¹ See Hans Ausloos and Bénédicte Lemmelijn, eds., *Die Theologie der Septuaginta / The Theology of the Septuagint*, LXX.H 5 (Gütersloh: Gütersloher Verlagshaus, 2020). Although the volume carries the number 5, it is the third volume that has been published.

² See i.a. Johann Cook, *The Septuagint of Proverbs. Jewish and/or Hellenistic Proverbs? Concerning the Hellenistic Colouring of LXX Proverbs*, SVT 69 (Leiden, New York and Köln: Brill, 1997); id., “Contrasting as a Translation Technique in the LXX of Proverbs,” in *The Quest for Context and Meaning. Studies in Biblical Intertextuality in Honor of James A. Sanders*, ed. Craig Evans and Shemaryagu Talmon (Leiden: Brill, 1997), 403-414; id., “Exegesis in the Septuagint,” *JNSL* 30 (2004): 1-19; id., “Exegesis in the Septuagint of Proverbs,” in *Stimulation from Leiden. Collected Communications to the XVIIIth Congress of the International Organisation for the Study of the Old Testament, Leiden 2004*, ed. Hermann Michael Niemann and Matthias Augustin, BEATAJ 54 (Peter Lang: Frankfurt am Main, 2006), 187-198; id., “Towards a Formulation of a Theology of the Septuagint,” in *Congress Volume Ljubljana 2007*, ed. André Lemaire, VTS 133 (Leiden and Boston: Brill, 2010), 621-640; id., “Interpreting the Septuagint,” in *Congress Volume Stellenbosch 2016*, ed. Louis C. Jonker, Gideon R. Kotzé and Christl M. Maier, VTS 177 (Leiden and Boston: Brill, 2017), 1-22; id., “Man before God,” in *Die Theologie der Septuaginta / The Theology of the Septuagint*, ed. Hans Ausloos and Bénédicte Lemmelijn, LXX.H 5 (Gütersloh: Gütersloher Verlagshaus, 2020), 301-335. However, although Cook has written extensively on the theology of LXX Proverbs, he is not the only one who has touched upon it. Noteworthy are the following studies: Gillis Gerleman, *Studies in the Septuagint. III. The Book of Proverbs*, LUA 52/3 (Lund: Gleerup, 1956), esp. chapter II (36-57); David-Marc D’Hamonville, *Les Proverbes*, BA 17 (Paris: Les Éditions du Cerf, 2000), 113-128; Michael V. Fox, *Proverbs. An Eclectic Edition with Introduction and Textual Commentary*, HBCE 1 (Atlanta: SBL Press, 2015), 43-45. See also the different contributions in LXX.H: Markus Witte, “Weisheitsschriften,” in *Die Theologie der Septuaginta / The Theology of the Septuagint*, ed. Hans Ausloos and Bénédicte Lemmelijn, LXX.H 5 (Gütersloh: Gütersloher Verlagshaus, 2020), 93-98; Frank Ueberschaer, “Weisheit,” in *Die Theologie der Septuaginta / The Theology of the Septuagint*, ed. Hans Ausloos and Bénédicte Lemmelijn, LXX.H 5 (Gütersloh: Gütersloher Verlagshaus, 2020), 137-147; Ludger Schwienhorst-Schönberger, “Weisheit und das Leben vor Gott,” in *Die Theologie der Septuaginta / The Theology of the Septuagint*, ed. Hans Ausloos and Bénédicte Lemmelijn, LXX.H 5 (Gütersloh: Gütersloher Verlagshaus, 2020), 337-397.

³ See i.a. Johann Cook, “The Dating of Septuagint Proverbs,” *ETL* 69/4 (1993): 383-399, 397; id., “The Law of Moses in Septuagint Proverbs,” *VT* 49/4 (1999): 448-461, 460; id., “The Translator of the Septuagint of Proverbs. Is His Style the Result of Platonic and/or Stoic Influence?,” in *Die Septuaginta. Texte, Kontexte, Lebenswelten*, ed. Martin Karrer and Wolfgang Kraus, WUNT 219 (Tübingen: Mohr Siebeck, 2008), 559-571, 558; id., “Towards a Formulation of a Theology of the Septuagint,” 635-636.

⁴ See Bryan Beeckman, “De Nominibus Sacris: Theological Exegesis in Verses of LXX-Proverbs Containing ὁ κύριος Without Any Counterpart in MT?” *Revue Biblique* (2020, forthcoming).

focusing on the explicit differences between the Hebrew and Greek text, one might find a diverging theology between the two texts⁵. Moreover, the divine name functions as a *locus theologicus* in which a possible ‘theology’ of the translator, if there is any, can be detected⁶. As a result, and specifically in this respect, my former article has indicated that LXX Proverbs contains a more nuanced theology than the Hebrew version⁷. The LXX translator has nuanced the theology of the Hebrew text by emphasising God as the only redeemer, sole creator and the one to lean on, who will give support⁸. Moreover, he has stressed the Solomonic authorship of the book as well as the sapiential tradition of God as the one to fear⁹.

In order to get an even more detailed description of the different theological nuances present in the LXX text of Proverbs, and complementing my results on *ὁ κύριος*, this article will analyse the additional attestations of *ὁ θεός* in LXX Proverbs. First, all additional instances of *ὁ θεός* will be presented. Afterwards, they will be registered and evaluated. In the conclusion, the results of this evaluation will be compared to the results of the research on the extra attestations of *ὁ κύριος*. This way, a more accurate description of the theology of LXX Proverbs, witnessed in the addition of the divine names/titles, can be obtained.

I. The additional attestations containing *ὁ θεός* in LXX Proverbs

As already indicated in my article on the extra attestations of *ὁ κύριος*, David-Marc d’Hamonville has registered the amount of extra attestations of the divine name in LXX Proverbs but did not indicate the verses in which they are attested¹⁰. For the sake of clarity, d’Hamonville’s table is presented below¹¹:

⁵ Several scholars have proposed that focusing on explicit difference between the LXX and MT could reveal a distinctive theology. See *i.a.*, Evangelia Dafni, “Theologie der Sprache der Septuaginta,” *TZ* 58 (2002): 315-328, 327; Anneli Aejmelaeus, “Von Sprache zur Theologie. Methodologische Überlegungen zur Theologie der Septuaginta,” in *The Septuagint and Messianism*, ed. Michael A. Knibb, BETL 195 (Leuven: Peeters, 2006), 21-48, 30; Cook, “Towards the Formulation of a Theology of the Septuagint,” 622; Hans Ausloos, “Sept défis posés à une théologie de la Septante,” in *Congress Volume IOSOT Stellenbosch 2016*, ed. Louis C. Jonker, Gideon R. Kotzé and Christl M. Maier, SVT 177 (Leiden and Boston: Brill, 2017), 228-250, 249-250; Hans Ausloos and Bénédicte Lemmelijn, “Theology or not? That’s the Question. Is There Such a Thing as ‘The Theology of the Septuagint’?” in *Die Theologie der Septuaginta / The Theology of the Septuagint*, ed. Hans Ausloos and Bénédicte Lemmelijn, LXX.H 5 (Gütersloh: Gütersloher Verlagshaus, 2020), 19-45.

⁶ This idea was stressed by Martin Rösel. See Martin Rösel, “Towards a ‘Theology of the Septuagint,’” in *Septuagint Research. Issues and Challenges in the Study of the Greek Jewish Scriptures*, ed. Wolfgang Kraus and R. Glenn Wooden, SBLSCS 53 (Atlanta: SBL Press, 2006), 239-252, 245-248 (= *id.*, “Towards a ‘Theology of the Septuagint,’” in *Tradition and Innovation. English and German Studies on the Septuagint*, ed. Martin Rösel, SBLSCS 70 (Atlanta: SBL Press, 2018), 253-272); *id.*, “The Reading and Translation of the Divine Name in the Masoretic Tradition and the Greek Pentateuch – with an Appendix: Frank Shaw’s Book on *IAΩ*,” in *Tradition and Innovation. English and German Studies on the Septuagint*, ed. Martin Rösel, SBLSCS 70 (Atlanta: SBL Press, 2018), 291-315.

⁷ See Beeckman, “De Nominibus Sacris” (forthcoming).

⁸ See Beeckman, “De Nominibus Sacris” (forthcoming).

⁹ See Beeckman, “De Nominibus Sacris” (forthcoming).

¹⁰ See d’Hamonville, *Les Proverbes*, 46.

¹¹ D’Hamonville, *Les Proverbes*, 46. In his article dealing with the addition in LXX Pr 1,7, Lorenzo Cuppi has also presented a table with the divine name and its translation in LXX Proverbs. See Lorenzo Cuppi,

Pr 1-9	Pr 10,1-15,27	Pr 15,27a-22,17	Pr 22,17-31,31
יהוה – κύριος 13	יהוה – κύριος 18	יהוה – κύριος 22	יהוה – κύριος 11
יהוה – θεός 5		יהוה – θεός 12	יהוה – θεός 1
אלהים – κύριος 1		יהוה – / (16,3) 1	אלהים – κύριος 2
אלהים – θεός 2			אלוה – θεός 1
0 / – κύριος 4	0 / – κύριος 1	0 / – κύριος 3	0 / – κύριος 5
0 / – θεός 2		0 / – θεός 2	0 / – θεός 5

D’Hamonville only records nine instances of δ θεός with no counterpart in MT, while in fact there are 10 instances¹². Because he does not mention which methodology he has applied to obtain his data¹³, it is impossible to reproduce his steps and come to the same results. D’Hamonville probably did not record the attestation of δ θεός in Pr 16,7, although he indicates in his detailed analysis of the verse that it has no counterpart in MT¹⁴. However, this attestation will be presented in the registration below and evaluated afterwards.

The following verses attest δ θεός with no counterpart in MT: Pr 1,7; 4,27; 16,7; 21,8; 22,8; 30,1; 30,3; 31,1; 31,3 and 31,8. These will be registered and evaluated in the following paragraph.

II. REGISTRATION AND EVALUATION OF THE ADDITIONAL ATTESTATIONS CONTAINING δ θεός IN LXX PROVERBS

Now that we have presented all instances of the additional attestations of δ θεός in LXX Proverbs without any counterpart in MT, we will now register and evaluate each of them individually. In order to registrate all the relevant instances, the Greek version (LXX) and the Hebrew version (MT) are presented in a synopsis¹⁵. Furthermore, in order to determine whether or not the LXX version of Proverbs attests a different theology from its Hebrew

“Concerning the Origin of the Addition Found in Prov^{LXX} 1:7,” in *XIV Congress of the IOSCS, Helsinki, 2010*, ed. Melvin K. H. Peters, SBLSCS 59 (Atlanta: SBL Press, 2013), 93-103, 96.

¹² See also Beeckman, “De Nominibus Sacris” (forthcoming) where I have already indicated that d’Hamonville’s registration of the divine names is incorrect.

¹³ For this article, I have used BibleWorks to obtain the correct amount of extra attestations of δ θεός in LXX-Proverbs. Therefore, a search on the lemma θεός within the limits of the book of Proverbs is conducted. Of the 34 results, 10 had no Hebrew equivalent in MT. This amount also agrees with Lorenzo Cuppi’s number of additional attestations of δ θεός without a Hebrew counterpart in MT. See Cuppi, “Concerning the Origin of the Addition Found in Prov^{LXX} 1:7,” 96. However, for δ κύριος, he records 14 whereas I have recorded 13 in my study on the additional attestations of δ κύριος in LXX Proverbs. See Beeckman, “De Nominibus Sacris” (forthcoming).

¹⁴ See d’Hamonville, *Les Proverbes*, 253 -254.

¹⁵ Although some Qumran fragments preserve a Hebrew version of Proverbs (i.e. 13,6-9; 14,5-10; 14,12-13; 14,31-35; 15,1-8, 15,19-31 and possibly 7,9-11), these do not contain the verses that are under discussion here. Therefore they will not be presented in the synopsis. For the Qumran fragments see Emanuel Tov *et al.*, eds., *Qumran Cave 4, XI*, DJD 16 (Oxford: Clarendon Press, 2000), 183.

counterpart, we will have to discern whether these attestations are due to a different *Vorlage*, textual transmission or the translator's work.

The additional attestations of ὁ θεός can be subdivided into the following categories: (2.1) additional verses or stichs and (2.2) different Greek rendering of Hebrew verses.

2.1 Additional verses or stichs

Several additional attestations of ὁ θεός are being found in verses or stichs that do not have any counterpart in MT. It concerns the following verses: Pr 1,7; 4,27; 16,7 and 22,8.

2.1.1 Pr 1,7

LXX ¹⁶	MT ¹⁷
ἀρχὴ σοφίας φόβος θεοῦ σύνεσις δὲ ἀγαθὴ πᾶσι τοῖς ποιοῦσιν αὐτήν εὐσέβεια δὲ εἰς θεὸν ἀρχὴ αἰσθήσεως σοφίαν δὲ καὶ παιδείαν ἀσεβεῖς ἐξουθενήσουσιν	יְרֵאתָ יְהוָה רֵאשִׁית דַּעַת חֲכָמָה וּמוֹדָר אֱוִילִים בְּזוֹ: פ
The beginning of wisdom is fear of God, and understanding is good for all those who practice it, and piety upon God is the beginning of perception; the impious, however, will despise wisdom and discipline ¹⁸ .	The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction ¹⁹ .

In this verse, the LXX attests two extra lines compared to MT. These lines correspond to the first lines of LXX Ps 110 (MT 111),¹⁰:

LXX	NETS
ἀρχὴ σοφίας φόβος κυρίου σύνεσις ἀγαθὴ πᾶσι τοῖς ποιοῦσιν αὐτήν	Fear of the Lord is wisdom's beginning; a good understanding belongs to all who practice it ²⁰ .

¹⁶ For the LXX version the texts of Rahlfs is used since the Göttingen edition (assigned to Peter J. Gentry) is not yet published: Alfred Rahlfs, ed., *Septuaginta. Id est Vetus Testamentum Graece iuxta LXX Interpretes* (Stuttgart: Deutsche Bibelgesellschaft, 2006).

¹⁷ The *Biblia Hebraica Quinta* is used for the MT version: Jan de Waard, ed., *Introduction and Commentaries on Proverbs*, BHQ 17 (Stuttgart: Deutsche Bibelgesellschaft, 2008).

¹⁸ English translation for the LXX taken from Johann Cook, "Proverbs," in *A New English Translation of the Septuagint. And the Other Greek Translations Traditionally Included under That Title*, ed. Albert Pietersma and Benjamin G. Wright (New York and Oxford: Oxford University Press, 2007), 621-647.

¹⁹ English translation of MT based upon *New Revised Standard Version* (NRSV).

²⁰ Translation from Albert Pietersma, "Psalms (and the Prayer of Manasses)," in *A New English Translation of the Septuagint. And the Other Greek Translations Traditionally Included under That Title*, ed. Albert Pietersma and Benjamin G. Wright (New York and Oxford: Oxford University Press, 2007), 542-620.

In scholarly literature, frequent mention has been made of this passage trying to explain this variant reading in light of the intertextuality between LXX Proverbs and LXX Psalms²¹. Both Johann Cook and Jan Joosten agree on the fact that the LXX version of Psalter has been established first and that, consequently, the LXX translator of Proverbs drew upon this translation²². Therefore, the extra attestation of the Greek lines *vis-à-vis* the Hebrew text, can be explained due to the translator's activity instead of a diverging Hebrew *Vorlage*. Cook explains the addition of the extra lines in function of the theology and ideology of the LXX translator²³. Indeed, as Cook argues, the option of the LXX translator to insert a Psalter text might be a way to emphasise the Jewishness of the translation as a way to counter the Hellenising trend that was leading Jews away from their own religion²⁴.

This being said, no one explicitly explains the shift from *ὁ κύριος* in LXX Psalms to *ὁ θεός* in LXX Proverbs. Only Lorenzo Cuppi, who ascribes this attestation of *ὁ θεός* as originating from the translator, has explained this shift due to the translation technique of the LXX translator without explaining exactly how this might be so²⁵. In my view, however, the choice to change *ὁ κύριος* to *ὁ θεός* can be explained by taking the translation technique of the LXX translator of Proverbs into account. I have argued earlier and elsewhere that the LXX translator tried to enhance the poetic quality of his text by enhancing parallelism²⁶. Thus, the option the change *ὁ κύριος* from LXX Psalms to *ὁ θεός* in LXX Proverbs can be explained by the translator's concern to provide a good parallelism with the following stich.

2.1.2 Pr 4,27

LXX	MT
μὴ ἐκκλίνῃς εἰς τὰ δεξιὰ μηδὲ εἰς τὰ ἀριστερά ἀπόστρεψον δὲ σὸν πόδα ἀπὸ ὁδοῦ κακῆς [1] ὁδοὺς γὰρ τὰς ἐκ δεξιῶν οἶδεν ὁ	אֶל-תִּטְּיִמִּין וּשְׁמָאוֹל הָסֵר רַגְלְךָ מִרָעָה:

²¹ See *i.a.* Johann Cook, "Intertextual Relationships between the Septuagint of Psalms and Proverbs," in *The Old Greek Psalter. Studies in Honour of Albert Pietersma*, ed. Robert J. V. Hiebert, Claude E. Cox, and Peter J. Gentry (Sheffield: Sheffield Academic Press, 2001), 218–228; Lorenzo Cuppi, "Concerning the Origin of the Addition Found in Prov^{LXX} 1:7," in *XIV Congress of the IOSCS, Helsinki, 2010*, ed. Melvin K. H. Peters, SBLSCS 59 (Atlanta: SBL Press, 2013), 93–103; Jan Joosten, "The Relation of the Septuagint of Proverbs to the Septuagint of Psalms," in *Septuagint, Sages and Scripture. Studies in Honour of Johann Cook*, ed. Randall X. Gauthier, Gideon Kotzé and Gert Steyn, VTS 172 (Leiden: Brill, 2016), 99–107.

²² See Johann Cook, "Intertextual Relationships between the Septuagint of Psalms and Proverbs," 228 ; Joosten, "The Relation of the Septuagint of Proverbs to the Septuagint of Psalms," 107.

²³ See Cook, *The Septuagint of Proverbs*, 61; *id.*, "Intertextual Relationships between the Septuagint of Psalms and Proverbs," 228.

²⁴ See Cook, *The Septuagint of Proverbs*, 61.

²⁵ See Cuppi, "Concerning the Origin of the Addition Found in Prov^{LXX} 1:7," 99–100.

²⁶ See Bryan Beeckman, "Trails of a Different Vorlage and a Free Translator in LXX-Proverbs: A Text-Critical Analysis of Proverbs 16:1–7," *OTE* 30/3 (2017) 571–591, 584. That enhancing parallelism is a characteristic of the translation technique of the LXX Proverbs has been exemplary demonstrated by Gerhard Tauberschmidt. See Gerhard Tauberschmidt, *Secondary Parallelism. A Study of Translation Technique in LXX Proverbs*, SBLAB 15 (Leiden: Brill, 2015). See also Fox, *Proverbs*, 52–54.

θεός διεστραμμέναι δέ εἰσιν αἱ ἐξ ἀριστερῶν [2] αὐτὸς δὲ ὀρθὰς ποιήσει τὰς τροχιάς σου τὰς δὲ πορείας σου ἐν εἰρήνῃ προάξει	
Do not incline to the right or to the left; rather turn away your foot from an evil way, (27a) for God knows the ways on the right, but those on the left are twisted. (27b) But it is he who will make your tracks straight, and he will guide your journeys in peace.	Do not swerve to the right or to the left; turn your foot away from evil.

The first stich of the Greek version is an interpretation of the Hebrew verse. The next two stichs, containing the reference to ὁ θεός, are not attested in MT. According to Fox, these additional stichs have to be explained due to a later scribal interpretation that reacted on the original translation²⁷. However, he does not exactly explain *why* those scribes added those verses²⁸. Thus, his explanation is unsatisfactory. Moreover, given that the LXX translator often offers an additional explanation of a certain Hebrew verse that might not be well understood or misunderstood by his audience²⁹, the additional verses in Pr 4,27 might be explained due to the translator's activity, and this all the more given the fact that it is a clarification of the original Hebrew verse and not a completely new proverb.

In these additional verses, God is the one who knows the ways of right, which implicitly are the ways of the righteous, whereas the ones on the left, the ways of the unrighteous, are crooked. Eventually, it is only God that will make the ways of humans straight. Thus, just as in Pr 3,18 and 29,23, in which ὁ κύριος was added by the LXX translator to put an emphasis to God being the one to lean on³⁰, the LXX translator has tried to make God the one who will eventually make the ways of (wo)men straight instead of the human actors themselves.

2.1.3 Pr 16,7

LXX	MT
ἀρχὴ ὁδοῦ ἀγαθῆς τὸ ποιεῖν τὰ δίκαια δεκτὰ δὲ παρὰ θεῶν μᾶλλον ἢ θύειν θυσίας	/
The beginning of a good way is to do righteous things, and they are more	/

²⁷ See Fox, *Proverbs*, 113.

²⁸ Crawford H. Toy's explanation is more elaborate than the explanation given by Fox. He argues that the insertion was made by someone who wanted to stress the divine supervision. See Crawford H. Toy, *A Critical and Exegetical Commentary on The Book of Proverbs*, ICC (Edinburgh: T&T Clark, ²1904), 99-100.

²⁹ See e.g. the tendency of the translator to explicate the participants which are obscure in the Hebrew text. See Tauberschmidt, *Secondary Parallelism*, 116-120.

³⁰ See Beeckman, "De Nominibus Sacris" (forthcoming).

acceptable with God than to bring sacrifices.	
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As I have argued earlier, this verse can be ascribed to a diverging Hebrew *Vorlage*³¹. This view contrasts to Cook's one, who ascribes every difference (on macro and micro level) to the creative mind of the translator³². He does not posit the use of a diverging Hebrew *Vorlage* since we do not have extant evidence of this text³³. However, in my view, explaining the extensive changes in verse and chapter order by the LXX translator's creativity seems to be hard to maintain taking into account scribal practice in Antiquity³⁴. Therefore, the extra attestation of ὁ θεός in this verse cannot tell us more about the translation technique nor about the theology of LXX Proverbs. It could perhaps shed light on the theology of the postulated Hebrew *Vorlage*. However, since we are interested in theology of the LXX translator and the LXX version of Proverbs, examining this theology would be beyond the scope of this article³⁵.

2.1.4 Pr 22,8

LXX	MT
ὁ σπείρων φαῦλα θερίσει κακά πληγὴν δὲ ἔργων αὐτοῦ συντελέσει [1] ἄνδρα ἱλαρὸν καὶ δότην εὐλογεῖ ὁ θεός ματαιότητα δὲ ἔργων αὐτοῦ συντελέσει	זֶרַע עוֹלָה (יְקָצוֹר-יָקָצַר) וְשֶׁבֶט עֲבָרָתוֹ יִכָּלֶה:
He who sows what is cheap will reap what is bad and will complete the impact of his deeds. (8a) God blesses a cheerful and generous man, but he will bring to an end the vanity of his deeds.	Whoever sows injustice will reap calamity, and the rod of anger will fail.

The LXX attests an additional verse *vis-à-vis* MT. According to Fox, the first part of Pr 8a, *i.e.*, ἄνδρα ἱλαρὸν καὶ δότην εὐλογεῖ ὁ θεός³⁶, does not make part of the Old Greek (OG) text but of a recensional addition, whereas the second part, *i.e.* ματαιότητα δὲ ἔργων αὐτοῦ

³¹ See Beeckman, "Trails of a Different Vorlage," 586-588.

³² See *i.a.* Johann Cook, "'ishah zarah (Proverbs 1-9 Septuagint): A Metaphor for Foreign Wisdom?," ZAW 106/3 (1994): 458-476, 460; *id.*, "The Greek of Proverbs. Evidence of a Recensionally Deviating Hebrew Text?" in Emanuel. *Studies in Hebrew Bible, Septuagint, and Dead Sea Scrolls in Honor of Emanuel Tov*, ed. Shalom M. Paul, Robert A. Kraft, Lawrence H. Schiffman and Weston W. Fields, VTS 94 (Leiden and Boston: Brill, 2003), 605-618, 618; Johann Cook and Arie van der Kooij, *Law, Prophets, and Wisdom. On the Provenance of Translators and their Books in the Septuagint Version*, CBET 68 (Leuven: Peeters, 2012), 91, 94 and 105.

³³ See *e.g.* Johann Cook, *Contrasting as a Translation Technique in the LXX of Proverbs*, 412.

³⁴ See Beeckman, "Trails of a Different Vorlage," 587.

³⁵ In verse 16,8 of the LXX version, *ho kurios* is attested without any counterpart in MT. See B. Beeckman, (forthcoming). Therefore, a study on the theology of the Hebrew *Vorlage* of LXX Proverbs might be an interesting future research path.

³⁶ This verse is also alluded to in 2 Cor 9,7.

συντελέσει, is a reformulation by the translator of *וְשֹׁבֵט עֲבָרָתוֹ יִכְלֶה* (and the rod of anger will fail)³⁷. BHQ records these additional verses as exegesis and double reading/translations whereby the first part of the addition is an interpretation of 22,9a³⁸.

Indeed, the Greek text of Pr 22,9 also differs from MT:

LXX	MT
ὁ ἐλεῶν πτωχὸν αὐτὸς διατραφήσεται τῶν γὰρ ἑαυτοῦ ἄρτων ἔδωκεν τῷ πτωχῷ [1] νίκην καὶ τιμὴν περιποιεῖται ὁ δῶρα δούς τὴν μέντοι ψυχὴν ἀφαιρεῖται τῶν κεκτημένων	טוֹב־עֵין הוּא יְבָרֵךְ כִּי־נָתַן מִלֶּחֶמוֹ לְדָל:
He who has compassion over the poor will himself be nourished, because he gave his own food to the poor. (9a) He who hands out gifts secures victory and honor; moreover, he takes away the soul of those who have possessions.	Those who are generous are blessed, for they share their bread with the poor.

Although the LXX translator of Proverbs is generally depicted as a free translator, it seems unlikely that he has been responsible for all these changes. Taking the translation technique of the translator into account, he mostly seems to have changed his text on a micro level or to have inserted an extra stich in order to emphasise a certain thought or to provide an explanation of the preceding Hebrew stich which might have been unclear for the target audience. Therefore, the different reading in Pr 22,8-9 must have originated from a diverging Hebrew *Vorlage* and/or changes during the transmission history of the Greek text.

2.2 Different Greek rendering of Hebrew verses

Often, the LXX offers a different Greek rendering of the Hebrew text. In some verses, the Greek translation attests ὁ θεός where this is not attested in MT. This is the case in Pr 21,8; 30,1; 30,3; 31,1; 31,3 and 31,8.

2.2.1 Pr 21,8

LXX	MT
πρὸς τοὺς σκολιοὺς σκολιάς ὁδοὺς ἀποστέλλει ὁ θεός ἀγνὰ γὰρ καὶ ὀρθὰ τὰ ἔργα αὐτοῦ	הַפֶּכְפֶּךְ דֶּרֶךְ אִישׁ וְזֶה דֶּרֶךְ יִשְׂרָאֵל פֶּעֱלוֹ:
To the crooked God sends crooked ways, for his works are pure and upright.	The way of the guilty is crooked, but the conduct of the pure is right.

³⁷ See Fox, *Proverbs*, 299.

³⁸ See de Waard, *Proverbs*, 39 and 50.

The Hebrew version of this verse is obscure and could have posed a difficulty for the translator to render³⁹. However, since the change does not entail an addition of a whole proverb and since the LXX translator often changes the text on a micro level⁴⁰, this variant reading can be ascribed to the translator. The translator has tried to make the verse more intelligible and has added ἀποστέλλει ὁ θεός (God sends) to the verse. Interestingly, this verse deals with the ways of people (here the crooked), just as in Pr 4,27. In the analysis of Pr 4,27 (see *supra*), I have argued that the LXX translator emphasised that it is God who will make straight the ways of people. In Pr 21,8, it is nuanced that it is God himself who sends crooked ways to the crooked. Therefore, God becomes the actor in the LXX⁴¹. This is further elaborated in the second colon where it is said that Gods works are pure and upright. Thus, the general thought expressed in Pr 4,27 and Pr 21,8 is that God is the one who will make straight the ways of the people (especially the righteous ones, those ‘on the right’), whereas he will send crooked ways to those who are crooked (those ‘on the left’).

2.2.2 Pr 30,1

LXX	MT
τοὺς ἐμοὺς λόγους υἱέ φοβήθητι καὶ δεξάμενος αὐτοὺς μετανόει τάδε λέγει ὁ ἄνθρωπος τοῖς πιστεύουσιν θεῷ καὶ παύομαι	דְּבַרִּי אָגוּר בֶּן־יָקֹחַ הַמֵּשָׁא נָאִם הַגִּבֹּר לְאִתִּיאל לְאִתִּיאל וְאָכַל:
My son, fear my words, and repent when you receive them; this is what the man says to those who believe in God: Now I stop.	The words of Agur son of Jakeh. An oracle. Thus says the man: I am weary, O God, I am weary, O God. How can I prevail?

Remarkably, the reference to Agur has not been not attested in the Greek text. This is not the only instance in which the proper name in the Hebrew text is not present in the LXX. In chapters 30 and 31, no mention of Agur or Lemuel is made in the LXX. Both Ruth Scoralick and Cook suggest that this reflects the translator’s theological/ideological motives⁴². Throughout his translation the translator deliberately omitted the Hebrew names of Agur and Lemuel in order to emphasise that Solomon is the sole author of the book of

³⁹ See Fox, *Proverbs*, 289.

⁴⁰ See Cook, *Proverbs*, 31; Beeckman, “Trails of a Different Vorlage,” 585.

⁴¹ See also Tauberschmidt, *Secondary Parallelism*, 160.

⁴² See Cook, *Proverbs*, 307. Emanuel Tov explains the minus of the proper names of Lemuel and Agur not on the basis of theological interests but merely due to a misunderstanding of the *Vorlage* by the LXX translator. See Emanuel Tov, “Recensional Differences Between the Masoretic Text and the Septuagint of Proverbs,” in *The Greek & Hebrew Bible. Collected Essays on the Septuagint*, ed. Emanuel Tov, VTS 72 (Leiden, Brill, 1999), 419-431, 430-431 (= id., “Recensional Differences Between the Masoretic Text and the Septuagint of Proverbs,” in *Of Scribes and Scrolls. Studies on the Hebrew Bible, Intertestamental Judaism, and Christian Origins Presented to John Strugnell on the Occasion of His Sixtieth Birthday*, Harold W. Attridge, John J. Collins and Thomas H. Tobin, CTSRR 5 (Lanham: University Press of America, 1990), 43-56, 55-56).

Proverbs⁴³. This also results in Proverbs not being a mere collection of different proverbs, but a unity of proverbs originating from Solomon⁴⁴.

Not only can one detect this tendency in the omissions of proper names, it might also be observed elsewhere in the LXX translation. In my article on the additional attestations of ὁ κύριος, I have indicated that the translator emphasises the authorship of Solomon in Pr 7,1a⁴⁵. In this verse, the addition of υἱέ τίμα τὸν κύριον καὶ ἰσχύσεις πλὴν δὲ αὐτοῦ μὴ φοβοῦ ἄλλον, especially the insertion of ἰσχύσεις (which refers to 3 Kg 2,2 where David tells his son Solomon to be strong and keep God commandments according to the Law of Moses), can be seen as an emphasis on the sole authorship of Solomon⁴⁶. The tendency of the translator to emphasise the authorship of Solomon as well as the sacred authority of the text might be a response to the Hellenising context in which Jews turned themselves away from Jewish religion.

2.2.3 Pr 30,3

LXX	MT
θεὸς δεδίδαχέν με σοφίαν καὶ γνῶσιν ἁγίων ἐγνώκα	וְלֹא-לִמְדַתִּי חֲכָמָה וְדַעַת קְדָשִׁים אֵינִי יָדָע:
God has taught me wisdom, and I have gained knowledge of holy things.	I have not learned wisdom, nor have I knowledge of the holy ones.

In the LXX, God is depicted as the one teaching wisdom. The negative meaning of the Hebrew is transformed into a positive in Greek. It has been argued by some scholars that the Hebrew text contains irony which is removed by the translator in his Greek text⁴⁷. Moreover, since it is Solomon who is speaking in the Greek text instead of Agur (see Pr 30,1 *supra*), this verse enhances the idea of Solomon being a wise man who has gained knowledge of divine things from God⁴⁸. Thus, the Greek rendering of this verse fits the theology of the translator, where he wanted to stress the unique authorship of Solomon as well as Solomon as a personification of a wise man who received his teachings and wisdom from God himself.

Moreover, Ludger Schwienhorst-Schönberger has recently demonstrated that the LXX version of Proverbs exhibits a stronger focus on revelatory wisdom ('Offenbarungsweisheit')⁴⁹. This wisdom comes from God and is contrasted or

⁴³ See Cook, *Proverbs*, 307; Ruth Scoralick, "Salomos griechische Gewänder. Beobachtungen zur Septuagintafassung des Sprichwörterbuches," in *Rettendes Wissen. Studien zum Fortgang weisheitlichen Denkens im Frühjudentum und im frühen Christentum*, ed. Karl Löning and Martin Faßnacht, AOAT 300 (Münster: Ugarit-Verlag, 2002), 43-75, esp. 55-56 and 72.

⁴⁴ See Scoralick, *Salomos griechische Gewänder*, 56.

⁴⁵ See Beeckman, "De Nominibus Sacris" (forthcoming).

⁴⁶ See Beeckman, *De Nominibus Sacris* (forthcoming).

⁴⁷ See Taubersmidt, *Secondary Parallelism*, 140 (also n. 89).

⁴⁸ See Scoralick, *Salomos griechische Gewänder*, 55-56. This idea of Solomon being a wise man is found in other biblical books as well see e.g. 1 Kg 4,29 (LXX 3 Kg 5,9).

⁴⁹ See Schwienhorst-Schönberger, "Weisheit und das Leben vor Gott," 342-344.

complemented by experiential wisdom (‘Erfahrungsweisheit’)⁵⁰. Wisdom from revelation becomes more explicit throughout the transmission history of the Old Testament wisdom literature⁵¹. In Pr 30,3, the shift from Agur to Solomon and especially the explicit reference to God can be seen as an attempt of the LXX translator in making revelatory wisdom more explicit⁵². Referring to 3 Kings (e.g. 3 Kg 5,9 [MT 1 Kg 4,29]), Solomon has received his wisdom from God.

2.2.4 Pr 31,1

LXX	MT
οἱ ἐμοὶ λόγοι εἴρηγται ὑπὸ θεοῦ βασιλέως χρηματισμός ὃν ἐπαίδευσεν ἡ μήτηρ αὐτοῦ	דְּבַרִּי לְמוֹאֵל מֶלֶךְ מִשָּׁא אֲשֶׁר־יִסְרָתוֹ אִמִּי:
My words have been spoken by God, the oracular response of a king, whom his mother instructed.	The words of King Lemuel. An oracle that his mother taught him.

Just as in Pr 30,1, the proper name of the king (Lemuel) is not attested in MT. On the one hand, the addition of ὁ θεός in this verse can be explained due to a different reading of the name of Lemuel as לֵמוֹ דְּבַרִּי אֵל (whereby לֵמוֹ is interpreted as ὑπὸ ‘by’)⁵³. On the other hand, this reading is influenced by the translator’s concern to emphasise the Solomonic authorship of Proverbs by omitting every proper name of kings in his Greek text. The option to render דְּבַרִּי לְמוֹאֵל by οἱ ἐμοὶ λόγοι εἴρηγται ὑπὸ θεοῦ might be a combination of both options. The translator’s *Vorlage* lends itself to a reading in which the divine name could be read and the translator’s own motives of attributing the book solely to Solomon have resulted in the Greek text we now know.

2.2.5 Pr 31,2

LXX	MT
τί τέκνον τηρήσεις τί ῥήσεις θεοῦ πρωτογενές σοὶ λέγω υἱέ τί τέκνον ἐμῆς κοιλίας τί τέκνον ἐμῶν εὐχῶν	מִה־בְּרִי וּמִה־בֶּרֶכְבָּטְנִי וּמִה־בְּרִנְדָּרַי:
What, my child, will you keep? What? Divine sayings. My firstborn, I speak to you, my son. What, child of my womb? What, child of my vows?	No, my son! No, son of my womb! No, son of my vows!

⁵⁰ See Schwienhorst-Schönberger, “Weisheit und das Leben vor Gott,” 341-342.

⁵¹ See Schwienhorst-Schönberger, “Weisheit und das Leben vor Gott,” 342. Wisdom from revelation is also present in MT but not as explicit as in the LXX. Often, the LXX translators have made this type of wisdom more explicit in comparison to its attestation in the Hebrew text.

⁵² See Schwienhorst-Schönberger, “Weisheit und das Leben vor Gott,” 343.

⁵³ See also Fox, *Proverbs*, 388 and Cook, *Proverbs*, 297-298.

The LXX has a reading different from MT. Moreover, this verse refers to Pr 31,1 (see *supra*) to the words spoken by God, thus, giving them a divine provenance⁵⁴. As argued above, the LXX translator made the divine provenance of wisdom more explicit in his translation (see Pr 30,3).

2.2.6 Pr 31,8

LXX	MT
ἄνοιγε σὸν στόμα λόγῳ θεοῦ καὶ κρίνε πάντας ὕγιῶς	פְּתַח-פִּי לְאֵלִים אֶל-דָּוִן כָּל-בְּנֵי חַלּוּף:
Open your mouth with a divine word, and judge all fairly.	Speak out for those who cannot speak, for the rights of all the destitute.

Once again, reference is made to the previous verses, especially 31,1 and 31,2, in which the emphasis lies on the divine provenance of the teachings⁵⁵.

III. CONCLUSION

After having registered and analysed the 10 additional attestations of ὁ θεός in LXX Proverbs without any counterpart in MT, we can make the following conclusions with regard to the translation technique and the particular theology of the LXX translator:

- The LXX translator has omitted every reference to Lemuel and Agur to whom the proverbial collections in the Hebrew text are ascribed to (see Pr 30,1 and 31,1). This seems to have been done in order to stress the authorship of Solomon. Moreover, he emphasises that Solomon has received his wisdom from God (Pr 30,3; 31,2 and 31,8). Thus, wisdom can, in these verses, be seen as revelatory wisdom;
- The addition of LXX Ps 110 (MT 111),10 in Pr 1,7 can be seen as an emphasis on the Jewishness of the Greek translation. The additional attestation of ὁ θεός can in this verse be explained by the translator's concern to provide good parallelisms;
- The extra attestations of ὁ θεός in Pr 4,27 and 21,8 concern themselves with the theological and ethical dimension. In the Hebrew text, only the human actor(s) is mentioned. However, in the LXX it is eventually God who will make straight the ways of humans (Pr 4,27) or crooked the ways of the crooked (Pr 21,8);
- Some additional attestations of ὁ θεός should not be ascribed to the translators translation technique but rather to a diverging *Vorlage* and/or textual transmission (e.g. Pr 16,7 and 22,8).

If we compare these results with the results obtained by examining the additional attestations of ὁ κύριος, we can make the following observations:

⁵⁴ See Cook, *Proverbs*, 299.

⁵⁵ See Cook, *Proverbs*, 303.

- (a) The emphasis on the Solomonic authorship can be observed by the translator's additions of both δ θεός and δ κύριος. However, δ θεός is used in verses pertaining to wisdom, whereas δ κύριος is used in a verse referring to commandments;
- (b) The specification of the subject of the verb, and the religious nuance(s) it brings about, as the LXX translator did by adding δ κύριος, is not found in the addition of δ θεός. Nor is there any emphasis on the sapiential thought of God as the one to fear in the verses containing an addition of δ θεός.

Thus, the translator's approach in using δ θεός or δ κύριος differs. However, further research on the Greek translation of the Hebrew divine names in LXX Proverbs is necessary to reach sound conclusions on this point. Still, on the basis of these results, it is safe to conclude that the LXX translator of Proverbs tried to put emphasis on the Jewishness of his translation by stressing the Solomonic authorship of the book. Furthermore, his emphasis on God as an ethical, sapiential and creational actor is also characteristic for the translator's theology. Thus, on the basis of these results, it is clear that the LXX version of Proverbs does attest particular 'theological accents or elements'⁵⁶, compared than its Hebrew counterpart. However, in order to come to a complete picture of this distinct theology, more research on the theology of the LXX has to be done. I hope this article can function as an inspiration for future research on the theology of both LXX Proverbs and the other LXX books.

⁵⁶ See Ausloos and Lemmelijn, "Theology or not? That's the Question" 45.