

OUR FATHER WHO ART IN HEAVEN: SCULPTING DIVINE SPATIAL SUPERIORITY IN THE SEPTUAGINT

This paper situates the Septuagint (LXX) within the intellectual and theological world of Second Temple Judaism, arguing that it participates in a broader development in which the divine is increasingly associated with the heavens as a privileged spatial domain (Pennington 2007 ; Moore 2023). Rather than functioning merely as a mechanical translation of the Hebrew Pentateuch, the LXX reflects interpretive and theological tendencies characteristic of Jewish thought in the Hellenistic period (Ausloos & Lemmelijn 2020).

As a case study, this paper examines the translation of divine sensory verbs in the Pentateuch (particularly verbs of seeing and hearing), as well as some verbs of movement (especially verbs such as *yrd*), where the Greek translators frequently employ preverbs or verbal constructions that suggest spatial elevation or distance. These translational choices subtly reconfigure the sensory relationship between God and the world, presenting the deity as operating from a position of spatial superiority, often aligned with heaven.

By analyzing these patterns, this study argues that the LXX contributes to the conceptualization of God as a transcendent yet perceptive heavenly agent, thereby participating in evolving Jewish notions of divine location and mediation. This development provides an important backdrop for later Christological claims about heavenly authority and divine sonship, situating early Christian discourse within existing Jewish trajectories of spatialized monotheism and messianism (Knibb 2006).

1. Heaven and the Divine: Developments

Over the last years, several scholars have demonstrated how, in Second Temple Judaism, a broader (be it non uniform) development takes place in which the divine is increasingly associated with the heaven(s)¹ as a privileged spatial domain.² Indeed, Jonathan Pennington published in 2007 his doctoral work, under the title *Heaven and Earth in the Gospel of Matthew*. In this book, he traces the development of Matthew's heaven-language, especially where associated with God the Father, back to developments in Second Temple Judaism, which can, in turn, be traced back to some smaller themes already present in the Hebrew Bible. In fact, Cornelis Houtman is the first researcher who paid sustained attention to the theme of the heaven(s) in the Hebrew Bible and made a detailed categorization of its various uses.³ Especially in his chapter « JHWH, der Gott des Himmels », Houtman indicates how heaven and YHWH are a close pair in *some* occurrences in the Hebrew Bible;⁴ this pair is also attested in the Elephantine papyri and 1QGenAp.⁵ Remarkably, as Houtman remarks, most of these texts date from the *postexilic period*, and even more attestations of the pair God-heaven are found in later apocryphal and pseudepigraphical material.⁶ He notes:

Es bleibt auffällig, dass die Bezeichnung "Gott des Himmels" und seine Äquivalente in späteren Schriften so häufig verwendet werden, während sie in älteren Teilen des AT nur sporadisch oder überhaupt nicht vorkommen.⁷

Pennington, reiterating the major points of Houtman's study, comes to the same conclusion.⁸ Whereas in the Hebrew Bible heaven and the divine appear connected in sometimes ambiguous ways – for instance in Ex 16:4 where bread comes "from heaven" (i.e., from God?) or Josh 10:11 where punishing stones come "from heaven" (i.e., from God?)⁹ – this ambiguity is less and less present in later books and especially later literature, where heaven can be used independently and metonymically to refer to God himself (e.g., MT-Dan 4:23; 1 Makk). Especially in the Pseudepigrapha, the extremely strong connection between God and heaven is remarkable, and Pennington concludes:

¹ There is here nor space nor time to address the complex plural used in Hebrew ; it is, in any case, doubtful that the plural implies distinct and delineated levels of heaven. This reference to the multiple layers of heaven seems to be a later development, felt especially strong in later apocalyptic and rabbinic literature. Pennington, *Heaven and Earth in Matthew*, 41 ; Wright, *Early History of Heaven*, 55.

² Pennington, *Heaven and Earth in Matthew* ; Moore, « Heaven and temple in the Second Temple Period ».

³ Houtman, *Der Himmel im Alten Testament* (1993).

⁴ This "pair" takes different forms, from the expression "God of heaven", to more complex themes of the heavenly temple. The literature on heavenly temple is so vast, that I include it here as one instance of the association of God and the divine, but it would merit a more substantial separate chapter. Gen 21:17; 24:7; 28:12.17; Jon 1:9; Job 22:12; Esr 1:2; Neh 1:4.5; 2:4.20 2 Chr 36:23 (*elohey hashamaim*); Neh; Ps 14:2. *El hashamaim*: Ps 136:26. Heaven as temple and throne of God : Ps 11:4 ; 103:19 ; Isa 66:1. Aramaic: *elah shamaya*: Dan 2:18.19.37.44; Esr 5:12; 6:9.10; 7:12.21.23; *melek shamaya*: Dan 4:34; *mare shamaya*: Dan 5:32. Houtman, *Der Himmel im Alten Testament*, 98 ; Pennington, *Heaven and Earth in Matthew*, 44.

⁵ *Elah shamaya*: 30:2; 31:27; 32:4; 38:3.5; 40:1; *yah mare shamaya*: 30:15 ; 1QGenAp: *mare shamaya*: 12:17. Houtman, *Der Himmel im Alten Testament*, 98.

⁶ Jdt 5:8; 11:17; Tob 7:13; 8:15; 10:11; III Makk 7:6; Tob 6:18; 7:12.17; 10:11.13; Tob 11:8; 13:9.13.17; III Esr 4:46.58; III Makk 2:2; II Makk 15:23; III Makk 6:28. « God of heavens »: Jub 12:4; 20:7; 22:19; Test. Rub. 1; 6; Test Is. 7; Ass Mos 2:4; 4:4; « Lord of heavens »: EthHen 106:11; « King of heavens »: Test Benj 10; « Heavenly God »: Sib 1:118,216; 3:19,174; 5:75; AssMos 10:3.

⁷ Houtman, *Der Himmel im Alten Testament*, 99. A late, postexilic datation of a heavenly residence of YHWH had already been proposed by Stade (1905) ; Stade, *Theologie AT*, 104.

⁸ Cf. Barthelmus : « In älterer Zeit spielte der Himmel im Denken Israels offenbar nur eine geringe Rolle. Erst mit dem Dtn bzw. Der Literatur der Exilszeit (Dtjes) wurde der Himmel zu einem wichtigen Gegenstand des theologischen Interessens ; und mit dem letzten Buch des alttestamentlichen Kanons ist er dann quasi in den Mittelpunkt des theologischen Denkens gerückt, wo er – im christlichen Bereich natürlich bestärkt durch den Beginn des Vaterunsers (Mt 6,9) – bis ins 20. Jh. hinein verblieb. » Barthelmus, « Himmel », 91.

⁹ Pennington, *Heaven and Earth in Matthew*, 46.

By far the most common use of heaven in the Pseudepigrapha is in reference to the divine realm, the dwelling place of God, up above in the heavens. While this usage is of course also found in the OT, it comes to hold a more dominant position in the Second Temple literature, especially the Pseudepigrapha.¹⁰

The strong development of the association between heavens and God has been recently reaffirmed and commented upon by Christoph Koch, who focuses on developments of God's heavenly residence in OT texts (especially exilic literature),¹¹ and Nicholas Moore, who focuses on depictions of the Jerusalem temple reflecting heaven in Second Temple literature.¹²

Houtman rightly questions *why* we find this development of the concept of a heavenly God especially in post-exilic texts.¹³ Different answers have been offered. On the one hand, researches have understood the increased appearance of a "heavenly God" in postexilic literature as a response to the Persian world, where Israel's God would have to compete with the Persian God Ahura Mazda, a heavenly God (just like Baal Shamem).¹⁴ On the other hand, with this answer gaining momentum in the last decades, it is proposed that imagining God as living in heaven appears as a response to the destruction of the temple, since this destruction made an earthly divine habitation impossible:¹⁵

Ein verbreitetes Wissen darum, dass JHWH im Himmel thront, lässt sich für Juda wohl erst nach der Katastrophe von 586 v. Chr. Aufzeigen. Das heißt, die Verortung JHWHs im Himmel ist wohl erst eine Reaktion auf die Zerstörung des Tempels, also eine Reaktion auf das Verschwinden der irdischen Wohnstatt JHWHs in Juda.¹⁶

This explains, in my opinion, not only the prevalence of "heavenly God" language in postexilic literature, but might also explain its increased use in Second Temple literature, where multiple Jewish communities lived at distance from the Jerusalem temple: in a diaspora context, the image of a heavenly God allows for access to the divine also in contexts where direct access to the Jerusalem temple is impossible.

While growing attention has been dedicated to the development of God's heavenly residence, especially as a trajectory towards Christological themes or the figure of the Heavenly Father,¹⁷ most researchers have done so from the angle of specific epithets (e.g., "God of heavens") or tropes (e.g. the heavenly temple). In this paper, I wish to turn my attention to rather neglected themes that are nonetheless associated with, or at least presuppose, God's spatial situation: God's sensory acts and some verbs of movement. My "playfield" will reside in the Pentateuch, more specifically the Septuagint Pentateuch, as a product of Second Temple Judaism, where we can find subtle signs of the further development of divine heavenly spatiality.¹⁸ I will first establish briefly a framework to examine this theme in the LXX-Pentateuch. Then will follow two case studies: I will address the Greek translation of selected divine sensory verbs, and then address the Greek rendering of some verbs of divine movement. Finally, I will resume my findings and come back to the issue of divine heavenly spatiality, and how the LXX-Pentateuch subtly sculpts and develops divine spatial superiority.

¹⁰ Pennington, *Heaven and Earth in Matthew*, 54.

¹¹ Koch, *Gottes himmlische Wohnstatt* (2018).

¹² Moore, « Heaven and temple in the Second Temple Period » (2023).

¹³ Houtman, *Der Himmel im Alten Testament*, 99.

¹⁴ Lidzbarski, *Ephemeriss für semitische Epigraphik* I, 250ff; Hempel, "Die Wurzeln des Missionswillens", 266ff. A good overview is given by Houtman, *Der Himmel im Alten Testament*, 100. Pennington, *Heaven and Earth in Matthew*, 47.

¹⁵ Koch, *Gottes himmlische Wohnstatt*, 9-14; Hartenstein, « Wolkendunkel », 126ff.

¹⁶ Niehr, « Himmel », 63; Cf. Koch, *Gottes himmlische Wohnstatt*, 5.

¹⁷ Pennington, *Heaven and Earth in Matthew*; Knibb, *The Septuagint and Messianism*.

¹⁸ This paper is a synthesis of some of the findings of my doctoral research : « A Human God ? A Comparative Analysis of the Anthropomorphisms of the Greek and Hebrew Pentateuch », UCLouvain 2020–2025, under the supervision of Prof. Hans Ausloos and funded by F.R.S.-FNRS.

2. God in the LXX-Pentateuch: A Framework

The Pentateuch/Torah was translated into Greek around the 3rd c. BCE. Translating the Hebrew into Greek was necessary, due to the large diaspora of the Jews in that time. The *Letter of Aristeas* offers a legendary account of this translation, how seventy-two Jews translated the Hebrew Pentateuch into Greek, upon request of the king Ptolemy, for his famous Alexandrian library.¹⁹ The *Letter* not only defends the divine authority of the Greek Torah,²⁰ but also provides an apology for Mosaic law.²¹ This highlights how the translators of the LXX, the most ancient, Greek translation of the Hebrew Bible, stood for a challenging task, which resulted in an influential translation that nonetheless *differs* from the Hebrew text on some points. I address the LXX-Pentateuch here as a unity, since multiple parallel elements and similar vocabulary give the Greek Pentateuch a uniform outlook, while it is generally accepted that all five books have been translated by (groups of) different translators:²² the *ensemble* counts as the Greek law, but contains also diversity between the five books, it is a balancing act between unity and diversity.²³ Crucial is that the LXX-Pentateuch is a *translation project taking place in a diaspora context*. While the exact origin and goal of the Septuagint remains obscure, recent research has confirmed its subtle adaptations to the Ptolemaic world the translators found themselves immersed in, and has set out in detail the careful translation techniques at work in the Greek renderings.

With the diaspora context and translation processes in mind, it is important not to overstress certain divergences we find at work in the Greek translation. The LXX-Pentateuch is, at its core, a project of *translation*, not one of *revision*. Nonetheless, it is also important to recognize that the translators were themselves fully immersed not only in the Ptolemaic environment, but also important carrier of Jewish thought in the Hellenistic period. This point has been developed under the label “Septuagint theology” over the last decades, where researchers have addressed to what degree theological ideas in the Septuagint diverge from those present in the Hebrew Bible.²⁴ Here again, a difficult balancing act is required: on the one hand not to overstress divergences, and on the other hand, to acknowledge certain deviations as subtle accommodations to the cultural and theological circumstances of the translators.²⁵ To this end, Hans Ausloos and Bénédicte Lemmelijn recommend speaking of “theological accents” at work in the LXX, instead of an overarching, coherent theological system.²⁶ In what follows, I not only adopt this language, but also use it as a framework: small elements such as preverbs are interpreted as important markers to express theological ideas – while they do not change the content, for the LXX is foremost a project to faithfully render Hebrew into understandable Greek, they help to sculpt or mold the image of God.

Regarding the theme of divine (heavenly) spatiality in the LXX-Pentateuch, research has mostly focused on expressions of divine habitation. Indeed, early on, Frankel argues that especially the “Wohnen Gottes” is anthropomorphically avoided in LXX-Pentateuch.²⁷ Yet, also other themes can reveal the spatial depiction of God, foremost verbs of movement: does God move from heaven downward, is spatial height presupposed in

¹⁹ Cf. Wright III, *The Letter of Aristeas*, 3–76.

²⁰ Aristeas, *Letter to Philocrates*, 310. Aristobulus would go even further and call the Septuagint *ἱερός λόγος* (in Eusebius, *Praeparatio evangelica*, 13.12.4). Further remarks on this, see: Matusova, *The Meaning of the Letter of Aristeas*, 92–4.

²¹ Aristeas, *Letter to Philocrates*, 143.

²² Kim, *Multiple Authorship of the Septuagint Pentateuch*, 159.

²³ Aitken, “The Origins and Social Context of the Septuagint.”

²⁴ Rösel, “Theo-Logie der Griechischen Bibel”, 49–62; Rösel, “Toward a Theology of the Septuagint”; Ausloos & Lemmelijn, “Theology or not?”.

²⁵ Opinions diverge here between a minimalist and maximalist position. (Cook, “A Theology of the Septuagint?”) Maximalists discern in certain LXX passages a theology different from that of the MT, as a systematic and conscious effort by the LXX translator. (E.g., Rösel, “Theo-Logie der Griechischen Bibel”; Rösel, “Toward a Theology of the Septuagint”; Rösel, “Eine Theologie der Septuaginta?”) Minimalists, on the other hand, regard the differences between the MT and the LXX rather as stemming from a different *Vorlage* or translation technique, and question the possibility of elaborating a distinctive theology of the LXX. (E.g., Aejmelaeus, “Von Sprache zur Theologie”)

²⁶ Ausloos & Lemmelijn, “Theology or not?”, 45.

²⁷ Frankel, *Über den Einfluss der palästinischen Exegese*, 85.

divine movements? In the mid 20th century, Fritsch famously argued that the LXX-translators consistently avoided kinesthetic depictions of God, claiming the handling of divine “motion and place”²⁸ in the LXX reveals a clear anti-anthropomorphic tendency – so clear that it “needs no further discussion.”²⁹ His conclusion, accepted in varying degrees by later scholars,³⁰ contrasts with newer views³¹ that see the divergences instead as theological developments (e.g., Deuteronomistic),³² logical adjustments,³³ or products of the translators’ diasporic setting.³⁴ Given these profound disagreements, it seems that the Greek translation of God’s motion and place *does* need further discussion. Moreover, also sensory verbs can reveal something about divine spatiality: God might look from above “upon” humankind, or *incline* his ear. The theme of sensory perception has until now, been quite neglected in Septuagint studies.³⁵

Combining a brief analysis of the Greek rendering of divine sensory verbs together with a succinct examination of the Greek translation of verbs of movement, I hope to show how God’s spatiality is subtly remolded in the LXX-Pentateuch and can be counted as a reflection of similar developments in Second Temple Judaism where God and heaven are increasingly connected.

3. A First Case Study: Divine Senses

HIER NOG MEER INLEIDENDE ZIN? The rendering of divine senses in the LXX-Pentateuch shows both continuity with the Hebrew imagery and subtle transformation, especially through the use of Greek compound verbs with preverbs (ἐπι-, ἐν-, ὑπέρ-, κατά-), a stylistic hallmark of Post-Classical Greek, possibly indicating spatial or affective distinctions.³⁶

Deut 4:28 provides a canonical list of senses (seeing, hearing, eating, smelling) described as *absent* in human-made idols: *There you will worship man-made gods of wood and stone, which cannot see or hear or eat or smell.* (NIV) In this verse, part of the “mosaische Unheilsankündigung”³⁷ of Deut 4:23-28 where the people are threatened because of their disobedience to the covenant, the people are told that they will worship senseless idols. The verse also provides a list of senses: it describes sensory actions that cannot be performed by humanmade statues.³⁸ These senses become the starting point for analyzing *divine* sensory activity in the Pentateuch, with the addition of touch to align with the classical five-sense model. Contrary to these man-made idols, God in the Pentateuch is a sensual deity, actively perceiving and interacting with creation: He sees, hears, smells, and eats (e.g., Gen 18).

One of the striking features of the LXX Pentateuch is the frequent use of compound verbs in rendering divine sensory actions. Compound verbs consist of a *simplex* verb and a “preverb”,³⁹ a prepositional prefix

²⁸ Fritsch, *Anti-Anthropomorphisms*, 28–35.

²⁹ Idem, 35.

³⁰ Lo Sardo, “Exod 25:8-9 MT-LXX: Textual Differences or Different Hermeneutics?,” 85, 95, 97; Eberhart, “Kult und die Begegnung mit dem einen Gott in der Septuaginta,” 174; Meiser, “Vorstellungen der Septuaginta zum Wohnen Gottes,” 64; Cook, “The Exegesis of the Greek Genesis,” 117.

³¹ See, for an overview of recent scholarship and their lack of consensus on the question: Ausloos, “Human Activities Attributed to God in Deuteronomy MT and LXX,” 189–90.

³² Lohfink, “Zur deuteronomischen Zentralisationsformel,” 302; Rösel, “Theo-logie der Griechischen Bibel,” 58; Wittstruck, “The So-Called Anti-Anthropomorphisms,” 31; Laberge, “Le lieu que YHWH a choisi pour y mettre son Nom,” 209–36.

³³ Meiser, “Die Septuaginta innerhalb der Literatur des antiken Judentums,” 15; Aejmelaeus, “Von Sprache zur Theologie,” 36–7; Perkins, “The Greek Translator of Exodus,” 42–4; Perkins, “The Translation of מועד/אהל and שכן in Greek Exodus,” 9.

³⁴ Cornthwaite, “My Lord and Protector,” 145; Perkins, “The Greek Translator of Exodus,” 42; Buchner, “פסח : Pass Over or Protect?,” 14–7.

³⁵ Cf. De Doncker, “Pour une critique sensorielle de la LXX”.

³⁶ Cf. Ross & Runge (eds), *Postclassical Greek Prepositions and Conceptual Metaphor*.

³⁷ Otto, *Deuteronomium 1–11: Erster Teilband: 1,1–4,43*, 568.

³⁸ Avrahami, *The Senses of Scripture*, 68.

³⁹ Cf. Dhont, *Style and Context of Old Greek Job*, 124.

often derived from locative adverbs that have undergone grammaticalization.⁴⁰ Now, divine perception verbs in the LXX frequently include the preverbs ἐπί-, ἐν-, and ὑπερ- in ways that subtly alter their meaning. The process, in which free-standing adverbs were fused with verbs and gained a more common usage, reflects a diachronic shift in Greek, especially strong in the shift from Homeric to Hellenistic Greek.⁴¹ The resulting compounds became semantically nuanced, with some fully lexicalized – such as ἀποκρίνομαι (“to answer”) – and others serving as stylistic or spatial emphasis – such as περίκυκλώ (“to surround”) versus the *simplex* κυκλώ.⁴² The use of compound verbs, including those with multiple preverbs, is extremely common in Post-Classical Greek, which includes “biblical Greek”.⁴³ It is, then, not surprising to see that in the LXX, compound verbs often render Hebrew verbs that are not preceded by a preposition, either to better capture the (spatial) nuances of the original (e.g., καταβαίνω for “to descend”), or to align with Greek norms.⁴⁴ This sensitivity is evident in the translators’ use of different preverbs to render the same Hebrew verb, and appears at times to be motivated by stylistic variation rather than strict semantic distinctions.⁴⁵

Now, in the LXX, these preverbs undergo different processes of grammaticalization, such as *semantic bleaching*, and *fusion* of preverbs. Indeed, some compound verbs retain the spatial meanings of their prefixed preposition, and other preverbs become abstract markers of action or emphasis.⁴⁶ I do not want to fall into an etymological fallacy here, promoting these preverbs overly significant features, while they might have undergone semantic bleaching in being fully absorbed into the verb they are fused with. Nonetheless, their importance should not be understated either, I believe, as these preverbs might form creative, subtle ways in which the translators carefully sculpted God’s anthropomorphic senses. Indeed, recent publications by Luraghi, Horn, and Ross and Rudge, focusing on the role of prepositions (including preverbs) in Post-Classical Greek, have illustrated how these small elements can play an important narrative role.⁴⁷

I now present a small overview of the rendering of the divine senses in the LXX-Pentateuch, showing how the Greek translators of the LXX-Pentateuch prefer preverbs originally linked to *spatial height and vertical motion*, particularly in rendering divine senses of sight, hearing, and eating, while avoiding preverbs originally indicating spatial lowness or horizontal movement.⁴⁸ In ANNEX 1, I attached the lists of verbs selected, and a Venn diagram for each sense, showing the repartition of the verbs between God and humans. For sight, verbs

⁴⁰ Joosten, “Grammar and Style in the Septuagint: On Some Uses of Preverbs”, 56.

⁴¹ Zanchi, “New Evidence for the Source–Goal Asymmetry: Ancient Greek Preverbs”.

⁴² Joosten, “Grammar and Style in the Septuagint”, 57.

⁴³ Lee, *A Lexical Study of the Septuagint Version of the Pentateuch*, 35.

⁴⁴ Tov, “Compound Words in the LXX Representing Two or More Hebrew Words”, 191.

⁴⁵ Margolis, “The Greek Preverb and Its Hebrew-Aramaic Equivalent”, 41.

⁴⁶ For instance, preverbs like πρὸς in composite verbs either contain a spatial aspect, as in προσάγω, “to bring toward”, or entail a specific nuance, as in προστίθημι, “to add” (Zanchi, “New Evidence for the Source–Goal Asymmetry”; Joosten, “Grammar and Style in the Septuagint”).

⁴⁷ Luraghi, *On the Meaning of Prepositions and Cases*; Horn, “Metaphor and Spatial Conceptualization”; Ross & Runge (eds), *Postclassical Greek Prepositions and Conceptual Metaphor*. We could also mention here the recent article by Beatrice Bonanno, commenting upon the Greek rendering of שׁוּב, but focusing on LXX-Ruth, where she paid special attention to the different prefixes. Bonanno shows how the choice of different preverbs figures as a “sensitive accommodation to the resources of the target language” (Bonanno, “About the Translation of the Verb שׁוּב in the Septuagint of the Book of Ruth”, 446).

⁴⁸ I state “originally”, since it is not certain to what extent these preverbs have maintained these spatial associations, or to what degree they have become « semantically bleached » in their fusion with the verb.

like καθοράω,⁴⁹ and ὑπεροράω,⁵⁰ all used for divine vision, imply a superior spatial orientation, often connoting a downward gaze. In contrast, specifically human sight verbs such as the frequently recurring ἀναβλέπω (upward motion) and ἐνοράω or προοράω (horizontal orientation) are never applied to God. There is also the particular use of ἐφοράω⁵¹ and ἐπιβλέπω⁵² applied to God, where the preverbs transcend the merely spatial domain and imply also concepts of *divine protection* or *violence*. A similar pattern emerges for divine consumption, where verbs like κατασθίω and καταναλίσκω, with “downward” preverbs, contrast with human συσθίω, which conveys a “horizontal”, shared action. Here as well, the preverb κατα- transcends spatial usage and implies foremost *violence and destruction*.⁵³ In divine hearing, ἐπακούω⁵⁴ (with ἐπί suggesting a downward orientation, even though it is uncertain to what extent the spatial orientation plays a role here – the technical significance of the verb as divine listening to and granting of prayers⁵⁵ and its related adjective ἐπήκοος⁵⁶ stand out) contrasts with human ὑπακούω (ὑπό implying subordination). In all of these sensory depictions of God, preverbs appear to play an important role.

⁴⁹ Used in Deut 26:15, where God is prayed to “look down” from “His holy habitation”, rendering the verb הִרְאָה, which implies looking down where the “overlooked” is accorded attention and importance (Mathys, “הִרְאָה”, *TDOT* 15: 462–465). The Greek verb entails the same spatial mode of “looking down”, and is also used with human subjects. See, e.g. Ex 10:5, where the verb is used to state how the people won’t be able to “look down” on the surface of the earth, for everything will be covered with locusts. See also, e.g., Herodotos, *Histories*, 7.44.5, where Xerxes sits down on a hill and looks down on the ships.

⁵⁰ Used in Deut 3:26 for the mysterious verb עָרַב – perhaps an Aramaism for “being careless”, and implying that God does not look at Moses because of the sins of the people (Middendorf, *Gott sieht*, 73; Walters, *The Text of the Septuagint*, 263). The verb ὑπεροράω (“to disregard, overlook”) spatially denotes “looking over” and perfectly renders the idea of carelessness. Wevers, *Notes on the Greek Text of Deuteronomy*, 64; Walter, *The Text of the Septuagint*, 263. This is the only verse in the LXX-Pentateuch, where ὑπεροράω has God as subject.

⁵¹ Used of God in Gen 4:4 (for הִנֵּה), 16:13; Ex 2:25; 5:21 (for הִרְאָה) and Gen 31:49 (for הִנֵּה). ἐφοράω can, in fact, express an act of mercy (“gnädig hinschauen auf”). In fact, the verb ἐφοράω is used in certain ancient Greek texts for a divine act of watching over or visiting humans, implying a form of protection Helbing, *Die Kasussyntax der Verba bei den Septuaginta*, 288. Cf. Prévot, “Verbes grecs relatifs à la vision”, 157. Scarlata, *Outside of Eden*, 56. For instance, in Herodotos we read: σὲ γὰρ θεοὶ ἐπορώσι, οὐ γὰρ ἂν κοτε τοσούτου τύχης ἀπῖκευ (“the gods watch over you (otherwise you would not have prospered so)”). Herodotus, *Histories*, 1.124.1, translation by A. D. Godley, *Herodotus*, Cambridge, Harvard University Press, 1920.

⁵² Used of God in Lev 26:9; Deut 9:27 (for הִנֵּה) and Ex 14:24 (for הִרְאָה). The verb ἐπιβλέπω often renders הִנֵּה in the LXX, and is used for both God and man in the Pentateuch (man: Num 12:10; God: Lev 26:9; Deut 9:27). In fact, ἐπιβλέπω denotes a “gnädig hinblicken auf”, similar to ἐφοράω (Helbing, *Die Kasussyntax der Verba*, 282.) However, ἐπιβλέπω can also denote a more “violent” looking, leaning to Schadenfreude, where one crudely observes the mistakes or misfortunes of others. (Helbing, *Die Kasussyntax der Verba*, 288.) E.g., Isocrates, *To Demonicus*, 21, or LXX-Ps 117:8: “καὶ γὰρ ἐπόψομαι τοὺς ἐχθροὺς μου”, where the Psalmist seems to rejoice in the (misfallings) of his enemies. In Deut 9:27, Moses begs God not to “look upon” the sins of the people (μὴ ἐπιβλέψῃς ἐπὶ τὴν σκληρότητα τοῦ λαοῦ), but to, instead, remember the oath of the land. The use of ἐπιβλέπω together with the preposition ἐπὶ underlines here the attentive looking of God upon mankind, with ἐπὶ hinting to some sort of violence. Moses seems to imply that, should God really look into the sins and the wickedness of the people, He would destroy the people and not give them the land He promised (Kugler, *When God Wanted to Destroy the Chosen People*, 96–100). In fact, ἐπὶ + acc. seems, at times, used in Classical Greek for the role of “maleficiary”: ἐπὶ points to the object “against” which a certain action is directed: Luraghi, *On the Meaning of Prepositions and Cases*, 312–3. Horn speaks of a “notion of destruction” that can be implied by ἐπὶ. Horn, “Metaphor and Spatial Conceptualization,” 97.

⁵³ Horn, “Metaphor and Spatial Conceptualization”, 96–7; Luraghi, *On the Meaning of Prepositions and Cases*, 207. Horn provides examples drawn from the Alexandra by Lycophron of Chalcis, Hellenistic writer of tragic poems around the 3rd century BCE, about the same time the Pentateuch was translated into Greek. Examples of these prefixed verbs used in Alexandra are καταίθω (“burn down to ashes”, [48, 459]), καταβρόγχω (“gulp, swallow”, [55]), καθαυαίνω (“dry/wash up”, [396–397]), καταθαλόω (“burn to ashes”, [1376]).

⁵⁴ Used of God in Gen 16:11; 21:17; 30:17.22, Num 21:3; Deut 1:45 (for הִנֵּה), Gen 35:3 (for הִנֵּה). The verb ἐπακούω may be generally translated as “to listen to, give attention to”, and often already implies an answer or responsive act by the listener, especially so when the acoustically perceived object is expressed in the genitive. Danove, “A Comparison of the Usage of ἀκούω and ἀκούω-Compounds”, 82.

⁵⁵ The verb ἐπακούω is used in Classical Greek, but also in 2nd century BCE papyri as a technical term to refer to or invoke the attentive listening of deities to prayers addressed to them. For instance, the god Helios is described as seeing and hearing everything (πάντ’ ἐφορᾷ καὶ πάντ’ ἐπακούει: *Iliad*, 3.277; *Odyssey*, 11.109), and Isis is begged to give ear to prayers (ἐλθέ μοι θεὰ θεῶν, εἴλεως γινομένη ἐπάκουσόν μου: *UPZ* 1 78 [= P. Paris. 51, 159 BCE], cf. *UPZ* 1 81, ca. 150 BCE). Cox, “Εἰσακούω and Ἐπακούω in the Greek Psalter”, 71.

⁵⁶ The adjective ἐπήκοος, used all over the Ancient and Hellenistic Mediterranean, refers to the listening gods, as attested in an extensive amount of inscriptions. Weinreich, “ΘΕΟΙ ΕΠΗΚΟΟΙ”.

Stipp argues that prefixed verbs simply reflect the structural needs of Greek and thus fall outside the realm of theological translation:

Von anderer Art sind Fälle wie שמע, dessen Bedeutung *hören* bzw. ἀκούω auch Spezialbedeutungen wie *erhören* und *gehören* abdeckt, die in anderen Sprachen durch separate Verben (*gehören*) dargestellt werden können, in indogermanischen Idiomen wie dem Deutschen und Griechischen oft aber auch durch Komposita (*erhören*, εἰσακούω, ὑπακούω) präzisiert werden, einer Form der Lexembildung, die semitische Sprachen nicht kennen. Die Wahl zwischen solchen Alternativen gehört zu den elementaren Prozeduren des Übersetzens, die lediglich ein grundlegendes Textverständnis ausformulieren, indem sie explizieren, was in der Vorlage gemeint, aber aufgrund unterschiedlicher semantischer Spektren der Äquivalente oder strukturbedingter Grenzen der Quellsprache nicht präzisiert ist. Solche Entscheidungen sind unvermeidlich und würden beispielsweise implizit auch dann gefällt, wenn man auf Komposita verzichtete, da auf diese Weise viele Nuancen des Quelltextes verloren gingen, sodass sich die Wiedergabe sogar weiter von ihm entfernen würde. Wil derlei Phänomene nicht die Anforderungen an eine interpretierende Übersetzung in einem gehaltvollen Sinn erfüllen, bleiben sie hier außer Betracht.⁵⁷

However, recent studies on prepositions and preverbs in Post-Classical Greek⁵⁸ show that seemingly small linguistic choices encode culturally embedded spatial construals and embodied conceptualization.⁵⁹ When applied to divine sensory actions, these preverbs subtly shape how the translators imagined God's body and perception. The phenomenon may function as a "theological accent"⁶⁰ of the LXX, which I would describe as "prefixed theology": a configuration of divine agency through the spatial semantics of Greek compound verbs.

4. A Second Case Study: Divine Movement

Closely related to the previous section on God's senses, this chapter considers movement as a sensory faculty: *kinesthesia*. In fact, instead of the modern five senses, biblical "sensory lists"⁶¹ itemize *seven* senses: *sight, audition, taste, smell, touch*, together with *kinesthesia* and *speech*.⁶² All seven of the senses are strictly linked to (the use of) specific body parts, as Ps 115:4-7 vividly illustrates. In this Psalm, the mention of the feet, directly correlated to the "sense" of walking, is remarkable.⁶³ The feet function here as "the means of mobility and posture,"⁶⁴ i.e., they do not only figure as the bodily vehicles of more "horizontal" spatial movement, but also of more "vertical," immobile spatial experiences such as dwelling and standing. Goering defines *kinesthesia* as "the sensory awareness of one's body moving through space,"⁶⁵ while Tilford distinguishes between *locomotion* (movement, usually by foot) and *statesthesia* (stillness, position, or vertical orientation),⁶⁶ exceeding mere *proprioception*, in relating rather to spatial experiences than the perception of the self in space.⁶⁷

⁵⁷ Stipp, "Interpretierende Übersetzung in der Jeremia-Septuaginta", 36.

⁵⁸ For instance, the "Tyndale House Workshop in Greek Prepositions: Cognitive Linguistic Approaches to Lexicography and Theology", held from 30 June–1 July in 2017 in Cambridge, England

⁵⁹ Rhodes, "Greek Prepositions", 12, 35.

⁶⁰ I follow H. Ausloos & B. Lemmelijn ("Theology or not?", 45) who speak of theological elements/accents instead of an all-encompassing theology, to avoid harsh attributions or unnecessary and incorrect generalizations.

⁶¹ Cf. Deut 4:28; Ps 115:4-7; 135:15-17.

⁶² Avrahami, *The Senses of Scripture*.

⁶³ Avrahami, *Senses of Scripture*, 68.

⁶⁴ Avrahami, *Senses of Scripture*, 118.

⁶⁵ Goering, "Moving and Thinking," 72.

⁶⁶ Tilford, *Sensing World, Sensing Wisdom*, 150.

⁶⁷ Cf. Krüger, "On the sense of balance in the Hebrew Bible," 87.

4.1 Locomotion

God's spatial movement (*locomotion*) appears frequently in the Pentateuch. The following verbs represent divine locomotion: הָלַךְ, בּוֹא, יָרַד, עָלָה, עָבַר, פָּסַח.⁶⁸ The depictions of divine movement are not only significant from a “sensory-critical”⁶⁹ perspective, but are also theologically significant: God's roaming marks points of contact between the divine and human realms; God appears to humans, guides them in space and time, and instructs humans in their own moral-religious paths.⁷⁰

I will resume here briefly the findings of the analysis of LXX's rendering of verbs of divine movement. The Greek translations of עָבַר, עָלָה, יָרַד, בּוֹא, הָלַךְ, and פָּסַח preserve the physical and spatial dimensions of divine locomotion rather than suppressing them (contra Fritsch). God walks, descends, ascends, passes through, and accompanies humans in vividly spatial terms (see table in ANNEX 2). Verbs such as περιπατέω and συμπορεύομαι portray God's movement among or alongside His people, while the particular connotations of compound verbs such as προπορεύομαι and διέρχομαι emphasize divine authority and leadership,⁷¹ especially in contexts of battle or salvation history. The translation of פָּסַח through σκεπάζω links divine “passing over” with the Ptolemaic institutionalized form of protection (σκέπη),⁷² while παρέρχομαι retains the imagery of physical passage. Also the theme of divine spatial superiority already apparent in the Hebrew verbs יָרַד and עָלָה is present in their Greek renderings: God ascends or descends to/from a spatially higher place.

At the same time, the examination of the Greek renderings remarkably hints to a recurring phenomenon of “*spatial asymmetry*” in the Greek depiction of divine-human interaction. While God is described as moving among humans through verbs such as συμπορεύομαι and συναναβαίνω, the inverse relationship is absent. Two examples better explain this.

Firstly, in Leviticus 26, three verses speak of God's “walking with” the people, involving a form of retaliation. Indeed, in Lev 26:23-24, 27-28, 40-41, we find a “retaliation formula” repeated, where God states: “If you come ‘with’ me hostilely (הִלַּכְתֶּם עִמִּי בָקָרִי), I will in turn ‘come with’ you hostilely (אֵלַי עִמָּם בָּקָרִי).”⁷³ The LXX, at first sight, follows the structure of the retaliation formula of MT:

RETALIATION FORMULA IN LEV 26		
Verses	Hostile “walking with” of people	Hostile “walking with” of God
vv. 23/23	וְהִלַּכְתֶּם עִמִּי בָקָרִי πορεύεσθε πρὸς με πλάγιοι	וְהִלַּכְתִּי אִתְּךָ עִמָּם בָּקָרִי πορεύσομαι ἀγὰρ μεθ' ὑμῶν θυμῷ πλάγιῳ
vv. 27/28	וְהִלַּכְתֶּם עִמִּי בָקָרִי πορεύεσθε πρὸς με πλάγιοι	וְהִלַּכְתִּי אִתְּךָ בְּתוֹמַת־בָּקָרִי καὶ αὐτὸς πορεύσομαι μεθ' ὑμῶν ἐν θυμῷ πλάγιῳ
vv. 40/41	וְהִלַּכְתֶּם עִמִּי בָקָרִי ἐπορεύθησαν ἐναντίον μου πλάγιοι	וְהִלַּכְתִּי אִתְּךָ עִמָּם בָּקָרִי ἐγὼ ἐπορεύθην μετ' αὐτῶν ἐν θυμῷ πλάγιῳ

The Hebrew protasis and apodosis are reproduced in Greek, with πορεύομαι and πλάγιος (“contrary, hostile”) applied to both humans and God. Remarkable, however, is the translator's differentiation of expressions: humans “go” with πορεύομαι + πρὸς/ἐναντίον, God with πορεύομαι + μετὰ. In Greek literature, πορεύομαι + πρὸς

⁶⁸ These verbs are selected on the basis of Fritsch' chapter (Fritsch, *Anti-Anthropomorphisms*, 28–35), supplemented with examples offered by Tilford (*Sensing World*, 150). Verbs as שָׁרַף, יָצַא, נָסַע, נָגַשׁ, קָרַב or קָרַב are excluded, as God is never their active subject,⁶⁸ and אָשַׁר, which is absent in the Pentateuch.

⁶⁹ Avalos, “Introducing Sensory Criticism in Biblical Studies”.

⁷⁰ Nötscher, *Gotteswege und Menschenwege in der Bibel und Qumran*; Helfmeyer, *Die Nachfolge Gottes im Alten Testament*; Schnutenhaus, “Das Kommen und Erscheinen Gottes im Alten Testament”.

⁷¹ Wevers, *Notes on the Greek Text of Deuteronomy*, 321.

⁷² The σκέπη goes beyond the mere physical shelter (often in places such as temples) and extends to socio-economic protection and stability when Ptolemaic refugees hid in temples to escape debts or excruciating work contracts, as is described in multiple Ptolemaic documentary papyri. The verb σκεπάζω is intricately linked to this σκέπη and involves the same notion of absolute protection. Cornthwaite, “My Lord and Protector”.

⁷³ Hieke, *Leviticus 16–27*, 1080.

(“against”⁷⁴) often occurs in war contexts,⁷⁵ implying a hostile advance “against” an enemy, in this verse fitting the human opposition to God. The expression πορεύομαι + μετά, by contrast, conveys in Greek literature a joint battle⁷⁶ or companionship.⁷⁷ The LXX thus introduces a “spatial asymmetry:” humans move *against* God, but God moves *with*, is *amongst* the people.⁷⁸ Theologically, this distinction is significant: it implies that God still accompanies the people, despite being “contrary with anger” – in contrast with the people who, if things don’t work their way, revolt *against* God.

Secondly, a similar asymmetry is present in Genesis, where the Hithpael form of הלך is used of humans: humans are said to *walk before* or *with* God (Gen 5:22.24; 6:9; 17:1; 24:40; 48:15). A striking consistency appears in the rendering of “walking before/with God”: in all six cases, the LXX employs εὐαρεστέω. This has been read as avoiding the notion that humans could literally walk with God.⁷⁹ The selection of εὐαρεστέω (“to please”) is indeed surprising (and appears in no other textual witness), contrasting with (ἐμ)περιπατέω when הלך Hithpael is used of God, and with ἀνίστημι (Gen 13:17) or περιπατέω (Exod 21:19) when used of humans walking alone. In fact, since הלך can denote not only physical movement but also one’s way of life, “walking before/with God” came to mean living in accordance with God’s will.⁸⁰ The expression likely developed into an idiom for faithful and morally upright conduct,⁸¹ which explains the *ad sensum* rendering εὐαρεστέω, “to please.”⁸² Remarkably, in the LXX, the verb acquires a distinctly moral nuance, largely absent from its extrabiblical sense.⁸³ As a consequence, figures such as Noah and Enoch are no longer portrayed as literally walking with God, but along its figurative sense, as living lives pleasing to Him.⁸⁴ This may also reflect, perhaps only as a by-product, a broader “geographical asymmetry” in the LXX: God may go with humans, but humans never truly go with God. While there is no avoidance of the idea that God moves through space, there is some kind of (geographical) asymmetry present.

Thus, as illustrated by these two examples in the LXX Pentateuch, humans do not “walk with” God in equivalent terms; rather, their relationship to the divine is framed as one of approach or orientation toward God through constructions involving πρός and ἐναντίον or in moral terms instead of spatiality. The Greek translation thereby introduces a subtle distinction between divine and human spatiality.

4.2 Statesthesi

This asymmetry becomes even more pronounced in the rendering of statesthetic verbs, particularly עָדָה, קָרָה/קָרָה, and שָׁכַן.⁸⁵ Several expressions of divine spatial presence are translated straightforwardly (see ANNEX

⁷⁴ This malefactive use of πρός occurs often, as πρός is frequently used after verbs of fighting. E.g., Homer, *Iliad*, 17.471. See: Luraghi, *On the Meaning of Prepositions and Cases*: 289.

⁷⁵ E.g., Thucydides, *Historiae*, IV.128.2; Xenophon, *Hellenica* V.3.3. The expression πορεύομαι + ἐναντίον yielded no results in TLG.

⁷⁶ E.g., Herodotos, *Historiae*, VII.121.3; Xenophon, *Hellenica* II.1.3.

⁷⁷ E.g., Thucydides, *Historiae*, I.137.3; Plato, *Laws*, 799d.

⁷⁸ Cf. μετά as “the standard way of expressing Comitative with human referents and various relations of accompaniment”: Luraghi, *On the Meaning of Prepositions and Cases*, 251.

⁷⁹ Pfann, “Abducted By God?,” 114–5; Fritsch, *Anti-Anthropomorphisms of the Greek Pentateuch*, 29–30; Cook, “The Exegesis of Greek Genesis,” 117–8; Schmitt, “Die Angaben über Henoch Gen 5,21–24 in der LXX,” 168.

⁸⁰ Petr Chalupa, “The Greek Verb εὐαρεστέω (Gain Favor) in the LXX,” 57.

⁸¹ Van Hecke calls this a “conventionalised idiom”: Van Hecke, “Shepherds and Linguists,” 485.

⁸² Chalupa, “The Greek Verb εὐαρεστέω,” Prestel & Schorch, “Genesis. Das erste Buch Mose,” 125.

In fact, the verb εὐαρεστέω itself is late, attested in a Delphic inscription (189 BCE, SIG 611.19) meaning “to be pleasing,” and later in Diodorus Siculus. In the LXX-Pentateuch, it renders הלך Hithpael לָכַן or אָה, once שָׁרַת (“to serve,” Gen 39:4) and once negatively (μὴ εὐαρεσθήσῃς, Exod 21:8 לֹא יִשְׁכַּח לְפָנָיו). In rendering הלך Hithpael, it functions *ad sensum*, translating the idiom “to walk with/before God” as “to live a life pleasing to God.”

⁸³ Luciano, “Camminare davanti a Dio. II,” 469. In SIG 611, however, the verb seems to have a stronger connotation, as it speaks of τοὺς εὐαρεστούμενους τῷ [χ]ρίστῳ Δελφῶν “those persons who are acceptable to the Delphian League”. Bourne & Chester Johnson, *Ancient Roman Statutes*, 25, n. 26.

⁸⁴ Chalupa, “The Greek Verb εὐαρεστέω,” 61; Luciano, “Camminare davanti a Dio. II,” 474; Schmitt, “Interpretation Der Genesis Aus Hellenistischem Geist,” 156.

⁸⁵ These verbs are selected on the basis of Fritsch’ chapter (Fritsch, *Anti-Anthropomorphisms*, 28–35), supplemented with examples offered by Tilford (*Sensing World*, 150).

3): verbs such as נצב, עמד, and ישב often receive direct Greek equivalents, and passages such as Num 35:34 employ verbs such as κατασκηνώ without hesitation. Yet, other passages reveal significant recalibrations. Again, two examples will illustrate this.

Firstly, the verb יעד (Niphal), describing God meeting humans at an appointed place and time, occurs six times in the Pentateuch (Exod 25:22; 29:42-43; 30:6.36). Yet, instead of rendering the verb spatially, the LXX translates it mainly with forms of γινώσκω (“to be known”). This differs sharply from more literal renderings elsewhere (such as συναθροίζω “to gather” in Num 16:11) and is often understood as an intentional shift away from depicting God physically meeting humans.⁸⁶ The repeated use of γνωσθήσομαι (where God “will be known,” instead of a spatial meeting with humans) suggests, in fact, a deliberate interpretive shift rather than accidental metathesis.⁸⁷ This shift becomes especially clear in Exod 30:36.⁸⁸ There, the MT links “tent of meeting” (מִדְבַּר מוֹעֵד), “testimony” (עֵדוּת), and God’s promise “I will meet you” (וַיֵּן) through wordplay. In the LXX, however, this network is recast around μαρτύριον (“witness”): the “tent of meeting” becomes the fixed expression σκηνή τοῦ μαρτυρίου,⁸⁹ where God says “I will be known to you” (γνωσθήσομαι σοι). The emphasis thus shifts from spatial encounter to revelation and testimony.⁹⁰ Thus, the “tent of meeting” becomes not a meeting place, but a place that bears witness to God’s revealed presence.⁹¹ This same process is present in other verses of Exodus, where יעד (Niphal) used of God is similarly rendered with γνωσθήσομαι: YHWH “will be known” in front of the “ark/tent of witness.”⁹² The “Tent of Meeting” becomes not a place of encounter, but of revelation. While the MT already hints at this idea (e.g., Exod 16:33-34, where God’s “witness” dwells in the tent-shrine⁹³), the LXX makes it explicit: God’s relationship with Israel is defined by revelation and testimony, how God “makes Himself known” (γνωσθήσομαι).⁹⁴ More importantly, this shift may reflect diaspora concerns. The translators, part of the Jewish diaspora, possibly emphasized “witness” over spatial presence to avoid limiting God to one place. The “tent of meeting,” understood as the Jerusalem temple, would privilege those nearby Jerusalem, while in the LXX God’s presence is no longer confined: humans perceive its effects rather than a fixed, local dwelling.⁹⁵

The second, and most pronounced example occurs in the treatment of שכן. The *Qal* and *Piel* form is used of God in the Pentateuch with the special sense of God dwelling “in the midst” of the Israelites and in the “centralisation formula”⁹⁶ for God choosing a cultic site as the place that God chooses to make his name dwell there. Whereas human figures are regularly described as dwelling in a stable and enduring sense, God’s dwelling in the LXX-Pentateuch is often portrayed through verbs implying temporary or dynamic presence rather than permanent habitation. This has led most commentators to believe that the LXX avoids speaking of the *Wohnung Gottes*.⁹⁷ Yet, this avoidance appears not fully consistent throughout the LXX-Pentateuch: in Exod 24:16; Num 5:3; 35:34; Deut 33:12 the verbs καταβαίνω, καταγίνομαι, κατασκηνώ and καταπαύω are used, which leave some space for a spatial, more durable dwelling of God. The preverb used in all of these renderings is remarkable: κατα-prefixed verbs might reflect a downward movement, implying that God, to

⁸⁶ Frankel, *Über den Einfluss der palästinischen Exegese*, 85; Fritsch, *Anti-Anthropomorphisms of the Greek Pentateuch*, 30-31; Houtman, *Exodus III*, 388; Propp, *Exodus 19-40*, 355.

⁸⁷ Fritsch, *Anti-Anthropomorphisms*, 30; Perkins, “Discerning Diaspora Theology for a Diaspora People in Old Greek Exodus,” 187.

⁸⁸ Hendrix, “The Use of *miskan* and *’ohel mo’ed*,” 3.

⁸⁹ The word μαρτύριον as counterpart for מוֹעֵד is surprising and diverges from the usual rendering by words such as καιρός, ὅρος, ἐορτή, ὥρα, βουλή, which indicate that the translators clearly understood מוֹעֵד could refer to an appointment at a given time or place. As Perkins notes, such translation shifts “are not a matter of ignorance, but of choice.” Perkins, “The Translation of מוֹעֵד אֶהְיֶה לְךָ and שכן in Greek Exodus,” 16.

⁹⁰ Copeland, “The Midst of the Years,” 130.

⁹¹ Perkins, “The Greek Translator of Exodus,” 47.

⁹² Idem, 47.

⁹³ Idem, 17-8.

⁹⁴ Perkins, “Discerning Diaspora Theology for a Diaspora People in Old Greek Exodus,” 193.

⁹⁵ Idem, 193.

⁹⁶ Lohfink, “Zur deuteronomischen Zentralisationsformel.”

⁹⁷ Lo Sardo, “Exod 25:8-9 MT-LXX,” 85, 95, 97; Meiser, “Vorstellungen der Septuaginta zum Wohnen Gottes,” 64; Frankel, *Über den Einfluss der palästinischen Exegese*, 85; Fritsch, *Anti-Anthropomorphisms*, 32-4. Cf. Ausloos, “Human Activities Attributed to God in Deuteronomy MT and LXX,” 189-90.

dwell on earth, needs to descend. Next, two verses in the LXX-Pentateuch transform the divine dwelling into a divine appearance, using the passive of ὁράω: Exod 25:8 and Deut 33:16. In portraying God's dwelling here rather as an appearance, the *momentaneous* nature of God's physical presence seems stressed, LXX suggests a "periodic theophany." This could, in turn, be connected to yet another element concerning the translators. Indeed, if God can sporadically appear in the "holy place" (Exod 25:8), this implies he could appear elsewhere, also in the Diaspora-community; if, instead God is, so to say, glued to his sanctuary (or Temple), this appears to exclude God's presence in the diasporic, "tempellose Religiosität"⁹⁸ of the translators. They need to "affirm that Yahweh is not bound to any particular center" for them to be able to enter in contact with God in their Diaspora setting.⁹⁹ A next way of rendering divine dwelling in LXX-Pentateuch is a very particular one, as it concerns God's *being called/invoked* instead of dwelling in a certain place. The verb ἐπικαλέω in its passive form renders the Qal of שָׁכַן in three verses of the Pentateuch: Exod 29:45.46; Deut 12:5. In all three of the verses in the LXX, it is said how God "is invoked" instead of dwelling. It is, again, impossible to attribute this to a different *Vorlage*, or even to a misreading of the Hebrew, as the passive ἐπικαλέω seems to presuppose a *Niphal* of שָׁכַן.¹⁰⁰ Yet, perhaps here again, instead of an avoidance of an anthropomorphic dwelling of God, we have here an adaptation to the (Diasporic) context of the translators. Indeed, it could very well be that they understood that if God were to dwell somewhere fixed (esp. the Temple of Jerusalem), that this would obstruct their contact with him.¹⁰¹ Instead, they projected their own interpretation of what it means for God to dwell somewhere onto the text, implementing that this entails that God, where he dwells, is accessible to the one who calls on him, to the one who invokes him.¹⁰² God, then, is less connected to a certain place, and is described more in terms of relationality and communication than spatiality.

In sum, for the verbs of locomotion, the LXX Pentateuch appears to add subtle accents. While divine spatiality is nowhere denounced of God, it is subtly reshaped. The translators at times introduce what may be termed a "spatio-temporal asymmetry": divine presence remains spatially real yet resists stable localization. Their aim appears to be to translate the Hebrew text into a Greek text that would resonate not only within the narrative, intertextual context of the verses, but also in the broader Diasporic context where the fixed sanctuary of the Temple of Jerusalem was inaccessible, and divine presence was perceived in terms of relational accessibility rather than permanent physical inhabitation.

Conclusion

In conclusion, the LXX-Pentateuch reflects and actively participates in a broader development within Second Temple Judaism in which God becomes increasingly associated with heaven as the primary sphere of divine presence. I have tried to show this by addressing the issue not from the "classical" angle of heaven-words, as the use of οὐρανός in the LXX had already been addressed by Pennington, but by focussing on the Greek translation of divine senses and divine movement as privileged domains to detect subtle spatial (re)configurations of God in the Greek text. My analysis has shown that the LXX Pentateuch follows closely the Hebrew text, with multiple instances of "literal" translations. Yet, remarkable deviations illustrate how the translators also further develop certain ideas (most of them already embryonically present in the Hebrew): connecting God increasingly to the spatial domain of the heavens by preferring spatially "high" preverbs, and stressing God's momentaneous spatial presence, over fixed dwelling. These developments should not simply be understood as a move toward a more distant or abstract God. Rather, the growing emphasis on God's heavenly and contingent location appears closely connected to questions of *accessibility* in the postexilic and diasporic context.

⁹⁸ Rösel, "Tempel und Tempellosigkeit," 448.

⁹⁹ Perkins, "The Greek Translator of Exodus," 44.

¹⁰⁰ Laberge, "Le lieu que YHWH a choisi pour y mettre son Nom," 226, 234. Cf. Wittstruck, who argues that the rendering here stands under the influence of texts such as Jer 7, where we find this *Niphal* of שָׁכַן, translated by the passive ἐπικαλέω. Wittstruck, "So-Called Anti-Anthropomorphisms," 33.

¹⁰¹ Perkins, "Discerning Diaspora Theology for a Diaspora People in Old Greek Exodus," 193.

¹⁰² Laberge, "Le lieu que YHWH a choisi," 234.

As noted at the outset of this study, the increasing identification of God with heaven emerges especially in postexilic Judaism, precisely in a period marked by the destruction, displacement, and later geographical inaccessibility of the Jerusalem temple. Hence, the idea of God as bound to a single earthly sanctuary became increasingly problematic. A heavenly God, by contrast, could remain accessible beyond the geographical limits of the temple cult. The Greek translators of the Pentateuch seem to reflect this development in subtle but significant ways. God's spatiality is not removed: God still sees, hears, descends, walks, and dwells among humans. Yet the Greek renderings often introduce distinctions between divine and human spatiality. Through compound verbs, spatial preverbs, and the reformulation of passages about divine dwelling and encounter, the translators repeatedly portray God as spatially superior and less tied to a fixed earthly location. Divine presence is increasingly expressed in terms of revelation, accompaniment, and accessibility rather than permanent localization. This might help to answer the question Houtman already asked three decades ago, considering that the "Heavenly God" is used increasingly often in later literature and only sporadically present in earlier strands of the Hebrew Bible: "Was kann die Ursache davon sei?"¹⁰³ My analysis restitutes the cause of the increased association of God with the heavens to the issue of *accessibility*, and thereby coincides with Koch's findings on the transformation of God's heavenly residence as a response to a crisis of accessibility.

In this sense, the LXX-Pentateuch does not present a rejection of divine spatiality, but a reconfiguration of it. Heaven becomes the ideal expression of a God who transcends the temple without abandoning his people. Especially in a diasporic setting, the association between God and heaven allowed Jewish communities to maintain the conviction that God remained present and reachable, even at a distance from Jerusalem. In this way, the LXX participates in wider Second Temple Jewish developments concerning divine spatiality and heavenly authority, developments that would prove foundational for later Jewish and early Christian theological trajectories.

¹⁰³ Houtman, *Der Himmel im Alten Testament*, 99.

ANNEX 1: DIVINE SENSES – REPARTITION

1. Sight

“TO SEE” IN THE PENTATEUCH				
Verb	Form	Subject	Greek	Occurrence
ראה	Qal	Human	ὁράω	Gen 3:6; 6:2; 8:8.13; 9:22.23; 12:12.14.15; 13:10.14.15; 16:4.5. 13; 18:2.21; 19:1.23; 21:9. 16.19; 22:4.8.13.14; 24:30/63.64; 26:8.28; 27:1; 28:6.8; 29:2.10; 30:1/9; 31:2.5.10.43.50; 32:3. 21.26.31; 33:1.5.10; 34:2; 37:4. 14.20.25; 38:2.14.15; 39:13.14; 40:6.16; 41:19.22; 42:1.7.12. 27.35; 43:3.5.16.29; 44:23.26.28. 31.34; 45:13.27.28; 46:30; 48:8. 17; 49:15; 50:11.15.23; Exod 2:2.5.6.11.12; 3:2.3.4; 4:14.18.21; 5:19; 6:1; 8:11; 9:34; 10:6.10.23.28.29; 13:17; 14:13. 30.31; 16:7.15.29.32; 18:14; 19:4; 20:18.22; 23:5; 24:10; 32:1.5.19.25; 33:10.20.23; 34:10. 30.35; 39:23; Lev 5:1; 9:23; 13:3.5.6.8.10.13.15.17.20. 21.25.26.27.30.31.32.34.36.39.43.50.51.53.55.56; 14:3.36.37. 39.44.48; 20:17; Num 4:20; 11:15; 13:18.28.32.33; 14:22.23; 15:39; 20:29; 21:8; 22:2.23.27.31.33; 23:9.13.21; 24:1.20.21; 25:7; 27:12.13; 32:1.11; Deut 1:8.19. 21.28.31.35.36; 3:2.25.27.28; 4:3. 5.9.12.15.19; 5:24; 7:19; 9:16; 10:21; 11:2.7; 12:13; 18:16; 20:1; 21:7.11; 22:1.4; 28:10. 67.68; 29:1.2.16.21; 32:39.49.52; 33:9.21
			καθοράω	Exod 10:5; Num 24:2
			ἐνοράω	Gen 20:10
			προοράω	Gen 37:18
			ὑπεροράω	Gen 42:21
			δείκνυμι	Num 22:41; 24:17
			βλέπω	Gen 45:12; 48:10; Deut 28:32.34; 29:3
			σκέπτομαι	Gen 41:33
			ἰδοῦ	Gen 27:27; 44:41; 48:11; Exod 7:1; 31:2; 33:12; 35:30; Deut 2:24.31; 11:26; 30:15
			καταμανθάνω	Gen 34:1
			οἶδα	Gen 39:3; Num 35:23
			γινώσκω	Gen 39:23; Exod 22:9; 33:12; Num 11:23
			κατανοέω	Gen 42:9; Exod 2:11; 19:21; Num 32:9
			εἰμί	Exod 11:6
		God	ὁράω	Gen 1:4.10.12.18.21.25.31; 2:19; 6:5.12; 7:1; 9:16; 11:5; 29:31. 32; 31:12.42; Exod 3:4.7.9; 4:31; 5:21; 12:13.23; Deut 9:13; 23:15; 26:7; 32:19.36
			ἐφοράω	Gen 16:13; Exod 2:25
			δείκνυμι	Deut 32:20
		Other gods	ὁράω	Deut 4:28
	Niph	Human	ὁράω (pass.)	Gen 46:29; Exod 13:7; 23:15.17; 34:3.20.23.24; Lev 13:7.14.19; 14:35; Num 14:10; Deut 16:16; 31:11
		God	ὁράω (pass.)	Gen 12:7; 17:1; 18:1; 22:14; 26:2.24; 35:1.9; 48:3; Exod 6:3; 16:10; 33:23; Lev 9:4.6.23; 16:2; Num 16:19; 17:7; 20:6
			ὁράω (mid.)	Exod 3:16; 4:1.5
			ὀπτάζομαι (pass.)	Num 14:14
			καταβαίνω	Deut 31:15
		Angel	ὁράω (pass.)	Exod 3:2
		Rainbow	ὁράω (pass.)	Gen 9:14
		Mountains	ὁράω (pass.)	Gen 8:5
		Plague	ὁράω (pass.)	Lev 13:57
		Dry land	ὁράω (pass.)	Gen 1:9

	Hiph	God	δείκνυμι	Gen 12:1; 41:28; 48:11; Exod 25:9; 33:18; Num 8:4; 23:3; Deut 1:33; 3:24; Deut 4:36; 5:24; 32:20; 34:1.4	
			ἐνδείκνυμι	Exod 9:16	
		Human	δείκνυμι	Exod 25:40; 26:30; 27:8; Num 13:26; 22:41; Lev 13:49	
	Hoph	Human	δείκνυμι	Lev 13:49	
	Hitp	Human	ῥαθυμέω	Gen 42:1	
חזח	Qal	Human	σκέπτομαι	Gen 18:21	
		Human (God as object)	ὁράω	Num 24:4.16	
			ὁράω (pass.)	Exod 24:11	
בט	Hiph	Human	ὁράω	Num 12:8	
			ἀναβλέπω	Gen 15:5	
			περιβλέπω	Gen 19:17	
			ἐπιβλέπω	Gen 19:26; Num 21:9	
			καταβλέπω	Exod 3:6	
			εἰμί	Num 23:21	
			κατανοέω	Exod 33:8	
נצ	Qal	Human	διατηρέω	Deut 33:9	
		God	διατηρέω	Exod 34:7	
		God	διαφυλάσσω	Deut 32:10	
פנה	Qal	Human	ἐπιστρέφω	Gen 24:49; Exod 7:23; 16:10; Num 14:25; 21:33; Deut 1:7.24.40; 2:1.3.8; 3:1; 9:15; 10:5; 31:18.20	
			ἀποστρέφω	Gen 18:22; Exod 33:15; Deut 16:7	
			περιβλέπω	Exod 2:12	
			ἐπιβλέπω	Num 12:10	
			ἐπακολουθέω	Lev 19:31; 20:6	
			ἐκκλίνω	Exod 10:6; Deut 29:17	
			ὁρμάω	Num 17:7	
		Heart	μεθίστημι	Deut 30:17	
		Sea	ἀποκαθίστημι	Exod 14:27	
		God	ἐπιβλέπω	Lev 26:9; Deut 9:27	
	προσέχω		Num 16:15		
	פנות ערב	“evening” (idiom)	δείλῃ	Gen 24:63	
			ἐσπέρα	Deut 23:12	
		Piel	Human	ἐτοιμάζω	Gen 24:31
				ἀποσκευάζω	Lev 14:36
צפה	Qal	God	ἐφοράω	Gen 31:49	
		Field	σκοπιά	Num 23:14	
שור	Qal	Human	προσνοέω	Num 23:9	
			μακαρίζω	Num 24:17	
שעה	Qal	God	ἐφοράω	Gen 4:4	
			προσέχω	Gen 4:5	
		Human	μεριμνάω	Exod 5:9	
שקף	Niph	mountain	βλέπω	Num 21:20	
			παρατείνω	Num 23:28	
		Hiph	God	ἐπιβλέπω	Exod 14:24
	καθοράω			Deut 26:15	
	Human		καταβλέπω	Gen 18:16	
			ἐπιβλέπω	Gen 19:28	
			παρακύπτω	Gen 26:8	

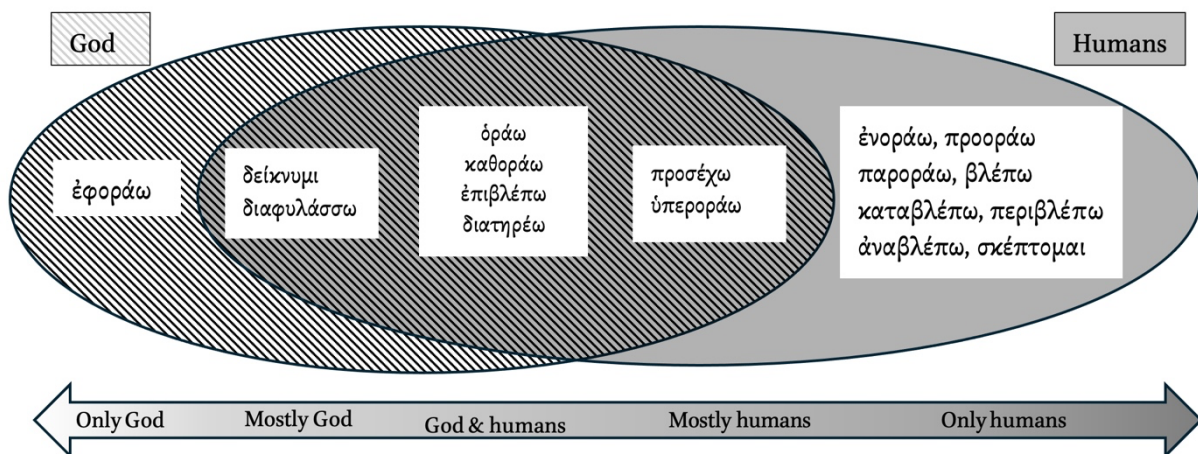


Fig. 5: Venn-diagram of Greek terms for sight in the LXX-Pentateuch

2. Hearing

"TO HEAR" IN THE PENTATEUCH				
Verb	Form	Subject	Greek	Occurrence
יָצָא	Hiph	Human	ἐνωτίζομαι	Gen 4:23; Exod 15:26; Num 23:18
		Heavens	προσέχω	Deut 32:1
		God	προσέχω	Deut 1:45
בִּין	Qal	Human	συνήμι	Deut 32:7
		Human	καταδέχομαι	Deut 32:29
	Niph	Human	σκέπτομαι	Gen 41:33
			φρόνιμος	Gen 41:39
			ἐπιστήμων	Deut 1:13; 4:6
	Piel	God	παιδεύω	Deut 32:10
עָנָה	Qal	Human	ἀποκρίνομαι	Gen 18:27; 23:5.10.14; 24:50; 27:37.39; 31:14.31.36.43; 34:13; 40:18; 41:16.22; 45:3; Exod 4:1; 19:8; 24:3; Num 11:28; 22:18; 23:26; 32:31; Deut 1:14; 20:11; 21:7; 25:9; 26:5; 27:14.15
			ἐπακούω	Gen 30:33
			ψευδομαρτυρέω	Exod 20:16; Deut 5:20
			προστίθημι	Exod 23:3
			λέγω	Num 23:12
			καταλέγω	Deut 19:16
			μαρτυρέω	Num 35:30; Deut 19:18; Deut 31:21
	Qal	God	ἀποκρίνομαι	Exod 19:19
			ἐπακούω	Gen 35:3
שָׁמַע	Qal	Human	ἀκούω	Gen 3:7; 4:23; 11:7; 14:14; 18:10; 21:6.12.26; 23:6.8.11.13. 15.16; 24:30.52; 27:5.6.8.34.43; 28:7; 29:13; 31:1; 34:5.7; 35:22; 37:6.17.27; 39:15.19; 41:15; 42:2.23; 43:25; 45:2; 49:2; Exod 2:15; 15:14; 18:1.19.24; 19:5; 23:22; 32:17.18; 33:4; Lev 5:1; 10:20; 24:14; Num 11:10; 14:13.14.15; 16:4; 20:10; 21:1; 22:36; 23:18; 30:5.6.8.12.13.15.16; 33:40; Deut 1:17; 2:25; 4:6; 5:1; 9:2; 13:4.11.12; 17:13; 18:14.15; 19:20; 20:3.21; 27:9; 28:49; 29:3.18; 30:12.13
			ὑπακούω	Gen 16:2; 27:13; 39:10; Deut 17:12; 21:18.20
			εἰσακούω	Gen 34:17.24; 42:21.22; Exod 3:18; 4:1.8.9; 6:9.12.30; 7:4.13.16.22; 8:11.15; 9:15; 11:9; 16:10; 23:21; Num 5:4; 27:20; Deut 13:8; 21:18; 30:17; 34:9
			διακούω	Deut 1:16
			χαίρω	Exod 4:31

			κρίνω	Deut 1:17
			ἐκζητέω	Deut 17:4
			---	Exod 20:19
		Human (God as object)	ἀκούω	Gen 3:8.10; Exod 15:26; 19:9; 24:7; Num 7:89; 9:8; 12:6; 24:4.16; Deut 4:1.12.33.36; 5:23.24.25.26.27; 6:3.4; 7:12; 8:20; 9:21; 11:3.27.28; 12:28; 13:5.19; 15:5; 18:6.19; 28:1.2.13; 31:12.13
			ὑπακούω	Gen 22:18; 26:5; Lev 26:14.18.21.27; Deut 26:14.17; 30:2
			εἰσακούω	Exod 5:2; Num 14:22; Deut 1:43; 4:30; 9:23; 11:13; 15:5; 27:10; 28:1.15.45.62; 30:8.10.20; 33:7
		God	ἀκούω	Gen 29:33; Exod 3:7; 22:22; Num 11:1; 12:2; 14:27; Deut 1:34; 5:28
			εἰσακούω	Gen 21:17; Exod 2:24; 6:5; 16:7.8.9.12; 22:22.26; Num 20:16; 21:3; Deut 1:45; 3:26; 9:19; 10:10; 23:6; 26:7
			ἐπακούω	Gen 16:11; 17:20; 21:17; 30:6.17.22
		gods	ἀκούω	Deut 4:28
		Earth	ἀκούω	Deut 32:1
	Niph	Human	διαβοάω (pass.)	Gen 45:16
			ἀκούω (pass.)	Exod 23:13; 28:35; Deut 4:32
	Hiph	God	ἀκούω	Deut 4:10
			ἀκουστός γίνομαι	Deut 4:36

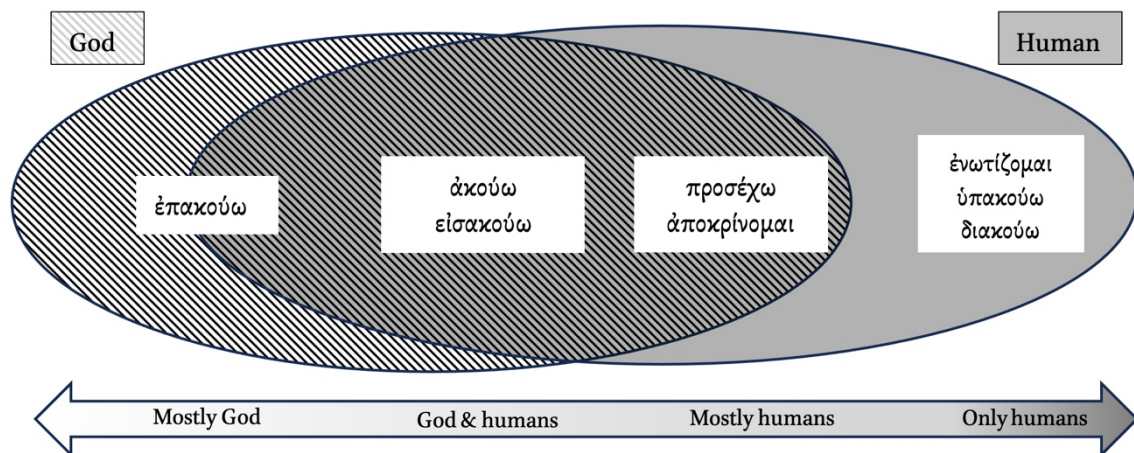


Fig. 6: Venn-diagram of Greek terms for hearing in the LXX-Pentateuch

3. Smell

"TO SMELL" IN THE PENTATEUCH				
Hebrew	Form	Subject	Greek	Occurrence
חַו	Hiph	God	ὁσφραίνομαι	Gen 8:21; Lev 26:31
		human		Gen 27:27; Exod 30:38
		other gods		Deut 4:28
חַו	Subst.	God: חַו חַו	ὁσμή εὐωδίας	Gen 8:21; Exod 29:18.25.41; Lev 1:9.13.17; 2:2.9.12; 3:5.16; 4:31; 6:8.14; 8:21.28; 17:6; 23:13.18; Num 15:3.7.10.13.14.24; 18:17; 28:2.6.8.13.24.27; 29:2.6.8.13.36
		+ LXX	ὁσμή εὐωδίας	Lev 3:11; 17:4; Num 15:5; 29:11
		God (odour of sacrifice)	ὁσμή	Lev 26:31
		Human		Gen 27:27 (x3)

		Human (metaphorical: opinion)		Exod 5:21
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4. Taste¹⁰⁴

“TO EAT” IN THE PENTATEUCH				
Hebrew	Form	Subject	Greek	Occurrence
אכל	Qal	Human	ἐσθίω	Gen 2:16,17; 3:1,2,3,5,6,11,12,13,14,17, 19,22; 6:21; 9:4; 14:24; 18:8; 19:3; 24:33; 24:54; 25:34; 26:30; 27:4,7,10,19,25,31,33; 28:10; 31:46,54; 32:33; 37:25; 39:6; 43:16; 45:18; 47:22; 49:27; Exod 2:20; 12:7,8,11,15, 18,19,20,43,44,45,48; 13:6,7; 16:3,8,12,25,32,35; 22:30; 23:11,15; 24:11; 29:32,33; 32:6; 34:15,18,28; Lev 3:17; 6:9,11,19,22; 7:6,18,19,20,21,23,25,26,27; 8:31; 10:12,13, 14,17,18,19; 11:2,3,4,8,9,11,21,22,34, 40,42, 47; 14:47; 17:10,12,14,15; 19:6,25,26; 21:22; 22:4,6,7,8,10,11,12,13,14,16; 23:6, 14; 24:9; 25:12,19, 20,22; 26:5,10,16,26,29; Num 6:3,4; 9:11; 11:5,13,18, 19,21; 15:19; 18:10,11,31; 25:2; Deut 2:6,28; 6:11; 7:16; 8:9,10,12; 11:15; 12:7, 15,16,17,18,20,21,22,23, 24,25,27; 14:3,4,6,7,8,9,10,11,12,19,20,21,23,26,29; 15:20,22; 16:7,8; 18:1,8; 20:14,19; 23:25; 26:12,14; 27:7; 28:31,33,53; 29:5; 31:20; 32:13
			συνεσθίω	Gen 43:32; Exod 18:12
			συνδειπνέω	Gen 43:32
			κατεσθίω	Gen 31:15,38; 41:4,20; 43:2; Deut 28:51,55,57
			ἀριστάω	Gen 43:25
			ποιέω	Exod 12:16
			βρώσις	Gen 2:16; 47:24; Lev 7:24; 19:7; 25:7
			ψωμίζω	Deut 32:13
		Unspecified	κατάβρωμα	Deut 31:17
		Animal	ἐσθίω	Num 23:24
			κατεσθίω	Gen 37:20,33; 40:17,19; Deut 28:39
		Plague	κατεσθίω	Exod 10:2,12,15
		Land	κατεσθίω	Lev 26:38
		Sword	κατεσθίω	Deut 32:42
		Fire	κατεσθίω	Num 21:28; 26:10
			καταναλίσκω	Lev 6:3
			ἐξαναλίσκω	Deut 5:25
			φλέγω	Exod 24:17
			κατακαίω	Exod 3:2
		Day	συγκαίω	Gen 31:40
		God	ἐσθίω	Num 24:8
		God = fire	καταναλίσκω	Deut 4:24; 9:3
		Divine fire	κατεσθίω	Lev 9:24, 10:2; Num 11:1; 16:35; Deut 32:22
		Divine wrath	κατεσθίω	Exod 15:7
		Other gods	ἐσθίω	Deut 4:28; 32:38
	Niph	Human	βιβρώσκω	Exod 12:46; 13:3; 21:28; 29:34; Lev 6:9,16,19,23; 7:15,16,19,24; 11:13,41; 19:6,7,23; 22:30

¹⁰⁴ In the Hebrew Bible, טעם (“to taste”) is rare and absent in the Pentateuch, and often overlaps with אכל (“to eat”). Therefore, I follow Avrahami in treating “eating” as the relevant sense. Cf. Avrahami, *Senses of Scripture*, 93.

			ἐσθίω	Lev 7:6; 11:47; 17:13; Num 28:17; Deut 12:22
			κατεσθίω	Num 12:12
		Fire	προσεμπίμπρημι	Num 12:12
	Hiph	God (to humans)	ψωμίζω	Num 11:4.18; Deut 8:3.16
גרם	Piel	God	ἐκμυελίζω	Num 24:8
ףטר	Qal	animal	κατεσθίω	Gen 37:33
		Metaphorical animal	ἀρπάζω	Gen 49:27
			συντρίβω	Deut 33:20
	Niph	Possession	θηριάλωτος	Exod 22:12
	Pual	Human by animal	ἀρπάζω	Gen 37:33
			θηριόβρωτος	Gen 44:28
בלע	Qal	Grain	καταπίνω	Gen 41:7.24
		Rod		Exod 7:12
		Earth		Exod 15:12; Num 16:30.32.34; 26:10; Deut 11:6
	כָּבַלַע	(idiom)	ἐξάπιννα	Num 4:20
תועבה	Subst. (X is תועבה for Y)	For Egyptians	βδέλυγμα	Gen 43:32; 46:34
		For God		Exod 8:22; Deut 7:25.26; 12:31; 17:1; 22:5; 23:19; 24:4.25.16; 27:15; 32:16
		For foreign gods		Deut 20:18
		Unspecified		Lev 18:22.26.27.29.30; 20:31; Deut 13:15; 14:3; 17:4; Deut 18:12
געל	Qal	Humans	προσοχθίζω	Lev 26:15.43
		God	βδελύσσομαι	Lev 26:1
			προσοχθίζω	Lev 26:30.44
ץוק	Qal	Human	προσοχθίζω	Gen 27:46; Num 21:5; 22:3
			βδελύσσομαι	Exod 1:12
		God	βδελύσσομαι	Lev 20:23
םחל	Subst.: bread eaten by/ offered to X	Human	ἄρτος	Gen 3:19; 14:18; 18:15; 21:14; 25:34; 27:17; 28:20; 37:25; 39:6; 41:54.55; 43:31.32; 45:23; 47:15.17.19; 49:20; Exod 2:20; 16:3.4.8.12.15.29.32; 18:12; 23:25; 25:30; 29:2.23.32.34; 34:28; 39:17; 40:23; Lev 8:31.32; 22:7.11.13; 23:14.17.20; 24:7; 26:5.26; Num 15:19; 21:5; Deut 8:3.9; 9:9.18; 10:18; 16:3; 23:5; 29:6
			ἀριστάω	Gen 43:25
			σίτος	Gen 47:12.13
			τὰ δέοντα	Exod 16:22
			--- (LXX minus)	Exod 35:13
			κατάβρωμα	Num 14:9
		To God	ἄρτος	Lev 7:13; 8:26; 23:17.18.20; 24:7; Num 4:7
		God	δῶρον	Lev 21:6.8.17.21.22; 22:25; Num 28:24
			ὁσμὴ εὐωδίας	Lev 3:11
			--- (LXX minus)	Lev 3:16
			δόμα	Num 28:2

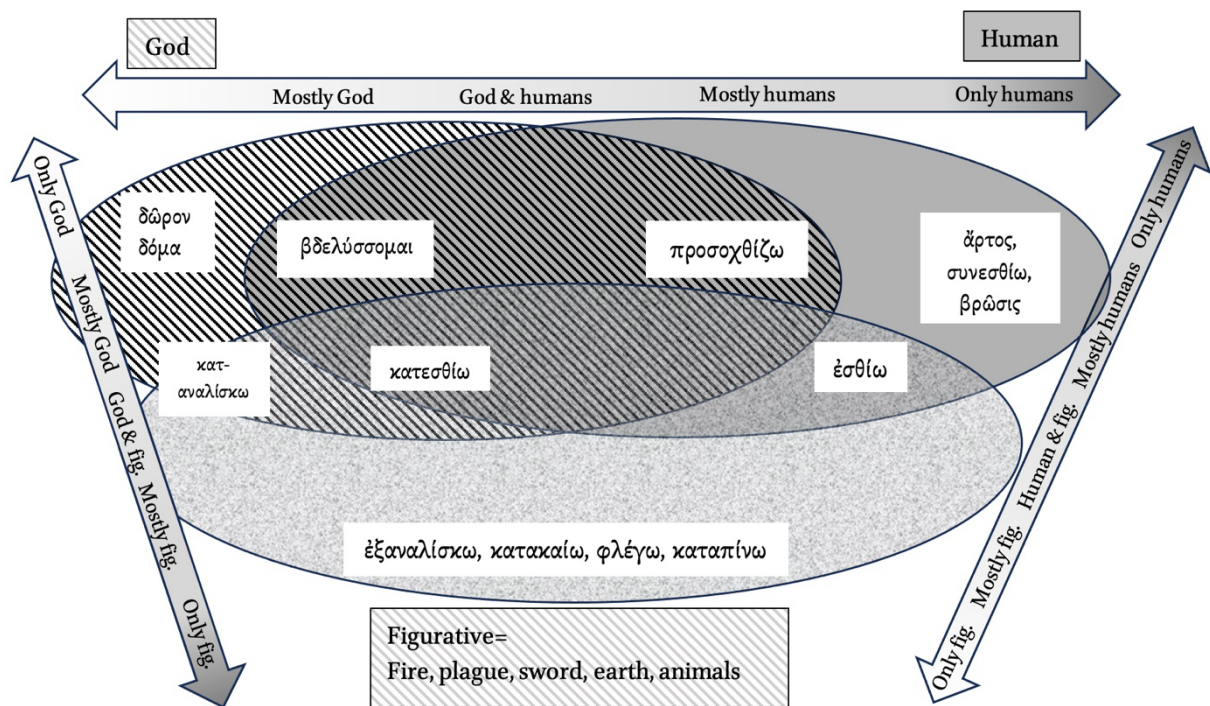


Fig.7: Venn-diagram of Greek terms for eating in the LXX-Pentateuch

5. Touch

"TO TOUCH" IN THE PENTATEUCH				
Hebrew	Form	Subject	Greek	Occurrence
שׁוּם	Qal	Human	ψηλαφάω	Gen 27:21
שָׁשׁ	Qal	Human	ψηλαφάω	Gen 27:12.22
			---	Gen 31:34
			ἐρευνάω	Gen 31:37
	Hiph	Man-felt darkness	ψηλαφάω	Deut 28:29
			ψηλαφητός	Exod 10:21
נָגַח	Qal	Human	ἅπτομαι	Gen 3:3; 20:6; 26:11; 32:26; Exod 19:12.13; 29:37; 30:29; Lev 5:2.3; 6:11.20; 7:19.21; 11:8.24.26.27.31.36.39; 12:4; 15:5.7.10.11.12.19.21.22.23.27; 22:4.5.6; Num 4:15; 16:26; 19:11.13.16.18.21.22; 31:19; Deut 14:8
			θιγγάνω	Exod 19:22
			βδελύσσω	Gen 26:29
		God	ἅπτομαι	Gen 32:33
	Piel	God	ἐτάζω	Gen 12:17
	Hiph	Ladder	ἀφικνέομαι	Gen 28:12
		Human	προσπίπτω	Exod 4:25
			καθικνέομαι	Exod 12:22
נָגַע	Qal	Human	ἰσχύω	Lev 5:7
			συναντάω	Exod 5:20; 23:4; Num 35:19.21
			ἀπαντάω	Gen 28:11
		Angels	λαλέω	Gen 23:8
			συναντάω	Gen 32:2
נָגַע	Qal	God	συναντάω	Exod 5:3

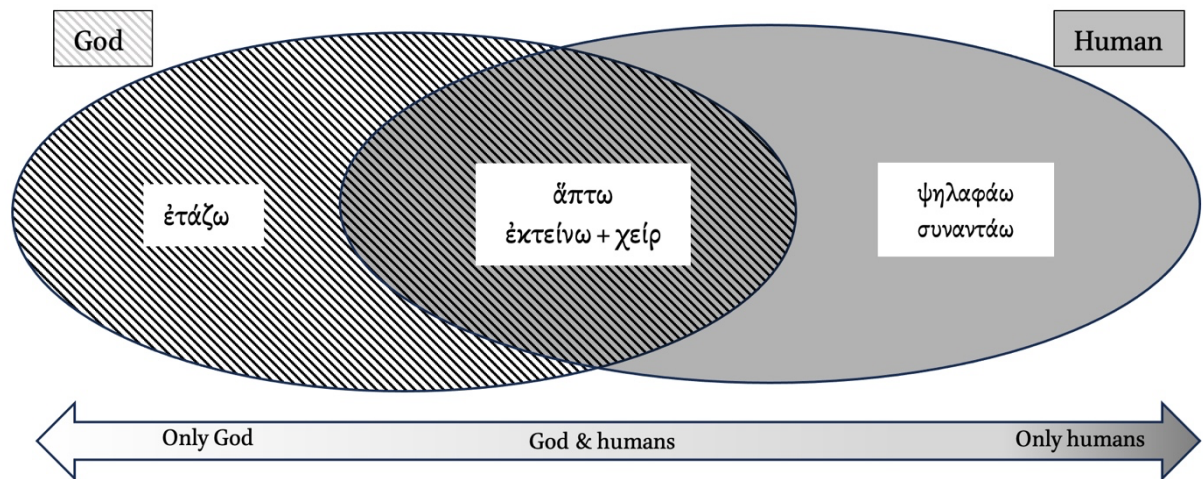


Fig. 8: Venn-diagram of the Greek terms for touch in the LXX-Pentateuch

ANNEX 2: DIVINE LOCOMOTION IN THE PENTATEUCH – OVERVIEW

DIVINE LOCOMOTION IN THE PENTATEUCH			
Form	Type	Verse	Greek
הלך			
Qal	Without modifiers	Gen 18:33; Num 12:9	ἀπέρχομαι
		Exod 33:14	προπορεύομαι
		Exod 33:15	πορεύομαι
	With עם	Exod 33:16	συμπορεύομαι
		Lev 26:24.28.40	πορεύομαι + μετά
		Deut 20:4; 31:6	προπορεύομαι + μετά
	With בקרב With לפני	Exod 34:9	συμπορεύομαι + μετά
		Exod 13:21	ἡγέομαι + gen.
		Num 14:14	πορεύομαι + πρότερος
		Deut 1:30	προπορεύομαι + πρὸ προσώπου
		Deut 1:33	προπορεύομαι + πρότερος
Hithp.	God walking	Deut 31:8	συμπορεύομαι + μετά
		Gen 3:8.10 (LXX+)	περιπατέω
	Humans with God	Lev 26:12; Deut 23:25	ἐμπεριπατέω
בוא			
Qal	Theophany	Deut 33:2	ἦκω
	Goal: revelation in dream	Gen 20:3	εἰσέρχομαι
		Gen 31:24	ἔρχομαι
	Goal: theophany at Sinai	Exod 19:9; 20:20	παραγίνομαι
	Goal: to bless	Exod 20:24	ἦκω
עלה			
Qal	Goal: unspecified	Deut 4:34	εἰσέρχομαι
ירד			
Qal	Outside of theophany	Gen 11:5.7; 18:21; 46:4; Num 11:17	καταβαίνω
	Part of theophany	Exod 3:8; 19:11.18.20; 34:5; Num 11:25; 12:5	καταβαίνω
עלה			
Qal	God's ascent	Gen 17:22; 35:13	ἀναβαίνω

		Exod 33:3	συναναβαίνω
		Exod 33:5	ἐπάγω
עבר-1			
Qal	Conquest of Canaan	Deut 9:3; 31:3	προπορεύομαι
	Theophany	Gen 18:3; Exod 33:22; 34:6	παρέρχομαι
	Chasting intervention	Exod 12:12	διέρχομαι
		Exod 12:23	παρέρχομαι
פסח			
Qal	God passes over	Exod 12:13.27	σκεπάζω
		Exod 12:23	παρέρχομαι

ANNEX 3: DIVINE STATESTHESIS IN THE PENTATEUCH – OVERVIEW

DIVINE STATESTHESIS IN THE PENTATEUCH			
Form	Type	Verse	Greek
עבד			
Qal	God's standing	Exod 17:6; Num 12:5	ἵστημι
נצב			
Nif	God stands before/besides	Gen 18:2	ἵστημι
		Gen 28:13	ἐπιστηρίζω
יעד			
Nif	God's meeting	Exod 25:22; 29:42; 30:6.36; Num 17:4(19)	γινώσκω
		Exod 29:43	τάσσω
Subst.	Tent of meeting	Exod 27:21; 28:43; 29:4.10.11.30.32.42.44; 30:16.18.20.26.36; 31:7; 35:21; 38:8.27; 39:7; 40:2.6.12.22.24.26.34.35; Lev 11:3.5; 3:2.8.13; 4:4.5.7.14.16.18; 6:9.19.23; 8:3.4.31.33.35; 9:5.23; 10:7.9; 12:6; 14:11.23; 15:14.29; 16:7.16.17.20.23.33; 17:4.5.6.9; 19:21; 24:3; Num 11:1; 2:2.17; 3:7.8.25.38; 4:3.15.23.25.28.30.31.33.35.37.39.41.43.47; 6:10.13.18; 7:5.89; 8:9.15.19.22.24.26; 10:3; 11:16; 12:4; 14:10; 16:18.19; 17:7.8.15.19; 18:4.6.21.22.23.31; 19:4; 20:6; 25:6; 27:2; 31:54; Deut 31:14	σκηνή τοῦ μαρτυρίου
2 קרה/קרא			
Nif	God meets man	Exod 31:8; 5:3	προσκαλέομαι
		Num 23:3.4	φαίνω
		Num 23:16	συναντάω
	Man meets God	Exod 19:17	εἰς συνάντησιν
		Num 23:17	προπορεύομαι
פגש			
Qal	Violent meeting	Exod 4:24	συναντάω – change of subj.
שכן			
Qal	κατα-prefixed verbs	Exod 24:16	καταβαίνω
		Num 5:3	καταγίνομαι
		Num 35:34	κατασκηνόω
		Deut 33:12	καταπαύω
	God appears	Exod 25:8; Deut 33:16	ὁράω (pass.)
Qal	God is called	Exod 29:45.46; Deut 12:5	ἐπικαλέω
Piel		Deut 12:11; 14:23; 16:2.6.11; 26:2	(pass.)
Subst.	מִשְׁכָּן	Starting from LXX-Exod on	σκηνή
Qal	Cloud	Exod 40:35	ἐπισκιάζω
		Num 9:17; 10:12	ἵστημι

		Num 9:18.22	σκιάζω
		יֵשֵׁב	
Qal	God dwells	Exod 15:17	κατοικητήριον
		קִים	
Qal	God stands up	Num 10:35	ἐξεγείρω

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