

Nomina Sacra in Libro Iob: Theological Exegesis in Verses of LXX Job Containing δ θεός and δ κύριος Without Any Counterpart in MT?

Interest in the theology of the Septuagint (LXX) is vastly growing. The newest volume of the *Handbuch zur Septuaginta* (LXX.D), dealing with the theology of the LXX, is one of the most recent and elaborated efforts to examine whether the theology of the different LXX books differs from the theology of their Hebrew counterparts.¹ Recently, I have explored a new criterion to investigate whether the LXX reflects a different theology than the Masoretic Text (MT), in a very specific way: the examination of additional attestations of Greek divine names (e.g. δ κύριος and δ θεός) without any counterpart in MT.² Since this perspective focusses on the explicit differences between the Greek and Hebrew text, the analysis of these attestations is likely to shed light on a possible different theology.³ Moreover, the divine name can be considered as a *locus theologicus par excellence* in which a possible “theology” of the translator, if there is any, can be detected.⁴ In this way, the results of the research on the additional attestations of δ κύριος and δ θεός in LXX Proverbs have indicated that the Greek text reflects a more nuanced theology than its Hebrew counterpart. The LXX translator of Proverbs has put more emphasis on the Jewishness of the translation by stressing the Solomonic authorship and the sapiential tradition of God as the One to fear.⁵ Moreover, wisdom is specifically presented as revelatory wisdom.⁶

In order to contribute to a deeper understanding of the theology and the translation technique of the LXX books, and in the same vein, this article will examine the additional attestations of δ κύριος and δ θεός in LXX Job without any counterpart in MT. Although some works have already touched upon the theology and more specifically the Hebrew divine names and their Greek rendering in LXX Job,⁷ no study has undertaken a systematic analysis of the additional attestations of the Greek divine names in order to determine whether or not the Greek text reflects a distinguished theology differing from its Hebrew

¹ See Ausloos and Lemmelijn, *Die Theologie der Septuaginta / The Theology of the Septuagint*.

² See XXX (forthcoming); XXX (forthcoming).

³ Several scholars have proposed that focusing on explicit difference between the LXX and MT could reveal a distinctive theology. See, amongst others, Dafni, “Theologie der Sprache der Septuaginta,” 327; Aejmelaeus, “Von Sprache zur Theologie,” 30; Cook, “Towards the Formulation of a Theology of the Septuagint,” 622; Ausloos, “Sept défis posés à une théologie de la Septante,” 249–250; Ausloos and Lemmelijn, “Theology or not? That’s the Question.”

⁴ See Rösel, “Towards a ‘Theology of the Septuagint,’” 245–248; Rösel, “The Reading and Translation of the Divine Name in the Masoretic Tradition and the Greek Pentateuch.”

⁵ See XXX; XXX (forthcoming).

⁶ See XXX (forthcoming).

⁷ Studies pertaining to the theology of LXX Job are manifold. See e.g. Gehman, “The Theological Approach of the Greek Translator of Job 1–15”; Gard, “The Concept of Job’s Character According to the Greek Translator of the Hebrew Text”; Cook, “Were the LXX Versions of Proverbs and Job Translated by the Same Person?”; Cook, “Towards a ‘Theology’ of the Old Greek Text of Job.” More recent works include Kwon, “Rewritten Theology in the Greek Book of Job”; Witte, “Weisheidsschriften,” esp. 90–93; Ueberschaer, “Weisheit,” esp. 139–140; Schwienhorst-Schönberger, “Weisheit und das Leben vor Gott.” Studies specifically on the divine name and their Greek rendering in LXX Job see e.g. Baudissin, *Kyrios als Gottesname im Judentum und seine Stelle in der Religionsgeschichte*, 246–260; Witte, “The Greek Book of Job,” esp. 50–52.

counterpart. It must be noted that this study does not concern itself with the examination of the Greek rendering of Hebrew divine names nor with the different usage of the terms *ὁ θεός* and *ὁ κύριος*, but only with the attestations of *ὁ θεός* and *ὁ κύριος* that have no counterpart in the Hebrew text.

Moreover, although the LXX of Job attests three divine names, e.g. *ὁ θεός*, *ὁ κύριος* and *ὁ παντοκράτωρ*,⁸ this study will only examine the additional attestations of *ὁ κύριος* and *ὁ θεός* for the following reasons:

(1) Of the 16 instances where the divine name *παντοκράτωρ* occurs in LXX Job,⁹ it is never a plus and it is always used as a rendering of *יְהוָה*. Since we are only interested in the explicit quantitative differences between MT and the LXX, the lexeme *παντοκράτωρ* will not be evaluated;¹⁰

(2) Ever since Gillis Gerleman has postulated a single translator for LXX Job and LXX Proverbs,¹¹ multiple scholars have tried either to affirm or debunk his hypothesis.¹² However, most studies only briefly touch upon this question without providing a detailed systematic analysis and comparison of the translation technique of both books.¹³ Therefore,

⁸ In the asterisked material, one also finds the divine name *ἰκανός*, as a rendering of *יְהוָה* in Job 21:15; 31:2 and 40:2. More information on this rendering can be found in Bertram, “IKANOS in den griechischen Übersetzungen des ATs als Wiedergabe von shaddaj”; Witte, “Vom El Schaddaj zum Pantokrator,” 230–232. Moreover, the noun *δεσπότης* (Job 5:8), used as a divine name in Gen 15:8, will also not be examined since it is not used as a divine name in Job.

⁹ See LXX Job 5:17; 8:5; 11:7; 15:25; 22:17; 22:25; 23:16; 27:2; 27:11; 27:13; 32:8; 33:4; 34:10; 34:12; 35:13; 37:22.

¹⁰ Although *παντοκράτωρ* will not be analysed here, this does not imply that it couldn’t tell us something about the theology of the LXX translator. In contrast, it can definitely learn something about the theology of LXX Job. See e.g. Bertram, “Zur Prägung der biblischen Gottesvorstellung in der griechischen Übersetzung des Alten Testaments,” esp. 511–513; Witte, “Vom El Schaddaj zum Pantokrator.”

¹¹ See Gerleman, *Studies in the Septuagint. I*, 15–17; Gerleman, *Studies in the Septuagint. III*, 59–60.

¹² Among those who have debunked this hypothesis are John Gammie, Johann Cook and Jan Joosten. See Gammie, “The Septuagint of Job. Its Poetic Style and Relationship to the Septuagint of Proverbs,” 15; Joosten, “Elaborate Similes,” 236; Cook, “Aspects of the Relationship between the Septuagint Versions of Proverbs and Job”; Cook, “Were the LXX Versions of Proverbs and Job Translated by the Same Person?”. Those scholars who, explicitly or implicitly and contrary to Gammie and Cook, share the same opinion as Gerleman are Gilles Dorival, Julio Treballe Barrera, Jean-Daniel Kaestli and Bénédicte Lemmelijn. See Dorival, “L’Achèvement de la Septante dans le Judaïsme,” 105; Treballe Barrera, *The Jewish Bible and the Christian Bible. An Introduction to the History of the Bible*, 319; Kaestli, “La formation et la structure du canon biblique,” 106; Lemmelijn, “The Greek Rendering of Hebrew Hapax Legomena in LXX Proverbs and Job,” 135. However, Lemmelijn has only examined the Greek rendering of several Hebrew *hapaxes* in her article and although her conclusion points at a similarities concerning the translation technique, her conclusion is preliminary. There are some scholars, e.g. Claude Cox and David-Marc d’Hamonville, who agree on the fact that both LXX Job and LXX Proverbs were not translated by the same person but who do not exclude the possibility that they originated from the same group of translators. See Cox, “The Historical, Social & Literary Context of Old Greek Job,” 116. D’Hamonville shares the same opinion as Cox. See d’Hamonville, *Les Proverbes*, 139–141, esp. 141.

¹³ The studies of Johann Cook and Bénédicte Lemmelijn have dealt with the question in a more systematic way by making it part of the research question(s). See e.g. Cook, “Aspects of the Relationship between the Septuagint Versions of Proverbs and Job”; Cook, “Were the LXX Versions of Proverbs and Job Translated by the Same Person?”; Cook, “Contextuality in Wisdom Literature”; Cook and van der Kooij, *Law, Prophets and*

the results of this study will be compared to the aforementioned studies on LXX Proverbs in order to formulate an indicative answer to the question of a single translator for both books.¹⁴ Since these studies focus solely on the additional attestations of ὁ κύριος and ὁ θεός and because the lexeme παντοκράτωρ does not occur in LXX Proverbs, παντοκράτωρ will not be examined in this article.

In what follows, we will firstly register and evaluate all the instances where ὁ κύριος and ὁ θεός are attested in LXX Job without a Hebrew counterpart. Afterwards, we will compare the results obtained in the evaluation to the results from the studies on LXX Proverbs.

1. The registration and evaluation of the additional attestations of ὁ κύριος and ὁ θεός in LXX Job with no counterpart in MT

In order to evaluate and discern whether the Greek text of Job reflects a theology differing from its Hebrew version, the additional attestations of ὁ κύριος and ὁ θεός in LXX Job will first be registered. In order to do so, some methodological remarks need to be made. Since our research pertains to the translation technique of the OG translator of Job, the verses marked with an asterisk (※) in Ziegler's edition will not be examined because they belong to the asterisked material in LXX Job and are thus not part of OG Job.¹⁵ Of the 116 attestations of ὁ κύριος and 13 attestations of ὁ θεός, 11 have no counterpart in MT.¹⁶ These additional attestations are found in the following verses: 1:21; 1:22; 7:2; 15:25; 19:3; 33:23; 36:12; 40:4 (ὁ κύριος) and 2:10; 6:10; 34:27 (ὁ θεός). First, the additional attestations of ὁ κύριος will be evaluated, afterwards the additional attestations of ὁ θεός. For the registration, the Göttingen edition of Ziegler is used for the Greek text.¹⁷ Since the *Biblia Hebraica Quinta* is not yet published for Job, the *Biblia Hebraica Stuttgartensia* will be used for MT.¹⁸ Where applicable, the fragments of Job found in the Judean desert will be

Wisdom; Lemmelijn, "The Greek Rendering of Hebrew Hapax Legomena in LXX Proverbs and Job."

¹⁴ In line with Lemmelijn's study which applies the Leuven "context- and content-related approach," I have recently re-assessed the question of a single translator for LXX Job and Proverbs by examining the Greek rendering of Hebrew animal, plant, herb and floral names in both books (in analogy to what she did methodologically in Lemmelijn, "Flora in Cantico Canticorum."). The results of these studies point at a different translator. See XXX; XXX; XXX (forthcoming). For additional information of the content- and context-related approach see esp. Ausloos and Lemmelijn, "Content-Related Criteria in Characterising the LXX Translation Technique."

¹⁵ See Ziegler, *Job*. Ziegler's edition of the LXX text of Job is not flawless. See. Therefore, Peter J. Gentry provided an updated list of the asterisked material in LXX Job. See Gentry, *The Asterisked Materials in the Greek Job*, 31. The verses in which there is a plus of ὁ κύριος and ὁ θεός but which belong to the asterisked material are 37:2; 40:1 and 42:17.

¹⁶ In the asterisked material, there are 4 additional attestations of ὁ κύριος (i.e. 12:9; 37:2; 40:1 and 42:17) and 5 additional attestations of ὁ θεός (i.e. 31:2; 35:10; 39:17; 40:1 and 40:2).

¹⁷ See Ziegler, *Job*. In some instances, the critical apparatus indicate that some manuscripts attest ὁ κύριος instead of ὁ θεός and *vice versa*. However, the main text of Ziegler will be used as a point of departure for the OG of Job.

¹⁸ See Elliger et al., *Biblia Hebraica Stuttgartensia*.

presented as well.¹⁹

1.2 The additional attestations of *ὁ κύριος*

Eight times does *ὁ κύριος* occur without any counterpart in MT: 1:21; 1:22; 7:2; 15:25; 19:3; 33:23; 36:12 and 40:4.

1.2.1 Job 1:21

LXX	MT
αὐτὸς γυμνὸς ἐξῆλθον ἐκ κοιλίας μητρός μου γυμνὸς καὶ ἀπελεύσομαι ἐκεῖ ὁ κύριος ἔδωκεν ὁ κύριος ἀφείλατο ὡς τῷ κυρίῳ ἔδοξεν οὕτως καὶ ἐγένετο εἴη τὸ ὄνομα κυρίου εὐλογημένον.	וַיֹּאמֶר עֲרֹם (יִצְתִּי) [יִצְאֹתִי] מִבֶּטֶן אִמִּי וְעֲרֹם אָשׁוּב שָׁמָּה יְהוָה נָתַן וַיְהוָה לֶקַח יְהִי שֵׁם יְהוָה מְבֹרָךְ:
“I came naked from my mother's womb; naked also shall I return there; the Lord gave; the Lord has taken away; as it seemed good to the Lord, so it turned out; blessed be the name of the Lord.” ²⁰	He said, “Naked I came from my mother’s womb, and naked shall I return there; the Lord gave, and the Lord has taken away; blessed be the name of the Lord.” ²¹

The Greek text has a plus compared to the Hebrew text: ὡς τῷ κυρίῳ ἔδοξεν οὕτως καὶ ἐγένετο (as it seemed good to the Lord, so it turned out).²² Evaluatively, this plus can be ascribed to the LXX translator who seems to have aimed at explaining what has been uttered in the preceding lines of the verse, i.e. ὁ κύριος ἔδωκεν ὁ κύριος ἀφείλατο (the Lord gave; the Lord has taken away). Claude Cox argues that the plus, which can be regarded as an addition,²³ “is intended to soften the apparently arbitrary actions of the deity, who gives

¹⁹ The book of Job is attested in 2QJob, 4QPaleoJob^c, 4QJob^a and 4QJob^b, see Baillet, Millik and de Vaux, *Les ‘petites grottes’ de Qumrân*; Skehan, Ulrich and Sanderson, *Qumran Cave 4 IV. Paleo-Hebrew and Greek Biblical Manuscripts*; Ulrich et al., *Qumran Cave 4 XI. Psalms to Chronicles*. A Targum version of Job (11QtgJob) has also been found. See Milik, *Qumrân grotte 4 II. Tefillin, Mezuzot et Targums (4Q128–4Q157)*, 90 and especially van der Ploeg and van der Woude, *Le Targum de Job de la grotte xi de Qumrân* and Martínez et al., *Qumran Cave 11 II. 11Q2–18, 11Q20–31*, 79–180. For the present research, only two verses under discussion, i.e. Job 34:27 and 36:12, have been preserved in the DSS fragments. Both of them are attested in the Targum scroll.

²⁰ English translation of the LXX taken from NETS: Cox, “Job.”

²¹ English translation of the Hebrew text taken from the New Revised Standard English Version (NRSV).

²² See Cox, *Job* (forthcoming). I would like to thank Claude Cox for making his manuscript of his SBL.SC on LXX Job available to me. Markus Witte argues that this plus corresponds to Job 42:6 (διὸ ἐφάυλισα ἐμαυτὸν καὶ ἐτάκην ἡγῆμαι δὲ ἐμαυτὸν γῆν καὶ σποδόν). However, he does not elaborate this correspondence. See Witte, “The Greek Book of Job,” 49.

²³ With “plus” we denote a sentence or part of a sentence that is attested in the target text but not in the source text. When a sentence or part of a sentence is attested in the source text but not in the target text, we talk about a “minus.” These terms are being used descriptively and does not yet entail, in contrast to the terms ‘addition’ and ‘omission,’ an evaluation of a particular textual variant. See Lemmelijin, *A Plague of Texts?*, 23, n. 84.

and takes away. It issues from a type of pastoral concern for the audience.”²⁴ Indeed, by adding that the disaster which struck Job was because this seemed good to the Lord, the reader of the Greek text learns about God’s motive, something which is lacking in the Hebrew text.²⁵ Thus, by adding ὡς τῷ κυρίῳ ἔδοξεν οὕτως καὶ ἐγένετο, the LXX translator explained and therefore clarified the Hebrew text which is silent on God’s motive.

1.2.2 Job 1:22

LXX	MT
ἐν τούτοις πᾶσιν τοῖς συμβεβηκόσιν αὐτῷ οὐδὲν ἥμαρτεν Ἰωβ ἐναντίον τοῦ κυρίου καὶ οὐκ ἔδωκεν ἀφροσύνην τῷ θεῷ.	בְּכָל־זֵאת לֹא־חָטָא אֱיֹב וְלֹא־נָתַן תִּפְלָה לֵאלֹהִים:
In all these things that happened to him Iob did not sin at all before the Lord, and he did not charge God with folly.	In all this Job did not sin or charge God with wrongdoing.

In this verse, the plus of ὁ κύριος is made in connection to the preposition ἐναντίον. This preposition occurs 22 times in LXX Job and is used to render 8 different lexemes: מִן (4:17; 32:2), לְ (8:4; 34:37), אֶל (9:4; 13:3; 15:25; 15:26), בְּעֵינַי (11:4; 15:15; 25:5; 32:1; 18:3; 19:15), אֶל־פָּנָיו (13:15), לְפָנַי (13:16; 35:14), אַת (1:9).²⁶ It is a plus in three instances, i.e. 1:22; 2:10 and 34:26, two of them (1:22 and 2:10) attest a divine title without counterpart in MT.

The plus ἐναντίον τοῦ κυρίου in this verse offers information about the verb ἥμαρ/ἡμαρτάνω (to sin).²⁷ As Cox argues,²⁸ questions regarding to whom Job did not sin against might have arisen with the readers of the Hebrew text, since it is not made explicit to whom Job did not sin against or before in MT. Moreover, in each instance in which ἐναντίον is used in the Greek text, it is specified in the Hebrew text against whom Job sinned. Only in the instances where this is not the case, the LXX translator adds this element after the same preposition ἐναντίον, and thus in the genitive form. This can be observed in 1:22; 2:10 and 34:26. Thus, just as was the case in Job 1:21, the LXX translator provided the reader with additional information that is lacking in the Hebrew text.

1.2.3 Job 7:2

²⁴ Cox, *Iob* (forthcoming).

²⁵ Gerleman also recognises this plus as an exegetical addition of the translator without further explanation. See Gerleman, *Studies in the Septuagint I*, 12.

²⁶ See Cox, *Iob* (forthcoming). According to Cook, this addition stresses God’s omnipotence. However, he does not elaborate his statement. See Cook and van der Kooij, *Law, Prophets and Wisdom*, 182–183.

²⁷ The preposition ἐναντίον is often used in connection with ἥμαρ/ἡμαρτάνω (i.e. in Job 1:22 ; 2:10 and 8:4). See Dhont, *Style and Context of Old Greek Job*, 138–139. In these instances it is always used with a genitive indicating God (κυρίου (1:22), θεοῦ (2:10), αὐτοῦ (8:4)).

²⁸ See Cox, *Iob* (forthcoming).

LXX	MT
ἢ ὥσπερ θεράπων δεδοικὼς τὸν κύριον αὐτοῦ καὶ τετευχὼς σκιᾶς ἢ ὥσπερ μισθωτὸς ἀναμένων τὸν μισθὸν αὐτοῦ.	כְּעֶבֶד יִשְׁאָף-צֶל וְכַשְׂכִּיר יִקְוָה פְּעֻלּוֹ:
Or like an attendant who fears his master and finds shadow, or like a wage-earner waiting for his wages?	Like a slave who longs for the shadow, and like laborers who look for their wages.

In this verse, scholars agree that the plus of this verse, i.e. τὸν κύριον αὐτοῦ, is inserted by the LXX translator who has drawn from his own earlier translation, here 3:19.²⁹ However, there is a discussion whether the plus τὸν κύριον αὐτοῦ pertains to God or just to the master of slaves. Since the word is ambiguous,³⁰ some scholars do not see the need to see this as an additional attestation of the divine name.³¹ Even the ancient scribes had difficulty in judging whether this attestation must be considered a divine name or not.³²

Therefore, an examination of the usage of the noun θεράπων in the LXX corpus might shed more light on this matter. Θεράπων, meaning “one devoted to somebody else’s service; (religious) servant,”³³ is used 53x times in the LXX, mostly as a rendering for the noun עֶבֶד (slave).³⁴ However, the most common rendering of עֶבֶד is δοῦλος. In LXX Job, δοῦλος is only used once as a rendering for עֶבֶד, namely in 40:28. The other 11 occurrences of the noun עֶבֶד are rendered by παῖς (1:8; 4:18) and θεράπων (2:3; 3:19; 7:2; 19:16; 31:13; 42:7; 42:8 (3x)). The noun θεράπων refers to the attendants/slaves of Job (19:16; 31:13), to Job as the attendant of the Lord (2:3; 42:7; 42:8) and is used twice to refer to undesigned slaves (3:19 and 7:2). In the rest of the LXX corpus, θεράπων is often used in connection with the patriarchs of Israel but especially to Moses (see e.g. Gen 24:44; Ex 4:10; Nu 12:7; Jos 1:2; 1 Chr 16:40). Thus, the meaning of θεράπων as a (religious) servant of the Lord is

²⁹ See Beer, *Der Text des Buches Job*, 44; Heater, *A Septuagint Translation Technique in the Book of Job*, 49; Dhont, *Style and Context of Old Greek Job*, 27; Cox, *Job* (forthcoming).

³⁰ See Cox, *Job* (forthcoming).

³¹ See Cox, *Job* (forthcoming). Also Wolf Wilhelm Grafen Baudissin does not take this additional attestation to be designating a divine name since it is not discussed in his work. See Baudissin, *Kyrios als Gottesname im Judentum und seine Stelle in der Religionsgeschichte. Erster Teil*.

³² It can be observed that Codex Vaticanus (B) and Codex Ephraemi (C) do not record this as a *nomen sacrum*. However, Codex Sinaiticus (Ⲱ) and Alexandrinus (A) do. For the verse 3:19, only Codex Sinaiticus attests a *nomen sacrum*. Codex Vaticanus and Sinaiticus has been consulted online. See https://digi.vatlib.it/view/MSS_Vat.gr.1209; <http://codexsinaiticus.org>. Since the LXX of Codex Alexandrinus is not available online, a facsimile has been used. See British Museum, *The Codex Alexandrinus*, Job vi. 22–viii. 3. For Codex Ephraemi a transcription has been consulted. See von Tischendorf, *Codex Ephraemi Syri Rescriptus sive Fragmenta Veteris Testamenti*, 6.

³³ See Muraoka, *A Greek-English Lexicon of the Septuagint*, 327–328; Lust, Eynikel and Hauspie, *Greek-English Lexicon of the Septuagint. Third Corrected Edition*, 273–274.

³⁴ On the Greek translation equivalents of עֶבֶד, see van der Kooij, “Servant or Slave”; van der Kooij, “Servant or Slave?”.

not uncommon in the LXX writings. It is likely that the LXX translator had the intention to place Job in the same line as Moses and the patriarchs as a loyal servant of God.³⁵ However, since 3:19 and 7:2 do not refer to Job but are sentences uttered by Job, it is indeed unlikely that the LXX translator wanted to express a divine name. Therefore, the more basic notion of “master” is the correct interpretation of *ὁ κύριος* in both verses. Consequently, the plus of *ὁ κύριος* in 7:2 cannot tell us anything regarding the theology of the LXX translator of Job.

1.2.4 Job 15:25

LXX	MT
ὅτι ἤρκεν χειρὰς ἐναντίον τοῦ κυρίου ἔναντι δὲ κυρίου παντοκράτωρ ἐτραχηλίασεν.	כִּי־נָטָה אֶל־אֱלֹהֵי יְדוּ וְאֶל־שְׂדֵי יְהוָה:
Because he lifted his hands against the Lord and stiffened his neck against the Lord Almighty.	Because they stretched out their hands against God, and bid defiance to the Almighty.

In Job 15:25, the divine name is attested three times in the Greek text: 2 times by *ὁ κύριος* and 1 time by *παντοκράτωρ*. The plus of the divine name in this verse is the second occurrence of *ὁ κύριος*.

Recently, Marieke Dhont has argued that this plus can be seen either as (1) a case of double translation by the LXX translator in order to create variety,³⁶ (2) a reading of *אֱל* as a noun instead of a preposition (which she thinks would be unlikely), (3) a case of dittography, or as (4) the introduction of anadiplosis as a stylistic feature.³⁷ However, it seems that she assumes that *παντοκράτωρ* is the plus in this verse, since she argues that “[t]he divine name, which is differentiated in the Hebrew text (*אֱל* versus *שְׂדֵי*), is rendered twice as *κύριος*.”³⁸ Since *παντοκράτωρ* is always used as a rendering of *שְׂדֵי* when it is attested in the same verse as *ὁ κύριος* (see 5:17; 8:5; 11:7; 22:17; 23:16; 27:2; 27:11; 27:13; 34:10; 34:12 and 35:13), the plus is (a) not *παντοκράτωρ* but *κύριος* and (b) the addition of *ὁ κύριος* cannot be regarded as a double translation for the sake of variety. Therefore, the explanation of a dittography seems to be the best possible solution.³⁹ The translator might have read *שְׂדֵי* (*אֱל*)-*אֱל* and rendered it by *κυρίου ἔναντι δὲ κυρίου παντοκράτωρ*, a combination he used in 8:5 without *ἐναντίον* (in the accusative form: *πρὸς κύριον παντοκράτορα*) and which is also found in other LXX books (e.g. Zechariah, Malachi, Jeremiah, Micah, Judith, Habakkuk and Haggai).

³⁵ See Cox, *Iob* (forthcoming).

³⁶ For an exploration on several double translations in LXX Job see Dhont, “Double Translations in Old Greek Job.”

³⁷ See Dhont, *Style and Context of Old Greek Job*, 236.

³⁸ Dhont, *Style and Context of Old Greek Job*, 236.

³⁹ This is also observed by Cox. See Cox, *Iob* (forthcoming).

1.2.5 Job 19:3

LXX	MT
γινώτε μόνον ὅτι ὁ κύριος ἐποίησέ με οὕτως καταλαλεῖτέ μου οὐκ αἰσχυνόμενοι με ἐπίκεισθέ μοι.	זֶה עָשָׂר פְּעָמִים תְּכַלְמֵנִי לֹא־תִבְשׁוּ תִהְרֹוּ־לִי:
Know only that the Lord treated me this way; you speak against me; shamelessly you press upon me.	These ten times you have cast reproach upon me; are you not ashamed to wrong me?

The LXX version of the first part of the verse, i.e. γινώτε μόνον ὅτι ὁ κύριος ἐποίησέ με οὕτως, attests a different reading than MT.⁴⁰ According to Choon-Leong Seow, the LXX would be corrupt.⁴¹ Scholars have explained this variant reading due to the LXX translator's reading of זה עשה (this he did) instead of זה עשר, therefore rendering it to ἐποίησέ με οὕτως.⁴² However, Cox argues that the Greek translation does make sense and that the translation is transposed from 19:6, reading:⁴³

LXX	MT
γινώτε οὖν ὅτι ὁ κύριός ἐστιν ὁ ταραξίας δόχλωμα δὲ αὐτοῦ ἐπ' ἐμέ ὕψωσεν.	דָּעוּ־אֲפֹ כִי־אֱלֹהֵ עֲוֹנָי וּמִצֹּדוֹ עָלַי הִקְיָה:
Know then that it is the Lord who troubles me, and he raised up his stronghold against me.	Know then that God has put me in the wrong, and closed his net around me.

The similarity between γινώτε μόνον ὅτι ὁ κύριος (19:3) and γινώτε οὖν ὅτι ὁ κύριός (19:6) is indeed striking. Only μόνον and οὖν are different, which can be explained due to the usage of μόνος for “expressing rhetorically pre-eminence in an action or quality.”⁴⁴ However, apart from the stylistic motivations, no scholar gives any further explanation on why γινώτε μόνον ὅτι ὁ κύριος has been inserted in 19:3. In the Hebrew text, Job is referring to his friends who have humiliated him. In the LXX, this is not the case. The LXX emphasises that it is only God who has made his soul weary and destroyed him with words (see 19:2). It seems that the LXX translator wanted to emphasise God's omnipotence and responsibility and that only God's acts and words could discomfort Job, not the words of

⁴⁰ Theodotion and Symmachus read τουτο δεκατον κατησχυνατε σε, a correction towards the Hebrew text. See Ziegler, *Job*, 292.

⁴¹ See Seow, *Job 1–21*, 811.

⁴² See Dhorme, *A Commentary on the Book of Job*, 270; Heater, *A Septuagint Translation Technique in the Book of Job*, 67.

⁴³ See Cox, *Job* (forthcoming).

⁴⁴ Liddell, Scott and Jones, *A Greek-English Lexicon*, 70867 (= LSJ) (consulted online). See also Cox, *Job* (forthcoming).

his friends.⁴⁵

1.2.6 Job 33:23

LXX	MT
<p>ἐὰν ὧσιν χίλιοι ἄγγελοι θανατηφόροι εἰς αὐτῶν οὐ μὴ τρώσῃ αὐτόν ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφῆναι ἐπὶ κύριον ἀναγγεῖλῃ δὲ ἀνθρώπῳ τὴν ἑαυτοῦ μέμψιν τὴν δὲ ἄνοιαν αὐτοῦ δείξῃ.</p>	<p>אִם-יֵשׁ עֲלָיו מַלְאָךְ מִלִּין מִלְאָךְ מִגִּלְגָּל הֲלֹא־לִי יוֹשֵׁעַ :יְשׁוּעַ דְּמִלְאָךְ</p>
<p>If there be a thousand death-bearing angels, not one of them shall wound him; if he purpose with his heart to turn to the Lord and declare to a person his own fault and reveal his folly.</p>	<p>Then, if there should be for one of them an angel, a mediator, one of a thousand, one who declares a person upright.</p>

In Job 33:23, the LXX translator has added two additional lines: ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφῆναι ἐπὶ κύριον (if he purposes with his heart to turn to the Lord) and τὴν δὲ ἄνοιαν αὐτοῦ δείξῃ (and reveal his folly). At this juncture, we are interested in the first additional line that attests an additional occurrence of ὁ κύριος without a counterpart in MT.

According to Edouard Dhorme, Homer Heater and Cox,⁴⁶ the LXX translator has drawn from the previous speeches of Eliphaz in chapter 22, more specifically from verses 22 and 23, to construct this addition, rephrasing the following equivalents:

ἐν καρδίᾳ σου (22:22)	τῇ καρδίᾳ (33:23)
ἐναντι κυρίου (22:23)	ἐπιστραφῆναι ἐπὶ κύριον (33:23)

However, the similarities seem rather weak to postulate that the LXX translator has constructed 33:23 on the basis of 22:22–23. Moreover, as Cox points out,⁴⁷ “to turn with your heart to the Lord” was a common expression throughout the LXX corpus (cf., e.g., Deut 30:10; Tob 13:6 and Ps 84:9). Since the addition forms the protasis of a conditional clause which has its apodosis in the following verses, i.e. 23–25, the addition should be understood as the condition for (a) saving from death and (b) the renewal of the body and health (33:24–25). This can only be done by turning to the Lord with whole his heart and to declare to his own fault. Thus, inserting ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφῆναι ἐπὶ κύριον into the verse causes a shift in meaning compared to the Hebrew text. Whereas in MT the

⁴⁵ That the LXX translator of Job emphasis God’s omnipotence has recently been demonstrated by Jiseong J. Kwon. See Kwon, “Rewritten Theology in the Greek Book of Job,” 347–352.

⁴⁶ See Dhorme, *A Commentary on the Book of Job*, 500–501; Heater, *A Septuagint Translation Technique in the Book of Job*, 105; Cox, *Iob* (forthcoming). Beer, however, sees the plus as a paraphrase. See Beer, *Der Text des Buches Job*, 211–212.

⁴⁷ See Cox, *Iob* (forthcoming).

angel is the subject of the verses, it is God in the LXX. Not the angel saves a righteous human from death by mere mercy (= MT), but it is due to commitment to God (τῇ καρδίᾳ ἐπιστραφῆναι ἐπὶ κύριον) and to admit his own fault that God Himself will save a (righteous) person. Thus, in the LXX there is no mediating angel but God himself who helps the suffering man. Moreover, once again, the omnipotence of God is stressed since only God has the power to save humans from death.

1.2.7 Job 36:12

LXX	MT	11QtgJob
ἀσεβεῖς δὲ οὐ διασώζει παρὰ τὸ μὴ βούλεσθαι εἰδέναι αὐτοὺς τὸν κύριον καὶ διότι νουθετούμενοι ἀνήκοοι ἦσαν.	וְאִם-לֹא יִשְׁמְעוּ בְּשִׁלְחַי עֲבָדָיו יִיגָדוּ בְּבִלְי־דַעַת:	[והן לא ישמע] ון בחרבה יפלון ויאבדון מן מ[נדעא
But the impious he does not deliver, because they do not wish to know the Lord and because, when they were being admonished, they were unreceptive.	But if they do not listen, they shall perish by the sword, and die without knowledge.	[And if they do not list]en, they shall fall by the sword, and perish without k[n]owledge. ⁴⁸

The LXX records a different reading than MT and 11QtgJob. Scholars agree that LXX Job 36:12 is a contraction of some parts of 36:12–13.⁴⁹ Heater asserts that the phrase παρὰ τὸ μὴ βούλεσθαι εἰδέναι αὐτοὺς τὸν κύριον, in which ὁ κύριος is attested without a Hebrew counterpart in MT, would be an allusion to 21:14 (ὁδούς σου εἰδέναι οὐ βούλομαι).⁵⁰

LXX	MT
λέγει δὲ κυρίῳ ἀπόστα ἀπ’ ἐμοῦ ὁδούς σου εἰδέναι οὐ βούλομαι.	וַיֹּאמְרוּ לַיהוָה סור מִמֶּנּוּ וְדַעַת דְּרָכָיו לֹא חָפְצֵנוּ:
But he says to the Lord, “Stay away from me; I do not wish to know your ways”.	They say to God, ‘Leave us alone! We do not desire to know your ways.

Indeed, since 21:14 also deals about the ἀσεβεῖς (impious, see 21:7), it seems plausible that the LXX translator has repeated the same thought in 36:12. However, the words in 21:14 are uttered by Job, whereas those in 36:12 are uttered by Elihu and directed towards Job. Cox regards this as an implicit accusation against Job.⁵¹ The addition of ὁ κύριος in 36:12 can be explained in the context of 21:14, in which the pronoun σου refers to the ways of the

⁴⁸ English translation of 11Qtg Job taken from Martínez et al., *Qumran Cave 11 II. 11Q2–18, 11Q20–31*.

⁴⁹ See Beer, *Der Text des Buches Job*, 227; Dhorme, *A Commentary on the Book of Job*, 542; Cox, *Job* (forthcoming).

⁵⁰ See Heater, *A Septuagint Translation Technique in the Book of Job*, 118.

⁵¹ See Cox, *Job* (forthcoming).

Lord, who has been addressed (κύριω). Since the Lord is not mentioned in the immediate context of 36:12, and thus differently from 21:14, the LXX translator has specified whom the impious did not wish to know, i.e. the Lord (ὁ κύριος).

1.2.8 Job 40:4

LXX	MT
τί ἔτι ἐγὼ κρίνομαι νοουθετούμενος καὶ ἐλέγχων κύριον ἀκούων τοιαῦτα οὐθὲν ὢν ἐγὼ δὲ τίνα ἀπόκρισιν δῶ πρὸς ταῦτα χεῖρα θήσω ἐπὶ στόματί μου.	הֲנִן קִלְתִּי מֵהָ אֲשִׁיבָה יְדֵי שְׁמֹתַי לְמוֹפֵי:
Why do I yet contend-- being rebuked even while confuting the Lord, hearing such things-- when I am nothing? And I, what answer shall I give to these things? I will lay my hand on my mouth.	See, I am of small account; what shall I answer you? I lay my hand on my mouth.

Verse 4 of chapter 40 in the LXX is a representation of a combination of the Hebrew text of 40:4 and 40:2.⁵² The latter verse has no equivalent in the LXX but only in the asterisked material. The additional attestation of ὁ κύριος in 40:4 likely represents אֱלֹהִים and/or שְׁדֵי of MT 40:2.⁵³

הֲרֹבַע־עַם־שְׁדֵי יִסּוֹר מוֹכִיחַ אֱלֹהִים יַעֲנֶנּוּהָ:
“Shall a faultfinder contend with the Almighty? Anyone who argues with God must respond”.

Thus, what seems to be an additional attestation of ὁ κύριος at first sight is not an actual addition by the translator but probably rather a rendering of the divine name that was present in the LXX translator’s *Vorlage* which might have been a combination of MT 40:2 and 40:4.

1.3 The additional attestations of ὁ θεός

Compared to ὁ κύριος, there are only three instances where the LXX reads ὁ θεός without a Hebrew equivalent in MT. These are found in Job 2:10; 6:10 and 34:27.

1.3.1 Job 2:10

LXX	MT
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⁵² See Beer, *Der Text des Buches Job*, 246; See Dhorme, *A Commentary on the Book of Job*, 615.

⁵³ According to Maria Gorea, it represents both Hebrew lexemes. See Gorea, *Job repensé ou trahi?*, 211.

<p>ὁ δὲ ἐμβλέψας εἶπεν αὐτῇ ὥσπερ μία τῶν ἀφρόνων γυναικῶν ἐλάλησας εἰ τὰ ἀγαθὰ ἐδεξάμεθα ἐκ χειρὸς κυρίου τὰ κακὰ οὐχ ὑποίσομεν ἐν πᾶσιν τούτοις τοῖς συμβεβηκόσιν αὐτῷ οὐδὲν ἥμαρτεν Ἰωβ τοῖς χεῖλεσιν ἐναντίον τοῦ θεοῦ.</p>	<p>וַיֹּאמֶר אֵלֶיהָ כְּדַבֵּר אִתָּהּ הַנְּבִלֹת הַדְּבָרִי גַם אֶת־הַטֹּוב נִקְבֵּל מֵאֵת הָאֱלֹהִים וְאֶת־הָרָע לֹא נִקְבֵּל בְּכָל־זֶאת לֹא־חָטָא אִיּוֹב בְּשִׁפְתָיו:</p>
<p>But Iob looked up and said to her, “You have spoken like one of the foolish women. If we received the good things from the Lord’s hand, shall we not bear the bad?” In all these things that happened to him Iob did not sin at all with his lips before God.</p>	<p>But he said to her, “You speak as any foolish woman would speak. Shall we receive the good at the hand of God, and not receive the bad?” In all this Job did not sin with his lips.</p>

The phrase οὐδὲν ἥμαρτεν Ἰωβ τοῖς χεῖλεσιν ἐναντίον τοῦ θεοῦ is almost identical with the phrase οὐδὲν ἥμαρτεν Ἰωβ ἐναντίον τοῦ κυρίου found in Job 1:22 (see *supra*), except for the additional τοῖς χεῖλεσιν and the difference between τοῦ κυρίου (1:22) and τοῦ θεοῦ (2:10). The same explanation as 1:22 holds here as well. The Hebrew text does not spell out to whom Job did not sin against. Therefore, the LXX translator added the phrase ἐναντίον τοῦ θεοῦ to make clear that Job did not sin against God. This, to clarify to whom Job is not sinning (see Job 1:22, *supra*). Moreover, by doing so, the piety of Job towards God is emphasised.

However, the LXX translator has opted for ὁ θεός instead of ὁ κύριος, most probably to create variation with the preceding stich where he already used ὁ κύριος (τὰ ἀγαθὰ ἐδεξάμεθα ἐκ χειρὸς κυρίου).⁵⁴

1.3.2 Job 6:10

LXX	MT
<p>εἴη δέ μου πόλις τάφος ἐφ’ ἧς ἐπὶ τειχέων ἡλλόμην ἐπ’ αὐτῆς οὐ μὴ φείσωμαι οὐ γὰρ ἐψευδάμην ῥήματα ἅγια θεοῦ μου.</p>	<p>וְתִהְיֶה עוֹדִי נְחֻמָּתִי וְאֶסְלֶדָה בְּחִלָּה לֹא יִחְמוּל כִּי־לֹא כִחֲדֵיתִי אֱמֹרִי קְדוֹשׁ:</p>
<p>And may my city, whose walls I used to leap upon, be my grave-- I will not spare myself, for I did not belie the holy words of my God.</p>	<p>This would be my consolation; I would even exult in unrelenting pain; for I have not denied the words of the Holy One.</p>

The plus in this verse pertaining to the divine name is θεοῦ μου. The LXX translator has read שְׁדִּי instead of אֱמֹרִי קְדוֹשׁ and therefore rendered it with ῥήματα ἅγια.⁵⁵ Moreover, he

⁵⁴ See also Cox, *Iob* (forthcoming). The translator often opted for a different lexeme for stylistic reasons such as variation. See XXX and XXX (forthcoming).

⁵⁵ See also Cox, *Iob* (forthcoming). Choon-Leong Seow mentions that there is one manuscript that attests

added the θεοῦ μου to indicate that those holy words are the words of God. This would avoid any misunderstanding on the provenance of those holy words (perhaps they could have been uttered by a priest or a prophet as spokesmen of God). Moreover, it reminds the reader of other biblical passages, especially the reading and promulgation of the law and the covenant.⁵⁶ See e.g. LXX Ex 24:3–4a:

<p>εἰσῆλθεν δὲ Μωυσῆς καὶ διηγήσατο τῷ λαῷ πάντα τὰ ῥήματα τοῦ θεοῦ καὶ τὰ δικαιώματα ἀπεκρίθη δὲ πᾶς ὁ λαὸς φωνῇ μιᾷ λέγοντες πάντας τοὺς λόγους οὓς ἐλάλησεν κύριος ποιήσομεν καὶ ἀκουσόμεθα. καὶ ἔγραψεν Μωυσῆς πάντα τὰ ῥήματα κυρίου [...]</p>	<p>And Moses went in and recounted to the people all God's words and statutes. And all the people answered with one voice, saying, "All the words that the Lord has spoken we will do and heed". And Moses wrote all the words of the Lord.⁵⁷</p>
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In these verses, the words of the Lord are mentioned twice: τὰ ῥήματα τοῦ θεοῦ (24:3) and πάντα τὰ ῥήματα κυρίου (24:4a). In other instances, ῥήματα is also often paired with κυρίου.

The addition of the personal pronoun μου in Job 6:10 stresses that it is Job's God, thereby creating a stronger parallelism with the preceding colon εἴη δέ μου πόλις τάφος ἐφ' ἧς ἐπὶ τειχέων ἡλλόμην ἐπ' αὐτῆς, in which the personal pronoun also occurs in the genitive form.⁵⁸

1.3.3 Job 34:27

LXX	MT	11QtgJob
<p>ὅτι ἐξέκλιναν ἐκ νόμου θεοῦ δικαιώματα δὲ αὐτοῦ οὐκ ἐπέγνωσαν.</p>	<p>אֲשֶׁר עַל-בֶּן סָרוּ מֵאַחֲרָיו וְכָל-דִּרְכָיו לֹא הִשְׁכִּילוּ:</p>	<p>א[ר]חה ובכל שבילוהי לא הסתב[לו]</p>
<p>Because they turned aside from God's law and did not recognize his requirements.</p>	<p>Because they turned aside from following him, and had no regard for any of his ways.</p>	<p>His [wa]y, and [they] did not he[ed] any of his paths.</p>

The LXX has a different reading, distinguished from MT and 11QtgJob. Recently, Jiseong J. Kwon has commented on the Greek rendering of this verse stating that the LXX translator "replaces the 'path' imagery of מאחריו and כל-דרכיו with law-related words, so that [the Greek text] stresses those 'who broke God's law' (ἐξέκλιναν ἐκ νόμου θεοῦ) and 'did not

this reading without indicating which manuscript it is. See Seow, *Job 1–21*, 475.

⁵⁶ The Mosaic Law plays important role in LXX Job and is often emphasised. See Cox, "Job," 395–396.

⁵⁷ LXX translation taken from Perkins, "Exodus."

⁵⁸ See also Dhont, *Style and Context of Old Greek Job*, 222.

recognize his commandments' (δικαιώματα ... αὐτοῦ οὐκ ἐπέγνωσαν; cfr. Deut 30:16).⁵⁹ However, it is not a complete replacement of what is attested in the Hebrew text; it is rather a refinement from the general to the specific.⁶⁰

General	Specific
Suffix 'γ'	νόμου θεου
דרכיו	δικαιώματα αὐτοῦ

Both nouns, *δικαίωμα* and *νόμος*, only occur in this verse in LXX Job. However, they are both attested manifold in the LXX translation of the Pentateuch referring to the law and commandments of God.⁶¹ By doing so, the LXX translator reminds his readers once again of the statutes and commandments of the Lord and the importance of keeping oneself to it (see *supra* Job 6:10).

1.4 Conclusion

Having analysed the additional attestations of *ὁ κύριος* and *ὁ θεός* in LXX Job, we can draw the following conclusions with regard to the translation technique and the theology of the LXX translator:

- (a) The LXX translator has often inserted an extra divine name in order to clarify or specify the Hebrew text because the latter was rather vague (Job 1:21; 1:22; 2:10; 6:10; 34:27 and 36:12);
- (b) In several instances, the extra attestations are of a stylistic nature in the Greek text compared to the Hebrew, creating variation (2:10) or creating a better parallelism (6:10);
- (c) With regard to the theology of the LXX of Job, the LXX translator has especially stressed the omnipotence of God in several instances (19:3 and 33:23), emphasised the Law and commandments of God and the importance of observing them (6:10 and 34:27) as well as Job's piety before the Lord (1:22 and 2:10) in a stronger way than the MT;
- (d) Three instances of *ὁ κύριος* that seem to be additional attestations at first sight turn out not to be. They can be explained due to (1) the denotation of the more mundane meaning of lord (7:2), (2) a dittography (15:25) or (3) a Greek rendering of a different Hebrew verse (40:4).

In the following paragraph, these results will be compared to the results obtained in the studies on the additional attestations of *ὁ κύριος* and *ὁ θεός* in LXX Proverbs.

⁵⁹ Kwon, "Rewritten Theology in the Greek Book of Job," 346.

⁶⁰ See Cox, *Job* (forthcoming). See also Gerleman, *Studies in the Septuagint. I*, 11. Gerleman only observes that the meaning of the Hebrew is clarified in the Greek text without further explanation. Dhorme sees the rendering of *מִצְוֹתָיו* by *ἐκ νόμου θεοῦ* as a mere paraphrase. See Dhorme, *A Commentary on the Book of Job*, 522.

⁶¹ For *δικαίωμα* see e.g. Ex 24:3; Num 30:17; Deut 4:1; for *νόμος* see e.g. Ex 18:16; Deut 4:44; Jos 9:2. They even occur together in Num 15:16.

2. The comparison of the translation technique and theology of LXX Job and LXX Proverbs with regard to the additional attestations of δ κύριος and δ θεός

As outlined in the introduction, this paper also strives at formulating an indicative answer on the question of a single translator for LXX Job and LXX Proverbs. Therefore, the results of the analysis of the additional attestations of δ κύριος and δ θεός without any counterpart in MT will be compared in both books respectively. First, the amount of additional attestations of both lexemes in both books will be compared. Afterwards, a comparison of their evaluation and the results pertaining to the translation technique with regard and the theology will be made.

2.1 The amount of additional attestations of δ κύριος and δ θεός in LXX Job and LXX Proverbs

The amount of additions of δ κύριος and δ θεός in both books compared to the overall amount of attestations is presented in the table *infra*:

	LXX Job	LXX Proverbs
κύριος	6/116 ⁶²	13/79
θεός	3/13	10/34

LXX Proverbs records more plusses containing δ κύριος and δ θεός compared to MT. However, this does not necessarily shed more light on the translation technique or theology of both translators. The only thing we might perhaps conclude from these numbers is that the LXX translator of Job was apparently more conservative or sparse with the extra usage of the divine name than the LXX translator of Proverbs. However, a comparison of the evaluation of the additional attestations is necessary.

2.2 The evaluation of additional attestations of δ κύριος and δ θεός in LXX Job and LXX Proverbs

When comparing the results of the evaluation of the additional attestations of δ κύριος and δ θεός in LXX Job and LXX Proverbs, some differences and similarities can be observed.

(a) Differences

- As indicated *supra* in the evaluation of verse 2:10 of LXX Job, the LXX translator of Job opted for a different Greek lexeme denoting the divine name when confronted with another divine name in the verse or in the immediate context of

⁶² The plus containing δ κύριος in verses 7:2; 15:25 and 40:4 are not accounted for since they cannot be seen as additional attestations of δ κύριος, see *supra*.

the verse. By doing so, he created variation. The LXX translator of Proverbs did not introduce this kind of variation as can be observed in 1:7 where $\delta \theta\epsilon\acute{o}\varsigma$ is used twice.⁶³

- The LXX translator of Proverbs often specified or clarified the subject of the verb where MT does not specify it (see e.g. Prov 3:34; 8:26; 24:26; 29:13).⁶⁴ The translator of LXX Job applied a similar technique, i.e. specifying when MT is vague: in 1:21; 1:22; 36:12; 2:10; 6:10 and 34:27. However, the additions in LXX Proverbs used to specify the Hebrew text are always explications of the subject of the verb and thus, they always occur in the nominative form. This is never the case in LXX Job.
- Some peculiarities pertaining to the theology of LXX Proverbs are not present in LXX Job and *vice versa*, since they belong to the characteristics of Job and Proverbs which are not shared by both books. Examples thereof are the emphasis on the Solomonic authorship in Proverbs (e.g. 7:1; 30:1 and 31:1) and Job's piety before the Lord (1:22 and 2:10).⁶⁵
- Moreover, there are some different theological nuances when comparing the two translations. LXX Proverbs emphasises the sapiential tradition of God as the one to fear (e.g. Prov 7:1a and 27:20) which is not present and even discarded in LXX Job (see e.g. Job 4:6; 6:14 and 28:28).⁶⁶

(b) Similarities

- In the evaluation of the additional attestations of $\delta \kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ and $\delta \theta\epsilon\acute{o}\varsigma$ in LXX Job, it became clear that the divine law has been emphasised by the LXX translator (see Job 6:10 and 34:27). Although this is not observed in the studies on Proverbs as to $\delta \kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ and $\delta \theta\epsilon\acute{o}\varsigma$, it has been observed in other studies that this is also the case in LXX Proverbs.⁶⁷ However, this similarity might be an attitude of the translators to prompt their readers to observe the Thora in a Hellenistic context, in which both of them can be situated.
- In both translations, the power of God is stressed either by emphasising his omnipotence (Job 19:3 and 33:23) or by highlighting his role as the sole redeemer (Prov 23:11), the one to lean on (Prov 3:18 and 29:23) and the sole creator (Prov 8:26; 24:7 and 24:12). Although the latter is not found in the evaluation of additional attestations of $\delta \kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ and $\delta \theta\epsilon\acute{o}\varsigma$ in LXX Job, it has been stressed similarly by Cook and more recently by Kwon.⁶⁸

⁶³ See XXX.

⁶⁴ See XXX (forthcoming).

⁶⁵ See XXX; XXX (forthcoming).

⁶⁶ See XXX (forthcoming).

⁶⁷ See Cook, "The Law of Moses in Septuagint Proverbs."

⁶⁸ See Cook, "Were the LXX Versions of Proverbs and Job Translated by the Same Person?," 146; Cook, "Aspects of the Relationship between the Septuagint Versions of Proverbs and Job," 323; Kwon, "Rewritten Theology in the Greek Book of Job," 351–352.

Taking the described similarities and differences into account, we observe no extraordinary similarity in terms of the translation technique between LXX Job and LXX Proverbs. However, particularly with respect to the theology, there are several differences but also some similarities. Nonetheless, one of those similarities, i.e. the focus on the divine law, might be a common attitude shared by the translators who wrote in a Hellenistic context. Therefore, on the basis of the present comparison of the results of the studies on the additional attestations of $\delta \kappa\upsilon\rho\iota\omicron\varsigma$ and $\delta \theta\epsilon\acute{o}\varsigma$ in LXX Job and LXX Proverbs, it is more likely that both books were translated by two different translators. However, we cannot exclude the possibility that they might stem from the same milieu.⁶⁹

3. Conclusion

This article has examined the additional attestations of $\delta \kappa\upsilon\rho\iota\omicron\varsigma$ and $\delta \theta\epsilon\acute{o}\varsigma$ in LXX Job in order to come to a more nuanced characterisation of the translation technique of the LXX translator, to examine a possible diverging theology and to formulate an indicative answer to the question of a single translator for LXX Job and LXX Proverbs. On the basis of this study, the following concluding remarks can be made:

- With regard to the translation technique of LXX Job, the additional attestations of $\delta \kappa\upsilon\rho\iota\omicron\varsigma$ and $\delta \theta\epsilon\acute{o}\varsigma$ reflect a translator who created variation (2:10), enhanced parallelism (6:10) and clarified his source text when the latter was vague (Job 1:21; 1:22; 2:10; 6:10; 34:27 and 36:12). By doing so, he ameliorated the stylistic nature of the Greek compared to the Hebrew and made it more comprehensible for his target audience. Three instances in which $\delta \kappa\upsilon\rho\iota\omicron\varsigma$ is a plus compared to MT cannot be regarded as such after close examination, due to the denotation of the more mundane meaning of lord (7:2), dittography (15:25) and or (3) a Greek rendering of a different Hebrew verse (40:4);
- The LXX translator of Job reflects a different theology than MT. The LXX translator has emphasised God's omnipotence (19:3 and 33:23), the piety of Job (1:22 and 2:10) and the observance of the Mosaic Law (6:10 and 34:27);
- With regard to the question of a single translator for LXX Job and LXX Proverbs it can be observed that both books rather indicate a different translator with regard to the translation technique. LXX Job's urge for variation when using the divine name is absent in LXX Proverbs. Also, when clarifying the Hebrew text, LXX Proverbs always uses the nominative form whereas this is not the case in LXX Job.
- The nuances in theology in both books show some similarities (emphasis on divine Law and God's omnipotence) and differences (differences pertaining to the book itself and the focus of Proverbs on God as the one to fear). However, some similarities might be explained due to a common (Hellenistic-Jewish) context in which the two books were translated.

⁶⁹ See e.g. Cox, "The Historical, Social & Literary Context of Old Greek Job," 116; d'Hamonville, *Les Proverbes*, 139–141 (esp. 141).

- Thus, the results of the comparison point to a different translator for both books. However, the question of a common environment remains open.

Although the additional attestations of ὁ κύριος and ὁ θεός in both LXX Proverbs and LXX Job have now been examined, in order to come to an even more accurate description of their translation technique and theology, the other (non-additional) attestations of ὁ κύριος and ὁ θεός that have been rendered from Hebrew into Greek could or should be examined. Consequently, these results could thereafter also be compared in order to strengthen or debunk the hypothesis of a different translator for both books.

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