

The Change of the Sacrifice Terminology from Hebrew into Greek in the Book of Ben Sira.

|| Did the Grandson Understand his Grandfather's Text Correctly?

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1. Preliminary Note

First there will be presented a collection of sacrifice terminology in the book of Ben Sira. One can only speak of a “transformation of the offering terminology” within the book of Ben Sira when the available Hebrew terms are compared with their Greek equivalents. They then should be evaluated in their respective contexts. This is possible only in a limited framework, i.e. within the nouns. – The study does not focus on the texts, which possess no or an incomplete Hebrew Vorlage.

The sacrifice terms or coined phrases will be compared with the respective terms of the Hebrew proto-canon and their translation into the Septuagint. The differences between the translations from Hebrew into Greek in the proto-canon and the two versions of the deuterocanonical book of Ben Sira may clarify a change in understanding sacrifice terminology between grandfather and grandson, i.e. the author and his later translator. The respective contexts are finally presented with some selective examples. At last the question is to be clarified, whether the translation of Ben Sira's grandson was part of the mainstream or a new creation adapted to his time and his context.

2. The Hebrew Text Basis and Its Translation into Greek

At first the different kinds of sacrifice in the Hebrew text of the Book of Ben Sira are of interest. These nouns are listed alphabetically in the following:

| | אִזְכָּרָה | Greek translation |
|----------------------|---|----------------------------|
| | portion of the meal-offering which is burned for remembrance, memorial, memorial portion | |
| 38:11a ^{B1} | ¹ אִזְכָּרָה[.....] ² | δοξ εὐωδίαυ καὶ μνημόσυνου |

¹ The citation follows Reiterer, Zähl-synopse.

² The facsimile shows [- - -]. Schechter / Taylor, Wisdom: כַּחַסְדֵי עֲלֵי עֲלֵי עֲלֵי; Smend, Weisheit: חַסְדֵי עֲלֵי עֲלֵי עֲלֵי.

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| 38:11a ^{Bm} | אִזְכְּרָתָהּ ¹ | σεμιδάλευς (μνημόσυνον – memorial offering, memorial; σεμίδαλις – wheat flour of the best quality) |
| 45:16c ^B | וּלְהַקְטִיר רִיחַ נִיחַח וְאִזְכְּרָהּ | θυμίαμα καὶ εὐωδία ἐῖς μνημόσυνον (μνημόσυνον memorial offering, memorial) |
| | אֲשֶׁה | |
| | offering by fire | |
| 45:21a ^B | אֲשִׁי יְיָ יֹאכְלוּן | καὶ γὰρ θυσίας κυρίου φάγονται (θυσία – offering, sacrifice) |
| 45:22c ^{+B} | אֲשִׁי יְיָ [.....] לְ[...] ³ | no Greek text |
| 50:13b ^{B4} | וְאֲשִׁי יְיָ בִידֶם | καὶ προσφορὰ κυρίου ἐν χερσὶν αὐτῶν (προσφορὰ – offering, sacrifice as a voluntary expression) |
| | הֶשֶׁן | |
| | fat (of olive); fatty ashes | |
| 14:11c ^A | וְלֹאֵל יֶדֶךָ הֶשֶׁן | καὶ προσφορὰς κυρίῳ ἀξίως πρόσαγε (προσφορὰ – offering, sacrifice as a voluntary expression) |
| | זֶבַח | |
| | sacrifice of sheep, goat, cattle | |
| 7:31d ^A | וְיִחַף ⁵ צֶדֶק וְתִרְוַמַת קֹדֶשׁ | καὶ θυσίαν ἁγιασμοῦ καὶ ἀπαρχὴν ἁγίων (θυσία – offering, sacrifice and ἁγιασμός – sanctification) |
| 35:15a ^B | וְאֵל תְּבַטֵּחַ עַל זֶבַח מַעֲשֶׂךָ | καὶ μὴ ἔπεχε θυσίᾳ ἀδίκῳ (θυσία – offering, sacrifice) |
| | חֵלֶב | |
| | fat of offerings, the best, select, god's portion | |
| 45:16b ^B | לְהַגִּישׁ עֲלֵה וְחֹלְבִים | προσάγαγεῖν κάρπωσιν κυρίῳ (κάρπωσις – burnt offering of yield) |
| 47:2a ^B | כִּי כֹחֶלֶב מוֹרֵם מִקֹּדֶשׁ | ὥσπερ στέαρ ἀφωρισμένοι ἀπὸ σωτηρίου (στέαρ – stiff fat, tallow, suet) |
| | כֹּלֵל ⁶ | |
| | whole-offering, nothing of | |

³ At the end of this area the facsimile shows only the top of the consonant ל. Peters, Liber: אֲשִׁי יְיָ [ס] ..ל.. ..ל. : ספר; אֲשִׁי יְיָ [החח] [ה]ל[קף] וּחַף[לח[ו]] : Liber.

⁴ This bit of evidence is lacking in Reiterer, Opferterminologie 371-374.

⁵ Peters, Text: וּזְבָחֵי; Smend, Weisheit: זְבָחֵי; Beentjes, Book: [...] [...] and in the footnote יֶד [צחח]; Mikrofilm: [חח]; facsimile [- - -]. At the facsimile one finds a space for three or four letters which cannot be identified.

⁶ Cf. Sir 37:18c with a different meaning.

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| | which is eaten (later: burnt offering) | |
| 45:14a ^B | חתו כליל תקטר [..] | θυσία αὐτοῦ ὀλοκαρπωθήσονται (ὀλοκαρπύομαι – a whole burnt offering of fruits) |
| | לבונה ⁷ | |
| | frankincense | |
| 50:9a ^B | וכאש לבונה על המנחה | ὡς πῦρ καὶ λίβανος ἐπὶ πυρείου (πῦρ – fire and λίβανος – frankincense) |
| | מנחה | |
| | offering, sacrifice | |
| 45:14a ^B | חתו כליל תקטר ⁸ [..] | θυσία αὐτοῦ ὀλοκαρπωθήσονται (θυσία – offering, sacrifice) |
| 50:9a ^B | וכאש לבונה על המנחה | ὡς πῦρ καὶ λίβανος ἐπὶ πυρείου (πυρεῖον – coal pan, censer) |
| | מעשר | |
| | one-tenth as offering | |
| 35:11b ^B | ובששון הקדש ¹ מעשר ¹¹ | καὶ ἐν εὐφροσύνῃ ἁγίασον δεκάτην |
| 35:11b ^{Bm} | מעשרך ¹¹ מעשיך ¹ | (δέκατος – the tenth part) |
| | מזונה ⁹ | |
| | gift, present to sanctuary | |
| 45:21b ^B | ומתנה לו ולזרעו ¹⁰ | ὅς ἔδωκεν αὐτῷ τε καὶ τῷ σπέρματι αὐτοῦ (δίδωμι – to give, to grant) |
| | עלה | |
| | burnt offering | |
| 45:16b ^B | להגיש עלה וחלבים | προσαγαγεῖν κάρπωσιν κυρίῳ (κάρπωσις – burnt offering of yield) |
| | ריח ניחוח | |
| | odor / scent of soothing | |
| 45:16c ^B | ולהקטיר ריח ניחח ואזכרה | θυμίαμα καὶ εὐωδίαν εἰς μιμηόσυσιν (θυμίαμα – cultic burning of incense and εὐωδία – fragrance) |
| | קדש | |
| | holy thing; pl. votive gifts, | |

⁷ Cf. different contexts like Sir 24:13: Libanon, 15; 39:14; 50:8, 9 Libanon, 12 Libanon.

⁸ Peters, Liber, and ספר: חתו [חתו]; facsimile: חתו [חתו]; on the right side of ח paper has broken away.

⁹ Cf. Sir 3:17: My son, conduct your affairs with humility, and you will be loved more than a giver of gifts (NAB).

¹⁰ Facsimile: ולזרעו.

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| | offerings | |
| 47:2a ^B | כי כחלב מורם מקדש | ὡσπερ στέαρ ἀφωρισμένοι ἀπὸ σωτηρίου (σωτήριον – peace offering) |
| | תְּרוּמָה | |
| | tribute, contribution (what is lifted / dedicated) | |
| 7:31c ^A | לחם אברמים ותרומת ¹¹ [- - -] ¹² | ἀπαρχὴν καὶ περὶ πλημμελείας καὶ δόσιν βραχιόνων (δόσις – gift, giving) |
| 7:31d ^A | צדק ותרומת קדש | καὶ θυσίαν ἀγιασμοῦ καὶ ἀπαρχὴν ἀγίων (ἀπαρχή – first fruits or first born animal) |

As a first result one can note, that there are 14¹³ common offering terms, respectively nouns in the Hebrew text of Ben Sira, which are translated into Greek very differently: – אזכרה (a portion of the meal-offering which is burnt for reminiscence) is reproduced in 38:11a^B as μνημόσυνον σεμιδάλεως (memorial offering made of wheat flour of the best quality) and in 45:16c^B with μνημόσυνον alone. – The offering by fire or burnt offering תְּשֵׁה appears in the text twice, may be three times, with the added name of God (אֱלֹהֵי יִשְׂרָאֵל). In 45:21a^B this offering term is translated with θυσίας κυρίου (θυσία which means offering / sacrifice), but in 45:22c+^B there is no Greek text. In 50:13b^B one finds προσφορά κυρίου (προσφορά – offering, sacrifice as a voluntary expression). In both cases with Greek translation there is no correlation to a burnt offering. – The root דשן (to become fat – as a noun fat [of olive]; fatty ashes) can be found in 14:11c^A translated as προσφορά and in 38:11b^B translated with the verb λιπαίνω (to make fat, to enrich). In 14:11c^A there is no reference to fat. – זֶבֶח (sacrifice of slaughtered sheep, goat or cattle) is presumed to be the first part of the phrasal construction צדק זבחי at the beginning of 7:31d^A.¹⁴ In the Greek translation one finds θυσίαν ἀγιασμοῦ. The same term for sacrifice is written in 35:15a^B. θυσία as offering / sacrifice seems to be a collective term without the obvious implication of slaughtering a sacrificial animal. – הלב (fat of offerings, the best, select, god's portion) is translated in 45:16b^B as κάρπωσις (burnt offering of yield / crop). But an offering of yield has no connection to fat. In 47:2a^B one

¹¹ Peters, Text, and Boccaccio / Berardi, Ecclesiasticus: יד; Smend, Weisheit, and ספר יד; on the facsimile one can find only traces of two letters; according Beentjes: [...] [...] and in the footnote יד [זבח] יד.

¹² The facsimile shows in front of the first ת only a trace of one letter.

¹³ More detailed cf. Reiterer, Gott 136-179, and Reiterer, Opferterminologie 371-374; Kaiser, Sühne 151-166.

¹⁴ Cf. the damaged text of Sir 7:31d.

finds in the text *στάειρ* (stiff fat, tallow, suet), whichever is best. – Once in 45:14a^B כִּלְיִל¹⁵ as a whole-offering (that's nothing of which is eaten; later called burnt offering) the translation into *ὄλοκαρπόομαι* keeps its character as a whole burnt offering, but as a whole burnt offering of fruits. In Greek the substance is determined, but not in Hebrew. – לְבוֹנָה (frankincense) in 50:9a^B is possibly part of a list or part of a phrasal construction. In the last case לְבוֹנָה וּכְאֵשׁ would go with *ὡς πῦρ καὶ λίβανος*. – מִנְחָה as offering of fruit is on the one hand translated in 45:14a^B with the common term *θυσία* and in 50:9a^B on the other hand as *πυρέλου* (coal pan, censer). That changes the content. – מֵעֶשֶׂר as one-tenth of an offering in 35:11b^B is clearly identified as *δέκατος*. – מִתְּנָה as a gift present (to a sanctuary) is not necessarily a cultic term. In 45:21b^B מִתְּנָה is translated with the verb *δίδωμι* (to give, to grant). – רִיחַ נִיחֹחַ means the odor / scent of soothing / smell of sweetness / pleasing odor. This phrase appears once in 45:16c^B.¹⁶ The Greek transforms that construction as a list: *θυμίαμα καὶ εὐωδία* (incense and a pleasing odor; *θυμίαμα* – cultic burning of incense and *εὐωδία* – fragrance). – עֹלָה in 45:16b^B means a burnt offering, which is translated with *κάρπωσις* (again a burnt offering of yield). – קֹדֶשׁ¹⁷ (holy, holy thing, sometimes also holy offer-

¹⁵ Cf. Lev 6:15; Deut 13:17; 33:10; Judg 20:40 and Ps 51:21, where כִּלְיִל isn't used as an adjective but standing alone as a noun without mentioning a kind of offering, cf. מִנְחָה (Lev 6:16) or עֹלָה (1Sam 7:9); not mentioned in Reiterer, *Opferterminologie* 371-374.

¹⁶ Cf. the phrase רִיחַ נִיחֹחַ in Exod 29:18; Lev 6:8; 23:13; Num 15:3; 28:2, 8, 13; 29:8, 13, 36; Ezek 6:13 (= 11x)

רִיחַ נִיחֹחַ in Lev 1:9, 13, 17; 2:2, 9; 3:5; 6:14; 23:18; Num 15:7, 10, 13, 14; 28:24 (= 13x)

רִיחַ נִיחֹחֶיהֶם in Ezek 20:28 (= 1x)

לְרִיחַ נִיחֹחַ in Exod 29:25, 41; Lev 2:12; 3:16; 4:31; 8:28; 17:6; Num 15:24; 18:17; 28:6, 27; 29:2, 6; Ezek 16:19 (= 14x)

אֶת־רִיחַ הַנִּיחֹחַ in Gen 8:21 (= 1x)

בְּרִיחַ נִיחֹחַ in Ezek 20:41 (= 1x)

בְּרִיחַ נִיחֹחְכֶם in Lev 26:31 (= 1x)

לְרִיחַ נִיחֹחַ in Lev 8:21 (= 1x). These bits of evidence proof the phrase as a coined phrase in cultic language.

¹⁷ Cf. different contexts like Sir 4:14a (serve the Holy One); 26:17a (like the light which shines above the holy lampstand); 39:35b (bless the name of the Holy One) – the Hebrew text is damaged); 45:10a (The sacred vestments of gold, of violet, and of crimson); 45:12b (On his turban the diadem of gold, its plate wrought with the insignia of holiness); 45:15b (anointed him with the holy oil); 47:10c (So that when the Holy Name was praised); 49:6a (Who burned the holy city); 49:12c (They erected the holy temple) (NAB).

ing) is with σωτήριον (peace offering) in 47:2a^B not translated in an usual way. – תרומה (offering which is lifted, dedicated = tribute, contribution) in 7:31c^A can be found within the phrase ותרומת, whereby the second part is reconstructed. The Greek words δόσιν βραχιόνων¹⁸ (δόσις – gift, giving and βραχίων arm) at first sound strange in cultic terminology. In 7:31d^A there appears ותרומת שקד, which is also a phrasal construction and reflects ἀπαρχήν ἀγίων (ἀπαρχή means the first fruits).

The differences between Ben Sira's Hebrew sacrifice terminology and the grandson's translation into Greek give the impression, that perhaps the grandson only had a limited knowledge of the Hebrew language. On the other hand one can presume that he was not able to fully comprehend the traditional content of the Hebrew cultic terms. Ben Sira still knew and practised the cult in Jerusalem, but not his grandson, who lived in the diaspora.

3. Ben Sira's sacrifice terminology compared to the Greek of the Septuagint

The following passage checks the 14 sacrifice terms of the book of Ben Sira within the framework of the Hebrew proto-canon. The usual translation into the Septuagint is to be compared with the translation of Sira's grandson. A detailed comparison is still lacking but the tendencies are apparent.

| Total ¹⁹ | BHS | LXX | Significant sacrifice context |
|---------------------|----------|--|--|
| 7 | תְּרֹמָה | μημηδόνων ἀνάμνησις | 6: Lev 2:2, 9, 13; 5:12; 6:8; Num 5:26 1: Lev 24:7 |
| 65 | אֶשֶׁה | κάρπωμα δλοκαύτωμα θυσία θυσίασμα κάρπωσις καρπώω πρόκειμαι πῦρ | 35: Exod 29:25, 41; Lev 2:9, 10, 16; 3:3, 5, 9, 11, 14, 16; 6:10, 11; 7:5, 25, 30, 35; 8:21, 28; 10:12, 13, 15; 22:27; 23:37; Num 15:10, 13, 14, 25; 18:17; 28:2, 3, 13, 24; 29:13; 18:1 10: Exod 30:20; Lev 4:35; 5:12; 23:8, 25, 27, 36 (2x); Num 15:3; 28:19 9: Lev 1:9, 13, 17; 2:2, 3; 21:6, 21; 23:13, 18 1: Exod 29:18 1: Lev 22:22 1: Lev 2:11 1: Lev 24:7 1: 1Sam 2:28 |
| 11 | דָּשֵׁן | πιότης | 1(3): Judg 9:9; 1Ksg 13:3, 5 fatty ashes |

¹⁸ Cf. Reiterer, Gott 161, writes that: „δόσιν βραχιόνων zwar innersirazidischem Sprachgebrauch folgt, nicht jedoch dem geprägten Übersetzungssus der LXX“. – NRSV translates correctly “the gift of the shoulders.”

¹⁹ Total bits of evidence of the terms.

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| | | σποδιά | (2): Lev 4:12 (2x) <i>fatty ashes</i> |
| | | κατακάρπωσις | (2): Lev 6:3.4 <i>fatty ashes</i> |
| | | σποδός | (1): Lev 1:16 <i>fatty ashes</i> |
| 174 | זָבַח | θυσία | 56: Gen 31:54; Exod 12:27; Lev 3:1; 4:10, 26, 31; 7:11, 12, 13, 15, 16, 21, 29; 9:18; 17:8; 19:5; 22:21, 29; 23:37; Num 6:17, 18; 7:88; 15:3, 5, 8; 1Sam 1:21; 2:19; 9:12; 20:6, 29; 1Kgs 8:62, 63; 2Kgs 10:19; 16:15; 2Chr 7:5, 12; Ps 40:7; 50:5; 51:18; 116:17; Prov 15:8; 21:27; Qoh 4:17; Ezek 39:17 (2x); Hos 3:4; 6:6; 8:13; Jonah 1:16; Isa 19:21; 34:6; 57:7; Jer 46:10; Zeph 1:7.8; Dan 9:27 |
| | | θύμα | 3: Exod 34:25; 2Chr 7:4; Ezek 46:24 |
| | | θύω | 1: 1Sam 2:13 |
| | | θυσιάζω | 1: Lev 7:16 |
| | | θυμίαμα | 1: Exod 34:25 |
| | | θυσίασμα | 1: Judg 16:23 |
| 93 | חֶלֶב | στεαρ | 70: Gen 4:4; Exod 23:18; 29:13 (2x), 22 (3x); Lev 3:3 (2x), 4, 9 (2x), 10, 14 (2x), 15, 16, 17; 4:8 (3x), 9 (2x), 19, 26 (2x), 31 (2x), 35 (2x); 6:5; 7:3 (2x), 4, 23, 24, 25, 30, 31, 33; 8:16 (2x), 25 (2x), 26; 9:10, 19, 20 (2x), 24; 10:15; 16:25; 17:6; Num 18:17; Deut 32:14 (2x), 38; 1Sam 2:15, 16; 15:22; 1Kgs 8:64; 2Chr 7:7 (2x); 29:35; Isa 1:11; 34:6 (2x), 7; 43:24; Ezek 39:19; 44:7, 15 |
| | | ἀπαρχή | 5: Num 18:12 (2x), 29, 30, 32 |
| | | ὀλοκαύτωμα | 1: 2Chr 35:14 |
| 7 | קָלִיל | ὀλόκαυτος | 1: Lev 6:16 |
| | | ἄπας | 1: Lev 6:15 |
| 20 | לְבֹנָה | λίβανος | 20: Exod 30:34; Lev 2:1, 2, 15, 16; 5:11; 6:8; 24:7; Num 5:15; Neh 13:5, 9; Isa 43:23; 66:3; Jer 6:20; 17:26; 41:5 |
| | | λιβανωτός | 1: 1Chr 9:29 |
| 211 | מִנְחָה | θυσία | 146: Gen 4:3, 5; Exod 29:41; 30:9; Lev 2:1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 13, 14 (2x), 15; 5:13; 6:7, 8 (2x), 13, 14 (2x); 7:9, 10, 37; 9:17; 10:12; 14:10, 20, 21, 31; 23:13, 16, 18, 37; Num 4:16; 15:15 (2x), 18 (2x), 25 (2x), 26; 6:15, 17; 7:13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 87; 8:8; 15:4, 6, 9, 24; 16:15; 28:5, 8, 20, 26, 28, 31; 29:3, 6 (2x), 9, 11, 14, 16, 18, 19, 21, 22, 24, 25, 27, 28, 30, 31, 33, 34, 37, 38, 39; Josh |

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| | | | 22:29; Judg 6:18; 13:19, 23; 1Sam 2:17, 29 (2x); 3:14; 26:19; 1Kgs 8:64 (2x); 18:29; 2Kgs 3:20; 16:13, 15 (3x); 1Chr 21:23; 23:29; Ezra 7:17; 9:4, 5; Neh 10:34; Ps 20:4; 96:8; 141:2; Isa 57:6; 66:20; Jer 14:12; Ezek 42:13; 44:29; 45:15, 17 (2x), 24; 46:5; Dan 2:46; 9:21; Joel 1:9, 13; 2:14; Am 5:22, 25; Zeph 3:10; Mal 1:10, 11, 13; 2:12, 13; 3:3, 4 |
| | | δῶρον | 4: Gen 4:4; 1Chr 16:29; 2Chr 32:23; Isa 66:20 |
| | | μιννα | 4(6); 2Kgs 8:8, 9 not clear; Neh 13:5; Ezek 46:7, 14 (2x) |
| | | σεμίδαλις | 3: Lev 9:4; Isa 1:13; 66:3 |
| | | θυσίασμα | 2: Lev 2:13; Num 18:9 |
| | | προσφορά | 1: Ps 40:7 |
| | | σπονδή | 1: Dan 9:27 |
| | | ὀλοκαύτωμα | 1: Josh 22:23 |
| 31 | מַעְשָׂר | ἐπιδέκατος | 6: Num 18:21, 26 (3x); 2Chr 31:6 (2x) |
| | | δέκατος | 4: Gen 14:20; Lev 27:30, 32; Neh 13:12 |
| | | ἐκφόριον | 1: Mal 3:10 |
| 6 | מִדְּבָר | δόμα | 5: Exod 28:38; Lev 23:38; Num 18:29; Ezek 20:26, 31 |
| | | δῶρον | 1: Ezek 20:39 |
| 45 | נִיחֻיָּא | εὐωδία | 43: 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; Ezra 6:10; Ez 6:13, 19; 20:28, 41 |
| | | σπονδή | 1: Dan 2:46 |
| | | θυσία | 1: Lev 26:31 |
| 287 | חֶלֶב | ὀλοκαύτωμα | 160: Exod 18:12; 20:24; 24:5; 29:18; 30:28; 32:6; Lev 1:3, 6, 10; 3:5; 4:7, 24, 25 (2x), 29, 30, 33; 5:7, 10; 6:18; 7:2, 8, 37; 8:18, 21, 28; 9:2, 7, 12, 13, 14, 16, 17, 22, 24; 10:19; 12:6, 8; 14:19, 20, 22, 31; 15:15, 30; 16:3, 5; 17:8; 22:18; 23:12, 18, 37; Num 6:11, 16; 7:15, 21, 27, 33, 39, 45, 51, 57, 63, 69, 75, 81; 8:12; 10:10; 15:8, 24; 23:6; 28:6, 10, 11, 14, 23, 24, 27, 31; 29:2, 6 (2x), 8, 13, 36, 39; Deut 12:6, 11, 13, 14, 27; 27:6; Josh 8:31; Judg 6:26; 11:31; 13:16, 23; 1Sam 15:22; 2Sam 6:17; 24:22, 24; 1Kgs 18:34, 38; 2Kgs 3:27; 5:17; 10:24; 1Chr 6:34; 16:1, 2, 40 (2x); 21:26, 29; 23:31; 29:21; 2Chr 2:3; 4:6; 7:1, 7 (2x); 8:12; |

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| | | | 13:11; 23:18; 29:7; 30:15; 35:16; Ezra 8:35; Neh 10:34; Ps 20:4; 40:7; 50:8; 51:18; 66:13, 15; Isa 1:11; 56:7; Jer 6:20; 7:21, 22; 14:12; 17:26; Ezek 40:42 (2x); 43:18, 24, 27; 44:11; 45:15, 17 (2x), 23, 25; 46:2, 4, 12 (2x), 13, 15; Hos 6:6; Am 5:22; Mic 6:6 |
| | | όλοκαύτωσις | 75: Exod 29:25; Lev 4:34; 6:2 (2x), 3, 5; 7:8; Num 6:14; 7:87; 15:5; 23:17; 28:3, 10, 15, 23; 29:11, 16, 19, 22, 25, 28, 31, 34, 38; Judg 20:26; 21:4; 1Sam 6:14, 15; 7:9, 10; 10:8; 13:9 (2x), 10, 12; 2Sam 6:18; 24:25; 1Kgs 3:4, 15; 8:64 (2x); 9:25; 10:5; 2Kgs 10:25; 16:13, 15 (3x); 1Chr 21:23, 24, 26; 22:1; 2Chr 1:6; 24:14; 29:18, 24, 27 (2x), 28, 31, 32 (2x), 34, 35 (2x); 31:2, 3 (2x); 35:12; Ezra 3:2, 3, 4, 5, 6; 8:35 |
| | | κάρπωμα | 14: Exod 30:9; 40:6, 10, 29; Lev 1:4, 9, 13, 14, 17; Num 28:19; Josh 22:26, 27, 28, 29 |
| | | όλοκάρπωσις | 10: Gen 8:20; 22:2, 3, 6, 7, 8, 13; Lev 9:3; Isa 40:16; 43:23 |
| 469 | שֶׁבֶט | ἅγιος | 58: Exod 29:33; 30:10, 35, 36 (2x); Lev 2:3 (2x), 10 (2x); 6:10 (2x), 18 (2x), 22 (2x); 7:1 (2x), 6 (2x); 10:12 (2x), 17 (2x); 14:13 (2x); 19:24; 22:10 (2x), 12, 14 (2x); 23:20; 24:9 (2x); 27:9, 10, 21, 23, 28 (2x), 30, 32, 33; Num 6:20; 18:10, 17, 19; Josh 6:19; 1Sam 21:5; 1Chr 23:13 (2x); 2Chr 31:6; Ezra 8:28 (2x); Isa 23:18; Jer 11:15; Ezek 36:38; Hag 2:12 |
| | | ἀγίασμα | 2: Exod 29:34; 30:37 |
| | | ἄρτος | 1: 1Sam 21:7 |
| | | πρόθεσις | |
| 47 | חֵטֶה חֵטְאִי | ὁσμή | 42: 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; 26:31; Num 15:3, 7, 10, 13, 14, 24; 18:17; 28:2, 6, 8, 13, 24, 27; 29:2, 6, 8, 13, 36; Ezek 6:13; 16:19; 20:28, 41 |
| 76 | חַטָּאת | ἀπαρχή | 40(41): Exod 25:2 (2x), 3; 35:5; 36:6; Lev 22:12; Num 5:9; 18:8, 11; 31:29; Deut 12:6, 11, 17; 2Sam 1:21; 2Chr 31:10, 12, 14; Ezra 8:25; Neh 10:40; 12:44; 13:5; Ezek 20:40; 44:30 (2x); 45:1, 6, 7 (2x), 13, 16 to Israel's rulers; 48:8, 9, 10, 12, 18 (2x), 20 (2x), 21 (2x); Mal 3:8 |
| | | ἀφαίρεμα | 29: Exod 29:27, 28 (3x); 35:5, 21, 24 (2x); |

36:3; Lev 7:14, 32, 34; 10:14, 15; Num 6:20;
15:19, 20 (2x), 21; 18:19, 24, 26, 27, 28 (2x),
29; 31:41, 52; Ezek 44:30

εἰσφορά 3: Exod 30:13, 14, 15

4. The Grandson's Differing Greek Translation

The following passage examines the grandson's Greek translation in relation to the proto-canon. Where does the translator deviate from the Hebrew text? In which passages does he vary? Where does he use well known elements and combine them with unusual terminology?²⁰

Sir 38:11a^B

The section "Sickness and Death" in Sir 38:1-23 has a subsection beginning with the typical "My child" in the verses 9-15. The damaged cola 38:11a^B shows only the single word: **אִזְכָּרָה**. A sick person should pray and ask a doctor for help. In the end only God decides who can be healed. The conditions for this are however that the ill person no longer commits wrongdoings and stops opposing public standards (**עוֹל** / *πλημμέλειαν καὶ εὐθύνου χεῖρας*). He has to avoid all sins (**פְּשָׁעִים** / *πάσης ἀμαρτίας*) and a biased standpoint (**פְּנִים הַקְּרָה** – *οὐμωχ*) and to purify his heart (**לֵב טָהוֹר** / *καθάρισον καρδίαν*), the center of his being. His behavior should reflect his inner self/attitude and he should become active on a cultic level by offering a memorial sacrifice (**אִזְכָּרָה**, *Βμ* **אִזְכָּרְתָּה**). In a short formula one can state: Sacrifice joins with prayer.²¹

The incomplete Hebrew text can only be interpreted in Greek. "Offer a sweet-smelling sacrifice, and a memorial portion of choice flour." Ben Sira's grandson did fully realize the meaning of a memorial and translated correctly with *μητημόσνον*²², but he added *σεμίδαλις* to make clear the intention of a meal-offering in Hebrew. Quantity and quality of the sacrifice is also determined by an imperative: "Pour oil on your offering, as much as you can afford." Hebrew and Greek texts use similar terms **רִשְׁן** / *λιπαίνω*. However the Hebrew alludes to sacrifice with **עֲרַךְ** (G participle pass.), whereby the Greek uses *προσφορά* which is a common expression for an offering often used in the

²⁰ The sequence of text passages depends on the alphabetical order of the offering terms (see 2.) and on the treated passages.

²¹ Vgl. Skehan / Di Lella, *Wisdom* 442.

²² **אִזְכָּרָה** (7x) with the translation into the LXX: 6x *μητημόσνον* and 1x *ἀνάμνησις*.

book of Ben Sira.²³ This segment ends by saying that he who sins (חוטא / ἁμαρτάνω) against his Creator requires the help of a doctor.

אזכרה in 45:16c^B is translated commonly, so the text must not be dealt with (see above).

Sir 50:13b^B

In 45:21a^B (probably also in 45:22c^{+B}) and in 50:13b^B there is the same Hebrew phrasal construction אָשִׁי יי. The first text is translated with the common θυσίας κυρίου²⁴ and does not require further explanation. Probably in the context of the “Fathers’ Praise” dealing with Aaron, the first high priest (45:6-22), traditional terminology is maintained (cf. Lev 2:3, 10; see below).

In comparison, 50:13b^B is translated with προσφορά κυρίου²⁵ which is typical for Ben Sira’s grandson again. The text can be found in the subsection 50:1-24 which deals with a different high priest, Simon II (219-196 B.C.), a contemporary of Ben Sira. In the first four verses his work of restoring the Temple (50:1c הבית; d היכל) is described. Afterwards his outstanding appearance, especially his ornate garments, is portrayed using comparisons out of nature and cosmos²⁶ within the verses 5a-11b.

In verse 9a the analogies change to sacrifice terminology which I want to mention here. The Hebrew text compares Simon’s appearance with fire and frankincense on a meal offering (וכאש לבונה על המנחה). At first the Greek text seems to follow the Hebrew: “With fire and incense”. However these elements are not placed on a meal offering but in a coal pan or a censer (ἐπί πυρέλου), which is, according to both text versions, an artfully-manufactured vessel out of gold (9b). Then comparisons out of nature are to be read again (v.10). Ben

²³ προσφορά has only 13 bits of evidence in the LXX: 1Kgs 7:34 Heb. and Gk. differ; Ps 39:7 (ובמנחה); Sir 14:11 (רשן); 34:18-19; 35:1, 5; 38:11 (רשן); 46:16; 50:13 (אשה), 14 (זבח); Dan 3:38; 4:37. The 9 bits of evidence only in Ben Sira are remarkably.

²⁴ Cf. the coined phrase אִשָּׁה לַיהוָה in Exod 29:18, 41; 30:20; Lev 2:11, 16; 3:3, 9, 11, 14; 7:5, 25; 22:27; 23:8, 13, 25, 27, 36 (2x), 37; 24:7, 9; Num 15:3, 25; 28:6, 13; 29:6 (= 26x)

יהוה מאשִׁי in Lev 2:3, 10; 6:11; 7:35; 10:12, 13 (= 6x)

יהוה אשִׁי in Lev 4:35; 5:12; 7:30; Deut 18:1; Josh 13:14 (= 5x)

יהוה אִתְּ אֲשֵׁי in Lev 21:6, 21 (= 2x) and other combinations

אִשָּׁה לְרִיחַ נִיחַח כְּלִי-חֶלֶב in Lev 1:9, 13, 17; 2:2, 9; 3:5, 16 (לַיהוָה); 23:13, 18; Num 15:10, 13-14; 18:17; 28:8, 24; 29:13, 36 (= 17x; cf. Sir 45:16c^B).

²⁵ Cf. 14:11c προσφοράς κυρίω; 50:14b προσφοράν ὑψίστου.

²⁶ Klawans, Purity 114 (cf. 122), mentions in this context „cosmic symbolism to the priestly vestments – the implication, though, is that the garb casts a cosmic appearance”.

Sira's grandson located the original material of מִנְחָה²⁷ on a coal pan, which perhaps again emphasizes the handling of a meal offering.

Further on Simon's cultic acts²⁸ are accompanied by music and concluding with blessings given twice (v.11c-15d). The final verses 22-24 contain a call for a praise of God. The acknowledged position of the high priest is emphasized by the mention of his offspring, who aid him in his cultic tasks (v.12c-13c).

At that time the Seleucids defeated the Ptolemaic dynasty and occupied Syria and Palestine in 198 B.C. In the ever worsening political circumstances it was not self-evident that the sons acknowledged and complied with their father's traditions. They were all considered to be "sons of Aaron" who sacrifice burnt offerings for Yahweh (יְהוָה וְאִשִּׁי) with their own hands. The Temple has not yet been desecrated and the offering for Zeus (Διὸς Ὀλυμπίου; 2Macc 6:2) have not yet taken place.

Sira's grandson translates this text in the singular προσφορά κυρίου and uses an expression for offering which is not clearly defined, and is most likely of his own creation.

Sir 14:11c^{A29}

Within the sequence of "The Use of Wealth" in Sir 14:3-19 one finds a subsection in the v.11-19 starting with "My child". This text has often been categorized under the topic of "Carpe diem"³⁰. Whenever there is something fitting people should use it for themselves (v.11a, 14). But one should not forget the Lord. The person who reads or hears this words should offer him (לֵאלֹהִים) fat (הַדֶּשֶׁן). What does the text mean?

דֶּשֶׁן is proofed in the proto-canon 10x³¹ within the context of sacrifice. In Judg 9:9, in the "The Parable of the Trees", fat as πῖστης is mentioned indirectly as a sacrifice. The olive tree questions to sway (reign) over the other trees, so it refuses to give up its fat, the oil of the olive, which is used to honor (כַּבֵּד) gods and people.

Furthermore דֶּשֶׁן one can find in "The Book of Good News" in Jer 31:14 within a speech of God. He as a shepherd wants to set Jacob free, and the priests

²⁷ Skehan / Di Lella, Wisdom 552, describe in following words: "a cereal offering on which frankincense and oil were placed; part of this combination was then burned on the altar (Lev 2:1-2; 6:7-8)".

²⁸ Probably it is a description of the Tamid offering (cf. Sir 45:14 the daily Whole-Offering); so Skehan / Di Lella, Wisdom 553; Hayward, Temple 390.

²⁹ Sir 14:11c is ignored by most of the commentaries: Skehan / Di Lella, Wisdom 257-258; Sauer, Jesus 125-126; in opposite Peters, Buch 123; Snaith, Ecclesiasticus 73.

³⁰ Kaiser, Diem 191-194.

³¹ Cf. Lev 1:16; 4:12 (2x); 6:3-4; Judg 9:9; 1Kgs 13:3, 5; Jer 31:14, 40.

should be sufficiently doused with fat. The verb רוּחַ shows that the text refers of olive oil, too. – There is no equivalent to be found in the Septuagint (μεγαλυνῶ καὶ μεθύσω τὴν ψυχὴν τῶν ἱερέων υἰῶν Λευι). The other evidence of שָׂדֵה only speak of ashes of a burnt offering.

Sir 14:11c shows שָׂדֵה (sg.), which the grandson translates typically with προσφορά (but in plural). He orders to offer these as worthy sacrifices to the Lord (προσφορὰς κυρίῳ). Because no one knows when death is waiting and then there is no more enjoyment possible (v.12, 15, 16b, 17-19). Before someone dies he should be good to the person he loves (בְּחַיָּוֶת / φίλος; v.13). The relationship of brothers should be balanced in giving and receiving (v.16a).

The Greek version of Ben Sira realizes clearly that שָׂדֵה is a sacrifice term which is related to God. However “fat”, the material of this offering as olive oil in the Greek text no longer occurs. Fat as an offering was reserved only to God. This material has with חֵלֶב a different basis in the Hebrew Bible, where it is forbidden to consume blood and fat punishable by death (compare Lev 3:16-17; 7:23, 25).

Sir 45:14a, 16b, 16c, 21b^{B32}

Within the “Praise of the Fathers” (Sir 44:1-50:24) the sequence 45:6-22 deals with the high priest Aaron³³. The relevant sacrifice terms are to be found in the verses 14a, 16b, 16c, 21b.

Aaron is placed next to Moses (45:1-5)³⁴, but he is treated more extensively. After Aaron’s descent and choosing (v.6-7) we find a description of the high priest’s appearance in his ornate garments (v.8-12; cf. 50:11) according to the texts in the book of Exodus 28. Afterwards there is a brief note regarding the transmission of traditions to Aaron’s sons alone (v.13). The verses 14-17 describe Aaron’s functions as a priest: presenting sacrifices, keeping the covenant with God, benedictions, legislation and teaching. Then the text contains a reference to Dathan’s and Abiram’s revolt (v.18-19).

The rest of the sequence (v.20-22) deals with the material support of priests. The main topic of interest in the chosen context is the presentation of sacrifices. V.14 says that Aaron’s meal offering is to be burnt (קָטַר) as a whole offering. מְנַחֵה (חֲתוּ[...]) is to be assumed at the incomplete beginning of the verse. Normally מְנַחֵה is translated with θυσία with 146 examples in the LXX. Further this evidence of כָּלִיל appears only 7x and is translated with the adjectives

³² Cf. Sir 45:16b with the common translation στέαρ in 47:2a^B, and 45:32b see above in 50:13b.

³³ Cf. the analogies to tractate *Tamid* 6,3-7,3.

³⁴ Cf. the extensive mentioning of further priests like Phinehas (Sir 45:23-26) and Simon (Sir 50:1-24), as well as the Samuel’s offerings in Sir 46:16.

ὄλοκαυτος and ἄπα, but never with the verb ὀλοκαρπύομαι. Considering this, Ben Sira's grandson tells us that Aaron's sacrifice consists of fruits which were then completely burnt.

Repeatedly the grandson defines the material of sacrifice for his contemporaries; cf. Lev 2:14-15 ¹⁴ *If you bring a grain offering (בִּנְחָה) of first fruits to the LORD, you shall bring as the grain offering (בִּנְחָה) of your first fruits coarse new grain from fresh ears, parched with fire.* ¹⁵ *You shall add oil to it and lay frankincense on it; it is a grain offering (בִּנְחָה).*

In verse 14b the ritual procedure of this offering is reported to take place twice a day (יָוֵם תָּמִיד פַּעֲמַיִם / καθ' ἡμέραν ἐνδεδλεχῶς ὀίς). This reminds to the daily so called "Tamid offering" (cf. Lev 6:12-16)³⁵.

Verse 15 interrupts the sacrificial theme with Aaron's ordination by Moses. In Lev 8-9 there is a description of the ordination of Aaron as the first high priest. With this text in mind one can recall the different offerings on the first and eighth day of ordination.

The following v.16 tells us that Aaron was chosen from among all living people to present burnt offerings (עֹלָה – κάρπωσις) and pieces of fat (חֵלֶב – in Greek text omitted; 16b)³⁶ and – in a parallel construction – to present incense and a pleasing odor (רייח ניחח – θυμίαμα καὶ εὐωδία) as a memorial offering (אֶזְכְּרָה – μνημόσυνον; 16c). – The grandson's translation in 16b differs greatly from that of Ben Sira. A burnt offering becomes a fruit offering for the Lord (κάρπωσις κυρίῳ) and the pieces of fat, which are the best part of an animal offering (cf. Deut 32:14; Ps 63:6; Ezek 39:19), are not even mentioned. The latter is probably because slaughtered animals were no longer offered at the time of Ben Sira's grandson, which causes him to vary from the Hebrew basis.

Verse 16d states the purpose of the mentioned sacrifices: they should cause atonement for the people of Israel (cf. Lev 9:7) without telling why.

Verse 17 points out the legislative function of Aaron and his duty to teach all the people. In the verses 18-19 the rebellion of Dathan and Abiram is cited.

Next the support of the priesthood is referred to in v.20. Aaron's heritage (נְחֻלָּה / κληρονομία; 20b), his food most probably consisted of the "holy first fruits" (שֶׁנֶּתַן לֹוֹ לֶחֶם) ³⁷ [.....]. The first part of the text in the manuscript is mis-

³⁵ Cf. a description of about the same time in the Temple Scroll recently by Volgger, Opferkalender 27-36. Heger, Prayer 215-216, tells that the Tamid offering could be replaced by prayer, however the determined time for the Daily Offering is to be kept.

³⁶ Cf. a further bit of evidence in Sir 47:2a^B, where the LXX translates with the common στέαρ.

³⁷ Peters, Liber: קִדְשׁ [רַחֲמַנְיָא] סִפְרֵי קִדְשׁ תַּן לֹוֹ לֶחֶם. The facsimile shows only ש[- -]. On the right side of ש paper is broken away.

On the one hand people should “fear” God deep down as compared to “respect” in Greek (פחד / εὐλαβέομαι). They should love (אהב / ἀγαπάω) their Creator with all their strength, and praise him, respectively fear him (רדפ / φοβέω) in Greek.

On the other hand God’s “ground crew”, his priests should be sanctified or hallowed (קדש / θιαμαάζω). – One cannot decide whether the texts refer to ordination or to separate the priests from profane label. – The Greek text requires the reverence of priests.

Further is written not to ignore God’s servants (שרת / λειτουργός), and finally one should praise (הדר / δοξάζω) the priests. The following cola of v.31 explain what is meant. The priests should get their justified portion (חֶלֶק; ⁴²ות[ח]לקם [ח] / ות[ח] μείδα αὐτῶ; 31b) of the strong people’s bread, like the Hebrew text says (⁴³לחם אברים). The Greek text shows ἀπαρχὴν καὶ περὶ πλημμελείας, what can be translated as “the first fruits and the guilt offering”. The priests should also receive their portion of the hand’s wave-offering (⁴⁴[- - -] ⁴⁵ותרומת / δόσιον βραχιούων; 31c) and the holy wave-offerings (קדש / ἀπαρχὴν ἁγίων; 31d).

Due to the abundance of sacrifice terms I only want to present לחם אברים / ἀπαρχὴν καὶ περὶ πλημμελείας in 31c and with reservations זרק צדק / θυσίαν ἁγιασμοῦ in 31d.

Reiterer already noted that לחם אברים is a: “religiös bedeutsamen, aber schwer deutbaren bzw. beabsichtigt mehrdeutigen, für den Kult aber keineswegs zentralen Ausdruck”.⁴⁶ This phrase has only one further example in Ps 78:25, in the proto-canon (לחם אברים אכל איש). The text is an allusion to the “Bread from Heaven” in Exod 16, and here proof v.16 (לקטו מן מננו איש לפי) and 35 (ובני ישראל אכלו את-המון ארבעים שנה). There are not only related contexts but also an assonance between them (לחם אברים and המון ארבעים). The forty years of starving people are perhaps related to starving priests at Ben Sira’s time.

⁴² Peters, Liber: ות[ח]לקם [ח] / ות[ח] μείδα αὐτῶ; Beentjes, Book: ות[ח]לקם [ח] and in the footnote ות[ח]לקם [ח] [- - -]. the facsimile shows only [- - -].

⁴³ Peters, Liber: אברים; Smend, Weisheit: אש[ח]ים; Beentjes, Book: אברים.

⁴⁴ The facsimile shows only traces of two letters (accordingly Beentjes, Book: [..], but in the footnote יד: ספר: יד).

⁴⁵ ותרומת is to be written according to the microfilm; on the facsimile there is in front of the first ת only a rest of one letter, which can’t be identified.

⁴⁶ Reiterer, Gott 146.

In spite of their inappropriate behaviour, the Israelites receive meat (i.e. quails) and bread (i.e. manna) from God in the desert. Sir 7:31b-d demands the same things for cultic servants. The priests should be supported with bread and meat, i.e. probably זֶבֶח. If one considers the context of the following sequence in Sir 7:32-35 with the miracle of manna no one can ignore the references to underprivileged groups of the society. These are (the poor – לְאֵבִיבִים [additional groups: people alive – כָּל חַי, dead people – מִמָּוֶת], people who wander around – מְבַרְכִים, mourning people – מְבַרְכִים and starving people – מְבַרְכִים), who are not able to help themselves.

Because of this background the priests seem to be in a desperate situation, too; (cf. also Deut 26:12-14 ¹² *When you have finished paying all the tithe of your produce in the third year (which is the year of the tithe), giving it to the Levites, the aliens, the orphans, and the widows, so that they may eat their fill within your towns, ¹³ then you shall say before the LORD your God: "I have removed the sacred portion from the house, and I have given it to the Levites, the resident aliens, the orphans, and the widows, in accordance with your entire commandment that you commanded me; I have neither transgressed nor forgotten any of your commandments: ¹⁴ I have not eaten of it while **in mourning**; I have not removed any of it while I was unclean; and I have not offered any of it to the **dead**.* – Just the opposite one can read in Sir 7:33b).

לֶחֶם אֲבִירִים is translated into Greek with the phrase ἀπαρχήν καὶ περὶ πλημμυλείας. Here, the offering of the first fruits and the offering for sin or error are not suitable equivalents. The Hebrew originals of ἀπαρχή are traditional תְּרוּמָה⁴⁷ (a contribution what is lifted) and תְּרִשְׁיָה⁴⁸ (first fruits), but never לֶחֶם.

πλημμύλεια comes from אֲשָׁף (offense, guilt, trespass-offering)⁴⁹ in the proto-canon. Within 11 texts the offering material is noted with κριοῦς (ram) or ἀμνός (lamb); 10 times the term is used analogous to Ben Sira alone. The last two bits

⁴⁷ Cf. Exod 25:2 (2x), 3; 35:5; 36:6; Lev 22:12; Num 5:9; 18:8, 11; 31:29; Deut 12:6, 11, 17; 2Sam 1:21; 2Chr 31:10, 12, 14; Ezr 8:25; Neh 10:40; 12:44; 13:5; Ezek 20:40; 44:30 (2x); 45:1, 6, 7 (2x), 13, 16 to the princes of Israel; 48:8, 9, 10, 12, 18 (2x), 20 (2x), 21 (2x); Mal 3:8 (= 40x).

⁴⁸ Cf. Exod 23:19; Lev 2:12; 23:10; Num 15:20, 21; 18:12; Deut 18:4 (2x); 26:2, 10; 33:21; 1Sam 2:29; 2Chr 31:5; Neh 10:38; Ps 78:51; 105:36; Ezek 20:40; 44:30 (= 18x). – Other Hebrew Vorlagen are תְּרִשְׁיָה in Num 18:12 (2x), 29, 30, 32 (5x), ever 1x תְּרוּמָה (tribute, contribution) in Ezek 48:12, תְּנוּפָה (wave-offering, an offering waved toward the altar) in Exod 38:24 and מְלֵאָה (full yield) in Exod 22:28.

⁴⁹ Cf. Lev 5:15, 16, 18, 25; 6:10; 7:1, 2, 5, 7, 37; 14:12, 13, 14, 17, 24, 25 (2x), 28; 19:21 (2x), 22; Num 5:7; 6:12 (= 23x). – Further there are Vorlagen in the BHS מַעַל (defraudation of sacrifices) with 2 bits of evidence (Josh 7:1; 22:20) and חַטָּאת (sin offering) with 1 bit of evidence in 2Kgs 12:17.

of evidence mention individual guilt of a person. These texts show that originally אֲשָׁף / πλημμύελλεια wanted to portray a handing over of animals as a trespass-offering. So the Greek phrase ἀπαρχὴν καὶ περὶ πλημμυελλείας mentions fruits and animals as common offerings to the priests, but that is not the intention of the Hebrew wording לָהֶם אֲבִירִים.

The following phrase יד תרומה in Sir 7:31c appears only 3x in the proto-canon, in the book of Deuteronomy⁵⁰ within sacrifice terminology. The translation into Greek is ἀπαρχή or ἀπαρχὰς τῶν χειρῶν. Hereby Ben Sira's grandson's choice of words is uncommon. One never finds δόσις as a translation of תְּרוּמָה, however ἀπαρχή, ἀφαίρεμα and εἰσφορά. In addition δόσις emphasizes the voluntary nature of a gift. The character of a duty, which still exists in תְּרוּמָה has been lost. If the grandson had wanted to translate 1:1 he should have used χείρ, but not βραχιόνων. His wording wants to refer to the material of a wave-offering in the proto-canon, which is a leg – often the right leg – of an animal. The common basis in Hebrew is שׁוֹק הַיְמִין / τὸν βραχιόνα τὸν δεξιόν 3x (Exod 29:22; Lev 8:25, 26). In these texts there is no mention of any kind of sacrifice. On the other hand in 7 other texts one can read שׁוֹק + תְּרוּמָה / translated with ἀφαίρεμα (a portion taken away as the choice part for sacrifice or consecration)⁵¹, respectively once שׁוֹק + מְנָה / μερίς (part of a whole that has been chosen or divided up / share, portion)⁵² and once שׁוֹק + תְּנוּפָה (wave-offering, an offering waved toward the altar) translated again as ἀφαίρεμα⁵³. These constructions with ἀφαίρεμα probably want to clear the handling of offering, namely the waving.

Therefore Ben Sira's grandson chooses his wording carefully. He wants to express with δόσιον βραχιόνων, that the leg of an animal is a voluntary gift, which has to be waved by the priest during the sacrifice in front of the altar. The Greek text explains the material *and* the handling of the wave-offering mentioned in the Hebrew proto-canon.

Sir 7:31d^A

The Hebrew basis of this damaged and therefore incomplete colon was probably זָבַח יְדָיִם (right sacrifices). This phrase can be found 3x in the proto-canon within sacrifice contexts (Deut 33:19; Ps 4:6; 51:21), which is always translated with θυσία + δικαιοσύνη. The LXX shows 56 instances of זָבַח

⁵⁰ Cf. Deut 12:6 תְּרוּמַת יְדָיִם / τὰς ἀπαρχὰς ὕμων, 11 וְתְרוּמַת יְדָיִם / τὰς ἀπαρχὰς τῶν χειρῶν ὕμων, 17 וְתְרוּמַת יְדָיִם / τὰς ἀπαρχὰς τῶν χειρῶν ὕμων.

⁵¹ Cf. Exod 29:27; Lev 7:32, 34; 10:14, 15; Num 6:20; 18:18.

⁵² Cf. Lev 7:33.

⁵³ Cf. Lev 9:21.

traditionally translated as *θυσία*. But it is not clear how to interpret *נִדְרָק*. Either it is a sacrifice validly offered or it is a sacrifice entitled to priests by law. Sir 7:31b seems to emphasize the latter. The priest should get his legal (*צידה*) portion (*חלק*).

More common would be the following wording: *חַבַּח* pl.⁵⁴ st.cs + *שְׁלָם* (peace offering), which is translated into the Septuagint with *θυσία* + *σωτήριον* (7x)⁵⁵ or twice⁵⁶ with *θυσία* + *εἰρηνικός* and once⁵⁷ with *θύμα* (sacrifice, offering) + *σωτήριον*.

Sira's grandson again goes his own way. He translates *נִדְרָק* with *θυσίαν ἁγιασμοῦ* (sacrifice of sanctification). However in Hebrew one should be able to find the root *קדש*.

In the proto-canon there are only two proofs of *ἁγιασμός*. Within a speech of God in a historical review Amos 2:11 tells us, that God has called some young Israelites to become prophets and some others to become nazirites (*לְנַזִּירִים* / *εἰς ἁγιασμόν*). God's vocation singled the men out of a profane environment.

In a description of the "Holy District" in Ezek 45:1-8 the author states in v.4, that the priests should get an area for their houses within the holy district and a separate place for the Temple (*מְקוֹם לְבָתֵּימָם וּמְקוֹדֵשׁ לְמִקְדָּשׁ*) / *τόπος εἰς οἶκους ἀφωρισμένους τῶ ἁγιασμῶ αὐτῶν*).

Therefore one can presume, that Ben Sira's grandson mentions offerings, which are removed from a profane use and belong to a holy environment. However this is such a trivial remark that it is to suppose that the topic of sacrifice, especially slaughtered sacrifice, requires too much on the part of the reader or perhaps the grandson only wants to shape his Greek text analogue to the Hebrew one to show his skills in the Greek language. No one knows for sure.

In the second part of 7:31d one can read *קדש ותרומת קדש* / *ἀπαρχὴν ἁγίαν*, which is interpreted as "wave-offering for the Temple" or "wave-offering for the Holy One". The proto-canon shows this phrase 14x⁵⁸ mostly in the book of Ezekiel. It is common use to combine *ἀπαρχή* with the adjective *ἅγιος*; Num 5:9 und 18:18 connect *ἀπαρχή* with the verb *ἁγιάζω* and in Num 18:19 one can read *ἀφάρεμα* combined with *ἅγιος*. Ben Sira's grandson took over a well known

⁵⁴ Cf. *חַבַּח* sg. st.cs + *שְׁלָם*: Lev 3:1, 3, 6, 9; 4:10, 26, 31, 35; 7:11, 18, 20, 21, 29 (2x), 37; 9:18; 19:5; 22:21; 23:19; Num 6:17, 18; 7:17, 23, 29, 35, 41, 47, 53, 59, 65, 71, 77, 83, 88; 1Kgs 8:63; = 35x.

⁵⁵ Cf. Lev 7:32, 34; 10:14; 17:5; Num 10:10; Josh 22:23; 2Chr 30:22.

⁵⁶ Cf. 1Sam 10:8; Prov 7:14.

⁵⁷ Cf. Exod 29:28.

⁵⁸ Cf. Exod 36:6; Lev 22:12; Num 5:9; 18:8, 19; Ezek 45:6, 7 (2x); 48:10, 18 (2x), 20, 21 (2x).

phrase only without using articles. So I only want to refer to Reiterer's interpretation in his article "Opfer und Gott."

5. Conclusion

One can presume that Ben Sira had a close connection to ritual because of his extensive vocabulary of sacrifice. It is not clear whether he himself was a priest. Sira was well acquainted with cultic language, common at his time. However he often preferred rare phrases which require a detailed knowledge of the Hebrew Bible on the part of his scholars⁵⁹.

At a first look what does the priests' support in form of offerings in Sir 7:29-31 have to do with the miracle of manna in the book of Exodus 16? The mentioned keywords lead to deeper dimensions of the texts with long-lasting effects. Further research is necessary for better understanding and interpretation.

In comparison Ben Sira's grandson is less familiar with the cultic language. He uses sacrifice terminology, but apparently does not follow the usual procedures for translation and seems to apply his own linguistically high style as his grandfather did. At least it seems he was able to sense which offering material was contained in the Hebrew terminology.

So he tries to put this in concrete terms, for example in 38:11a with אֲזַכְרָה / μνημόσυνον σπειδάλεως or in 7:31c with יד תרומת / δόσιν βραχιόνων. First the grandson gets the memorial offering straight as a meal-offering out of wheat flour of the best quality. Second he clears up with βραχίονων that the wave-offering of the hand could also be a gift of a sacrificial animal (right) leg.

The translation also shows a change of subjects. The Hebrew text speaks of a person's hand that gives the sacrifice, whereby in the Greek text it is not clear whether it is the arms of the receiving priest who handles the offerings in front of the altar or the legs of sacrificial animals as translated.

Perhaps this represents the grandson's attempt to increase the appreciation of sacrifice for his generation. The people of his time and context (probably in Egypt) had neither experience in cultic practice of the Temple nor did they know anything of offerings. In this way the grandson includes information of the sacrifice material as well as information of the handling.

⁵⁹ Different Knibb, Temple 403: "... what is said in Sirach specifically about sacrifice has a parallel in the Hebrew Bible ..." and in relation to Sir 24:10-11: "But there is one element that is different. ... Wisdom then states that she ministered (*leitourgein*) before the Creator in the tabernacle and thereafter was established in Jerusalem, by implication in the Jerusalem Temple".

To understand the situation in Egypt better, one has to take in account the Jewish temple of Leontopolis⁶⁰ (Λεόντων πόλις), which was built by the Zadoqite high priest Onias IV⁶¹ in the 2nd century B.C. (169 B.C.⁶²) with the permission of Ptolemy VI Philometor and his sister / wife Cleopatra II.

Sure there took place a development of special traditions. However this temple of the diaspora in the Nile delta was regarded neither as legitimate nor illegitimate by the rabbis⁶³. One had agreed to give offerings at the temple of Leontopolis and at the same time to carry the prescribed contributions to the temple of Jerusalem. This discussion is reported in the Talmud (*Menaḥot* 109a). It is questioned whether one fills his duty when he offers burnt-offerings (עולה) in the “house of Onias” (בית חוניי). Further it is said that priests of Leontopolis are not allowed to serve at Jerusalem, however they should be supported with their part of the holy contributions there. They have the same status as handicapped priests (cf. Lev 21:16-23).

It is of interest that “Alexandrian Jewish literature does not mention Onias’ temple, and even in Palestinian Jewish texts there is no explicit or even

⁶⁰ Josephus, *A.J.* xiii 62-63, cites Isa 19:19: On that day there shall be an altar to the LORD in the land of Egypt, and a sacred pillar to the LORD near the boundary (NAB); cf. Hayward, *Jewish Temple* 429-433, who quote the sources; already Delcor, *Temple d’Onias*. – One can find a description of the temple of Leontopolis in Josephus, *B.J.* vii 421. – Cowey, *Judentum* 25, cites Bohak, *Joseph* 27-29. – A different Jewish temple was built already in Elephantine in the 5th century B.C., which was a sanctuary for the god *Yāhō* (Frey, *Temple* 171). People presented “meal, incense and burnt offerings to *Yāhō*”. 410 B.C. the temple was destroyed by a Persian general (176). The Persian instances permitted the reestablishment, but mentioned in the framework of sacrifices no more burnt-offerings, which they probably wanted to be limited to the temple to Jerusalem (177-178). About at the same time as in Leontopolis there existed two further temples, one named *’Araq el-Emir* in the region of Transjordan, in *Qaşr el’Abd*, and the rival sanctuary at Mt. Garizin (172.180-186).

⁶¹ One can find also Onias III in the literature, like Klinzing, *Umdeutung* 21; cf. the problem at Frey, *Temple* 188-191.

⁶² The year is concluded out of Josephus (cf. Cowey, *Judentum* 41).

⁶³ Cf. *Menaḥot* 109a. – Scholars often discuss whether there was a temple in Qumran and whether Jews had a sacrificial cult there; Kinzling, *Umdeutung* 22, neglects; also Frey, *Temple* 172: “The Essenes did not start a sacrificial cult in the desert while the Zadoqite Onias VI and some priests went to Egypt and built a temple there”; and 191: “But the Essenes did not build a schismatic sanctuary or install a new sacrificial cult. They seem to have ‘spiritualized’ important aspects of the Temple cult. ... This is the striking difference between two contemporary Zadoqite leaders, the Teacher of Righteousness and Onias IV, and their respective groups.”

polemic reference to the temple of Onias.”⁶⁴ However there is a possible allusion to the diaspora community of Leontopolis in 2Macc 1:1-9 and 1:10-2:18.

243 years later – Josephus writes erroneously 343⁶⁵ (*B.J.* vii 436) – in 73(4) A.D. there is reported of the locking of the temple in Leontopolis by the Romans⁶⁶.

Looking back on the researched material I would like to supplement Reiterer’s theory: “Opfer sind also ein Beitrag zur Erhaltung der Priester und für die individuelle Heiligung da und nicht für Gott.”⁶⁷ – Especially in reference to Sir 7:29-31 it can be noted, that his theory surely is appropriate in Ben Sira’s time. The grandfather seemed to know about the takeover of the Seleucids in Jerusalem in 198 B.C. He probably foresaw the serious changes in cult. At this time it was in the public and religious interest to admonish the support of the priesthood.

However two generations later and living in the diaspora the grandson had a different view and other problems. He had to familiarize the people of his time with a strange cultic language and its contents and he did this conscientiously.

In my point of view his translation from Hebrew into Greek is more a matter of practice and adaptation than a matter of spiritualization of understanding sacrifices as for example Kaiser wrote in a similar context⁶⁸.

This is the starting point to think about separate translations of the Hebrew and the Greek text of Ben Sira and about separate commentaries. All standard translations offer mixed texts, which do not distinguish between the intentions of grandfather and grandson.

Summary

One may assume that Sira was very familiar to the cult because of his extensive offering vocabulary.

Whether he could have belonged to the cult personnel or not, cannot be decided. Sira knew the shaped language of cult, selected however often rare references, which presuppose a founded knowledge of Israel’s literature. What looks at a first sight as the material supply of priests with offerings in Sir 7:29-31 may be related to the miracle of manna in Exod 16. These reference connections open a depth dimension of the texts, which have to be traced still for a long time.

Sira’s grandson is however no longer so completely common to the language of cult. He often takes well known terms from the context of sacrifice, but apparently doesn’t

⁶⁴ Frey, Temple 194.

⁶⁵ Frey, Temple 190 footnote 112, assumes a symbolic number (7 x 7 x 7=343).

⁶⁶ Cf. Josephus, *B.J.* vii 421-422.

⁶⁷ Cf. Reiterer, Gott 163-164.

⁶⁸ Cf. Kaiser, Sühne 154.

know the usual practice of translation or he uses consciously – like his grandfather – own ways in art-fullest Greek. Thus he creates to Sira's rare Hebrew new phrases, whereby he seems to sense, which material of sacrifice is hidden behind the Hebrew words. In addition he tries specify this.

Conside examples we find in Sir 38:11a with $\text{אֶזְכְּרָה} / \mu\eta\mu\acute{o}\sigma\upsilon\nu\omicron\nu \sigma\epsilon\mu\iota\delta\acute{\alpha}\lambda\epsilon\omega\varsigma$ or in 7:31c with $\text{תְּרוּמַת יָד} / \delta\acute{o}\sigma\iota\nu \beta\rho\alpha\chi\iota\acute{o}\nu\omega\nu$. On the one hand the grandson explains that a memorial offering is a sacrifice out of wheat flour of best quality. On the other hand he clarifies that the offering which is lifted with the hands means a gift of thighs ($\beta\rho\alpha\chi\iota\acute{o}\nu$) of the offered animal. That may be an attempt of Sira's grandson to the readers of his generation, who lived abroad without the experience of sacrifices at the Temple of Jerusalem, to make them familiar by telling the offering material and a reference to the practice.

Zusammenfassung

Es ist zu vermuten, dass Sira aufgrund seines umfangreichen Opfervokabulars einen engen Bezug zum Kult pflegte. Ob er selbst zum Kultpersonal gehört haben könnte, lässt sich nicht entscheiden. Sira kannte die geprägte Kultsprache, wählte aber oft selten belegte, am Rande stehende Stichworte, die beim Hörer bzw. Leser eine fundierte Kenntnis des israelitischen Schrifttums voraussetzen. Denn, was hat auf den ersten Blick die materielle Versorgung der Priester durch Opfergaben in Sir 7,29-31 mit dem Manna-Wunder in Ex 16 zu tun? Diese Stichwortverbindungen eröffnen eine Tiefendimension der Texte, denen man noch lange wird nachspüren müssen.

Siras Enkel ist die Kultsprache hingegen nicht mehr so ganz geläufig. Er verwendet zwar größtenteils Termini aus dem Opferkontext, kennt aber scheinbar die gängige Übersetzungspraxis nicht oder geht bewusst wie sein Großvater eigene Wege in kunstvollstem Griechisch. So kreiert er zur – zugegebenermaßen seltenen hebräischen Vorlage Siras neue Phrasen, wobei er z.T. noch zu ahnen scheint, welche Opfermaterie hinter den hebräischen Worten steckt. Diese versucht er zusätzlich zu konkretisieren. Hervorstechende Beispiele sind in 38,11a mit $\text{אֶזְכְּרָה} / \mu\eta\mu\acute{o}\sigma\upsilon\nu\omicron\nu \sigma\epsilon\mu\iota\delta\acute{\alpha}\lambda\epsilon\omega\varsigma$ zu finden oder in 7,31c mit $\text{תְּרוּמַת יָד} / \delta\acute{o}\sigma\iota\nu \beta\rho\alpha\chi\iota\acute{o}\nu\omega\nu$. Zum einen klärt der Enkel, dass es sich beim Gedächtnisopfer um ein Speiseopfer aus feinstem Weizen gehandelt hat, zum anderen, dass die Hebe der Hand die Gabe von Schenkeln ($\beta\rho\alpha\chi\iota\acute{o}\nu$) der Opfertiere beinhalten konnte. Das mag ein Versuch von Siras Enkel darstellen, den Lesern seiner Generation, die sich im Ausland befinden und keine Jerusalemer Tempel- bzw. Opferkulturfahrung mehr mitbringen, das Verständnis durch zusätzliche Angabe der Opfermaterie und durch einen Hinweis auf die Praxis zu vermitteln.

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