

Theological Reflection on the Septuagint Psalms 18:8–10 Based on David J. A. Clines’ Study on Psalm 19 and Genesis 2–3

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<Abstract>

The purpose of this paper is to analyze the theological meaning of LXX Psalm 18:8–10 based on the work of David J. A. Clines. By comparing MT Psalm 19 with Genesis 2–3, Clines explores the relationship between the tree of the knowledge of good and evil, the tree of life, and the Word of God. This thesis explores the theological perspective embedded within the Septuagint translators' rendering of the Hebrew text, with a particular focus on how the LXX translation of Psalm 18 interacts with and informs the theological framework of the Genesis 2–3 narrative. This study investigates the parallelism in LXX Psalm 18:8–10, exploring the theological interconnections and significance of the six synonymous terms that

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characterize the Word of God in the text. Through this analysis, the study elucidates the structural features of the text and highlights the theological intent of the Septuagint translator, as revealed through a comparative examination of the Hebrew original. It also examines the connection with LXX Genesis 2–3, identifying the relationship between the tree of the knowledge of good and evil, the tree of life, and the Word of God, and in doing so, revealing the interconnections with the Hebrew text. In addition to discussing the theological features of the Septuagint translation, this study contributes to our understanding of the interpretive currents of early Judaism.

***Keywords**

Septuagint; LXX Psalm 18; Genesis 2–3; The Word of God; Tree of Life; Tree of the Knowledge of Good and Evil.

1. Theological Nuances in the Septuagint Translation: A Study of LXX Psalm 18

The translation of biblical texts is not merely a linguistic exercise but a theological endeavor that reflects the perspectives and interpretative decisions of the translators. The Septuagint (LXX), as an early Greek translation of the Hebrew Scriptures, offers valuable insights into how ancient translators understood and conveyed the theological nuances of the original text. Boyd-Taylor argues that LXX Psalm 18 reflects a late Hellenistic, Greek-speaking Jewish perspective in translation when compared to the Hebrew text, which is believed to be the *Vorlage*.¹ The phrase in LXX Psalm 18:5b, ‘*God has set His dwelling in the sun,*’ presents a subtle shift from the Hebrew Psalm 19:5b, which states, ‘*In them, God has set a dwelling for the sun.*’ In the Masoretic Text, the dwelling is assigned to the sun, while in the Septuagint, God establishes His own dwelling within it, reflecting a theological nuance in translation.

In both texts, the sun serves as a key poetic metaphor. In the first part of the Psalm (LXX Ps 18:2–7 / MT Ps 19:2–7), it symbolizes creation’s silent yet universal proclamation. In the next part (LXX Ps 18:8–10 / MT Ps 19:8–10), it represents the living Word of God. The Masoretic Text and the Septuagint both reveal the presence of the living God, who establishes a

¹ Cameron Boyd-Taylor, “A Place in the Sun: The Interpretive Significance of LXX-Psalms 18:5c,” in *Bulletin of the International Organization for Septuagint and Cognate Studies* 31 (1998): 71–105.

relationship with and leads humanity through His Word, using the analogy of the sun and the created world.²

In general, the writers of the septuagint are frequently characterized as being as careful and literal as possible when translating from Hebrew into Greek. As divinely inspired texts conveyed through human agency, biblical texts are intrinsically situated within historical contexts, rather than existing in isolation. In this way the scripture stands as a testament to the living Word of God, conveyed and affirmed through human language and writing, shaped within historical contexts. Modern interpreters are called to approach biblical hermeneutics with awareness of its historical dimension while simultaneously listening to and following the voice of the living Word that transcends history. The translation choices made by ancient Septuagint writers reflect this interpretive stance. Henceforth, the analysis will focus on a close examination of LXX Psalm 18:8–10.

3. Parallelism in MT Psalm 19:8–10 vs. LXX Psalm 18:8–10

3.1. Parallelism in MT Psalm 19:8–10

² For a discussion of how the relational analogy of the sun and the created world in the MT Psalm 19 reveals the relationship between the living Word of God and human beings, see my article : Sung-Kwon Yim, “God Who Speaks, Humanity Who Speaks from Within: Reflections on the Theological and Anthropological Implications of הָיָוָה (*hegyôn*/thought) in Psalm 19:15,” in *Proceedings of the 128th Spring Conference of the Korean Society of Old Testament Studies* (Seoul, Korea: Korean Society of Old Testament Studies, 2025), 70–84.

The Hebrew text, Psalm 19:8–10, praises the Word of God in a very eloquent style. In analyzing Hebrew poetry, close attention must be given to the unique expressive methods inherent in this ancient art form. The analyses of parallelism offered by James Kugel and Adele Berlin, who consider it the most important linguistic feature, provide invaluable insights into the structure of the poetry.³

Kugel, a scholar who has made significant contributions to the analysis of parallelism in biblical poetry, has noted that the basic feature of most biblical songs and poems is the repeated use of relatively short sentence forms to form two brief clauses.⁴ These clauses are usually followed by a slight pause, after which the second part is a continuation of the first, usually with a common element, so that the second part seems to echo, answer, or correspond to the first.⁵

³ For a comprehensive overview of the development of scholarship on parallelism in Hebrew poetry, consult the following key works: Robert Lowth, *De sacra poesi Hebraeorum* (Londini: Gul. Collins, 1753), 1–352; Luis A. Schökel, *Estudios de poética hebrea* (Barcelona: Juan Flors, 1963), 1–570; James L. Kugel, *The Idea of Biblical Poetry: Parallelism and Its History* (New Haven: Yale University Press, 1981), 1–360; Adele Berlin, *The Dynamics of Biblical Parallelism* (Bloomington: Indiana University Press, 1985), 1–179; Robert Alter, *The Art of Biblical Poetry* (Edinburgh: T&T Clark, 1990), 1–228; Wilfred G. E. Watson, *Classical Hebrew Poetry: A Guide to Its Techniques*, Journal for the Study of the Old Testament Supplement Series, vol. 26 (Sheffield: Sheffield Academic Press, 1995), 1–455; Johannes P. Fokkelman, *Reading Biblical Poetry: An Introductory Guide*, trans. Ineke Smit (Louisville: Westminster John Knox Press, 2001), 1–243.

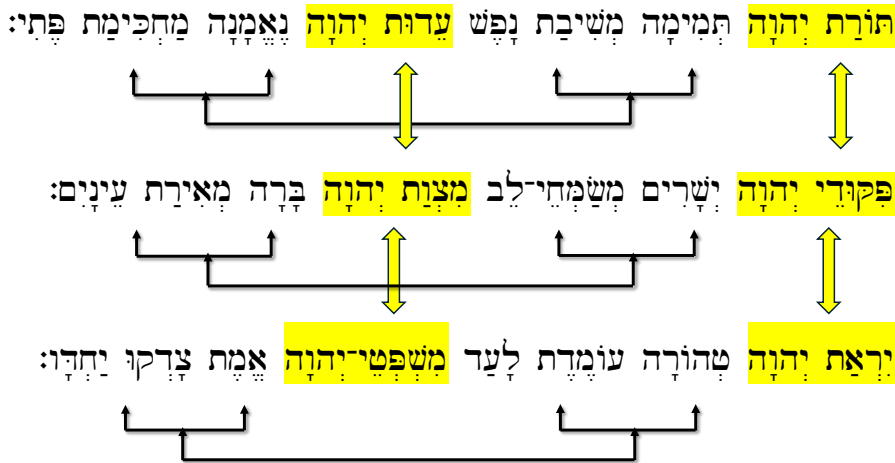
⁴ Kugel, *The Idea of Biblical Poetry*, 1.

⁵ Kugel, *The Idea of Biblical Poetry*, 1–2.

Kugel acknowledges that Lowth's classification of biblical parallelism into synonymous, antithetic, and synthetic types was a groundbreaking contribution to the recognition of parallel structures in Hebrew poetry. However, he also critiques this framework for narrowing the understanding of parallelism to rigid categories. In response, Kugel proposes a more dynamic interpretive model for the relationship between the two parts of a parallelistic line—A and B—summarized as: “A is so, and what’s more, B,” emphasizing continuity and intensification rather than strict formal symmetry.⁶ According to his argument, parallelism does not function merely as repetition, but rather as a cumulative and intensifying sequence that generates a dynamic momentum beyond the initial statement.

Taking these features of parallelism into account, one finds the following patterns upon closer examination of MT Psalm 19:8–10. Each verse can be divided into a first and second colon, and each colon clearly exhibits parallelism through the repeated use—six times—of a pattern consisting of a noun phrase referring to the word of God, followed by an adjective and a participial phrase. In each colon, the adjectives enumerate the divine attributes reflected in God's word, while the participial phrases offer a doxological affirmation of its power—namely, how it revives the soul, brings joy, and enables one to live with wisdom. When Kugel's analysis is applied to this structure, each colon transcends mere structural repetition, forming a cumulative and intensifying progression that generates forward-moving dynamism.

⁶ Kugel, *The Idea of Biblical Poetry*, 1–58.

Picture 1: Parallelism in MT Psalm 19:8–10⁷

No discussion of parallelism in Hebrew poetry would be complete without mentioning Berlin, whose contributions are no less significant than those of Kugel. Moving beyond the semantics-oriented research that had predominated, she instituted—through rigorous linguistic analysis—a systematic framework for parallelism that integrates its grammatical dimensions. By grounding her research in Roman Jakobson’s linguistic theory and pursuing parallelism studies at the grammatical level, Berlin provided a systematic and comprehensive foundation for Hebrew poetic analysis that integrates earlier scholarship.⁸

⁷ Sung-Kwon Yim, “God Who Speaks,” 77.

⁸ Berlin, *The Dynamics of Biblical Parallelism*, 1–179.

Table 1: the linguistic dimensions of parallelism in biblical Hebrew poetry⁹

Level	Grammatical Aspect	Lexical–Semantic Aspect	Phonological Aspect
Word	Morphological equivalence	Word pairs (synonyms, antonyms, etc.)	Sound pairs (assonance, consonance)
Line/Clause	Syntactic equivalence	Semantic relations between lines	Phonological parallels across lines

When her theory of parallelism is applied to MT Psalm 19:8–10, the passage reveals a multidimensional structure of parallel progression—semantically, grammatically, and phonologically. It is therefore necessary to examine how the features of parallel progression found in the Hebrew text are rendered in the Septuagint.

2.2 Parallelism in LXX Psalm 18:8–10

In LXX Psalm 18, the invocation of solar imagery functions as a testament to the ineffable mystery of the Divine Word—a word that, while inherently inaudible, extends its presence to every corner of creation. The living Word of God, which is compared to the sun and governs all of creation, is mentioned using six different synonyms in LXX Psalm 18:8–10, forming a beautiful parallelism. Diagrammatically, these are as follows:

⁹ Berlin, *The Dynamics of Biblical Parallelism*, 18–9.

Table 2: Parallelism in LXX Psalm 18:8–10

	Parallelism of Nouns Expressing the Word of God	Parallelism of Adjectives Expressing Personality	Parallelism of Participles Representing Persistent Behavior
18:8a	ὁ νόμος τοῦ κυρίου (The law of the Lord)	ἄμωμος (blameless)	ἐπιστρέφων ψυχάς (Restoring souls)
18:8b	ἡ μαρτυρία κυρίου (The testimony of the Lord)	πιστή (faithful)	σοφίζουσα νήπια (Making infants wise)
18:9a	τὰ δικαιώματα κυρίου (The ordinances of the Lord)	εὐθεΐα (upright)	εὐφραίνοντα καρδίαν (Gladdening the heart)
18:9b	ἡ ἐντολὴ κυρίου (The commandment of the Lord)	τηλαυγής (radiant)	φωτίζουσα ὀφθαλμούς (Illuminating the eyes)
18:10a	ὁ φόβος κυρίου (The fear of the Lord)	ἄγνός (pure)	διαμένων εἰς αἰῶνα αἰῶνος (Enduring for all eternity)
18:10b	τὰ κρίματα κυρίου (The judgments of the Lord)	ἀληθινά (true)	δεδικαιωμένα ἐπὶ τὸ αὐτό (Being justified in itself)

LXX Psalm 18 corresponds to MT Psalm 19. These differences are due to differences in chapters, which were introduced as MT Psalms 9 and 10 were combined into a single psalm in LXX Psalm 9.¹⁰ MT Psalm 19, as studied by David J. A. Clines, is an implicit reference to Genesis 2–3. Clines analyzes Psalm 19 as a testimony to the superiority of the living Word of God compared to the tree of the knowledge of good evil.¹¹ Building on the foregoing discussion, this study will examine LXX Psalm

¹⁰ Since we will be discussing the theological features of the Septuagint, we will use the Septuagint as our guide for chapter organization.

¹¹ David J. A. Clines, “The Tree of Knowledge and the Law of Yahweh (Psalm XIX),” *Vetus Testamentum* 24, no. 1 (January 1974): 8–14.

18:8–10 alongside the relevant passages in LXX Genesis 2–3, with special emphasis on the participle parallelism evident in Psalm 18:8–10. This will allow us to compare the theological features of the Septuagint translations of the Psalm and Genesis texts.

3. Analyze the parallelism in LXX Psalm 18:8–10: focusing on the parallelism of participles.

3.1. The Law of the Lord is perfect and revives life (LXX Ps 18:8a)

The verb ἐπιστρέφειν, used in the phrase ‘*restoring life*,’ originally meant to return. It takes ψυχή as its object and is used in the context of restoring life or vitality through the provision of food.¹² There are four instances in the Septuagint where these two words are used simultaneously as idiomatic expressions: LXX Ruth 4:15, Lamentations 1:11, 16, and 19, all of which are related to food intake. Keeping in mind the original meaning of the verb ἐπιστρέφειν here, the phrase highlights the power of God’s living Word to spark repentance, transformation, and the renewal of souls, much like how nourishment revitalizes the body. This mirrors the Hebrew idiom combining שׁוּב and נִפְּשׁ, which conveys rejuvenation through the act of eating.

¹² This is similar to how Clines notes that the corresponding Hebrew expression in verse 8, מְשִׁיבַת נֶפֶשׁ is an idiomatic expression that has uses related to the consumption of food to energize. For an analysis of the Hebrew textual expression, see Clines, “The Tree of Knowledge,” 8–9.

3.2. The Testimony of the Lord is faithful and makes children wise (LXX Ps 18:8b)

Some scholars understand the reference to the tree of the knowledge of good and evil in Genesis as a way of expressing the whole through the parts, with ‘*good and evil*’ (טוב ורע) being merismus.¹³ This is also the way it is used in Genesis 1:1, where God created ‘*the heavens and the earth*’ (אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ). It does not mean that God literally created only the heavens and the earth, but it is an expression that indicates that God created the entire creation, including the heavens and the earth, while referring to the two representative parts of the heavens and the earth. Similarly, the expression ‘*the tree of the knowledge of good and evil*’ (τὸ ξύλον τοῦ εἰδέναι γνωστὸν καλοῦ καὶ πονηροῦ) in the Septuagint is understood as merismus, referring to knowledge and wisdom in general, including both good and evil knowledge.

This understanding testifies that the tree of the knowledge of good and evil is deeply related to wisdom. The fear of the Lord is the root of wisdom and knowledge, as the book of Proverbs and elsewhere testifies (LXX Ps 111:10; Prov 1:7, etc.). In other words, obeying and following in the reverent fear of the Lord is the beginning of wisdom (ἀρχὴ σοφίας φόβος κυρίου, LXX Ps 111:10). Thus, the decision faced by Adam and Eve went

¹³ Nahum M. Sarna, *The JPS Torah Commentary: Genesis* (Philadelphia: Jewish Publication Society, 1989), 19; George W. Buchanan, “The Old Testament Meaning of the Knowledge of Good and Evil,” *Journal of Biblical Literature* 75, no. 2 (1956): 114–20.

beyond simply choosing whether to eat the desired fruit. Instead, it was really about choosing whether to listen to and obey the living God or to follow their own judgment of what seemed right.

Jewish scholars have often rejected the Christian interpretive tradition of Genesis 3 as a Fall narrative, dismissing it as an outdated view of original sin held by early Christian interpreters. Instead, they tend to interpret the Genesis account as a developmental process—from infancy to adulthood.¹⁴ They refer to the usage in Deuteronomy 1:39, where the phrase ‘*not knowing good and evil*’ is used to denote children below the age of majority as a qualification for attending the assembly. However, in the context of Deuteronomy 1:39, the term ‘children’ refers to the new generation that will be led into the Promised Land, Canaan, as the second generation of the Exodus—excluding the disobedient adult generation who refused to enter after the Exodus and after sending spies to survey the land.

Thus, the theological significance of the tree of the knowledge of good and evil in Genesis 2–3 is, at its core, to demonstrate that the fear of the Lord is the root of wisdom and knowledge. Moreover, failing to remain childlike in listening to and obeying the Word equates to turning away from and abandoning that very root of wisdom and knowledge. In other words, the tree of the knowledge of good and evil can be understood as the root of wisdom that leads to the choice to fear the Lord by abstaining from its fruit. In this context, the expression ‘*He makes children wise*’ (σοφίζουσα νήπια) in LXX Psalm 18:8b is theologically connected to ‘*the tree of the*

¹⁴ Buchanan, “The Old Testament Meaning of the Knowledge,” 114–20; Sarna, *Genesis*, 16–30.

knowledge of good and evil’ (τὸ ξύλον τοῦ εἰδέναι γνωστὸν καλοῦ καὶ πονηροῦ).

3.3. The statutes of the Lord are upright and pleasing to the heart (LXX Ps 18:9a)

Regarding the Hebrew expressions in this area, Clines notes that the connection between wisdom and joy is particularly evident in Proverbs and Ecclesiastes (Prov 8:30 and following; 10:1; 15:20; 17:21; 23:15, 24, 25; 29:3; Eccl 2:26).¹⁵ These texts, especially LXX Proverbs 10:1, 15:20, 23:24, and 29:3, make a direct connection between the adjective σοφός, which refers to wisdom, and εὐφραίνειν, a verb that describes the emotions that arise as a result and reward of wise action. Wise behavior is inevitably linked to listening to and obeying the Word of the living God, and LXX Psalm 18:9a attests to the joy that such wise behavior brings to a person’s innermost being.

Another Septuagint text where the verb εὐφραίνειν—which means ‘*to please*’—is directly linked to καρδία, or ‘*heart*,’ is found in LXX Proverbs 15:30: ‘*Eyes that are attentive to good things make the heart glad*’ (θεωρῶν ὀφθαλμὸς καλὰ εὐφραίνει καρδίαν), and good tidings enrich the bones (φήμη δὲ ἀγαθὴ πιαίνει ὀστᾶ).

The LXX Genesis 3:6 statement about Eve’s temptation by the serpent to look at the tree of the knowledge of good and evil, promising that she would be like God, is as follows ‘*And the woman saw that the tree was*

¹⁵ Clines, “The Tree of Knowledge,” 10.

good for food, and to eat from it, and it was pleasing to the eyes, and it was very good to be desired’ (καὶ εἶδεν ἡ γυνὴ ὅτι καλὸν τὸ ξύλον εἰς βρώσιν καὶ ὅτι ἀρεστὸν τοῖς ὀφθαλμοῖς ἰδεῖν καὶ ὡραῖόν ἐστιν τοῦ κατανοῆσαι). It expresses the outward impressiveness of the tree as if it would bring wisdom to Eve’s eyes, as the serpent tempted her.

But in reality, the root of wisdom and knowledge is listening to and obeying the Word of God in reverence. The statement from LXX Proverbs 15:30 draws a parallel between the eye and the heart—between looking and hearing words—thereby relating true joy and enrichment to wisdom on one hand and to the Word on the other. What is implied in the Proverbs, Genesis, and Psalms texts is the truth that gazing upon true wisdom, the Word of God makes the heart glad.

3.4. The Commandment of the Lord shines brightly and enlighten the eyes (LXX Ps 18:9b)

In verse 9b, the feminine singular subjective participle φωτίζουσα of the verb φωτίζειν is morphologically and semantically parallel to σοφίζουσα in verse 8b. The verb φωτίζειν, used in LXX Exodus 38:13 and Numbers 4:9 to refer to the lampstand, is also used in several texts, including LXX Nehemiah, to refer to guiding, instructing, or showing the way to do something (LXX Neh 9:12). Thus, like the verb σοφίζειν, the verb φωτίζειν is also used to refer to wisdom or perception.

The expression in LXX Psalm 18:9b about the eyes being enlightened indirectly connects the living word of God to the tree of the knowledge of good and evil of LXX Genesis 3. In LXX Genesis 3:5, the serpent tempted

Eve by telling her that in the day she ate of it, *‘your eyes will be opened, and you will be as gods, knowing good and evil’* (διανοιχθήσονται ὑμῶν οἱ ὀφθαλμοί, καὶ ἔσεσθε ὡς θεοὶ γινώσκοντες καλὸν καὶ πονηρόν). In verse 6, the woman *‘saw...and it was pleasing to the eyes’* (καὶ εἶδεν ἡ γυνὴ... ὅτι ἀρεστὸν τοῖς ὀφθαλμοῖς ἰδεῖν). Eventually, in verse 7, after Adam and Eve ate of the fruit of the tree of the knowledge of good and evil, *‘their eyes were opened’* (καὶ διηνοίχθησαν οἱ ὀφθαλμοὶ τῶν δύο). In this LXX Genesis 3 narrative flow, the expression *‘eyes were enlightened’*—which employs the verb διανοίγειν in the passive voice—signifies the onset of a carnal mode of seeing, one that exists outside of God-given perception. At the same time, from the perspective of wisdom, it becomes a metonymy for ‘anti-wisdom’, representing the foolish choice to forsake the word of the living God by yielding to the serpent’s temptation.

The moment-by-moment decision to obey God in reverence for the tree of the knowledge of good and evil becomes the source of wisdom and knowledge for Adam and Eve, and the very act of abstaining from the tree’s fruit emerges as true wisdom according to the Word of God. In this context, the eulogistic statement about the Word of God in LXX Psalm 18:9b—which employs the verb φωτίζειν—can be seen as presenting the living Word of God as the genuine wisdom that overcomes the ‘anti-wisdom’ of Genesis 3.

3.5. The Fear of the Lord is pure and endures forever (LXX Ps 18:10a)

For the Hebrew text ‘*endures forever*,’ Clines relates the reference to the tree of life in MT Genesis 3:22ff and the statements in Genesis 2:17 and 3:19 that ‘*you will surely die*.’¹⁶ In the Genesis 3 narrative, after eating the fruit of the tree of the knowledge of good and evil, Adam and Eve experience death and finitude as a consequence of distancing themselves from the Word of God, along with the prohibition against approaching the tree of life. This is confirmed in the Septuagint, where Genesis 3:22 reads, “*lest he stretch out his hand, take from the Tree of Life, eat, and ‘live forever’*” (μήποτε...ζήσεται εἰς τὸν αἰῶνα).”

Furthermore, the expression ‘*enduring forever*’ (διαμένων εἰς αἰῶνα αἰῶνος) in LXX Psalm 18:10a guides us to recall the Tree of Life, which was off-limits due to the act of taking the fruit of the Tree of the Knowledge of Good and Evil.¹⁷ And listening to and obeying the living Word of God is implied as eating the fruit of the Tree of Life. The eternity of the Word is also expressed in LXX Isaiah 40:8 as ‘*the Word of God remains forever*’ (τὸ δὲ ῥῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα).

¹⁶ Clines, “The Tree of Knowledge,” 12.

¹⁷ Clines, “The Tree of Knowledge,” 8–14.

3.6. The Judgments of the Lord are true and justified in themselves (LXX Psalm 18:10b)

The phrase ‘*justified in itself*’ (δεδικαιωμένα ἐπὶ τὸ αὐτό) reveals that the Word of God is inherently true, containing no unrighteousness or falsehood. In the Genesis 2–3 narrative, the serpent’s role is to deceive Eve into departing from this truth by falsely portraying God’s Word as unrighteous. This understanding is echoed in the New Testament, particularly in 2 Corinthians 11:3: ‘*But I am afraid that, just as the serpent deceived Eve by his cunning, your minds may be led astray from the simplicity and purity that is in Christ.*’

4. Conclusion

In conclusion, LXX Psalm 18:8–10—through its intricate participial parallelism and rich theological language—functions as more than poetic praise; it acts as a hermeneutical key to understanding the theology embedded in the LXX translation of Genesis 2–3. The six participial clauses not only describe the qualities and effects of the Word of God, but also establish a theological counterpoint to the “anti-wisdom” manifested in the fall narrative. Where the Tree of the Knowledge of Good and Evil represents human autonomy apart from God’s Word, LXX Psalm 18 reorients the reader to view divine wisdom as rooted in reverent obedience and persistent relational fidelity to God.

Significantly, the Septuagint rendering of Psalm 18 does not diverge from the core theological intent of the Hebrew *Vorlage*. Rather, it honors

and carries forward its foundational insights. The Greek translation reflects a deep respect for the original theological trajectory of the Hebrew text, conveying its meaning within the interpretive frameworks of Hellenistic Judaism without imposing foreign conceptual schemes. This continuity suggests that the LXX translators sought not to revise but to illuminate the Hebrew Scriptures for their Greek-speaking contemporaries, maintaining theological integrity across linguistic boundaries.

This study, building on Clines' interpretive lens and integrating insights from LXX translation theory, reveals the nuanced theological perspective of the Greek translators. Their renderings are not theologically neutral but reflect a profound engagement with Jewish wisdom traditions, a hermeneutic of relational faithfulness, and a reinterpretation of key Genesis motifs—especially the trees and imagery associated with Eden—in light of the living Word of God.

Furthermore, this investigation may contribute to broader Septuagint scholarship by illuminating how LXX texts engage earlier scriptural traditions—subtly reshaping inherited material and potentially reinforcing theological trajectories that reflect the interpretive concerns of the Hellenistic Jewish context. In particular, the alignment between Psalmic theology and Genesis imagery presents a compelling case for understanding the Word of God not merely as law or commandment, but as the true source of life, wisdom, and joy—a theological emphasis already present in the Hebrew *Vorlage* and faithfully mirrored in the Septuagint's reframing of Genesis themes, especially in its portrayal of the Edenic alternatives.

Thus, LXX Psalm 18:8–10 emerges as a theological fulcrum that lifts the fall narrative into a framework of redemptive wisdom: where obedience becomes the path to restored perception, and divine fear is not terror but the enduring foundation of a life rightly ordered. In this way, the text invites contemporary readers—whether faith practitioners or scholars—to reconsider not only how we interpret Scripture, but how we locate ourselves within its ongoing dialogue between Word, wisdom, and life.

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<한글초록>

클라인즈(David J. A. Clines)의 시편 19 편과 창세기 2-3 장의
비교 연구에 근거한 시편 18:8-10(LXX)에 대한 신학적 고찰
임성권 *

본 소고는 클라인즈(David J. A. Clines)의 연구를 토대로 칠십인경(LXX) 시편 18 편 8-10 절의 신학적 의미를 분석하는 데 목적을 둔다. 클라인즈는 히브리어 시편 19 편과 창세기 2-3 장을 비교하면서, 선악을 알게 하는 나무, 생명나무와 하나님의 말씀 간의 관계를 탐구하였다. 본 논문은 칠십인경 기자가 히브리어 본문을 번역하는 과정에서 어떠한 신학적 이해를 반영하였는지를 규명하며, 특히 LXX 시편 18 편의 번역이 창세기 본문의 신학적 구조와 어떻게 연관되는지를 고찰한다.

본 소고는 LXX 시편 18 편 8-10 절의 평행법 구조를 중심으로, 본문에서 하나님의 말씀을 표현하는 여섯 개의 유의어들이 상호 연결되는 방식과 그 신학적 의미를 분석한다. 이를 통해 본문의 구조적 특징을 명확히 하고, 히브리어 원문과의 비교를 통해 칠십인경 기자가 의도한 신학적 메시지를 도출한다. 또한 LXX 창세기 2-3 장과의 연관성을 검토하여, 선악을 알게 하는 나무, 생명나무와 하나님의 말씀 사이의 관계를 규명하며, 이를 통해

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히브리어 본문과의 상호 연관성을 밝힌다. 본 연구는 칠십인경 번역의 신학적 특징을 논하는 동시에, 초기 유대교의 해석적 흐름을 이해하는 데 기여하고자 한다.

***주제어**

칠십인경; LXX 시편 18 편; 창세기 2-3 장; 말씀; 생명나무; 선악을 알게 하는 나무.