In a previous article in this Journal I pointed out that behind the re-ordering of some of the material in the LXX 3 Reigns lies a pedantic sense of timetabling 1). Elsewhere I have shown that the LXX chapters of the Ahab story are marked both by this same pedantic timetabling and also by a tradition of exegesis that was mercifully, if not favourably, disposed towards Ahab 2). I wish now to call attention to another group of differences between the LXX and the MT, at the root of which lie similar motives and traditions. This group concerns the activities of Solomon, and notably his reprehensible activities. The Midrash Hazita (Song of Songs) says 3), "He (i.e. Solomon) committed three sins. He acquired too many horses, he took too many wives, he accumulated too much silver and gold, as it says, And the king made silver to be in Jerusalem as stones (2 Chron. ix 27)"

In several places where these three sins are recorded, the LXX shows textual disturbances and sometimes alternative translations; but there is one passage that is specially interesting in this connection. It is the paragraph which in the MT runs from ix 15 to 25 and purports to tell us the reason for the levy which Solomon raised. Its contents may be set out as follows:

1. vv. 15-19. The reason for the levy: to build the temple, the palace and a number of cities, including Gezer, which Pharaoh gave as a wedding gift to his daughter.

2. vv. 20-23. Composition for the levy: the survivors of the subjugated Canaanites, not the Israelites, who in fact held posts of honour.

3. v. 24. Removal of Pharaoh’s daughter from the city of David to the house which Solomon had built for her. The building of Millo.

2) ZAW 76 (1964) pp. 269-80.
4. v. 25. Announcement that Solomon sacrificed three times a year on the altar which he built for the Lord, and that the temple was now completed.

In the LXX v. 16 is missing from its place in this paragraph and is found at iv 32; v. 23 finds itself at ii 35h; v. 24 is at ii 35f, while a slightly different form of v. 24a is at ix 9; v. 25 is at ii 35g; and an alternative translation of v. 15b and vv. 18, 19 appears at ii 35i. What is left of the paragraph is placed not at ix 15ff as in the MT, but at x 23ff. Now while we cannot hope here to come to any decision as to the position of this material in the original Hebrew text, we can at least make some preliminary observations on the LXX order.

And it is perhaps significant that two of the smaller verses that the LXX omits from this paragraph and transfers elsewhere (vv. 16 and 24a) refer to Solomon's wife, the daughter of Pharaoh; while the removal of the paragraph as a whole to x 23 has the effect of relating it very closely to the topic of Solomon's accumulation of gold and silver, which is the leading theme of the context there, both in the LXX and the MT.

II

Let us take first the passages relating to Solomon's marriage to Pharaoh's daughter. In addition to the two already mentioned, a third passage bearing on this subject is placed differently in the LXX from what it is in the MT. The position may be sketched as follows (the text is RAHLFS', the enumeration that of BM):

<table>
<thead>
<tr>
<th>MT iii 1b — LXX iv 31</th>
<th>καὶ ἔλαβεν Σαλωμὼν τὴν θυγατέρα Φαραώ ἐκαύτω ἐς γυναῖκα καὶ ἐσήγαγεν αὐτὴν ἐς τὴν πόλιν Δαυὶδ ἐς συντελέσαι αὐτὸν τὸν ὅλον κυρίον καὶ τὸν ὅλον ἑαυτοῦ καὶ τὸ πείχος Ἱερουσαλήμ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>MT ix 16 — LXX iv 32</td>
<td>τότε ἀνέβη Φαραώ βασιλεὺς Αἰγύπτου καὶ προκατελάβη τὴν Γαζήρ καὶ ἐνεπύρισεν αὐτῇ τὴν καὶ τὴν Χαναάνην τὸν κατοικοῦντα ἐν Μεριγάβ καὶ ἔδωκεν αὐτὰς Φαραώ ἀποστολὰς θυγατρὶ αὐτοῦ γυναῖκι Σαλώμων, καὶ Σαλώμων ὕποδόθησε τὴν Γαζήρ.</td>
</tr>
<tr>
<td>MT v 15 — LXX v 1</td>
<td>Building of the temple and royal palaces; dedication of the temple; second</td>
</tr>
</tbody>
</table>