

When the Septuagint Differs:

The Apparatus Critici of BHS and Rahlfs' LXX¹

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This paper is a comparison of the Greek and Hebrew of nineteen individual verses and two connected passages from Deuteronomy.² Based on the differences that emerged, I postulate that there were either (at least) two translators or two *exemplares* underlying the Septuagint text that I used.³ The picture, however, is much more confusing than that.

One translator (T1) was likely to switch Hebrew plural verbs to singular Greek verbs. This translator sometimes changed the point of view of the Hebrew. For instance, the Greek of Deuteronomy 7.4 makes κύριος (LORD) the subject whereas in Hebrew we find יהוה-ה' as the subject. This translator was represented by just two of the original verses: 6.17 and 7.4.

The other translator (T2) was likely to change verbs and pronouns to the plural, to add extra words and to use more interpretive or nuanced language or syntax. A few of the extra words look like marginal notes that made their way into the translation; e.g., in 4.10 the words τῆς ἡμέρας τῆς ἐκκλησίας (on the day of assembly) were added after ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν ἐν Ἐωρηβ (before the LORD your God on Horeb) (= לפני יהוה אלהיך בהר ב).

These observations do not account for 9.24 and 11.13-14 where the shift is to the singular, a characteristic of T1, but where there are extra words and a change in point of view, a trait seen in T2. To complicate matters even more, a stylistic feature found in 11.13 and 6.17 (Hebrew infinitive absolute and cognate finite verb) was handled in such a way as to suggest that the same translator probably did not render both. There was not enough of a sampling to warrant a trustworthy conclusion, so the next step was to increase that sample. I chose to examine connected passages that represented some of the different styles or genres found in Deuteronomy: narrative, direct and indirect speech, law, and poetry. If the observations made using the small sampling were predictive, what I should have found was that in passages where the work of T1 was represented, there might be a shift in point of view in quoted (indirect) speech. There would also be many places where Hebrew plural verbs and pronouns were changed to Greek singulars. In passages translated by T2, there would be either more interpretive language or a change from singular to plural. I expected that identifiable units would show the hand of either T1 or T2.

What became immediately clear was that both T1 and T2 were at work in the same passages. This made no sense to me. Why should there be a final version of a text that seemed to choose a line from here and a line from there? Translators of sacred texts are usually very conservative about not changing words. Even Origen, who sought to establish the original Hebrew text on which the LXX drew, would not change what he found to be questionable in the *Greek*. Rahlfs reports that

In order to indicate matter in the LXX, which did not appear in the original text, he employed obelisks (-, --, ÷,) symbols that were used in textual criticism by the Alexandrian Philologists, and especially in dealing with Homer, in order to brand a passage as spurious. Origen also made use of the obelisk in this same sense, for he declares in his commentary on Matthew (*Opera ed. Delarue III 672*) that he has marked with an obelisk those words which were not in the Hebrew, since “*he did not dare to erase them entirely.*” This is an obvious indication that he would have expunged them completely, had he been willing to be absolutely consistent.⁴

Origen found a way to indicate his suggested changes in the LXX translation. Whatever was missing from the translation that was present in the Hebrew, he added with an asterisk. He did make other corrections (e.g. in word order and proper names) without noting his hand⁵ but by drawing upon other Greek translations available to him at the time.

But Origen’s Hexapla was not influential, according to B. M. Metzger.⁶ It was just too unwieldy. That means that there had been, and would continue to be, Greek versions available in the ancient world that differed from one another. And that fact suggests that there were different versions of the Hebrew text. This is not a profound revelation; most scholars would agree that there is more than one “Masoretic text.” However, I thought that an examination of the *apparatus critici* of the BHS text and of Rahlfs’ LXX might be fruitful. I chose to examine Deuteronomy 6:4–9 and 11:13–21, the first two paragraphs of the Shema.

What I have included here is a comparison of the Hebrew and Greek texts. For each line, I have found whatever discrepancies there are between the two versions. I have checked the *apparatus critici* of both the BHS and Rahlfs, looking for readings that may explain the disagreements. I have provided some original attempts at explanations for the differences.

There were at least three serious difficulties: I had no Greek dictionary other than Liddell Scott Jones; no Reference Grammar specifically for Septuagint Greek; no Hebrew Dictionary other than BDB to track word usage in the first half of the 3rd century BCE. Despite these handicaps, I was able to make some observations about the translators and their texts. Although there are readings of the Septuagint that have been vehemently disputed by Jews and just as passionately embraced by Christians, none of these readings presented themselves in the Shema.

FIRST PARAGRAPH OF THE SHEMA: DEUT. 6.4–9

In these six verses, the Hebrew uses a second singular verb form and pronoun every time. The Greek shows singular forms in all but the last verse.

ד שפּע יִשְׂרָאֵל יְהוָה יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ | יְהוָה אֱלֹהֵינוּ

4 {Καὶ ταῦτα τὰ δικαιώματα καὶ τὰ κρίματα, ὅσα ἐνετείλατο κύριος⁷ τοῖς υἱοῖς Ἰσραὴλ ἐν τῇ ἐρήμῳ ἐχελθόντων αὐτῶν ἐκ γῆς Αἰγύπτου} Ἄκουε, Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστιν,

4 And these laws and commandments which the LORD commanded you, O Israel, in the wilderness while you were going out of Egypt, Hear, O Israel, the Lord our God the Lord is one.

These extra words (in curly brackets) appear in the Septuagint, the Samaritan version, and in the Nash Papyrus. According to Marc Brettler⁸ the words are “to highlight the Sh’ma’s growing importance”. According to the *Encyclopedia Judaica*, “The Nash papyrus reflects liturgical recitation of the Decalogue which was practiced in Egypt down to late times (J. Mann, in *HUCA*, 2 (1925), 283).”⁹ Rahlfs’ apparatus mentions that in the original reading of Vaticanus, the word Μωσσης (Moses) appears instead of κύριος (LORD). If the reading was “Moses”, that would help to explain the change in point of view in 11.13. Framed by this introduction, the entire speech becomes Moses’ report from his vantage point. Moses is the subject of ἐντέλλομαι (I command)(6.6 and 11.13), but the author of the commandments is the Lord (11.13).

ה וְהָיָה אֱתָךְ הַיְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֵדֶךָ:

5 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου.

5 And you will love the LORD your God from your whole heart and your whole soul and from your whole power

καρδίας (heart): Rahlfs says the Rescriptor of the Vaticanus who “has so completely set aside the original text that it is no longer recognisable” (lxvii) has δίανοιαν (understanding). This word fits the stance of Joel Hoffman¹⁰ (among others) who says that the heart is considered the seat of understanding in the Torah.

ו וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִי מְצַוְּךָ הַיּוֹם עַל-לִבְּךָ:

6 καὶ ἔσται τὰ ῥήματα ταῦτα, ὅσα ἐγὼ ἐντέλλομαι σοι σήμερον, ἐν τῇ καρδίᾳ σου {καὶ ἐν τῇ ψυχῇ σου,}

6 And these words which I command you this day [will be] in your heart and in your soul.

These extra words are not mentioned by BHS or by Rahlfs. They look like a marginal note or a type of dittography influenced by the previous verse. (Including τῆς δυνάμεώς σου (of your power) here would not make sense, however.) Joel Hoffman’s suggestion is that לבב goes with צַוְּךָ as a Biblical idiom and that מְאֵדֶךָ, above, is an intrusion or innovation.¹¹

ז וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָּם בְּשֹׂבְתֶךָ בְּבֵיתְךָ וּבְלִקְחֶךָ בְּדַרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמֶךָ:

7 καὶ προβιβάσεις αὐτὰ τοὺς υἱούς σου καὶ λαλήσεις ἐν αὐτοῖς καθημένος ἐν οἴκῳ καὶ πορευόμενος ἐν ὁδῷ καὶ κοιταζόμενος καὶ διανιστάμενος,

7 And you will transmit them [to] your sons and you will speak about them, sitting at home and traveling on the road and going to bed and rising up.

No mention of the missing word “σου” (your) after οἴκῳ (at home) is found in either apparatus.

ח וְקָשַׁרְתָּם לְאָזְנוֹת עַל-יְדֶיךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

8 καὶ ἀφάψεις αὐτὰ εἰς σημεῖον ἐπὶ τῆς χειρός σου, καὶ ἔσται ἀσάλευτον πρὸ ὀφθαλμῶν σου,

8 And you will bind them as a sign on your hand and they will be unshaken in front of your eyes.

ἀσάλευτον/ וְלֹא־יִטָּעַת The Greek means “unshaken”. No notes occur in either text.

πρὸ There is a difference as to the location of the “frontlet”. The Greek means “in front of” and the Hebrew means “between” your eyes.

This suits Hoffman’s¹² statement, “it is not clear that the original intention was anything more than metaphoric.” He feels that, were it not for the invention of *t’fillin*, people would understand the phrases as idioms meaning “at hand and in sight”.

ט וְכָתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

9 καὶ γράψετε αὐτὰ ἐπὶ τὰς φλιαῶς τῶν οἰκιῶν ὑμῶν καὶ τῶν πυλῶν ὑμῶν.

9 And you will write them upon the doorposts of your houses and your gates.

γράψετε (you will write)/ וְכָתַבְתֶּם BHS notes that the Septuagint has plural for the verb and points to 11.20 where we find that the Septuagint, Syriac version and Targum pseudo-Jonathan all have 2pl for 2sg. Rahlfs says Alexandrinus has γράψεις (you will write). The former translators must have read וְכָתַבְתֶּם as 2pl. The translator who produced the original for Alexandrinus must have read the Hebrew as we do: 2sg with the masculine plural suffix. בֵּיתְךָ The Hebrew noun and suffix are singular; in Greek, both are plural. BHS says the Samaritan, Septuagint and Syriac versions have the plural as in 11.20. There is no note in Rahlfs. וּבְשַׁעְרֶיךָ Kennicott (in the BHS Sigla et Compendia xlvi.) has וּשְׁעָרֶיךָ. Note missing ἐπὶ (upon) in the Septuagint and the plural for “gates.” This may have been what “our translator” saw. The plural pronoun is incorrect, according to our text.

SECOND PARAGRAPH OF SHEMA: DEUT. 11:13-21

The translations agree in number in four out of the nine verses.¹³ In two, 11:14 and 11:19, the Hebrew mixes singular and plural in one verse.¹⁴ The Greek keeps the singular in the former and plural in the latter. Twice, in 11:13 and 11:16, the Greek mixes singular and plural in one verse where Hebrew has the plural.¹⁵ In verse 20, Hebrew has the singular and Greek has the plural.

יְהוָה אֱלֹהֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ אֲשֶׁר אָנֹכִי מֵצִוְהָ אֲתָפֶם הַיּוֹם לְאַהֲבָהוּ אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לֵבְבְכֶם וּבְכָל־נַפְשְׁכֶם:

13 Εὰν δὲ ἀκοῇ εισακούσητε {πάσας} τὰς ἐντολάς {αὐτοῦ}, ὅσας ἔγὼ ἐντέλλομαί {σοι} σήμερον, ἀγαπᾶν κύριον τὸν θεόν {σου} καὶ λατρεύειν αὐτῷ ἐξ ὅλης τῆς καρδίας {σου} καὶ ἐξ ὅλης τῆς ψυχῆς {σου},

13 If with a hearing you hearken to {all}{His}commandments, which I command {you} this day, to love the LORD {your} God and to serve Him from {your} whole heart and from {your}whole soul.

Εὰν δὲ (if) BHS mentions that יְהוָה perhaps, ought to be deleted or changed to the 2sg and cites the Septuagint which construes the verse as a Future Most Vivid condition. But the protasis, at least, is the 2pl. Rahlfs does not mention a case of the 2sg. The apodosis comes in the next verse where the subject of one of the verbs is 2sg. If the suggestion of BHS to change the verb “to be” to the singular were followed, the syntax would be most unusual.

ἀκοῇ εισακούσητε (with a hearing you hearken) This Greek rendition of the Hebrew infinitive

absolute plus finite cognate verb employs a dative singular noun and an aorist active (subjunctive—because of the condition) 2pl verb. In 6.17, φυλάσσω φυλάξῃ (guarding you will guard), the translator chose a masculine singular present active participle followed by a second singular, future middle indicative. Because the method of rendering this construction differs, I think there may have been more than one translator at work.

πάσας (all) This looks like a misreading of לָכֹל for לְכָל, but Rahlfs did not mention any other reading.¹⁵ According to BDB,¹⁷ שָׁמַע with לָכֹל is usually used of a person. The verb itself may appear with an object or without. If the Septuagint was composed in the mid-third century CE, the letters *aleph* and *qaf* in the Hebrew script available at the time may have been difficult to distinguish.¹⁸

αὐτοῦ (His)Vaticanus, a major source for Rahlfs' text, is mentioned by BHS as containing the reading μου for αὐτου, a reading that better suits the Hebrew text. Rahlfs is silent, accepting the change in point of view as if Moses is speaking about God's commandments rather than quoting what God had said. Again, this may show the influence of the extra words at the beginning of 6.4 .

σου (your) This translator has changed all the plural pronouns referring to the Children of Israel to the singular.

יְדִ וְנִתְּתִי מִטָּר־אֶרֶץ צִבְנָם בְּעֵתוֹ יָרֵה וּמִלְקוֹשׁ וְאִסְפֹּתָ דְנֶגְדָּה וְתִרְשָׁנָה וְיִצְהַרְרָה:

14 καὶ δώσει τὸν ὑετὸν τῆ γῆ σου καθ' ὥραν πρόιμον καὶ ὄψιμον, καὶ εἰσοίσσεις τὸν σῖτόν σου καὶ τὸν οἶνόν σου καὶ τὸ ἔλαιόν σου,

14 And He will give dew for your land according to [its] season, early and late, and you will carry in your grain and your wine and your oil.

καὶ δώσει (and he will give) There is a reading וְנִתְּתִי reported by BHS from the Samaritan Hebrew Pentateuch and from another, minuscule manuscript.¹⁹ No readings of a first person form are reported. There is confusion about the subject of the several verbs involved. The Greek assumes that God is the subject of “give” and may have read וְנִתְּתִי; the subject of “command” is Moses. In the Hebrew, God is the subject both of “command” and of “give.” This looks like an instance when the text used by the translators of the Septuagint differed from our Masoretic text. It is in keeping with accepting the extra words in 6.4. This translator uses καὶ three times to show that the apodosis has three outcomes. If the requirements of the protasis are met, all will happen: God will grant dew, you (singular) will bring in the harvest and God will grant herbage (11.15).

τῆ γῆ (for the land) The dative suggests that the translator understands the dew as a gift for the land. The Hebrew literally says, “I will grant the dew of your land” as if dew is a characteristic inherent in land. Rahlfs mentions that Alexandrinus has τῆς γῆς (of the land).

σου (your) Only the first instance differs from our text; the others reflect an abrupt (but not uncommon) change of number in the Hebrew.

וּנְתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבְהֵמָתְךָ וְאֵכְלָתָּ וְשָׂבַעְתָּ:

15 καὶ δώσει χορτάσματα ἐν τοῖς ἀγροῖς σου τοῖς κτήνεσίν σου, καὶ φαγὼν καὶ ἐμπλησθεῖς

15 And He will give fodder in your fields for your flocks and, eating and being made full.

δώσει (he will give) preserves the strategy of line 14. This time, BHS reports וְנַתַּן in different manuscripts, only one of which is the Samaritan.

ἀγροῖς (for fields), κτήνεσίν (for flocks) These Greek plurals must be the equivalent of the “collective” Hebrew nouns.

φαγὼν καὶ ἐμπλησθεῖς (eating and being made full) There are two participles instead of two finite verbs. Rahlfs finds this to be characteristic of the style of Symmachus²⁰ but there is nothing in the apparatus to suggest what would have to be a later correction. Symmachus was an approximate contemporary of Aquila²¹ (2nd century CE), almost 400 years removed from the Septuagint. It is difficult to discern the force of these participles, however. It would have been easier to understand if ἐμπλησθεῖς (being made full) had been ἐμπλησθήσῃ or ἐμπλησθήσει (you will be filled up), the future passive indicative. The sound of the two may have been so similar that the translator wrote the participle rather than the finite form. Or perhaps the repetition of letters produced a type of haplography.

זו השמרנו לכם פד יפתח לבבכם וסרתם ועבדתם אלהים אחרים והשתחיתו להם:

16 πρόσεχε σεαυτῷ, μὴ πλατυνθῆ καρδία σου καὶ παραβῆτε καὶ λατρεύσητε θεοῖς ἑτέροις καὶ προσκυνήσητε αὐτοῖς,

16 Be on your guard lest your heart stray and you transgress and serve other gods and serve them.

πρόσεχε σεαυτῷ (be on your guard)/ σου (your) The Hebrew is plural, the Greek combines singular forms in the beginning of the verse with plural at the end.

יו וקרה אף יהוה בכם ועצר את השמים ולא יהיה מטר והאדמה לא תתן את יבוליה ויאבדתם מהרה מעל הארץ הטהרה אשר יהוה נתן לכם:

17 καὶ θυμωθεὶς ὀργῆ κύριος ἐφ' ὑμῖν καὶ συσχῆ τὸν οὐρανόν, καὶ οὐκ ἔσται ὑετός, καὶ ἡ γῆ οὐ δώσει τὸν καρπὸν αὐτῆς, καὶ ἀπολεισθε ἐν τάχει ἀπὸ τῆς γῆς τῆς ἀγαθῆς, ἥς ἔδωκεν ὁ κύριος ὑμῖν.

17 And being impassioned with anger against you, the LORD may hold back heaven and there wouldl not be dew and the land would not give its fruit and you would swiftly perish from the good land which the LORD gave you.

θυμωθεὶς ὀργῆ (being impassioned with anger) Hebrew is more idiomatic: the nose of the Lord will be hot.

The Greek preserves the plural pronouns.

ἔδωκεν (gave) The translator must have read נתַּן as the perfect, not the active participle.

יח וְשִׂמְתֶם אֶת־דְּבָרֵי אֵלֶּהָ עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקִשְׂרֶתְם אֹתָם לְאוֹת עַל־יָדְכֶם וְהָיוּ לְמוֹצָפֹת בֵּין עֵינֵיכֶם:
18 καὶ ἐμβαλεῖτε τὰ ῥήματα ταῦτα εἰς τὴν καρδίαν ὑμῶν καὶ εἰς τὴν ψυχὴν ὑμῶν, καὶ ἀφάψετε αὐτὰ εἰς σημεῖον ἐπὶ τῆς χειρὸς ὑμῶν, καὶ ἔσται ἀσάλευτον πρὸ ὀφθαλμῶν ὑμῶν,

18 And you will cast the these words upon your heart and upon your soul; and you will bind them as a sign on your hand and it will be unshaken in front of your eyes,

τὰ ῥήματα (words) The translator omits “My.” There is nothing in either apparatus to suggest he saw anything but the plural דברים . ῥήματα is one of the usual words for words/matters. According to the *Encyclopedia Judaica*, it is used of the Ten Commandments in Deut. 4:13, but δέκα λόγους (ten words) is used in Deut.10:4.

Compare with 6.8:

καὶ ἀφάψεις αὐτὰ εἰς σημεῖον ἐπὶ τῆς χειρὸς σου, καὶ ἔσται ἀσάλευτον πρὸ ὀφθαλμῶν σου (6:8)

And you will bind them as a sign on your hand and it will be unshaken in front of your eyes,

καὶ ἀφάψετε αὐτὰ εἰς σημεῖον ἐπὶ τῆς χειρὸς ὑμῶν, καὶ ἔσται ἀσάλευτον πρὸ ὀφθαλμῶν ὑμῶν (11:18)

And you will bind them as a sign on your hand and it will be unshaken in front of your eyes,

ח וְקִשְׂרֶתְם אֹתָם לְאוֹת עַל־יָדְךָ וְהָיוּ לְמוֹצָפֹת בֵּין עֵינֶיךָ:
יח וְקִשְׂרֶתְם אֹתָם לְאוֹת עַל־יָדְכֶם וְהָיוּ לְמוֹצָפֹת בֵּין עֵינֵיכֶם:

The difference is in number. Both the Hebrew and the Greek of 6.8 use the singular; here both use the plural.

יט וְלַמְדַתְּם אֹתָם אֶת־בְּנֵיכֶם לְדָבָר בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶקְחֶךָ בְּדָרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
ז וְשִׁנְנַתְּם לְבָנֶיךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶקְחֶךָ בְּדָרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

19 καὶ διδάξετε αὐτὰ τὰ τέκνα ὑμῶν λαλεῖν αὐτὰ καθημένους ἐν οἴκῳ καὶ πορευομένους ἐν ὁδῷ καὶ κοιταζομένους καὶ διανισταμένους,

19 And you will teach your children these things, to speak them when sitting in the house and traveling on the road and going to bed and rising up.

Compare 6.7:

7 καὶ προβιβάσεις αὐτὰ τοὺς υἱοὺς σου καὶ λαλήσεις ἐν αὐτοῖς καθημένος ἐν οἴκῳ καὶ πορευόμενος ἐν ὁδῷ καὶ κοιταζόμενος καὶ διανιστάμενος,

7 And you will transmit them [to] your children and you will speak about them,

καθήμενος (sitting)/ πορευόμενος (traveling)-- καθημένους (sitting) / πορευομένους (traveling)

The way that this translator handles the participles here is different from the way they were handled in 6.7. Here, it is the children who sit, journey, go to bed and rise up while discussing these things; there, it was the parent/teacher who sat, journeyed, etc.

כ וְכַתְּבֶתְם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

20 καὶ γράψετε αὐτὰ ἐπὶ τὰς φλιάς τῶν οἰκιῶν ὑμῶν καὶ τῶν πυλῶν ὑμῶν,

20 And you will write them on the doorposts of your houses and your gates.

See the discussion on 6.9. The Hebrew here has slipped back into the singular, probably under the influence of the end of 11.19 where the pronouns are singular. The Greek seems to try to preserve consistency with the beginning of 11.19.

כֹּס לְמַעַן יִרְבוּ יְמֵיכֶם וְיַמֵּי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְתַתּ לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:
21 ἵνα πολυημερεύσητε καὶ αἱ ἡμέραι τῶν υἱῶν ὑμῶν ἐπὶ τῆς γῆς, ἥς ὤμοσεν κύριος τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς, καθὼς αἱ ἡμέραι τοῦ οὐρανοῦ ἐπὶ τῆς γῆς.

21 So that you may make many, too, the days of the sons of your sons upon the land which the Lord swore to your fathers to give to them in keeping with the days of heaven upon earth.

πολυημερεύσητε (you may make many) A wonderful word! Unfortunately, it changes the subject to “you” from “your days”. The reading in Vaticanus, μακροημερεύσητε (you may lengthen), accomplishes the same. The former aims to make the days equal in number to the days of heaven upon the earth; the latter focuses of making them endure as long. The Greek empowers the doers to accomplish this end by obeying the commandments. The Hebrew shows length of days as a reward that God offers for the obedience.

Evidence for different Hebrew texts is thus clear even when neither BHS nor Rahlfs mentions extant manuscripts with the readings necessary to have prompted the Greek translation(s) that are seen in the Septuagint text that we have today. The most compelling evidence is found in 6.4, 6, 8, (9) and in 11.16 and 19.

Notes

- 1 Motivation for this paper came from an initial examination of 19 verses suggested by Rabbi Bernard M. Zlotowitz for investigation: Deuteronomy 1:21,31; 2:24; 4:3,10,29; 6:3,6,17,18; 7:4,25; 8:1; 9:1,24; 10:15; 11:13,14; 16:3. The connected passages: Deuteronomy 6:4–9 and 11:13–21.
- 2 See Appendix.
- 3 A. Rahlfs. *Septuaginta*. Stuttgart, Deutsche Bibelgesellschaft, 1979, ed. See his *Explanation of Symbols*, “This present pocket edition of the Septuagint is based mainly upon B, S, and A, the three famous manuscripts of the Bible, which originally included the whole of the O.T. and the N.T.” (p. lxvii). I used both the text and the electronic version available on Logos software.
4. *Ibid.*, p. lxii. Italics in the original.
5. *Ibid.*, p. lxii.
6. *The Interpreter’s Dictionary of the Bible*. vol R-Z. “Versions, ancient. 2. Greek versions of the OT a. The LXX and b Other Greek versions” p 750-752. Metzger describes the creation of several textual traditions that took Origen’s carefully annotated fifth column and, misunderstanding his editing marks, combined readings, notes and corrections into quite an ollio!
7. Appearance of this word suggests that the use of Adonai to express the Tetragrammaton was at least as early as the Septuagint!
8. Rabbi Lawrence A. Hoffman, ed., *My People’s Prayerbook*, vol 1, Woodstock, VT, Jewish Lights Publishing, 1997. pp. 87–88.
9. *Encyclopedia Judaica*, CD-ROM version, “Decalogue.”
10. *My People’s Prayerbook*, op. cit. p. 102.
11. *Ibid.*, p. 102.
12. *Ibid.*, p. 102.
13. 11:15,17,18,21.
14. 11:14,19.

15. **11**:13,16.

16. The proximity of **וְכָל־נַפְשָׁם וְכָל־לִבְבָם** might have influenced the translator here.

17. pp. 1033a–1034b.

18. See the Table of Alphabets found in E. Kautzsch, A.E. Cowley, eds., *Gesenius' Hebrew Grammar*, Oxford University Press, 2nd edition, 1910. p. xvi.

I could not find the sigla listed. As for the Samaritan text, its date, according to B. J. Roberts in the *Interpreter's Dictionary*, op. cit. "Samaritan Pentateuch," p 190, some Qumran scrolls show its antiquity but its recension is partly ancient and partly 14th century CE.

20. Op. cit. p. lxi.

21. It would be interesting to see what Aquila wrote. Not surprisingly, Onkelos omits these words.