

## Appendix: Comparison of the Text-Forms of MT and LXX in Jer 25:1–7

	MT	LXX	
1 The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, <b>that was the first year of Nebuchadrezzar king of Babylon,</b>	הַדְּבָר אֲשֶׁר-הָיָה עַל-יְרֵמְיָהוּ עַל-כָּל-עַם יְהוּדָה בַּשָּׁנָה הָרְבִיעִית לַיהוֹיָקִים בְּנֵי-יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה הִיא הַשָּׁנָה הָרִאשׁוֹנִית לְנְבוּכַדְרֶאצַּר מֶלֶךְ בָּבֶל:	Ὁ λόγος ὁ γινόμενος πρὸς Ιερεμίαν ἐπὶ πάντα τὸν λαὸν Ιουδα ἐν τῷ ἔτει τῷ τετάρτῳ τοῦ Ιωακίμ υἱοῦ Ιωσία βασιλέως Ιουδα,	The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah
2 which <b>Jeremiah the prophet</b> spoke to all the people of Judah and to <b>all</b> the inhabitants of Jerusalem, saying:	אֲשֶׁר דִּבֶּר יְרֵמְיָהוּ הַנָּבִיא עַל-כָּל-עַם יְהוּדָה וְאֵל כָּל-יֹשְׁבֵי יְרוּשָׁלַם לֵאמֹר:	ὃν ἐλάλησεν πρὸς πάντα τὸν λαὸν Ιουδα καὶ πρὸς τοὺς κατοικοῦντας Ιερουσαλημ λέγων	which he spoke to all the people of Judah and the inhabitants of Jerusalem, saying:
3 <b>From</b> the thirteenth year of Josiah the son of Amon, king of Judah, and even to this day, these twenty-three years <b>the word of the LORD has come to me,</b> and <b>I have spoken</b> to you early and again, <b>and you have not listened.</b>	מִן-שָׁלֹשׁ עֶשְׂרֵה שָׁנָה לַיֹּאשִׁיָּהוּ בְּנֵי-אָמוֹן מֶלֶךְ יְהוּדָה וְעַד הַיּוֹם הַזֶּה זֶה שָׁלֹשׁ וְעֶשְׂרִים שָׁנָה הָיָה דְבַר-יְהוָה אֵלַי וְאָדַבְר אֲלֵיכֶם אֲשֶׁכִּים וְדִבֶּר וְלֹא שָׁמַעְתֶּם:	Ἐν <sup>3</sup> (= ב) τρισκαιδεκάτῳ ἔτει τοῦ Ιωσία υἱοῦ Αμῶς βασιλέως Ιουδα καὶ ἕως τῆς ἡμέρας ταύτης εἴκοσι καὶ τρία ἔτη καὶ ἐλάλησα πρὸς ὑμᾶς ὀρθρίζων καὶ λέγων	<b>In</b> the thirteenth year of Josiah the son of Amon, king of Judah, and until this day, twenty-three years  and <b>I have spoken</b> to you <i>rising early and speaking</i> .
4 And <b>the LORD would send</b> to you <b>all his</b> servants the prophets early and again, and you did not listen and did not incline your ear <b>to hear,</b>	וְשָׁלַח יְהוָה אֲלֵיכֶם אֶת-כָּל-עֲבָדָיו הַנְּבִאִים הַשְּׂכֵם וְשָׁלַח וְלֹא שָׁמַעְתֶּם וְלֹא-הִטִּיתֶם אֶת-אָזְנוֹכֶם לְשִׁמְעַ:	καὶ ἀπέστειλλον (= <b>ו</b> אשלח) πρὸς ὑμᾶς τοὺς δούλους μου (= <b>ע</b> בדִי) τοὺς προφήτας ὀρθρου ἀποστέλλων, καὶ οὐκ εἰσηκούσατε καὶ οὐ προσέσχετε τοῖς ὠσίν ὑμῶν,	And <b>I sent</b> to you <b>my</b> servants the prophets, <i>sending early</i> , and you did not listen and did not <i>heed with your ears</i> ,

<sup>1</sup> Note the irregular feminine form.

<sup>2</sup> The form presupposed is *infinitivus absolutus* הַשְּׂכֵם.

<sup>3</sup> This presupposes the compressed form of the preposition (משלש) and the confusion of the letters נ and כ either by a scribe or the translator.

<sup>4</sup> Note the irregular verbal form. The form suggested by the parallel cases is imperfect consecutive, which is also to be presupposed behind the Greek formulation (against Stipp 1994, 113).

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| <p>5 saying,<br/>Turn now everyone<br/>from his evil way<br/>and from the wickedness of your deeds,<br/>and dwell in the land which<br/><b>the LORD has given</b> to you and your<br/>forefathers forever and ever;</p> | <p>לְאמֹר<br/>שׁוּבוּ-כָּא אִישׁ<br/>מִדְרָכּוֹ הָרָעָה<br/>וּמִרַע מַעַלְלֵיכֶם<br/>וּשְׁבוּ עַל-הָאָרֶץ אֲשֶׁר<br/>נָתַן יְהוָה לָכֶם וּלְאֲבוֹתֵיכֶם<br/>לְמִן-עוֹלָם וְעַד-עוֹלָם:</p> | <p>λέγων<br/>Ἀποστράφητε ἕκαστος<br/>ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς πονηρᾶς<br/>καὶ ἀπὸ τῶν πονηρῶν ἐπιτηδεύματων ὑμῶν,<br/>καὶ κατοικήσετε ἐπὶ τῆς γῆς, ἥς<br/>ἔδωκα (= נתתי) ὑμῖν καὶ τοῖς πατράσιν ὑμῶν<br/>ἀπ' αἰῶνος καὶ ἕως αἰῶνος·</p> | <p>saying,<br/>Turn, each of you,<br/>from his evil way<br/>and from your <i>wicked doings</i><sup>5</sup>,<br/>and dwell in the land which<br/><b>I have given</b> to you and your forefathers<br/>forever and ever;</p> |
| <p>6 <b>and</b> do not go after other gods<br/>to serve them<br/>and to worship them,<br/>and do not enrage <b>me</b><br/>with the work of your hands,<br/><b>and I will do you no harm.</b></p>                        | <p>וְאַל-תִּלְכוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים<br/>לְעַבְדָּם<br/>וּלְהַשְׁתַּחֲוֹת לָהֶם<br/>וּלְאַתְקַעֲסוּ אוֹתִי<br/>בְּמַעֲשֵׂה יָדֵיכֶם<br/>וְלֹא אֶרַע לָכֶם:</p>                      | <p>μη πορεύεσθε ὀπίσω θεῶν ἀλλοτρίων<br/>τοῦ δουλεύειν αὐτοῖς<br/>καὶ τοῦ προσκυνεῖν αὐτοῖς,<br/>ὅπως μὴ παροργίζητέ με<br/>ἐν τοῖς ἔργοις τῶν χειρῶν ὑμῶν<br/>τοῦ κακῶσαι (= לרע) ὑμᾶς.</p>  | <p>do not go after <i>alien</i> gods<br/>to serve them<br/>and to worship them,<br/><i>lest</i> you enrage <b>me</b><br/>with the <i>works</i> of your hands<br/><b>to harm yourselves.</b></p>                           |
| <p>7 And you did not listen to <b>me</b>,<br/><b>says the LORD,</b><br/><b>in order to enrage me</b><br/><b>with the work of your hands</b><br/><b>to your own harm.</b></p>  | <p>וְלֹא-שָׁמַעְתֶּם אֵלַי<br/>נְאֻם-יְהוָה<br/>לְמַעַן הַכְּעִיסוּנִי<br/>בְּמַעֲשֵׂה יָדֵיכֶם<br/>לְרַע לָכֶם:</p>   | <p>καὶ οὐκ ἠκούσατέ μου.</p>  | <p>And you did not listen to <b>me</b>.</p>   |

**Bold face** marks differences in text-form.  
**Red letters** highlight the changes of the MT.  
*1st-person forms are enframed.*

**Bold face** marks differences in text-form.  
*Italics mark free translation.*  
*1st-person forms are enframed.*

<sup>5</sup> The *Vorlage* probably corresponded to the MT, but the translator misinterpreted the noun “wickedness” as an adjective attribute.