

Textual Criticism of Samuel

Windows into the Textual History of the Book of Samuel.

1. Codex Leningradensis 1009 CE. This manuscript is printed in *Biblia Hebraica Stuttgartensia*. It is called MT or Masoretic Text.
2. Vowels were added to the consonantal text in the 6th to 9th centuries. These vowels gave a specific interpretation to the text.
3. $\kappa\alpha\iota\gamma\epsilon$ recension of the LXX (sections $\beta\gamma$ 2 Sam 10:1-1 Kgs 2:11 and $\gamma\delta$ 1 Kings 22--2 Kings in Codex Vaticanus). These sections of Samuel and Kings in the main LXX manuscripts have been revised in the 1st c CE and reflect the state of the Hebrew text at that time. The original LXX has been lost in these sections.
4. Proto Lucianic recension of the LXX 1st c. BCE This recension is partially preserved in LXX mss boc_2e_2 . The LXX that had been made in the 2nd century BCE was revised in the 1st c BCE to agree with the current Hebrew text, that was very much like 4QSam^a. This recension is not available in a pure form since the manuscripts containing it were revised by Lucian in the 4th c. CE. His revisions changed the style of the Greek and partially corrected this recension to agree with MT. His revision was not thorough however, and many of the characteristics of the 1st c. BCE recension are still detectable.
5. 4Q Sam^a 1st c. BCE. This is a fragmentary copy of Samuel from Cave 4 at Qumran. It shows what the text of Samuel looked like in the first century BCE.
6. LXX 2nd c. BCE. This translation of the Hebrew was made in Alexandria in the 2nd c. BCE. By translating this Greek back into Hebrew, one can estimate what the Hebrew text of Samuel looked like in the second century, at least in Egypt. Our earliest complete copies of the LXX date to the 4th and 5th centuries CE. Codex Vaticanus (4th c.) is thought to be a very good witness to what the original LXX looked like.
7. 4QSam^b and 4QSam^c 3rd c. BCE. These Dead Sea Scrolls are fragmentary, but show what the text of Samuel looked like in the third c. BCE.
8. The hypothetical text of Samuel that lay before the author of Chronicles in the 4c BCE. We know this text indirectly. Some of the differences of Chronicles from the parallel texts in MT of Samuel are due to the Chronicler's editing of the narrative; some of the differences are due to the fact that he had a different copy of the book of Samuel.
9. Final redaction of the Deuteronomistic History mid 6c BCE. This "original" manuscript, of course, is no longer available. Using the tools of textual criticism, one tries to approximate what it might have looked like.

Cambridge Septuagint

1. Text at the top of the page = Codex Vaticanus from the 4th c CE
2. Minor spelling errors just below Vaticanus
3. List of manuscripts of the LXX available in 1927
4. Textual variants
5. Hexaplaric readings

Origen's Hexapla

Origen 185-254.

Unpointed Hebrew	Hebrew in Greek letters	Aquila	Symmachus	LXX of Origen's day	Theodotion
דבר	δαβαρ	את השמים		Asterisk Obelus	
		συν τους ουρανους			

Aquila, Symmachus, and Theodotion are usually said to be 1st c. CE translations. But Daniel Theodotion is cited in the book of Revelation!