

# Book-Seams in the Hexateuch I

Edited by  
CHRISTOPH BERNER  
and HARALD SAMUEL

*Forschungen  
zum Alten Testament  
120*

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**Mohr Siebeck**

# Forschungen zum Alten Testament

Herausgegeben von

Konrad Schmid (Zürich) · Mark S. Smith (Princeton)  
Hermann Spieckermann (Göttingen) · Andrew Teeter (Harvard)

120





# Book-Seams in the Hexateuch I

The Literary Transitions between the Books  
of Genesis/Exodus and Joshua/Judges

edited by

Christoph Berner and Harald Samuel

with the assistance of

Stephen Germany

Mohr Siebeck

*Christoph Berner*, born 1976; 1996–2002 studied Protestant Theology, Jewish Studies and Ancient Near Eastern Studies in Göttingen; 2006 Dr. theol. in Jewish Studies/New Testament from the University of Göttingen; 2010 Privatdozent in Old Testament Studies/Hebrew Bible, University of Göttingen; 2010–18 fellow in the Heisenberg Programme of the DFG and visiting professor at the universities of Osnabrück, Berlin (HU), Erlangen, Heidelberg (HfJS) and Hamburg.

orcid.org/0000-0003-0641-0249

*Harald Samuel*, born 1979; 1999–2008 studied Protestant Theology and Jewish Studies in Leipzig, Jerusalem and Göttingen; 2014 Dr. theol. in Old Testament Studies/Hebrew Bible from the University of Göttingen; since 2014 Postdoctoral Researcher at the University of Göttingen.

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## Preface

The present volume is based on papers presented at the first two conferences of the series “Buchnähte im Hexateuch”, which were held in Göttingen on 24–27 March 2014 and 23–26 March 2015 in cooperation with the Faculty of Theology and the Centrum Orbis Orientalis et Occidentalis. We are especially thankful to Prof. Reinhard G. Kratz, who supported the project in all of its stages, and to the Fritz Thyssen Stiftung for its generous funding. However, this volume is meant to offer more than a mere collection of articles. Rather, it is devised as a comprehensive treatment of the book-seams in Gen/Exod and Josh/Judg and their interrelations, including a documentation of the material evidence in the different textual traditions as well as articles focusing on the earlier history of research and the wider context of the book transitions and their composition-historical implications. To cover this wide range of topics, we also invited some scholars who had not attended the conferences to contribute to the volume. We wish to thank all our authors for their outstanding work and their patience with this ambitious project. Even when it tarried, they waited for it, and in the end it did come, although with some delay.

We also wish to thank the editors Konrad Schmid, Mark S. Smith, Hermann Spieckermann and Andrew Teeter for accepting this volume into the FAT I series and the team at Mohr Siebeck, Katharina Gutekunst, Karen Donskov Felter and Matthias Spitzner, for their constant support. The editorial work of sewing together the different articles into one volume with a unified style and layout was considerably facilitated through the financial support of the Centrum Orbis Orientalis et Occidentalis and the German Research Foundation (DFG). Above all, however, our cordial thanks go to Stephen Germany, who devoted himself to the task of English editing and proofreading. The volume has profited immensely from his meticulous and excellent work.

Göttingen, 31 May 2018

Christoph Berner  
Harald Samuel



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## Introduction

*Christoph Berner / Harald Samuel*

When using the term “book-seam” (an English rendering of the German “Buchnaht”), we are referring to the immediate transitions between biblical books, with a special emphasis on their material aspects and implications. More specifically, we are referring to the ancient scribal practice of copying and transmitting the biblical text on separate scrolls, which is well documented in the texts from Qumran. Generally speaking, these scrolls are not identical with books in the modern sense of a coherent and self-contained compositional unit.<sup>1</sup> This distinction becomes clear if one considers the first two parts of the Hebrew Bible, i.e., the Torah (Gen–Deut) and the Former Prophets (Josh–2 Kgs). On the one hand, the events narrated in the respective texts form a continuous sequence of events from the creation of the world until the fall of the kingdom of Judah, and there are several explicit literary cross-references which indicate that there is a deliberate compositional rationale behind this enneateuchal master narrative.<sup>2</sup> On the other hand, there are no scrolls comprising the entire Enneateuch. Rather, the text is divided into separate scrolls, which can thus be compared to the individual parts of a multi-volume composition.

Considering the significant length of the Enneateuch, its division into separate scrolls must be regarded as a practical necessity, since a single scroll comprising the entire text of Gen–2 Kgs would not only be unwieldy, but simply impossible to produce. As Peter Porzig convincingly argues, it is not possible to imagine a scroll covering the so-called Deuteronomistic History (Deut–2 Kgs),<sup>3</sup> and the same applies to the Former Prophets (Josh–2 Kgs). Rather, the earliest available evidence from Qumran shows that despite their obvious thematic interconnections, it was a usual practice to copy the books of Josh, Judg, 1–2 Sam and 1–2 Kgs on individual scrolls, which are separated in accordance with the major narrative *caesurae*. This raises the decisive question of how the distribution of the text to different scrolls relates to its compositional history. Can we assume that the respective books were conceived as physically separate parts of a multi-volume composition from the

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<sup>1</sup> See BARTON, ‘What Is a Book?’.

<sup>2</sup> See, e.g., AURELIUS, *Zukunft*; SCHMITT, ‘Geschichtswerk’. Cf. also BLUM, ‘Pentateuch – Hexateuch – Enneateuch’ for a critical discussion.

<sup>3</sup> See PORZIG’s contribution in part II, section 3.2 of this volume.

outset,<sup>4</sup> or are we dealing with a more complex development of originally independent compositional units (e.g., parts of Josh as the conclusion of an exodus-conquest narrative; a history of the monarchy in 1 Sam–2 Kgs) that were only connected by a later redaction in which the book of Judges served as a narrative link?<sup>5</sup> In the latter case, one would also have to differentiate between different types of book-seams: While some transitions (e.g., between Judg and 1 Sam) were most likely conceived on separate scrolls, others may have developed only secondarily from a narrative *caesura* within an earlier physical and compositional unit (e.g., the transition between Deut and Josh and certainly between 1 and 2 Sam or 1 and 2 Kgs).

The same basic observations can also be made with respect to the Pentateuch, which was certainly conceived as a distinct compositional unit by the time the earliest extant copies discovered at Qumran were written.<sup>6</sup> Nevertheless, the Qumran evidence is ambiguous. While some scholars assume the existence of scrolls comprising the entire sequence of Gen–Deut (e.g., 4QRP<sup>c</sup>), the basis for this assumption remains vague. In reality, it is an open question when Torah scrolls came into general use.<sup>7</sup> The recently deciphered Leviticus scroll from En Gedi is apparently just that – a Leviticus scroll.<sup>8</sup> In contrast, there is ample evidence for scrolls which contained only one, two or possibly even three books (e.g., 4QRP<sup>b, d</sup>, 4QGen-Exod<sup>a</sup>, 4QpaleoGen-Exod<sup>l</sup>, 4QExod-Lev<sup>f</sup>, 1QpaleoLev-Num<sup>a</sup>, 4QLev-Num<sup>a</sup>).<sup>9</sup> However, the scribal practice of leaving several blank lines between different books, as is attested in 4QpaleoGen-Exod<sup>l</sup> at the transition between the books of Gen and Exod, suggests that even in the context of a single physical scroll, the book transitions were nevertheless perceived as decisive *caesurae* between major compositional units. At the same time, one must assume that the scrolls that did not contain all five books were not perceived as isolated and self-contained literary units, but as parts of the larger compositional entity of the Pentateuch.

Apparently, the different ways in which the books of the Pentateuch were divided into individual scrolls also reflect a certain compositional logic. For instance, concluding a scroll with Gen 50 is quite understandable, since the death of Jacob and Joseph marks a major narrative *caesura*, i.e., the end of the ancestral period. On the other hand, there are also convincing thematic

<sup>4</sup> Thus, e.g., EDENBURG in her contribution in part II, section 3.2 of this volume.

<sup>5</sup> See, e.g., KRATZ, *Composition*.

<sup>6</sup> On what follows, see also GERTZ on pp. 56–60 of this volume.

<sup>7</sup> Cf. SIRAT, *Hebrew Manuscripts*, 27, and RENDSBURG, ‘Torah Scrolls’.

<sup>8</sup> Cf. SEGAL et al., ‘Leviticus Scroll’, 33–34. Theoretically it could also have contained Lev–Num or Lev–Deut, but calculations based on the number of lines per column and their respective length make a Leviticus Scroll seem the likeliest option.

<sup>9</sup> Moreover, the case of 4QGen<sup>d</sup> shows that in some instances a scroll could apparently comprise only parts of a biblical book (in this case Gen 1–4 or 5). See BROOKE, ‘4QGen<sup>d</sup>’; IDEM, ‘Genesis 1–11’.

and conceptual reasons for composing scrolls that contain more than one book: the tradition- (and literary-) historical connection between creation and the building of the sanctuary (Gen–Exod), the accumulation of texts related to the sanctuary and the sacrificial cult (Exod–Lev) or the narrative context of the wilderness wanderings of the Israelites and their sojourn at Mount Sinai (Exod–Lev–Num). Finally, the apparently fixed scribal custom of copying Deuteronomy separately (about 30 scrolls)<sup>10</sup> can easily be attributed to its stylization as the farewell address of Moses.

In consequence, the different ways of distributing the pentateuchal text onto separate scrolls are not arbitrary but reflect its existing narrative *caesurae*. These *caesurae* are in turn often indicative of the text's preceding redaction history, the final stages of which are attested by the Qumran witnesses themselves. On the one hand, the passages used for defining the beginning and end of a scroll sometimes concur with the transition between texts from different scribal schools, e.g., of priestly and non-priestly (deuteronomistic) provenance, as is most obviously the case with the transition between the books of Numbers and Deuteronomy. On the other hand, they also reflect the existence of potential literary seams where previously independent texts or compositions may have been redactionally combined or literally sewn together (cf., e.g., the transition between Genesis and Exodus). The often ambiguous character of a book-seam, comprising aspects of both narrative continuity and discontinuity, can thus be seen as a potential reflection of the text's earlier compositional history.

The implications of the book-seams for the compositional history of the text are especially obvious in the two cases treated in this volume, i.e., the transitions between Genesis/Exodus and Joshua/Judges:

1. The book-seams coincide with two major narrative *caesurae* between the golden days of Joseph and the oppression of the Israelites and between the time of Joshua and the period of the judges.
2. In both cases, there are significant narrative doublets (esp. the twice-told deaths of Joseph and Joshua), which apparently result from an editorial process.
3. Specific parallels (both Joseph and Joshua die at the age of 110 years, together with their entire generation, and what follows is the rise of new protagonists initiating a period of decline) show that the two book-seams are apparently interrelated and have not developed independently.

For the above reasons, it is apparent that the transitions between the books of Genesis/Exodus and Joshua/Judges represent two compositional hotspots. Their analysis, therefore, not only promises deeper insight into the development of their immediate contexts but has also crucial implications for the large compositional units of the Pentateuch, Hexateuch and Enneateuch.

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<sup>10</sup> See TOV, *Revised Lists*, 116–117; ULRICH, *Biblical Qumran Scrolls*, 779–780.

The present volume aims at a comprehensive discussion of the book-seams in Gen 50–Exod 1 (part I) and Josh 24–Judg 2 (part II). Both parts are structured identically. They begin with a presentation of the material evidence (section 1), i.e., the book transition as it is documented by the major textual witnesses: the MT, the LXX and (where available) the SP and the biblical Qumran scrolls.<sup>11</sup> This section provides a synopsis of the textual variants and an evaluation of their potential diachronic implications and thus provides the basis for section 2 (literary-historical approaches). This section begins with a history of prior research, followed by articles illustrating a spectrum of contemporary approaches towards the book-seam and its literary development. Section 2 is concluded by a response providing a critical evaluation of the different contemporary approaches against the background of the material evidence outlined in section 1. A third section (the larger context) contains articles addressing issues related to the book-seam and highlighting its implications in the context of its compositional framework and the scholarly theories related to it. The volume is concluded by a third part which provides a brief presentation of the parallels between the two book-seams (section 1: material evidence) and an evaluation from and a redaction-critical and a narratological point of view (section 2: contemporary approaches).

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<sup>11</sup> While the text of the MT follows the BHS, the LXX is based on the critical edition of the Göttingen Septuaginta. The presentation of the Qumran witnesses follows ULRICH, *The Biblical Qumran Scrolls*. We wish to express our gratitude to Stefan Schorch for providing us with the unpublished manuscript of his forthcoming critical edition of the SP, upon which the presentation of the SP is based.

# The Attestation of the Book-Seam in the Early Textual Witnesses and its Literary-Historical Implications

*Christoph Berner*

## A. Introduction

In modern print editions of the Hebrew Bible, the transition between the books of Genesis and Exodus (and the remaining biblical books) usually coincides with a page break. Thus, the text of Exodus begins at the top of a new page following a superscription giving the book's title. Basically, the same principle is already attested in early Greek codices of the Bible like *Codex Alexandrinus* or *Codex Vaticanus*. Here, the text of Exodus begins in the first line of a new column, while the last lines of the preceding column containing the final verses of Gen 50 were left blank. In addition, the book transition is also highlighted graphically by a concluding scribal remark referring to the end of Genesis<sup>1</sup> and an (ornate) superscription in the top margin above the following column mentioning the title of the book of Exodus.<sup>2</sup>

Compared to the above examples, the material evidence attested by the earliest Hebrew copies of the books of Genesis and Exodus from Qumran is more diverse. Of the three fragmentary scrolls containing the first verses of Exod 1, none has preserved a reference to the title of the book, although the example of 4QGen<sup>h</sup>-Title shows that, in principle, such references could already be employed by the Qumranic scribes.<sup>3</sup> Moreover, it is noteworthy that most of the Qumranic witnesses to the book of Exodus apparently contained no further books of the Pentateuch,<sup>4</sup> while in some instances, there is also evidence of scrolls covering Genesis and Exodus (4QGen-Exod<sup>a</sup>; 4QExod<sup>b</sup>;

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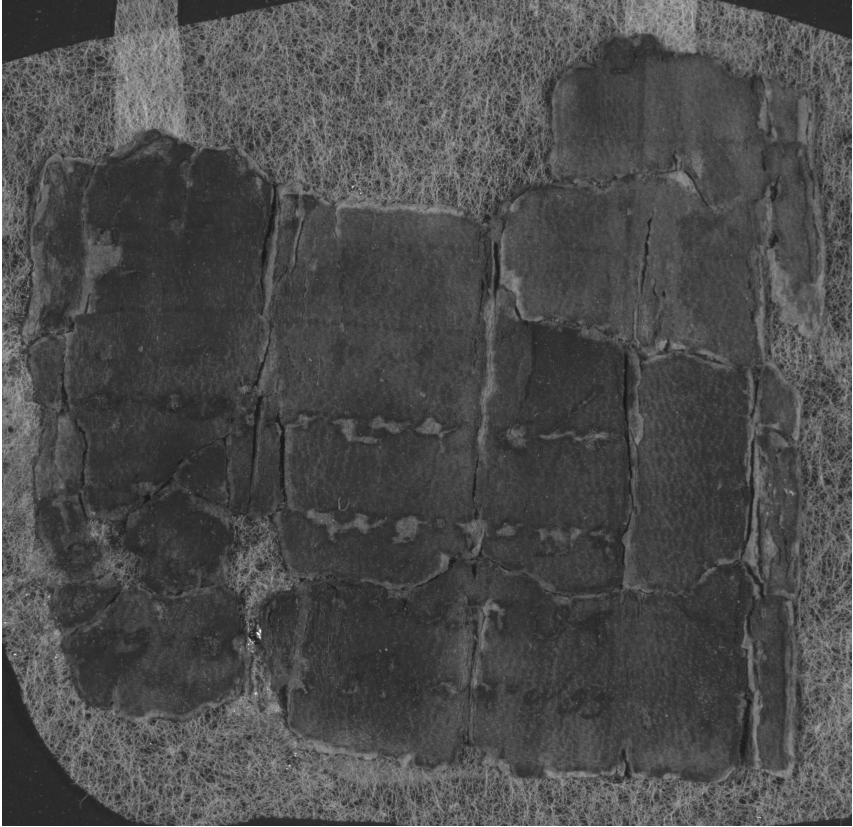
<sup>1</sup> There is a high degree of variation with respect to these scribal remarks. Thus, *Codex Vaticanus* has γενεσις κατα τους εβδομηκοντα, while *Codex Alexandrinus* reads γενεσις κοσμου. For further manuscript evidence, see WEVERS, *Genesis*, 475.

<sup>2</sup> Again, these superscriptions are not standardized. Cf., e.g., εξοδος in *Codex Vaticanus*, or εξοδος αιγυπτου in *Codex Alexandrinus*. For further variants, see WEVERS, *Exodus*, 66.

<sup>3</sup> The fragment preserves the title of the book of Genesis (ברשית), which was most likely written on the reverse side of the scroll to allow for a quick identification of its contents. See the contribution of Jan Christian Gertz in this volume, p. 56.

<sup>4</sup> Cf. 1QExod, 2QExod<sup>a</sup>, 2QExod<sup>b</sup>, 2QExod<sup>c</sup>, 4QExod<sup>c</sup>, 4QExod<sup>d</sup>, 4QExod<sup>e</sup>, 4QExod<sup>e</sup>, 4QExod<sup>f</sup>, 4QExod<sup>g</sup>, 4QExod<sup>h</sup>, 4QExod<sup>i</sup>, 4QExod<sup>k</sup>, 4QpaleoExod<sup>m</sup>.





4QpaleoGen-Exod<sup>1</sup> frgs. 1, 39

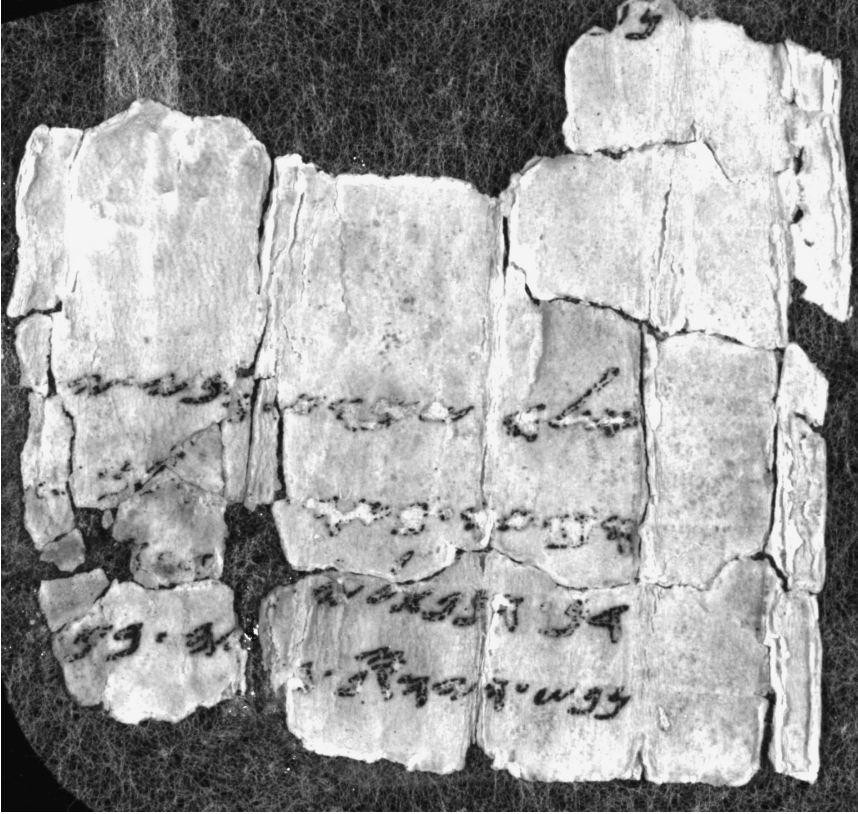
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4QpaleoGen-Exod<sup>1</sup>) or Exodus and Leviticus respectively (4QExod-Lev<sup>f</sup>). It is conceivable that in these latter cases we are in fact dealing with scrolls that, originally, comprised the text of all five books of the Pentateuch.<sup>5</sup>

Due to the fragmentary state of most scrolls, the transitions between the individual books are usually lost. It is, therefore, a lucky coincidence that 4QpaleoGen-Exod<sup>1</sup> frgs. 1, 39 has preserved the book transition between Genesis and Exodus.

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<sup>5</sup> See, e.g., SKEHAN et al., DJD 9, 20. The existence of scrolls containing all five books from Genesis to Deuteronomy might be attested by 4QRP<sup>s</sup> and MurGen-Exod-Num<sup>a</sup>; see BENOIT et al., DJD 2/1, 75.

4QpaleoGen-Exod<sup>1</sup> frgs. 1, 39 (infrared image)

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By leaving three and a half empty lines between the end of Gen 50:26<sup>6</sup> and the beginning of Exod 1:1, the writer of 4QpaleoGen-Exod<sup>1</sup> has marked a major *caesura* between the two verses, which is unparalleled in the remaining parts of the scroll.<sup>7</sup> The design of the transition thus seems to reflect the awareness that Genesis and Exodus represent two distinct compositional units, which are nevertheless continuous from a narrative perspective and could, therefore, be included within the same physical unit of a single scroll. At the same time, the many examples of scrolls apparently containing only

<sup>6</sup> Since only two letters of the last word of Gen 50:26 (במ[צרים]) are preserved in 4QpaleoGen-Exod<sup>1</sup> fig. 1 1, this passage has not been included in the following synopsis in section B.

<sup>7</sup> A similar case is also attested in 4QExod<sup>b</sup> fig. 1, where the text of Exod 1:1–6 begins in the middle section of the column following two lines which were ruled but left blank. Apparently, these blank lines indicate the book transition. See ULRICH et al., DJD 12, 79–80.

the book of Exodus show that the transition between Gen 50:26 and Exod 1:1 was even more frequently realized through the creation of separate physical units. In sum, the material evidence of the early textual witnesses from Qumran highlights the ambiguity of the transition between the books of Genesis and Exodus, which includes aspects of narrative continuity and discontinuity alike and apparently results from the complex redaction history of the section that shall be analyzed in the following sections of this volume.

## B. Synopsis: Gen 50:22 – Exod 1:10

	MT	SP	LXX
50,22	וַיֵּשֶׁב יוֹסֵף בְּמִצְרַיִם הוא ובית אָביו	וישב יוסף במצרים הוא ובית אביו	καὶ κατώκησεν Ἰωσήφ ἐν Αἰγύπτῳ αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ πανοικία τοῦ πατρὸς αὐτοῦ
	וַיְחִי יוֹסֵף מֵאָה וָעֶשֶׂר שָׁנִים	ויחי יוסף מאה ועשר שנים:	καὶ ἔζησεν Ἰωσήφ ἔτη ἑκατὸν δέκα
50,23	וַיֵּרָא יוֹסֵף לְאַפְרַיִם בְּנֵי שְׁלֹשִׁים גַם בְּנֵי מְכִיר בֶן־מְנַשֶּׁה יָלְדוּ עַל־בְּרַכְיָי יוֹסֵף	וירא יוסף לאפרים בנים שלישים גם בני מכיר בן מנשה ילדו בימי יוסף	καὶ εἶδεν Ἰωσήφ Εφραϊμ παιδία ἕως τρίτης γενεᾶς καὶ υἱοὶ Μαχίρ τοῦ υἱοῦ Μανασση ἐτέχθησαν ἐπὶ μηρῶν Ἰωσήφ
50,24	וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אָנֹכִי מֵת	ויאמר יוסף אל אחיו אנכי מת	καὶ εἶπεν Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ λέγων ἐγὼ ἀποθνήσκω
	וְאֱלֹהִים פָּקַד יַפְקֹד אֶתְכֶם וְהֶעֱלָה אֶתְכֶם מִן־הָאָרֶץ הַזֹּאת אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב	והאלהים פקד יפקד אתכם והעלה אתכם מן הארץ הזאת אל הארץ אשר נשבע לאברהם ליצחק וליעקב	ἐπισκοπή δὲ ἐπισκέπεται ὕμᾱς ὁ θεὸς καὶ ἀνάξει ὑμᾶς ἐκ τῆς γῆς ταύτης εἰς τὴν γῆν ἣν ὤμοσεν ὁ θεὸς τοῖς πατράσιν ἡμῶν Αβρααμ καὶ Ἰσαακ καὶ Ἰακωβ
50,25	וַיִּשְׁבַּע יוֹסֵף אֶת־בְּנָיו יִשְׂרָאֵל לֵאמֹר פָּקַד יְפַקְדְּךָ אֱלֹהִים אֶתְכֶם	וישביע יוסף את בני ישראל לאמר פקד יפקד אלהים אתכם והעליתם את עצמתי מזה אתכם	καὶ ὄρκισεν Ἰωσήφ τοὺς υἱοὺς Ἰσραὴλ λέγων ἐν τῇ ἐπισκοπῇ ἣ ἐπισκέπεται ὑμᾶς ὁ θεὸς καὶ συνανοίσετε τὰ ὀστᾶ μου ἐντεῦθεν μεθ' ὑμῶν
50,26	וַיָּמָת יוֹסֵף בְּנֵי־מֵאָה וָעֶשֶׂר שָׁנִים וַיַּחַנְטוּ אֹתוֹ וַיִּשֶׂם בָּאָרוֹן בְּמִצְרַיִם	וימת יוסף בן מאה ועשר שנים ויחנטו אתו ויושם בארון במצרים	καὶ ἐτελεύτησεν Ἰωσήφ ἐτῶν ἑκατὸν δέκα καὶ ἔθαψαν αὐτὸν καὶ ἔθηκον ἐν τῇ σορῷ ἐν Αἰγύπτῳ

	MT	SP	LXX
1.1	וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיִם אֶת יַעֲקֹב  אִישׁ וּבֵיתוֹ בָּאוּ	ואלה שמות בני ישראל הבאים מצרימה את יעקב  איש וביתו באו	ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ τῶν εἰσπεπορευμένων εἰς Αἴγυπτον ἅμα Ἰακωβ τῷ πατρὶ αὐτῶν ἕκαστος πανοικία αὐτῶν εἰσήλθουσαν
1.2	רְאוּבֵן שְׁמֵעוֹן לֹוִי וַיהוּדָה	ראובן ושמעון ולוי ויהודה	Ρουβην Συμεων Λευι Ιουδας
1.3	יִשְׂשַׁכָּר זְבוּלֹן וּבְנֵימֵן	ויששכר וזבולן ובנימים:	Ἰσσαχαρ Ζαβουλων και Βενιαμιν
1.4	דָּן וְנַפְתָּלִי גַּד וְאָשֶׁר	דן ונפתלי גד ואשר	Δαν και Νεφθαλι Γαδ και Ασηρ
1.5	וַיְהִי כֹל־נַפְשׁ יִצְחָק יָדָיו יַעֲקֹב שִׁבְעִים נֶפֶשׁ	ויהיו כל נפש יצאי ירך יעקב שבעים נפש	Ιωσηφ δὲ ἦν ἐν Αἰγύπτῳ ἦσαν δὲ πᾶσαι ψυχαὶ ἕξ Ἰακωβ πέντε και ἑβδομήκοντα
1.6	וַיֹּסֶף הָיָה בְּמִצְרַיִם וַיָּמָת יוֹסֵף וְכָל־אָחִיו וְכָל הַדּוֹר הַהוּא	ויסף היה במצרים: וימת יוסף וכל אחיו וכל הדור ההוא	ἔτελετύτησεν δὲ Ιωσηφ και πάντες οἱ ἀδελφοὶ αὐτοῦ και πᾶσα ἡ γενεὰ ἐκείνη
1.7	וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ  וַיַּעֲצֵמוּ בְּמֵאד מֵאֵד וַתִּמְלֵא הָאָרֶץ אֹתָם	ובני ישראל פרו וישרצו וירבו  ויעצמו במאד מאד ותמלא הארץ אתם	οἱ δὲ υἱοὶ Ἰσραὴλ ἠϋξήθησαν και ἐπληθύνθησαν και χυδαῖοι ἐγένοντο και κατίσχυον σφόδρα σφόδρα ἐπλήθυνεν δὲ ἡ γῆ αὐτοῦς
1.8	וַיִּקַּם מֶלֶךְ־חֲדָשׁ עַל־מִצְרַיִם אֲשֶׁר לֹא־יָדַע אֶת־יוֹסֵף	ויקם מלך חדש על מצרים אשר לא ידע את יוסף	ἀνέστη δὲ βασιλεὺς ἕτερος ἐπ' Αἴγυπτον ὃς οὐκ ἤδει τὸν Ιωσηφ
1.9	וַיֹּאמֶר אֶל־עֲמוֹ הִנֵּה עִם בְּנֵי יִשְׂרָאֵל רַב וְעֲצוֹם מִמֶּנּוּ	ויאמר אל עמו הן עם בני ישראל רב ועצום ממנו	εἶπεν δὲ τῷ ἔθνει αὐτοῦ ἰδοὺ τὸ γένος τῶν υἱῶν Ἰσραὴλ μέγα πλῆθος και ἰσχύει ὑπὲρ ἡμᾶς
1.10	הָבָה נַחֲכֶמָה לוֹ פְּוִי־רִיבָה וְהָיָה כִּי־תִקְרָאנָהּ מִלְחָמָה וְנוֹסֶף גַּם־הוּא עַל־שָׂנְאֵינוּ וְנִלְחַם־בָּנוּ וְעֵלָה מִן־ הָאָרֶץ.	הבה נתחכם לו פן ירבה והיה כי תקראנו מלחמה ונוסף גם הוא על שנאינו ונלחם בנו ועלה מן הארץ	δεῦτε οὖν κατασοφισώμεθα αὐτοῦς μήποτε πληθυνθῆ και ἡνίκα ἂν συμβῆ ἡμῖν πόλεμος προστεθήσονται και οὔτοι πρὸς τοὺς ὑπεναντίους και ἐκπολεμήσαντες ἡμᾶς ἐξελεύσονται ἐκ τῆς γῆς

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