Lion and Lamb Apologetics

The Origin of the Septuagint

DENNIS A. WRIGHT, D.MIN.

The **Septuagint,** or the **Greek Old Testament**, (from the Latin: *septuaginta*, literally "seventy" [often abbreviated *70*; in Roman numerals, LXX]), is the earliest extant Koine Greek translation of books from the Hebrew Bible, various Biblical apocrypha, and deuterocanonical books.[1] The first five books of the Hebrew Bible—known as the Torah or the Pentateuch—were translated in the mid-third century BC; they did not survive as original-translation texts, however, except as rare fragments.[2] The remaining books of the Greek Old Testament are presumably translations of the second century BC.[3]

The *Epistle of Aristeas*

The full title of the Greek Old Testament (Ancient Greek: Ἡ μετάφρασις τῶν Ἑβδομήκοντα, literally, "The Translation of the Seventy[4]")[5] derives from the story recorded in the *Epistle of Aristeas*,[6] which contains a delightful story. Demetrius of Phalerum, head of the great library in Alexandria, suggests to Ptolemy II Philadelphus (285–247 BC) that a translation be made of the Hebrew Torah (Law) for inclusion in the Library of Alexandria.[7] Philadelphus writes to the high priest Eleazar in Jerusalem requesting him to send seventy-two scribes to perform the work of translation. He sends rich gifts for the temple in Jerusalem. The story includes a description of the Holy City. Eleazar delivers an apologetic for the Law. When the translators come to Alexandria, they

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[1] "Septuagint". *Merriam-Webster Dictionary*. Retrieved April 10, 2021.

[2] Toy, Crawford; Gottheil, Richard (1906). "Bible Translations – The Septuagint". *Jewish Encyclopedia*. The Kopleman Foundation. Retrieved April 10, 2021.

[3] Beckwith, Roger T. (2008). *The Old Testament Canon of the New Testament Church*. Eugene, Oregon: Wipf and Stock Publishers, 382, 383. Mulder, M. J. (1988). *Mikra: text, translation, reading, and interpretation of the Hebrew Bible in ancient Judaism and early Christianity*. Philadelphia: Van Gorcum, 81. "Septuagint". *Encyclopedia Britannica*. June 15, 2017. Retrieved April 10, 2021.

[4] Tradition suggests that the work of translation was done by 70 Jewish scholars, hence, "The Translation of the Seventy."

[5] Jobes, Karen H. and Moises Silva (2001). *Invitation to the Septuagint*. Paternoster Press.

[6] This Greek writing is allegedly a letter written by Aristeas, who was a high official in the court of Ptolemy II Philadelphus in Alexandria. It was sent to Jerusalem in order to secure a copy of the Jewish Law together with a group of seventy-two scholars who would translate the Law from Hebrew to Greek. The recipient is Philocrates, about whom nothing is said except that he was a brother of Aristeas. The alleged purpose of the book is to tell the story of the translation of the Septuagint. [Davila, J (2008). "Aristeas to Philocrates". Summary of lecture by Davila, February 11, 1999. University of St. Andrews, School of Divinity. Retrieved April 10, 2021.]

[7] Dines, Jennifer M., *The Septuagint*, Michael A. Knibb, Ed., London: T&T Clark, 2004.

are feted in a series of royal banquets. Philadelphus plies the scribes with philosophical questions, and they answer with amazing wisdom. Then they are taken to the island of Pharos in the harbor of Alexandria where they set to work. Demetrius compares their work every day and writes down a consensus. They complete the work in seventy-two days.[8] It is then read to the Jews, who laud it. When it is read to Philadelphus, he is greatly impressed and expresses wonder as to why it has not been mentioned in earlier Greek literature. Demetrius says that earlier authors were divinely restrained from mentioning it. Finally, the translators are sent home bearing rich gifts.[9]

Summary of the *Epistle of Aristeas*

The contents of the *Epistle of Aristeas* can be summarized as follows: Aristeas relates how Ptolemy II Philadelphus, King of Egypt (285–247 BC) requested Demetrius his librarian to make a complete worldwide collection of books for his library at Alexandria (vv 1–8). Demetrius soon collected over 200,000 books and told the king that his target was 500,000. There were also the laws of the Jews which needed translation and to be put into the library. So the king ordered a letter to be sent to the Jewish high priest about this matter (vv 9–11). Aristeas took this opportunity of raising with the king the question of the Jewish prisoners, about 100,000 in number, held in Egypt. Their release was successfully negotiated, and the king also paid compensation (20 drachmas per prisoner) and decreed accordingly (vv 12–27). After this the king required Demetrius to report to him on the Jewish Scriptures. His report quoted in full emphasized the need for a version of them in the library, and suggested asking the high priest at Jerusalem to send 72 delegates, 6 from each of the 12 tribes (vv 28–32).[10] The king agreed, and wrote accordingly, sending gifts and news of the release of the prisoners (vv 33–34). His letter and Eleazar's reply are given in full (vv 35–51); also a description of the gifts (vv 51–82).

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[8] Tradition suggests that these scholars independently produced *identical translations!*

[9] Ladd, G. E. (1979–1988). "Pseudepigrapha." In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (3:1041). Wm. B. Eerdmans. Ladd adds: "It is obvious that this beautiful story is fictional, although it has a core of reliable information. Aristeas and Philocrates are not known in other historical literature. Furthermore, the Letter of Aristeas itself reflects a knowledge and usage of the LXX. The work also bears obvious unhistorical traits. For example, an Egyptian king would not attribute his throne to the Jewish God (37). The author, however, seems to be thoroughly familiar with the technical and official language of the court and of Alexandrian life and customs."

[10] Philo of Alexandria, who relied extensively on the Septuagint, writes that the number of scholars was chosen by selecting six scholars from each of the twelve tribes of Israel. Caution is needed here regarding the accuracy of this statement by Philo of Alexandria, as it implies that the twelve tribes were still in existence during King Ptolemy's reign, and that the Ten Lost Tribes of the twelve tribes were not forcibly resettled by Assyria almost 500 years previously. [Ziva, Shavitsky (2012). *The Mystery of the Ten Lost Tribes: A Critical Survey of Historical and Archaeological Records relating to the People of Israel in Exile in Syria, Mesopotamia and Persia up to ca. 300 BCE*. UK: Cambridge Scholars Publishing.]

A description of the temple at Jerusalem follows (vv 83–104). This "digression" (v 112) ends with a description of the countryside (vv 112–20). Eleazar dispatched the envoys, and there is a lengthy apology for the Jewish Law, especially its monotheism, in contrast with the polytheism of its neighbors and their worship of sacred animals and idols (vv 121–71). When the embassy arrived in Alexandria, a royal banquet lasting 7 days was held in welcome, during which the king questioned the guests in turn about their religion, the nature and its relevance to the exercise of royalty. Each question is answered (vv 173–294). The banquet ends and Aristeas apologizes to Philocrates for the length of this account, but insists on its accuracy (vv 295–300).

After the banquet, the work of translation soon began. Drafts were made, compared, and a final Greek version was completed in just 72 days, whereupon it was read to the Jewish community and approved (vv 301–11). Demetrius was ordered to guard the books carefully, and finally gifts were exchanged and the translators returned home (vv 312–21).[11]

Purpose and Date of the *Epistle of Aristeas*

The purpose of the *Epistle of Aristeas* is fairly obvious. It is a piece of Hellenistic Jewish apologetic writing designed to commend the Jewish religion and law to the Gentile world. The book emphasizes the honors showered on the seventy by the Greek king, Ptolemy II Philadelphus. High praise is accorded to Jewish wisdom by heathen philosophers. It explains the failure of Greek historians and poets to mention the Jewish law. The apology of Eleazar on the inner meaning of the law tries to interpret in meaningful categories the Jewish distinction between clean and unclean things. The Jews are said to worship the same god as the Greeks but under a different name. Zeus is really the same as God (16).

The book is really not a true letter but belongs to the genre that may be called *belles lettres*. It falls in the Greek literary and artistic traditions rather than in the Semitic pattern. This governs its purpose, which is not to impart sound historical information but to produce a general ethical effect. The book is therefore far more important as a reflection of Jewish life and culture in the second century BC than as an account of the formation of the LXX. Thus very little attention is actually given to the work done on the LXX. We know that in the second century BC, before anti-Semitism had raised its head, a large colony of Jews lived in Alexandria, and the work reflects the fact that they were enthusiastically

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[11] Shutt, R. J. H. (1992). "Aristeas, Letter of". In D. N. Freedman (Ed.), *The Anchor Yale Bible Dictionary* (1:380–382). New York: Doubleday.

embracing Hellenistic culture, social usages, literary forms, and philosophical beliefs so far as they did not directly oppose their central religious tenets.

The date of the book is an almost insoluble problem. Scholars date it variously from 200 BC to 63 BC. Perhaps an estimate of about 100 BC will suffice. While some scholars think that the LXX involved a protracted development, this letter may reflect the fact that at some time an official translation was made.[12]

Egyptian papyri from the period have led most scholars to view as probable Aristeas's dating of the translation of the Pentateuch to the third century BC. Whatever share the Ptolemaic court may have had in the translation, it satisfied a need felt by the Jewish community (in whom the knowledge of Hebrew was waning).[13] However, the authenticity of Aristeas' letter has been questioned; "[i]t was the English monk Humphry Hody (1684) who was able to show convincingly that the letter was not by a contemporary of Philadelphus."[14]

Greek scriptures were in wide use by the time of Jesus and Paul of Tarsus because most Christian proselytes, God-fearers, and other Gentile sympathizers of Hellenistic Judaism could not read Hebrew. The text of the Greek Old Testament[15] is quoted more often than the original Hebrew Bible text in the Greek New Testament[16] (particularly the Pauline epistles)[17] by the Apostolic Fathers, and later by the Greek Church Fathers. Modern critical editions of the Greek Old Testament are based on the Codices *Alexandrinus*, *Sinaiticus*, and *Vaticanus*. The fourth- and fifth-century Greek Old Testament manuscripts have different lengths. The *Codex Alexandrinus*, for example, contains all four books of the Maccabees; the *Codex Sinaiticus* contains 1 and 4 Maccabees, and the *Codex Vaticanus* contains none of the four books.

History of the Translation of the Septuagint

The third century BC is supported for the Torah translation by a number of factors, including its Greek being representative of early Koine Greek, citations beginning as

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[12] Ladd, *op. cit.*

[13] Sigfried, Carl; Gottheil, Richard (1906). "Hellenism". *Jewish Encyclopedia*. The Kopelman Foundation. Retrieved: April 10, 2021.

[14] Levenson, Alan T. (2012). *The Wiley-Blackwell History of Jews and Judaism*. UK: Wiley-Blackwell, 121–141.

[15] It was not until the time of Augustine of Hippo (AD 354–430) that the Greek translation of the Jewish scriptures was called by the Latin term *Septuaginta*. [Albert C. Sundberg Jr., in Lee Martin McDonald & James A. Sanders, eds. (2002) The Canon Debate, 72. Peabody, MA: Hendrickson.]

[16] Nicole, Roger (1958). *New Testament Use of the Old Testament Revelation and the Bible*, ed. Carl. F.H. Henry. Grand Rapids: Baker, 137–51.

[17] "Saul of Tarsus". *Jewish Encyclopedia*. The Kopleman Foundation. 1906. Retrieved April 10, 2021.

early as the second century BC, and early manuscripts datable to the second century BC.[18] After the Torah, other books were translated over the next two to three centuries. It is unclear which was translated when, or where; some may have been translated twice (into different versions), and then revised.[19] The quality and style of the translators varied considerably from book to book, from a literal translation to paraphrasing to an interpretative style.

The translation process of the Septuagint and from the Septuagint into other versions can be divided into several stages: the Greek text was produced within the social environment of Hellenistic Judaism, and was completed by 132 BC. With the spread of Early Christianity, this Septuagint in turn was rendered into Latin in a variety of versions and the latter, collectively known as the *Vetus Latina*, were also referred to as the Septuagint[20] initially in Alexandria but elsewhere as well.[21] The Septuagint also formed the basis for the Slavonic, Syriac, Old Armenian, Old Georgian, and Coptic versions of the Christian Old Testament.[22]

Language

The Septuagint is written in Koine Greek. Some sections contain Semiticisms, idioms and phrases based on Semitic languages such as Hebrew and Aramaic.[23] Other books, such as Daniel and Proverbs, have a stronger Greek influence.[24]

The Septuagint may also clarify pronunciation of pre-Masoretic Hebrew; many proper nouns are spelled with Greek vowels in the translation, but contemporary Hebrew texts

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[18] Lee, J.A.L., *A Lexical Study of the Septuagint Version of the Pentateuch* (Septuagint and Cognate Studies, 14. Chico, CA: Scholars Press, 1983; Reprint SBL, 2006).

[19] Kalvesmaki, Joel. *The Septuagint*

[20] Linde, Cornelia (2015), *How to Correct the Sacra Scriptura? Textual Criticism of the Bible between the Twelfth and Fifteenth Century*, Society for the Study of Medieval Languages and Literature, 9ff,29ff. Segal, Alan F. (2004). *Life after death: a history of the afterlife in the religions of the West*. Anchor Bible Reference Library, 363. Dorival, Gilles, Marguerite Harl, and Olivier Munnich (1988). *La Bible grecque des Septante: Du judaïsme hellénistique au christianisme ancient*. Paris: Cerfs, 111.

[21] Jobes and Silva, *op. cit.*

[22] Würthwein, Ernst (1995). *The Text of the Old Testament*, trans. Errol F. Rhodes, Grand Rapids, Mich.: Wm. Eerdmans.

[23] Swete, H. B. (1989). *An Introduction to the Old Testament in Greek*, revised by R.R. Ottley, 1914; reprint, Peabody, Mass.: Hendrickson.

[24] Davila, *op. cit.*

lacked vowel pointing. However, it is unlikely that all Biblical Hebrew sounds had precise Greek equivalents.[25]

Canonical Differences

As the translation progressed, the canon of the Greek Bible expanded. The Hebrew Bible, also called the **Tanakh**, has three parts: the Torah "Law", the Nevi'im "Prophets", and the Ketuvim "Writings". The Septuagint has four: law, history, poetry, and prophets. The books of the Apocrypha were inserted at appropriate locations.[26]

Extant copies of the Septuagint, which date from the fourth century AD, contain books and additions[27] not present in the Hebrew Bible as established in the Palestinian Jewish canon[28] and are not uniform in their contents. According to some scholars, there is no evidence that the Septuagint included these additional books.[29] These copies of the Septuagint include books known as *anagignoskomena* in Greek and in English as deuterocanon (derived from the Greek words for "second canon"), books not included in the Jewish canon.[30]

These deuterocanonical books are estimated to have been written between 200 BC and AD 50. Among them are the first two books of Maccabees; Tobit; Judith; the Wisdom of Solomon; Sirach; Baruch (including the Letter of Jeremiah), and additions to Esther and Daniel. The Septuagint version of some books, such as Daniel and Esther, are longer than those in the Masoretic Text, which were affirmed as canonical by the rabbis.[31] The Septuagint Book of Jeremiah is shorter than the Masoretic Text.[32] The Psalms of Solomon,

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[25] Joüon, Paul SJ (2000). *A Grammar of Biblical Hebrew*, trans. and revised by T. Muraoka, vol. I, Rome: Editrice Pontificio Instituto Biblico.

[26] "Septuagint". *Encyclopedia Britannica*. June 15, 2017. Retrieved April 10, 2021.

[27] Blowers, Paul M.; Martens, Peter W (2019). *The Oxford Handbook of Early Christian Biblical Interpretation*. Oxford, Uni,ted Kingdom: Oxford University Press. pp. 59, 60. Retrieved April 10, 2021.

[28] Schiffman Lawrence H.; Sol Scharfstein (1991). *From Text to Tradition: A History of Second Temple and Rabbinic Judaism*. KTAV Publishing House, Inc., 120.

[29] Ellis, E. E. (1992). *The Old Testament in Early Christianity*. Baker, 34. Beckwith, Roger (1986). *The Old Testament Canon of the New Testament Church*. Grand Rapids, MI: Eerdmans, 382. Beckwith, Roger T. (2008). *The Old Testament Canon of the New Testament Church*. Eugene, Oregon: Wipf and Stock Publishers, 382, 383.

[30] Meade, John D. (2018-03-23). "Was there a 'Septuagint Canon'?". *Didaktikos: Journal of Theological Education*. Retrieved April 10, 2021. Mulder, *op. cit.*

[31] Jones, Rick Grant, *Various Religious Topics*, "Books of the Septuagint."

[32] Blenkinsopp, Joseph (1996). *A history of prophecy in Israel*. Westminster John Knox Press, 130.

3 Maccabees, 4 Maccabees, the Letter of Jeremiah, the Book of Odes, the Prayer of Manasseh and Psalm 151 are included in some copies of the Septuagint.[33]

Several reasons have been given for the rejection of the Septuagint as scriptural by mainstream rabbinic Judaism since late antiquity. Differences between the Hebrew and the Greek were found.[34] The Hebrew source texts in some cases (particularly the Book of Daniel) used for the Septuagint differed from the Masoretic Text. The rabbis also wanted to distinguish their tradition from the emerging tradition of Christianity, which frequently used the Septuagint.[35] As a result of these teachings, other translations of the Torah into Koine Greek by early Jewish rabbis have survived only as rare fragments.

The Septuagint became synonymous with the Greek Old Testament, a Christian canon incorporating the books of the Hebrew canon with additional texts. Although the Roman Catholic Church and the Eastern Orthodox Church include most of the books in the Septuagint in their canons, Protestant churches usually do not. After the Reformation, many Protestant Bibles began to follow the Jewish canon and exclude the additional texts (which came to be called the Apocrypha) as noncanonical.[36] The Apocrypha are included under a separate heading in some editions of the King James Version of the Bible.

DEUTEROCANONICAL AND APOCRYPHAL BOOKS IN THE SEPTUAGINT		
Greek name[37]	**Transliteration**	**English name**
Προσευχὴ Μανασσῆ	Proseuchē Manassē	Prayer of Manasseh
Ἔσδρας Αʹ	1 Esdras	1 Esdras or 1 Ezra
Τωβίτ (called Τωβείτ or Τωβίθ in some sources)	Tōbit (or Tōbeit or Tōbith)	Tobit
Ἰουδίθ	Ioudith	Judith
Ἐσθήρ	Esthēr	Esther (with additions)

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[33] "The Old Testament Canon and Apocrypha". *BibleResearcher*. Retrieved 27 November 2015.

[34] Toy, *op. cit.*

[35] Toy, *op. cit.*

[36] Blocher, Henri (2004). "Helpful or Harmful? The "Apocrypha" and Evangelical Theology". *European Journal of Theology*. 13 (2): 81–90. Webster, William. "The Old Testament Canon and the Apocrypha Part 3". Retrieved April 10, 2021. Shamoun, Sam. "Are The Jewish Apocrypha Inspired Scripture? Pt. 4". *Answering Islam - A Christian-Muslim dialog*. Answering Islam. Retrieved April 10, 2021.

[37] Jobes and Silva, *op. cit.* McLay, Timothy, *The Use of the Septuagint in New Testament Research*—The current standard introduction on the NT & LXX.

Μακκαβαίων Α'	1 Makkabaiōn	1 Maccabees
Μακκαβαίων Β'	2 Makkabaiōn	2 Maccabees
Μακκαβαίων Γ'	3 Makkabaiōn	3 Maccabees
Μακκαβαίων Δ' Παράρτημα	4 Makkabaiōn Parartēma	4 Maccabees[38]
Ψαλμός ΡΝΑ'	Psalmos 151	Psalm 151
Σοφία Σαλομῶντος	Sophia Salomōntos	Wisdom or Wisdom of Solomon
Σοφία Ἰησοῦ Σειράχ	Sophia Iēsou Seirach	Sirach or Wisdom of Sirach
Βαρούχ	Barouch	Baruch
Ἐπιστολὴ Ἰερεμίου	Epistolē Ieremiou	Epistle or Letter of Jeremiah
Δανιήλ	Daniēl	Daniel (with additions)
Ψαλμοί Σαλομῶντος	Psalmoi Salomōntos	Psalms of Solomon[39]

Final Form

All the books in Western Old Testament biblical canons are found in the Septuagint, although the order does not always coincide with the Western book order. The Septuagint order is evident in the earliest Christian Bibles, which were written during the fourth century.[40]

Some books which are set apart in the Masoretic Text are grouped together. The Books of Samuel and the Books of Kings are one four-part book entitled Βασιλειῶν (Of Reigns) in the Septuagint. The Books of Chronicles supplement Reigns, known as Παραλειπομένων (Of Things Left Out). The Septuagint organizes the minor prophets in its twelve-part Book of Twelve. [41]

Some ancient scriptures are found in the Septuagint, but not in the Hebrew Bible. The additional books are Tobit; Judith; the Wisdom of Solomon; Wisdom of Jesus son of

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[38] Originally placed after 3 Maccabees and before Psalms, but placed in an appendix of the Orthodox Canon.

[39] Not in the Eastern Orthodox canon, but originally included in the LXX.

[40] Dines, *op. cit.*

[41] Dines. *op. cit.*

Sirach; Baruch and the Letter of Jeremiah, which became chapter six of Baruch in the Vulgate; additions to Daniel (The Prayer of Azarias, the Song of the Three Children, Susanna, and Bel and the Dragon); additions to Esther; 1 Maccabees; 2 Maccabees; 3 Maccabees; 4 Maccabees; 1 Esdras; Odes (including the Prayer of Manasseh); the Psalms of Solomon, and Psalm 151.

Fragments of deuterocanonical books in Hebrew are among the Dead Sea Scrolls found at Qumran. Sirach, whose text in Hebrew was already known from the Cairo Geniza, has been found in two scrolls (2QSir or 2Q18, 11QPs_a or 11Q5) in Hebrew. Another Hebrew scroll of Sirach has been found in Masada (MasSir).[42] Five fragments from the Book of Tobit have been found in Qumran: four written in Aramaic and one written in Hebrew (papyri 4Q, nos. 196-200).[43] Psalm 151 appears with a number of canonical and non-canonical psalms in the Dead Sea scroll 11QPs(a) (also known as 11Q5), a first-century-CE scroll discovered in 1956.[44] The scroll contains two short Hebrew psalms, which scholars agree were the basis for Psalm 151.[45] The canonical acceptance of these books varies by Christian tradition.

Theodotion's Translation

In the most ancient copies of the Bible which contain the Septuagint version of the Old Testament, the Book of Daniel is not the original Septuagint version but a copy of Theodotion's translation from the Hebrew which more closely resembles the Masoretic text. The Septuagint version was discarded in favor of Theodotion's version in the 2nd to 3rd centuries CE. In Greek-speaking areas, this happened near the end of the 2nd century; in Latin-speaking areas (at least in North Africa), it occurred in the middle of the 3rd century. The reason for this is unknown. Several Old Greek texts of the Book of Daniel have been discovered, and the original form of the book is being reconstructed.[46]

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[42] Abegg, Martin; Flint, Peter; Ulrich, Eugene (1999). *The Dead Sea Scroll Bible*. HarperOne, :597.

[43] *ibid* :636.

[44] Sanders, JA (1963), "Ps. 151 in 11QPss", *Zeitschrift für die Alttestamentliche Wissenschaft*, 75:73–86, doi:10.1515/zatw.1963.75.1.73, S2CID 170573233, and slightly revised in Sanders, JA (ed.), "The Psalms Scroll of Qumrân Cave 11 (11QPsa)", *Discoveries in the Judaean Desert*, 4:54–64.

[45] Abegg, *op. cit.* :585–586.

[46] Dines. *op. cit.*

Jewish Use

It is unclear to what extent Alexandrian Jews accepted the authority of the Septuagint. Manuscripts of the Septuagint have been found among the Dead Sea Scrolls, and were thought to have been in use among various Jewish sects at the time.[47]

Several factors led most Jews to abandon the Septuagint around the second century AD. The earliest Gentile Christians used the Septuagint out of necessity, since it was the only Greek version of the Bible and most (if not all) of these early non-Jewish Christians could not read Hebrew. The association of the Septuagint with a rival religion may have made it suspect in the eyes of the newer generation of Jews and Jewish scholars.[48] Jews instead used Hebrew or Aramaic Targum manuscripts later compiled by the Masoretes and authoritative Aramaic translations, such as those of Onkelos and Rabbi Yonathan ben Uziel.[49]

Perhaps most significant for the Septuagint, as distinct from other Greek versions, was that the Septuagint began to lose Jewish sanction after differences between it and contemporary Hebrew scriptures were discovered. Even Greek-speaking Jews tended to prefer other Jewish versions in Greek (such as the translation by Aquila), which seemed to be more concordant with contemporary Hebrew texts.[50]

Christian Use

The Early Christian church used the Greek texts, since Greek was a *lingua franca* of the Roman Empire at the time and the language of the Greco-Roman Church while Aramaic was the language of Syriac Christianity. The relationship between the apostolic use of the Septuagint and the Hebrew texts is complicated. Although the Septuagint seems to have been a major source for the Apostles, it is not the only one. St. Jerome offered, for example, Matthew 2:15 and 2:23, John 19:37, John 7:38, and 1 Corinthians 2:9[51] as examples found in Hebrew texts but not in the Septuagint. Matthew 2:23 is not present in current Masoretic tradition either; according to Jerome, however, it was in Isaiah 11:1. The New Testament writers freely used the Greek translation when citing the Jewish

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[47] "The Dead Sea Scrolls". St. Paul Center. Retrieved April 10, 2021.

[48] Würthwein, *op. cit.*

[49] Marcos, Natalio F. *The Septuagint in Context: Introduction to the Greek Bible* (2000 ed.).

[50] Würthwein, *op. cit.*

[51] St. Jerome, *Apology* Book II.

scriptures (or quoting Jesus doing so), implying that Jesus, His apostles, and their followers considered it reliable.[52]

In the early Christian Church, the presumption that the Septuagint was translated by Jews before the time of Christ and that it lends itself more to a Christological interpretation than 2nd-century Hebrew texts in certain places was taken as evidence that "Jews" had changed the Hebrew text in a way that made it less Christological. Irenaeus writes about Isaiah 7:14 that the Septuagint clearly identifies a "virgin" (Greek $\pi\alpha\rho\theta\acute{\epsilon}\nu o\varsigma$; *bethulah* in Hebrew) who would conceive.[53] The word *almah* in the Hebrew text was, according to Irenaeus, interpreted by Theodotion and Aquila (Jewish converts), as a "young woman" who would conceive. Again, according to Irenaeus, the Ebionites used this to claim that Joseph was the biological father of Jesus. To him that was heresy facilitated by late anti-Christian alterations of the scripture in Hebrew, as evident by the older, pre-Christian Septuagint.[54]

Jerome broke with church tradition, translating most of the Old Testament of his Vulgate from Hebrew rather than Greek. His choice was sharply criticized by Augustine, his contemporary.[55] Although Jerome argued for the superiority of the Hebrew texts in correcting the Septuagint on philological and theological grounds, because he was accused of heresy he also acknowledged the Septuagint texts.[56] Acceptance of Jerome's version increased, and it displaced the Septuagint's Old Latin translations.[57]

The Eastern Orthodox Church prefers to use the Septuagint as the basis for translating the Old Testament into other languages, and uses the untranslated Septuagint where Greek is the liturgical language. Critical translations of the Old Testament which use the Masoretic Text as their basis consult the Septuagint and other versions to reconstruct the meaning of the Hebrew text when it is unclear, corrupted, or ambiguous.[58] According to the New Jerusalem Bible foreword, "Only when this (the Masoretic Text) presents insuperable difficulties have emendations or other versions, such as the [...] LXX, been used."[59] The translator's preface to the New International Version reads, "The translators

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[52] "Saul of Tarsus". *Jewish Encyclopedia*. The Kopleman Foundation. 1906. Retrieved April 10, 2021. Swete, *op. cit.* Toy, *op. cit.*

[53] Paulkovich, Michael (2012), *No Meek Messiah*, Spillix Publishing, 24,

[54] Irenaeus, *Against Herecies Book III*.

[55] Jerome, From Jerome, Letter LXXI (AD 404), NPNF1-01. *The Confessions and Letters of St. Augustin, with a Sketch of his Life and Work*, Phillip Schaff, Ed.

[56] Rebenich, S. (2013). *Jerome.* Routledge, 58.

[57] Würthwein, *op. cit.*

[58] Würthwein, *op. cit.*

[59] New Jerusalem Bible Readers Edition, 1990: London, citing the Standard Edition of 1985.

also consulted the more important early versions (including) the Septuagint [...] Readings from these versions were occasionally followed where the MT seemed doubtful.[60]"

Textual History

Books		
Greek name[61]	**Transliteration**	**English name**
Law		
Γένεσις	Genesis	Genesis
Ἔξοδος	Exodos	Exodus
Λευϊτικόν	Leuitikon	Leviticus
Ἀριθμοί	Arithmoi	Numbers
Δευτερονόμιον	Deuteronomion	Deuteronomy
History		
Ἰησοῦς Ναυῆ	Iēsous Nauē	Joshua
Κριταί	Kritai	Judges
Ῥούθ	Routh	Ruth
Βασιλειῶν Α'[62]	1 Basileiōn	Kings I (I Samuel)
Βασιλειῶν Β'	2 Basileiōn	Kings II (II Samuel)
Βασιλειῶν Γ'	3 Basileiōn	Kings III (I Kings)
Βασιλειῶν Δ'	4 Basileiōn	Kings IV (2 Kings)
Παραλειπομένων Α'	1 Paraleipomenōn[63]	Chronicles I
Παραλειπομένων Β'	2 Paraleipomenōn	Chronicles II
Ἔσδρας Α'	Esdras A	1 Esdras
Ἔσδρας Β'	Esdras B	Ezra-Nehemiah

[60] "Life Application Bible" (NIV), 1988: Tyndale House Publishers, using "Holy Bible" text, copyright International Bible Society 1973.

[61] Jobes and Silva, *op. cit.* Timothy McLay, *The Use of the Septuagint in New Testament Research*.—The current standard introduction on the NT & LXX. The canon of the original Old Greek LXX is disputed. This table reflects the canon of the Old Testament as used currently in Eastern Orthodoxy.

[62] Βασιλειῶν (Basileiōn) is the genitive plural of Βασιλεία (Basileia).

[63] That is, *Of things set aside* from Ἔσδρας Α'.

Τωβίτ[64]	Tōbit[65]	Tobit
Ἰουδίθ	Ioudith	Judith
Ἐσθήρ	Esthēr	Esther with additions
Μακκαβαίων Α'	1 Makkabaiōn	Maccabees I
Μακκαβαίων Β'	2 Makkabaiōn	Maccabees II
Μακκαβαίων Γ'	3 Makkabaiōn	Maccabees III
Wisdom		
Ψαλμοί	Psalmoi	Psalms
Ψαλμός ΡΝΑ'	Psalmos 151	Psalm 151
Προσευχὴ Μανασσῆ	Proseuchē Manassē	Prayer of Manasseh
Ἰώβ	Iōb	Job
Παροιμίαι	Paroimiai	Proverbs
Ἐκκλησιαστής	Ekklēsiastēs	Ecclesiastes
Ἆσμα Ἀσμάτων	Asma Asmatōn	Song of Songs or Song of Solomon or Canticle of Canticles
Σοφία Σαλομῶντος	Sophia Salomōntos	Wisdom or Wisdom of Solomon
Σοφία Ἰησοῦ Σειράχ	Sophia Iēsou Seirach	Sirach or Ecclesiasticus
Ψαλμοί Σαλομῶντος	Psalmoi Salomōntos	Psalms of Solomon[66]
Prophets		
Δώδεκα	**Dōdeka**	**Minor Prophets**
Ὡσηέ Α'	I. Hōsēe	Hosea
Ἀμώς Β'	II. Āmōs	Amos
Μιχαίας Γ'	III. Michaias	Micah
Ἰωήλ Δ'	IV. Iōēl	Joel
Ὀβδιού Ε'[67]	V. Obdiou	Obadiah

[64] Also called Τωβείτ or Τωβίθ in some sources.

[65] Or Tōbeit or Tōbith.

[66] Not in the Eastern Orthodox canon, but originally included in the LXX.

[67] *Obdiou* is genitive from "The vision of Obdias", which opens the book.

Ἰωνᾶς Ϛ'	VI. Iōnas	Jonah
Ναούμ Ζ'	VII. Naoum	Nahum
Ἀμβακούμ Η'	VIII. Ambakoum	Habakkuk
Σοφονίας Θ'	IX. Sophonias	Zephaniah
Ἀγγαῖος Ι'	X. Angaios	Haggai
Ζαχαρίας ΙΑ'	XI. Zacharias	Zachariah
Μαλαχίας ΙΒ'	XII. Malachias	Malachi
Ἠσαΐας	Ēsaias	Isaiah
Ἰερεμίας	Hieremias	Jeremiah
Βαρούχ	Barouch	Baruch
Θρῆνοι	Thrēnoi	Lamentations
Ἐπιστολὴ Ἰερεμίου	Epistolē Ieremiou	Letter of Jeremiah
Ἰεζεκιήλ	Iezekiēl	Ezekiel
Δανιήλ	Daniēl	Daniel with additions
Appendix		
Μακκαβαίων Δ' Παράρτημα	4 Makkabaiōn Parartēma	4 Maccabees[68]

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[68] Originally placed after 3 Maccabees and before Psalms, but placed in an appendix of the Eastern Orthodox canon.

Lion and Lamb Apologetics

Textual Analysis
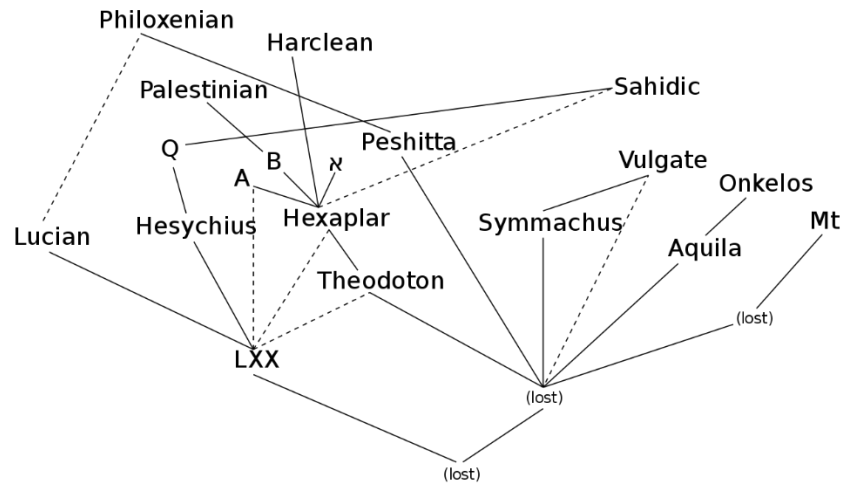
The inter-relationship between significant ancient Old Testament manuscripts (some identified by their *siglum*). LXX denotes the original Septuagint.

Modern scholarship holds that the Septuagint was written from the third through the first centuries BC, but nearly all attempts at dating specific books (except for the Pentateuch, early- to mid-third century BC) are tentative.[69] Later Jewish revisions and recensions of the Greek against the Hebrew are well-attested. The best-known are Aquila (AD 128), Symmachus, and Theodotion. These three, to varying degrees, are more-literal renderings of their contemporary Hebrew scriptures compared to the Old Greek (the original Septuagint). Modern scholars consider one (or more) of the three to be new Greek versions of the Hebrew Bible.

Although much of Origen's *Hexapla* (a six-version critical edition of the Hebrew Bible) is lost, several compilations of fragments are available. Origen kept a column for the Old Greek (the Septuagint), which included readings from all the Greek versions in a critical apparatus with diacritical marks indicating to which version each line (Gr. στίχος) belonged. Perhaps the *Hexapla* was never copied in its entirety, but Origen's combined text was copied frequently (eventually without the editing marks) and the older uncombined text of the Septuagint was neglected. The combined text was the first major Christian recension of the Septuagint, often called the *Hexaplar recension*. Two other major recensions were identified in the century following Origen by Jerome, who attributed these to Lucian (the Lucianic, or Antiochene, recension) and Hesychius (the Hesychian, or Alexandrian, recension).[70]

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[69] Dines, *op. cit.*

[70] Dines, *op. cit.*

Lion and Lamb Apologetics

Manuscripts

The oldest manuscripts of the Septuagint include second-century-BC fragments of Leviticus and Deuteronomy (Rahlfs nos. 801, 819, and 957) and first-century-BC fragments of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and the Twelve Minor Prophets (Alfred Rahlfs nos. 802, 803, 805, 848, 942, and 943). Relatively-complete manuscripts of the Septuagint postdate the Hexaplar recension, and include the fourth-century-AD *Codex Vaticanus* and the fifth-century *Codex Alexandrinus*. These are the oldest-surviving nearly-complete manuscripts of the Old Testament in any language; the oldest extant complete Hebrew texts date to about 600 years later, from the first half of the 10th century.[71] The fourth-century *Codex Sinaiticus* also partially survives, with many Old Testament texts.[72] The Jewish (and, later, Christian) revisions and recensions are largely responsible for the divergence of the codices.[73] The *Codex Marchalianus* is another notable manuscript.

Genesis 4:7, LXX and English Translation (NETS)	Genesis 4:7, Masoretic and English Translation from MT (Judaica Press)	Genesis 4:7, Latin Vulgate and English Translation (Douay-Rheims)
οὐκ ἐὰν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἥμαρτες; ἡσύχασον· πρὸς σὲ ἡ ἀποστροφὴ αὐτοῦ, καὶ σὺ ἄρξεις αὐτοῦ. If you offer correctly but do not divide correctly, have you not sinned? Be still; his recourse is to you, and you will rule over him.	הֲלוֹא אִם תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל בּוֹ: Is it not so that if you improve, it will be forgiven you? If you do not improve, however, at the entrance, sin is lying, and to you is its longing, but you can rule over it.	*nonne si bene egeris, recipies : sin autem male, statim in foribus peccatum aderit? sed sub te erit appetitus ejus, et tu dominaberis illius.* If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over it.

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[71] Würthwein, *op. cit.*

[72] Würthwein, *op. cit.* :73:198.

[73] Dines, *op. cit.*

Differences from the Vulgate and the Masoretic Text

The text of the Septuagint is generally close to that of the Masoretes and Vulgate. Genesis 4:1–6 is identical in the Septuagint, Vulgate and the Masoretic Text, and Genesis 4:8 to the end of the chapter is the same. There is only one noticeable difference in that chapter, at 4:7.

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The differences between the Septuagint and the MT fall into four categories:[74]

1. *Different Hebrew sources for the MT and the Septuagint*. Evidence of this can be found throughout the Old Testament. A subtle example may be found in Isaiah 36:11; the meaning remains the same, but the choice of words evidences a different text. The MT reads *"...al tedaber yehudit be-'ozne ha`am al ha-homa"* [speak not the Judean language in the ears of (or—which can be heard by) the people on the wall]. The same verse in the Septuagint reads, according to the translation of Brenton: "and speak not to us in the Jewish tongue: and wherefore speakest thou in the ears of the men on the wall." The MT reads "people" where the Septuagint reads "men". This difference is very minor and does not affect the meaning of the verse. Scholars had used discrepancies such as this to claim that the Septuagint was a poor translation of the Hebrew original. This verse is found in Qumran (1QIsa*a*), however, where the Hebrew word *"haanashim"* (the men) is found in place of *"haam"* (the people). This discovery, and others like it, showed that even seemingly-minor differences of translation could be the result of variant Hebrew source texts.

2. *Differences in interpretation* stemming from the same Hebrew text. An example is Genesis 4:7, shown above.

3. *Differences as a result of idiomatic translation issues*: A Hebrew idiom may not be easily translated into Greek, and some difference is imparted. In Psalm 47:10, the MT reads: "The shields of the earth belong to God"; the Septuagint reads, "To God are the mighty ones of the earth."

4. *Transmission changes in Hebrew or Greek*: Revision or recension changes and copying errors.

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[74] See Jinbachian, *Some Semantically Significant Differences Between the Masoretic Text and the Septuagint*. Link

Lion and Lamb Apologetics

Dead Sea Scrolls

The Biblical manuscripts found in Qumran, commonly known as the Dead Sea Scrolls (DSS), have prompted comparisons of the texts associated with the Hebrew Bible (including the Septuagint).[75] Emanuel Tov, editor of the translated scrolls,[76] identifies five broad variants of DSS texts:[77]

1. Proto-Masoretic: A stable text and numerous, distinct agreements with the Masoretic Text. About 60 percent of the Biblical scrolls (including 1QIsa-b) are in this category.

2. Pre-Septuagint: Manuscripts which have distinctive affinities with the Greek Bible. About five percent of the Biblical scrolls, they include 4QDeut-q, 4QSam-a, 4QJer-b, and 4QJer-d. In addition to these manuscripts, several others share similarities with the Septuagint but do not fall into this category.

3. The Qumran "Living Bible": Manuscripts which, according to Tov, were copied in accordance with the "Qumran practice": distinctive, long orthography and morphology, frequent errors and corrections, and a free approach to the text. They make up about 20 percent of the Biblical corpus, including the Isaiah Scroll (1QIsa-a).

4. Pre-Samaritan: DSS manuscripts which reflect the textual form of the Samaritan Pentateuch, although the Samaritan Bible is later and contains information not found in these earlier scrolls, (such as God's holy mountain at Shechem, rather than Jerusalem). These manuscripts, characterized by orthographic corrections and harmonizations with parallel texts elsewhere in the Pentateuch, are about five percent of the Biblical scrolls and include 4QpaleoExod-m.

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[75] "Searching for the Better Text – Biblical Archaeology Society". Bib-arch.org. Retrieved April 10, 2021.

[76] Edwin Yamauchi, "Bastiaan Van Elderen, 1924– 2004", SBL Forum Accessed April 10, 2021.

[77] Tov, E. 2001. Textual Criticism of the Hebrew Bible (2nd ed.) Assen/Maastricht: Van Gocum; Philadelphia: Fortress Press. As cited in Flint, Peter W. 2002. The Bible and the Dead Sea Scrolls as presented in Bible and computer: the Stellenbosch AIBI-6 Conference: proceedings of the Association internationale Bible et informatique, "From alpha to byte", University of Stellenbosch, 17–21 July, 2000 Association internationale Bible et informatique. Conference, Johann Cook (ed.) Leiden/Boston BRILL, 2002

5. Non-aligned: No consistent alignment with any of the other four text types. About 10 percent of the Biblical scrolls, they include 4QDeut-b, 4QDeut-c, 4QDeut-h, 4QIsa-c, and 4QDan-a.[78]

The textual sources present a variety of readings; Bastiaan Van Elderen compares three variations of Deuteronomy 32:43, the Song of Moses:[79]

Deuteronomy 32.43 Masoretic	Deuteronomy 32.43 Qumran	Deuteronomy 32.43 Septuagint
. . 1 Shout for joy, O nations, with his people ------- 2 For he will avenge the blood of his servants 3 And will render vengeance to his adversaries ------- 4 And will purge his land, his people.	1 Shout for joy, O heavens, with him 2 And worship him, all you divine ones ------- ------- 3 For he will avenge the blood of his sons 4 And he will render vengeance to his adversaries 5 And he will recompense the ones hating him 6 And he purges the land of his people.	1 Shout for joy, O heavens, with him 2 And let all the sons of God worship him 3 Shout for joy, O nations, with his people 4 And let all the angels of God be strong in him 5 Because he avenges the blood of his sons 6 And he will avenge and recompense justice to his enemies 7 And he will recompense the ones hating 8 And the Lord will cleanse the land of his people.

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[78] Tov, *op. cit.* Laurence Shiffman, *Reclaiming the Dead Sea Scrolls*, 172. These percentages are disputed. Other scholars credit the Proto-Masoretic texts with 40 percent, and posit larger contributions from Qumran-style and non-aligned texts. *The Canon Debate*, McDonald and Sanders editors (2002), chapter 6: "Questions of Canon through the Dead Sea Scrolls" by James C. VanderKam, p. 94, citing private communication with Emanuel Tov on biblical manuscripts: Qumran scribe type c. 25 percent, proto-Masoretic Text c. 40 percent, pre-Samaritan texts c.5 percent, texts close to the Hebrew model for the Septuagint c. 5 percent and nonaligned c. 25 percent.

[79] Yamauchi, *op. cit.*

Lion and Lamb Apologetics

Print Editions

The text of all print editions is derived from the recensions of Origen, Lucian, or Hesychius:

- The *edition princeps* is the Complutensian Polyglot Bible. Based on now-lost manuscripts, it is one of the received texts used for the KJV (similar to *Textus Receptus*) and seems to convey quite early readings.[80]

- The Brian Walton Polyglot[81] by Brian Walton is one of the few versions that includes a Septuagint not based on the Egyptian Alexandria-type text (such as Vaticanus, Alexandrinus and Sinaiticus), but follows the majority which agree (like the Complutensian Polyglot).

- The Aldine edition (begun by Aldus Manutius) was published in Venice in 1518. The editor says that he collated ancient, unspecified manuscripts, and it has been reprinted several times.

- The Roman or Sixtine Septuagint,[82] which uses *Codex Vaticanus* as the base text and later manuscripts for the lacunae in the uncial manuscript. It was published in 1587 under the direction of Antonio Carafa, with the help of Roman scholars Gugliemo Sirleto, Antonio Agelli, and Petrus Morinus and by the authority of Sixtus V, to assist revisers preparing the Latin Vulgate edition ordered by the Council of Trent. It is the *textus receptus* of the Greek Old Testament and has been published in a number of editions, such as: those of Robert Holmes and James Parsons (Oxford, 1798–1827), the seven editions of Constantin von Tischendorf which appeared at Leipzig between 1850 and 1887 (the last two published after the death of the author and revised by Nestle), and the four editions of Henry Barclay Swete (Cambridge, 1887–95, 1901, 1909). A detailed description of this edition has been made by H. B. Swete in *An Introduction to the Old Testament in Greek* (1900), 174–182.

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[80] Joseph Ziegler, "Der griechische Dodekepropheton-Text der Complutenser Polyglotte", *Biblica* 25:297–310, cited in Würthwein.

[81] Walton's Polyglot Bible or London Polyglot Bible, the richest of the Polyglot Bibles, was printed in London between 1654 and 1657; the first volume appeared in September 1654, the second in July 1655, the third in July 1656, and the last three in 1657. The publishing company ended in 1669 with the publication of the two volumes accompanying Edmund Castell's "Lexicon Heptaglotton".

[82] *He palaia diatheke etc. Vetus testamentum juxta septuaginta ex auctoritate Sixti V. ed* (in Greek). Franciscus Zannetti. 1587.

- Grabe's edition was published in Oxford from 1707 to 1720 and reproduced, imperfectly, the *Codex Alexandrinus* of London. For partial editions, see Fulcran Vigouroux, *Dictionnaire de la Bible*, 1643 and later.

- Alfred Rahlfs' edition of the Septuagint. Alfred Rahlfs, a Septuagint researcher at the University of Göttingen, began a manual edition of the Septuagint in 1917 or 1918. The completed *Septuaginta*, published in 1935, relies mainly on the *Vaticanus*, *Sinaiticus* and *Alexandrinus* and presents a critical framework with variants from these and several other sources.[83]

- The Göttingen Septuagint *(Vetus Testamentum Graecum: Auctoritate Academiae Scientiarum Gottingensis editum)*, a critical version in multiple volumes published from 1931 to 2009, is not yet complete; the largest missing parts are the history books Joshua through Chronicles (except Ruth) and the Solomonic books Proverbs through Song of Songs. Its two critical frameworks present variant Septuagint readings and variants of other Greek versions.[84]

- In 2006, a revision of Alfred Rahlfs' *Septuaginta* was published by the German Bible Society. This revised edition includes over a thousand changes.[85] The text of this revised edition contains changes in the diacritics, and only two wording changes: in Isaiah 5:17 and 53:2, Isaiah 5:17 ἀπειλημμένων became ἀπηλειμμένων, and Isaiah 53:2 ἀνηγγείλαμεν became by conjecture ἀνέτειλε μένὰ.[86]

- The *Apostolic Bible Polyglot* contains a Septuagint text derived primarily from the agreement of any two of the Complutensian Polyglot, the Sixtine, and the Aldine texts.[87]

- *Septuaginta: A Reader's Edition*, a 2018 reader's edition of the Septuagint[88] using the text of the 2006 revised edition of Rahlf's *Septuaginta*.[89]

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[83] Rahlfs, A. (ed.). (1935/1979). *Septuaginta*. Stuttgart: Deutsche Bibelgesellschaft.

[84] "Critical Editions of Septuagint/Old Greek Texts". *IOSCS*. U Penn.

[85] "Septuaginta". *Scholarly Bibles*. Archived from the original on 12 April 2010.

[86] Bady, Guillaume. "Rahlfs ou Göttingen: quelle édition choisir pour Biblindex ?". *Biblindex* (in French). Retrieved April 12, 2021.

[87] "Introduction" (PDF). *Apostolic Bible*.

[88] Eng, Daniel K. "Review of *Septuaginta: A Reader's Edition*, edited by Gregory R. Lanier and William A. Ross". *Ink*. Tyndale House, 17.

[89] "Why Did We Choose Rahlfs-Hanhart as the Basis for this Reader's Edition?" *Septuaginta: A Reader's Edition*. 2018-05-14. Retrieved April 12, 2021.

Onomastics

One of the main challenges faced by translators during their work emanated from the need to implement appropriate Greek forms for various onomastic terms, used in the Hebrew Bible. Most onomastic terms (toponyms, anthroponyms) of the Hebrew Bible were rendered by corresponding Greek terms that were similar in form and sounding, with some notable exceptions.[90]

One of those exceptions was related to a specific group of onomastic terms for the region of Aram and ancient Arameans. Influenced by Greek onomastic terminology, translators decided to adopt Greek custom of using "Syrian" labels as designations for Arameans, their lands and language, thus abandoning endonymic (native) terms, that were used in the Hebrew Bible. In the Greek translation, the region of Aram was commonly labeled as "Syria", while Arameans were labeled as "Syrians". Such adoption and implementation of terms that were foreign (exonymic) had far-reaching influence on later terminology related to Arameans and their lands, since the same terminology was reflected in later Latin and other translations of the Septuagint, including the English translation.[91]

Reflecting on those problems, American orientalist Robert W. Rogers (d. 1930) noted in 1921: "it is most unfortunate that Syria and Syrians ever came into the English versions. It should always be Aram and the Aramaeans".[92]

English Translations

The first English translation (which excluded the apocrypha) was Charles Thomson's in 1808, which was revised and enlarged by C. A. Muses in 1954 and published by the Falcon's Wing Press.

The Septuagint with Apocrypha: Greek and English was translated by Lancelot Brenton in 1854. It is the traditional translation and most of the time since its publication it has been the only one readily available, and it has continually been in print. The translation, based

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[90] Tov, Emanuel (2010). "Personal Names in the Septuagint of Isaiah". *Isaiah in Context*. Leiden-Boston: Brill, 413–428.

[91] Wevers, John W. (2001). "Aram and Aramaean in the Septuagint". *The World of the Aramaeans*. 1. Sheffield: Sheffield Academic Press, 237–251. Joosten, Jan (2008). "The Septuagint as a Source of Information on Egyptian Aramaic in the Hellenistic Period". *Aramaic in its Historical and Linguistic Setting*. Wiesbaden: Harrassowitz Verlag, 93–105. Joosten, Jan (2010). "The Aramaic Background of the Seventy: Language, Culture and History". *Bulletin of the International Organization for Septuagint and Cognate Studies*, 43:53–72. Messo, Johny (2011). "The Origin of the Terms Syria(n) and Suryoyo: Once Again". *Parole de l'Orient*, 36:111–125.

[92] Rogers, Robert William (1921). *A Book of Old Testament Lessons For Public Reading in Churches*. New York: Abingdon Press, 139.

on the *Codex Vaticanus*, contains the Greek and English texts in parallel columns. It has an average of four footnoted, transliterated words per page, abbreviated *Alex* and *GK*. Updating the English of Brenton's translation.

The Complete Apostles' Bible (translated by Paul W. Esposito) was published in 2007. Using the Masoretic Text in the 23rd Psalm (and possibly elsewhere), it omits the apocrypha.

A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included Under that Title (NETS), an academic translation based on the New Revised Standard version (in turn based on the Masoretic Text) was published by the International Organization for Septuagint and Cognate Studies (IOSCS) in October 2007.

The *Apostolic Bible Polyglot,* published in 2003, features a Greek-English interlinear Septuagint which may be used in conjunction with the reprint of Brenton's translation. It includes the Greek books of the Hebrew canon (without the apocrypha) and the Greek New Testament, numerically coded to the AB-Strong numbering system, and set in monotonic orthography. The version includes a concordance and index.

The *Orthodox Study Bible*, published in early 2008, features a new translation of the Septuagint based on the Alfred Rahlfs edition of the Greek text. Two additional major sources have been added: the 1851 Brenton translation and the New King James Version text in places where the translation matches the Hebrew Masoretic text. This edition includes the NKJV New Testament and extensive commentary from an Eastern Orthodox perspective.[93] Nicholas King completed *The Old Testament* in four volumes and *The Bible*.[94]

Brenton's *Septuagint, Restored Names Version*, (SRNV) has been published in two volumes. The Hebrew-names restoration, based on the Westminster Leningrad Codex, focuses on the restoration of the Divine Name and has extensive Hebrew and Greek footnotes.

The *Eastern Orthodox Bible* would have featured an extensive revision and correction of Brenton's translation (which was primarily based on the *Codex Vaticanus*). With modern language and syntax, it would have had extensive introductory material and footnotes with significant inter-LXX and LXX/MT variants, before being cancelled.

The Holy Orthodox Bible by Peter A. Papoutsis and *The Old Testament According to the Seventy* by Michael Asser are based on the Greek Septuagint text published by the Apostoliki Diakonia of the Church of Greece.

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[93] "Conciliar Press". *Orthodox Study Bible*.
[94] *The Bible is published*, Nicholas King, 2013-11-01.

In 2012, Lexham Press published the *Lexham English Septuagint* (LES), providing a literal, readable, and transparent English edition of the Septuagint for modern readers.[95] In 2019, Lexham Press published the *Lexham English Septuagint,* Second Edition (LES2), making more of an effort than the first to focus on the text as received rather than as produced. Because this approach shifts the point of reference from a diverse group to a single implied reader, the new LES exhibits more consistency than the first edition.[96] "*The Lexham English Septuagint* (LES), then, is the only contemporary English translation of the LXX that has been made directly from the Greek."[97]

Society and Journal

The International Organization for Septuagint and Cognate Studies (IOSCS), a non-profit learned society, promotes international research into and study of the Septuagint and related texts.[98] The society declared February 8, 2006 International Septuagint Day, a day to promote the work on campuses and in communities.[99] The IOSCS publishes the *Journal of Septuagint and Cognate Studies*.[100]

A Final Thought

In the Christian era the Septuagint was highly esteemed,[101] and the Hebrew version was neglected until Origen (c. AD 185–254) revived interest in the Hebrew by comparing it with the Greek version. Similarities and differences were established in the texts, and the Greek version was defended against the Hebrew. The *Epistle of Aristeas* was used in that defense and was considered to be verbally inspired.[102] In spite of its limitations, it cannot be ignored in the study of the Septuagint.[103]

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[95] *The Lexham English Septuagint* (LES). www.logos.com. Retrieved April 12, 2021.

[96] *The Lexham English Septuagint, 2nd ed.* (LES2). www.logos.com. Retrieved April 12, 2021.

[97] *The Lexham English Septuagint* (2nd ed.). Bellingham, WA: Lexham Press. 2019, pp. x.

[98] "IOSCS". U Penn. Retrieved April 12, 2021.

[99] "International Septuagint Day". The International Organization for Septuagint and Cognate Studies. Retrieved April 12, 2021.

[100] *ISCS*

[101] Swete, H. B., ed. (1902). *An Introduction to the Old Testament in Greek*. Cambridge, 29.

[102] Pelletier, A. (1962). *Lettre D'Aristee a Philocrate*. SC 89. Paris, 81-86.

[103] Shutt, *op. cit.*