**Septuagint**

The Septuagint (/ˈsɛptjuədʒɪnt/ SEP-tew-ə-jint), sometimes referred to as the Greek Old Testament or The Translation of the Seventy ([Koinē Greek](https://en.wikipedia.org/wiki/Koin%C4%93_Greek_language): Ἡ μετάφρασις τῶν Ἑβδομήκοντα, romanized: Hē metáphrasis tôn Hebdomḗkonta), and abbreviated as LXX, is the earliest extant Greek translation of the [Hebrew Bible](https://en.wikipedia.org/wiki/Hebrew_Bible) from the original [Biblical Hebrew](https://en.wikipedia.org/wiki/Biblical_Hebrew). The full Greek title derives from the story recorded in the [Letter of Aristeas](https://en.wikipedia.org/wiki/Letter_of_Aristeas) to [Philocrates](https://en.wikipedia.org/wiki/Philocrates) that "the laws of the Jews" were translated into [the Greek language](https://en.wikipedia.org/wiki/Koine_Greek) at the request of [Ptolemy II Philadelphus](https://en.wikipedia.org/wiki/Ptolemy_II_Philadelphus) (285–247 BC) by seventy-two Hebrew [translators](https://en.wikipedia.org/wiki/Sofer)—six from each of the [Twelve Tribes of Israel](https://en.wikipedia.org/wiki/Twelve_Tribes_of_Israel).

[Biblical scholars](https://en.wikipedia.org/wiki/Textual_criticism) agree that the [first five books of the](https://en.wikipedia.org/wiki/Torah) [Hebrew Bible](https://en.wikipedia.org/wiki/Torah) were translated from [Biblical Hebrew](https://en.wikipedia.org/wiki/Biblical_Hebrew) into Koine Greek by Jews living in the [Ptolemaic Kingdom](https://en.wikipedia.org/wiki/Ptolemaic_Kingdom), centred on the [large community in Alexandria](https://en.wikipedia.org/wiki/History_of_the_Jews_in_Alexandria), probably in the early or middle part of the 3rd century BC. The remaining books were presumably translated in the 2nd century BC. Some [targums](https://en.wikipedia.org/wiki/Targum) translating or paraphrasing the Bible into [Aramaic](https://en.wikipedia.org/wiki/Aramaic) were also made during the [Second Temple period](https://en.wikipedia.org/wiki/Second_Temple_period).

Few people could speak and even fewer could read in the Hebrew language during the Second Temple period; Koine Greek and Aramaic were the [linguas](https://en.wikipedia.org/wiki/Lingua_franca) [franca](https://en.wikipedia.org/wiki/Lingua_franca) at that time among the Jewish community. The Septuagint, therefore, satisfied a need in the Jewish community.

**Etymology**

The term "Septuagint" is derived from the Latin phrase Vetus Testamentum ex versione Septuaginta Interpretum ("The Old Testament from the version of the Seventy Translators"). This phrase in turn was derived from the Koinē Greek: Ἡ μετάφρασις τῶν Ἑβδομήκοντα, romanized: hē metáphrasis tôn hebdomḗkonta, lit. 'The Translation of the Seventy'. It was not until the time of [Augustine of](https://en.wikipedia.org/wiki/Augustine_of_Hippo) [Hippo](https://en.wikipedia.org/wiki/Augustine_of_Hippo) (354–430 AD) that the Greek translation of the Jewish scriptures was called by the Latin term Septuaginta. The Roman numeral LXX (seventy) is commonly used as an abbreviation, in addition to  or G.

**Composition**

**Jewish legend**

According to tradition, Ptolemy II Philadelphus (the Greek Pharaoh of Egypt) sent seventy-two Hebrew [translators](https://en.wikipedia.org/wiki/Sofer)—six from each of the [Twelve Tribes of](https://en.wikipedia.org/wiki/Twelve_Tribes_of_Israel) [Israel](https://en.wikipedia.org/wiki/Twelve_Tribes_of_Israel)—from [Jerusalem](https://en.wikipedia.org/wiki/Jerusalem_during_the_Second_Temple_Period) to [Alexandria](https://en.wikipedia.org/wiki/Alexandria) to translate the

Tanakh from Biblical Hebrew into Koine Greek, for inclusion in [his library](https://en.wikipedia.org/wiki/Library_of_Alexandria). This narrative is found in the possibly [pseudepigraphic](https://en.wikipedia.org/wiki/Pseudepigrapha) Letter of Aristeas to his brother Philocrates, and is repeated by [Philo](https://en.wikipedia.org/wiki/Philo) of Alexandria, [Josephus](https://en.wikipedia.org/wiki/Josephus) (in [Antiquities of the Jews](https://en.wikipedia.org/wiki/Antiquities_of_the_Jews)), and by later sources (including Augustine of Hippo). It is also found in the Tractate [Megillah](https://en.wikipedia.org/wiki/Megillah_%28Talmud%29) of the [Babylonian Talmud](https://en.wikipedia.org/wiki/Talmud):

 King Ptolemy once gathered 72 Elders. He placed them in 72 chambers, each of them in a separate one, without revealing to them why they were summoned. He entered each one's room and said: "Write for me the Torah of [Moshe](https://en.wikipedia.org/wiki/Moses), your teacher". God put it in the heart of each one to translate identically as all the others did.

Philo of Alexandria 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](https://en.wikipedia.org/wiki/Ten_Lost_Tribes) of the twelve tribes had not been forcibly resettled by [Assyria](https://en.wikipedia.org/wiki/Assyrian_captivity) almost 500 years previously. Although not all the people of the ten tribes were scattered, many peoples of the ten tribes sought refuge in Jerusalem and survived, preserving a remnant of each tribe and their lineages. Jerusalem swelled to five times its prior population due to the influx of refugees. According to later [rabbinic tradition](https://en.wikipedia.org/wiki/Rabbinic_tradition) (which considered the Greek translation as a distortion of sacred text and unsuitable for use in the synagogue), the Septuagint was given to Ptolemy two days before the annual [Tenth of Tevet](https://en.wikipedia.org/wiki/Tenth_of_Tevet) fast.

According to [Aristobulus of Alexandria](https://en.wikipedia.org/wiki/Aristobulus_of_Alexandria)'s fragment 3, portions of the Law were translated from Hebrew into Greek long before the well-known Septuagint version. He stated that [Plato](https://en.wikipedia.org/wiki/Plato) and [Pythagoras](https://en.wikipedia.org/wiki/Pythagoras) knew the Jewish Law and borrowed from it.

In the preface to his 1844 [translation of the Septuagint](https://en.wikipedia.org/wiki/The_Septuagint_version_of_the_Old_Testament_%28Brenton%29), [Lancelot Charles Lee Brenton](https://en.wikipedia.org/wiki/Lancelot_Charles_Lee_Brenton) acknowledges that the [Jews of Alexandria](https://en.wikipedia.org/wiki/History_of_the_Jews_in_Alexandria) were likely to have been the writers of the Septuagint, but dismisses Aristeas' account as a [pious fiction](https://en.wikipedia.org/wiki/Noble_lie#Pious_fiction). Instead, he asserts that the real origin of the name "Septuagint" pertains to the fact that the earliest version was forwarded by the authors to the Jewish [Sanhedrin](https://en.wikipedia.org/wiki/Sanhedrin) at Alexandria for editing and approval.

The Jews of Alexandria celebrated the translation with an annual festival on the island of Pharos, where the [Lighthouse of Alexandria](https://en.wikipedia.org/wiki/Lighthouse_of_Alexandria) stood—the location where the translation was said to have taken place. During the festival, a large gathering of Jews, along with some non-Jewish visitors, would assemble on the beach for a grand picnic.

**History**

The 3rd century BC is supported for the translation of the [Pentateuch](https://en.wikipedia.org/wiki/Torah) by a number of factors, including its Greek being representative of early Koine Greek, citations beginning as early as the 2nd century BC, and early [manuscripts](https://en.wikipedia.org/wiki/Manuscript) datable to the 2nd century BC. 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. The quality and style of the translators varied considerably from book to book, from a [literal translation](https://en.wikipedia.org/wiki/Literal_translation) to [paraphrasing](https://en.wikipedia.org/wiki/Paraphrase) 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](https://en.wikipedia.org/wiki/Hellenistic_Judaism), and completed by 132 BC. With the spread of [Early Christianity](https://en.wikipedia.org/wiki/Early_Christianity), this Septuagint in turn was rendered into Latin in a variety of versions and the latter, collectively known as the [Vetus Latina](https://en.wikipedia.org/wiki/Vetus_Latina), were also referred to as the Septuagint initially in [Alexandria](https://en.wikipedia.org/wiki/Early_centers_of_Christianity#Alexandria) but elsewhere as well. The Septuagint also formed the basis for the [Slavonic](https://en.wikipedia.org/wiki/Old_Church_Slavonic_language), [Syriac](https://en.wikipedia.org/wiki/Syro-Hexaplar_version), Old [Armenian](https://en.wikipedia.org/wiki/Armenian_language), Old [Georgian](https://en.wikipedia.org/wiki/Georgian_language), and [Coptic](https://en.wikipedia.org/wiki/Coptic_language) versions of the Christian [Old Testament](https://en.wikipedia.org/wiki/Old_Testament).

**Language**

The Septuagint is written in Koine Greek. Some sections contain [Semiticisms](https://en.wikipedia.org/wiki/Semitism_%28linguistics%29), which are idioms and phrases based on [Semitic languages](https://en.wikipedia.org/wiki/Semitic_languages) such as [Hebrew](https://en.wikipedia.org/wiki/Hebrew_language) and [Aramaic](https://en.wikipedia.org/wiki/Aramaic). Other books, such as [Daniel](https://en.wikipedia.org/wiki/Book_of_Daniel) and [Proverbs](https://en.wikipedia.org/wiki/Book_of_Proverbs), have a stronger Greek influence.

The Septuagint may also clarify pronunciation of pre-[Masoretic](https://en.wikipedia.org/wiki/Masoretic_Text) Hebrew; many [proper nouns](https://en.wikipedia.org/wiki/Proper_noun) are spelled with Greek [vowels](https://en.wikipedia.org/wiki/Vowel) in the translation, but contemporary Hebrew texts lacked [vowel pointing](https://en.wikipedia.org/wiki/Niqqud). However, it is unlikely that all [Biblical Hebrew](https://en.wikipedia.org/wiki/Biblical_Hebrew) sounds had precise Greek equivalents.

**Canonical differences**

The Septuagint does not consist of a single, unified corpus. Rather, it is a collection of ancient translations of the Tanakh, along with other Jewish texts that are now commonly referred to as [apocrypha](https://en.wikipedia.org/wiki/Biblical_apocrypha). Importantly, the [canon of the Hebrew Bible was evolving](https://en.wikipedia.org/wiki/Development_of_the_Hebrew_Bible_canon) over the century or so in which the Septuagint was being written. Also, the texts were translated by many different people, in different locations, at different times, for different purposes, and often from different original Hebrew manuscripts.

The [Hebrew Bible](https://en.wikipedia.org/wiki/Hebrew_Bible), also called the Tanakh, has three parts: the [Torah](https://en.wikipedia.org/wiki/Torah) ("Law"), the [Nevi'im](https://en.wikipedia.org/wiki/Nevi%27im) ("Prophets"), and the [Ketuvim](https://en.wikipedia.org/wiki/Ketuvim) ("Writings"). The Septuagint has four: law, history, poetry, and prophets. The books of the [Apocrypha](https://en.wikipedia.org/wiki/Biblical_apocrypha) were inserted at appropriate locations. Extant copies of the Septuagint, which date from the 4th century AD, contain books and additions not present in the Hebrew Bible as established in the [Jewish canon](https://en.wikipedia.org/wiki/Development_of_the_Hebrew_Bible_canon) and are not uniform in their contents. According to some scholars, there is no evidence that the Septuagint included these additional books. These copies of the Septuagint include books known as [anagignoskomena](https://en.wikipedia.org/wiki/Anagignoskomena) in Greek and in English as [deuterocanon](https://en.wikipedia.org/wiki/Deuterocanonical_books) (derived from the Greek words for "second canon"), books not included in the modern Jewish canon. These books are estimated to have been written between 200 BC and 50 AD.

Among them are the first two books of [Maccabees](https://en.wikipedia.org/wiki/Books_of_the_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](https://en.wikipedia.org/wiki/Book_of_Esther), are longer than those in the [Masoretic Text](https://en.wikipedia.org/wiki/Masoretic_Text), which were affirmed as canonical in [Rabbinic Judaism](https://en.wikipedia.org/wiki/Rabbinic_Judaism). The Septuagint [Book of Jeremiah](https://en.wikipedia.org/wiki/Book_of_Jeremiah) is shorter than the Masoretic Text. The [Psalms of Solomon](https://en.wikipedia.org/wiki/Psalms_of_Solomon), [1 Esdras](https://en.wikipedia.org/wiki/1_Esdras), [3 Maccabees](https://en.wikipedia.org/wiki/3_Maccabees), [4 Maccabees](https://en.wikipedia.org/wiki/4_Maccabees), the [Letter of](https://en.wikipedia.org/wiki/Letter_of_Jeremiah) [Jeremiah](https://en.wikipedia.org/wiki/Letter_of_Jeremiah), the [Book of Odes](https://en.wikipedia.org/wiki/Book_of_Odes_%28Bible%29), the [Prayer of Manasseh](https://en.wikipedia.org/wiki/Prayer_of_Manasseh) and [Psalm 151](https://en.wikipedia.org/wiki/Psalm_151) are included in some copies of the Septuagint.

The Septuagint has been rejected as scriptural by mainstream Rabbinic Judaism for a couple of reasons. First, the Septuagint differs from the [Hebrew source texts](https://en.wikipedia.org/wiki/Masoretic_Text) in many cases (particularly in the [Book of Job](https://en.wikipedia.org/wiki/Book_of_Job)). For example, according to [Heinrich Guggenheimer](https://en.wikipedia.org/wiki/Heinrich_Guggenheimer), intentional mistranslations in Deuteronomy 6 make reference to ancient sources of the [Passover Haggadah](https://en.wikipedia.org/wiki/Haggadah). Second, the translations appear at times to demonstrate an ignorance of Hebrew idiomatic usage. A particularly noteworthy example of this phenomenon is found in Isaiah 7:14, in which the Hebrew word ָמה ְלﬠַ ('almāh, which translates into English as "young woman") is translated into the Koine Greek as παρθένος (parthenos, which translates into English as "virgin").

The Septuagint became synonymous with the Greek Old Testament, a Christian canon incorporating the books of the Hebrew canon with additional texts. Although the [Catholic Church](https://en.wikipedia.org/wiki/Catholic_Church) and the [Eastern](https://en.wikipedia.org/wiki/Eastern_Orthodox_Church) [Orthodox Church](https://en.wikipedia.org/wiki/Eastern_Orthodox_Church) include most of the books in the Septuagint in their canons, [Protestant churches](https://en.wikipedia.org/wiki/Protestantism) usually do not. After the [Reformation](https://en.wikipedia.org/wiki/Reformation), many [Protestant Bibles](https://en.wikipedia.org/wiki/Protestant_Bible) began to follow the Jewish [canon](https://en.wikipedia.org/wiki/Biblical_canon) and exclude the additional texts (which came to be called the Apocrypha) as noncanonical. The Apocrypha are included under a separate heading in the [King James Version](https://en.wikipedia.org/wiki/King_James_Version) of the Bible.

Deuterocanonical and apocryphal books in the Septuagint

|  |  |  |
| --- | --- | --- |
| Greek name | Transliteration | English name |
| Προσευχὴ Μανασσῆ | Proseuchē Manassē | [Prayer of Manasseh](https://en.wikipedia.org/wiki/Prayer_of_Manasseh) |
| Ἔσδρας Αʹ | 1 Esdras | [1 Esdras](https://en.wikipedia.org/wiki/1_Esdras) |
| Τωβίτ (called Τωβείτ or Τωβίθ in some sources) | Tōbit (or Tōbeit or Tōbith) | [Tobit](https://en.wikipedia.org/wiki/Book_of_Tobit) |
| Ἰουδίθ | Ioudith | [Judith](https://en.wikipedia.org/wiki/Judith) |
| Ἐσθήρ | Esthēr | Esther (with [additions](https://en.wikipedia.org/wiki/Book_of_Esther#Additions_to_Esther)) |
| Μακκαβαίων Αʹ | 1 Makkabaiōn | [1 Maccabees](https://en.wikipedia.org/wiki/1_Maccabees) |
| Μακκαβαίων Βʹ | 2 Makkabaiōn | [2 Maccabees](https://en.wikipedia.org/wiki/2_Maccabees) |
| Μακκαβαίων Γʹ | 3 Makkabaiōn | [3 Maccabees](https://en.wikipedia.org/wiki/3_Maccabees) |
| Μακκαβαίων Δ' Παράρτημα | 4 Makkabaiōn Parartēma | [4 Maccabees](https://en.wikipedia.org/wiki/4_Maccabees) |
| Ψαλμός ΡΝΑʹ | Psalmos 151 | [Psalm 151](https://en.wikipedia.org/wiki/Psalm_151) |
| Σοφία Σαλομῶντος | Sophia Salomōntos | Wisdom or [Wisdom of Solomon](https://en.wikipedia.org/wiki/Wisdom_of_Solomon) |
| Σοφία Ἰησοῦ Σειράχ | Sophia Iēsou Seirach | [Sirach](https://en.wikipedia.org/wiki/Sirach) or Ecclesiasticus |
| Βαρούχ | Barouch | [Baruch](https://en.wikipedia.org/wiki/Book_of_Baruch) |
| Ἐπιστολὴ Ἰερεμίου | Epistolē Ieremiou | [Letter of Jeremiah](https://en.wikipedia.org/wiki/Letter_of_Jeremiah) |
| Δανιήλ | Daniēl | Daniel (with [additions](https://en.wikipedia.org/wiki/Additions_to_Daniel)) |
| Ψαλμοὶ Σαλομῶντος | Psalmoi Salomōntos | [Psalms of Solomon](https://en.wikipedia.org/wiki/Psalms_of_Solomon) |

**Final form**

All the books in Western Old Testament [biblical canons](https://en.wikipedia.org/wiki/Biblical_canon) 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 4th century.

Some books which are set apart in the Masoretic Text are grouped together. The [Books of Samuel](https://en.wikipedia.org/wiki/Books_of_Samuel) and the [Books of Kings](https://en.wikipedia.org/wiki/Books_of_Kings) are one four-part book entitled Βασιλειῶν (Basileon, '[Of Reigns](https://en.wikipedia.org/wiki/Books_of_the_Kingdoms)') in the Septuagint. The [Books of Chronicles](https://en.wikipedia.org/wiki/Books_of_Chronicles), known collectively as Παραλειπομένων (Paraleipoménon, 'Of Things Left Out') supplement Reigns. The Septuagint organizes the [minor prophets](https://en.wikipedia.org/wiki/Minor_prophets) in its twelve-part Book of Twelve, as does the Masoretic Text.

Some ancient scriptures are found in the Septuagint, but not in the Hebrew Bible. The books are [Tobit](https://en.wikipedia.org/wiki/Book_of_Tobit); [Judith](https://en.wikipedia.org/wiki/Judith); the [Wisdom of Solomon](https://en.wikipedia.org/wiki/Book_of_Wisdom); [Wisdom of Jesus son of Sirach](https://en.wikipedia.org/wiki/Book_of_Sirach); [Baruch](https://en.wikipedia.org/wiki/Book_of_Baruch) and the [Letter of](https://en.wikipedia.org/wiki/Letter_of_Jeremiah) [Jeremiah](https://en.wikipedia.org/wiki/Letter_of_Jeremiah), which became chapter six of Baruch in the [Vulgate](https://en.wikipedia.org/wiki/Vulgate); the additions to Daniel ([The Prayer of](https://en.wikipedia.org/wiki/The_Prayer_of_Azariah) [Azarias](https://en.wikipedia.org/wiki/The_Prayer_of_Azariah), the [Song of the Three Children](https://en.wikipedia.org/wiki/The_Prayer_of_Azariah_and_Song_of_the_Three_Holy_Children), [Susanna](https://en.wikipedia.org/wiki/Susanna_%28Book_of_Daniel%29), and [Bel and the Dragon](https://en.wikipedia.org/wiki/Bel_and_the_Dragon)); the additions to [Esther](https://en.wikipedia.org/wiki/Book_of_Esther); [1](https://en.wikipedia.org/wiki/1_Maccabees) [Maccabees](https://en.wikipedia.org/wiki/1_Maccabees); [2 Maccabees](https://en.wikipedia.org/wiki/2_Maccabees); [3 Maccabees](https://en.wikipedia.org/wiki/3_Maccabees); [4 Maccabees](https://en.wikipedia.org/wiki/4_Maccabees); [1 Esdras](https://en.wikipedia.org/wiki/1_Esdras); [Odes](https://en.wikipedia.org/wiki/Book_of_Odes_%28Bible%29) (including the [Prayer of](https://en.wikipedia.org/wiki/Prayer_of_Manasseh) [Manasseh](https://en.wikipedia.org/wiki/Prayer_of_Manasseh)); the [Psalms of Solomon](https://en.wikipedia.org/wiki/Psalms_of_Solomon), and [Psalm 151](https://en.wikipedia.org/wiki/Psalm_151).

Fragments of deuterocanonical books in Hebrew are among the [Dead Sea Scrolls](https://en.wikipedia.org/wiki/Dead_Sea_Scrolls) found at [Qumran](https://en.wikipedia.org/wiki/Qumran). [Sirach](https://en.wikipedia.org/wiki/Sirach), whose text in Hebrew was already known from the [Cairo Geniza](https://en.wikipedia.org/wiki/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](https://en.wikipedia.org/wiki/Masada) (MasSir). Five fragments from the Book of Tobit have been found in Qumran: four written in [Aramaic](https://en.wikipedia.org/wiki/Aramaic_language) and one written in Hebrew (papyri 4Q, nos. 196-200). Psalm 151 appears with a number of canonical and non-canonical psalms in the Dead Sea scroll 11QPs(a) (also known as 11Q5), a 1st-century AD scroll discovered in 1956. The scroll contains two short Hebrew psalms, which scholars agree were the basis for Psalm 151. The canonical acceptance of these books varies by Christian tradition.

**Use**

**Jewish use**

It is unclear to what extent [Alexandrian Jews](https://en.wikipedia.org/wiki/History_of_the_Jews_in_Alexandria) 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](https://en.wikipedia.org/wiki/Essenes) at the time.

Several factors led most Jews to abandon the Septuagint around the 2nd century AD. The earliest [gentile](https://en.wikipedia.org/wiki/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](https://en.wikipedia.org/wiki/Jewish_Christian) 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. Jews instead used Hebrew or Aramaic [Targum](https://en.wikipedia.org/wiki/Targum) manuscripts later compiled by the [Masoretes](https://en.wikipedia.org/wiki/Masoretes) and authoritative Aramaic translations, such as those of [Onkelos](https://en.wikipedia.org/wiki/Targum_Onkelos) and [Rabbi Yonathan ben Uziel](https://en.wikipedia.org/wiki/Targum_Jonathan).

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](https://en.wikipedia.org/wiki/Hellenistic_Judaism) tended to prefer other Jewish versions in Greek (such as the translation by [Aquila](https://en.wikipedia.org/wiki/Aquila_of_Sinope)), which seemed to be more concordant with contemporary Hebrew texts.

**Christian use**

The [Early Christian](https://en.wikipedia.org/wiki/Early_Christianity) church used the Greek texts, since Greek was a lingua franca of the eastern parts of the Roman Empire at the time and the language of the Greco-Roman Church, while [Aramaic](https://en.wikipedia.org/wiki/Aramaic) was the language of [Syriac Christianity](https://en.wikipedia.org/wiki/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](https://en.wikipedia.org/wiki/Apostles_in_the_New_Testament), 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 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](https://en.wikipedia.org/wiki/Jerome), however, it was in Isaiah 11:1. The New Testament writers freely used the Greek translation when citing the Jewish scriptures (or quoting Jesus doing so), implying that Jesus, his apostles, and their followers considered it reliable.

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](https://en.wikipedia.org/wiki/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](https://en.wikipedia.org/wiki/Irenaeus) writes about Isaiah 7:14 that the Septuagint clearly identifies a "virgin" (Greek παρθένος; bethulah in Hebrew) who would conceive. The word almah in the Hebrew text was, according to Irenaeus, interpreted by Theodotion and [Aquila](https://en.wikipedia.org/wiki/Aquila_of_Sinope) (Jewish [converts](https://en.wikipedia.org/wiki/Proselyte)), as a "young woman" who would conceive. Again according to Irenaeus, the [Ebionites](https://en.wikipedia.org/wiki/Ebionites) used this to claim that Joseph was the biological father of Jesus. To him that was [heresy](https://en.wikipedia.org/wiki/Heresy_in_Christianity) facilitated by late anti-Christian alterations of the scripture in Hebrew, as evident by the older, pre-Christian Septuagint.

Jerome broke with church tradition, translating most of the [Old Testament](https://en.wikipedia.org/wiki/Old_Testament) of his [Vulgate](https://en.wikipedia.org/wiki/Vulgate) from Hebrew rather than Greek. His choice was sharply criticized by [Augustine](https://en.wikipedia.org/wiki/Augustine_of_Hippo), his contemporary.

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. Acceptance of Jerome's version increased, and it displaced the Septuagint's [Old](https://en.wikipedia.org/wiki/Vetus_Latina) [Latin translations](https://en.wikipedia.org/wiki/Vetus_Latina).

The [Eastern Orthodox Church](https://en.wikipedia.org/wiki/Eastern_Orthodoxy) 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](https://en.wikipedia.org/wiki/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. According to the [New Jerusalem Bible](https://en.wikipedia.org/wiki/New_Jerusalem_Bible) foreword, "Only when this (the Masoretic Text) presents insuperable difficulties have emendations or other versions, such as the ... LXX, been used." The translator's preface to the [New International Version](https://en.wikipedia.org/wiki/New_International_Version) reads, "The translators also consulted the more important early versions (including) the Septuagint... Readings from these versions were occasionally followed where the [MT](https://en.wikipedia.org/wiki/Masoretic_Text) seemed doubtful"

**Textual history**

**Books**

|  |  |  |
| --- | --- | --- |
| Greek name | Transliteration | English name |
| **Law** |
| Γένεσις | Genesis | Genesis |
| Ἔξοδος | Exodos | Exodus |
| Λευϊτικόν | Leuitikon | Leviticus |
| Ἀριθμοί | Arithmoi | Numbers |
| Δευτερονόμιον | Deuteronomion | Deuteronomy |
| **History** |
| Ἰησοῦς | Iēsous | Joshua |
| Κριταί | Kritai | Judges |
| Ῥούθ | Routh | Ruth |
| Βασιλειῶν Αʹ | 1 Basileiōn | Kings I (I Samuel) |
| Βασιλειῶν Βʹ | 2 Basileiōn | Kings II (II Samuel) |
| Βασιλειῶν Γʹ | 3 Basileiōn | Kings III (I Kings) |
| Βασιλειῶν Δʹ | 4 Basileiōn | Kings IV (II Kings) |
| Παραλειπομένων Αʹ | 1 Paraleipomenōn | Chronicles I |
| Παραλειπομένων Βʹ | 2 Paraleipomenōn | Chronicles II |
| Ἔσδρας Αʹ | [1 Esdras](https://en.wikipedia.org/wiki/1_Esdras) | 1 Esdras |
| Ἔσδρας Βʹ | 2 Esdras | Ezra-Nehemiah |
| Ἐσθήρ | Esthēr | Esther |
| Ἰουδίθ | Ioudith | Judith |
| Τωβίτ | Tōbit | Tobit |
| Μακκαβαίων Αʹ | [1 Makkabaiōn](https://en.wikipedia.org/wiki/1_Maccabees) | Maccabees I |
| Μακκαβαίων Βʹ | [2 Makkabaiōn](https://en.wikipedia.org/wiki/2_Maccabees) | Maccabees II |
| Μακκαβαίων Γʹ | [3 Makkabaiōn](https://en.wikipedia.org/wiki/3_Maccabees) | Maccabees III |
| **Wisdom** |
| Ψαλμοί | Psalmoi | Psalms |
| Ψαλμός ΡΝΑʹ | Psalmos 151 | [Psalm 151](https://en.wikipedia.org/wiki/Psalm_151) |
| Προσευχὴ Μανασσῆ | Proseuchē Manassē | [Prayer of Manasseh](https://en.wikipedia.org/wiki/Prayer_of_Manasseh) |
| Ὠδαί | Odai | [Odes](https://en.wikipedia.org/wiki/Book_of_Odes_%28Bible%29) |
| Παροιμίαι | Paroimiai | Proverbs |

|  |  |  |
| --- | --- | --- |
| Ἐκκλησιαστής | Ekklēsiastēs | [Ecclesiastes](https://en.wikipedia.org/wiki/Ecclesiastes) |
| Ἆσμα Ἀσμάτων | [Asma Asmatōn](https://en.wikipedia.org/wiki/Song_of_Songs) | Song of Songs or Song of Solomon or Canticle of Canticles |
| Ἰώβ | Iōb | [Job](https://en.wikipedia.org/wiki/Book_of_Job) |
| Σοφία Σαλομῶντος | Sophia Salomōntos | Wisdom or Wisdom of Solomon |
| Σοφία Ἰησοῦ Σειράχ | [Sophia Iēsou Seirach](https://en.wikipedia.org/wiki/Book_of_Sirach) | Sirach or Ecclesiasticus or Wisdom of Sirach |
| **Prophets** |
| Ὡσηέ Αʹ | I. Hōsēe | Hosea |
| Ἀμώς Βʹ | II. Āmōs | Amos |
| Μιχαίας Γʹ | III. Michaias | Micah |
| Ἰωήλ Δʹ | IV. Iōēl | Joel |
| Ὀβδιού Εʹ | V. Obdiou | Obadiah |
| Ἰωνᾶς Ϛ' | VI. Iōnas | Jonah |
| Ναούμ Ζʹ | VII. Naoum | Nahum |
| Ἀμβακούμ Ηʹ | VIII. Ambakoum | Habakkuk |
| Σοφονίας Θʹ | IX. Sophonias | Zephaniah |
| Ἀγγαῖος Ιʹ | X. Angaios | Haggai |
| Ζαχαρίας ΙΑʹ | XI. Zacharias | Zachariah |
| Μαλαχίας ΙΒʹ | XII. Malachias | Malachi |
| Ἠσαΐας | Ēsaias | Isaiah |
| Ἱερεμίας | Hieremias | Jeremiah |
| Βαρούχ | Barouch | Baruch |
| Θρῆνοι | Thrēnoi | Lamentations |
| Ἐπιστολὴ Ἰερεμίου | [Epistolē Ieremiou](https://en.wikipedia.org/wiki/Letter_of_Jeremiah) | Letter of Jeremiah |
| Ἰεζεκιήλ | Iezekiēl | Ezekiel |
| Δανιήλ | Daniēl | Daniel |
| Appendix |
| Μακκαβαίων Δ' | [4 Makkabaiōn](https://en.wikipedia.org/wiki/4_Maccabees) | Maccabees IV |
| Ψαλμοὶ Σαλομῶντος | [Psalmoi Salomōntos](https://en.wikipedia.org/wiki/Psalms_of_Solomon) | Psalms of Solomon |

**Textual analysis**

Modern scholarship holds that the Septuagint was written from the 3rd through the 1st centuries BC, but nearly all attempts at dating specific books (except for the Pentateuch, early- to mid-3rd century BC) are tentative. Later Jewish revisions and [recensions](https://en.wikipedia.org/wiki/Recension) of the Greek against the Hebrew are well-attested. The best-known are [Aquila](https://en.wikipedia.org/wiki/Aquila_of_Sinope) (128 AD), [Symmachus](https://en.wikipedia.org/wiki/Symmachus_the_Ebionite), 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.



The inter-relationship between significant ancient Old Testament manuscripts (some identified by their [*siglum*](https://en.wikipedia.org/wiki/Scribal_abbreviation)). LXX denotes the original Septuagint.

Although much of [Origen](https://en.wikipedia.org/wiki/Origen)'s [Hexapla](https://en.wikipedia.org/wiki/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](https://en.wikipedia.org/wiki/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](https://en.wikipedia.org/wiki/Jerome), who attributed these to [Lucian](https://en.wikipedia.org/wiki/Lucian_of_Antioch) (the Lucianic, or Antiochene, recension) and [Hesychius](https://en.wikipedia.org/wiki/Hesychius_of_Alexandria) (the Hesychian, or Alexandrian, recension).

**Manuscripts**

The oldest manuscripts of the Septuagint include 2nd-century BC fragments of Leviticus and Deuteronomy (Rahlfs nos. 801, 819, and 957) and 1st-century BC fragments of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and the [Twelve Minor Prophets](https://en.wikipedia.org/wiki/Twelve_Minor_Prophets) ([Alfred Rahlfs](https://en.wikipedia.org/wiki/Alfred_Rahlfs) nos. 802, 803, 805, 848, 942, and 943). Relatively-complete manuscripts of the Septuagint postdate the Hexaplar recension, and include the 4th-century AD [Codex Vaticanus](https://en.wikipedia.org/wiki/Codex_Vaticanus_Graecus_1209) and the 5th-century [Codex Alexandrinus](https://en.wikipedia.org/wiki/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. The 4th-century [Codex Sinaiticus](https://en.wikipedia.org/wiki/Codex_Sinaiticus) also partially survives, with many Old Testament texts. The Jewish (and, later, Christian) revisions and recensions are largely responsible for the divergence of the codices. The [Codex Marchalianus](https://en.wikipedia.org/wiki/Codex_Marchalianus) is another notable manuscript.

**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:]



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

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 (1QIsaa), 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

**Dead Sea Scrolls**

The Biblical manuscripts found in [Qumran](https://en.wikipedia.org/wiki/Qumran), commonly known as the [Dead Sea Scrolls](https://en.wikipedia.org/wiki/Dead_Sea_Scrolls) (DSS), have prompted comparisons of the texts associated with the Hebrew Bible (including the Septuagint). [Emanuel Tov](https://en.wikipedia.org/wiki/Emanuel_Tov), editor of the translated scrolls, identifies five broad variants of DSS texts:

1. Proto-Masoretic: A stable text and numerous, distinct agreements with the Masoretic Text. About 60 per cent 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 per cent 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](https://en.wikipedia.org/wiki/Orthography) and [morphology](https://en.wikipedia.org/wiki/Morphology_%28linguistics%29), frequent errors and corrections, and a free approach to the text. They make up about 20 per cent of the Biblical corpus, including the [Isaiah Scroll](https://en.wikipedia.org/wiki/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 per cent of the Biblical scrolls and include 4QpaleoExod-m.
5. Non-aligned: No consistent alignment with any of the other four text types. About 10 per cent of the Biblical scrolls, they include 4QDeut-b, 4QDeut-c, 4QDeut-h, 4QIsa-c, and 4QDan-a.

The textual sources present a variety of readings; Bastiaan Van Elderen compares three variations of Deuteronomy 32:43, the [Song of Moses](https://en.wikipedia.org/wiki/Song_of_Moses):



**Print editions**

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

* The [editio princeps](https://en.wikipedia.org/wiki/Editio_princeps) is the [Complutensian Polyglot Bible](https://en.wikipedia.org/wiki/Complutensian_Polyglot_Bible). Based on now-lost manuscripts, it is one of the received texts used for the KJV (similar to [Textus Receptus](https://en.wikipedia.org/wiki/Textus_Receptus)) and seems to convey quite early readings.
* The [Brian Walton Polyglot](https://en.wikipedia.org/w/index.php?title=Walton_Polyglot&action=edit&redlink=1) by [Brian Walton](https://en.wikipedia.org/wiki/Brian_Walton_%28bishop%29) 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](https://en.wikipedia.org/wiki/Aldine_Bible) (begun by [Aldus Manutius](https://en.wikipedia.org/wiki/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](https://en.wikipedia.org/wiki/Roman_Septuagint), which uses [Codex Vaticanus](https://en.wikipedia.org/wiki/Codex_Vaticanus) as the base text and later manuscripts for the [lacunae](https://en.wikipedia.org/wiki/Lacuna_%28manuscripts%29) in the [uncial manuscript](https://en.wikipedia.org/wiki/Uncial_script). It was published in 1587 under the direction of [Antonio Carafa](https://en.wikipedia.org/wiki/Antonio_Carafa_%28cardinal%29), with the help of Roman scholars [Gugliemo Sirleto](https://en.wikipedia.org/wiki/Gugliemo_Sirleto), [Antonio Agelli](https://en.wikipedia.org/wiki/Antonio_Agelli) and [Petrus](https://en.wikipedia.org/wiki/Petrus_Morinus) [Morinus](https://en.wikipedia.org/wiki/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](https://en.wikipedia.org/wiki/Textus_receptus) of the Greek Old Testament and has been published in a number of editions, such as: those of [Robert Holmes](https://en.wikipedia.org/wiki/Robert_Holmes_%28priest%29) and [James Parsons](https://en.wikipedia.org/w/index.php?title=James_Parsons_(clergyman)&action=edit&redlink=1) (Oxford, 1798–1827), the seven editions of [Constantin von Tischendorf](https://en.wikipedia.org/wiki/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](https://en.wikipedia.org/wiki/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), pp. 174–182.
* Grabe's edition was published in Oxford from 1707 to 1720 and reproduced, imperfectly, the [Codex Alexandrinus](https://en.wikipedia.org/wiki/Codex_Alexandrinus) of London. For partial editions, see [Fulcran Vigouroux](https://en.wikipedia.org/wiki/Fulcran_Vigouroux), Dictionnaire de la Bible, 1643 and later.
* [Alfred Rahlfs' edition of the Septuagint](https://en.wikipedia.org/wiki/Alfred_Rahlfs%27_edition_of_the_Septuagint). [Alfred Rahlfs](https://en.wikipedia.org/wiki/Alfred_Rahlfs), a Septuagint researcher at the [University of](https://en.wikipedia.org/wiki/University_of_G%C3%B6ttingen) [Göttingen](https://en.wikipedia.org/wiki/University_of_G%C3%B6ttingen), began a manual edition of the Septuagint in 1917 or 1918. The completed Septuaginta, published in 1935, relies mainly on the Vaticanus, [Sinaiticus](https://en.wikipedia.org/wiki/Sinaiticus) and [Alexandrinus](https://en.wikipedia.org/wiki/Alexandrinus) and presents a critical framework with variants from these and several other sources.
* The [Göttingen Septuagint](https://en.wikipedia.org/wiki/G%C3%B6ttingen_Septuagint) (Septuaginta: Vetus Testamentum Graecum), a critical version in multiple volumes published from 1931 to the present, is not yet complete; the largest missing parts are the historical books (Joshua, Judges, Samuel, Kings, Chronicles), Proverbs and Song of Songs, as well as a new edition of Psalms. Its two critical apparatuses present variant readings in the Old Greek text and variants of the other Greek recensions (i.e., the Hexapla, Theodotion, Symmachus, Aquilla, Lucian).
* In 2006, a [revision of Alfred Rahlfs' Septuaginta](https://en.wikipedia.org/wiki/Revision_of_Alfred_Rahlfs%27_Septuaginta) was published by the [German Bible Society](https://en.wikipedia.org/wiki/Deutsche_Bibelgesellschaft). This revised edition includes over a thousand changes. The text of this revised edition contains changes in the diacritics, and only two wording changes: in Isaiah 5:17 and 53:2, Is 5:17 ἀπειλημμένων became ἀπηλειμμένων, and Is 53:2 ἀνηγγείλαμεν became by conjecture ἀνέτειλε μένà.
* The [Apostolic Bible Polyglot](https://en.wikipedia.org/wiki/Apostolic_Bible_Polyglot) contains a Septuagint text derived primarily from the agreement of any two of the [Complutensian Polyglot](https://en.wikipedia.org/wiki/Complutensian_Polyglot), the [Sixtine](https://en.wikipedia.org/wiki/Sixtine_Septuagint), and the [Aldine](https://en.wikipedia.org/wiki/Aldine_Bible) texts.
* Septuaginta: A Reader's Edition, a 2018 reader's edition of the Septuagint using the text of the 2006 revised edition of Rahlf's Septuaginta.

**Onomastics**

One of the main challenges, faced by translators during their work, emanated from the need to implement appropriate Greek forms for various [onomastic](https://en.wikipedia.org/wiki/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.

One of those exceptions was related to a specific group of onomastic terms for the region of [Aram](https://en.wikipedia.org/wiki/Aram_%28region%29) and ancient [Arameans](https://en.wikipedia.org/wiki/Arameans). Influenced by Greek onomastic terminology, translators decided to adopt Greek custom of using "Syrian" [labels](https://en.wikipedia.org/wiki/Labels) as designations for Arameans, their lands and language, thus abandoning [endonymic](https://en.wikipedia.org/wiki/Endonymic) (native) terms, that were used in the Hebrew Bible. In the Greek translation, the region of [Aram](https://en.wikipedia.org/wiki/Aram_%28region%29) was commonly labeled as "Syria", while Arameans were labeled as "Syrians". Such adoption and implementation of terms that were foreign ([exonymic](https://en.wikipedia.org/wiki/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.

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".

**English translations**

The first English translation (which excluded the apocrypha) was [Charles Thomson's in 1808](https://en.wikipedia.org/wiki/Thomson%27s_Translation), 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](https://en.wikipedia.org/wiki/The_Septuagint_version_of_the_Old_Testament_%28Brenton%29) 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. It has also been continually in print. The translation, based on the [Codex Vaticanus](https://en.wikipedia.org/wiki/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.

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](https://en.wikipedia.org/wiki/New_English_Translation_of_the_Septuagint) [Under that Title](https://en.wikipedia.org/wiki/New_English_Translation_of_the_Septuagint) (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](https://en.wikipedia.org/wiki/International_Organization_for_Septuagint_and_Cognate_Studies) [Cognate Studies](https://en.wikipedia.org/wiki/International_Organization_for_Septuagint_and_Cognate_Studies) (IOSCS) in October 2007.

The [Apostolic Bible Polyglot](https://en.wikipedia.org/wiki/Apostolic_Bible_Polyglot), published in 2003, features a Greek-English [interlinear](https://en.wikipedia.org/wiki/Interlinear_gloss) Septuagint. It includes the Greek books of the [Hebrew canon](https://en.wikipedia.org/wiki/Hebrew_Bible) (without the apocrypha) and the Greek New Testament; the whole Bible is numerically coded to a new version of the [Strong numbering system](https://en.wikipedia.org/wiki/Strong%27s_Concordance) created to add words not present in the original numbering by Strong. The edition is set in [monotonic](https://en.wikipedia.org/wiki/Greek_diacritics) [orthography](https://en.wikipedia.org/wiki/Greek_diacritics). The version includes a [Bible concordance](https://en.wikipedia.org/wiki/Bible_concordance) and index.

The [Orthodox Study Bible](https://en.wikipedia.org/wiki/Orthodox_Study_Bible), published in early 2008, features a new translation of the Septuagint based on the [Alfred Rahlfs' edition of the Greek text](https://en.wikipedia.org/wiki/Alfred_Rahlfs%27_edition_of_the_Septuagint). Two additional major sources have been added: the 1851 Brenton translation and the [New King James Version](https://en.wikipedia.org/wiki/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.

Nicholas King completed The Old Testament in four volumes and The Bible.

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 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](https://en.wikipedia.org/wiki/Church_of_Greece).

In 2012, Lexham Press published the Lexham English Septuagint (LES), providing a literal, readable, and transparent English edition of the Septuagint for modern readers. 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. "The Lexham English Septuagint (LES), then, is the only contemporary English translation of the LXX that has been made directly from the Greek."

**Society and journal**

The [International Organization for Septuagint and Cognate Studies](https://en.wikipedia.org/wiki/International_Organization_for_Septuagint_and_Cognate_Studies) (IOSCS), a non-profit [learned](https://en.wikipedia.org/wiki/Learned_society) [society](https://en.wikipedia.org/wiki/Learned_society), promotes international research into and study of the Septuagint and related texts. The society declared 8 February 2006 International Septuagint Day, a day to promote the work on campuses and in communities. The IOSCS publishes the Journal of Septuagint and Cognate Studies.

**See also**

* [Biblical apocrypha](https://en.wikipedia.org/wiki/Biblical_apocrypha)
* [Biblical canon](https://en.wikipedia.org/wiki/Biblical_canon)
* [Book of Job in Byzantine illuminated manuscripts](https://en.wikipedia.org/wiki/Book_of_Job_in_Byzantine_illuminated_manuscripts)
* [Brenton's English Translation of the Septuagint](https://en.wikipedia.org/wiki/The_Septuagint_version_of_the_Old_Testament_%28Brenton%29)
* [Deuterocanonical books](https://en.wikipedia.org/wiki/Deuterocanonical_books)
* [Documentary hypothesis](https://en.wikipedia.org/wiki/Documentary_hypothesis) – Theory that the Torah was composed over a long period by many authors
* [La Bible d'Alexandrie](https://en.wikipedia.org/wiki/La_Bible_d%27Alexandrie)
* [Samareitikon](https://en.wikipedia.org/wiki/Samareitikon)