

## Chapter 1 : Septuagint Studies | The Evangelical Theological Society

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But, you are reading a blog on bible study which means you are intelligent and inquisitive. Therefore, you want to know more. And one of the things you want to know is this: Of course, I am. Tradition holds that 70 or 72 Jewish scholars in Alexandria, Egypt translated the Hebrew Bible into Greek beginning somewhere between B. Completion of the translation is debated. The following terms are often used interchangeably: Why Was The Septuagint Written? One of the most widely accepted reasons for the composition of the Septuagint is that the Egyptian Pharaoh, Ptolemy Philadelphus, wanted a copy for his Library at Alexandria. In particular, he wanted a copy of the Jewish Law, the sacred text of the Jews. There is debate over whether this initial request meant the first 5 books Pentateuch , or the entire OT. Regardless of how, and when, the translation occurred. Alexandrian Jews used the translation because it was written in their spoken language and because they had become less familiar with the Hebrew language. Its early widespread use and acceptance is evidenced by the writings of contemporary writers. Both Philo, the Alexandrian Jewish philosopher, B. Are you beginning to sense the importance of the LXX for bible study? As Christianity spread throughout the Roman Empire, this translation was used within the new Christian communities. During the same time, it was still being used by Diaspora Jews in the synagogues. This led to Gentiles being able to debate non-Christian Jews on the meaning of Scripture. Eventually the Jews criticized the Septuagint. Around this time, the Jewish people also began to deny the authority once given to the LXX. The majority of OT quotations in the NT come directly from the Septuagint, though sometimes a NT author will provide his own translation of a Hebrew text. All of this makes the LXX an important resource for original languages studies and therefore, an overall understanding of Scripture. The translated Greek text varies at many points from the Hebrew text. The order of the Biblical Books is not the same.

### Chapter 2 : Septuagint Online: Studies and Analysis

*Studies and Analysis Introductory. Brenton, Lancelot. An Historical Account of the Septuagint Version. Scriptorium. Mirror: CCEL. Introduction to his translation.*

As I mentioned, this is mostly for the benefit of students considering pursuing further study in the discipline, which is pretty decentralized and specialist. Since there are not a lot of scholars whose work is primarily focused on Septuagint, there are even fewer programs and resources to learn about it. The previous post was focused on North America and the United Kingdom. Also, I have prioritized scholars here who prioritize Septuagint. The information below is organized geographically. Otherwise these are not ordered in any particular way. Septuagint Scholars Worldwide To study with some very highly respected scholars in Septuagint, you can end up in some extremely fascinating places in the world. Below are those I know who are currently taking students. Macquarie University Australia If you believe in the land down under, then you should definitely consider studying at Macquarie muh-KWAR-ee in Sydney, one of the leading universities in Australia. They have an extremely well regarded Department of Ancient History , and there are some very fascinating research projects underway there. Evans “ Evans is well known for his work in Septuagint studies that brings a refined understanding of Greek papyri to bear no surprise, having studied under Dr. His doctoral dissertation on the verbal system in the Greek Pentateuch is considered a landmark in the field. Stellenbosch University South Africa Stellenbosch has an increasingly positive reputation globally, known by many for its program in linguistics. He is particularly active in textual criticism and hermeneutics. I am not certain wither Emanuel Tov is still supervising students, but it is worth reaching out to him See also this interview. But the main scholar of note is: He is also the current editor of the very important Hebrew University Bible Project. More to Come Stay tuned. I have a third and final post in the works detailing the larger number of scholars working in Septuagint based in Europe. Hopefully I can get to that in the next few weeks.

**Chapter 3 : Studies in the Hebrew Bible, Qumran, and the Septuagint**

*The Septuagint is an invaluable commentary on the Hebrew text of the Old Testament. In not a few instances it gives a more correct rendering of the Hebrew text than either the Authorized or the Revised Version of the English Bible.*

**Psalms of Solomon The Differences in Text** In addition to these larger sections and whole additional books there are a slew of other variations in text between the MT and LXX traditions. The study of the differences in the exact text of scripture is Textual Criticism. Text critics use the terms pluses and minuses to describe the comparison of the MT and LXX traditions. Polak, Frank, and Galen Marquis. A classified index of the minuses of the Septuagint Part I: They produce electronic texts and programs to aid in the study of the Septuagint. This volume is the introduction that explains the methodology and source texts for creating a study of the minuses of the Septuagint. A classified index of the minuses of the Septuagint Part II: Methodology is covered in volume I. This volume is an exhaustive classification and listing of the actual texts in the Pentateuch. The introduction contains the classifications of the nature of the minuses and their counts. The bulk of the text provides the actual Hebrew and Greek texts in question side-by-side. The book of Jeremiah is a special case. Here we see really a complete different editorial version in the two traditions. There are large scale differences in the order of material and textual sections. Sections are missing in one or the other tradition. The preface to the book of Jeremiah in the Brenton translation listed in the English translation section below provides a chart of the chapter mappings. **Introductory Books on Septuagint Studies** There are commentaries on the Septuagint text and discussions of the issues around the creation and transmission of the Septuagint. The Septuagint has received a lot more attention since the discovery of the Dead Sea Scrolls. Previously scholars had assumed that most of the differences between the Septuagint and the Masoretic text indicated bad translations. But the Dead Sea Scrolls have demonstrated that at least some of these readings are from Hebrew original texts and not the invention of translators. Membership is inexpensive and gets a copy of their small peer reviewed journal as they are published. The organization is the sponsor of the NETS translation listed below and offers many resources on their website. There are three phases to introductory scholarship on septuagint studies in English. We begin at the turn of the last century with the ground breaking work of Swete. This is followed by the work of Jellcoe in the sixties who opens his introduction with the intention to update Swete with new discoveries. **An Introduction to the Old Testament in Greek.** Cambridge University Press, The second edition with updated notes by Otlley of the classic five hundred-page study covers the history, contents and literary issues surrounding the Septuagint. The volume is well indexed for both key words and scripture. This also includes a listing of all quotations of the Septuagint in the New Testament and the Greek text of the letter of Aristeus telling the story of the Septuagint translation. **The Septuagint and Modern Study.** This work concentrates on history and literary issues following versions of the Septuagint and translations to other languages. The work ends with a chapter summarizing the issues current at the time. **Google Books** **Jobes, Karen H. Invitation to the Septuagint.** Jobes and Silva have created a fresh study that incorporates prior scholarship with the most current issues as the focus. The book is organized in three parts history, relationship to biblical studies and the current state of Septuagint studies. This work is intended as a text book introduction for biblical theology students. **Google Books** **Klein, Ralph W. Textual criticism of the Old Testament:** This short fewer than one hundred pages study outlines the text critical issues between the Septuagint and Hebrew texts in the light of the discoveries at Qumran. Klein summarizes the main issues and presents the basic method for probing the texts. **The use of the Septuagint in New Testament research.** McLay provides a detailed analysis and method for examining Old Testament quotations in the New Testament. The book provides a solid background on the major differences between the MT and Septuagint. The goal of the effort is to help determine the source of the quotations as either from the Hebrew MT or the Greek Septuagint. The book also examines the literary impact of the Septuagint on the New Testament. The introduction will note specific source for the holes in the text and usually mark those areas in some fashion. The footnotes are then the alternate readings from other texts. Here diplomatic carries the sense that you are diplomatically given the material to make your own decision. Here the editor of the text is making individual judgments about each

variant reading and placing what they feel is the ORIGINAL text in the main body. The footnotes then reflect the alternative choices to what the editor feels is most correct. Here critical carries the sense of the critical judgement of the editor. Thus on any given variant you cannot be sure which manuscript is reflected in the main text. Using the apparatus and the list of manuscripts in the introduction you can logically deduce this with a bit of work. These works provide the primary sources for the Greek text of the Old Testament Septuagint. The texts provide a critical apparatus that shows manuscript support for the various readings. Cambridge School Swete, Henry Barclay, ed. *The Old Testament in Greek according to the Septuagint*. This three-volume set is a diplomatic text with a strong collection of critical notes on alternate readings. This was the primary scholarly resource until the publication of Rahlfs volumes. *The Old Testament in Greek according to the text of Codex vaticanus*. The University press, These are intended to be the comprehensive look at variant texts for the LXX but the series was never completed. Three volumes of this larger series appeared between and They cover the Pentateuch and most of the historical books. Work ceased with the death of Brooke in This two-volume set is a critical text that is the current standard of reference for modern scholarship. This is also the base text that the Greek Orthodox Church makes some modifications to in publishing their current lectionaries through Apostoliki Diakonia. The introductory material is in German, Latin and English. These fourteen volumes are the work of the entire institute and different volumes have different scholars as the lead. The editions are all critical texts. English Translations There are two complete translations of the Septuagint into English from the nineteenth century and one of those does not include the apocrypha. Until very recently these were the only game in town. With an English translation and with various readings and critical notes. Translated by Lancelot Charles Lee Brenton. This is the only currently available complete English translation of the Septuagint. The edition was first published in and is in the style of the King James Version. The Greek source text is Vaticanus. Translated by Charles Thomson. This is a straight English translation and does not contain the apocrypha. The source text was Vaticanus. Thompson was the secretary of the continental congress before the revolution and a friend of Thomas Jefferson. His translation was highly praised at the time and he was an acknowledged expert Greek scholar. Google Books Modern Translations There are three modern projects that bring out a fresh English version of the Septuagint. One is a project sponsored by an academic organization and two are Orthodox faith based projects. This project was released by Oxford University press in *New English Translation of the Septuagint*, ed. Albert Pietersma and Benjamin Wright. Oxford University Press, There are very few notes and nothing beyond the main introduction in the way of supplementary material. The remainder of the translation is in-progress. Translated by Peter Papoutsis. *The Holy Orthodox Bible*. Papoutsis makes his translation from the current Septuagint Greek text published by Apostoliki Diakonia on behalf of the Greek Orthodox Church. This Greek Orthodox approved text takes the Greek text of the Old Testament lectionary then supplements from the Rahlfs critical edition where texts are not used in the lectionary cycle. This edition is the Greek base text for the Papoutsis translation. The translation is a hybrid of Modern English with some Elizabethan overtones for stylistic purposes.

### Chapter 4 : Emanuel: Studies in the Hebrew Bible, the Septuagint, and the Dead Sea - Google Books

*McMaster Divinity College, located in Hamilton, ON, has announced the launch of a new doctoral program focused specifically upon Septuagint studies. In case you are unaware, McMaster is an excellent institution that is quickly becoming known for churning out well-trained and rigorous PhDs, particularly in biblical studies.*

Visit for periodic announcements and posts of interest. This reception is listed as M in the program book PDF of the annual meeting. In addition to food and drink, we will feature presentations by Bob Kraft and Al Pietersma. Also at the reception, SBL Press is putting on a display of our monograph Series with several dozen volumes available. Moreover, they are preparing a sale for our 50th anniversary: The IOSCS meetings will be scheduled on the afternoons of 5th, 6th, and 8th of August, , with a business meeting in the late afternoon or early evening of Thursday the 8th. The Call for Papers is now available. Papers relating to this theme will be especially welcome. However, papers on other subjects will also be considered. Emanuel Tov and Michael Segal. To facilitate reading, each page is annotated with lexical information. More information is available from Christian Books. Subscriptions Available in Euros For the convenience of European members, we have made arrangements to receive subscription dues in Euros. Current Issue Volume 50 is currently in press. See the table of contents or download a PDF of table of contents and editorial. Issues 1 through 43 are available. Needless to say, this is sad news and a great shock to all who knew him as a friend and as a colleague. While his work is primarily relevant to biblical studies, he has also written about such subjects as Hellenistic Judaism and the history of scholarship. He co-directs the Biblia griega project. La Biblia griega , Spanish Translation.

### Chapter 5 : Introduction to Septuagint (LXX) Studies – Steve Puluka

*Supervisors & Programs for Septuagint Studies - Part II We all wish we could study with H. B. Swete () A few weeks ago I posted the first of what will be a three-part series on supervisors and post/graduate programs in Septuagint studies.*

The Septuagint Studies option allows for specialization in a distinct area of biblical studies that combines elements of the other two tracks, and provides a program without parallel at the doctoral level in North American institutions. The size of the doctoral faculty in Septuagint would be larger than at any other institution in North America, so far as can be determined. Six of the faculty are involved in writing Septuagint commentaries reflecting the two positions, as well as authoring other works in Septuagint studies. The Septuagint Studies program may be approached from either Greek or Hebrew, and the student will have a primary supervisor in the dominant language and a secondary supervisor in the other. The broad contours of the program are given below. The program of study is four years with a maximum of six years. Admissions Requirements The admission requirements are the same for Biblical Studies Old or New Testament with one change in the language requirements. Two years of study in each of the biblical languages, regardless of whether specializing in Greek or Hebrew, are required. Curriculum The student takes the following selection of courses, with modifications as necessary on the basis of course offerings and specialist needs. Research Methods Interdisciplinary Studies: Septuagint Studies Major Biblical Corpus for Dissertation involving both Hebrew and Greek scholarship in reading list One other examination area to be determined Dissertation To be written on a topic in a suitable area of Septuagint studies including examination by external examiner Why a PhD Program Dedicated to Septuagint? The simple fact of the matter is that the Greek version of the Old Testament is massively important for biblical scholarship because it touches upon so many topics. So why go to McMaster for these topics? I asked Stanley Porter the same question. A little while ago, we realized that we have a significant number of Septuagint scholars here at MDC and in the immediate area, and that we already have a thriving PhD program in Biblical Studies with 70 students in it, so it looked like a natural combination. The fact that we have such a strong faculty with expertise in the two major approaches to commenting on the Septuagint is an added bonus. Students will be able to study with a number of different scholars, be exposed to varying perspectives, and graduate from a PhD program that has already established its reputation for excellence. We are looking forward to welcoming students from various masters and even undergraduate programs, as well as from various locations around the world, who wish to pursue Septuagint studies as a separate, distinct track or even simply as part of their PhD program in Biblical Studies either Old Testament or New Testament. MA students will be able to do some of their work in Septuagint as well, as preparation for further studies in the Septuagint or related areas. You can then get in touch with them more directly by email.

### Chapter 6 : Supervisors & Programs for Septuagint Studies – Part II | Septuaginta &c.

*The Septuagint or LXX (from the Latin: septuaginta literally "seventy"; sometimes called the Greek Old Testament) is the earliest extant Greek translation of the Hebrew scriptures from the original Hebrew.*

Manuscripts of the Bible Catholic Encyclopedia, Includes a useful list of LXX mss. Useful links to images of LXX papyri. Study of Jewish and Christian scribal habits. Treatment of the Greek Textual Variants. Must be a member of Ioudaios-L to read this file using the first link. The Translators of the Septuagint of Proverbs. Critical assessment of the unique translation technique of LXX Proverbs. The Psalter of the Church. Cambridge University Press, Canons of the Old Testament. Introduction to the anagnoskomena, the rough Eastern Orthodox equivalent for "apocrypha" or "deuterocanonical"; literally, "anagnoskomena" means "unread material. Books of the Septuagint. Reflection on the current debate on the canon. Written by a scholar who significantly altered scholarly understanding of the Hebrew canon. Central University College, Accra, Ghana, The Septuagint in the New Testament. The Text of the Septuagint in the New Testament. Grammar of Septuagint Greek. Grammar of the LXX. Notes on the Septuagint. Collection of essays and articles on the LXX.

**Chapter 7 : Harrison: The Importance of the Septuagint for Biblical Studies (Pt. I)**

*James Nati ("Solomon, the Septuagint, and Second Temple Studies") illustrates how crossing generic and canonical boundaries "in his case study, reading Ben Sira and the Septuagint side by side" can reveal new insights about how early Jewish traditions developed.*

Bruce makes a suggestion as to the manner in which these latter books became joined to the canonical Old Testament Scriptures. The books of the Apocrypha were first given canonical status by Greek-speaking Christians, quite possibly through a mistaken belief that they already formed part of an Alexandrian canon. The Alexandrian Jews may have added these books to their versions of the Scriptures, but that was a different matter from canonizing them. As a matter of fact, the inclusion of the apocryphal books in the Septuagint may partly be due to ancient bibliographical conditions. When each book was a papyrus or parchment roll, and a number of such rolls were kept together in a box, it was quite likely that uncanonical documents might be kept in a box along with canonical documents, without acquiring canonical status. Obviously the connection between various rolls in a box is much looser than that between various documents which are bound together in a volume. Antedating as it does our Hebrew manuscripts of the Old Testament, it gives us a check on the actual amount of the text. The agreement is not complete, but substantially so, especially when the addition to Daniel and Esther are excepted, since they really form part of the Apocrypha. Ordinarily one may read chapter after chapter and find that the text underlying the Greek is the same in its length as the text of our Hebrew Old Testament. The differences in order, especially in Jeremiah, constitute a vexed 8 The Books and the Parchments, p. One who has a strictly linguistic interest finds the Septuagint worthy of his attention. There was a day when men thought of the language of the Greek Old Testament as a literary vehicle which was forged out by the translators themselves in large part as an attempt to render a Semitic original in a Greek dress. It was doubted that the Septuagint at all accurately reflected any Greek being spoken at the time. But all this has been changed through the papyri discoveries made in the very region where the Septuagint was created. These fragments, covering a wide range of human activities and relationships, are obviously in the language of every-day life. Misspellings are not infrequent. Enough parallels have been established between these non-literary papyri and the Septuagint to make it apparent that the latter represents a living form of Greek, so that the Septuagint must be included in any list of sources for the koine. The student of the history of religion also will find the study of the Septuagint rewarding. For example, the New Testament acquaints us with the fact that Judaism had been active for some time making proselytes among the Gentiles Acts 2: The zeal of the Pharisees on behalf of their own sect is also noted Matt. Now the word proselyte is Greek, and makes its first appearance in Exodus Here one catches the flavor of the word. It denotes literally one who draws near. He has a desire to identify himself with the Hebrew nation, especially in the observance of this great national festival of the Passover. The noun and the verb forms of the same root jostle one another in the passage. It is interesting to observe that in the Epistle to the Hebrews the verb has an almost technical sense as a designation for a worshipper, being translated come or draw near e. Incidentally, the statement in.

**Chapter 8 : RDRD Bible Study | What Is The Septuagint?**

*The International Organization for Septuagint and Cognate Studies (IOSCS) is a nonprofit, learned society formed to promote international research in and study of the Septuagint and related texts. By the term Septuagint is meant the ancient translations of the Hebrew Scriptures into Greek, including both the translation of the Pentateuch and.*

While previous generations of scholars studied this corpus as a side hobby in their positions as professors of Old or New Testament, it is now not uncommon to see faculty positions in Early Judaism, postdoctoral projects centered on the Dead Sea Scrolls and Ben Sira, and the like. I will focus on a case study that I hope will serve as a jumping-off point for posing a modest set of questions pertaining to the future of the field. I would like to highlight two sections of the Miscellanies that contribute to the diverse portrait of Solomon found in biblical and Second Temple literature. The Miscellanies in 3 Kgdms 2 are portions of additional material that are not found in MT 1 Kings 2. The Miscellanies consist of some transposed verses found elsewhere in MT 1 Kgs, duplicated passages found later in 3 Kgdms, along with some verses unparalleled in either 1 Kgs or 3 Kgdms. These Miscellanies have been the subject of much debate, most often for the evidence that they offer toward understanding the textual history of 3 Kgdms and 1 Kgs more broadly. This debate focuses on the differences between the two versions, and it seeks to explain them on text-critical and redaction-critical grounds. Here, I will bracket those questions in favor of understanding these two sections as Second Temple interpretive traditions. The questions of whether their differences arose at the level of a Greek translator or a Hebrew Vorlage, and which text represents the oldest tradition, are certainly important ones, but given that we now know from the Qumran evidence that the biblical text was still in the process of formation well into the Second Temple period, perhaps the question of what version is most original is not the most interesting one to ask when trying to understand early Jewish textual production on its own terms. Why, then, might the Miscellanies be interesting to study beyond textual criticism and the reconstruction of Vorlagen? I want to suggest that they represent a pair of interpretive traditions--among many others--surrounding the figure of Solomon in the first centuries BCE. We might study them as pieces of evidence for diverse ways people imagined and expanded the tales of biblical characters. What emerges when we read the Miscellanies together with a text like Ben Sira? Seeing what these texts share and how they diverge can give us a rich picture of what early Jewish writers found most compelling or problematic about Solomon, and how they understood earlier traditions about him. Either reading is grammatically sound and the issue has been debated. Where one comes down on this issue, however, will have an effect on how Solomon himself is understood in this text. But the Miscellany at 3 Kgdms 2: While the depiction of Solomon in Ben Sira might be ambiguous about his priorities, it is clear that the Miscellany at 3 Kgdms 2: The transition between the two cola of this verse may be taken as conjunctive or disjunctive, and this has a major effect on how one reads it. A number of biblical texts can be adduced in favor of either option Deut This would seem to be an appropriate context in which to find such a reference given that the topic at hand is the grandiosity of the kingdom. It can only be argued from silence, but perhaps the absence of any such reference is due to the dissonance created by, on the one hand, the recognition that kings should not amass wealth and, on the other, the notion that Solomon "who is known for his wealth" is still the Israelite king par excellence. What Ben Sira comes out and says, 3 Kgdms 2: Future Considerations This brief look at the depictions of Solomon in the Miscellanies of 3 Kgdms 2 and the attempt to understand them against the backdrop of other Second Temple texts like Ben Sira and Chronicles touch on a few different trends in the field. The first has to do with the ways in which we address textual variation in biblical books. As mentioned above, the Miscellanies have been studied almost exclusively for the evidence that they provide toward our understanding of the history of the biblical text. Ben Sira, on the other hand, is situated firmly in the middle of the Second Temple period, and his Praise of the Ancestors is treated as one of the earliest examples of biblical interpretation. The above analysis, in which these two texts have been placed side-by-side and their treatments of Solomon considered in tandem, has attempted to show that this division between a variant biblical text and biblical interpreter may obscure more than it clarifies. Both the Miscellanies and Ben Sira address similar issues pertaining to the figure of Solomon and his reign,

and thus contribute interesting data to what we know about Solomon in the narrative imagination of the Second Temple period. Second and related is the issue of canon. The decades since the full publication of the Dead Sea Scrolls have seen a change in attitudes toward canonicity in the first centuries BCE. The reference in the prologue to Ben Sira, for instance, formerly taken to attest a closed set of books, is now understood to be much more complicated. Does 3 Kgdms 2 represent an interpretation or rewriting of a canonical MT 1 Kgs text or vice versa, or are these better understood more neutrally as Second Temple traditions about Solomon among others? More generally, what different kinds of categorizations might arise in the field in the absence of canon? As these boundaries fade, will the study of Second Temple Judaism be content with an amorphous collection of related traditions or will it come to rely on a reorganization of this literature along different lines? Finally and related to the preceding is a question at the institutional level: To be more specific, given that scholarship has changed its tone about canon in antiquity, is the study of Second Temple literature at risk of losing the link that made it worth studying in the first place? To be even more specific, is funding for research on the Scrolls in the United States going to be increasingly dependent upon a link to Scripture, and if so, how might the field adapt without compromising certain principles? Brill, , Two Versions of the Solomon Narrative: De Gruyter, , James is interested in the development of textual traditions in early Judaism as they are reflected in the Scrolls, and his dissertation project focuses on the textual variation found in this corpus and its implications for the practice of textual criticism.

**Chapter 9 : New PhD Program in Septuagint Studies (McMaster Divinity College) | Septuaginta &c.**

*The Septuagint is the Greek translation of the Hebrew Scriptures (Old Testament) and used by the early Church. The Septuagint is also called the translation of the seventy because tradition states that the Septuagint was translated by seventy.*

Textual analysis[ edit ] The inter-relationship between various significant ancient manuscripts of the Old Testament some identified by their siglum. The Septuagint here denotes the original septuagint. Modern scholarship holds that the Septuagint was written during the 3rd through 1st centuries BCE. But nearly all attempts at dating specific books, with the exception of the Pentateuch early- to mid-3rd century BCE , are tentative and without consensus. These three, to varying degrees, are more literal renderings of their contemporary Hebrew scriptures as compared to the Old Greek the original Septuagint. Much of this work was lost, but several compilations of the fragments are available. In the first column was the contemporary Hebrew, in the second a Greek transliteration of it, then the newer Greek versions each in their own columns. Origen also kept a column for the Old Greek the Septuagint , which included readings from all the Greek versions into a critical apparatus with diacritical marks indicating to which version each line Gr. Thus this combined text became the first major Christian recension of the Septuagint, often called the Hexaplar recension. In the century following Origen, two other major recensions were identified by Jerome , who attributed these to Lucian Lucianic or Antiochene recension and Hesychius Hesychian or Alexandrian recension. Relatively complete manuscripts of the Septuagint postdate the Hexaplar recension and include the Codex Vaticanus from the 4th century CE and the Codex Alexandrinus of the 5th century. These are indeed the oldest surviving nearly complete manuscripts of the Old Testament in any language; the oldest extant complete Hebrew texts date some years later, from the first half of the 10th century. The various Jewish and later Christian revisions and recensions are largely responsible for the divergence of the codices. Differences with the Latin Vulgate and the Masoretic text[ edit ] The sources of the many differences between the Septuagint, the Latin Vulgate and the Masoretic Text have long been discussed by scholars. Following the Renaissance , a common opinion among some humanists was that the Septuagint translators bungled the translation from the Hebrew and that the Septuagint became more corrupt with time. The most widely accepted view today is that the Septuagint provides a reasonably accurate record of an early Hebrew textual variant that differed from the ancestor of the Masoretic text as well as those of the Latin Vulgate, where both of the latter seem to have a more similar textual heritage. This view is supported by comparisons with Biblical texts found at the Essene settlement at Qumran the Dead Sea Scrolls. For example, Genesis 4: There is only one noticeable difference in that chapter, at 4: 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. If you do not improve, however, at the entrance, sin is lying, and to you is its longing, but you can rule over it. If thou do well, shalt thou not receive? This instance illustrates the complexity of assessing differences between the Septuagint and the Masoretic Text as well as the Vulgate. Despite the striking divergence of meaning here between the Septuagint and later texts, nearly identical consonantal Hebrew source texts can be reconstructed. The readily apparent semantic differences result from alternative strategies for interpreting the difficult verse and relate to differences in vowelization and punctuation of the consonantal text. The differences between the Septuagint and the MT thus fall into four categories. Evidence of this can be found throughout the Old Testament. Most obvious are major differences in Jeremiah and Job, where the Septuagint is much shorter and chapters appear in different order than in the MT, and Esther where almost one third of the verses in the Septuagint text have no parallel in the MT. A more subtle example may be found in Isaiah The MT reads " The same verse in the Septuagint reads according to the translation of Brenton "and speak not to us in the Jewish tongue: This difference is very minor and does not affect the meaning of the verse. Scholars at one time had used discrepancies such as this to claim that the Septuagint was a poor translation of the Hebrew original. In fact this verse is found in Qumran 1QIsaa 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. Differences in interpretation stemming from the same Hebrew text. A good example is Genesis 4. Differences as a result of idiomatic translation issues i. For example, in Psalm The Septuagint reads "To God are the mighty ones of the earth. This consists of a stable text and numerous and distinctive agreements with the Masoretic Text. These are the manuscripts which have distinctive affinities with the Greek Bible. In addition to these manuscripts, several others share distinctive individual readings with the Septuagint, although they do not fall in this category. The Qumran "Living Bible": These are the manuscripts which, according to Tov, were copied in accordance with the "Qumran practice" i. These are DSS manuscripts which reflect the textual form found in the Samaritan Pentateuch, although the Samaritan Bible itself is later and contains information not found in these earlier scrolls, e. This is a category which shows no consistent alignment with any of the other four text-types. For example, Bastiaan Van Elderen compares three variations of Deuteronomy