

**“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”∨
(2 Timothy 2:15)
Word Of Truth**

Luke, chapter four, states:

“he (Jesus) came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias.

And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this scripture fulfilled in your ears”.

Jesus was quoting from the book of Isaiah, chapter sixty-one, the first two verses which read:

“The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind; to declare the acceptable year of the Lord, and the day of recompence; to comfort all that mourn.”

In the book of Matthew, Jesus says “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” In this instance Jesus is quoting from Deuteronomy, chapter six, verse five: “...thou shalt love the Lord thy God with all thy mind, and with all thy soul, and all thy strength.”

There are at least forty-five instances where Jesus quotes scripture from the Old Testament.

What is interesting to note is that Jesus as well as the apostles when quoting from the Old Testament were not quoting from a Hebrew manuscript but from a Greek manuscript which was known as the Septuagint, also sometimes called the LXX, or the AB, Apostles Bible.

As is pointed out below almost all translations of the Old Testament in the early days of Christianity were translated from the Septuagint and not Hebrew manuscripts.

The question arises as to what is the Septuagint and where did it come from?

The following is a very condensed version of a much longer article. If you would like to read the entire article use this link: <http://www.ecclesia.org/truth/septuagint.html>

The Septuagint (LXX) ∨

History of the Septuagint



Here is a little background on the Septuagint. This is from the Preface and Introduction to the Septuagint itself written by Sir Lancelot C.L. Brenton in 1851:

"The Septuagint (from the Latin septuaginta, meaning "seventy," and frequently referred to by the roman numerals LXX) is the Greek translation of the Old Testament. The name derives from the tradition that it was made by seventy (or seventy-two) Jewish scholars at Alexandria, Egypt during the reign of Ptolemy Philadelphus (285-247 B.C.)."

"The earliest version of the Old Testament Scriptures which is extinct, or of which we possess any certain knowledge, is the translation executed at Alexandria in the third century before the Christian era."

"The Septuagint version having been current for about three centuries before the time when the books of the New Testament were written, it is not surprising that the Apostles should have used it more often than not in making citations from the Old Testament. They used it as an honestly made version in pretty general use at the time when they wrote. They did not on every occasion give an authoritative translation of each passage *de nova* [which means anew], but they used what was already familiar to the ears of converted Hellenists, when it was sufficiently accurate to suit the matter in hand. In fact, they used it as did their contemporary Jewish writers, Philo and Josephus.

"The veneration with which the Jews had treated this version [the Septuagint] (as is shown in the case of Philo and Josephus) [because Philo and Josephus quoted the Septuagint], gave place to a very contrary feeling when they [the Jews] found how it could be used against them in argument: hence they decreed the version, and sought to deprive it of all authority. [Previous to this, it was the Word of God as they were concerned. But as soon as the early church started using it against them, they tried to discredit the Septuagint]. As the Gentile Christians were generally unacquainted with Hebrew, they were unable to meet the Jews on the ground which they now took; and as the Gentile Christians...fully embraced...its authority and inspiration."

The Jews upheld the Septuagint very strongly for the first 300 years as the Word of God, but when the Christians took a hold of it, then the Jews rejected it. Then the Jews started rewriting the Septuagint in the 2nd and 3rd centuries to suit their purposes.

The following is from the introduction of the book called "Grammar of the Septuagint Greek" by Connie Bearer and Stock, written in 1905:

"We are familiar with the constant appeal made by the writers of the New Testament to quote scripture, an appeal couched in such words as "it is written" or "as the scripture saith." In the great majority of cases, the scripture thus appealed to is undoubtedly the Septuagint. Seldom, if ever, is it the Hebrew original. We have seen how, even before the Christian era, the Septuagint had acquired for itself the position of an inspired book. Some four centuries after that era, Augustine remarks that the Greek speaking Christians, for the most part, did not even know that there was any other Word of God than the Septuagint."

When other nations became converted to Christianity and wanted the scriptures in their own languages, it was almost always the Septuagint which formed the basis of the translation. This was so in the case of the early Latin version, which was in use before the Vulgate, and it was so also in the case of the translations made in Coptic, Ethiopic, Armenian, Georgian, Gothic, and other languages. The only exception to the rule is the first Syriac version, which was made direct from the Hebrew. This Syriac version, by the way, when translated into English, lines up harmoniously with the Septuagint when translated into English.

The reason the Septuagint came about is because in Alexandria, Alexander the Great had come through and conquered many of those nations, and Greek became the predominant language. So they took the original Law, and translated it into Greek for those Jews that no longer spoke Hebrew, and also to convert many of the Greeks over to Judaism. They translated the original into the Greek at approximately 285 BC. Basically, you see many of the quotes from the New Testament and they're direct quotes from the Septuagint, you don't find the same terminology in the original Hebrew. Hebrew text which has come down to us as the present masoretic text.

"...the writers of the New Testament seem often to differ from those of the Old, because they appear uniformly to quote from some copy of the Septuagint version; and most of their quotations agree verbally, and often even literally, with one or other of the copies of that version which subsist to the present day." Clarke's Commentaries, The New Testament, Volume 5A, page 48.

Almost every Bible in existence uses the Masoretic Hebrew (and not the Septuagint) for its Old Testament translation.

What is alleged to be Hebrew today, or is spoken as Hebrew, is the Masoretic Hebrew. Nobody really knows what the original Hebrew sounded like, or how it was pronounced.

The following quote is from Wikipedia concerning Isaiah 7:14 and shows the difference between the Masoretic Hebrew text and the Septuagint. This is just one of many differences. Read the entire article here: <https://en.wikipedia.org/wiki/Septuagint>

“In the Early Christian Church, the presumption that the Septuagint was translated by Jews before the era of Christ, and that the Septuagint at certain places gives itself more to a christological interpretation than 2nd-century Hebrew texts was taken as evidence that "Jews" had changed the Hebrew text in a way that made them less christological. For example, Irenaeus concerning Isaiah 7:14: The Septuagint clearly writes of a virgin (Greek παρθένοϛ) that shall conceive. While the Hebrew text was, according to Irenaeus, at that time interpreted by Theodotion and Aquila (both proselytes of the Jewish faith) as a young woman that shall conceive. According to Irenaeus, the Ebionites used this to claim that Joseph was the (biological) father of Jesus. From Irenaeus' point of view that was pure heresy, facilitated by (late) anti-Christian alterations of the scripture in Hebrew, as evident by the older, pre-Christian, Septuagint.”

2014.07.11

Updated February 2018