

The Gospel Unashamed

"From the cowardice that shrinks from new truth, from the laziness that is content with half-truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."

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~ All articles are written by Terry Carter unless otherwise stated ~

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Translation of Isaiah 7:14

"Therefore the Lord Himself will give you a sign: Behold, **the virgin shall conceive** and bear a Son, and shall call His name Immanuel." **Isaiah 7:14 (NKJV)**

Some claim that this verse should be translated "...the young maid shall conceive..." while others maintain that it should read "...the virgin shall conceive...". The Hebrew word in question is 'almah'.

This has been a controversy from very early on in the history of the Church. Both Justin Martyr and Irenaeus defended the translation of "virgin" in the second century A.D. (See Justin Martyr's *"Dialogue with Trypho"* chapters 43, 46, 77, and Irenaeus' *"Against Heresies"* chapter 21.) In more recent times, the debate has been fueled, in part, by some translations opting for "young maid" rather than "virgin".

For anyone who believes that Matthew was an inspired man, the question can be dealt with rather quickly and easily.

The Greek word that Matthew uses in quoting this passage from Isaiah, in **Matthew 1:23**, is 'parthenos' which certainly means "virgin" (as indicated by Thayer's Greek Lexicon and other language experts). For me, that settles the issue. The Divine inspired commentary on **Isaiah 7:14** indicates that the Hebrew word 'almah', when

translated into Greek, should be 'parthenos' which means "virgin".

However, it should be pointed out here that it was not Matthew who translated from the Hebrew to the Greek. He was simply quoting the passage from the Septuagint.

The Septuagint is a Greek translation of the Old Testament from Hebrew by Jews in Alexandria in the third century B.C. In the first century A.D., it was very commonly used and accepted by both the Jews, (as can be seen in its use by Philo and Josephus), and Christians alike. Still, the fact that the inspired writer Matthew saw fit to use the Septuagint when quoting this verse gives Divine approval of its translation of this verse.

The Septuagint translation of this verse is also significant since the Jewish scholars who produced it were not trying to defend the virgin birth of Jesus. That was still more than two centuries in the future when they did their work.

Furthermore, the Jews at that time did not view **Isaiah 7:14** as a prophecy about Messiah. This means that the translators of the Septuagint were not trying to artificially build up a Messianic prophecy with their translation. In fact, translating this as "virgin" likely created a difficulty in their minds. Nevertheless, that is the word they settled upon.

As Christianity spread, the Jews began to call the Septuagint into question, especially regarding 'almah'

in **Isaiah 7:14**. For that reason, both Justin Martyr and Irenaeus addressed both the translation of 'almah' and the credibility of the Septuagint as a whole in the second century A.D. (See Justin Martyr's *"Hortatory Address to the Greeks"* chapter 13 and Irenaeus' *"Against Heresies"* chapter 21.) It is noteworthy that Trypho was not arguing that Jesus was not born of a virgin. He was simply arguing that Isaiah had not predicted a virgin birth of the Messiah.

Further evidence of this is the Greek translation of the Old Testament done by the Jewish convert, Aquila, early in the second century A.D. He produced his own translation specifically to oppose the Septuagint and focused on the passages that Christians quoted as referring to Jesus.

As you can imagine, he translated **Isaiah 7:14** as "...the **young maid** shall conceive..." rather than "...the **virgin** shall conceive..." The false and malicious claim, unfortunately passed along uncritically in more modern times, was that Christians had altered the text of the Septuagint. But as Edward J. Young states in his book *"Studies in Isaiah"*, *"There is no evidence whatever that Christians tampered with the text of the LXX [Septuagint] at this point."*

There are some facts here that ought to convince any Christian that 'almah' should be translated "virgin":

1. The Jewish translators of the Septuagint believed so more

than two centuries before the birth of Christ.

2. These same translators were not trying to build up the Messiah with their translation of this verse. In fact, it likely created a difficulty for them.
3. The Jews accepted and used the Septuagint as a valid translation until Christianity began to spread partly due to their use of this Greek version of the Old Testament Scriptures.
4. Matthew, as an inspired writer, used the Septuagint's translation of 'almah' as 'parthenos' (meaning "virgin" in Greek) giving it Divine sanction.

However, like the Jewish apologists of the early second century, the modern Jewish apologists are not convinced by any of this. They reject the idea that Matthew was an inspired writer, and they are still working to discredit the Septuagint. Thus, the question arises as to what evidence there is outside of **Matthew** and the Septuagint that the Hebrew word 'almah' should be translated "virgin" in **Isaiah 7:14**.

Before we proceed, it should be pointed out that translating 'almah' as "young maid" rather than "virgin" certainly doesn't prove that the woman spoken of in this verse was not a virgin.

Further, it does nothing to discredit the fact that Jesus was born of a virgin. Finally, it falls way short of any proof that Jesus is not the Messiah.

Under the Law of Moses, the virginity of a young maid who was not married was taken very seriously. In fact, it was a matter of life or death. If a woman married and was found by her new husband to not be a virgin, she could be stoned. It was her parent's responsibility to keep the evidence of her virginity in case of a false accusation by her new husband. This and more laws of this sort can be found in **Deuteronomy 22**.

The point is that a young maid who was not married put her life in jeopardy if she were not a virgin.

Thus, generally speaking, "young maid" and "virgin" were synonymous unlike our culture today.

Now to the argument against translating 'almah' as "virgin". It is a twofold argument:

1. The word 'almah', they tell us, does not mean "virgin" but simply "a young woman", or "maid", of marriageable age. Gesenius is often cited as proof here. Sometimes it is erroneously said that such a woman was called an 'almah' whether married or not.
2. They claim that if Isaiah really wanted to speak of a virgin, he should have used the Hebrew word, 'bethulah' which, they say, would indicate a virgin.

We shall examine both arguments in turn.

THE MEANING OF 'ALMAH'

It is true that Gesenius defines the word 'almah' as "a girl of marriageable age". He expands upon this by stating that it does not convey the idea of unspotted virginity and further says that the Septuagint rendered it incorrectly. However, that is certainly not the end of the story.

My copy of Gesenius' lexicon includes a translator's note immediately after the definition of 'almah' that says the following:

*"The object in view in seeking to undermine the opinion which would assign the signification of **virgin** to this word is clearly to raise a discrepancy between **Isa. 7:14** and **Matt. 1:23**: nothing which has been stated does, however, really give us any ground for assigning another meaning. The ancient versions, which gave a different rendering [than virgin], did so for party purposes, while the LXX [Septuagint], who could have no such motive, render it, **virgin** in the very passage where it must to their minds occasioned a difficulty. **Alma** in the Punic language signified **virgin** as Gesenius rightly states in *Thes.* [another work of Gesenius] on the authority of Jerome. The absolute authority of the New Test. is, however, quite sufficient to settle the question to a Christian."*

As clearly stated in the "Preface" and "To the Student", Gesenius was a rationalist and that clearly affected his work. However, the translator, Tregelles, was a believer of the inspiration of the Bible. Thus, not surprisingly, the rationalist Gesenius denies that 'almah' means "virgin" while the believer Tregelles affirms that it does.

This ought to be enough evidence for an honest student that Gesenius' definition should not be the end of the discussion about this word. Indeed, other language experts disagree with him on this very point although many commentators simply parrot him.

After doing a careful survey of both the Biblical and extra-Biblical usage of the word 'almah', Edward J. Young, from Westminster Theological Seminary, concludes that it is precisely the right Hebrew word for Isaiah to use if he wanted to indicate a virgin birth. His lengthy but interesting and informative study of this can be found in his book "*Studies in Isaiah*".

Anyone familiar with the work of Robert Dick Wilson will concur that he was certainly an expert in Biblical languages. He wrote about the use of 'almah' in **Isaiah 7:14** in the *Princeton Theological Review* in 1926 stating the following:

*"Finally, two conclusions from the evidence seem clear: first, that **alma** so far as known, never meant 'young married woman,' and secondly, since the presumption in common law and usage was and is, that every **alma** is virgin and virtuous, until she is proved not to be, we have a right to assume that Rebecca and the **alma** of **Isaiah 7:14** and all other **almas** were virgin until and unless it shall be proven that they were not...The language is not the difficulty. The great and only difficulty lies in disbelief in the predictive prophecy and the Almighty power of God; or in the desire to throw discredit upon the divine Sonship of Jesus."*

James E. Smith, in his book "*What the Bible Says about the Promised*

Messiah”, sums this up nicely by saying: “The word **‘almah’** (KJV **virgin**) has been a battleground through the centuries. The translators of the Septuagint version long before the Christian age clearly saw the implications of this context and rendered the word **‘parthenos’**, virgin. This translation was adopted by the King James translators. On the other hand, the Revised Standard Version rendered the word **‘young woman’**. In this rendering the RSV translators were following the lead of the radically anti-Christian Jewish translator Aquila.”

Though many have stated that **‘almah’** could refer to a young maiden who was married, the fact remains that **‘almah’** is never used of a married woman, nor is it ever used of an older woman who is a virgin. Martin Luther challenged anyone to demonstrate that this word was ever used of a married woman. No such usage of the word has ever been produced.

The final remaining question is whether **‘almah’** in **Isaiah 7:14** could refer to a young, unmarried maiden who was not a virgin. The answer here ought to be obvious to any thinking person. Such a woman would be of dubious character and morals. Clearly that is not the kind of woman in view of the prophecy here. Further, for such a woman to conceive and bear a son would certainly not be any kind of a sign.

Ultimately the meaning of any word is not determined by any dictionary, lexicon, or language expert (as I believe we have adequately shown above). The meaning must be determined by how the word is actually used.

As **‘almah’** is only used seven times in the Old Testament, it doesn’t take long to consider each usage.

In none of these passages can it be shown that **‘almah’** refers to a woman who is not a virgin. I have already mentioned the conclusion of Edward J. Young after he examined the usage of the word outside of the Old Testament. There simply is no reason to assume that the **‘almah’** of **Isaiah 7:14** was not, in fact, a virgin based on the Hebrew word.

THE MEANING OF ‘BETHULAH’

Why didn’t Isaiah use the word **‘bethulah’**, instead of **‘almah’** if he wanted to indicate a virgin? The answer is simply that while **‘bethulah’** can refer to a virgin, it can also refer to a woman who is engaged or even married. In **Deuteronomy**, it is used of an engaged woman who is also called a wife.

“23 "If a young woman who is a **virgin** is **betrothed** to a husband, and a man finds her in the city and lies with her, 24 "then you shall bring them

just married husband, who suddenly died before the marriage had been consummated only shows how desperate some are to protect their incorrect position concerning this Hebrew word.

The nation of Israel is called a **‘bethulah’** yet she is also pictured as being in a marriage relationship with God but was unfaithful to Him.

“Therefore thus says the LORD: "Ask now among the Gentiles, Who has heard such things? The **virgin** of Israel has done a very horrible thing.” **Jeremiah 18:13 (NKJV)**

Further, if **‘bethulah’** clearly means “virgin”, then why did it need clarification when used of Rebekah? “Now the young woman was very beautiful to behold, a **virgin**; **no man had known her**. And she went down to the well, filled her pitcher, and came up.” **Genesis 24:16 (NKJV)**

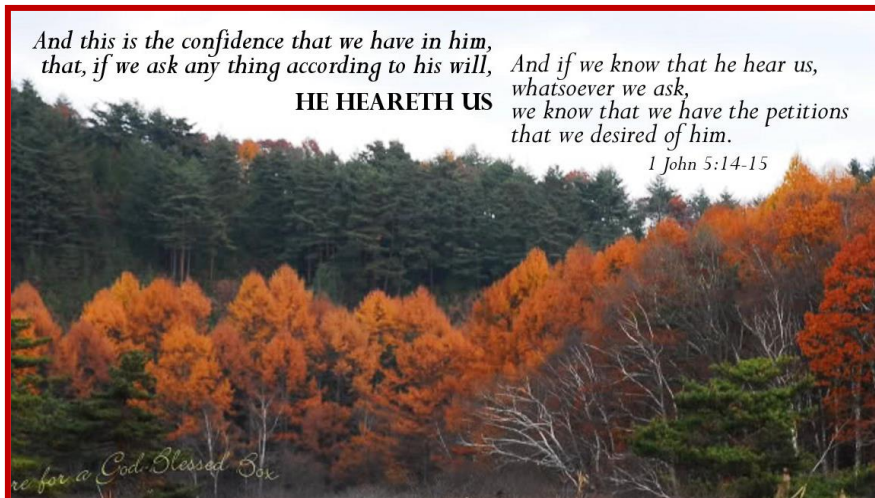
The fact that she is also called an **‘almah’** in **verse 43** of that passage makes it clear that a virgin can be called an **‘almah’**.

Considering these uses of **‘bethulah’**, it is hard to believe that this word would have been a better choice for Isaiah if he wanted to indicate a virgin.

The bottom line of all this is that the word

‘almah’ can certainly refer to a virgin and it would definitely not rule out the virginity of the one who was to conceive. However, if the word **‘bethulah’** had been used, we would not know if it referred to a virgin, an engaged woman, or even a young married woman.

Only the use of **‘almah’** indicates a young, unmarried woman. The context demands that this be a moral woman. Thus, the woman is not only a young maid, but she is also a virgin. The translators of the Septuagint understood this as did the inspired writer, Matthew.



And this is the confidence that we have in him, that, if we ask any thing according to his will,

HE HEARETH US

And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

1 John 5:14-15

re for a God-Blessed Son

both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry out in the city, and the man because he humbled his neighbor's **wife**; so you shall put away the evil from among you.” **Deuteronomy 22:23-24 (NKJV)**

In Joel, **‘bethulah’** is used of a married woman.

“Lament like a virgin girded with sackcloth **For the husband of her youth**.” **Joel 1:8 (NKJV)**

The contention that Joel is portraying an engaged woman whose groom, or

Jesus is the Greater Daniel

--Submitted by Wade Allen

The Book of Daniel has always been one of my favorite books in the Bible. This is partly due to the fact that my middle name is Daniel.

I do not know what your reaction is when you read or hear the name 'Daniel', but my initial reaction is to think I'm in trouble! You know when your mom uses your middle name that the situation is serious.

I also love the Book of Daniel because some of the best Bible stories I learned as a kid are included in this book.

If you were blessed to grow up in the church like I did, you likely think of Daniel being in the lions' den or his friends being thrown into the fiery furnace. There are some incredible adventures that take place in the Book of Daniel.

However, if we are not careful, we can make two big mistakes when it comes to our approach to the Book of Daniel.

The first mistake is to make this strictly an adventure book where as long as I do the right thing, God is going to rescue me and protect me from all harm.

Nothing could be further from the truth! Some of God's best people in this world have suffered the most. The Apostle Peter even shared in **1 Peter 4:19** that it may be God's Will for your life to suffer for God's glory. That's not a popular verse for Christian T-shirts or coffee mugs.

The second mistake we make is to view this book strictly as a prophecy book. There are many strange dreams and prophecies recorded in Daniel. But if we do a deep study on this text and only come away with charts and timelines and theories for

future events, we have missed the greatest message of this book.

I believe the Book of Daniel is written to point us to Jesus.

It is much easier to preach and teach this book as an adventure story. It is simple to tell of an Old Testament hero who stood for his faith in a culture that opposed God. "Dare to be a Daniel" is how I've often heard this book preached.

And there is much to appreciate and imitate from Daniel's life. But Daniel is not the main point of this book.

The main point of any Old Testament story is not always the obvious or apparent point.

"I Believe the Book of Daniel was Written to Point us to Jesus."

The Old Testament was not written to give us heroes to imitate, but to point us to a Savior we should worship.

If you try to copy the example of Daniel,

David, Abraham, Esther, or Ruth, you will likely end up discouraged by your failure, or feel that God let you down when your story doesn't end up exactly like their story.

But when you understand that Daniel's story, like all of the other events in the Old Testament, are pointing us to Jesus, this story takes on a new meaning.

Take the event of Daniel being thrown into the lions' den in **Daniel Chapter 6**. There are a lot of parallels between what Daniel went through and what Jesus went through.

CONSIDER:

- × Both Daniel and Jesus are pictures of innocence. Daniel is one of the few men in the Old Testament about whom there is no mention of a single flaw. The prophet Ezekiel lists Daniel as one of the three most righteous

people ever to live. Jesus, of course, lived totally without sin.

"Even if these three men, Noah, **Daniel**, and Job, were in it, they would deliver only themselves by their righteousness,' says the Lord GOD." **Ezekiel 14:14 (NKJV)**

- × Both Daniel and Jesus had jealous political leaders drum up false charges against them to get them killed.
- × Both Daniel and Jesus had the primary judge in charge declare them innocent and try to rescue them from death. For Daniel, that would have been Darius; for Jesus it would have been Pilate.
- × Both Daniel and Jesus were thrown into a hole and left for dead. Both men had the entrance covered by a large stone and sealed with a government seal.
- × Both Daniel and Jesus had loving friends run to their tomb early in the morning.
- × Both Daniel and Jesus walked out of the tomb alive in the morning.
- × Both Daniel and Jesus, after their ordeal, were raised up as 2nd in command over the kingdom. Daniel under Darius; Jesus to sit at the right hand of God, the Father, in Heaven.

There are many parallels between Jesus and Daniel.

But there is one BIG difference between Daniel and Jesus...

Daniel eventually died... but Jesus defeated death.

Jesus went to the cross. And **Psalms 22**, (especially **verses 13 and 21**), teaches us that Jesus was thrown to the 'lions of judgment' by going to the cross. But unlike Daniel, there was no angel to come and shut the mouths of the lions for Jesus.

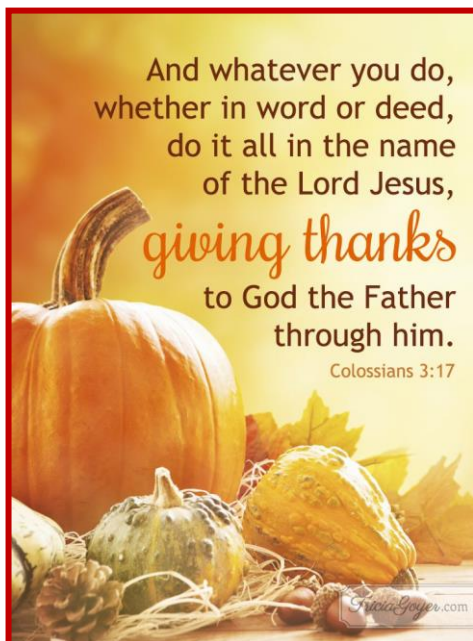
Jesus' body was ripped to shreds. Jesus' body was buried in the tomb for 3 days. But Jesus' body was bearing our sins.

That's the difference between Jesus and Daniel. Jesus went into that pit for me. He went into the pit for you. And because Jesus took our sins upon Himself, the Divine Judge now looks at you and me who are in Christ and declares, "Not guilty! There is no condemnation for you."

Jesus was the good and better Daniel. He went through the hell you and I deserve so we can gain the reward of Heaven that we do not deserve.

Knowing that Daniel's life points me to Jesus gives me the courage to face danger like Daniel. It gives me boldness to be consistent like Daniel. And I am encouraged to keep on going when I haven't been consistent, because I know Jesus is the greater Daniel and He offers His forgiveness and grace.

We should always thank God for examples of men like Daniel, but let us worship Jesus, who took on the lions of judgment and gives us the strength to live for Him today.



One Prophecy about Jesus

Question from an apologist for the Jews:

Show me one graphic (by graphic I mean 'clear') passage in the Old Testament that predicts Jesus.

Answer:

On the surface this looks like a simple and honest question. However, a bit of reflection shows that it is really neither simple nor honest. Any attempt to answer the question to your satisfaction is bound to fail. Let me explain why.

First, you are the one who will decide whether the prophecy is "graphic" or "clear". Since you are admittedly an apologist for the Jews, it is obvious that you have already considered the various candidates and decided that they would not suffice. In other words, you have already decided that no such prophecy exists in the Old Testament. You are just waiting to see which prophecy I might answer with so that you can "enlighten" me as to why it fails to meet the criteria that you laid out to your satisfaction.

Second, the apostles and Jesus Himself have already named quite a number of Old Testament prophecies of Messiah that Jesus fulfills. Yet these have not convinced you. Thus, neither inspired men, nor God in the flesh has been able to convince you that Jesus is the Messiah. What chance does an uninspired man like me have?

Of course, the fact that you are not convinced that Jesus is the Messiah does not mean that He isn't. There were many in the time of Jesus who were not convinced even after witnessing His miracles and hearing His teaching. They crucified Him despite all that He did and taught. The hardness of their hearts is no proof of the correctness of their position regarding Jesus.

There were many, even after His resurrection, who were not convinced. Some of these persecuted the apostles and early Christians even to death. Again, this is not proof of their position. It merely shows the intensity of their unbelief, i.e., the hardness of their hearts.

Third, the question, as phrased, is really the wrong question to ask. You asked for a prophecy that predicts Jesus. This allows you to respond to any proposed passage by saying that it predicts Messiah, but not Jesus.

The better question is whether Jesus fulfills the predictions of Messiah. As you know, many prophecies of Messiah are rather general in nature. Any number of people might fulfill the stipulations of a single prophecy including Jesus. However, you can always hide behind the fact that others meet that criteria as well and conclude that it does not, therefore, predict Jesus.

Finally, as alluded to in the previous point, limiting the discussion to a single prediction is problematic.

If I were describing a thief, I would do so by listing any number of physical characteristics that he possesses. I might tell how tall he was, how much he might weigh, how old he appeared to be, whether he had a beard or not, what kind and color of hair he had, whether he wore glasses, etc. If I got close enough to look at him, I might tell what color his eyes were, etc.

Once the thief has been caught, his defense lawyer might ask for one clear feature in my description that points specifically to his client.

Of course, any one of these features will fail to suffice in most cases. Barring any uniquely identifying features like a tattoo or birthmark, etc. any feature I pick will also describe any number of other people, maybe even other suspects. It is only when all the features are considered together that we can be sure we have the right man.

Similarly, there are many prophecies in the Old Testament about Messiah. Each tells us one of His features. However, in isolation, that feature cannot limit Messiah to one particular individual any more than one feature in my description of the thief can. Ultimately the strength of these descriptions is the entire picture they paint when all of them are considered together.

Most scholars recognize more than 300 prophecies about Messiah in the Old Testament that are fulfilled by Jesus. Edersheim identifies and lists 456 Old Testament passages, “*applied to Messiah or Messianic times in the most ancient Jewish writings*”. Regardless of which number you accept as accurate, no one of these prophecies was designed to carry the entire weight of identification of the Messiah alone. That is like asking which one brick holds up a building. The answer is that there is not a single brick that does, but all of them together get the job done.

To use another analogy, it is like asking someone to show you one specific piece of a 300-to-400-piece puzzle that clearly indicates the picture on the box. This is an endeavor that is bound to fail. No one piece is designed to do that. It is when all the pieces have been put together that the picture becomes plain. Often it is difficult to even see how a particular piece can be part of the picture on the box at all until the proper place for it is found among the other pieces.

The question is not whether there is one clear or graphic prophecy in the Old Testament that points to Jesus. The question is whether Jesus fulfills the many prophecies of Messiah that all agree are found in the Old Testament.

Perhaps the better question is whether you can point to one clear prophecy of Messiah in the Old Testament that Jesus fails to fulfill.

Jesus summed it up best Himself:

“36 "But I have a greater witness than John's; for **the works which**

the Father has given Me to finish--the very works that I do--bear witness of Me, that the Father has sent Me. 37 "And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form. 38 "But you do not have His word abiding in you, because whom He sent, Him you do not believe. 39 "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. 40 "But you are not willing to come to Me that you may have life." **John 5:36-40 (NKJV)**

There are several points here that are relevant to this discussion:

1. The Father has born witness of Jesus by the works that Jesus did.
2. There were, are, and always will be, those who do not believe. They do not have God's Word abiding in them.
3. Those who search the Old Testament looking for salvation will not find it unless they recognize that it speaks of Jesus.
4. There were, are, and always will be those who are not willing to come to Jesus that they might have life.

Is Jesus the Messiah that the Old Testament prophets predicted? Without a doubt. Is there one passage that shows this? No, there are hundreds. Will all be convinced that these are speaking of Jesus? No, even many who witnessed His miracles and heard His teaching did not believe.

Does the fact that not all are convinced mean that it is not true? Absolutely not. The history of the world is full of times when the majority of both men and women were wrong. That has never negated the truth or changed the facts. The truth does not depend on our opinion or even that of the majority. The truth is determined by God, and we ignore it to our own peril.

Date of the Septuagint

Question:

I have read online that the Septuagint was not written till the second or third century A.D. Is this true?

Answer:

There are two groups that I know of who make, or have made, such a claim. The first group is the KJV only crowd and the second group are the Jewish apologists. Although their motives in making such a claim are different, the same evidence should suffice for both.

The KJV only advocates have a bias against the Septuagint as it is fatal to their position for them to admit that Jesus and the apostles quoted from the Septuagint. Therefore, they argue that it is both late and corrupted.

I have thoroughly refuted this position in my book *The FAQs Concerning the King James and New Versions* (available from Summit or on Amazon.com). There I use their most trusted sources, including the KJV translators themselves, to thoroughly dismantle their specific claims about this.

The second group that has a bias against the Septuagint is the Jewish apologists. They have attacked the credibility of the Septuagint since at least the second century.

The Christian apologists had used it so successfully to demonstrate that Jesus was the Messiah that the Jews tried to discredit it. In particular they argued that the **Isaiah 7:14** passage should be translated “young maid” rather than “virgin” as the Septuagint has it. Their reasons for this are obviously to discredit the Christian claim that Jesus fulfilled this prophecy.

It is interesting that they didn't argue that Jesus wasn't born of a virgin here but argued that Isaiah should be translated “young maid”. However, a young maid having a son is not much of a sign. That happens every day.

Further, **Matthew** quotes from the Septuagint version in **Matt. 1:23** where it is rendered in Greek by "*parthenos*" which must be translated "virgin", not "young maid".

The tragedy of this is that the KJV only people, in their zeal to defend their favorite translation, parrot what the Jews wrote in trying to discredit the very Divinity of our Lord. In their attempt to undermine the new English translations, they are undermining the very foundation of Christianity itself.

Following is evidence that the Septuagint was written in the second century B.C.:

First Century A.D. Witnesses:

Philo – *On the Life of Moses II, sections VI-VII*, discusses the translation of the Law into Greek. He goes so far as to say that in his day there was an annual celebration of its completion held on the island of Pharos that not only Jews but also, "a great number of persons of other nations" attended.

Josephus – *Antiquities 12.2.1-2* says that Ptolemy Soter had the Law translated into Greek.

Second Century A.D. Witnesses:

Justin Martyr – *Hortatory Address to the Greeks Chapter XIII* says that the profane writers (secular writers) attest that Ptolemy sent for 70 wise men from Jerusalem who knew both Hebrew and Greek to translate the writings of Moses and the prophets from Hebrew into Greek.

He even says that he himself had been in Alexandria and saw the little cots at Pharos still preserved and heard these things from the inhabitants.

He also says you can read about these things in "*Philo and Josephus, and many others*". He goes on to say that if anyone doubts what he is saying that they can get the proof from the books preserved in the synagogue of the Jews.

Irenaeus – *Against Heresies Book III, Chapter XXI* says Ptolemy was sent 70 elders from Jerusalem to translate their Scriptures into Greek.

Clement of Alexandria - *Stromata Book 1, Chapter XXII* tells of Ptolemy Philadelphus translating both the Law and the prophets from Hebrew into Greek. He quotes from Aristobulus in his first book, addressed to Philometor (Ptolemy VI), where he speaks about this. Philometor had two reigns in the second century B.C., from 180 to 164 and again from 163 to 145.

Note carefully: This means that we have Aristobulus in the second century B.C. writing about the translation of the Hebrew Law into Greek.

Tertullian – *Apology Chapter XVIII* says that the Jews gave Ptolemy Philadelphus 72 interpreters to interpret their writings into Greek. He says that, in his day, the libraries of Ptolemy could be seen with the identical Hebrew originals at the temple of Serapis. He further says that Aristaeus gives the same account.

Third and Fourth Century A.D. Witnesses:

In the early third century, **Origen** made his famous Hexapla which included the Septuagint.

In the fourth century, **Eusebius** quotes from Irenaeus in his *Histories Book V, Chapter VIII* part of which I referenced above. He quotes this as proof of the reliability of the Septuagint. The translator inserts an interesting footnote here that reads in part as follows:

"It is at any rate certain that the Pentateuch (the original account applies only to the Pentateuch, but later it was extended to the entire Old Testament) was translated into Greek in Alexandria as early as the third century B.C...The translation of the remainder of the Old Testament followed during the second century B.C."

Also, in his *Histories Book VII, Chapter XXXII*, Eusebius mentions

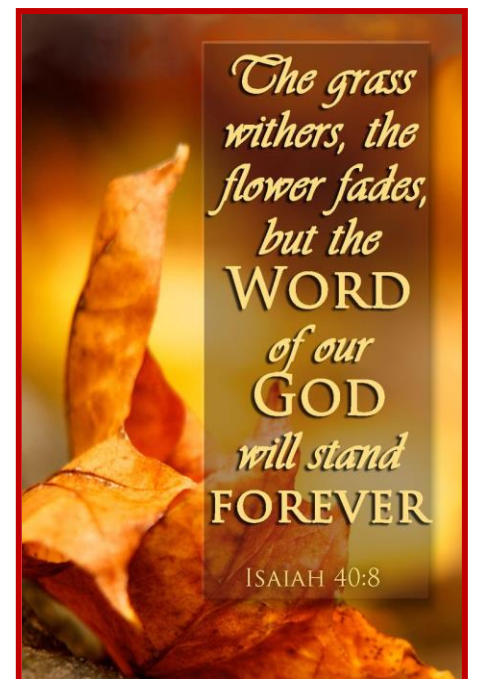
Aristobulus as, "chosen among the seventy interpreters of the sacred and divine Hebrew Scriptures by Ptolemy Philadelphus and his father".

The above ought to be more than enough evidence to convince an honest person that the Septuagint dates to the second or third century B.C. In fact, the introduction to most any printing of the Septuagint will be filled with such information about its origins. While there is some debate as to which Ptolemy commissioned the work, there is no doubt that it was done in the second or third century B.C.

Finally, I would simply point to the fact that the New Testament writers clearly quoted from the Septuagint quite often.

The early Church fathers then quoted the New Testament as it quoted the Septuagint. Given the fact that you could construct all but 11 verses of the New Testament with material written within 150-200 years of Christ leaves no doubt as to their claims of antiquity.

That the Septuagint is quoted often by the New Testament demonstrates without a doubt that it predates the writing of the New Testament which was completed by the end of the first century A.D.



ABRAHAM'S TIMELINE

Note – Sarah is 10 years younger than Abraham – Gen. 17:17

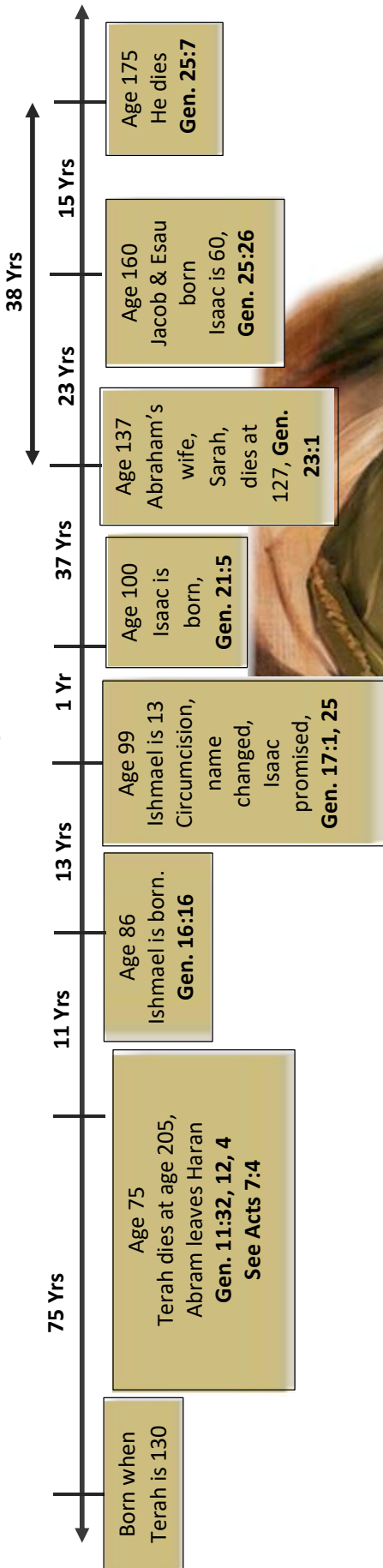


Chart by Terry Carter 2021