

Events

3rd Century BC

Ptolemy II wants Greek Translation of Scripture

In the 3rd century B.C., Greek ruler of Egypt, Ptolemy II, wanted to add a Greek copy of the Hebrew Law to the great library of Alexandria, Egypt.

At Ptolemy's request, the Judean governor sent 72 elders to Alexandria—six from each of the twelve tribes.

A group of individuals took on the task of translating the Law of Moses from Hebrew manuscripts to Greek.

130 B.C

Hebrew Scripts Translated

By about 130 B.C., all of the old testament scriptures had been translated.

The Septuagint was known as "the translation of the seventy" and derives its name from the Latin word *septuaginta*, meaning seventy.

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1st Century

Septuagint was the Standard

By the start of the first century, the Septuagint text family was the standard version of *the* Scriptures used by the Yahudiym (~~Jews~~).

As the first century progressed, the Christians skillfully proved Yahusha to be the promised Messiah using the Old Testament Scriptures — using the LXX.

70 A.D.

Destruction of the Temple

Christianity gained public distinction from Judaism following the destruction of the temple and Yerushalayim (~~Jerusalem~~) in 70 A.D.

guess: 100 A.D.
2nd Century A.D

Jewish Rabbis reject and discard LXX

By the 2nd century A.D., Jewish rabbis began rejecting the LXX in favor of *other* Hebrew texts.

In this period, Christian writers made accusations against Jews for deliberately manipulating the Scriptures.

126 A.D

(Jewish) 1st of the Greek Translations

Aquila of Sinope

The Greek translation by Aquila of Sinope was corrupted. Specifically, the passages mentioning the Messiah were altered in the rewording.

It is said that Aquila's version was utilized instead of the Septuagint in Greek-speaking synagogues. However, Christians were not fond of it as they claimed that it inaccurately portrayed the Messianic passages. Despite this, Jerome and Origen spoke highly of it and Origen even included it in his Hexapla.

Aquila (Hebrew: אֶקִּילָס 'ăqīlas, fl. 130 AD) of Sinope (modern-day Sinop, Turkey; Latin: Aquila Ponticus) was a translator of the Hebrew Bible into Greek, a proselyte, and disciple of Rabbi Akiva. - [Wikipedia](#)

Jewish Writings

In Jewish writings he is referred to as Akilas ([Hebrew](#): אֶקִּילָס) and [Onkelos](#) (אֹנְקֵלוֹס). Aquila's version is said to have been used in place of the [Septuagint](#) in Greek-speaking synagogues. The Christians generally disliked it, alleging that it rendered the Messianic passages incorrectly, but [Jerome](#) and Origen speak in its praise.^(Z) [Origen](#) incorporated it in his [Hexapla](#).^(Z)

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Symmachus the Ebionite

Translation

Symmachus was a renowned translator who converted the Old Testament into Greek. Scholars praised his translation for its exceptional use of pure and refined Greek language.

Unfortunately, his work has been lost over time.

160 A.D.

2nd Century AD

Dialogue with Trypho (Justin Martyr)

180 A.D.

Irenaeus quote

"The Lord Himself saved us, giving us the sign of the virgin. But it is not as some allege, who are now presuming to expound the Scripture as 'Behold, a young woman will conceive...' as Theodotion the Ephesian has interpreted, and Aquila of Pontus, both Jewish proselytes."

By End of the 2nd Century / ???

Total of 4 Greek Translations

By the end of the 2nd Century there were a total of 4 Greek translations of

the Old Testament in circulation.

205 A.D.

Hippolytus quote

At this point, we have an asterisk.
The words are found in the Hebrew,
but do not occur in the Septuagint.

240 A.D.

Origen quote

I make it my endeavor *not to be ignorant* of their various readings.
Otherwise, in my controversies with
the Jews, I might quote to them
what is not found in their copies.
Also I want to make use of what is
found there— even though it is not
in *our* Scriptures.

380 A.D.

Pope Damascus, Jerome

About 380 A.D., at the suggestion of
Pope Damascus, Jerome began a
project to translate the entire Bible
into Latin.

Jerome began by translating the
New Testament (NT), then the Psalms.

As progress continued, **Augustine**
implored Jerome to translate the Old
Testament from the LXX rather than
the present day Hebrew sources.

394 A.D.

Augustine, to Jerome

"I beseech you not to devote your labor to the work of translating into Latin the sacred canonical books, unless you... let it be seen plainly what differences there are between this version of yours and that of the Septuagint, whose authority is worthy of highest esteem."

Jerome persevered in translating the Jewish accepted Hebrew text of his time.

With the assistance of the Pope's political influence, his Latin Vulgate became the primary version of the Bible used in the Western world.

Despite the fact that the Eastern churches continued to use the LXX, its influence decreased, and it gradually faded from memory.

600 A.D - 1000 A.D.
7th - 11th Centuries

Masoretic Text

Between the 7th and 11th centuries A.D., scribes known as the Masoretes became seen as authorities due to their reputation for care and reliability.

The Masoretes preserved and enhanced copies of the **Hebrew Old Testament**.

The version they produced is commonly referred to as the Masoretic Text (MT).

The earliest known manuscripts of the MT were created in the 9th century A.D.

1000 YEARS AFTER THE LXX!!

1611

King James Version 1611

The MT served as the primary source for the Old Testament in the 1611 King James Version (KJV) and has been utilized in almost every English translation since then.