



PROOFS OF THE AUTHENTICITY OF THE SEPTUAGINT

APOSTOLOS
MAKRAKIS

Proofs of the Authenticity of the Septuagint

Apostolos Makrakis

Eastern Light Publishing
SHERIDEN, WY

Proofs of the Authenticity of the Septuagint / Apostolos Makrakis

First published in 1947

Copyright © 1950 by K. Andronis [Orthodox Christian Educational Society]

Copyright © 2018 by Jonathan Photius on edits, interior design, artwork and grammatical corrections. All rights reserved.

Unless otherwise indicated, scripture quotations are taken from the King James Bible Holy Bible, King James Version (public domain).

Jonathan Photius/Eastern Light Publishing
30 N. Gould Street, Suite 2302
Sheridan, WY/82801
www.easternlightpublishing.com

ISBN 978-1-949940-09-1 (Paperback Version)

Contents

A Concise Account of the Septuagint Version of the Old Testament.....	1
A Comparison of Some Passages of the Bible in the Original Greek with the Protestant Version Thereof	11
Proofs that the Translation of the Septuagint was done by Will of God and Inspiration of the Holy Spirit; And not by Invention and Fabrication of Human Fictions, as Some Think and Teach	21
Epilogue.....	31

CHAPTER 1

A Concise Account of the Septuagint Version of the Old Testament

Constantine Oeconomus Protopresbyter of the Oeonomi, a steward an preacher of the Ecumenical Patriarchate, was the author of a four-volume critical history comprising 3,577 pages together with an appendix numbering 120 pages, published in Athens, Greece, in 1844-1849 and entitled "Concerning the Seventy Translators of the Old Testament" (in Greek).

This author is shown by his works to have been a sincere and conscientious historian, for he refutes erroneous statements and establishes the true statements with incontrovertible citations of Scripture and historical references and with logical proofs, overthrowing the arguments of injudicious critics. It is indeed plain from the work itself that he was acquainted with several foreign languages as well as all the Greek dialects. That work, entitled "Concerning the Seventy Translators" by Constantine Oeconomus, is a proof that the Holy Spirit has operated and cooperated for ages with conscientious souls for the regeneration of the Christians and the safeguarding of the truth recorded in the Old and the New Testament - the Old Testament which was translated into Greek by the seventy Hebrew elders, and the New Testament which was written in Greek by the Apostolic writers, who were Jews and non-Greeks with the exception of St. Luke, of Greek descent but one of the seventy Apostles.

This critical history written by C. Oeconomus bears the approval of five Patriarchs, namely, Anthimus VI, together with ten synodical bishops, Anthimus IV, Constantius I, and the later Patriarchs Gregory and Germanos. They addressed him as "Wise and most learned Teacher," "Great Oeconomus," "General Preacher," "Exarch of the present Patriarchate," "Domine Constantine ex Oeconomorum," etc. His works were given approval in the following words: "And therefore by these ecclesiastical presents expressing the consensus of the Church we do approve and sanction the said four-volume work. Wherefore we also proclaim this most reverential disquisition a pillar of orthodoxy as concerning the sublimity of the Holy Scripture" (See vol. 4, pp. iv-xiv).

The aim of that author was: on the one hand, to refute unorthodox critics who are inimical and opposed to the Septuagint; and, on the other hand, to prove that the Septuagint translation is the only genuine version rendered from the original Hebrew text before Christ, having the validity of authenticity and remaining, like the New Testament, unchanged from the beginning to the end of the world.

Aristeas (a Cypriote), chief bodyguard of King Ptolemy II (surnamed Philadelphus), was the first to have given an account of the translation of the Old Testament out of the Hebrew into the Greek language by the LXX about the year 283 B.C., he himself having been present and he himself having been of great service by arousing the royal interest and ambition of Philadelphus for this grand undertaking. Aristeas wrote his account of it in the form of a letter to his brother Philocrates under the superscription: "Aristeas to Philocrates."

Ptolemy, surnamed Philadelphus, was the son of Ptolemy I, surnamed Soter, and king of Egypt. This ruler took an extraordinary interest in learning and books and became the most majestic of the Ptolemy house, as Philo the Alexandrian and others have recorded (see Philo's Life of Moses, ii. 5). Among other great deeds which King Ptolemy is credited with having done, he had the honorable ambition to enlarge and enrich the library founded by his father in Alexandria, for which purpose he gathered from all parts of the ancient world all sorts of literary works of learned men under the supervision of Demetrius Phalereus. Having learned from the latter many important writings were to be found in the hands of the Jews among the sacred scriptures of their legislators which were worthy of a place in the royal library, he became ardently desirous of acquiring copies of them and sent to Eleazar, the then high priest of the Jews in Jerusalem, a number of distinguished personages, including Aristeas himself and Andrew, carrying royal letters wherein Ptolemy requested the books as well as men capable of making an exact translation of their contents into Greek. He also accompanied

CHAPTER 2

A Comparison of Some Passages of the Bible in the Original Greek with the Protestant Version Thereof

From Genesis

Note: In the first column is the original text in English; in the second is the Protestant translation (King James Version) of the same.

Septuagint Text in English

- (1.2) "was invisible and unwrought"
- (1.8) "and God saw that it was good"
- (1.20) "Let the waters elicit reptiles"
- (1.24) "Let the earth elicit a living soul of each kind"
- (2.1) "and all the world of them."
- (2.6) "But there went up a jet of water out of the earth"
- (2.7) "and breathed into his person"
- (2.9) "And God raised up yet out of the earth"
- (3.14) "and earth shalt thou eat all the days"
- (4.26) "he hoped to invoke the name of the Lord God."
- (5.3) "And Adam lived two hundred and thirty years"

King James Version

- "was without form, and void"
- (verse omitted from KJV translation)*
- "Let the waters bring forth abundantly the moving creature that hath life"
- "Let the earth bring forth the living creature after his kind"
- "and all the host of them."
- "But there went up a mist from the earth"
- "and breathed into his nostrils"
- "And out of the ground made the Lord God to grow"
- "and dust shalt thou eat all the days"
- "then began men to call upon the name of the Lord."
- "And Adam lived a hundred and thirty years"

(46.27) "all the souls of the house of Jacob who came into Egypt were seventy-five."

(49.9) "Judah is a lion's whelp: from a scion, my son, thou hast come up; falling upon his back, he slept as a lion and as a whelp; who shall rouse him?

A ruler shall not be lacking from Judah, or a governor from his thighs, until the one awaited cometh;

And he is the expectation of nations."

"all the souls of the house of Jacob which came into Egypt were three-score and ten."

"Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion; who sail rouse him up?

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

From Exodus

(4.25) "and she fell to his feet, and said, The blood of the circumcision of my child has stopped."

"and cast it at his feet, and said, Surely a bloody husband art thou to me."

From Isaiah

(11.1) "And there shall come forth a rod out of the root of Jesse, and a flower shall blossom from the root."

(14.11) "Thy glory hath descended to Hades, and thy abundant good cheer"

(14.15) "But now shalt thou go down to Hades and to the earth's foundations."

(43.26) "Remember thou, and let us be judged: tell thou first thy iniquities, that thou mayest be justified."

(63.9) "And he saved them from all their affliction; neither an elder, nor an angel, but the Lord himself saved them, because he loved them and spared them."

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots."

"Thy pomp is brought down to the grave, and the noise of thy viols"

"Yet thou shalt be brought down to hell, to the sides of the pit."

"Put me in remembrance, let us plead together: declare thou, that thou mayest be justified."

"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them."

From Hosea

CHAPTER 3

Proofs that the Translation of the Septuagint was done by Will of God and Inspiration of the Holy Spirit; And not by Invention and Fabrication of Human Fictions, as Some Think and Teach

The infinite wisdom of God and His providence for the salvation of man took care that the sacred and divine books written by the All-Holy Spirit through the agency of Moses the beholder of God and the other holy prophets should be translated into the Greek tongue with the co-operation of King Ptolemy Philadelphus for the purpose of preparing all nations to accept the future Savior who was to appear upon the earth, and that God Himself who supplied the prophecy might also make the translation as though it were a Greek prophecy.

For truth's sake we quote a few testimonies from various Holy Fathers, Greek as well as Latin, and even from some of the more authoritative Jews.

EXHIBIT I.

We shall begin with the testimony of Justin the philosopher and martyr who in his 13th letter of admonition to the Greeks. says:

"Ptolemy, the King of Egypt who built a library in Alexandria and collected books from all over the world, and filled it, having later learned that ancient records written in Hebrew letters