

Review: David W. Daniels, *Did Jesus Use the Septuagint?*, CHICK Publications, Ontario, California, 2017

Pages: 108

Did Philo Send Forth the Seventy-Two?

The author does two clever things with this book: (i) proposes a syllogism that links acceptance of the Apocrypha to acceptance of post-1881 Modern Critical Greek text and all its associated children, and (ii) investigates all historical accounts of the Septuagint's providence [from Thackeray's 1903 Letter of Aristeas].

From (i), acceptance of the Critical Text means the most popular book of all time, the Authorized Version, must be rejected as deficient, corrupt, and in need of 'updating' by 'experts'. Conversely, rejection means no change is needed and the whole English bible industry shuts down overnight.

From (ii), whether Jesus and the early Church quoted from the Septuagint can be concluded simply by excluding a BC authorship date. While the number of witnesses at first is compelling (seventeen), after scrutiny all hang on the dubious 'Letter [Book] of Aristeas'.

The internal evidence of the anachronistic Psalm 13.3 [14.3] is the real Achilles' heel of the LXXII.

This short work strikes at the heart of the Bible version controversy and its accompanying 285 BC-Septuagint mantra.

I) Path to a One-World Bible (pp. 1-7)

People determined to have a one-world religion have to have a one-world Bible.

The Jews rejected the Apocrypha.

II) 'But I Trust the Scholars' (pp. 8-11)

The Apocrypha has been woven into Catholic Bibles since the 5thC.

The only proof the Septuagint existed BC is the Letter of Aristeas.

III) How Did That Get There? (pp. 12-29)

'Scholars' say 285BC was the date of the translation, by 72 scholars in Alexandria, Egypt,

Origen wrote his famous *Di Principiis* cAD200, which said Jesus added "mystical senses" to the historical events, events that did not take place, could not have happened, and some that could have, but did not (!).

The Book of Mormon, II Nephi 9.6-9 was written 559-545BC yet it quotes Romans and Corinthians!

It took up to twenty years to make his *Hexapla* of six Greek Old Testaments (two with the Apocrypha) and one was the "Septuagint".

The Greek Septuagint became the Latin Vulgate which became the English Douay-Rheims.

None of the six verses (forty-eight words) of Romans 3.13-18 are found in Psalm 14.3 of the Hebrew OT (in the Greek OT this corresponds to Psalm 13.3).

Today's Septuagint, Rahlfs-Hanhart's 2006 *Septuaginta*, is really a blend of Vaticanus, Sinaiticus, and Alexandrinus. The first two clearly have Romans added into Psalm 13.3, so the "Seventy Two"

were able to add words Paul wrote 370 years in the future into a translation from 1,000 years ago!

There isn't a single copy of the Greek Septuagint before the AD 300s.

IV) Origen-al Sin (pp. 30-43)

The Dead Sea "Scraps".

There was Sir Lancelot C Brenton's 1851 *Septuagint with Apocrypha*,

Origen lived AD184-254, the last twenty-four years of his life were in Caesarea Maritima, 70mi northwest of Jerusalem.

Eusebius said Origen started the Alexandrian Catechetical school in AD203.

He "wrote" prolifically (over 2,000 books) as he has seven stenographers, seven longhand scribes, and lady bookmakers. These were gifted by Ambrose.

Blavatsky, in *Isis Unveiled* wrote that Origen communicated secrets from the depths of the law to the seventy elders as they were "worthy"

Clement of Alexandria taught a "Doctrine of Reserve", that it was okay to lie to students if they were not deemed worthy of the "higher" teachings.

This same doctrine is used by Catholic priests; from November 22, 1894, "...there are now eight hundred clergymen of the Church of England who have been validly ordained by Dr Lee and his co-Bishops of the Order of the Corporate Reunion..."

In the Hexapla, to fit six columns on the page only two words per line were available for each translation. Column one was Hebrew, two a Greek transliteration, three Aquila's translation cAD120-30 [he was a

convert to Judaism], four Symmachus' translation cAD170-200, six Theodotion also cAD170-200, but five was Origen.

He used the asterisk (“metobelus”) and obelisk (“obelus”) marks to denote what had to be added in Greek, and what was not in the Hebrew respectively. He believed the Hebrew was authoritative over the Greek.

In the 230s, Sextus Julius Africanus communicated with Origen who told him that the Septuagint had more authority than the Hebrew!

The Masoretes became the Hebrew text custodians by the 7thC. Codex Leningradensis, AD1008 is an example of this tradition. It was kept in a Leningrad synagogue. Samuel ben Jacob had visited a synagogue in Cairo and copied a codex from Aaron ben Moses ben Asher.

V) Was There a BC-Septuagint? (pp. 44-47)

Brenton's 1851 Septuagint was Vaticanus with a little Alexandrinus.

VI) Examining the Witnesses of a BC Septuagint (pp. 48-63)

Rabbinic writings:

-Megillath Taanith (“Roll the Fasting”): c41-70AD, the Law was written in Greek in the days of King Ptolemy, but doesn't say which one of the fifteen!

-Masseketh Sopherim (“Tractate of the Scribes”): cAD700, five elders wrote the Law in Greek, but in another place seventy Hebrew elders went into seventy cells without warning and were told to write out the law of Moses, without a copy of it! They only had to alter thirteen passages.

All the Hebrew names for God were also written in gold letters, but the Letter says the whole translation was written in gold.

-Jerusalem Talmud: cAD350-400, same as the Masseketh Sopherim.

-Babylonian Talmud: cAD499, same as the Masseketh Sopherim but the seventy elders are changed to seventy two agreeing with the Letter.

-Aristobulus of Paneas: c186-145BC, claims Plato was a follower of the Law of Moses. The letter is second hand from Eusebius writings of AD300,

-Philo of Alexandria: AD25BC-50, a Hellenistic Jew who started up the “allegorical” method that Origen later copied, King Ptolemy II Philadelphus sent ambassadors to the High Priest-King of Judea for Hellenic-learned Hebrews (these were sent to Pharos to translate the Septuagint), a yearly celebration was then held on the island.

The 400-foot lighthouse of Alexandria made 280BC stood for 1,500 years.

-Flavius Josephus, AD37-100, born Joseph ben Matthias of a Levite, after 70AD Romanised by adopting Titus’ family name. This is proof that the Letter was already circulating by AD93.

VII) The ‘Christian’ Witnesses (pp. 64-92)

-Justin Martyr: AD100, in 36BC Cleopatra and Marc Antony had a son.

-Pseudo-Justin: Ptolemy asked for seventy wise men, the pharos was already built.

-Irenaeus: cAD180-202, he said Jesus was 40-50 years old when He was crucified! He justified infant baptism, said Ptolemy Soter built the Alexandrian library.

-Clement of Alexandria: cAD150-215, from a story by Stromateis I, a blend of Pseudo-Justin and Irenaeus.

-Tertullian: cAD155-240, the seventy-two were held in high esteem by Mendemus, a philosopher who lived in Eretria, Greece.

The Alexandrian library was destroyed in AD391.

-Anatolius of Laodicea: cAD200-283, said Aristobulus was one of the seventy.

-Eusebius of Caesarea: AD263-339.

On the hill of Tepeyac, Mexico, the mother goddess Tonantzin was worshipped.

-John Chrysostom: cAD349-407, “Golden Mouth”, spoke at Antioch, said the seventy worked about a hundred years before Christ.

-Epiphanius of Salamis: cAD315-403, Jerome called him “Five Tongues” for speaking Hebrew, Syriac, Egyptian, Latin, and Greek.

-Jerome: cAD347-420, there was a Septuagint by about AD50, he only loosely translated the thirty-nine OT books from the Hebrew and added apocryphal writings (Tobit and Judith, Esther additions, Susanna, Song of the Three Young Men, Bel and the Dragon, Baruch, Letter of Jeremiah, Wisdom of Solomon, Ecclesiasticus, I & II Maccabees, etc). He changed “it” in Genesis 3.15 to *ipsa* (“she”).

Psalm 13.3 in the Latin Vulgate has Romans 3.13-18!

VIII) The Letter of Aristeas (pp. 93-98)

Two translations: R.H. Charles (1913) and Henry St. John Thackeray (1903).

It is 19,407 words, so is more like a novel, supposedly from a gentile Aristeas to his brother Philocrates.

Aristeas claimed to have lived during the reign of Ptolemy Philadelphus II but he wrote from the vantage of a long line of past Ptolemies (§28-182). He also writes of Demetrius of Phalerum, supposedly set up as librarian of Alexandria. However, he was exiled to northern Egypt, was bitten by a snake, and died c283BC.

Overall it looks like Jewish propaganda under a heathen mask.

IX) The Dead Sea Scrolls (pp. 99-104)

There were 17,000 bits discovered from 1946

Some Greek fragments have been found, but this isn't necessarily Septuagint Greek; Thiede says six which can be dated from 50BC-AD100 or the most contemporary finds of the DSS.

X) The Most Likely Suspect (pp. 105-110)

Philo of Alexandria had motive, means, and opportunity.