

some fragments, mostly of the LXX column, remain (Copies, that is, not the original work). Shorter versions were prepared with a "Quinta" and a "Quarto" being the best known. Every now and then a fragment will emerge somewhere and be identified by the text markings of Origen.

Origen was condemned at the 5th ecumenical council for his errors in theology. Many modern TR advocates condemn him for his textual efforts. But those who see that textual criticism is a needed science are profoundly moved by the attempt at exactness made by Origen and we wish desperately some of the Hexapla had been spared...or would show up some day.

b. Other Greek Versions

Aquila...A proselyte to Judaism and a student of the famous Akiba, Aquila produced a translation of the Hebrew Scriptures into a very literal Greek about 130 AD. We are told that it was really a protest against the Christianizing of the LXX and Origen used his version because he thought that in the slavishly literal mode of Aquila he might uncover basic meanings lost in the LXX emendations.

Symmachus...Knowing little of the man, we know that his text was produced about 170 AD and had its chief goal of being a better literary production than the work of Aquila but being given to the same basic purpose.

Theodotian...About 190 AD, Theodotian revised a previously existing Greek text (not sure what) in comparison with the Hebrew. Whether he used the LXX in any way or not is unclear. His text for Daniel is given in the Edition of the Septuagint by Rahlfs...as well as the Alexandrian Daniel.

No doubt there were other translations. Harrison notes that the rigidity of "a" Greek text was probably not so in those times. We may find some of them and the Greek materials from Qumran offer the most promising area of interest. Witness the conflagration ignited by the finding of a fragment alleged to be part of the Gospel of Mark!