

“Thy word is a lamp unto my feet, and a light unto my path.”
(Psalm 119:105)
A Light

Continuing on from last weeks introduction concerning the topic of the Septuagint we wanted to bring out a few additional points and perhaps clarify some questions that have arisen.

As we pointed out last week, there are definite differences between the Greek Septuagint version of the Bible and the majority of Bibles used today which were translated from the Masoretic Hebrew version of the Bible.

In our limited study and comparison of the English translation, we have found changes between the Septuagint and the King James version of the Bible, much of which was supposed to have been translated from the Masoretic Hebrew. The changes we have found so far are not critical enough when it comes to a matter of our faith. We have found nothing to date that would alter ours or we believe anyone elses faith in our basic beliefs.

We gave some examples last week on some of the differences and we now wanted to present a few more examples.

Here is a comparison of Genesis, chapter two, verse six:

The King James version says:

“But there went up a mist from the earth, and watered the whole face of the ground.”

The Septuagint version says:

“But there rose a fountain out of the earth, and watered the whole face of the earth.”

Other versions of the Bible use the words streams and spring.

As you can see, it is different but it does not affect our beliefs.

Incidentally as we pointed out last week, the new covenant, the New Testament was originally written in Greek so this is not an issue with the New Testament.

Another example we used last week was Isaiah 7:14.

Quoting from last weeks introduction: “Isaiah 7:14: The Septuagint clearly writes of a virgin (Greek παρθένοϛ) that shall conceive. While the Hebrew text was, according to Irenaeus, at that time interpreted by Theodotion and Aquila (both proselytes of the Jewish faith) as a young woman that shall conceive.”

Now look at the King James version of this verse:

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

Although much of the King James version of the Bible was translated from the Hebrew Masoretic Old Testament, God still had the translators of the King James version get the translation correct.

What we are pointing out is that we would not want anyone to lose faith in the King James version of the Old Testament. From what we have seen to date the differences are not great enough to affect our faith in the translation at all. And as we have pointed out the New Testament having been first written in Greek and then translated into English is not effected by the Hebrew Masoretic Old Testament.

One interesting change we did see was in Daniel, chapter nine, verse twenty-five. This chapter of course is the prophecy dealing with Jesus' first and second coming.

The English translation for the Septuagint reads:

“And thou shalt know and understand, that from the going forth of the command for the answer and for the building of Jerusalem until Christ the prince there shall be seven weeks, and sixty-two weeks; and then the time shall return, and the street shall be built, and the wall, and the times shall be exhausted.”

From the King James version the same verse reads:

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and

threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”

As you can see one verse says “Christ the prince” and the other says “Messiah the Prince”. Christ and Messiah are referring to the same person obviously, Jesus.

It may be a bit surprising to see the word “Christ” used in the Old Testament.

The reason we see Jesus the Christ used in the Bible is because Christ is not as much a name but more of a title or job description. Note the following verses.

“Do the rulers know indeed that this is the very Christ? Of a truth this is the Prophet.

Others said, This is the Christ. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.” John 7:26, 40-41, John 4:42.

Similar to John the Baptist. The Christ, who was Jesus, was to be the Saviour of the world.

This also helps to explain why the Hebrew Masoretic Old Testament came into being, to make it less christological. Most of the prophecy, from what we understand, in the Hebrew Old Testament is basically unchanged since the Jews rejected Jesus as the Christ and still believed there Messiah was to yet come.

2014.07.18