

**“Now I know that the Lord has saved his Christ: he shall hear him from his holy heaven: the salvation of his right hand is mighty.”**

**(Psalm 20:6)**

### **Salvation Of His Right Hand**

(Note: Has this has already been published?)

Were you aware the term “Christ” appears six times in the Old Testament? Many may not know if they have not read the Septuagint version of the Bible.

Below are the six verses in the Old Testament where the word “Christ” appears.

As we have pointed out before the term “Christ” is not so much of a name but more of a job title.

1. “The Lord has gone up to the heavens, and has thundered: he will judge the extremities of the earth, and he gives strength to our kings, and will exalt the horn of his Christ.”
2. “And I will raise up to myself a faithful priest, who shall do all that is in my heart and in my soul; and I will build him a sure house, and he shall walk before my Christ for ever.” 1 Kings 2:10, 35 (1 Samuel 2:10,35 KJV)
3. “The kings of the earth stood up, and the rulers gathered themselves together, against the Lord, and against his Christ.” Psalm 2:2
4. Now I know that the Lord has saved his Christ: he shall hear him from his holy heaven: the salvation of his right hand is mighty. Psalm 20:6
5. “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;” Daniel 9:25
6. “For, behold, I am he that strengthens the thunder, and creates the wind, and proclaims to men his Christ, forming the morning and the darkness, and mounting on the high places of the earth, The Lord God Almighty is his name.” Amos 4:13

The Jewish people at the time of Jesus were well aware that God was sending His Christ to bring about salvation, not just to the Jews but to the Gentiles. This is clearly pointed out in the following verses.

“And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

Then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word:

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel. Luke 2:25-32

Do the rulers know indeed that this is the very Christ? John 7:26

The version of the Bible that the vast majority of the Jewish nation would have read and heard read in the synagogues at the time of Jesus would have been the Kone Greek Septuagint version of the Bible.

So, why doesn't the word Christ appear in the version of the Bible that you may be familiar with?

It was because the Kone Greek version of the Bible was retranslated between 600 AD and 1000 AD by a Jewish community called the Masorettes and the Old Testament became known as the Masoretic version of the Bible.

In the Masoretic Bible the word “Christ” was simply expunged and in many Bibles replaced by the words, anointed, messiah, and thought.

Incidentally the dictionary definition for “expunged” is “ erase or remove completely (something unwanted or unpleasant)”.

Wikipedia has this to say concerning the Masoretic text:

“The Masoretic text is widely used as the basis for translations of the Old Testament in Protestant Bibles, and in recent years (since 1943) also for some Catholic Bibles, although the Eastern Orthodox churches continue to use the Septuagint, as they hold it to be divinely inspired”.

So this is why you won't find “Christ” in the Old Testament of your Bible.

It should also be noted that modern Hebrew which has vowels bears no resemblance to ancient Paleo Hebrew which was more of a pictographic script common in the Levant at the time of the early Hebrews.

### **History of the Septuagint**

Here is a little background on the Septuagint. This is from the Preface and Introduction to the Septuagint itself written by Sir Lancelot C.L. Brenton in 1851:

"The Septuagint (from the Latin septuaginta, meaning "seventy," and frequently referred to by the roman numerals LXX) is the Greek translation of the Old Testament. The name derives from the tradition that it was made by seventy (or seventy-two) Jewish scholars at Alexandria, Egypt during the reign of Ptolemy Philadelphus (285-247 B.C.).

"The earliest version of the Old Testament Scriptures which is extant, or of which we possess any certain knowledge, is the translation executed at Alexandria in the third century before the Christian era.

"The Septuagint version having been current for about three centuries before the time when the books of the New Testament were written, it is not surprising that the Apostles should have used it more often than not in making citations from the Old Testament. They used it as an honestly made version in pretty general use at the time when they wrote. They did not on every occasion give an authoritative translation of each passage *de nova* [which means anew], but they used what was already familiar to the ears of converted Hellenists, when it was sufficiently accurate to suit the matter in hand. In fact, they used it as did their contemporary Jewish writers, Philo and Josephus, but not, however, with the blind implicitness of the former.

The Jews upheld the Septuagint very strongly for the first 300 years as the Word of God, but when the Christians took a hold of it, then the Jews rejected it. Then the Jews started rewriting the Septuagint in the 2nd and 3rd centuries to suit their purposes. They were "Making the word of God of none effect through [their] tradition " (Mark 7:13).

The following is from the introduction of the book called "Grammar of the Septuagint Greek" by Connie Bearer and Stock, written in 1905: "The work of Origen might enlighten the learned but it did not effect the unique position held in the church by the Septuagint ever since it was taken over by the Hellenistic Jews. We are familiar with the constant appeal made by the writers of the New Testament to quote scripture, an appeal couched in such words as "it is written" or "as the scripture saith." In the great majority of cases, the scripture thus appealed to is undoubtedly the Septuagint. Seldom, if ever, is it the Hebrew original. We have seen how, even before the Christian era, the Septuagint had acquired for itself the position of an inspired book. Some four centuries after that era, Augustine remarks that the Greek speaking Christians, for the most part, did not even know that there was any other Word of God than the Septuagint.

"So, when other nations became converted to Christianity and wanted the scriptures in their own languages, it was almost always the Septuagint which formed the basis of the translation. This was so in the case of the early Latin version, which was in use before the Vulgate, and it was so also in the case of the translations made in Coptic, Ethiopic, Armenian, Georgian, Gothic, and other languages.

The only exception to the rule is the first Syriac version, which was made direct from the

Hebrew. This Syriac version, by the way, when translated into English, lines up harmoniously with the Septuagint when translated into English. When, at the close of the fourth century, Jerome had recourse to the Hebrew original and revised it in the acceptable Latin text, the authority of the Septuagint stood in the way of the immediate acceptance of his work. The churches of Christ, said Augustine, do not think that anyone is to be preferred to the authority of so many men chosen out of the high priest Eliasar for the accomplishment of so great a work."

For those who favor the King James, the King James Bible, printed in 1810, called the "Potters Standard Edition", happens to talk about the Septuagint. Here is what that King James Bible said.

"The most remarkable translation of the Old Testament into Greek is called the Septuagint, which, if the opinion of some eminent writers is to be credited, was made in the reign of Ptolemy Philadelphus, about 270 years before the Christian era. At any rate, it is undoubtedly the most ancient that is now extant. The five books of Moses were translated first in the time of Ptolemy Philadelphus, King of Egypt, and others were added until the whole Old Testament was finished, and the version dates about 270 years before the birth of Christ. The transcendent value of this version may be seen from the extensive usage that it had attained in Jewish synagogues, from the fact that our blessed Lord and the apostles habitually quoted from it, and also from the fact that it helped to determine the state of the Hebrew text at the time when the version was made. Besides, it establishes, beyond all doubt, the point that our Lord and his inspired apostles recognized the duty of rendering the Word into the vulgar tongue of all people so that all men might, in their own speech, hear the wonderful things of the Lord.

All the authors of the New Testament appear to have written in the Greek language. That this tongue was already familiar to them as a vehicle to express God's inspired Word is evident from their frequent use of the Greek translation, the Septuagint, in quoting the Old Testament and from the remarkable accordance of their style with the style of that ancient and precious version."

The reason the Septuagint came about is because in Alexandria, Alexander the Great had come through and conquered many of those nations, and Greek became the predominant language. So they took the original Law, and translated it into Greek for those Jews that no longer spoke Hebrew, and also to convert many of the Greeks over to Judaism. They translated the original into the Greek at approximately 285 BC. Basically, you see many of the quotes from the New Testament and they're direct quotes from the Septuagint, you don't find the same terminology in the original Hebrew.

This is one of the reasons the Septuagint has been buried. A Maxim of Law states, "the law is sometimes hid but it never dies"