Old Testament Short Studies NO. 1

Let all the Angels of God Worship Him

These Scriptures are from the ancient LXX and will illustrate some of the variants between the MT and the ancient LXX. In this case the LXX should be accepted over the MT because the Holy Spirit directed Paul to cite this text other than any variant Hebrew Text.

Deut. 32:36 For the Lord shall judge his people, and shall be comforted over his servants; for he saw that they were {1} utterly weakened, and failed in the hostile invasion, and were become feeble: {1) Gr. paralyzed}

37 and the Lord said, Where are their gods on whom they trusted?

38 the fat of whose sacrifices ye ate, and ye drank the wine of their drink–offerings? let them arise and help you, and be your protectors.

39 Behold, behold that I am *he*, and there is no god beside me: I kill, and I will make to live: I will smite, and I will heal; and there is none who shall deliver out of my hands.

40 For I will lift up my hand to heaven, and swear by my right hand, and I will say, I live for ever.

41 For I will sharpen my sword like lightning, and my hand shall take hold of judgment; and I will render judgment to my enemies, and will recompense them that hate me.

42 I will make my weapons drunk with blood, and my sword shall devour flesh, *it shall glut itself* with the blood of the wounded, and from the captivity of the {1} heads of *their* enemies that rule over them. {1) Alex. *eynwn*, Gentiles}

43 Rejoice, ye heavens, with him, and *let all the angels of God worship him;* {1} rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people. {1) Ro 15:10}

(43 Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people. AV based upon the MT.

Paul's N T Citation

Heb. 1:6 And again, when he bringeth in the first begotten into the world, he saith, *And let all the angels of God worship him.*

Paul's quote is nowhere found in the Authorized Version of the Bible, a translation from the MT. It is found in the ancient LXX and Paul cites it under the direction of the Holy Spirit. Since the ancient LXX came from an older and different Hebrew Text Canon than the MT, I assume that this part of the Scripture was in that older Hebrew Text Canon.

The Captain of the Lord's Host

I find it interesting that Paul interpreted this as the time when God brings *His First Begotten into the world*. Let us also remember that Deut. 32 this must be understood as a

Messianic Prophecy that promised ultimate victory as based upon Paul's interpretation in Hebrews 1. Let us further note that when Joshua passed over the River Jordan, and was commissioned to take the Land and the City of Jericho, it was then that He met the Lord Jesus Christ, not as his Redeemer, but as the *Captain of the Lord's Host*. *Was it then that God brought His Firstborn, manifested as The Captain of the Lord's Host, into contact with the Nation of Israel under Joshua?*

This all seems to picture the elect of God or the Church in her redeemed entirety, meeting the Lord Jesus Christ in His glorious state at His Second Coming, and worshipping and praising Him in the mist of His ultimate victory.

Please note the following:

The Captain and Leader

F.B. Meyer ; ..."Four times only in the New Testament is Christ called 'Leader' or 'Prince', and always in resurrection. In His sermon in the temple, Peter accuses the Jews of having killed 'the Prince of Life' and immediately adds, ' whom God raised from the dead' (Acts 3:14-15). Again, before the Sanhedin, he affirms that 'God exalted Him with His Right Hand to be a Prince and a Savior'-that exaltation evidently referring to His ascension from the depths of the grave to the Right Hand of Power (Acts 5:31). In the Epistle to the Hebrews we are told that God has made 'the Leader of our salvation perfect through sufferings, and has crowned Him with glory and honor' (Hebrews 2:9-10). And again in the same Epistle we are told to look to Jesus, Who has sat down at the Right Hand of the throne of God, as 'the 'Author', 'Prince', 'Captain' or 'Leader', it is the same word 'archegos'- and is applied to Christ in His risen state.".. "The original meaning of the word is very interesting. Etymologically, it means the first of a file of men, and therefore their leader and commanding officer. This concept therefore is presented to our mind: that our Lord is the first of a long procession of souls whom He is leading up from the grave with its darkness and corruption, through the steeps of air, past principalities and powers, to the very throne of God! He is the Firstborn from the dead, and therefore Ruler of the kings of the earth. And in this capacity He also has obtained the right to proclaim light to the Gentiles."

Taken from the www site article: *Word Pictures, Types, Metaphores, and Titles, known in scripture as foreshadowing, Paterns, Figures, and Examples As they relate to Christ's Resurrection and Exaltation Prophecies.*

I took the entire article from the www site: http://www.bibletopics.com/biblestudy/156.htm; Article: *The Bible Behind the Bible.* This article made me aware of the LXX's inclusion of "Let all the Angles of God Worship Him" REP.

The LXX and Semitic Cognates

The original Old Testament Hebrew and the Restoration language the Hebrews used following their return from Babylonian Captivity should be distinguished. The Restoration or Mishnaic Hebrew includes many loan words and expressions borrowed from the languages around Palestine. The Hebrews had to enlarge their language in order to have a proper basis for exchange with the nations about them.

The Holy Spirit directed Ezra and Nehemiah in the gathering and finalization of the Original Hebrew Canon. This ancient Ezra Canon reached it highest stabilization during the rule of the Maciabees. It was during this time that the Jews in Alexandria translated the Hebrew Old Testament into the Common Greek, known as the LXX. This was the first of several

translations of the Old Hebrew text. Later additional translations would be made into the Semitic Cognates.

The Jewish attitude about translating the Hebrew text changed after the origin of the New Faith, or Christianity. The Jews looked upon the LXX as one of the worst curses upon Israel since the Golden Calf, and went to no end inorder to outlaw its study, and even the study and usage of Greek among the Jewish people.

At a later time—perhaps in the second century of the present era—a different view seems to have prevailed; and it was said that the day on which the Law was translated into Greek was as unfortunate for the Jews as that on which the Golden Calf was made (Soferim i. 8, 9). Even to teach children Greek was forbidden (Soṭah ix. 14); though it was still permitted to teach a girl Greek, as a knowledge of that language was considered to be an accomplishment. *Evidently this change of view was occasioned by the rise of the Christian Church, which used the Bible only in the Septuagint Version.* The Jewish Encyclopedia, article: *Translations.*

Again:

The oldest and most important of all the versions made by Jews is that called "The Septuagint" ("Interpretatio septuaginta virorum" or "seniorum"). It is a monument of the Greek spoken by the large and important Jewish community of Alexandria; not of classic Greek, nor even of the Hellenistic style affected by Alexandrian writers. *If the account given by Aristeas be true, some traces of Palestinian influence should be found; but a study of the Egyptian papyri, which are abundant for this particular period, is said by both Mahaffy and Deissmann to show a very close similarity between the language they represent and that of the Septuagint, not to mention the Egyptian words already recognized by both Hody and Eichhorn. These papyri have in a measure reinstated Aristeas (about 200 B.C.) in the opinion of scholars. Upon his "Letter to Philocrates" the tradition as to the origin of the Septuagint rests. It is now believed that even though he may have been mistaken in some points, his facts in general are worthy of credence (Abrahams, in "Jew. Quart. Rev." xiv. 321). Ibid.*

Introducing some Semitic Cognitives

Harklensian (Eastern Syriac Church-REP), **Syriac and Arabic**—are the most important Semitic Cognitives. These are languages that are closely related, they may have all come from one common source. This is not the older Hebrew, but includes the older Hebrew. These Semitic Cognitives are important because they render the word in both Isaiah 7:14 and Matthew 1:23 by the best word for 'virgin' which they possess. **(This would be bethulah, REP)**

36 The Syriac has a special Semitic sensitivity to Hebrew meanings. The Peshitta Old Testament, probably made by Onkelos or other Jews of the second century, and the Harklensian Syriac have *bethulah for almah* in Isaiah 7:14. The Syriac uses the same *term bethultah in Matt. 1:23, and in Luke 1:26-27 Gabriel is sent to a bethultah. In his Thesaurus, Payne Smith defines bethultah as meaning "one who has not taken a wife" or as equivalent of bethulo, "virgin."* Taken from What Does Almah Mean? By William F. Beck, on-line.

The Peshiṭta

The Syriac translation of the Old Testament was undoubtedly made directly from the Hebrew; though at Antioch, during the third century of the present era and at later periods, it was revised so as to make it conform to the Septuagint. The history of its origin is obscure; but it was probably made in Mesopotamia during the first century. As with most of the older translations, various hands have been at work here. Perles ("Meletemata Peschittoniana," Breslau, 1859), Prager ("De Veteris, Testamenti Versione Peschitto," Göttingen, 1875), and Bacher (see Aramaic Language) believe it is the work of Jews: but this has not yet been proved; and the view of Dathe, Eichhorn, Hitzig, Nöldeke, and Renan, that it owes its origin to Judæo-Christians, seems

more probable. Perles, however, has shown that there are unmistakable evidences in the Peshiṭta of the influence of the Targum, especially in Genesis. This has been confirmed for Ezekiel by Cornill ("Das Buch Ezekiel," p. 154), for Chronicles by S. Fränkel (in "Jahrb. für Protestantische Theologie," 1879), and for Job by Stenig ("De Syriaca Libri Jobi Interp." Helsingfors, 1887), Mandl ("Peschitto zu Hiob," Leipsic, 1892), and Hauman (in Stade's "Zeitschrift," xix.29). The closest agreement between the two versions is found in the Book of Proverbs; but it is now generally held that in this case the Targum reflects the Peshiṭta and not vice versa, as Maybaum contends (Merx, "Archiv," vol. ii.). This view is upheld by a consideration of the general character of the translation (Pinkuss, in Stade's "Zeitschrift," xiv. 101; see also Duval, "Littérature Syriaque," 1899, pp. 31 *et seq.*). The Jewish Encyclopedia, article *The Peshitta.*

The Agreement of the Ancient LXX and the Semitic Cognitives

The ancient LXX and the first Semitic Cognitives agree in using the strongest term for Virgin in Isaiah 7:14 and Matthew 1:12.

Beck says this about the LXX:

39 The Septuagint, Orlinsky calls the Septuagint "an authorized translation of the Bible into Greek, the work of Jewish scholars."

40 Their translation of Isaiah 7:14 is an excellent one. In this translation, two hundred years before Christ, long before the Jewish bias against Christ, "seventy" Jewish scholars translating for Jews, living twenty-two hundred years closer to almah than we do, translated it with "virgin," parthenos. Whatever difficulties they may have experienced with the text and its historical setting, they were convinced that almah means "virgin." (THEY DID NOT USE THE MT, THEY DID NOT TRANSLATED ALMAH AS HE SUGGESTS. THEY USED THE ANCIENT HEBREW TEXT, their text contained bethulah, REP)

This parthenos was kept in their Bible and read there by the Jews for three centuries. Not until 130 A.D., a hundred years after Christ, did they change it. The RSV, which often prefers the Septuagint to the Hebrew text, excluded its rendering from its translation, but on the basis of the Septuagint added "or virgin" in a footnote. See What Does Almah Mean? By William F. Beck, [March 3, 1970]; on-line.

I conclude with Beck's remarks:

81 The Jews continued their fight against the virgin birth. Celsus, an enemy of Christianity who wrote about 176 A.D, introduces a Jewish Rabbi as opposing Christianity and declaring that the mother of Jesus was repudiated by her husband for adultery with a soldier by the name of Pandera as father.

82 Pandera is a corruption of parthenos and means a panther, which was sacred to Bachus, in whose cult sexual sin was prominent. So Jesus was called "Son of Pandera" and "Son of Stada." "Stada" means unfaithful and used of Mary accuses her of adultery. A variant form of "Stada" is listed today in Jastrow's dictionary as the "surname of Jesus of Nazareth."

(THIS WRITER WAS ON THE CORRECT PATH CITING THE SECOND CENTURY IN THE FOLLOWING REMARKS, HOWEVER, HE HAS FAILED TO NOTE THAT IS WHEN THE MT BEGAN ITS COURSE. REP)

83 While this slander was embodied in the Talmud, *it arose in full strength earlier in the second century*. In the targums, the oldest of the rabbinic literature, the Messianic hope is rich and strong,

84 and somehow its antiquity seems to have preserved it. *But the rest of the Jewish literature must have passed through some brain-washing during the second century. None of it was written down until shortly before 200 A.D. The Palestinian Talmud was completed at Tiberias in 350 A.D.; the Babylonian Talmud was completed in 550 A.D. The strong opposition to Christ in the first two centuries explains why the Jewish interpretation of a passage may fail to yield a Christian thought. And throughout history the Jews as the enemies of Christ have maintained a "hatred toward Jesus which never slumbered."*

Two Distinct Old Testament Hebrew Texts

There is a world of information available to us in this age that was not available in the past. This superabundance of textual research materials on the www points to the following conclusions:

1. Most of the old writers on the issue of Biblical Revisionism, are well outdated. Many of their conclusions have been proven false because they began their theories on inconclusive evidences or misleading theories set before them from the Jews. In fact, the newer Jewish scholarship disproves the older Jewish scholarship in many cases. They are outdated.

2. There has been a new Renaissance in the field of Biblical Research and Textual Criticism, and this new enlightment era centers around, and even has for its foundation, *The Dead Sea Scrolls*.

3. This new Renaissance began during the time of Adolph Deissmann. He helped replace the old theory of Holy Spirit Language for the Scriptures. Writers such as Hermann Cremer, and his Biblico-Theological Lexicon of N T Greek have been totally discredited.

4. A T Robinson traced this origin of the new Renaissance up to the mid 1930s, in his large and massive *Greek Grammar in the Light of Historical Researches*; see pages 3-48.

5. One of the most important conclusions arising from this New Renaissance is that the LXX is being reinstated to its rightful and original place in the Christian Church.

6. Another important conclusion is the LXX was based upon a different Hebrew Text Canon than the Masoritic Text.

7. The Older Hebrew Text Canon was the Great Assembly Text of Ezra and Nehemiah.

8. The DDS shows a distinct difference between the LXX, the MT and other text canons suggesting to us that different Hebrew Text Canons, with variants, did exist before the Coming of Jesus Christ and the Origin of the Christian Church.

My Major Conclusions

1. That the LXX and the MT are not related, except they both came from the older and pure Ezra Hebrew text.

2. The LXX is not a translation of the MT, but rather of the older and purer Hebrew text of the Great Assembly.

3. The MT is a revision of that older Text, with the major Christological sections altered and changed so as not to aid the Christians with their Christological conclusions mainly from the Prophets and the Psalms.

4. The NT cites the LXX with great authority and also cites a Hebrew Text, not the MT, but that of the Great Assembly, and other texts unknown unto us.

5. Often the MT agrees, or nearly agrees, with the ancient Hebrew Text as seen from the N T citing that old Hebrew.

6. Many O T Scholars before and shortly after Christ's first coming, translated the Ezra Text into several different languages, but these translations will support the ancient LXX and be at variance with the MT.

7. These translations are the LXX, the ancient Latin, the ancient Syriac, Coptic, Armenian, Ethiopic, and Harklensian, these help make up the Semitic Cognitives.

8. I find it interesting that few, if any, of the Old Testaments of early usage just after or just before Christ, support the Masoritic Text.

9. For my own information, I am asking, is there an early translation of the Old Testament in the ancient languages and in the Semitic Cognitives that would side with the MT against the LXX and the ancient Syrian and East Syrian or Harklensian Texts?

10. The MT contains the older Hebrew Text, but its variants from that Text may be seen and documented from the ancient LXX, and the NT, and the S Cs.

SO, TO CONCLUDE THIS SHORT STUDY

We do not favor rejecting or casting away any text. We even use the W-H text for our studies on certain occasions. However, we should not alter or change any of the texts, but leave them as we find them. I like to make notes showing the variants between the texts.

The text that agrees the most with the *New Testament*, and that exalts Christ the most, that Old Testament Text is, I feel, the best and safest guide for studying about Christ from the Law of Moses, from the Psalms and the Prophets, Luke 24:44.

THE DESTRUCTION OF THE TEMPLE AND CITY OF JERUSALEM

Jewish writers and historians maintain that when the Great Assembly gathered and completed the Old Testament Canon under Ezra's and Nehemiah's directions, they placed these into the Temple in close connection with the Ark of the Covenant. Some even say the original books were placed within the Ark. The Jews had great reverence for these O T Books and the other items contained in the Ark.

If private Jews wanted to secure copies of the Old Testament Canon they could and would secure the labors of one of the Scribes. Most of this was done for private usage. Most of the leading synagogues had copies in this manner in and around Jerusalem and Palestine. The Jews of the Dispersa had copies in the Greek language following the production of the old LXX.

Our Lord Jesus warned His disciples of the coming destruction of the Temple and the City of Jerusalem during His Personal Ministry. The Synoptic Gospels contain these warnings. Here is Luke's account:

1 And he looked up, and saw the rich men casting their gifts into the treasury.
2 And he saw also a certain poor widow casting in thither two mites.
3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:
4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.
5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,
6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.
7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?
8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.
9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.
10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
13 And it shall turn to you for a testimony.
14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:
15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.
17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.
19 In your patience possess ye your souls.
20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
22 For these be the days of vengeance, that all things which are written may be fulfilled.
23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Many wise and good men have given their understanding of Christ's teachings in these prophecies. Yet there are some points I want to ask about and then make a startling conclusion.

Why did Jesus go to such great lengths to prepare His followers for the Destruction of the Temple and the City of Jerusalem? Some will say these prophecies were one means to prove He was the Messiah. He spoke of such events and they were fulfilled during the life time of that generation. I grant this is certainly true, but is that all?

Others have suggested that Christ went to such great lengths inorder to safeguard the lives and well being of His disciples. Some historians suggest that no Christian perished in AD 70 when the Romans destroyed Jerusalem. This may also be true just as the first is.

However, there may be much more to this than to deliver and preserve this first generation of Christians and the early and first Church at Jerusalem.

As I continue my studies into the Old Testament Textual issues, I am coming to this conclusion:

JESUS GAVE HIS DISCIPLES THIS PROPHECY about THE UPCOMING DESTRUCTION OF THE TEMPLE AND THE CITY, NOT ONLY TO SAFEGUARD THEM, BUT ALSO TO SAFEGUARD THE ORIGINAL OLD TESTAMENT CANON OF THE GREAT ASSEMBLY, THE EZRA CANON.

Most have concluded that the original Text either perished or the Masorites carried it out of Jerusalem with them. But is this true? Why should we hold to such a conclusion? I am concluding the following:

11. The early Jewish Christians secured copies of the Ezra Text; during the days following the resurrection of Christ; Books and Manuscripts at a time;

12. As the Jews became more violent in their persecutions of the Christians, large numbers fled out of the city taking copies of the sacred books with them;

13. Many of these Christians and their copies of the Sacred Books would wind up at Antioch where the Jewish Christians would translate the old Ezra

Text Canon into several languages, first, the Syrian and then the old Latin and then others.

14. These Translations came from a Hebrew text in distinction from the text then developing into the Masoritic Text, because the original translations contained Bethulah and not Almah in Isaiah 7:14.

15. These were mostly the Semitic Cognitive Translations and they used bethulah in Isaiah 7:14 and in Matthew 1:23. The S C translations contained the entire Bibles, both the Old and New Testaments as the N T became concluded with John's last writings.

16. Of course the old Italic was not a Semitic Cognitive but a translation and therefore used the strongest Latin term possible for the mother of Jesus, Mary was a VIRGO, Matthew 1:23.

17. In the SC translations Mary was a Bethulah, not an Almah. In the Old Italic, she was a Virgo. These do not mean simply a young maid, but a virgin. The issue here is sexual purity before marriage, not the age of the woman.

18. I am aware of the arguments that Christians have used since Luther's times inorder to prove that Almah means a maid and that in those days a made was a virgin. However, it is better, in my opinion to use the same word that was in the Old Ezra text, that is bethulah, not almah.

19. Upon what ground can I conclude that bethulah was in the Old Ezra text? Because that is the term used in the Semitic Cognitive translations.

The cement to glue this together is the old Syrian, or the Peshitta. Therefore I shall give some information about it in another study.