

in which to become corrupt and you have far greater differences from the Hebrew than you have between the ARamaic and the Syriac and the Hebrew or the Latin of Jerome.

2. The Greek Version. It would be more correct to say the Greek versions since there have various translations been made into Greek. The Pentateuch is truly the Greek version and they translated the the Pent. very very literally. It follows the words so slavishly but it is very useful in showing us what the ancient text said. It is very very close to our Heb. Bible. There are cases though where the T is mixed up with the resh or vice versa. The LXX is very close to the Heb. in the five books of Moses, but when you get into the other books, it would seem that they were done at different times and some of the books have been translated by at least four different people. There will be a marked change in the way words are translated. For instance in the English in our Bibles we have God Almighty and you will find that used every time the Heb. uses EL SHADDAI and you ask how we get God Almighty from that. EL could mean God all right. But you look up SHADDAI and a dictionary will say it comes from SHAD-- which means to deal violently. So when you look into the Scripture and look up this name and you will find that Jerome translated it as God Almighty all the way through so we get it from Jerome. Maybe he got it from the LXX and there we find it used 8 or 9 times. Sometimes they just put God but there are cases ~~ix~~ where they translated it the sufficient one and that is quite different from God Almighty. And we find the word used occasionally God in other portions of the O.T. You find in Gen. that God is going to care for Abraham because He is the Almighty or the Sufficient One--it is never used with a particular stress on power and you go through the O.T. and you find the idea of sufficiency and caring for His people fits very well. When you get to the book of Job you find it used more than in all of the rest of the O.T. put together. Jehovah is used mostly after the time of Moses and it used before this in speaking about God but God doesn't say "I am Jehovah" but He says that later. He says, "I am EL SHADDAI" but when you get to Job you find that he had a relation to God like Abraham, Isaac and Jacob-- he is not connected with the law of Moses and nothing to put him in as a member of the children of Israel and not related to the Mosaic Law it would seem. In Job this name in about a third of the cases is translated as God, or the Sufficient One. But you will find that about half of the book of Job you will find it translated "The Almighty One" and it would seem that various people translated the book of Job and it would seem that one of the translators when he came to the word decided that "Almighty" would be a good way to render that but the others didn't