

one of the twelve names of the companions in the Syriac to be sure which is meant for which. So many are the changes which have come in the course of (6 1/4)

The Septuagint version of the O.T. was translated about 200 B.C. into Greek. The Jews did not think of that as the inspired Bible, the Hebrew was their Holy Book, the Greek was just something to read, to get an easy quick idea of what the Hebrew meant for these Jews and Greeks (6 1/2) And just ordinary care was taken, not the special care they took with the Hebrew Bible, and when you take your Septuagint today and you read about David's wife, Bathsheba, you find she was always called Beersheba, instead of Bathsheba, the name of a city instead of the name of a woman. You will find that the proper names in it are so confused and mixed up that often it's hard to get any idea what is meant by them. Proper names are the very hardest things to preserve accurately. Now what is the situation in our scripture? The Jews considered the Bible, the O.T., God's Word, and they copied it with care, with unusual care, with tremendous care, and the result is that if you go to the monuments of ancient Babylon or of ancient Egypt, which we have only learned to read again within the last hundred and fifty years, after they had been completely unknown for 2000 years, you go to them and see the names on them of kings which are contained in the Bible, you will find over 100 names of kings contained on the monuments, and all sorts of kings in the O.T. and you will find that there are very few places where even one letter is changed, in the name as given in Hebrew here as compared with the name as given in Egyptian or Babylonian. In very few cases is even one letter changed.

29:1

An interesting instance is in Isaiah 29:1, where we find the mention of the Assyrian king, Sargon. Now this Assyrian king Sargon is mentioned only once in the Bible, in the 20th chapter of Isaiah and the first verse. And there it is simply used