

of David--as in the days of old. I don't quite see where anyone would get the idea of the church being raised up--just what in the verse would suggest this? Was Acts 15 written to prove that Gentiles could come into the church. Is there anything about circumcise in this verse or about the church? I don't see how you would think of the church while reading this verse. Of course what I wanted you to see in these verses--just what do you find pictured there? Is this saying there will be a time again of material prosperity like in time of David, but what is there in here that is speaking of a church --you can take anything and get a church of it--you can take any sentence anywhere and think of a church--I don't see where you would get the idea of a church from these verses at all. What is the similarity to the LXX? You will find that the LXX has translated this just as it stands or do you find some differences? About the first phrase--"in that day"--it is exactly the same is it not.

237 -- That would perhaps be more like the Hebrew phrase--"raise up his wounds" although it might be an exact parallel to this. "close up the breeches and raise up the wounds" in the Septuagint seems to have those two orders slightly reversed but still they are both there. The Septuagint has those two ideas very closely together although it might be thought that he has reversed the order of them. After that in the Hebrew we have, "And I will prove it as in the days of old". How does the Septuagint deal with that? V. 11 here and the Septuagint seems almost word for word and it is a good literal translation of the Hebrew and then when we come to v. 12 do you find that the Sept. and the Hebrew in this verse are close to identical? How do they differ? The Hebrew uses the word, progress and what does the Sept. use? Why does the Sept. have search out or to seek when the Hebrew possess? How could it ever get such a thing? Have they just disregarded the Hebrew--have they put in something new? Where did they ever get the idea? Here is a suggestion that is sometimes laid. Amos says they were possessed of Ammon of Edom and all the heathen called of my name, saith the Lord, shall do this but James said that the prophet said that the rest of mankind may speak for the Lord. If he is taking that primitive OT idea of the literal kingdom --of a physical control and if they will possess the remnant of Edom and then will raise it up to a high level and then instead saying that the remnant of mankind may seek the Lord --is that what James is doing? If James is doing that, maybe it is the same thing the Sept. translator did and maybe he wanted it and to raise it to a higher level