

A “Reason” for Rejecting Truth

by Bill Crews

People have often been led to reject the truth of God’s word for no better reason than this: **their displeasure in the one who presented it**. They did not like him; they did not respect him. Rather, they resented or perhaps even despised him; they felt superior to him and looked down upon him. In John, chapter 9, a blind man was healed by the power of Jesus after he, in humility, complied with the commands of Jesus. Being the recipient of the miracle, having heard and having been in the presence of Jesus, he was in a better position than any other to name and identify his benefactor. He testified to the Pharisees when they demanded to know who it was that restored his sight, but they would not accept his testimony (John 9:17-18, 24-25). They were not about to credit a miracle to the man whom they despised and opposed! *“If this man were not from God, he could do nothing”* said the man healed. The reaction of those Pharisees: *“They answered him and said unto him, ‘Thou was altogether born in sins, and dost thou teach us?’ And they cast him out”* (John 9:33-34). Oh the obstinacy and arrogance of those men whose eyes of discernment were blind to the truth!

There are also those today who will not accept or even examine the truth because of their displeasure in the one from whose lips the truth falls. Truth is truth whoever the identity of the one who teaches it, and whether or not it is accepted. Let us not ask, “Do I like him?” or “Do I respect him?” or “Am I better than he?” or “Is his knowledge equal to mine?” — **but**, “Does he speak the truth?”

A MEDLEY OF MATTERS

What Is “The Septuagint”?

by Bill Crews

The word “**Septuagint**” is from a Greek word meaning “seventy.” It is sometimes referred to as the “**LXX**,” the Roman numerals that mean “seventy.” The Septuagint is a **Greek translation** of the Hebrew Old Testament books. It was made by a number of Jewish scholars (supposedly, seventy of them) in Alexandria, Egypt (a very Greek city founded by Alexander the Great, and in which many Jews lived). And it was made in the third century B.C. The arrangement of the Old Testament books in present-day translations, and even their titles, were influenced far more by the Septuagint translation than by the original Hebrew books as kept and arranged by the Jews. The words, “Genesis,” “Exodus,” “Deuteronomy,” and “Ecclesiastes” are from **Greek**, not *Hebrew*. New Testament quotations in the Greek are usually from the Septuagint translation.

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