

“Now I know that the Lord has saved his Christ: he shall hear him from his holy heaven: the salvation of his right hand is mighty.”

(Psalms 20:6)∨

Saved His Christ

Did you know that the word Christ appears six times in the Old Testament?

Below are the different references in the Old Testament where Christ can be found.

- The Lord will weaken his adversary; the Lord is holy. Let not the wise man boast in his wisdom, nor let the mighty man boast in his strength, and let not the rich man boast in his wealth; but let him that boasts boast in this, to understand and know the Lord, and to execute judgment and justice in the midst of the earth. The Lord has gone up to the heavens, and has thundered: he will judge the extremities of the earth, and he gives strength to our kings, and will exalt the horn of his Christ. Kings1 2:10 (1 Samuel)
- And I will raise up to myself a faithful priest, who shall do all that is in my heart and in my soul; and I will build him a sure house, and he shall walk before my Christ for ever. Kings 1 2:35 (1 Samuel)
- The kings of the earth stood up, and the rulers gathered themselves together, against the Lord, and against his Christ; Psalms 2:2
- Now I know that the Lord has saved his Christ: he shall hear him from his holy heaven: the salvation of his right hand is mighty. Psalms 20:6
- And thou shalt know and understand, that from the going forth of the command for the answer and for the building of Jerusalem until Christ the prince there shall be seven weeks, and sixty-two weeks; and then the time shall return, and the street shall be built, and the wall, and the times shall be exhausted. Daniel 9:25
- For, behold, I am he that strengthens the thunder, and creates the wind, and proclaims to men his Christ, forming the morning and the darkness, and mounting on the high places of the earth, The Lord God Almighty is his name. Amos 4:13

You will however not find these identical verses in the King James Version of your Bible, they are close but not identical.

If you do a search of these verses on a site such as Bible Hub, which compare the most used English Bibles, there are approximately nineteen to twenty comparisons. You will not find the word Christ in any of the Bibles with one exception, the Douay-Rheims Bible which uses the word Christ in 1 Samuel 2:10 and Psalms 2:2. The word most commonly used in these verses is 'anointed one' and in a few cases 'Messiah'.

Where you will find these identical verses which contain the word Christ is in the Septuagint version of the Bible.

The reason and explanation for this is given below in the article **Masoretic Text vs. Original Hebrew** by Joseph Gleason.

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The Masoretic Text is significantly different from the original Hebrew Scriptures.

Masoretic Text vs. Original Hebrew

Posted on March 12, 2012

by Dn Joseph Gleason

I used to believe the Masoretic Text was a perfect copy of the original Old Testament. I used to believe that the Masoretic Text was how God divinely preserved the Hebrew Scriptures throughout the ages.

I was wrong.

The oldest copies of the Masoretic Text only date back to the 10th century, nearly 1000 years after the time of Christ. And these texts differ from the originals in many specific ways. The Masoretic text is named after the Masoretes, who were scribes and Torah scholars who worked in the middle-east between the 7th and 11th centuries. The texts they received, and the edits they provided, ensured that the modern Jewish texts would manifest a notable departure from the original Hebrew Scriptures.

Historical research reveals five significant ways in which the Masoretic Text is different from the original Old Testament:

1. The Masoretes admitted that they received corrupted texts to begin with.
2. The Masoretic Text is written with a radically different alphabet than the original.
3. The Masoretes added vowel points which did not exist in the original.
4. The Masoretic Text excluded several books from the Old Testament scriptures.
5. The Masoretic Text includes changes to prophecy and doctrine.

We will consider each point in turn:

Receiving Corrupted Texts

Many people believe that the ancient Hebrew text of Scripture was divinely preserved for many centuries, and was ultimately recorded in what we now call the “Masoretic Text”. But what did the Masoretes themselves believe? Did they believe they were perfectly preserving the ancient text? Did they even think they had received a perfect text to begin with?

History says “no” . . .

Scribal emendations – Tikkune Soferim

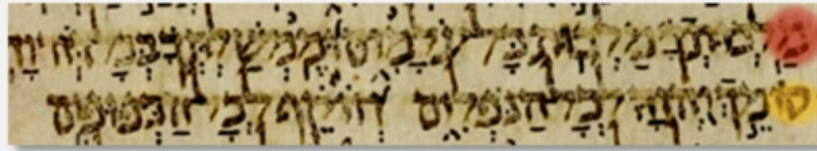
Early rabbinic sources, from around 200 CE, mention several passages of Scripture in which the conclusion is inevitable that the ancient reading must have differed from that of the present text. . . . Rabbi Simon ben Pazzi (3rd century) calls these readings “emendations of the Scribes” (tikkune Soferim; Midrash Genesis Rabbah xlix. 7), assuming that the Scribes actually made the changes.

This view was adopted by the later Midrash and by the majority of Masoretes.

In other words, the Masorites themselves felt they had received a partly corrupted text. A stream cannot rise higher than its source. If the texts they started with were corrupted, then even a perfect transmission of those texts would only serve to preserve the mistakes. Even if the Masoretes demonstrated great care when copying the texts, their diligence would not bring about the correction of even one error.

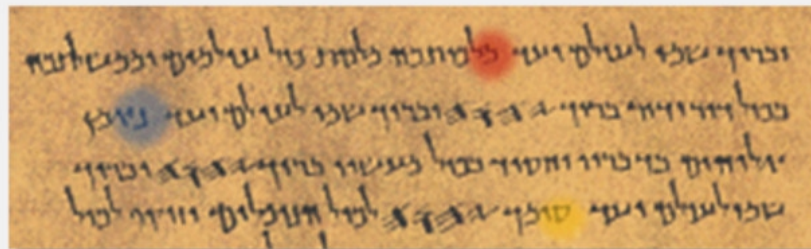
In addition to these intentional changes by Hebrew scribes, there also appear to be a number of accidental changes which they allowed to creep into the Hebrew text. For example, consider Psalm 145

Psalm 145 is an acrostic poem. Each line of the Psalm starts with a successive letter of the Hebrew alphabet. Yet in the Masoretic Text, one of the lines is completely missing:



Psalm 145 is an acrostic psalm where each verse begins with the next letter of the Hebrew alphabet. In the Aleppo Codex the first verse begins with the letter aleph, the second with the beyt, the third with the gimel, and so on. Verse 13 begins with the letter ן (mem-top highlighted letter), the 13th letter of the Hebrew alphabet; the next verse begins with the letter ם (samech-bottom highlighted letter), the 15th letter of the Hebrew alphabet. There is no verse beginning with the 14th letter ן (nun).

Yet the Septuagint (LXX) Greek translation of the Old Testament does include the missing verse. And when that verse is translated back into Hebrew, it starts with the Hebrew letter ן (nun) which was missing from the Masoretic Text. In the early 20th century, the Dead Sea Scrolls were discovered in caves near Qumran. They revealed an ancient Hebrew textual tradition which differed from the tradition preserved by the Masorettes. Written in Hebrew, copies of Psalm 145 were found which include the missing verse:



When we examine Psalm 145 from the Dead Sea Scrolls, we find between the verse beginning with the ן (mem-top) and the verse beginning with the ם (samech-bottom), the verse beginning with the letter ן (nun-center). This verse, missing from the Aleppo Codex, and missing from all modern Hebrew Bibles that are copied from this codex, but found in the Dead Sea Scrolls, says נאמן אלוהים בדבריו וחסיד בכול מעשיו (The Lord is faithful in His words and holy in all His works).

The missing verse reads, “The Lord is faithful in His words and holy in all His works.” This verse can be found in the Orthodox Study Bible, which relies on the Septuagint. But this verse is absent from the King James Version (KJV), the New King James Version (NKJV), the Douay-Rheims, the Complete Jewish Bible, and every other translation which is based on the Masoretic Text. In this particular case, it is easy to demonstrate that the Masoretic Text is in error, for it is obvious that Psalm 145 was originally written as an acrostic Psalm. But what are we

to make of the thousands of other locations where the Masoretic Text diverges from the Septuagint? If the Masoretic Text could completely erase an entire verse from one of the Psalms, how many other passages of Scripture have been edited? How many other verses have been erased?

A Radically Different Alphabet

If Moses were to see a copy of the Masoretic Text, he wouldn't be able to read it.

As discussed in this recent post, the original Old Testament scriptures were written in Paleo-Hebrew, a text closely related to the ancient Phoenician writing system.

The Masoretic Text is written with an alphabet which was borrowed from Assyria (Persia) around the 6th-7th century B.C., and is almost 1000 years newer than the form of writing used by Moses, David, and most of the Old Testament authors.

Adding Vowel Points

For thousands of years, ancient Hebrew was only written with consonants, no vowels. When reading these texts, they had to supply all of the vowels from memory, based on oral tradition.

In Hebrew, just like modern languages, vowels can make a big difference. The change of a single vowel can radically change the meaning of a word. An example in English is the difference between "SLAP" and "SLIP". These words have very different definitions. Yet if our language was written without vowels, both of these words would be written "SLP". Thus the vowels are very important.

The most extensive change the Masoretes brought to the Hebrew text was the addition of vowel points. In an attempt to solidify for all-time the "correct" readings of all the Hebrew Scriptures, the Masoretes added a series of dots to the text, identifying which vowel to use in any given location.

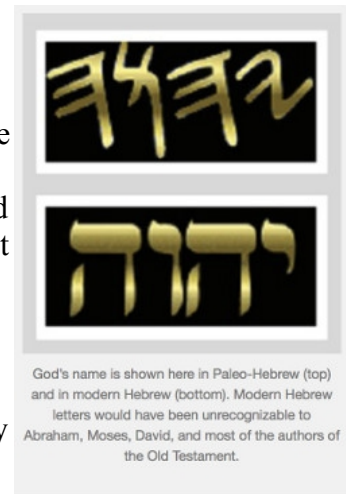
Adam Clarke, an 18th Century Protestant scholar, demonstrates that the vowel-point system is actually a running commentary which was incorporated into the text itself.

In the General Preface of his biblical commentary published in 1810, Clarke writes:

"The Masorets were the most extensive Jewish commentators which that nation could ever boast. The system of punctuation, probably invented by them, is a continual gloss on the Law and the Prophets; their vowel points, and prosaic and metrical accents, &c., give every word to which they are affixed a peculiar kind of meaning, which in their simple state, multitudes of them can by no means bear. The vowel points alone add whole conjugations to the language. This system is one of the most artificial, particular, and extensive comments ever written on the Word of God; for there is not one word in the Bible that is not the subject of a particular gloss through its influence."

Another early scholar who investigated this matter was Louis Cappel, who wrote during the early 17th century. An article in the 1948 edition of the Encyclopedia Britannica includes the following information regarding his research of the Masoretic Text:

"As a Hebrew scholar, he concluded that the vowel points and accents were not an original part of Hebrew, but were inserted by the Masorete Jews of Tiberias, not earlier than the 5th Century AD, and that the primitive Hebrew characters are Aramaic and were substituted for the more ancient at the time of the captivity. . . The various readings in the Old Testament Text and the differences between the ancient versions and the



Masoretic Text convinced him that the integrity of the Hebrew text as held by Protestants, was untenable.”

Many Protestants love the Masoretic Text, believing it to be a trustworthy representation of the original Hebrew text of Scripture. Yet, at the same time, most Protestants reject Orthodox Church Tradition as being untrustworthy. They believe that the Church’s oral tradition could not possibly preserve Truth over a long period of time.

Therefore, the vowel points of the Masoretic Text put Protestants in a precarious position. If they believe that the Masoretic vowels are not trustworthy, then they call the Masoretic Text itself into question. But if they believe that the Masoretic vowels are trustworthy, then they are forced to believe that the Jews successfully preserved the vowels of Scripture for thousands of years, through oral tradition alone, until the Masoretes finally invented the vowel points hundreds of years after Christ. Either conclusion is at odds with mainstream Protestant thought.

Either oral tradition can be trusted, or it can’t. If it can be trusted, then there is no reason to reject the Traditions of the Orthodox Church, which have been preserved for nearly 2000 years. But if traditions are always untrustworthy, then the Masoretic vowel points are also untrustworthy, and should be rejected.

Excluding Books of Scripture from the Old Testament

The Masoretic Text promotes a canon of the Old Testament which is significantly shorter than the canon represented by the Septuagint. Meanwhile, Orthodox Christians and Catholics have Bibles which incorporate the canon of the Septuagint. The books of Scripture found in the Septuagint, but not found in the Masoretic Text, are commonly called either the Deuterocanon or the anagignoskomena. While it is outside the scope of this article to perform an in-depth study of the canon of Scripture, a few points relevant to the Masoretic Text should be made here:

- With the exception of two books, the Deuterocanon was originally written in Hebrew.
- In three places, the Talmud explicitly refers to the book of Sirach as “Scripture”.
- Jesus celebrated Hanukkah, a feast which originates in the book of 1 Maccabees, and nowhere else in the Old Testament.
- The New Testament book of Hebrews recounts the stories of multiple Old Testament saints, including a reference to martyrs in the book of 2 Maccabees.
- The book of Wisdom includes a striking prophecy of Christ, and its fulfillment is recorded in Matthew 27.
- Numerous findings among the Dead Sea Scrolls suggest the existence of 1st century Jewish communities which accepted many of the Deuterocanonical books as authentic Scripture.
- Many thousands of 1st-century Christians were converts from Judaism. The early Church accepted the inspiration of the Deuterocanon, and frequently quoted authoritatively from books such as Wisdom, Sirach, and Tobit. This early Christian practice suggests that many Jews accepted these books, even prior to their conversion to Christianity.
- Ethiopian Jews preserved the ancient Jewish acceptance of the Septuagint, including much of its canon of Scripture. Sirach, Judith, Baruch, and Tobit are among the books included in the canon of the Ethiopian Jews.

These reasons, among others, suggest the existence of a large 1st-century Jewish community which accepted the Deuterocanon as inspired Scripture.

Changes to Prophecy and Doctrine

When compiling any given passage of Scripture, the Masoretes had to choose among multiple versions of the ancient Hebrew texts. In some cases the textual differences were relatively inconsequential. For example, two texts may differ over the spelling of a person’s name.

However, in other cases they were presented with textual variants which made a considerable impact upon doctrine or prophecy. In cases like these, were the Masoretes completely objective? Or did their anti-Christian biases influence any of their editing decisions?

In the 2nd century A.D., hundreds of years before the time of the Masoretes, Justin Martyr investigated a number of Old Testament texts in various Jewish synagogues.

He ultimately concluded that the Jews who had rejected Christ had also rejected the Septuagint, and were now tampering with the Hebrew Scriptures themselves:

“But I am far from putting reliance in your teachers, who refuse to admit that the interpretation made by the seventy elders who were with Ptolemy [king] of the Egyptians is a correct one; and they attempt to frame another. And I wish you to observe, that they have altogether taken away many Scriptures from the [Septuagint] translations effected by those seventy elders who were with Ptolemy, and by which this very man who was crucified is proved to have been set forth expressly as God, and man, and as being crucified, and as dying” (~150 A.D., Justin Martyr, Dialogue with Trypho the Jew, Chapter LXXI)

If Justin Martyr’s findings are correct, then it is likely that the Masoretes inherited a Hebrew textual tradition which had already been corrupted with an anti-Christian bias. And if we look at some of the most significant differences between the Septuagint and the Masoretic Text, that is precisely what we see. For example, consider the following comparisons:

This passage in the New Testament . . .	depends on this passage from the Septuagint (LXX) version of the Old Testament . . .	to show that God had prophecied this . . .	but the Masoretic Text (MT) reads quite differently . . .
"when He [Jesus] comes into the world, He says, ' . . . a body you have prepared for me ' . . . we have been sanctified through the offering of the body of Jesus Christ" (Hebrews 10:4-10)	"Sacrifice and offering You did not will; But a body You prepared for me " (Psalm 39:7, Orthodox Study Bible)	The Incarnation	"You desired neither sacrifice nor meal offering; You dug ears for me " (Psalm 40:7, Complete Jewish Bible)
" . . . Behold, the virgin shall be with child and shall bear a son, and they shall call his name Immanuel . . ." (Matthew 1:21-23)	" behold, the virgin shall conceive and bear a Son, and you shall call His name Immanuel." (Isaiah 7:14, Orthodox Study Bible)	The Virgin Birth	" behold, the young woman is with child , and she shall bear a son, and she shall call his name Immanuel." (Isaiah 7:14, Complete Jewish Bible)
"And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. " (Hebrews 1:6)	"Rejoice, ye heavens, with him, and let all the angels of God worship him " (Deuteronomy 32:43, Brenton's LXX)	The Deity of Christ	The MT of Deuteronomy 32:43 says nothing about angels worshiping the Messiah. (KJV, Jewish Bible, etc.)
Jesus said He fulfilled the OT prophecy to "proclaim liberty to the captives and recovery of sight to the blind " (Luke 4:18)	The OT prophecied that Messiah would "preach liberty to the captives and recovery of sight to the blind " (Isaiah 61:1, Orthodox Study Bible)	Jesus Healing the Blind	The MT of Isaiah 61:1 says nothing about the blind having their sight restored. (KJV, Jewish Bible, etc.)
Numerous NT passages mention Christ's hands and feet being pierced by crucifixion.	" They pierced my hands and my feet " (Psalm 21:17, Orthodox Study Bible)	The Crucifixion	" like a lion, my hands and my feet " (Psalm 22:17, Complete Jewish Bible)
" and in his name shall the Gentiles trust. " (Matt. 12:21)	" and in his name shall the Gentiles trust. " (Isaiah 42:4, Brenton's LXX)	Gentiles Trusting in Jesus' Name	" and the isles shall wait for his law. " (Isaiah 42:4, KJV)

These are not random, inconsequential differences between the texts. Rather, these appear to be places where the Masoretes (or their forebears) had a varied selection of texts to consider, and their decisions were influenced by anti-Christian bias. Simply by choosing one Hebrew text over another, they were able to subvert the Incarnation, the virgin birth, the deity of Christ, His healing of the blind, His crucifixion, and His salvation of the Gentiles. The Jewish scribes were able to edit Jesus out of many important passages, simply by rejecting one Hebrew text, and selecting (or editing) another text instead.

Thus, the Masoretic Text has not perfectly preserved the original Hebrew text of Scripture. The Masoretes received corrupted texts to begin with, they used an alphabet which was radically different from the original Hebrew, they added countless vowel points which did not exist in the original, they excluded several books from the Old Testament scriptures, and they included a

number of significant changes to prophecy and doctrine.

It would seem that the Septuagint (LXX) translation is not only far more ancient than the Masoretic Text . . . the Septuagint is far more accurate as well. It is a more faithful representation of the original Hebrew Scriptures.

Perhaps that is why Jesus and the apostles frequently quoted from the Septuagint, and accorded it full authority as the inspired Word of God.

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“Many of the priests and the Levites, and the elder men, heads of families, who had seen the former house on its foundation, and who saw this house with their eyes, wept with a loud voice.”

Ezra 3:12

Former House

There were some extremely important differences between the Solomon's Temple and Herod's Temple. Incidentally, outside the Old Testament, there is no record of Solomon's Temple having ever existed.

Since some of the original artifacts were, according to the biblical account, lost after the destruction of the First Temple, the Second Temple lacked the following holy articles:

- ***The Ark of the Covenant containing the Tablets of Stone, before which were placed the pot of manna and Aaron's rod***
- ***The Urim and Thummim (divination objects contained in the Hoshen)***
- ***The holy oil***
- ***The sacred fire.***

In the Second Temple, the Kodesh Hakodashim (Holy of Holies) was separated by curtains rather than a wall as in the First Temple. Still, as in the Tabernacle, the Second Temple included:

- ***The Menorah (golden lamp) for the Hekhal***
- ***The Table of Showbread***
- ***The golden altar of incense, with golden censers.***

According to the Mishnah (Middot iii. 6), the "Foundation Stone" stood where the Ark used to be, and the High Priest put his censer on it on Yom Kippur.

The Second Temple also included many of the original vessels of gold that had been taken by the Babylonians but restored by Cyrus the Great.

*According to the Babylonian Talmud (Yoma 22b),[2] however, **the Temple lacked the Shekinah, the dwelling or settling divine presence of God, and the Ruach HaKodesh, the Spirit of Holiness, present in the first.** “*

These are major differences since the Ark of the Covenant was the heart and soul of the Jewish faith.

This was also how the Jews received forgiveness of sin when the high priest went into the Holy of Holies on Yom Kippur, The Day of Atonement.

Some interesting verses to ponder can be found in Ezekiel chapter 10 which was written in approximately 594 BC just eight years before Jerusalem was destroyed and the Ark of the Covenant disappeared. God had been showing Ezekiel the abominations the elders of Israel were committing in the Temple itself.

“Then the glory of the LORD went up from the cherub, [and stood] over the threshold of the house; and the house was filled with the cloud, and the court

was full of the brightness of the LORD'S glory. Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also [were] beside them, and [every one] stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel [was] over them above." Ezekiel 10:4, 18-19

The Spirit of God departed from the cherubims.

Day of Atonement

Yom Kippur

"The Holy of Holies was entered once a year by the High Priest on the Day of Atonement, to sprinkle the blood of sacrificial animals (a bull offered as atonement for the Priest and his household, and a goat offered as atonement for the people) and offer incense upon the Ark of the Covenant and the mercy seat which sat on top of the ark in the First Temple (the Second Temple had no ark and the blood was sprinkled where the Ark would have been and the incense was left on the Foundation Stone). The animal was sacrificed on the Brazen Altar and the blood was carried into the most holy place. The golden censers were also found in the Most Holy Place." Wikipedia

"Then you shall bring the bull before the tent of meeting, and Aaron and his sons shall lay their hands on the head of the bull. "You shall slaughter the bull before the LORD at the doorway of the tent of meeting. "You shall take some of the blood of the bull and put it on the horns of the altar with your finger; and you shall pour out all the blood at the base of the altar. "You shall take all the fat that covers the entrails and the lobe of the liver, and the two kidneys and the fat that is on them, and offer them up in smoke on the altar. "But the flesh of the bull and its hide and its refuse, you shall burn with fire outside the camp; it is a sin offering." Exodus 29:10-14

Since sometime before the destruction of Jerusalem in 586 BC these items have been missing and there has been really no atonement for sin, although some Jews today say repentance and good works is what really counts.

Excerpted from "The Walls of Her Palaces

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