



Live By Every Word Of God (Luke 4:4)

Presentation
By John Leitch



Matthew 6:21

”For where your treasure is, there your heart will be also.”





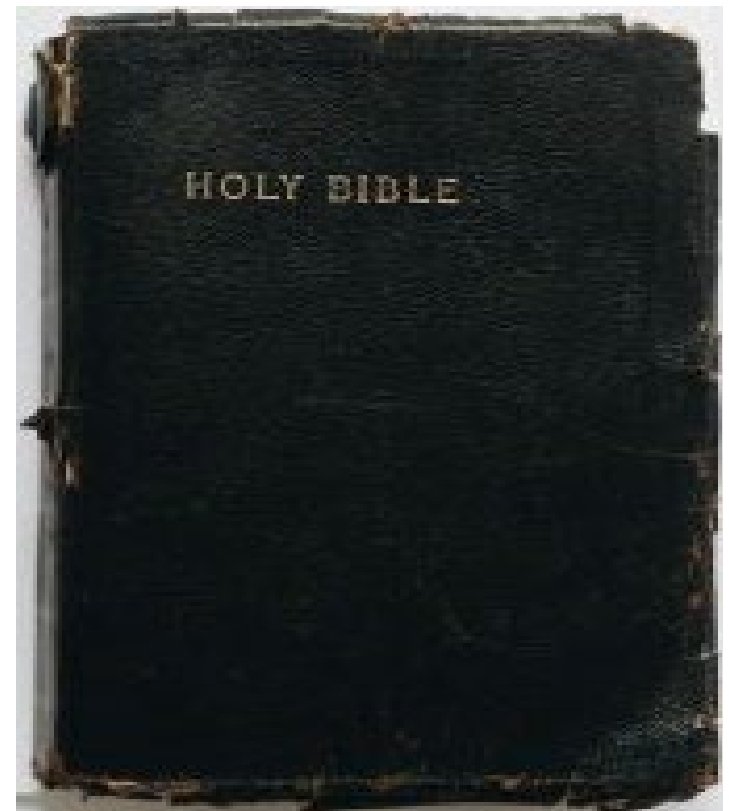
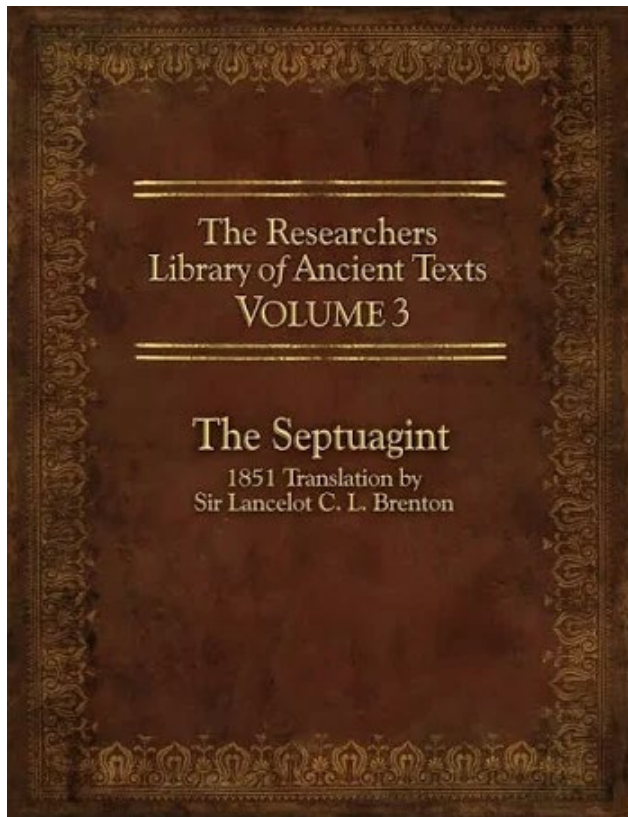
A Christian should know what their treasure is, but how do they get to its location.

So, what is the hidden treasure of the Christian that they are commanded to seek and search out.

Matthew 6:33

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Two Old Testament Maps Used For This Treasure Hunt, But In Some Places These Maps Disagree.



The Masoretic Text Of The Bible.

Britannica

This monumental work was begun around the **6th** century AD and completed in the **10th** by scholars at Talmudic academies in Babylonia and Palestine, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament.

Masoretic Text - Wikipedia

It was primarily copied, edited, and distributed by a group of Jews known as the Masoretes between **the 7th and 10th** centuries of the Common Era (CE). The oldest known complete copy, the Leningrad Codex, dates from the early 11th century CE.

Septuagint Bible

Britannica

Septuagint, the earliest extant Greek translation of the Old Testament from the original Hebrew. The Septuagint was presumably made for the Jewish community in Egypt when Greek was the common language throughout the region. Analysis of the language has established that the Torah, or Pentateuch (the first five books of the Old Testament), was translated near the middle of the **3rd century BCE** and that the rest of the Old Testament was translated in the **2nd century BCE**.

The Septuagint Bible

Associates For Biblical Research

The very first translation of the Hebrew Bible was made into Greek, probably as early as the **third century BC**. This, the so-called Septuagint translation of the Hebrew Bible into Greek, is traditionally dated to the reign of Ptolemy II Philadelphus of Egypt (285-246 BC).

Is It Possible For A Map To Be Not Accurate In Some Places?

- One way to know if a map is useful is to compare it to established and already known reference points (as in other scriptures).
- If possible, find out when the map was created. This may have a bearing on its value.
- Do I know if anybody I trust (like people in the New Testament) ever referencing this map, where it differs from the other?

Let's Examine Our Maps.



Teaching of the Messiah & Paul

- **Mat. 5:44** *“But I say unto you, Love your enemies, ble^ss them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;”*
- **Luke 6:27-28** *“But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you.”*
- **Luke 6:29** *“And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.”*
- **Luke 6:30-31** *“Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise.”*
- **Rom. 12:20** *“Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.”*

What God told Laban Is Very Puzzling In Light Of The Previous Slide. It Appears To Be Against The Teaching Of Christ Jesus.

- **Gen 31:24** (KJV--Masoretic Text)

*“And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either **good** or bad.”*

If Laban spoke “good”, would that not be in compliance with biblical instruction (Torah if you will)?

We will come back to Laban in a moment, but first I would like to present another puzzling question.

Saul Petitions Jesse for David At Least Twice

- **1Sa 16:19-23** *“Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. (once) And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul. And David came to Saul and stood before him: and he loved him greatly; and he became his armourbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. (twice) And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.”*



Another very puzzling question.

- Here is Saul's question that he and even Abner should have already known the answer to.
- **1 Samuel 17:55** (ESV--Masoretic Text)—*“As soon as Saul saw David go out against the Philistine, he said to Abner, the commander of the army, “Abner, whose son is this youth?” And Abner said, “As your soul lives, O king, I do not know.”*
- **How does a person explain this sudden amnesia?**

Why such a silly question?

- **1Sa 17:55** (KJV--Masoretic Text)

“And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.”

1--Saul had asked Jesse for David twice.

2--David had a close relationship with Saul as an armor bearer. Would not have Abner's job have been, to fully vet this person so close to his king?

3--David had played music for Saul on various occasions.

Now suddenly they have no knowledge of David's Father Jesse?



The Septuagint The New Testament Christians Used, Does Not Contain such puzzling question.

- Now, what about the puzzling question Saul asked in 1 Samuel 17:55 about not knowing who David's father was? Well, it appears Saul may not have asked such a question, because the Greek text of 1 Samuel 17 ends at verse 54 and does not start again until verse 6 of Chapter 18 in the Masoretic Text.

Circling Back To Laban, The Septuagint Does Not Forbid Speaking Good To Jacob.

Genesis 31:24 (Septuagint)

- “And God came to Laban the Syrian in sleep by night, and said to him, Take heed to thyself that thou speak not at any time to Jacob evil things.”

Repeated in Genesis 31:29 (Septuagint)

- “And now my hand has power to hurt thee; but the God of thy father spoke to me yesterday, saying, Take heed to thyself that thou speak not evil words to Jacob.”

Forbidden to speak “good”, is not in the Septuagint (Bible quoted by Christians in the New Testament).

Add or Diminish From

- **Deuteronomy 4:2** (KJV) *“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.”*
- **Deuteronomy 12:32** (KJV) *“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”*
- **Revelation 22:19** (KJV) *“If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”*

First Of Many Masoretic Changes

- **Matthew 1:23**—”*Behold, a virgin (G3933) shall be with child, and shall bring forth a son,*”
- **Thayer Definition: (G3933)**
 - 1) a virgin
 - 1a) a marriageable maiden
 - 1b) a woman who has never had sexual intercourse with a man
 - 1c) one’s marriageable daughter
 - 2) a man who has abstained from all uncleanness and whoredom attendant on idolatry, and so has kept his chastity
 - 2a) one who has never had intercourse with women

The Word Virgin is Replaced With Word For Young Woman.

- **Isaiah 7:14** (Masoretic text) *“Behold, a virgin (H5959) shall conceive, and bear a son”*.
- The problem is; there is a word for virgin in Hebrew (H1330) but it is missing, and the word (H5959) for young woman (which could be a virgin) has replaced it. Why would the Jewish Masoretic Text of the 10th century want to cast doubt on whether Mary was actually a virgin?
- **Brown-Driver-Briggs definition: (H1330)**
1-“virgin”

Same Word (G3933) Used In The Septuagint In Isaiah 7:14, As it is used In Matthew 1:23

- **Matthew 1:23** ”Behold, a virgin (G3933) shall be with child, and shall bring forth a son, and they shall call his name Emmanuel,”
- **Isaiah 7:14** (Septuagint) “A virgin (G3933) shall conceive in the womb, and shall bring forth a son, and thou shalt call his name Emmanuel.”
- This word (G3933) can only mean virgin (Thayer’s Greek Definitions).

Maps Differ On Information Supplied. Which One Is Accurate? Is It The Masoretic or The Septuagint the Christians quoted out of?

- Joshua 10:13 (KJV--Masoretic Text)

*“And the sun stood still, and the moon stayed, until **the people had avenged themselves** upon their enemies. Is not this written in the book of Jasher?”*

- Joshua 10:13 (The Septuagint the Christians used)

*“And the sun and the moon stood still, **until God executed vengeance** on their enemies; and the sun stood still in the midst of heaven;”*

Biblically, Who is Allowed to Exact Vengeance?

- **Psalms 94:1**(KJV) ***“O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.”***
- **Romans 12:19** (KJV) *”Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, **Vengeance is mine; I will repay, saith the Lord.**”*
- **Hebrews 10:30** (KJV) *”For we know him that hath said, **Vengeance belongeth unto me, I will recompense, saith the Lord.** And again, The Lord shall judge his people.”*

Look Who Is executing Vengeance In Joshua 10:13 In The Jewish Masoretic Text.

- **Joshua 10:13** (Masoretic Text) *”And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher?”*
- **Joshua 10:13** (Septuagint) *”And the sun and the moon stood still, until **God** executed vengeance on their enemies; and the sun stood still in the midst of heaven;”* (Reads differently, and it is God doing the avenging which corresponds to the references in previous slide)

The word “body” is missing from Masoretic Text

- Heb 10:5-7 (KJV) *“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a **body** (Christ) hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.”*

Quoted from Psalms 40:6-8 (KJV) Masoretic Text

- *Psa. 40:6-7 “Sacrifice and offering thou didst not desire; mine **ears hast thou opened**: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me,”*

Christ’s sacrifice has been removed. The Offering that allows us to enter the “Kingdom of God” has been erased by the Masoretic Text.

“Body” is included in the Greek Text.

Hebrews 10:5-7 (KJV) *“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a **body** (G4983) hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.”*

Compared to the Psalms 40: 6-7 Greek-Septuagint

*“Sacrifice and offering thou wouldest not; but a **Body** (G4983) has thou prepared me: whole-burnt-Offering and sacrifice for sin didst not require. Then I said, behold, I come: in the volume of the book it is written concerning me, I desired to do thy will, O my God and thy law in the midst of mine heart.”* The authors of the Septuagint say the word “body” was there in the old Hebrew text that they translated from.

Hebrews 11:21 (KJV)—Staff or Bed’s Head?

- Hebrews 11:21 *“By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.”*

Quoted from Genesis 47:31 (KJV)

Masoretic Text

- *“And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.”* What happened to Jacob’s staff?

The Septuagint Agrees, It Was His Staff That Jacob Was Leaning On.

- Hebrews 11:21 *“By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff (G 4464).”*

Compared to the Greek-Septuagint

Genesis 47:31

- *“He said swear to me; and he swore to him and Israel did reverence leaning on top of his staff (G 4464).” **His Staff is recorded in the Septuagint.***

Hebrews 11:5 (KJV) Translated?

- **Hebrews 11:5** *“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.”*

Quoted from Genesis 5:24 (KJV)

Masoretic Text

- *“And Enoch walked with God: and he was not; for God took him.”* No translation here, God just “took him”.

The Puzzle Is Solved And Enoch Was Translated.

- **Hebrews 11:5**
- *“By faith Enoch was translated (G3346) that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.”*

Compared to the Greek text-Septuagint

Genesis 5:24

- *“Enoch was well pleasing to God and was not found, because God translated (G 3346) him.”
(A “Translation” occurrence appears here in the Septuagint.)*

Yesterday?

- Acts 7:27 *“But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?”*
- *Acts 7:28 Wilt thou kill me, as thou didst the Egyptian yesterday?” (How does Luke know it was yesterday? Is Luke adding to the text, which is unlawful?)*

Quoted from Exodus 2:14 (KJV)

Masoretic Text (What happened to yesterday?)

“And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.”

Acts 7:27-28 (KJV)

- **Acts 7:27** *“But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?”*
- *Acts 7:28 Wilt thou kill me, as thou didst the Egyptian yesterday (G 5504)?”*

Compared to the Greek-Septuagint

Exodus 2:14

- *“Who made thee a ruler and judge over us? Wilt thou slay me as thou yesterday (G 5504) slewest the Egyptian?”*

Now we know how Luke knew it was yesterday.



Only “One” Everlasting Father

Ephesians 4:6

“One God and Father of all, who is above all, and through all, and in you all.”

1 Timothy 6:16 (Father is the only one with eternal life)

“Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen”.

Christ coming to reveal who is the only one with immortality

- 1Tim 6:14-16 (KJV)
- *"That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; **Who only hath immortality**, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."*

It appears a title has been added to Christ in the Masoretic Text that disagrees with scripture.

- **Isaiah 9:6** (KJV) *“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, **The mighty God**, **The everlasting Father**, The Prince of Peace.”* (The Masoretic people believed in only one God as the Jewish religion still does today. If that one God were to have a son, that would make two Gods. This would mess with their belief in one God.)

Compared to the Septuagint The Christians Used

- **Isaiah 9:6-7** (Greek-Septuagint) *“A child is born to us and a son is given to us, whose government is upon his shoulder, his name is called the **“Messenger of Great Counsel”**. (Christ is not the **“everlasting Father. He is a messenger”**.) I will bring peace upon the princes and health to him. His government shall be great and of his peace there is no end. It shall be upon the throne of David, and upon his kingdom to establish it and to support it with judgment and with righteousness from henceforth and forever. The zeal of the Lord of Hosts shall perform this.”*

“Only” not in Masoretic Text

Matthew 4:10 (KJV)

- Matthew 4:10 *“Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”* (Is Jesus unlawfully adding “only” to this Bible text?)

Quoted from Deuteronomy 6:13 (KJV)

Masoretic Text

- Deuteronomy 6:13 *“Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.”* (By omitting “only” is the Masoretic Text trying to trick people into thinking they can serve two masters?)

“Only” is included in the Septuagint.

Matthew 4:10 *“Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him **only** (G3441) shalt thou serve.”*

Compared to the Greek-Septuagint

Deuteronomy 6:13 (Here is where Jesus is getting “only”)

- *“Thou shall fear the Lord thy God and Him **only** (G3441) shalt thou serve; and shalt cleave to Him and by His name thou shalt swear.*

Does Christ Really get His Strength From People Of Little Knowledge? Or Does He Get His Strength From The Father As we Do?

- **Psalms 8:2 (KJV--Masoretic Text)**

“Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.”

The Septuagint and Jesus disagree with this verse in the Masoretic Text. It appears the Masoretic Text, in this case, is mocking Christ as the Jewish religious leaders did when Christ was on the cross.

Jesus/Iēsous, Claiming He Receives “Praise”, Not Strength From Sucklings & Babes

- **Matthew 21:16** (KJV) *“And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise (G136)”*

Praise is now **not** coming from the highly educated leaders of the Pharisees & Sadducees but now is coming from uneducated people like Children.

Uneducated People Praising The Messiah.

Compared to the Greek-Septuagint

- **Psalms 8:2** *“Out of the mouth of babes and sucklings hast thou perfected praise (G136), because of thine enemies that thou mightest put down the enemy and avenger”* (Source of Christ’s quote Revealed)

Biblical Examples Of Making A Judgement On A Matter

Observe With Your Own Eyes

The “Word” of God (John 1:1) coming in person to survey the situation to see if it is true.

Genesis 18:21 (Septuagint)

I will therefore go down and see, if they completely correspond with the cry which comes to me, and if not, that I may know.

Testimony of Two Or Three Eyewitnesses.

Matthew 18:16 (KJV)

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Hebrews 10:28

He that despised Moses' law died without mercy under two or three witnesses:

How Does A Person Explain This Verse In The Masoretic Text?

The Masoretic Text is explaining How Christ is going to make judgements when He judges the resurrected people of this world.

Isaiah 11:3

And shall make him of quick understanding in the fear of the LORD: and he shall **not** judge after the sight of his eyes (what He witnesses), neither reprove after the hearing of his ears (eyewitnesses):

Does this make sense after seeing what is said in Genesis 18:21 (Masoretic Text) and comparing to what the New Testament teaches?

The Septuagint Translation Of The Old Hebrew Reads Much Differently.

Isaiah 11:3 (Septuagint)

He shall not judge according to appearance (**rich or poor, man or woman or education, etc.**) nor reprove according to report: (**hearsay or gossip**).

Why is the 10 century AD Masoretic Text different than this? Are they again mocking Christ?

“Recompensed” has replaced “Saved”

- 1Peter 4:18 (KJV) *“And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?”*

Quoted from Proverbs 11:31 (KJV)

Masoretic Text

- *“Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.”*

The Masoretic Text has here taken away salvation.

Peter's quote matches the Septuagint, The New Testament Christians Used.

- 1Peter 4:18 (KJV) *“And if the righteous scarcely be **saved** (G4982), where shall the ungodly and the sinner appear?”*

Compared to the Greek-Septuagint

- Proverbs 11:31 *“If the righteous scarcely be saved (G4982), where shall the ungodly and sinner appear?”*

Salvation is now a possibility that the Masoretic text took away.

To be Royal, you are Related To The King. (as in “the royal family”)

- 1Peter 2:9 *“But ye are a chosen generation, **a royal priesthood**, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light”*

Quoted from Exodus 19:6 (KJV)

Masoretic Text

- *“And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.”*

Why did the Masoretes remove the word “royal”? Why would they not want the Christians to know they are related to the King?

Peter Says The Word “Royal” Is There In His Quote; So Where Is Peter Quoting From?

- **1Peter 2:9** *“But ye are a chosen generation, a royal (G934) priesthood (G 2406), an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light”*

Exodus 19:6 (Septuagint)

- *“Ye shall be to me a Royal (G934) Priesthood (G2406) and a holy nation. These words shall thou speak to the children of Israel.”*

Definition of royal--- “having the status of a king or queen or a member of their family.” Christ, the soon coming King is our older brother.



Is The Messiah Misquoting A Biblical Verse?

- **Mark 7:7** (ESV)

“Howbeit in vain do they worship me, teaching for doctrines the commandments of men.”

This phrase of worshipping in “vain”, does not seem to exist in the “Masoretic Bible” of the Old Testament that the Jewish religion uses today. So where is Christ getting this from?

Verse Found!

- **Isaiah 29:13** (Septuagint which the Christians quoted out of)
*“The Lord has said, This people draw nigh to me with their mouth, and they honour me with their lips, but their heart is far from me: but in **vain** do they worship me, teaching the commandments and doctrines of men.”*

Is the Masoretic Text trying to hide; if someone rejects Christ and follows tradition they are worshipping in vain? Masoretic comes from the Hebrew word “Masoreth” with its meaning “tradition”.

Jesus Referred To Himself As The “Son of Man” About 80 Times.

Would the people who composed the Masoretic Text used in bibles today (who rejected Christ), change the text to take away trust in “the Son of Man”?

It Seems They Did!

Psalms 146:3 (Masoretic Text)

“Put not your trust in princes, Nor in the son of man, in whom there is no help.” (I checked this out in my Hebrew interlinear bible, and sure enough, this is what the Masoretic Text says)

What Did This Verse Say In in the “Old Hebrew Text”?

Psalms 146:3 (Septuagint, what Christians used)

“Trust not in princes, nor in the children (plural—male or female) of men (plural), in whom there is no safety. “

The authors of the Septuagint testify this is what the text said in the Old Hebrew. Notice, it does **not** say, not to trust in the “Son of Man”.

Should A Person be Careful Of People That Reject Christ?

- The Jewish people who authored the Masoretic Text (from the 6th to the 10th century AD) which is used in most bibles today, **rejected & denied** Christ's coming in the flesh, as the Jewish religion of today still does. It is puzzling why People reject the Septuagint in favor of the Jewish Masoretic Text.

2 John 1:7 (A very serious warning)

*For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. Such a one is the **deceiver** and the **antichrist**.*

Father Expects Those Who Believe On His Son, To Make “Haste” To Obey His Instructions.

Exodus 12:11 (ESV)

*In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in **haste**. It is the LORD's Passover.*

Luke 12:35-36 (KJV)

*Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him **immediately**.*

Acts 22:18 (KJV—Paul praying at the Temple)

*And saw him saying unto me, Make **haste**, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.*

Look What The Masoretic Text Has Changed Here.

Isaiah 28:16 (KJV---"not make haste"?)

*Therefore, thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth **shall not make haste.***

Those who believe and have faith in Christ will not make haste to build their lives on this precious stone and sure foundation? Is this really what the "Old Hebrew" really said? Does this even make sense?

Here are “Old Hebrew” And Modern Masoretic Text, But Which One Is Correct?

Isaiah 28:16 (Jewish Masoretic Text)

*Therefore, thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: **he that believeth shall not make haste.***

Isaiah 28:16 (Septuagint which the New Testament Christians quoted out of)

*Therefore, thus saith the Lord, even the Lord, Behold, I lay for the foundations of Sion a costly stone, a choice, a corner-stone, a precious stone, for its foundations; and he that believes on him **shall by no means be ashamed.***

At the “last supper” Jesus taught His followers to feed on His body (Matthew 26:26).

Are not “the called-out Christians” the body of Christ (1 Corinthians 12:27)? Is Peter not a member of Christ’s body we are to feed on?

Peter quoted this verse (Isaiah 28:16) in question. Does Peter say, “he who believes will not make haste” or does Peter say, “shall not be ashamed”?

1 Peter 2:6 (ASV--the truth revealed)

*Because it is contained in scripture, Behold, I lay in Zion a chief corner stone, elect, precious: And he that believeth on him shall **not be put to shame** (G2617).*




The Words of Philo (complete & unabridged—new updated Version) page # 494. Philo lived from about 20 BC to 50 AD.

“.....they, like men inspired, prophesied, not one saying one thing and another another, but every one of them employed the self-same nouns and verbs, as if some unseen prompter had suggested all their language to them. Yet, who is there who does not know that every language, and the Greek language above all others, is rich in a variety of words, and that it is possible to vary a sentence and to paraphrase the same idea, so as to set it forth in a great variety of manners, adapting many different forms of expression to it at different times.”

But this, they say, did not happen at all in the case of this translation of the law, but that, in every case, exactly corresponding Greek words were employed to translate literally the appropriate Chaldaic words.”

Philo commenting on the “Old Hebrew” and the Greek Septuagint as saying the exact same thing, but only in a different language.



Was Philo exaggerating here? Is this what was taking place every year, at least 250 years later at this same spot (island of Pharos). The Words of Philo—page #494

“....On which account, even to this very day, there is every year a solemn assembly held, and a festival celebrated in the island of Pharos, to which not only the Jews but a great number of persons of other nations sail across, reverencing the place in which the first light of interpretation shone forth, and thanking God for that ancient piece of beneficence which was always young and fresh.

And after the prayers and the giving of thanks some of them pitched their tents on the shore, and some of them lay down without any tents in the open air on the sand of the shore, and feasted with their relations and friends, thinking the shore at that time a more beautiful abode than the furniture of a king's palace.”

Celebrating God's word being recorded into Greek (the world's common language at that time). This enabled the word of God to go to the world.

Adam Clark's Commentary

as per V. S. Herrell

- Adam Clarke (18th Century Anglican Scholar) states:
 - work of the Masoretes is a commentary which has been integrated into the body of Scripture.
 - the Hebrew of the Masoretic Text (Masoretic Hebrew) is quite different from the Hebrew of the Patriarchs, (Ancient Hebrew) in which Old Covenant Scripture was originally written.
- Pointing gave the Masorete power to dramatically change the meaning of Scripture
 - the prerogative of selecting vowels, is, to a large extent, the prerogative of selecting words!
 - Even without adding to, deleting from, or changing a single letter of the Ancient Hebrew manuscripts of Scripture

Clark, General Preface, Pg. 4

- "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. This school is supposed to have commenced about 450 years before our Lord, and to have extended down to AD1030. Some think it did not commence before the 5th century A.D."



Louis Cappel, Hebrew Scholar

- One of the first scholars to investigate the matter
 - French Huguenot who lived from 1585 to 1658.
- "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"
(CAPPEL, LOUIS, 1948 & 1911 eds. *Encyclopedia Britannica*)



Why people reject the Greek-Septuagint

- **A**— People have never compared the Greek (the New Testament People quoted out of) to the Masoretic.
- **B**— People view the Masoretic as inspired, regardless of the Greek-Septuagint being quoted in the “New Testament”. This is why I call it the “Christian Septuagint”.
- **C**— By using the text that is quoted in the “New Testament”; they might have to change some of their beliefs and doctrines.

Why people reject the Greek-Septuagint?

- Changing doctrines is very stressful.
 - #1-- Religious parties will cast them out.
 - #2—Friends and family may keep them at a distance.
 - #3—They will lose respect because most people view the Masoretic Hebrew as inspired.

Why would people think modern Hebrew is superior to other languages? Is not the teaching and instruction (Torah if you wish) more important than the language it is conveyed in?

Can The Doctrine Of “Every Human Heart Is Totally Deceitful” Be Supported Biblically?

- This doctrine has mostly come from the Masoretic Translation of Jeremiah 17:9, but judging by the previous slides, can we trust this Masoretic scripture to be accurate?
- Jeremiah 17:9 (ASV)
The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?

A Different Point Of View In The Greek Text

- This is what Jeremiah 17:9 says in the Greek Septuagint.
- "The heart is deep beyond all things and it is the man and who can know him?"
- The very next verse (10) shows God searching the heart to see if it's deceitful & corrupt or if it is honest & good.

David And Paul Had A Good Heart

- Acts 13:22 (David)
*“I have found David the son of Jesse, **a man after My heart**, who shall do all My will.”* (Is God’s heart deceitful & Corrupt?)
- Romans 7:22 (Paul’s Inward man—his heart)
“I delight in the law of God after the inward man:”
- Psalms 20:4 (Why grant their heart’s desire if the heart is always deceitful?)
*“Grant thee according to **thy heart** and fulfill all thy desire.”*
(Septuagint)
- Romans 8:6 (Does a spiritual minded person have an evil heart?)
“For to be carnally minded is death; but to be spiritually minded is life and peace.”

The Doctrine Of Counting The Days Of The Omer.

Leviticus 23:11 (KJV)

- Leviticus 23:11 “And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it”.

Compared to the Greek-Septuagint

- Leviticus 23:11 “He shall lift up the sheaf, before the Lord, to be accepted for you. On the morrow of the first day the priest shall lift it up”. (*16th of Nisan*)

This would agree with the two eyewitnesses (Philo and Josephus), Luke 24:21, and agree also with the Hebrew calendar. Three points of reference, on deciding what a person should do.