

1-6-24 Message to Roeh Israel Abilene – Shemot (“names”)
Torah Portion: Exodus 1:1 – 6:1
Haftarah: Isa 27:6 – 28:13
Suggested Acheron K’tuvim: Matt 9:20-22

Are the Scriptures Trustworthy?

Central question of this message: Can you trust that the passages in the Brit Chadashah are trustworthy?

We are in the second book of the Torah, in the first portion of Shemot (Exodus) today. This book, and the first reading of the book, are both entitled Shemot, meaning “names.” This name comes from the fifth word in the English translation, and the second word of the original Hebrew.

Ex 1:1-7

1 Now these are the **names** of the sons of Israel who came to Egypt with Jacob; they came each one with his household: 2 Reuben, Simeon, Levi and Judah; 3 Issachar, Zebulun and Benjamin; 4 Dan and Naphtali, Gad and Asher. 5 And all the persons who came from the loins of Jacob were seventy in number, but Joseph was already in Egypt.

וְאֵלֶּה	שְׁמוֹת	בְּנֵי	יִשְׂרָאֵל	הַבָּאִים	1:1
Now these	the names of	the children of	Israel,	which came into	
<u>428</u>	<u>8034</u>	<u>1121</u>	<u>3478</u>	<u>935</u>	

מִצְרַיִם	אֵת	יַעֲקֹב	אִישׁ	וּבֵיתוֹ	בָּאוּ:
Egypt;	with	Jacob.	every man	and his household	came
<u>4714</u>	<u>854</u>	<u>3290</u>	<u>376</u>	<u>1004</u>	<u>935</u>

רְאוּבֵן	שִׁמְעוֹן	לֵוִי	וַיהוּדָה:	2
Reuben,	Simeon,	Levi,	and Judah,	
<u>7205</u>	<u>8095</u>	<u>3878</u>	<u>3063</u>	

יִשְׁשַׁכָּר	זְבֻלֹן	וּבִנְיָמִן:	3
Issachar,	Zebulun,	and Benjamin,	
<u>3485</u>	<u>2074</u>	<u>1144</u>	

דָּן	וְנַפְתָּלִי	גָּד	וְאָשֵׁר:	4
Dan,	and Naphtali,	Gad,	and Asher.	
<u>1835</u>	<u>5321</u>	<u>1410</u>	<u>836</u>	

וַיְהִי	כָּל־	נַפְשׁ	יֵצְאִי	יָרֵךְ	יַעֲקֹב	5
And were	all	the souls	that came out of	the loins of	Jacob	
<u>1961</u>	<u>3605</u>	<u>5315</u>	<u>3318</u>	<u>3409</u>	<u>3290</u>	

שִׁבְעִים	נַפְשׁ	וַיּוֹסֶף	הָיָה	בְּמִצְרַיִם:
seventy	souls:	for Joseph	was	in Egypt
<u>7657</u>	<u>5315</u>	<u>3130</u>	<u>1961</u>	<u>4714</u>

I have been following an instruction by G-d in my messages this Torah cycle which departs from the pattern I have had for many previous years of teaching. This year we are not focusing exclusively on the lessons of each parasha, although there are many. This year, I am focusing on the issues that seem to give Messianic believers, and also precious ones

from the larger body of believers in the church, reasons to distrust their Bibles. I am not going to get into a discussion regarding the accuracy of the various translations that we find out there today, because that is a topic for another message.

What I want to address today are the efforts of a few Jews, that have reached a crescendo in these days, to undermine the authority and authenticity of what the church today calls the “New Testament.”

I believe that dark days are coming, and those in the body of faith who have not come to a place of solid faith in our G-d, and His word, can be shaken and will leave the faith. In fact, I am already seeing that happening. So, I wish for you to be informed, and have all the tools needed to strengthen your faith so that you will stand strong in the day of testing. Further, I wish for you to have the tools needed to strengthen the faith of others who are becoming weak.

If we build our faith on sand, it will be easily washed away. But if we build on solid rock, we can withstand the storm. So, I believe we must begin by developing a strong degree of confidence in the Scriptures from which we are studying, learning, and governing our lives.

I believe the stones of that foundation must be our faith in what we read in the Bible is true, and worthy of our attention.

Our Torah portion for today provides another opportunity to address an issue which I began to discuss in a preliminary manner back when I did a message on the Star of Bethlehem last December. I wish to pick up the matter once again, and give much more depth to you now.

To do that, I wish to begin by helping you understand why the “Old Testament” as found in your Bible is based on the Masoretic Text, and why that isn’t necessarily a good thing. Let’s look at the history of the Masoretic Text.

Since the time that the original Torah scroll was written by Moses (or a scribe under his direction), scrolls have been copied from predecessors, and passed-on to successive generations.

The original Torah scroll was written in pre-Babylonian pictographic Hebrew. After the Babylonian captivity, the Hebrew script became more square and simplified. The characters became more like letters than line-pictures. But the process of copying from one scroll to the next continued.

Some ancient scroll fragments unearthed in recent years have demonstrated that there were some minor spelling variations in certain words between scrolls of the same age. Nevertheless, the words of Torah, as preserved in the scrolls of the first century synagogues in Israel were considered authentic and accurate.

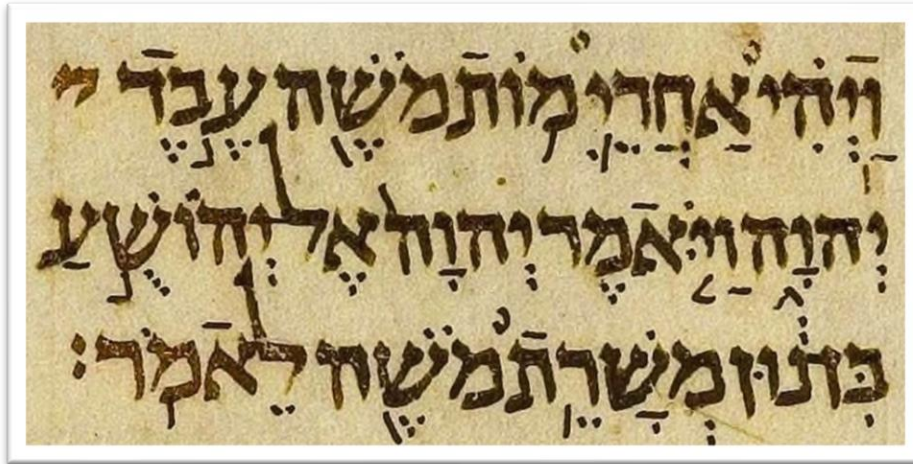
The scrolls which Yeshua read from *were not* considered to be a “version” of Scripture. They *were* Scripture. It wasn’t like what we see in churches today as different people carry different “versions” of the Bible under their arms. But there were some minor differences in scrolls which didn’t seem to present a theological issue to the people in the Second Temple era.

Then the Second Temple was destroyed by the Romans, and Jews were being persecuted throughout the known world.

The Masoretes lived and did their work from the 7th to the 10th centuries CE. They not only copied the Tanach in Hebrew, they felt strongly that the Hebrew language was likely to become extinct, due to the intense persecution of the Jews.

They developed a system of small ink marks which they placed into the text which supplied the vowel sounds that they believed appropriate for

those Hebrew words, and also some additional markings which represented the appropriate voicing for the canting of the Scripture. Those vowel marks are referred to as “vowel pointing” or merely



“pointing.” The marks indicating the proper cantillation for chanting are called “cantillation marks.”

Their efforts were not universally accepted, though. The great majority of the Jews believed that putting any kinds of additions in Scripture was an abomination, and especially if those markings might make actual changes to the textual meaning. Further, the majority believed that G-d had the power to preserve His Scripture, as well as His holy language, without the need for mankind’s “assistance.”

In the end, the Masoretes were marginalized in normative Judaism, and the majority was proved right. Regardless of the levels of persecution, Jews have preserved the written and spoken Hebrew language. It is

today the oldest continually-used ancient language. But some congregations were using their scrolls, with the vowel pointing.

The Masoretes didn't merely provide the pointing, they also made a number of "corrections" to the text of the Tanach. They purposed to "fix" all the places where the text varied, and all the places where a letter had been improperly penned by the scribe, and make all scrolls uniform. There were some tiny variations in the scrolls, but those didn't seem to affect the theology of the people at that time.

The Masoretes were so fanatical regarding the need for complete uniformity in all scrolls, the scribes gradually adopted their same zeal, and today the standard is that if there is only a single letter of a single word which is not readable, or properly penned, then the scroll cannot be used in the synagogue. A certified proper scroll is called a "kosher scroll." It has had every letter inspected by a Scribe, who re-penned every letter or word which was a bit faded, or incomplete.

So, today all scrolls have striking levels of uniformity. Every letter on every panel is in the same order and location as the ones penned generations before it.

Two examples of the Masoretic Text Tanach have come to light. One was found in the synagogue of Aleppo, Syria, where it languished for 500 years. It was not a scroll, but was bound in a book, dating back to the 10th century CE. Another example was a scroll found in Leningrad, which was written in the 11th century CE.

But the Masoretes weren't consistent among themselves, for the Sassoon Codex, which is dated in the same century as the Aleppo Codex, has dramatic and numerous departures from the spelling and pointing of the other two codexes.

The problem with their otherwise-laudable efforts is that the Masoretes brought their own theology into the task, and that theology wound up defining the remainder of their work. It has been said that the Masoretes didn't make only a few "changes" to the Tanach, they made hundreds.

Only a very few of those changes seem to change the meaning of a word, but in those instances, that change can make a big difference. Those are the "problem areas" which have brought upon us the conflict we see today regarding Scripture. Taking a closer look at those will help us in our efforts to verify the Brit Chadasha as trustworthy.

What alternatives did the people have to use as a source for Torah teaching?

The Septuagint was translated into Greek, and was considered authoritative and accurate for 1000 years before the Masoretes did their work. It became the source of Torah teaching for those Greek-speaking Jews of that age.

There was also the Peshitta, which was a translation into Syriac in the second century CE. Copies of that text have survived to today.

And there was the Samaritan Pentateuch, used by the Samaritans, and written in the Samaritan version of Hebrew.

And the Hebrew versions of Torah in use by the Essene community at Qumran, indicate that unpointed Hebrew was still in wide use in Israel.

It is important to note that each of these other renderings of Torah differ in material ways with the Masoretic Text.

But as the division widened between the normative synagogue (led by a sect of the Pharisees) and the Way¹ (led by the Apostles of Yeshua) in

¹ The Way eventually was renamed Christianity.

the first century after the destruction of the Second Temple, the Masoretic text found greater favor with those who rejected the Way. I postulate that favor was granted because the Masoretes were vehemently anti-Messianic, and were vocal opponents of Yeshua as Messiah.

Today, the Masoretic Text is the source for translations of the “Old Testament” including the King James Version, English Standard Version, New American Standard Bible, and New International Version. It was adopted as the basis for the New American Bible and the New Jerusalem Bible, used by many Catholics.

Given that short historical background, let’s start looking at some of the “problem passages.”

Begin with the first passage in our parasha for today.

Ex 1:1-5

Now these are the names of the sons of Israel who came to Egypt with Jacob; they came each one with his household: 2 Reuben, Simeon, Levi and Judah; 3 Issachar, Zebulun and Benjamin; 4 Dan and Naphtali, Gad and Asher. 5 And all the

persons who came from the loins of Jacob were **seventy** in number, but Joseph was already in Egypt.

Ok, that's plain enough. Compare that with this passage, which records some of Stephen's defense of himself after being wrongfully charged with Torah violations.

Acts 7:11-14

11 "Now a famine came over all Egypt and Canaan, and great affliction with it; and our fathers could find no food. 12 "But when Jacob heard that there was grain in Egypt, he sent our fathers there the first time. 13 "And on the second visit Joseph made himself known to his brothers, and Joseph's family was disclosed to Pharaoh. 14 "And Joseph sent word and invited Jacob his father and all his relatives to come to him, **seventy-five** persons in all.

Stephen just might have remembered Scripture in error. But most believers hold that Stephen was speaking truth, and under the urging of the Holy Spirit, he got it right. I can tell you that the antimissionaries, Jews who actively try to turn Jews away from Yeshua, would say that this factual disconnect proves "Christianity is in error".

These detractors point to Gen 46:27 as well.

Gen 46:26-27

26 All the persons belonging to Jacob, who came to Egypt, his direct descendants, not including the wives of Jacob's sons, were sixty-six persons in all, 27 and the sons of Joseph, who were born to him in Egypt were two; all the persons of the house of Jacob, who came to Egypt, were **seventy**.

The antimissionaries then declare that since Torah says seventy twice, it must be right, because the book of Acts is the only reference to seventy-five. And since the book of Acts is wrong, then Christianity is wrong, and no Jew must believe in Yeshua as Messiah.

In these latter days, G-d has seen fit to bring to light some very important finds that resolve these issues – and many more.

It begins with a forgotten translation – the Septuagint. The Septuagint was commissioned by Ptolemy, and was translated into Greek by 70 rabbis in Alexandria Egypt, 250-300 years before the birth of Yeshua.

This translation has been ignored by both the antimissionary Jews and also by Christians who have been trying to defend their faith.

This is how Exodus 1:5 is translated in the Septuagint:

5 But Joseph was in Egypt. And all the souls born of Jacob were **seventy-five**.

And there is more proof within the Dead Sea Scrolls, which predate the Masoretic Text as well.

One of the scrolls found at Qumran contained the text of Exodus 1:5.

It also says “**seventy-five persons**”

This is how Genesis 46:27 is translated in the Septuagint:

27 And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were **seventy-five souls**.

The Dead Sea Scrolls fragments do not have the Genesis 46:27 passage. But the Septuagint translation already leaves the Masoretic text in a suspicious light by comparison.

Let's look at another problem with the Masoretic Text. Here's an example of how they left out an entire verse of Scripture in Psalm 145.

Ps 145:13-14

13 Thy kingdom is an everlasting kingdom,
And Thy dominion endures throughout all generations.
14 The Lord sustains all who fall,
And raises up all who are bowed down.

This prayer is found in the Orthodox Siddur for Shacharit prayers for Shabbes, on page 151. I have prayed this prayer a hundred times over, and when I saw what I am about to show you, it hit me right between the eyes.

Here is how it appears in the siddur:

❧ { ASHREI — UVA L'TZION } ❧

This concluding section of Shacharis is recited every weekday.

אֲשֶׁרִי Praiseworthy* are those who dwell in Your house; may they always praise You, Selah!¹ Praiseworthy is the people for whom this is so, praiseworthy is the people whose God is HASHEM.²

Psalm 145

A psalm of praise by David:

- א I will exalt You, my God the King,
and I will bless Your Name forever and ever.
- ב Every day I will bless You,
and I will laud Your Name forever and ever.
- ג HASHEM is great and exceedingly lauded,
and His greatness is beyond investigation.
- ד Each generation will praise Your deeds to the next
and of Your mighty deeds they will tell;
- ה The splendrous glory of Your power
and Your wondrous deeds I shall discuss.
- ו And of Your awesome power they will speak,
and Your greatness I shall relate.
- ז A recollection of Your abundant goodness they will utter
and of Your righteousness they will sing exultantly.
- ח Gracious and merciful is HASHEM,
slow to anger, and great in [bestowing] kindness.
- ט HASHEM is good to all; His mercies are on all His works.
- י All Your works shall thank You, HASHEM,
and Your devout ones will bless You.
- יא Of the glory of Your kingdom they will speak,
and of Your power they will tell.
- יב To inform human beings of His mighty deeds,
and the glorious splendor of His kingdom.
- יג Your kingdom is a kingdom spanning all eternities,
and Your dominion is throughout every generation.
- יד HASHEM supports all the fallen ones and straightens all the bent.
- טו The eyes of all look to You with hope
and You give them their food in its proper time;
- טז You open Your hand, Concentrate while reciting the verse, 'You open ...'.
It is customary to touch the arm-tefillin
while saying the first half of the verse,
and the head-tefillin while saying the second.
and satisfy the desire
of every living thing.
- יז Righteous is HASHEM in all His ways
and magnanimous in all His deeds.
- יח HASHEM is close to all who call upon Him —
to all who call upon Him sincerely.

(1) Psalms 84:5. (2) 144:15.

The entire psalm is an acrostic. The first verse begins with *aleph*, and every verse begins with the next letter of the alephbet. That is, except one letter is omitted. Verse 13, begins with *mem*. Verse 14 begins with *samech*. It skips the letter *nun*.

But in the Dead Sea Scrolls, the text of Psalm 145 is preserved. In that source, we do find a verse beginning with the letter נ.

This verse is missing from the Aleppo Codex of the Masoretic Text, and missing from all modern Hebrew Bibles that are copied from this codex, and even missing in the Orthodox Siddur... but it is found in the Dead Sea Scrolls. It reads, נאמן אלו הים בדבריו וחסידי בכול מעשיו

13.5 Faithfulness for life is in His Word, and lovingkindness
in all His works.²

An article in “Orthodox Life” has documented an understanding that the Masoretes did manipulate, or omit, certain parts of the Scriptures.

Early rabbinic sources, from around 200 CE, mention several passages of Scripture in which the conclusion is inevitable

² This is my personal translation.

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.

I was studying a prophecy many years ago, and found another problem that the Masoretes gave us. You can’t see the problem in the English, but you do notice that the English reads a bit funny. Most believers read right past the obvious problem, and assume that the Hebrew was merely figurative, or poetic, and didn’t come into English very well.

Mal 4:1-3

"For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze," says the Lord of hosts, "so that it will leave them neither root nor branch." 2 **"But for you who fear My name the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall.** 3 "And you will tread down the wicked, for they shall be ashes under the soles of

your feet on the day which I am preparing," says the Lord of hosts.

Take a look at the highlighted portion in Hebrew.

צְדָקָה	שֶׁמֶשׁ	שְׁמִי	יִרְאֵי	לָכֶם	וְיִרְחָה	20
righteousness	the Sun of	my name	that fear	unto you	But shall arise	
<u>6666</u>	<u>8121</u>	<u>8034</u>	<u>3373</u>	<u>3807a</u>	<u>2224</u>	
מִרְבֵּק:	כְּעֻגֵּי	וּפְשָׁתָם	וַיֵּצְאוּ	בְּכַנְפֵּיהֶ	וּמִרְפָּא	
the stall.	as calves of	and grow up	and ye shall go forth,	in his wings;	with healing	
<u>4770</u>	<u>5695</u>	<u>6335</u>	<u>3318</u>	<u>3671</u>	<u>4832</u>	

Focus first on the word translated “the Sun of.” The English translators knew something needed to be adjusted a bit, because they capitalized the word “Sun,” when proper English would make it all lower-case, “sun.” They just didn’t know how to go to the final step in the translation process. That is because of the Masoretic pointing of that word.

שֶׁמֶשׁ

Shin-mem-shin. You can say that word a couple of ways, depending on the vowels you choose. Shemesh (how it is pointed now) means “hot thing in the sky.”

Shamash (how I believe it was originally spoken) means “servant.” It’s the same pronunciation as the shamas candle on the Chanukkah.

Does the hot thing in the sky give us righteousness? Does it provide healing? Does the healing that it provides grant such freedom so that the recipient will run as if a calf set free from a confining stall?

So, we can see something is a bit off in this verse as translated according to the Masoretes.

Now look at the word translated into English as “in his wings.”

בְּכַנָּפָיָהּ

The root is כָּנַף **kanaph** which means “wings.”

It can also refer to the corners of the garment.

Num 15:37-41

The Lord also spoke to Moses, saying, 38 "Speak to the sons of Israel, and tell them that they shall make for themselves tassels on **the corners** of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue. 39 And it shall be a tassel for you to look at and remember all the commandments of the Lord, so as to do them and not follow after your own heart and your

own eyes, after which you played the harlot, 40 in order that you may remember to do all My commandments, and be holy to your God. 41 I am the Lord your God who brought you out from the land of Egypt to be your God; I am the Lord your God."

Look at the highlighted word in the Hebrew of that verse.

וַעֲשׂוּ that they make <u>6213</u>	אֲלֵהֶם them <u>413</u>	וְאָמַרְתָּ and bid <u>559</u>	יִשְׂרָאֵל Israel, <u>3478</u>	בְּנֵי the children of <u>1121</u>	אֶל- unto <u>413</u>	דָּבַר ³⁸ Speak <u>1696</u>
לְדֹרֹתָם throughout their generations, <u>1755</u>	בְּגָדֵיהֶם their garments <u>899</u>	כַּנְפֵי the borders of <u>3671</u>	עַל- in <u>5921</u>	צִיצִית fringes <u>6734</u>	לָהֶם them <u>3807a</u>	

The word translated into English as “the borders of” is the very same word in Hebrew.

In this passage, Moses is not speaking of “fringes”, nor “tassels”, but *tzitzit*. And neither is he speaking of “borders”, but rather “corners.”

Let’s re-read the Malachi passage now, with what I believe is the proper meaning restored, after I have discarded the problematic Masoretic pointing.

2 "But for you who fear My name the righteous servant will appear like flashes of light, with healing in the corners of his garment which holds the tzitzit; and you [the one healed] will go forth and skip about like calves freed from the stall.

How do I know that this is a better translation?

Because after I retranslated it from Hebrew I recognized this as a messianic prophecy. And I found the place where that prophecy was fulfilled with Yeshua. Apparently, the proper translation was already known by some in Yeshua's day, and they took action on that prophecy.

Matt 9:20-22

20 And behold, a woman who had been suffering from a hemorrhage for twelve years, came up behind Him and touched the fringe of His cloak; 21 for she was saying to herself, "If I only touch His garment, I shall get well." 22 But Jesus turning and seeing her said, "Daughter, take courage; your faith has made you well." And at once the woman was made well.

What did she really touch? She touched the *tzitzit* on His garment.

She believed the prophecy. She acted on that belief. She was healed.

But as I continued my study, I discovered that the Masoretes obscured or omitted other important proofs of the Messiah. One is the appearance of Messiah in human flesh.

The Masoretic text.

Ps 40:6

6 Sacrifice and meal offering Thou hast not desired;
My ears Thou hast opened; Burnt offering and sin offering
Thou hast not required.

What doesn't seem to fit here? Let's read the same verse from the Septuagint,

6 Sacrifice and offering you don't desire; **but a body you have prepared for me:** whole-burnt-offering and sacrifice for sin you did not require. 7 Then I said, Behold, I come: in the volume of the book it is written concerning me, 8 I desired to do thy will, O my God, and your law in the midst of my heart.

Hebrews 10:5-7 quotes from this passage, nearly word for word.

Heb 10:5-7

5. Sacrifice and offering you have not desired, but **a body you have prepared for me.** 6. In whole burnt offerings and sacrifices for sin you have taken no pleasure. 7. Then I said, ‘Behold I have come. In the scroll of the Book it is written of me, to do your will, O God.

Then let’s look at the prophecy of the virgin birth

The Revised Standard Version follows the Masoretic pattern when rendering Isa 7:14-15.

Isa 7:14-15

14 Therefore the Lord himself will give you a sign. Look, the **young woman** is with child and shall bear a son, and shall name him Immanuel.

A “young woman” being pregnant? How can that be a “sign” for anything? Many later translations have corrected this error, because it is so central to the Christian faith.

The Septuagint, though is clear,

14 Therefore the Lord himself shall give you a sign; behold,
a virgin shall conceive in the womb, and shall bring forth a
son, and thou shalt call his name Emmanuel.

Mat 1:23 quotes from the Septuagint word for word on this point.

23 "Behold, **the virgin** shall be with child, and shall bear a
Son, and they shall call His name Immanuel,"

Then there is the issue of the deity of Yeshua

Here is the passage as the Masoretes rendered it... leaving out some
very important passages.

Deut 32:43

43 "Rejoice, O nations, with His people;

For He will avenge the blood of His servants,
And will render vengeance on His adversaries,
And will atone for His land and His people."

The Masoretes omit the first phrase of verse 43 – the part that speaks clearly to the deity of Yeshua! The Septuagint has it.

43 Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people.

The important part of this passage is quoted word-for-word at Heb 1:6,

Heb 1:6

6 And when He again brings the first-born into the world, He says,

" And let all the angels of God worship Him."

The angels of G-d will not worship anything other than what is divine.

Then there is the idea that Messiah would heal the blind.

Isa 61:1-2

The Spirit of the Lord God is upon me,
Because the Lord has anointed me
To bring good news to the afflicted;
He has sent me to bind up the brokenhearted,
To proclaim liberty to captives,³
And freedom to prisoners;
2 To proclaim the favorable year of the Lord,
And the day of vengeance of our God;

But its meaning is obscured and arguable if you leave out one of the signs of the Messiah, the healing of the blind.

Here is what is written in the Septuagint,

61:1 The Spirit of the Lord is upon me, because he has
anointed me; he has sent me to preach glad tidings to the

³ This verse is found rendered in Latin on the unit crest for US Army Special Forces and is the motto of that unit- *de oppresso liber*.

poor, to heal the broken in heart, to proclaim liberty to the captives, **and recovery of sight to the blind**; 2 to declare the acceptable year of the Lord, and the day of recompence;

The Masoretes replaced the words “and recovery of sight to the blind” with “and freedom to prisoners.” This is a redundant phrase to the one immediately preceding it, and adds nothing to the passage... but what it takes out is an essential prophecy of a sign of Messiah.

Here is another proof that the passage was once there, in the Scroll of Isaiah, as recorded in the gospel of Luke.

Luke 4:16-19

16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. 17 And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written,

18 "The Spirit of the Lord is upon Me,
Because He anointed Me to preach the gospel to the poor.
He has sent Me to proclaim release to the captives,

And recovery of sight to the blind,
To set free those who are downtrodden,
19 To proclaim the favorable year of the Lord."

Then there is the prophecy of the crucifixion of Yeshua

Most Bibles have since recognized the Masoretic error, and made this correction, but the Masoretic text is still followed by the Revised Standard Version, which reads:

Ps 22:16-18

16 For dogs are all around me;
a company of evildoers encircles me.
My hands and feet have shriveled;
17 I can count all my bones.
They stare and gloat over me;
18 they divide my clothes among themselves,
and for my clothing they cast lots.

But the Septuagint reads,

16 For many dogs have compassed me: the assembly of the wicked doers has beset me round: **they pierced my hands and my feet.** 17 They counted all my bones; and they observed and looked upon me. 18 They parted my garments among themselves, and cast lots upon my raiment.

But there's more. One of the books that was shoved aside by the Masoretes, and not included in their recognition of the canon, is the book of the Wisdom of Solomon. It is in the Catholic Bible. You can see why the Masoretes rejected it, because of the detail it offers as a prophecy of how Messiah Yeshua would be treated by the religious leaders of His day.

Wisdom of Solomon 2: 10-22

Let us oppress the righteous poor; let us neither spare the widow nor revere the aged for hair grown white with time. 11 But let our strength be our norm of righteousness; for weakness proves itself useless. 12 Let us lie in wait for the righteous one, because he is annoying to us; he opposes our actions, Reproaches us for transgressions of the law* and charges us with violations of our training. 13 He professes to have knowledge of God and styles himself a child of the

LORD. 14To us he is the censure of our thoughts; merely to see him is a hardship for us 15Because his life is not like that of others, and different are his ways. 16He judges us debased; he holds aloof from our paths as from things impure. He calls blest the destiny of the righteous and boasts that God is his Father. 17Let us see whether his words be true; let us find out what will happen to him in the end. 18For if the righteous one is the son of God, God will help him and deliver him from the hand of his foes. 19With violence and torture let us put him to the test that we may have proof of his gentleness and try his patience. 20Let us condemn him to a shameful death; for according to his own words, God will take care of him.” 21These were their thoughts, but they erred; for their wickedness blinded them, 22 And they did not know the hidden counsels of God; neither did they count on a recompense for holiness nor discern the innocent souls’ reward.

This book seems to predict with uncanny accuracy precisely what happened to Yeshua, how He was betrayed by those with the power to afflict him, and what some Jewish skeptics said to Him as he died.

Let’s read the account of what actually happened.

Matt 27:38-43

38 At that time two robbers were crucified with Him, one on the right and one on the left. 39 And those passing by were hurling abuse at Him, wagging their heads, 40 and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross." 41 In the same way the chief priests also, along with the scribes and elders, were mocking Him, and saying, 42 "He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we shall believe in Him. 43 "He trusts in God; let Him deliver Him now, if He takes pleasure in Him; for He said, 'I am the Son of God.'"

There is a prophecy that many from the Nations who will trust in His name. Here is what the Masoretic Text gives us for Isaiah 42:4

Isa 42:1-4

2 "Behold, My Servant, whom I uphold;
My chosen one in whom My soul delights.

I have put My Spirit upon Him;
He will bring forth justice to the nations.
2 "He will not cry out or raise His voice,
Nor make His voice heard in the street.
3 "A bruised reed He will not break,
And a dimly burning wick He will not extinguish;
He will faithfully bring forth justice.
**4 "He will not be disheartened or crushed,
Until He has established justice in the earth;
And the coastlands will wait expectantly for His law."**

We recognize this as a Messianic prophecy, but this particular rendering obliterates one of the most important signs of the Messiah to the Jewish people – that He would bring ALL nations to a proper worship of G-d, not just the Jews.

Here is what the Septuagint says, as we focus on verse 4.

**4 He shall shine out, and shall not be discouraged, until
he have set judgment on the earth: and in his name shall
the Gentiles trust.**

We have demonstrated that the Masoretes not only got the number of Yacov's family going into Egypt wrong, but they also intentionally obscured or omitted important proofs of the Messiah.

1. The miraculous healing of the lady with the issue of blood.
2. The appearance of Messiah in human flesh.
3. The prophecy of the virgin birth
4. The Deity of Messiah
5. Messiah would heal the blind
6. Important prophetic details regarding the death of Messiah
7. There will be many from the nations who will trust in Messiah.

These are only a very few of the important changes, and these can't be accidental. So, we can now ask the antimissionary Jews, "Why did the Masoretes mis-translate so many passages so as to obscure the passages our people relied upon to identify the Messiah – all of which are consistent with Yeshua and His life?

Does Deut 4:2 mean nothing to them?

2 You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the Lord your God which I command you.