

A Response to Gail Anne Riplinger – “The Art of Deceit....”

By Alex Young, 18 December 2018

I would formally like to credit Nathan for his video “*Were the Pyramids Built Before the Flood? (Masoretic Text vs Original Hebrew)*”¹ which has alerted my person of the Greek Septuagint as an older and more reliable textual source for the Old Testament. Is the Greek OT older than the original Hebrew OT? No but it is older than the extant C11th AD Hebrew OT texts today which has been handed down to us by the rabbis since the time of Christ. I congratulate Nathan for his research contained in said video except for a few minor points – e.g. the exclusion of post Flood Cainan – which can be forgiven as more information comes to light for any person. See *The Second Cainan – Luke Was Not a Liar.*²

Since viewing Nathan’s video I have pursued my own investigation of the matter and I have come across resources that are available for every modern Christian but like many things and for many of us time is precious so our belief system becomes a function of what we have chosen to read and take on board to this point in time. Eternal salvation is given only through the Lord Jesus Christ and no other. Other non salvation issues and matters hereunto however should always be tested and weighed.

It is interesting that in this matter of Nathan’s video Kent Hovind defers the issue to his long time friend Gail Riplinger of www.avpublications.com and author of several books advocating the KJ only movement. Gail responded to Kent’s request and wrote a 4 page article entitled “*The Art of Deceit...*”³ which appears to be a rushed response purporting to denounce Nathan’s video and even attacks Nathan himself making unnecessary presumptions as to his character, motive and circumstance. This is was uncalled for and unprofessional on Gail’s part but nevertheless serves as an impetus for the quality of her responses as contained in her article.

Gail makes a number of claims which are then taken by Kent to be true. Kent’s video “*Kent Hovind's Response to Were the Pyramids Built Before the Flood?*”⁴ in addressing Nathan’s video is very poor and jumps around all over the place without dealing with the real issues. But nonetheless Kent made request of his friend Gail and Gail responded in her brief article. Let us address some of Gail’s claims now.

Readers ought to note that this topic is dealing with the Old Testament and not like what Kent does in his video – defer or compare the issue to the New Testament. The New Testament is not in question here. You cannot assume what was true for the transmission of the New Testament to be also true for the transmission of the Old Testament. They are two entirely different modes of transmission since the time of Christ.

On top of any pre-KJ era textual criticism we are also unfortunately dealing with Kent’s and Gail’s obvious love for the King James bible without any rationale that it was both the Greek Old and New Testament’s in use by the early Christian church and afterwards for nearly 1,000 years before the rabbinical Masoretic Text OT was first incorporated into Reformation bibles let alone nearly a century later when the 1611 KJV was released. The dominance of the C4th Latin Vulgate of Jerome as used by the Roman Catholic Church as another textual stream will also be dealt with.

On page 1 of 4 Gail as a KJ only advocate introduces us to her premise against Nathan’s presentation that:

“The strange Bible chronology the presentation puts forth is based on errors in three scarcely used and obscure critical editions: the faulty Greek Septuagint, the Samaritan Pentateuch, and the Dead Sea Scrolls. These editions contradict the entire body of often used and copied Hebrew manuscripts, whose readings are now seen in the King James Bible and all other living language Bibles.”

¹ Were the Pyramids Built Before the Flood? Nathan Hoffman <https://www.youtube.com/watch?v=VI1yRTC6kGE>

² The Second Cainan - Luke Was Not a Liar, Alex Young <https://www.youtube.com/watch?v=8SAxwPvndwY>

³ The Art of Deceit, Gail Riplinger, https://drive.google.com/file/d/1KvkbVStPuQFKhRVPohKtIB_kmM1ubX4-/view

⁴ Kent Hovind's Response <https://www.youtube.com/watch?v=Te1iQYLFjYI>

Aside to Gail's obvious and immediate dislike of the Greek Septuagint (Greek OT) or that the New Testament itself was originally written in same masculine Koine Greek and is the source for our modern NT – to which other "living language Bibles" does Gail as a KJ only advocate also advocate? And to which "Hebrew manuscripts" is Gail referring to which she makes it plain that the Old Testament is in focus here?⁵

On page 1 of 4 of her article under subheading *The Hebrew Old Testament* Gail claims that Nathan "begins with a bald error regarding the source for the Hebrew text underlying the King James Bible." The reader ought to note that Gail in her sole two paragraphs dealing with the Hebrew Old Testament did not actually provide the source for the Hebrew OT text underlying the King James OT or any other pre-KJV OT of the Reformation period to which Nathan rightly informed his viewers was based on the rabbinical C11th AD Masoretic Text.

Gail goes on to say of Nathan that "His graphic wrongly shows the KJB as coming from the Leningrad Codex" also deterring her readers from the fact that the 1008 AD Leningrad Codex is the oldest complete copy of the Hebrew Masoretic Text. Here it seems that Gail does not want to address the fact that both texts are equivalent and neither does she inform her readers of the C5th to C11th AD Masorete tradition of two Hebrew texts – the Ben Asher and Ben Naphtali rabbinical traditions and the Jewish hillifums (book of differences).

Gail further deflects and goes on to claim that in support of the King James that – "In fact, only modern versions use the Leningrad text, which is the foundation of their underlying corrupt *Biblia Hebraica Stuttgartensia*. *The King James Bible never used the Leningrad Codex*, which was initially accessed for Biblical criticism in 1937, over 300 years after the KJB was written." Here Gail admits that the *Biblia Hebraica Stuttgartensia* is corrupt yet also fails to inform her readers that – "The *Biblia Hebraica Stuttgartensia* abbreviated as BHS or rarely BH4, is an edition of the Masoretic Text of the Hebrew Bible as preserved in the Leningrad Codex, and supplemented by masoretic and text-critical notes."⁶

Readers should be reminded that Nathan in his video referred to the Masoretic Text on multiple occasions to be synonymous with the Leningrad Codex. Nathan was not wrong to do so. The main crux of Gail's claim is that the KJ by not using the Leningrad Codex therefore never used the Masoretic Text. Yet see footnote 5 below.

Instead she claims in her article that in 1937 AD the Leningrad Codex was first accessed for biblical criticism over 300 years after the 1611 KJ to somehow imply that the base text of the BHS and the MT are not equivalent and that the BHS only formed the basis for all post 1937 newer bible OT translations without informing her readers of which OT source text was actually used for pre-1937 bibles.

Gail's claim is also misleading as the BHS was the fourth printed edition of the Leningrad Codex which superseded the first three editions of Kittels' *Biblia Hebraica* first published in 1906. The BHS or BH4 was released in 1997. It was Kittel's BH3 that appeared in 1937. However none of the C20th AD editions of the BH prove that the older C11th AD Leningrad Codex aka the Masoretic Text was not used by earlier C16th AD OT translations such as Luther, Tyndale or the C17th AD King James translation team.

⁵ In her book *In Awe of thy Word* – a 1,200 page book dealing with the history of the KJ that even at its critical point in PART SIX – "Understanding King James Bible Roots: Manuscripts, Martyrs, "wise men & scribes", from pages 619 to 895 – that the Masoretic Text was not mentioned once. In fact the only time "Masoretic Text" was mentioned in the whole of that book was on page 415 in relation to the name Jehovah and as "massoretic" on page 949 about the general term "textus receptus" in regards to the rabbinic bible. Her other work a 700 odd page book called *New Age Bible Versions* has one mention of "Masoretic Text" in direct connection with the KJ - "Modern mystics likewise like this 'New' Vulgate and its Septuagint readings rather than the Majority Greek N.T. Text or **Hebrew Masoretic O.T. Text of the KJV.**" page 139. So Gail knows the KJ OT is based on the MT. The thing to note about Gail's work is that, in defending the KJ, she only really compares the modern NT translations, which is fine, you can make a case out of that – but she leaves the reader without any knowledge of the KJ OT in her article other than a passing mention in her books. Thus she is advocating the MT as an OT source text for the KJ OT without actually educating her readers about it or making any actual OT comparisons as to why it is better or worse than the Greek OT.

⁶ https://en.wikipedia.org/wiki/Biblia_Hebraica_Stuttgartensia

Obviously even the 1906 BH1 was not the actual Hebrew OT textual publication that was used by any Reformation scholar including the King James translation team as then overseen starting in 1604 AD by Archbishop of Canterbury Richard Bancroft. We shall learn later in this article what was actually used for the KJ OT text. Now Kent in his video mentioned that the KJV relied upon the Tyndale version. Which portion? The OT or the NT? Both have different sources. Kent ought to have also mentioned John Wycliffe to set the proper context of pre-Reformation bible history leading up to the 1611 KJV. Let us step through the matter quickly providing a general overview of the situation from both a Christian and the Jewish perspective.

In 1380 AD Wycliffe produced the first handwritten English Bible (OT and NT). The Wycliffe Bible was translated from copies of Jerome's C4th AD Latin Vulgate. With the invention of the printing press and movable type by Gutenberg after 1439 AD – a Latin Bible called the Gutenberg Bible was made. In the late 1490's before the onset of the German Reformation Linacre and Colet began to learn Greek and compared it the Latin Vulgate.

At that time in Europe Germany many Christians became embroiled even outraged with the Jewish Talmud, a C2nd AD based rabbinical commentary dealing with many issues relating to the traditions of the rabbis but which also contained various anti-Christian and anti-Gentile passages. This was the real primary impetus of the Reformation in 1510 AD secondary to Luther in 1517 AD. In 1510 two gentlemen stood at the fore in a German court – the first – a claimed Christian but nephew of a local Jewish rabbi – Joseph Peppercorn – and second – prominent Hebrew scholar and Kabbalist Johann Reuchlin. Reuchlin won the argument before the German Emperor Maximilian and an edict was issued protecting the Jews and their literary works. Granted any form of intolerance is not acceptable for Peppercorn had incited and fomented various Catholic and Christian parties against Reuchlin and the Jews. At the time Jewry also sought to re-avail themselves of the Greek and Latin in anticipation of renewed Christian interest and learning of both the Old Testament and the Talmud.

At the conclusion of the German court enquiry in 1510 Reuchlin made a proposal to Maximilian which was granted – *“The Jews ought by no means to be deprived of their books, nor should these be destroyed; on the contrary, two professors of Hebrew should be engaged for ten years at every German University, who were also to teach the Rabbinical Hebrew”*⁷. Wikipedia adds – *“for which the Jews should furnish books”*⁸ as does author Rabbi Wernick⁹. These events are one of the most fascinating of the early Reformation period coming out of Germany.

A humanist Hebraist and links to Judaism stepped in the Kabala is neither ultimately reverent to Christianity nor to Christ despite any outward appearances. Indeed it is a theological conflict of interest for Jewry to promote Jesus as the Christ – Messiah. Yet early in the Reformation from 1510 onwards Reuchlin and other Hebraists were officially beginning to furnish and educate Christian scholars and other Gentile persons in rabbinical Hebrew with material consistent with the ideology of rabbinical Judaism including the production and printing of copies of the C11th AD MT OT and other Jewish grammatical works which aided in the translation of the MT.

In 1516 AD Erasmus produced a Latin-Greek New Testament called *Novum Instrumentum Omne*. The Spanish were working on the Complutensian Polyglot (OT and NT) which was delayed and released in Spain in 1522. Erasmus reissued further editions of his 1516 NIO – Latin to Greek NT in 1519, 1522 and 1536 correcting previous errors. This Greek NIO text is equated with formation of modern *NT Textus Receptus* (TR) which reintroduced once again a Greek NT into Western Europe and abroad which had previously been dominated by the Roman Catholic Latin Vulgate for about 1,100 years.

Jerome's C4th AD Latin Vulgate was commissioned by the Roman Catholic Church in 382 AD whose OT was based on the C2nd AD proto-MT OT and Greek texts of Aquila. Essentially Erasmus used the Greek NT to correct the Latin Vulgate NT hence the NT TR. Luther used Erasmus NT TR text in his publication of the 1522

⁷ Influence of Judaism on the Protestant Reformation, Dr. H. Graetz, S.VII, pg 13, translated by S.Tuska 1897.

⁸ https://en.wikipedia.org/wiki/Johann_Reuchlin

⁹ A Gateway to the Kabbalah, Rabbi Eugene A. Wernick, pg 53, 2015.

German NT. Tyndale also used Erasmus NT TR and was able to print the first English NT in 1526. But remarkably absent from the German and English fields was a popular translation of the Old Testament. It was only a matter of time.

It was Erasmus 1522 3rd edition of the New Testament that Tyndale and later 1604 KJ used for its NT. **But Erasmus never completed a translation of the Old Testament before his death in 1536.** This begs the question – where did Erasmus and other then Gentile and Jewish OT scholars get their Hebrew OT texts from and from whom or how did Christian and Gentile scholars of the early Reformation learn Hebrew?

Erasmus himself was an associate of Hebraist Johannes Reuchlin and the rabbis/Hebraists were the only persons authorised to disseminate the official rabbinical Hebrew OT texts to the world to which was none other than copies of the early C11th AD Masoretic Text now known to us as the Leningrad Codex. Erasmus himself obtained his copies of the MT OT from Reuchlin. Then what of Erasmus' contemporary William Tyndale? Let's hear from a foremost authority on Tyndale himself as to where Tyndale obtained his copies of the Old Testament – the Tyndale Society relates:

“When Tyndale turned to the Old Testament, he used the Masoretic Text of the Hebrew Bible, which had been published in 1488. Like the Greek text, this incorporated the mistakes of generations of copyists. Unlike the Greek text, however, it was regarded as fixed, and modern translators work from the same text, though aware of many more alternative readings.”¹⁰

Gail briefly touches on this in her book *In Awe of Thy Word* but omits mention of the MT – *“For his Old Testament work, Tyndale had access to scores of handwritten Hebrew Bibles, brought recently to England and northern Europe by thousands of Jews fleeing the Spanish Inquisition. Hebrew texts had been PRINTED in 1477 and pointed in PRINT with vowels in 1488.”*¹¹

The Tyndale Society continues in same article: *“That Tyndale was influenced by Luther there can be no doubt. The prologues he attaches to the epistles and the marginal glosses in the 1534 edition of his translation lean heavily on Luther's, and make his debt plain. Presumably this is why it has been argued from time to time that his translation of both the New Testament and the Old Testament was made from Luther's German rather than the original Greek and Hebrew. Certainly Tyndale knew and used Luther's translation. Like any canny translator he would have kept an eye on the German version, just as he referred to the Vulgate and to Erasmus' Latin version for the New Testament, the LXX for the Old Testament. **But his primary texts were Erasmus' Greek New Testament and the Hebrew Masoretic Text.**”*

The rabbis and Hebraists were the first port of call for early C16th AD Christian and Gentile Reformation scholars wanting to learn Hebrew whether to read the rabbinical Targums, the Talmud or the OT Masoretic Text. This was done through the use of rabbinical publications of Hebrew to Latin tables of grammar which at the time Reuchlin had also reworked the earlier rabbinical works of Rabbi David Kimchi (1160–1235 AD):

*“The humanist, Johannes Reuchlin, was one of the forerunners of Christians in learning the Hebrew language. Reuchlin possessed grammars and commentaries of the Kimhis by 1498 works which he used in the preparation of **de Rudimentis Hebraicis (1506)**. Reuchlin loaned Conrad Pellican a German translation of Moses Kimhi's [David's brother] Mahalak Shebile Ha-daat for use in writing his grammar *de modo legendi et intelligendi hebraeum (1504)*. **The interest in the Hebrew language at the end of the fifteenth and beginning of the sixteenth century began slowly, but then picked up momentum quickly.**”*¹²

Interestingly when Luther started his translation of the Old Testament after 1522 – Luther had assistance from what he calls his “Sanhedrim”. One of his assistants was a man by the name of Philip Melancthon formerly Philipp Schwartzertdt (black earth). At the time Jewish persons often changed their names when living in

¹⁰ The Tyndale Society <http://www.tyndale.org/tsj22/hooker.html>

¹¹ In *Awe of Thy Word*, Gail Riplinger, pg 897

¹² Transmission of the Writings of the Kimhis in the Middle Ages, Gordon Laird.

Gentile communities and still do today. Wikipedia describes Melanchthon as Reuchlin's "sister's grandson" and "was like a son to him till the Reformation estranged them"¹³. This makes Melanchthon a great nephew of Johannes Reuchlin. Other sources cite simply "nephew". It matters not which. It was his uncle Reuchlin that suggested to Phillip to change his surname and Phillip suddenly appears alongside Luther in 1519 as an aid in the Leipzig Disputation 2 years after Luther had nailed his famous 95 theses to the door in Wittenberg in 1517. At the time when controversy then started to surround Luther the aged Reuchlin said: "Thanks be to God - at last they have found a man who will give them so much to do that they will be compelled to let my old age end in peace."¹⁴ Reuchlin died in 1522 AD and had left a remarkable legacy upon the German Reformation.

Yet previously before the death of Reuchlin Luther in 1513 AD had obtained a copy of Reuchlin's *de Rudimentis Hebraicis* and began his own study of the Hebrew language but all indications are that Luther did not fully master the language other than his own native German and his knowledge of the common Latin. Luther admits of his own person – "I can do neither Hebrew nor Greek"¹⁵ thus requiring outside help. Luther also states of himself: "I am no Hebraist according to the grammar and rules, for I never allow myself to be bound, but go freely through it. If a person has the gift of languages, and understand them, he cannot, just on that account, bring one into the other and translate well. Translation is a peculiar grace and gift of God."¹⁶

Luther defended his lack of grammatical knowledge of the Hebrew by arguing with another of his team – Hebraist John Foster – "The phrases and manner of speaking, and construction, how one should connect and express the words, that one cannot give nor teach, for the construction often changes the meaning of the words... I have learned more Hebrew whenever I, while reading, held one passage and saying against another, than whenever I have judged it only according to the grammar."¹⁷

Thus even though Luther had the grammatical tables of Kimchi and Reuchlin he only compared the Hebrew text – the MT OT – to the Latin which he could read. Reuchlin had known of Luther's intentions to produce a German bible and had directed his nephew Philip to befriend and assist Luther. Luther and "his Sanhedrim" team then completed a German New Testament in 1522 AD. Attention was then set towards an OT translation.

It should be noted that Luther was not the first to produce a German bible. Many low volume print runs (<1,500) of German, Italian, French etc bibles were being translated from the Latin Vulgate prior to the Reformation e.g. 1466 Mentelin, 1471 Malermi, 1483 Kroberger. The first French printed bible also from the Latin Vulgate was Lefèvre d'Étaples in 1530.

Obviously it took time for the recent German printing techniques of movable metal type to supersede older forms of printing such as woodcut/block and hand/manuscript printing. The technique of moveable metal type then spread to other parts of Europe and abroad though China had developed the same techniques using bronze moveable type as far back as the C12th AD. England adopted moveable metal type earlier than many other European countries – the first being in Westminster in 1476 AD by printing Catholic indulgence material.

Importantly Luther's German bible OT was one of the first to use the rabbinical MT OT as OT textual sources up to that time were predominately taken from the Latin Vulgate. Luther's dislike for the Latin is well known. Readers should be reminded that the Latin Vulgate as scribed by C4th AD Jerome contains the proto-MT OT recensions of C2nd AD Aquila and thus inherits many of the same flaws as the later post C11th AD MT in its various publications. This will become clear later.

Thus ignoring the Latin OT and using the Hebrew MT OT instead does not restore the OT to greater congruency with itself nor with the New Testament unless the hybrid Greek LXX B/II or better still the Greek Alexandrine LXX A/I OT texts are used to correct them. But Orthodoxy had not provided the world with LXX A/I texts until

¹³ https://en.wikipedia.org/wiki/Philip_Melanchthon

¹⁴ Ibid citing Encyclopedia Americana, Rines, George Edwin, 1920.

¹⁵ Martin Luther's Use of Hebrew: <https://web.archive.org/web/20120723123328/http://www.glaird.com/luth-heb.htm>

¹⁶ Ibid.

¹⁷ Ibid.

after the publication of the 1611 KJV. And when they did so in 1627 – it was not to Europe but to England – which sadly Orthodoxy obviously thought that the English powers differed across the Channel but did not as many European and English monarchs and institutions are of the same stock.

Neither at the time a centenary before did the western German reformers avail themselves of the more common eastern Greek OT LXX B texts. The German Reformation owes much too rabbinical Jewry in the printing and publication of non-Latin bibles which merged for the first time for the greater common person in Germany and then abroad the combined texts of the rabbinical C11th AD MT OT and Erasmus C4th AD Greek NT TR.

In the early 1530's even during mid translation of Luther's Old Testament into German – we can see Luther's trust in the Jews then beholding them with certain esteem for he writes then in his early 50's: "*Lyra has been for others the best Hebraist and an industrious translator of the Old Testament. If I wanted again to study in the Hebrew language, I would want to take for myself and read the purest and best grammars, as David Kimhi, Moses Kimhi, which are the purest...*"¹⁸.

Here Lyra is Nicolas de Lyre (c. 1270-1349) a French Hebraist and Latin commentator. Luther also used Lyre's Latin work *Postilla* which had translated the rabbinical commentaries of C11th AD Rabbi Rashi who had used the approved C11th AD rabbinical MT OT. Thus Luther had only dabbled in the Hebrew understanding it only from the context of the Latin commentaries of Lyre and the grammatical tables of Reuchlin which meant his faith of the greater MT OT translation itself was left largely to Melanchthon and his Hebraic team.

Luther also wrote highlighting that the Jews alone were then the best source for translating the rabbinical Hebrew MT OT: "*if I were younger I would want to learn this language, for without it one can never properly understand the Holy Scripture.... For that reason they have said correctly: 'The Jews drink out of the original spring, The Greeks drink out of the stream flowing out of the stream, The Latins, however, out of the puddle.'*"¹⁹

Luther's view of the dirty C4th AD Latin Vulgate was founded – for as we have said the Latin Vulgate was based on OT texts of recension of Jerome using the C2nd AD proto-MT OT and Greek texts of Aquila. But it is also obvious that Luther, that although he rightfully questioned the dominance of the Roman Catholic Church in his 95 theses and their use of the Latin Vulgate, thus spurring on the Reformation, that Luther himself as a man was caught up in his time and circumstances that even with a certain amount of rudimentary knowledge of the Hebrew that he did not fully comprehend the nature and history of the Hebrew Masoretic Text to his time – at least not when his German Old Testament translation was in effect.

By 1534 with the assistance of "his Sanhedrim", ignoring the Latin Vulgate, team Luther completed a full German bible translation with Apocrypha using the MT as the OT. Three years before his death in 1546 AD Luther had obviously wised up and reflected about his life to that point in time and had changed his views of the Jews and his once held hope that they would convert to Christianity. In 1543 Luther published his anti-Jewish²⁰ work entitled *The Jews and their Lies*.

There is much more to the history than simply glossing over what Gail has provided in her article to imply that the KJ never used the rabbinical MT for its Old Testament by distracting us with the BHS but which she meant BH3. Tyndale used the MT for his OT and thus by Kent's own admission so did the KJ translators. The only other real options even by 1604 AD for the source of the whole OT, if not the rabbinical Hebrew MT OT, essentially was the Latin Vulgate or the LXX B/II, whose texts which like the rabbinical MT OT itself, were also OT texts of various recensions performed in the intervening years since the time of Christ starting with Aquila, Symmachus and Theodotion from the early C2nd AD through to the C4th.

¹⁸ Vol of Table Talk 1, pg 525 as translated by G.Laird

http://web.archive.org/web/20011006053538/http://home.istar.ca:80/~glaird/endnotes.htm#endnote_sixteen

¹⁹ Ibid.

²⁰ It is "anti-Jewish" not "anti-Semitic" as even the descendants of Abraham were not the sole descendants of Shem.

The invention of the printing press after 1439 AD also heralded the printing of Jewish works as well as Christian and other secular works. For the first time Christians had greater access to the works of rabbinical Jewry and the two were about to meet as the OT MT and the NT TR combined as common bibles for the first time starting in 1534 AD with Luther's German bible. A year later in 1535 the English Matthew Coverdale bible (first printed in Antwerp Belgium) was the first completed MT OT and NT TR English bible which had used Tyndale's MT Pentateuch and the book of Jonah and the rest of the OT as English translated from Luther's German bible. The English Matthew bible by John Rogers soon followed in 1537.

In 1538 Coverdale was commissioned by Henry VIII to produce the "Great Bible" of 1539. Then came the 1557 Geneva NT and in 1560 the Geneva bible. In 1568 the Bishops bible was released. Then the 1611 KJV. Of note in this period of KJV translation the Roman Catholic Church issued the Douay–Rheims bible (DRB) of 1610 based on the Latin Vulgate into English. With the exception of the DRB all aforementioned English bibles OT were based on the C11th MT OT. The DRB OT itself was derived from the proto-MT OT and Greek OT texts of recension of C2nd AD Aquila and C4th AD Jerome which still inherited many of the same issues as the later C5th–C11th AD MT OT based on those same proto-MT OT texts received by the C5th Masoretes.

But stepping back a little it is important to note how the MT OT came to be first incorporated into Reformation era bibles and thus modern bibles is to understand the Jewish side. We have already noted the overlap of Reuchlin, Erasmus, Luther, Tyndale and Coverdale of the early C16th AD.

In 1477 Abraham ben Hayyim dei Tintori published famed C11th Rabbi Rashi's commentaries of the MT. In 1482 the Pentateuch based on the MT was the first printed Hebrew in book form. In 1516-1524 Jacob ben Hayyim wrote the ***Mikraot Gedolot*** or the "Great Scriptures" otherwise known as the *Rabbinic Bible* then published by Daniel Bomberg also based on the Masoretic Text/Leningrad Codex. Note that such bibles ought to be called *Tanakhs*, as they are indeed now called by Jewry, because they do not contain the New Testament. The modern word "bible" comes from the Greek "biblia" simply denoting a collection of "books".

Other than reproductions of Latin bibles from the Vulgate – these rabbinical bibles were in use before Luther (b. 1487-d.1546) or Tyndale (b.1494-d.1536) had performed their German and English OT translations respectively. As well as handwritten copies of the MT these printed MT editions were also used by Luther and Tyndale in their OT translations. We note after their time about three quarters of a century later these same rabbinic bibles were used for the translation of the KJ OT: "***The Mikraot Gedolot of Ben Hayyim served as the textus receptus for the King James Version of the Bible in 1611 and the Spanish Reina-Valera translation.***"²¹

Here this OT *textus receptus* or *received text* by Jacob ben Hayyim (not to be confused with the Greek NT TR) was the same Hebrew MT OT having come out of the rabbinical Masorete period in the early C11th AD. Indeed prior to the beginning of the Masorete period in the C5th AD the proto-MT texts had been received by the Masorete rabbis of the form already as OT texts of rabbinical recension made to the original Hebrew OT as performed by C2nd AD Aquila/Onkelos under the direction of nasi Rabbi Akiba/Akiva. Both Gail and Kent it appears have failed to alert their readers of this line of rabbinical and Masorete OT transmission then later becoming incorporated into modern C16th+ AD Old Testaments as first translated during the German Reformation and that of the later 1611 KJ OT.

As noted by the Tyndale Society in 1530 AD Tyndale produced the first 5 books of the Old Testament – the Pentateuch in English – still based on the Masoretic Text using another form of Mikraot Gedolot – the 1488 Soncino edition. A simple comparison with the Greek OT of pertinent passages will show this to be true. Tyndale never finished his Old Testament and died the same year as Erasmus in 1536.

For example Tyndale's entry for Deuteronomy 10:22 has "*Thi fathers went doune in to Egipte with .lxx. soules, ad now the Lorde thi God hath made the as the starres of heauen in multitude*" being 70 souls and which is also

²¹ https://en.wikipedia.org/wiki/Mikraot_Gedolot

70 in both Tyndale's Genesis 46:27 and Exodus 1:5 which is not even evidence of at least a Codex B hybrid Greek LXX B copy for those passages. Tyndale's Pentateuch follows the MT. Refer to table on page 37.

The C4th AD Latin Vulgate of Jerome used C2nd AD Hebrew texts of Aquila – the proto-MT – and thus the Tyndale English Pentateuch and the Luther German OT using also those same MT texts also suffer from rabbinical alteration to have 70 souls in all three instances. The MT also contains a lot of other emendations of the rabbis as also formulated in the 160 AD *Seder Olam Rabbah* or the rabbi's *Great Chronology of the World*. The *Seder Olam Rabbah* shortened the overall chronology of the world since Creation to 3751 BC. This was done by adjusting the age of begetting of the pre and post Flood patriarchs and other minor adjustments of the original Hebrew and Greek OT Scriptures to be now shorter in total by some 1,750 years – about 1,400 of which were removed in Genesis 5 and 11 alone. There is a fundamental reason for this as we shall see later.

A perusal of the C2nd AD *Seder Olam Rabbah* in C16th AD English form reveals an AD rabbinical work interspersed with New Testament word and phrase adjuncts designed to dissuade Christian persons away from the New Testament and the then both older Hebrew and Greek OT's (then still also in circulation containing the longer chronology) in favour of Aquila's shortened Hebrew and Greek versions. Today Jewry cites a short Creation date of 3761 BC (Halafta/Ganz) though some early Talmudists place it at 5,344 BC (Petra Allicens) the latter obviously using an older Hebrew text of a longer chronology. James Ussher (1581– 1656 AD) using the MT OT text and its shortened chronology came up with 4004 BC.

But the Greek OT has a creation date of around 5,404 BC up to 5,586 BC (*Abulfaragi C10th AD*) – depending on the chronologist interpretation in much the same manner as other chronologists using the shorter MT can also vary to some degree. Joseph Scaliger (b. 1540 AD – d.1609 AD) using the Greek LXX texts of the Constantinople, Abyssinian and Russian churches came to 5,508 BC. Even the Persian chronology by Bailey has 5,507 BC. The longer Creation date of about **5 and one half millenniums** also better accords with the chronologies of the early church fathers such as Eusebius and other early Christian chronologists who had used the older Greek OT. For a comprehensive table summarising ancient to modern chronologists and their Creation dates refer to tables in Hales²². As Nathan rightly pointed out in his video the shortening of the original longer chronology of the OT as later contained the in the post-Christ C11th AD MT OT causes other problems relating to Egyptology and Biblical timelines.

Despite Gail's claim that Nathan's video was "*a veiled attempt to discredit and dismiss "even" creation science, which helps to expose the faulty theory of evolution*" she fails to mention that not all Creation scientists abide by the shorter chronology of the MT – for example Creation scientist Barry Setterfield differs from his peers advocating the longer chronology of the Greek Septuagint.²³ Another is Henry B. Smith Jr. – "*The case for the Septuagint's chronology in Genesis 5 and 11*"²⁴ – whose 2018 abstract is summarized thusly: "*This paper proposes that the LXX preserves (most of) the original numbers in Genesis 5 and 11. Most of the MT's chronology in Genesis 5 and 11 does not represent the original text, and is the result of a deliberate and systematic post – AD 70 corruption.*" Well said Henry.

Even C1st AD historian Josephus debating the wisdom of several ancient Greek philosophers who had first proposed an even longer chronology of the world of 8,000 to 9,000 years – in the same vein of then humanist philosophy and later false wisdom which also formed the cornerstone of modern evolutionary theory – that the original Hebrew and Greek OT Scriptures – those texts to which Josephus both used even up to the end of the C1st AD – that when read that those then OT Scriptures reasoned a Creation AM date of about 5,000 years²⁵. Note not 4,000 or even 3,760.

²² A New Analysis of Chronology and Geography, History and Prophecy: Chronology, William Hales, Vol 1, pages 211-214.

²³ http://www.setterfield.org/Septuagint_History.html

²⁴ The Proceedings of the International Conference on Creationism (ICC), Vol 8, Article 48, 2018 - https://digitalcommons.cedarville.edu/cgi/viewcontent.cgi?article=1003&context=icc_proceedings

²⁵ Against Apion, Flavius Josephus, Book 1.1, c 90 AD

In my own research I have discovered that the longer chronology as contained in the Greek OT of about 5,404 ± 10 years appears to have been used by the early C2nd AD rabbis for support for their false messiah in Simon bar Kochba in a third attempt to restore Jewish sovereignty in the land during the last Roman Jewish war in 132-135 AD. The rabbi's logic of Simon was approximated as thus: 5,404 + 5,500 = 96 AD – being about the year of birth of Simon. Simon was their Plan A device.

Before the Seder Olam Rabbah of 160 AD another early C2nd AD work of the rabbis entitled the *Book of Adam and Eve* was foisted upon the common people in an attempt to sway their belief away from Jesus Christ and instead bolster support for Simon as the true Jewish messiah. This dates said book to about 128 AD.

*“And [God] said to Adam, “O Adam, all this misery which thou hast wrought upon thyself, will not avail against My rule, neither will it alter the covenant of the **5500 years**.”²⁶*

This Plan A false prophecy is also reiterated in same book in Chapter 3:1-7. The bar Kochba rebellion with support from the rabbis as led by Rabbi Akiba was a definitive failure. Their false prophecy as propagandized in the *Book of Adam and Eve* ultimately failed to bring about a messianic period on Earth for Israel/Judea. Of course the real Messiah in the life and resurrected person of Jesus Christ had come and gone almost a century before and had left the Good News to His disciples and to the Apostles then starting the spread of Christianity and its unique message to the world.

The message of Jesus as the Messiah was clear and eternal – which was something neither Simon nor the rabbis then supporting Simon could claim in their several futile and rebellious attempts to overturn Roman rule. However Jesus had warned His believers not to become involved in such matters even 40 years before the first Roman Jewish war had started in 66 AD when Jerusalem first came under siege and was finally taken in 70 AD. Those that heeded the words of Jesus and those of His Disciples and Apostles thereafter that when the signs then became obvious they then fled to safety.

But those who did not have eyes to see or ears to hear maintained the disobedient traditions of their forefathers and many were thus killed in the various but three main Roman-Jewish conflicts of 66-73 AD with the siege of Jerusalem in 70 AD, the Kitos War of 115-117 AD and finally the bar Kochba rebellion with Simon in 132-135 AD.

Renowned C12th AD Rabbi Maimonides comments on the actions and associations of Rabbi Akiba (also spelt as Akiva) during the third Roman Jewish war of the bar Kochba revolt ending 135 AD: *“Rabbi Akiva was a great sage, one of the authors of the Mishnah, yet he was the right-hand man of Ben Koziva, the ruler, whom he thought to be King Messiah. He and all the sages of his generation imagined Bar Kokhba to be King Messiah until he was slain unfortunately. Once he was slain, it dawned on them that he was not [Messiah].”²⁷*

Here Maimonides is drawing attention to the fact that Simon was originally heralded as a messiah with support from the rabbis led by Rabbi Akiba. At the time Simon was called *bar Kochba* or “*Son of the Star*” after Numbers 24:17 “*star of Jacob*” but after the failure and the death of Simon and Akiba in 135 AD – Simon became known by the subsequent succession of rabbis implementing their own damage control after Akiba as *Ben Koziva* – “*son of lies*”.

Now the 5,500 year prophecy of the Messiah itself is not entirely wrong for it came about from the post-exilic of Babylon application of the then longer chronology as then contained in both the original BC Hebrew and Greek OT texts as a result of applying the prophecies of Daniel 9 of 70 shabua weeks to the longer chronology which then from Creation to 30 AD was about 5,400 years to the birth of Christ in 4/5 BC. In that respect Jesus

²⁶ The Book of Adam and Eve – Chapter 11:9.

²⁷ Maimonides, Guide for the Perplexed, c.1190 AD sourced from Rabbi Akiba's Messiah: The Origins of Rabbinic Authority, Daniel Gruber.

as the Messiah did fulfill this C1st AD expectation by fulfilling the prophecy of Daniel starting His Ministry at His Baptism at the age of 30 in 26/27 AD.

But the early C2nd AD rabbis used this common historical expectation of Daniel and then twisted it to the birth year of Simon extending the date to about 100 years after the birth of Christ thus creating the false 5,500 year “prophecy”. C10th Armenian annalist Abulfaragi explains the situation from a post-Christ perspective and the position of the rabbis after the failure of Simon to which when the 160 AD Seder Olam Rabbah is applied this then places the Jewish messiah into the future:

*“It having been foretold in the Law and the Prophets concerning the Messiah, that he should be sent in the last times, and **the earlier Rabbins finding no better device to reject [Jesus, as] the Christ**, than to alter the generations of the patriarchs, by which the age of the world might be known, **they subtracted a century²⁸ from Adam's age until the birth of Seth, and added the same to his residue of life ; and this they did the lives of the rest of Adam's descendants, down to Abraham. By this device, their computation shewed that [Jesus] Christ was manifested near the middle of the fifth millenary of the age of the world, which, according to them, was to last for 7000 years ; and they said, We are still in the middle of the time, and the time appointed for the Messiah's advent is not yet come**”.*²⁹

The lie as founded in the rabbinical Book of Adam and Eve using the correct longer chronology as then contained in OT Scripture to support a claimed messiah in Simon that when this Plan A device failed to eventuate – the rabbis then disavowed their recent association and support of Simon to save face and then implemented further reforms congruent to the survival of Rabbinicism or rabbinic ideology.

At the failure of Plan A at the death of Simon at the conclusion of the Third Roman/Jewish war – in which Rabbi Akiba had also died – the successive rabbis after Akiba then resorted to Plan B which was already in the works from previous council sessions of the Sanhedrin. Plan B was the alteration of their own sacred Scriptures since they could not force the hand of God themselves. For the Christians God had already sent His Son Jesus as the Messiah and it wasn't Simon. To the rabbis the Christians were a nuisance but the early Christians were winning the debates as the then original Hebrew and Greek OT Scriptures also containing the longer chronology that then when read and compared to Jesus' life and claims was found to be consistent.

Before his death Rabbi Akiba had directed proselyte Aquila to start alteration of the sacred Scriptures in 128 AD. The denial of Jesus Christ was then seen as “justified” by the rabbis only in a shorter chronology and in the alteration of other OT passages. After 135 AD the publication of the 160 AD Seder Olam Rabbah reflected the shorter chronology and these alterations made to Hebrew OT Scripture by Aquila, and ratified the disbelief of the rabbis, and therefore further compounded the overall lie that the messiah (which according to the rabbis) still not had yet come as Abulfaragi mentions. The Book of Daniel was then also relegated from Major Prophets to other writings.

The whole Jewish messianic endeavour essentially became someone else's problem after the C2nd AD and the mechanism for rabbinical reform had been simply a transfer of guilt of the late C1st AD and early C2nd AD rabbis in not wanting to accept the fact that the real Messiah was Jesus Christ who was born in 4/5 BC and had started His 3.5 year Ministry in 26/27 AD with the 70th week ending in 33/34 AD when the main Jewish Sanhedrin in Jerusalem officially rejected the testimony of Stephen as per Acts 7 and the same Covenant/Promise in Christ was then extended to the nations starting Acts 8. But with the shorter chronology the C2nd AD rabbis could simply state that the Jewish messiah was still future equating to somewhere in the middle of the C18th AD which is of course also false.

²⁸ Using Adam as example when begatting: MT is 130 years and Greek is 230 years: Genesis 5:3. The 100 years is then added to the end. This is a subtle reduction in chronology of Scripture whilst keeping their total ages the same. Such method was also applied to other pre and post Flood patriarchs adding up to about 1,400 years missing from the MT.

²⁹ Abulfaragi - Annals of General History, pg 72 cited by William Hale – “A New Analysis of Chronology and Geography, History and Prophecy”, pg 279, 1830. Hale came to see by his 2nd Edition of 1830 that the Jews had altered the OT.

Aside the differences in chronology of the pre and post Flood Patriarchs of Genesis 5 and 11 there are other differences between the now extant C11th AD Hebrew MT OT and the C4th Greek OT. The Acts 7:14 example against the MT OT and the Greek 70/75 souls is another. It causes people to bring into question the testimony of Stephen before the then 33/34 AD Jewish Sanhedrin and the reliability of Luke as an author. There are significant other examples to observe and study in which how the rabbinic C2nd AD proto-MT and the C5th AD to now C11th AD MT texts distances itself from the New Testament and Christianity. That was the whole point of the early C2nd+ AD rabbis emending their own BC Hebrew and Greek OT Scriptures.

These proto-MT texts of Aquila and later MT alterations by the Masoretes as Christianity continued to spread abroad are the ultimate source of modern biblical textual discrepancies as found today when one compares the MT OT versus the NT TR and also comparing the MT OT against itself because once one starts changing the texts it has reverberations elsewhere. It appears then that the wisdom of infallible God is not the wisdom of fallible man.

After all to be honest multiple scrolls or even books comprising the OT are not easy to recall or search by any person without the use of latter time database and search technology. Origen however had performed this in print form in his C3rd AD Hexapla – now no longer fully extant. The pre-Christ Greek OT is now in two extant C4th AD forms – the hybrid LXX B and the better LXX A and allows greater textual comparison to test and weigh the claimed rabbinical Hebrew of the MT OT. Further examples are given later in this article.

So Tyndale did not use the Greek OT for his translation of the Pentateuch nor did Luther for his German OT. The only possible source other than the Latin Vulgate was the rabbinical MT OT in various print forms as that is exactly what Jewry had authorized as the “authentic Hebrew” to the world by the onset of the C16th AD German Reformation. The rabbinic authority placed in these latter MT OT texts overshadowed the earlier Greek OT sources even if they were available in Germany but could not be translated anyway because as we have seen Luther only knew German and Latin. But Luther did have the help of the German Hebraists in the early stage of the Reformation to perform a complete translation on the rabbinical Hebrew MT OT.

Thus Gail is incorrect to assume that the KJ OT did not use or was not based on the MT/Codex Leningrad when both are equivalent texts. As we have seen the KJ did not physically use the Codex Leningrad nor did they have to as the same MT OT texts were available to them over the Channel in other Hebraic publications such as copies of the Mikraot Gedolot or the 1488 Soncino edition. If such MT OT copies were not available then the KJ translation would have followed the Greek OT but they didn’t and say so in their *Translators Preface to the Reader*. In said Preface – the pre-Christ BC translation of the Hebrew Scriptures into the Greek is made clear but be on alert when you read its other inherent and subtle nuances designed to appeal to a certain C17th+ Christian readership:

“But, when the fulness of time drew near, that the Sun of righteousness, the Son of God should come into the world, whom God ordained to be a reconciliation through faith in his blood, not of the Jew only, but also of the Greek, yea, of all them that were scattered abroad; then lo, it pleased the Lord to stir up the spirit of a Greek Prince (Greek for descent and language) even of Ptolemy Philadelph King of Egypt, to procure the translating of the Book of God out of Hebrew into Greek. This is the translation of the Seventy Interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching...”³⁰

Note here that the KJ translators admit to the actual historicity of the BC Greek OT translation as made from the original Hebrew Scriptures – before Christ. The pre-Christ Greek OT translation – known as the *Translation of the Seventy* had been made on request of Ptolemy of Egypt in about 280 BC for inclusion into the Great Library of Alexandria consistent with the historical account of the C2nd BC *Letter of Aristeas* of it having taken place.

³⁰ KJV Preface to the Reader 1611.

This Translation of the Seventy (so named after the 72 Jewish scribes and scholars sent to Egypt to perform the translation) – which was later called the LXX or *Septuagint* – was in popular use right up to the time of Christ in the C1st AD and afterwards by both Gentile and Hellenised and Roman Judea. The KJ preface citation above is right about one thing – the Greek OT also sought to make known to non-Jewish and Judean persons who then could not read the Hebrew but could the Greek also of a soon coming Messiah as had been foretold by Daniel’s prophecy of 70 shabua weeks or 483 years since the edict of 457 BC. This placed the appearance of the Messiah in 26/27 AD who at that time just before Jesus started His Ministry the Gospels records that the expectation of a Messiah by the people was at its highest.

The Greek translation of the Pentateuch aka Translation of the Seventy occurred in 280 BC with the remainder of the OT occurring then completing the whole Greek OT by C2nd BC before Christ. Daniel’s prophecy always did and still does pose a problem for Jewry. Then came the crunch – the KJ translators give a reason why they didn’t rely upon the Greek OT – the Translation of the Seventy:

“It is certain, that that Translation was not so sound and so perfect, but that it needed in many places correction; and who had been so sufficient for this work as the Apostles or Apostolic men?”³¹

Another words the KJ translators admit that the Greek OT – the *Translation of the Seventy* as made before Christ – was in use by the first and subsequent succession of the Apostles during the early period of the Christian church or the body of Christ yet here now in the same sentence the KJ translators also casts doubt on its actual textual content by claiming that the AD persons of the Apostolic period – i.e. the Christians – altered the Greek OT. A very subtle shift was performed here. The Preface reveals more:

*“Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather than by making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations, as though they made a Translation to serve their own turn, and therefore bearing witness to themselves, their witness not to be regarded. This may be supposed to be some cause, why the Translation of the Seventy was allowed to pass for current. Notwithstanding, though it was commended generally, **yet it did not fully content the learned, no not of the Jews.**”³²*

Amazing. Read it carefully. Who is “them” here? The Apostles or the rabbis? There is much double-speak in these words. The end result is that the KJ translators went with the Masoretic Text for the KJ OT. This is evident as the KJ OT does not contain the longer chronology of the original Hebrew and Greek OT.

The KJ Preface is stating that the OT used for the KJ OT was not the Greek OT that the Apostles and the early Christian church used. What this sentence is actually talking about is rabbinical Judaism wanting to avoid exposure not bearing witness unto themselves whilst at the same time promoting to the Gentiles a post-Christ altered version of the OT “Hebrew Scriptures” as “authentic” yet at the same time accusing the Apostles and thereafter AD Christians guilty of altering the Greek OT. Thus the KJ translators are advocating the use of the MT OT then addressing some of the same concerns to whom then some C17th AD persons had also questioned its inclusion into the KJ OT rather than using the Greek OT.

Yet there existed undeniably at the time of the Apostles and after – copies of a pre-Christ Greek OT aka – the Translation of the Seventy – which before Christ at His First Advent – was equally accepted by the Jewish sages, the Jews in Alexandria and the larger Greek speaking world. The Talmud witnesses the BC Jewish sages’ approval of the early Greek OT and their disapproval of it only after Jesus Christ. This leads into Gail’s next claim as below.

At the bottom of page 1 Gail claims: *“The Jews have never accepted either the 1.) Greek Septuagint or 2.) the Samaritan Pentateuch.”* Point 2 is correct given the well known historical differences between the Jews and Samaritans as even recorded in the Gospels. But Gail’s claim in Point 1 is incorrect. The C2nd AD Jewish Talmud as also started in the days of Rabbi Akiba records the approval of the BC Jewish sages and their

³¹ Ibid

³² Ibid

acceptance of the Greek OT Translation of the Seventy before the time of Christ – after all it was their BC forebears that had performed the actual translation.

Note below *tephillin* are *the* black cubed shaped phylacteries worn on top of the head and *mezuzot* are casings placed on the right side of door posts whose function was to hold Jewish texts. As to whether even the manner and placement of tephillin or mezuzot actually obeys Deuteronomy 6:8, 11:18, Exodus 13:9,16 “*upon thy hand*” and “*immovable before thine eyes*” I will leave up to the reader. I digress – onto the BC sages’ approval of the pre-Christ Greek OT:

a) **“Our sages only allowed [the Torah to be written also in] Greek, as it is taught: Rabbi Yehuda said, “Even though the Rabbis permitted Greek, they only permitted it for the Torah [i.e. not for tephillin or mezuzot] and this is because of what happened with King Ptolemy, as it is taught: It once happened that King Ptolemy gathered seventy-two elders and brought them into seventy-two chambers and did not reveal to them why he had brought them there. He came in to each one of them and said, “Write for me the Torah of Moses, your Master”. The Holy One, Blessed is He, placed counsel in each of their hearts and they came to an identical conclusion.”**³³

b) **“Rabban Shim’on ben Gamliel taught, “Even with books; they only permitted them to be [also] written in Greek”. They checked and they found that it is impossible for the Torah to be translated exactly [into any language], except Greek.”**³⁴

c) **“Rabban Shimon ben Gamliel says: Even with regard to Torah scrolls, the Sages permitted them to be written only in Greek. Torah scrolls written in any other language do not have the sanctity of a Torah scroll.”**³⁵

Here we have three citations from esteemed Jewish literature that undeniably refutes Gail’s claim that the Jews never accepted the BC Greek OT later called the Septuagint. Note even Wikipedia gets it right: “*Pre-Christian Jews Philo and Josephus considered the Septuagint on equal standing with the Hebrew text.*”³⁶

So even C1st AD Jewish historians Philo (b.25 BC - d. 75 AD) and Josephus (b.37 AD - d.100 AD) who largely overlapped the lifetime of Rabbi Akiba (b. 50 AD - d. 135 AD) recognised the sanctity of the Greek OT to have been consistent with the original Hebrew OT before Akiba’s rabbinical reforms as nasi president starting around 120 AD. Thus before the onset of the rabbinic period under Akiba by the end of late C1st AD and beginning of the C2nd AD we have the correct observations of Jewish historians Philo and Josephus of their recognition of both of the BC and C1st AD Hebrew OT and Greek OT texts being of the same standing. Indeed before Jesus as Messiah – and before the early C2nd AD reforms of Akiba – the rabbis had no motive to alter the either the Hebrew or the Greek OT as both Philo and Josephus also attest:

Philo: “*For more than two thousand years, the Jews never changed one word of what was written by Moses, but would rather die a thousand times, than receive anything contrary to his laws and customs.*”³⁷

Josephus: “*And how firmly we have given credit to these books of our own nation, is evident by what we do. For during so many ages as have already passed, no one has been so bold, as either to add any thing to them; to take any thing from them; or to make any change in them. But it is become natural to all Jews, immediately, and from their very birth, to esteem these books to contain divine doctrines; and to persist in them: and, if occasion be, willingly to die for them.*”³⁸

The earlier BC Jewish sages’ approval of the Greek OT then congruent with the original Hebrew OT was only turned on its head when Jesus was later identified as the Messiah at His baptism and His Ministry of 3.5 years

³³ Babylonian Talmud - bMeg 9a

³⁴ Palestinian Talmud - pMeg 71c

³⁵ The David Williamson Talmud – Megilah 8b

³⁶ https://en.wikipedia.org/wiki/Septuagint#Jewish_use

³⁷ Of Philo in Eusebius. Praepar. Evangel. l. 8. c. 6. p. 357.

³⁸ Josephus – Against Apion, Book 1, Chapter 8 - <http://penelope.uchicago.edu/josephus/apion-1.html>

in the Land. The life of Jesus as the Messiah caused much grief and consternation for the early C1st AD rabbis at that time and thereafter especially after 70 AD when the physical consummation of the nation of Judea started to occur as also prophesised by Daniela and Christ.

Hebraists and other authors who cite that the original Hebrew Scriptures were never changed in their entire history without reference to the Talmud and C2nd AD reforms of Akiba or MT vs Greek OT comparison but instead insist that AD Christians altered the Greek OT are misleading modern readers about the historical position of the rabbis from the early C2nd AD after the failure of Simon whom they once supported.

For the purpose of reiteration – after the Plan A failure of Simon – the Plan B solution of the rabbis under the direction of C1st AD Rabbi Abika was for Aquila to alter their own sacred texts. This had been started back in 128 AD before the death of Akiba and was continued by the successive rabbis after Akiba. Some lesser rabbis at the time were not in favour of altering their own sacred texts and many arguments ensued at various and convened Sanhedrins but presiding nasi Rabbi Akiba had made his case. The early C2nd AD proto-MT and Greek texts of recension of Aquila/Onkelos were then later used by Jerome in the production of the C4th AD Latin Vulgate OT and also served as the OT received texts for the C5th AD Masoretes which went on to become the C11th AD MT.

Now we can see things coming into focus in terms of OT transmission from Christ to the Reformation. Luther had used the rabbinical MT OT in his 1534 German OT as did Tyndale in his partial English OT consisting of the Pentateuch before his death in 1536 – of which others – first starting with Coverdale and Rogers thereafter then combined Luther's and Tyndale versions to produce a full English OT based on the MT. Recall the KJ Preface hinted at its readers to provide an answer for C17th AD persons questioning the source text for the KJ OT. Let us give an example now.

In the late 1500's/early 1600's – late in the Reformation – wherein western bibles OT portions had already used the MT by that time – foremost Greek and Hebrew Cambridge scholar Hugh Broughton had petitioned Queen Elizabeth I before her death in 1603 for a new Bible as her father's Henry VIII "Great Bible" OT was also based on the MT.

Broughton had wanted a new Bible to be produced whose OT was based or be corrected by the older Greek OT – the *Translation of the Seventy* but which Broughton referred to as the LXX II. Broughton's petition was ignored. Ironically after the death of Elizabeth I it was Broughton's contemporary John Rainolds (also spelt Reynolds) of Oxford who in 1604 AD then also (re)petitioned the English monarchy under King James I at Hampton Court for a new bible for the English masses whose OT was to be again based on the MT with further "refinements" and that petition was granted.

At the time of the KJ translation team was formed by 1604 AD Broughton found himself omitted from the KJ translation team and Broughton claims in his 4 tomes as collated in 1662 AD by Lightfoot – *"The Works of the Great Albion Divine..."* that the KJ translators were *"of Judiafm"*. An interesting claim by Broughton whether of then persons or ideological standings involved in the KJ translation especially against the KJ Translators further claim in their Preface of preservation of the Hebrew Scriptures only in the MT. During the KJ translation Broughton also issued request for peer review of the final KJ texts before their public release in 1611. This further request was also ignored. Broughton died a year later after the release of the KJ in 1612.

Yet the early C17th AD admonishments of Hugh Broughton to the KJ translators echo the earlier and same sentiments of C4th AD Augustine to his contemporary Jerome when Jerome was then translating the OT Scriptures into the newer Latin using the proto-MT OT and Greek texts of Aquila/Onkelos, Symmachus and Theodotion. Augustine admonishes Jerome thusly:

*"I beseech you not to devote your labour to the work of translating into Latin the sacred canonical books, unless you follow the method in which you have translated Job, viz. **with the addition of notes, to let it be seen**"*

plainly what differences there are between this version of yours and that of the Septuagint, whose authority is worthy of highest esteem.³⁹

Jerome also ignored Augustine's request. Indeed historically if it were not for the now extant C4th Greek OT texts today (LXX B and A) then the latter extant C11th AD rabbinical OT texts of the Masoretes now known to us as the Masoretic Text and as officiated as the Codex Leningrad that the MT could lay indisputable claim to be the indisputable Old Testament Word of God as some biblical translators e.g. LXX B translator Sir Lancelot Charles Lee Brenton (b. 1807 AD – d.1862 AD) have rightfully said. I will touch on the apparent quasi-state of modern Septuagint OT research later.

Kent Hovind's claim that the KJ used the Tyndale OT whilst that the KJ translators did not use the Masoretic Text is thus false and reveals Kent's poor understanding of pre-KJV situation and the influence of the rabbis on Gentile learning at the outset of the Reformation in and out of Germany and thereafter.

Both Kent and Gail are thus arguing from an incorrect standpoint as modern KJ-onlyists and need to revise their standing on the Reformers use of the MT OT first seen in German Old Testaments of team Luther and then English Old Testaments of Tyndale and then Coverdale using the same MT OT even before the publication of the 1611 AD KJ. Sadly it appears that the position of modern KJ onylists – in terms of the KJ OT and the MT OT used for it – are actually and unwittingly advocating a form of historical and ideological Rabbinicism and Judaism as inherent and interspersed throughout the MT itself.

Indeed the issues of the MT used as a source text for the Old Testament predate the KJ era but the KJ bible itself as an MT OT and Greek NT TR compendium or collation of the two Testament texts did popularise this particular version and thus the MT to the larger English masses. The rabbis can only have smiled at such Christian gullibility which stems from the apparent lack of comparison of the MT OT with the Greek OT.

Foregoing the Latin Vulgate (proto-MT/Greek LXX derivative) then also in use by the Roman Catholic Church (west) – the Christian churches in the east up to that point in time had largely used both the Greek OT and NT which came to be known as the Septuagint. However even the various post C2nd AD copies of the LXX itself have not escaped the various emendation of the rabbis starting also with C2nd AD Aquila who also produced a Greek version of various recensions which influenced the hybrid Greek copies leading up to the C4th AD – Codex B Vaticanus – MS B or LXX II/B.

Somewhere when the Reformation was in effect in the Roman west and when Luther had rightly questioned the articles and precepts of the Roman Catholic Church of indulgences and other man made traditions to that point in time and after Luther had nailed his 95 theses onto a door of the Wittenberg Castle church in 1517 AD – Greek Orthodoxy to the east and in Alexandria had copies of another older LXX based also on the Koine Greek – the texts of the Alexandrine A aka LXX A just also as rabbinical Jewry had copies of both Aquila's newer rabbinical Hebrew and Greek OT texts of recension. Aquila's Greek OT texts served as *textus receptus* for the C4th Latin Vulgate OT and the proto-MT Hebrew OT texts as *textus receptus* by the C5th AD Masoretes. The state of the original Hebrew text is unknown today but the Masorete era at one time contained two texts – the BA and the BN streams with the differences as recorded in Jewish books of hillifums.

I will touch on the former and older LXX A later as we must continue on addressing Gail's claims and drawstring the whole matter together.

On page 2 Gail claims that *"God gave the Pentateuch orally to Moses, meaning it contained the vowel sounds."* This is a completely false statement. The original Hebrew contained no vowels or vowel points. Diacritic markings and vowel sounds were only added to the Hebrew text and to the Targums during the Masorete period after Christ. Their purpose was for pronunciation and chanting. Let's give an example to see what Gail is referring to – of which we note *"Letters (consonants) in black, pointing in red, cantillation in blue"*⁴⁰:

³⁹ Letters of Augustine to Jerome, circa 395 AD

⁴⁰ Citation and graphic obtained from https://en.wikipedia.org/wiki/Hebrew_diacritics

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם

Gail is claiming that at the time of Moses at Sinai the Pentateuch also received the rabbinic diacritic system of *niqqud* or *vowel* sounds as denoted by the red dots above also referred to as “points”⁴¹ by various authors. By extension this claim also implies that the rest and the whole of BC Hebrew Old Testament later known as the rabbinical AD Tanach/*Tanakh* – comprising of three usual Jewish divisions – Torah/Pentateuch (“Teaching”), Nevi'im (Prophets) and Ketuvim (Writings) also contained the same system of diacritics even before post-exilic Babylon period of Ezra in 6th BC.

Any person researching the MT will discover that the *niqqud* system as one form of diacritic markings were only added after Christ and did not exist in the earlier Hebrew Scriptures before Christ nor when Aquila first started in 2nd AD his alterations to the original BC Hebrew to also produce his Targums and Hebrew texts of recension. For example, but not limited to, let’s hear from bible commentator Adam Clarke writing in 1810 AD on this matter of the latter 5th Masoretes:

“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.”⁴²

Even some Jewish sources agree as modern author Thomas Ross points out: “In 1538, Elias Levita a Jewish grammarian and scholar published his *Massoreth Ha-Massoreth*, which asserted that the vowels had been added by the Masorites c. A.D. 500”⁴³ Ross in his footnote (8) also noted that Levita was challenged by “Azzariah de Rossi, in his *The Light of the Eyes of 1574-5*” which we note was during the late Reformation period when this same topic was also then debated by many persons.

Some modern persons cite Matthew 5:18 for proof of a BC *niqqud* system using the words of Christ: “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” However, even according to the common explanation, this myth that Christ was referring to the later system of rabbinical diacritics is easily dispelled. We shall give example using the Modern Hebrew.

Some say a **jot** is defined as the smallest particle *yod* and a **tittle** is defined as *vav* (or *waw*) as the 10th and 6th letters of the Modern Hebrew alphabet respectively. See diagram below reading from right to left.



Yet it is also widely recognised however that the Modern Hebrew 10th letter *yod* forms the beginning of every letter. But that isn’t even what Jesus was referring too when He said as the KJ has “jot”. The very beginning of even the smallest letter *yod* starts with a pen or quill on whatever material is being written too by forming a tip on the top left of the yod. In Hebrew this is called a **QOTz** meaning *thorn*. When the Greek translation was made this word became *iota* thus our English word *jot*. Thus to “jot” something down is to START writing.

⁴¹ “Point” - the diacritic dots of the *niqqud* system used for pronunciation to effect vowels.

⁴² General Preface, Clarke’s Commentary.

⁴³ The Battle Over the Hebrew Vowel points, Examined Particularly As Waged in England, Thomas Ross, p. 3-4, <http://evans.landmarkbiblebaptist.net/04-BibleCorrectionExamples/Battle Over the Hebrew Vowel Points, Ros.pdf>

Now *tittle* is more interesting. Some refer to it as an extension even mid way through writing a letter such as the extension found on the top bar of the 4th letter *daleth*⁴⁴. I disagree with this as not all letters have such an extension e.g. 22nd letter *resh*. In the Greek “tittle” is *keraiá* referring to *hook* or *serifs*. Thus Wikipedia stating also that a tittle is a diacritic dot is also at odds with itself when also later stating that a tittle possibly refers “to the hooks on Hebrew letters”⁴⁵ If I were to surmise – tittle refers too even to the end of the letter in how the letter was formed as there is at least one hook or serif present in every letter as per even its most basic form as the 10th letter *yod*. In my mind every jot must have a tittle or series of tittles thus each letter is purposeful to bring about the words of the Law as it was written which at that the time Jesus said Mark 5:18 before His crucifixion still had not yet then been fulfilled.

A further clue as to tittle is found in Luke 16:17: “*And it is easier for heaven and earth to pass, **than one tittle of the law to fail.***” This statement is also consistent with Matthew 5:18 because if every letter starts with a “*yod*” literally where the pen starts then the differentiation of letters is made in how they are formed – aka the stroke – and as I would suggest where the stroke or series of strokes ends using tittles hooks or serifs.

Thus the beginning and the end of heaven and earth itself is equated herein both in Matthew and Luke with the beginning and end of each letter and thus when arranged into words with intent of expressing something particular especially here of divine inspiration in their purposeful arrangement of specific letters becomes the very words of the Law themselves. Jots are therefore consonantal and thus so also are tittles and therefore both cannot be claimed as proof that the original Hebrew was written with niqqud or cantillation markings. By extension every form of written language also has a start and end point including the paleo-Hebrew and Samaritan.

Contrast the words of Christ in Matthew 5:18 and Luke 16:17 and even Paul’s when writing to the Romans in about 58 AD that in Romans 3:1, 2 wherein Paul relates about the oracles of God having been once committed to the Israelites: to the later post-Christ era of, also post-Philo and post-Josephus, i.e. after 100 AD – to that of the wisdom of the early C2nd AD rabbis on the matter of the sanctity of the Law and the Old Testament when we find a shift in the attitude of the rabbis: “*Rabbi Yohanan said: **It is better that one letter and one mitzva be uprooted from the Torah in this manner and thereby the name of Heaven not be desecrated in public.***”⁴⁶

Rabbi Yohanan is cited extensively throughout the Talmud. Granted in the Talmud this was mentioned in relation to a matter of the difficulties of Deuteronomy 24:16 against other OT passages to which the then C3rd AD rabbis were then discussing. But note that rather than perform proper Scriptural exegesis the rabbis in their limited wisdom instead advocated modification of the Torah when it suited them and preferred to preserve that the name of Heaven (God in other translations) but which here means not God Himself but rather their own religious standing to not be profaned or brought into question in public.

Likewise this adds to the case hereunto that if such a minor matter can cause the rabbis to alter their texts then what of the most substantial of them all to cause them reason to do so – in that in their rebellious claim – that Jesus was not the Messiah? The main argument for inclusion of the niqqud system to have accompanied the BC Hebrew text seems to have originated from the C2nd AD Talmud itself. Footnote 8 of Ross of de Rossi against Levita continues:

“He argued that the existence of the vowels seems to be indicated in the Talmud, that the Bahir and Sohar, which he asserts were written before even the Mishna was edited, specify the points by name and ascribe a divine origin to them, the analogy with other languages requires them, the nature of Hebrew necessitates the

⁴⁴ <https://www.gotquestions.org/jot-tittle.html>

⁴⁵ <https://en.wikipedia.org/wiki/Tittle>

⁴⁶ The William Davidson Talmud, <https://www.sefaria.org/Yevamot.79a.7?lang=bi&with=all&lang2=en>

permanent existence of the points, the command to write the law “very plainly” (Deut 27:8) requires pointed copies of the text, even if these were not universally made, and Jerome appears to refer to the points.”

Prima facie this would appear to lend credibility to a BC textual inclusion of such a system of diacritics despite the fact that the addition of them renders a word less plain but which here the rabbis want “plain” as their own altered texts to be further ratified by a diacritic system after the alterations were made. However the fact that the Talmud itself has also been edited during the Masoretic era also lends argument that anything can be written into a text at a later time to support a certain view. What the rabbis and Hebraists are now claiming after Christ is that such diacritical markings acts as a form of preservation of the MT OT. Granted – but this in itself does not prove the inclusion of diacritics in older BC Hebrew texts.

In her article on page 2 under the sub heading of *Samaritan Pentateuch* Gail refers to the work of C18th Hebraist John Gill – *A Dissertation Concerning the Antiquity of the Language, Letters, Vowel Points, and Accent*. Gill also works from the same premise that the Talmud lends weight to a BC system of diacritics. This is what Gail also supports. So what does the Talmud actually say on this matter? According to Gill – as far as I can read – nothing substantial – which lends credibility to the works of Jewish historian and grammarian Levita despite de Rossi claims to have debunked Levita on the basis of “*seems to be indicated in the Talmud*”.

It should also be noted that there are two Talmuds – the *Jerusalem Talmud* started by Rabbi Akiba and completed in 230 AD and the *Babylonian Talmud* not completed until the Masorete era had commenced starting in the C5th AD. Both Talmuds are composed of the *Mishnah* (Oral Law of the rabbis) and the *Gemara* (elucidation or commentary of the rabbis of the Mishnah). Both texts however bear little if no resemblance to the actual Law of Moses as they are further built upon the traditions of men as Christ also warned the Pharisees of His day. The newer, longer and edited C5th AD Babylonian Talmud – now considered most authoritative by Jewry – shares many passages in common with the older C3rd AD Jerusalem Talmud especially in its Mishnah. The Babylonian Talmud is larger because it contains later additions of the discussions of post-Christ rabbis in its Gemara whose logic of the rabbis usually defies reason and which unnecessarily creates unusual Jewish exclusivity, anti-Christian and anti-gentilism tenets before any physical manifestation of “anti-Semitism”. The term “*Talmud*” usually refers to the Babylonian Talmud.

Yet Gill writes sarcastically of learned men in his time of the C18th AD who claimed: “***It has been very confidently affirmed, that there is no mention made of the Hebrew vowel points and accents in the Mishnah or in the Talmud.***”⁴⁷ But Gill then in his *Chapter 4 - Of the Antiquity of the Vowel Points, and Accents* does not give any solid evidence from the Talmud or otherwise in his dissertation of proof of a BC system of diacritics or that ancient Hebrew contained vowels other than what amounts to a lot of rabbinical hearsay.

Brian Walton, author of the 1659 AD Walton Polyglot – mentioned later – John Gill writes of him that as “*an opposer of the antiquity of the point*” but then cited Walton to support his own view: “*The Masoretic notes about words irregularly pointed, and the numbers of them, necessarily suppose that the pointing was made long before.*”⁴⁸ What Walton was saying was that the Masoretic side notes as contained in the Masoretic Text itself *suppose* but did not definitively prove that diacritics preceded the Masorete era else Walton himself would not have rejected the “*antiquity of the point*”. Yet Gill it appears is using this citation of Walton slightly out of context. However Gill does outline the problem:

“About the antiquity of these [niqqud dots/points] there has been a controversy for the last two centuries which is not yet decided. I do not expect it will be resolved by this essay of mine. My only purpose is to outline how far back in antiquity these things can be traced and carried.” Gill continues:

“There have been various opinions concerning them. Some think they are of a divine origin and others think they are of human invention. Some suppose that they were first invented by Ben Asher and Ben Naphtali, about the year 1037. Others however, think they were devised by the Jews of Tiberias, about 500 years after Christ, or

⁴⁷ *A Dissertation Concerning the Antiquity of the Language, Letters, Vowel Points, and Accent*, John Gill, 1767, Preface

⁴⁸ *ibid.*

were invented at least after the Talmud was finished. Others ascribe them to Ezra and the men of the great synagogue. These men were supposed to have at least revived and restored them having fixed them to the consonants, which before were only delivered and used in a traditional way. Others are of the opinion that they were given to Moses on Mount Sinai. They were meant to better enable proper pronunciation in reading, though not to be used in writing. They were propagated by tradition to the times of Ezra. Still others believe they were ab origine, and were invented by Adam together with the letters.”⁴⁹

In Chapter 4 of his dissertation Gill in an attempt to prove that the niqqud system originated in BC times Gill then traces back in time from the end of the Masorete period in 1037 AD, 927 AD, 900 AD, 740 AD, 600 AD, **500 AD**, 400 AD, 385-300 AD, **230 AD**, 200 AD, 190 AD, 150 AD, 120 AD, 100 AD, 70 AD, **31/30 AD**, 120 BC, 160 BC, **277 BC**, and **454 BC**. I bold these dates of Gill to denote important milestones in history. They are in order: 1. Assumed completion of the Babylonian Talmud (edited after 2), 2. Completion of the Jerusalem Talmud, 3. Jesus Christ’s jots and tittles (which have already dealt with), 4. The Translation of the Seventy into Greek (which Gill relies upon was performed in a faulty manner as does Gail) and finally 5. The time of Ezra.

In his summary C18th AD Hebraist John Gill concludes his assessment as thus – that the niqqud system existed not only to the time of Moses as Gail does who uses Gill to support her view to that time – but Gill himself advocates further back in time even to the time of Adam:

*“There are two common opinions the Jews maintain regarding the points and accents. [The first] These points and accents were delivered to Moses on Mount Sinai, by pronunciation for reading, but not with their marks and figures in writing. They hold the opinion that the true manner of reading the scriptures was propagated and preserved by oral tradition up to the time of Ezra. The second position is that the points and accents were given to Moses at Sinai, but were mostly omitted in writing thereafter and hence were forgotten until Ezra came and restored them. **It makes more sense that they existed as early as the Hebrew letters.** Since it is not improbable that these writings existed before the flood, and before the confusion of tongues, the points then also must have existed. If the sense of Ge 11:1 given by a late writer, could be established, it would be without any doubt. The passage reads: “and the whole earth was of one language, i.e. the Hebrew language, as it was afterwards called, and of one speech, **or words.**”⁵⁰*

But Genesis 11:1 has no mention of written *words* as Gill wants to infer – it only has tongue and speech. So Gill cites Genesis 11:1 for proof of that the original spoken language before the Tower of Babel was both Hebrew and contained the niqqud system. This was the obvious position of Gill who writes at the beginning of Chapter 4 in his dissertation that immediately following on from footnote 49 that: *“This account [Adam] seems the most probable, and may appear by tracing them step by step, from one period of time to another as we begin with the most recent times.”*

The problem of Gill in tracing back in time is that references to the existence of diacritic dots or points become more obscure after the C2nd AD and fall into even more mere assumption in BC in order to prove a preconceived bias. Gill’s use of the C2nd Jerusalem Talmud and the C5th Babylonian Talmud in and of themselves only constitutes proof of niqqud after the time of Christ. Then the words of Christ in 30 AD from Matthew 5:18 are misconstrued to prove a point – pun intended. Then the Greek OT is accused of being faulty even though the Talmud elsewhere itself approved of its BC translation. Gill then proceeds past Ezra in 454 BC giving no examples even circa 1500 BC from the time of Moses at which point Gail gets off the train and Gill proceeds to travel on the carriage of assumption even to the beginning of Creation with Adam. Gill’s dissertation is nothing more than a C18th exercise designed to support the latter post-Christ rabbis and Masoretes belief of wanting to affirm the authenticity of the altered Hebrew texts of the C11th AD MT OT.

The diacritic and vowel sounds are simply an addition or extension to the later copies of the post C2nd AD Hebrew texts of Aquila which later became ratified by the Masorete rabbis from C5th AD onwards and

⁴⁹ A Dissertation Concerning the Antiquity of the Language, Letters, Vowel Points, and Accent, John Gill, 1767, Ch 4.

⁵⁰ *ibid.*

incorporated into the MT texts definitely by C11th AD. Their purpose served to further the stoic and anti-christ traditions of post C2nd AD Rabbinicism and give the appearance of being a genuine BC Hebrew OT.

Because of the ambiguity that the C2nd AD Talmud was edited after that time leading up to the C5th AD at the beginning of the Masorete period I could concede that it is was entirely possible for the Masoretic OT textus receptus by the C5th AD to have contained an earlier system of diacritics of sorts in a lesser primitive form only starting from the time of C2nd AD Aquila and were simply transmitted and further and revised through that 600 year period of the Masoretic ending by C11th AD with the final completion of Masoretic notes but not at any time in BC.

But this is not even the issue here because Gail fails to inform us once again of a pertinent turning point in the history of the Hebrew style of writing. Note Gail in support of a BC diacritic system using the Samaritan Pentateuch (SP) as an example in not having such a diacritic system – that of the SP itself – “*proves that a document, like the Samaritan Pentateuch, which contains no vowel points, is not the preserved word of God*”.

I agree with Gail that the SP is a corrupt form of the Pentateuch. The SP is half Greek and half MT especially in its chronology of Genesis 5 and 11 which places the text itself into AD times and not in BC. But the SP matter does serve to highlight the aforementioned turning point of Hebrew writing style that I now wish to draw the modern reader’s attention towards to which Gail has not mentioned in her article.

The script for Modern Hebrew – which most Christians have seen at one time or another and presume to be ancient Hebrew – is not. The Modern Hebrew form for which most of us are familiar today is based on the square *Aramaic* script and not the earlier paleo-Hebrew of Moses or middle paleo-Hebrew script of Ezra which had more in common with the Samaritan script. Note none of the BC forms of Hebrew script had diacritic markings or vowels. Refer to Plate 1 below:

PLATE I.
OLD HEBREW AND SAMARITAN ALPHABETS.

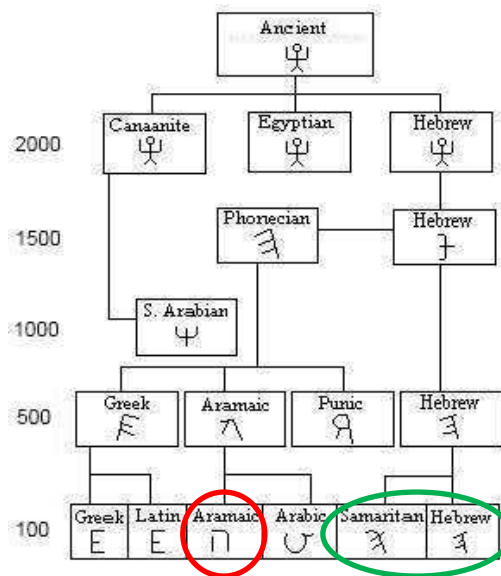
Modern Hebrew	Mesha Stone, 875 B.C.	Seals, 8th-5th cent. B.C.	Siloam, 700 B.C.	Maccabean Coins, 2d cent. B.C.	Hasmonean Coins, 2d and 1st cent. B.C.	Revolutionary Coins, 1st and 2d cent.	INSCRIPTIONS.			MS. 1219.
							4th cent.	5th cent.	5th cent.	
א	𐤀	𐤁 𐤂 𐤃	𐤄 𐤅	𐤆 𐤇 𐤈 𐤉 𐤊	𐤋 𐤌	𐤍 𐤎 𐤏 𐤐 𐤑		𐤒 𐤓	𐤔 𐤕	𐤖

Source: Plate I, The Jewish Encyclopedia Vol 1, pg 449, 1901 AD

From Plate I above it can be seen that the ancient pre-Christ Hebrew retained its heritage similar to the Samaritan script. We can also see that coinage during both the BC Hasmonean era and the later three Roman/Jewish wars from 66 to 135 AD that were then minted in that period were still written in the non-Aramaic but older paleo-Hebrew script form.

This is significant because at this crucial juncture in history especially after the third Roman/Jewish war of 135 AD that the early C2nd AD rabbis were then seeking to alter their own texts – the very Plan A of the revolution of Simon bar Kochba which the rabbis supported has coins struck which are not only not reflecting a rabbinical Aramaic “Hebrew” text style or script but a paleo-Hebrew one similar to the Samaritan but there is also no inclusion of the later diacritics markings of the rabbis to have also then produced a more fixed system.

The following graphic below shows the separate development of the Aramaic, Samaritan and Hebrew. Note the Samaritan also comes from the paleo-Hebrew and that even to the C1st BC the older written paleo-Hebrew still had not yet taken its latter form of being surpassed by the Aramaic.



Source: http://www.ancient-hebrew.org/alphabet_letters_hey.html

The Aramaic form or “Modern Hebrew” of the OT Scriptures was introduced by early C2nd AD Aquila/Onkelos in the development of the rabbinical Targums and the recensions of the original OT Hebrew. The adoption of the Aramaic script by the rabbis is not surprising given their connections also with the eastern schools and sanhedrins of Babylon/Persia. There are similar copies of Aquila’s Targums called Targums of Pseudo-Jonathan and are often attributed to Rabbi Jonathan ben Uzziel who lived in the early C1st AD when Akiba himself was sitting at the foot of the rabbis. The word “*targum*” literally means “as we translate”.

“*Targums are Jewish Aramaic translations of books of the Hebrew Bible.*”⁵¹ The Targum of Aquila/Onkelos is thus nothing more than a **re-paraphrase** of the Pentateuch that follow the shorter chronology of the proto-MT texts also performed by Aquila whose alterations were also incorporated in the Seder Olam Rabbah of 160 AD and the later C5th–C11th AD MT OT. You can check this by reading online their renditions of Genesis 5 and 11 in the Targums.⁵²

Like the claims made for a BC system of diacritics some also make claim that the Aramaic Targums existed in BC times to also cite support for an Aramaic version of Scriptures used by the rabbis before Christ. Some cite Ezra 4:7 for support of an BC Aramaic script employed by the Judeans but Ezra only mentions that the letter was written between Persian nobles written in “Syrian” which here is Assyrian or new Chaldean hence the Aramaic.

Dr Thomas Strouse of Emmanuel Baptist Theological Seminary in his article – *Christ’s Use of the Targums* also presumes rabbinic Aramaic targums first existed at the time of Ezra based on Ezra 4:7 and that Christ quoted from them:

“In the time of the building of the Second Temple, the enemies to this construction project wrote a letter of complaint to Ahasuerus. Apparently this Persian document was written with Aramaic script and “interpreted” (methurgam) in the Syrian tongue (Ez. 4:7). The interpretation was a Targum from the verb tirgam. This biblical foundation gives the precedent for the interpretive translation of a document to be called a Targum. Historically, the Jews referred to the Aramaic portions of Genesis, Jeremiah, Daniel, and Ezra as Targums, and later rabbis developed the Babylonian Targum, interpreting the Tanak or Old Testament (OT) Scriptures. The writers of the New Testament (NT), along with the Lord Jesus Christ, employed the practice

⁵¹ <http://www.oxfordbibliographies.com/view/document/obo-9780195393361/obo-9780195393361-0187.xml>

⁵² <http://targum.info/targumic-texts/pentateuchal-targumim/>

of interpreting/translating the Tanak in their citations of the OT. These biblical NT interpretations, or Targums, were inspired (II Tim. 3:16).⁵³

There is much error in this statement of Strouse. Let us read Ezra 4:7 in the MT along with confirmation from the Greek LXX B to see what it actually says:

*“And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; **and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.**”* Ezra 4:7, MT, KJV

*“And in the days of Arthasastha, Tabeel wrote peaceably to Mithradates and to the rest of his fellow-servants: the tribute-gatherer wrote to Arthasastha king of the Persians **a writing in the Syrian tongue, and the same interpreted.**”* Ezra 4:7 Brenton LXX B

Here in both the MT and the LXX B there is no evidence of the Persian nobles of Artaxerxes who administered the land of Judah on Artaxerxes behalf that the then troubles of building the Second Temple in Jerusalem had caused them to write a letter to their king Artaxerxes written in the Syrian/Assyrian/Aramaic was translated or spoken into any other language other than what the letter was received by and as read to the King.

The commentary of the Cambridge Bible for Schools and Colleges for Ezra 4:7 agrees: *“... the point to which attention is drawn, **is the fact of the letter being written in Aramaic characters as well as expressed in the Aramaic tongue** ... The verse shows conclusively that Aramaic was not yet the language of the Jewish people.”⁵⁴*

But Strouse assumes there was a translation made in Ezra 4:7 (Aramaic → Syrian) and subsequently goes on to assume that there is therefore a BC biblical precedent for Babylonian/Persian interpretation of the OT called *targums* which then was also later used by Christ and NT authors. But as we have seen the letter as received by the Persian King was spoken in the same language thus there was no actual translation thus there was no actual *methurgam* or targum. Scripture is simply telling us that the Persian powers were communicating in their own native language of Assyrian/Aramaic and not that of the Judeans. Strouse by this faulty reckoning is attempting to provide a basis that the Jews at the time of Ezra used the Aramaic and Aramaic OT Targums and that Christ and later NT authors did so also. Strouse also glosses over the Targum of Aquila/Onkelos or the fact that the C5th AD Aramaic Babylonian Talmud was based on the Aramaic Jerusalem Talmud started in the C2nd AD.

Strouse then uses Luke 4:18 as a brief case study and his bias of the MT becomes evident when he compares Isaiah 61:1,2 with Luke 4:18 in diminishing the elephant in the room that the Greek Septuagint cites the words of Christ more specifically which the MT Isaiah 61:2 omits the most supernatural aspect of Jesus’ later Ministry of *“recovery of sight to the blind”*.

Strouse then struggles and presumes to impose his views upon Christ in favour of the MT that: *“...the Lord Jesus Christ did not quote verbatim the Masoretic Hebrew text or any known text for that matter in Lk. 4:18-19. He did not quote Isa. 61:1f (“And the opening of the prison to them that are bound”) because He rendered it “and the recovering of sight to the blind” (v. 18). Even though His citation was in agreement with the LXX at this point, it is certain that He was not quoting the LXX.”*

Here Strouse is claiming – supporting the MT – that although Jesus started citing from Isaiah 61:1,2 He then did not follow the MT for *“And the opening of the prison to them that are bound”*. Gail also uses this example

⁵³ <http://deanburgonsociety.org/Preservation/targums.htm>

⁵⁴ <https://biblehub.com/commentaries/ezra/4-7.htm>

in her works⁵⁵ and like Strouse deflects from the most important matter at hand. Note Strouse's claim in bold above and compare it to the bold words below – first from the NT, second the MT and third the LXX B.

*"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, **to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.**" Luke 4:18 Greek NT, KJV*

*"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, **to proclaim liberty to the captives, and the opening of the prison to them that are bound;** To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;" Isaiah 61:1.2 MT, KJV*

*"The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, **to proclaim liberty to the captives, and recovery of sight to the blind;** to declare the acceptable year of the Lord, and the day of recompence; to comfort all that mourn;" Isaiah 61:1,2 LXX B Brenton*

It is the MT that reiterates the same freedom of the captives (but to which unto Christ is spiritual) which here now in the MT occurs a second time as *"and the opening of the prison to them that are bound"*. The MT has removed the most supernatural aspect of Jesus' Ministry to which He would later also perform. Thus the purpose of the MT's *"And the opening of the prison to them that are bound"* supplants the original passage of *"recovering of sight to the blind"* that Christ was citing from Isaiah 61 more conclusively. The Greek OT however honours the very words of Christ who honoured and obeyed the Law in the institution of the Jubilee year at the beginning of His Ministry which is found in Leviticus 25:8-13 which also attests to the timing of the Appointed Time of His appearance coinciding with the prophecies of Daniel 9.

I therefore reject Strouse's claim that Christ, the Apostles and NT authors used BC Targums. As we have seen the very existence of Targums *"as we translate"* only came after Christ to cause another interpretation of the original Hebrew Scriptures as founded in the reforms of the C2nd AD rabbis. Strouse is thus also advocating as Gail does that the Aramaic Modern Hebrew MT OT both in style and content are the same as the pre-Christ paleo-Hebrew Scripture. They are not. Finally Strouse makes an absurd statement all wound up in his own faulty logic that NT authors texts themselves were targums were also inspired: *"These biblical NT interpretations, or Targums, were inspired"*.

It is important to note that these claims are made after the fact to lend "credibility" that the square Aramaic style known as Modern Hebrew today somehow preceded Christ. Of the matter of the most revered if not the first or second Targum – known as the Targum of Aquila/Onkelos when the translation and recension of the original Hebrew Scriptures was also first made by Aquila in the early C2nd AD – the Talmud in Megilah 3a provides an answer and an insight into the rationale and impetus for the Targum of Onkelos and the Targum of Jonathon⁵⁶ itself:

⁵⁵ Refer last page of this article.

⁵⁶ There is much confusion about the Aramaic Targums. The Targum of Onkelos of the early C2nd AD was first penned by Aquila who is Onkelos and is a transliteration of the Pentateuch/Torah. The immediacy at hand necessitated reduction of the chronology of the Old Testament. The Targum of Prophets here often attributed to the C1st AD person of Jonathon ben Uzziel is based on the Prophets/Nevim also often called the Targums of Jonathon. The Targums of Pseudo-Jonathon (often confused with the Targums of Jonathon) are based on the Targum of Onkelos Pentateuch/Torah with later C4th AD additions. Note the Talmud ascribes C1st AD rabbi Jonathon ben Uzziel's attention of the Messiah contained in the writings of the Prophets specifically which can only have been the book of Daniel. I make case that Daniel was later relegated from the Major Prophets/Nevim to the lesser Ketuvim/Writings for obvious reasons. In the Talmud the Bath Kol forbade Jonathon ben Uzziel from transliterating Ketuvim/Writings. Today no Targums exist for Ezra, Nehemiah or Daniel.

*“R. Jeremiah — or some say R. Hiyya b. Abba — also said: **The Targum of the Pentateuch was composed by Onkelos the proselyte under the guidance of R. Eleazar and R. Joshua.** The Targum of the Prophets was composed by Jonathan ben Uzziel under the guidance of Haggai, Zechariah and Malachi, and the land of Israel [thereupon] quaked over an area of four hundred parasangs ..., and a Bath Kol came forth and exclaimed, Who is this that has revealed My secrets to mankind? Jonathan b. Uzziel thereupon arose and said, It is I who have revealed Thy secrets to mankind. It is fully known to Thee that I have not done this for my own honour or for the honour of my father's house, but for Thy honour I have done it, that dissension may not increase in Israel. He further sought to reveal [by] a targum [the inner meaning] of the Hagiographa, but a Bath Kol went forth and said, Enough! What was the reason? — **Because the date of the Messiah is foretold in it.**”⁵⁷*

It is important to note what the Talmud is saying here. First off I reject the notion that God spoke to Rabbi Jonathan b. Uzziel him in a Bath Kol which in Judaism is a *“heavenly or divine voice which proclaims God's will or judgment.”*⁵⁸ It is a rabbinic device used to justify certain rabbinic points of view. Note Rabbi Jonathan b. Uzziel himself was a contemporary of both Jesus and Paul:

*“Our Rabbis have taught: **Hillel the Elder had eighty disciples**, thirty of whom were worthy of the Divine Spirit resting upon them, as [it did upon] Moses our Master, thirty of whom were worthy that the sun should stand still for them [as it did for] Joshua the son of Nun, [and the remaining] twenty were ordinary. **The greatest of them was Jonathan b. Uzziel**, the smallest of them was Johanan b. Zakkai.”⁵⁹*

Hillel the Elder died 10 AD. This places Rabbi Jonathon ben Uzziel in the early First Century AD during the time of Christ. Indeed if Jonathon ben Uzziel was 20 or 30 years old up to 10 AD as a pupil under Hillel the Elder – then at Christ's death and Resurrection in 30 AD Uzziel was then perhaps in his 40's or 50's. Jewish tradition has Jonathon ben Uzziel rejecting the office of nasi – top rabbi – in preference for study. Uzziel may well have lived into his 80's or 90's preceding the final destruction of Jerusalem in 70 AD in which he was killed as was also Rabbi Gamaliel I aka Shimon ben Gamaliel.

Thus Rabbi Jonathon ben Uzziel was in the thick of it. He lived before and after Jesus had started His Ministry in 26/27 AD to 30 AD and would have also been aware of Daniels' prophecy soon coming to pass as 69 shabua weeks from Daniel's BC edict which had created the general First Century AD expectation of a Messiah to that point in time and likewise even just before in the time of Hillel the Elder – his predecessor and teacher in the late C1st BC. Sadly Rabbi Jonathon ben Uzziel it appears to have lived rejecting Jesus Christ. In the Talmud Tractate Meg 3a we can see that it was recorded that Uzziel wanted to rewrite the Hagiographa which includes the Book of Daniel and we were given the reason why – **the date of the Messiah was foretold in it.**

This action was obviously predicated on the appearance of Jesus as the Messiah in 27 to 30 AD then and after His resurrection upsetting Jewry and thus there became a real need ALSO to prevent further dissension in Judea after 33/34 AD as Christianity then further exploded onto the Jewish scene. The disbelief and disobedience of Judea as also led by the rabbis is all tied in with and manifested in the later 3 Roman/Jewish wars of 66 AD to 135 AD as the rabbis and zealots banded together in a common cause and unsuccessfully tried to assert and maintain their dominance in the region and in Jerusalem.

The “Hagiographa” here are OT Writings other than the Law and the Prophets. The Book of Daniel is now part of the Hagiographa. Note that the passage is spoken in relation to Jonathan Uzziel as the claimed author of the Targums of Prophets. The Talmud Megilah 3a shows that the C1st AD rabbis were fully aware that the prophet Daniel had prophesied a date for the Messiah that **could not** extend pass the early First Century AD.

Thus even a generation before the reforms of Rabbi Abika (d.135 AD) we have further evidence from the Talmud itself that the whole situation of the appearance of Jesus claiming to be the Messiah had upset the Jewish establishment and the rabbi's rejection of Him even though the prophecies of Daniel had said

⁵⁷ Talmud - Mas. Megilah 3a

⁵⁸ https://en.wikipedia.org/wiki/Bath_kōl

⁵⁹ Talmud – Mas. Sukkah 28a.

otherwise. Rabbi Jonathon ben Uzziel died in 70 AD at the destruction of Jerusalem. Some of the rabbis, including young Akiba, who was then about 20 years of age, were released by Vespasian and his son Titus during the final stages of the siege in 70 AD.

The then terms of office for top nasi rabbis is important to also touch upon to understand the succession of rabbinic authority from 70 AD to the time of Akiba who died in the last Roman Jewish war of 135 AD. They are as follows:

PRE- 70 AD:

1. **Hillel the Elder** died 10 AD (held office to 9 AD).
2. **Shimon ben Hillel** also Shammai? (from 9 AD to 30 AD).
3. **Gamaliel the Elder/Gamaliel I** (Biblical Gamaliel whom the Apostle Paul had trained under) died 50 AD.
4. **Shimon ben Gamaliel** (son of Gamaliel the Elder from 50 AD to 70 AD) – died in the siege 70 AD.

POST 70 AD:

5. **Johanen ben Zakkai** at Jamnia/Yavne (from 70 AD to 80 AD)
6. **Gamaliel II** at Jamnia/Yavne - son of Shimon ben Gamaliel – (from 80 AD to 118 AD)
7. **Eleazar ben Azariah** (118 to 120 AD)
8. **Akiba ben Josef** aka Rabbi Akiba or Akiva (in his 70's from 120 AD to his death 135 AD)

During this pre-Tiberian period the councils at Jamnia and Usha had held many sessions discussing what should be done and their support for Simon preceding the last Roman/Jewish war of 132–135 AD. Note the Talmud in Meg 3a stated that Aquila/Onkelos started his Aramaic Targums of the Pentateuch under Rabbi Eleazar (7) which means the alteration of their Scriptures occurred in the pre-Tiberian period in the early C2nd AD.

As the nasi rabbi of the immediate aftermath of the destruction of Jerusalem Johanen ben Zakkai had remained traditional to the sanctity of the Scriptures but then also had to deal with the other consensus of the rabbis coming to terms with the situation and what it meant for them as a religious sect and authority. At that time future nasi Akiba was in his 30's in 80 AD. Under Gamaliel II the councils eventually shifted towards modification of the Scriptures. The Talmud notes that nasi Rabbi Johanen ben Zakkai stated of the former generation of rabbis before the destruction of Jerusalem specifically of Rabbi Shimon ben Gamaliel's father Gamaliel the Elder:

"Johanen b. Zakkai with the words, "When he died the glory of wisdom [scholarship] ceased, "characterizes also the importance of Gamaliel I. by saying: "When he died the honor [outward respect] of the Torah ceased, and purity and piety became extinct."⁶⁰

Of course it was after the death and resurrection of Jesus Christ in 30 AD – which had started Judea's decline. There followed 40 years of omens to their destruction in 70 AD as Josephus records which affected the balance of power of the rabbis as they struggled to maintain order within their own ranks. The continuing presence of Rome and now a number of their own kind converting to Christianity under the first generation of Apostles had posed a significant problem for Jewry. After the destruction of Jerusalem in the first Roman/Jewish war the situation became a critical matter for the then main Jewish Sanhedrin then first at Jamnia then after at Usha then after at Tiberias.

Rabbi Akiba is heralded by modern Jewry as the *"father of Judaism"*. In the aftermath of the destruction of Jerusalem as long foretold in the Old Testament and as even later again foretold by Jesus as recorded in the Gospels themselves – of the various Jewish sects that flourished in the first half of the C1st AD in Jerusalem it was the sect of Pharaim that survived and rose to dominance. Indeed without an actual Temple and as a fragmented nation both the priesthood of the Levites and the authority of the Sadducees and other lesser

⁶⁰ <http://www.jewishencyclopedia.com/articles/6494-gamaliel-i>

Jewish sects of that era had either disbanded or was made defunct. This vacuum heralded the early C2nd AD reforms of Akiba and the subsequent rise of Rabbinism.

The person of Jesus Christ perfectly fulfilled Old Testament prophecy and had serious repercussions on the social and religious political order of the Jews at that time. Those repercussions are still in existence today. Jesus had foretold his followers what was to come within their generation 40 years hence and warned them to flee when the time came.

In 70 AD the rabbis who were left alive at the time that were allowed out of besieged Jerusalem by the Romans then settled at the rabbinic school of Johanan ben Zakkai in Jamnia also called Jabneh or Yavne in the Talmud. Against this recent backdrop of the destruction of Jerusalem and the Temple the modern Encyclopedia Judaica provides an honest if not slight Jewish slant of the situation at the time:

*“In the days of Jabneh, too, the breach and separation between Judaism and Christianity took place. ... But **after the destruction came the separation**. The Judeo-Christians dissociated themselves from the war against the Romans and from the tragedy that had come upon the nation. Nor did some share the hope of deliverance, which had, in their view, been fulfilled with the advent of their Messiah. Many of them saw in the destruction of the Temple and of Jerusalem a proof of the truth of Christianity, in that Israel had been punished for killing their Messiah, and Jesus’ prophecy regarding the destruction of the Temple had been fulfilled. Some even held that with its destruction and the discontinuance of many commandments, all the mitzvot had been annulled and Judaism’s hour had passed. Thus they used the destruction of the Temple for propagating Christianity. **To this the sages of Jabneh answered with actions calculated to bring about a breach and a separation between the Jews and Judeo-Christianity and especially those trends in Judeo-Christianity that approximated to Gentile Christianity.**”⁶¹*

Aquila, a proselyte to Judaism and an Aramaic and Greek scribe, was then further directed by nasi president Rabbi Akiba in 128-130 AD who then altered and “fixed” the canon of the original Hebrew OT now written in the Aramaic:

*“... According to a tradition which has historical confirmation, it was Akiba who systematized and brought into methodic arrangement the MISHNAH, or Halakah codex [the basic oral law]; the MIDRASH, or the exegesis of the Halakah; and the HALAKOT, the logical amplification of the Halakah... **Akiba was the one who definitely fixed the canon of the Old Testament books.**”⁶²*

Rabbi Akiba upon his assumption of office in 120 AD until his death in the last war in 135 AD had introduced sweeping reforms which ensured the continued tradition of the Pharisees – now known as rabbinic Judaism. Akiba under these reforms had directed Aquila to start rework of the ancient Hebrew and Greek OT Scriptures. The then paleo-Hebrew Pentateuch was also rewritten in Aramaic now known as the Targums of Onkelos. We note again the slight slant in the Encyclopedia Judaica:

*“...Aquila did compose **a scrupulously exact and literal Greek translation of the Bible [OT], and Targum Onkelos**, however, [Targum Onkelos] is almost a literal Aramaic translation of the Pentateuch.”⁶³*

This statement ought to be clarified. Here it is inferred that Aquila produced an exact translation of the paleo-Hebrew OT into the Greek. If he did so – he would have produced a Greek OT comparable to the *Translation of the Seventy* already in existence in the early C2nd AD. He did not. Aquila composed another Greek translation based on the changes already incorporated into the texts of recension he had already performed on the Aramaic proto-MT OT and his Aramaic Targums whose changes were also later incorporated into the mid C2nd AD Seder Olam Rabbah of Rabbi [Yose ben Halaftha](#) who continued the same rabbinic tradition. These works

⁶¹ Encyclopedia Judaica, 2nd Edition, Vol 10, pg 147, 1901.

⁶² The Jewish Encyclopedia, Vol. I, pgs 305-306.

⁶³ Encyclopedia Judaica, 2nd Edition, Vol 3, pg 590.

along with the C3rd AD Jerusalem Talmud and the later C5th AD Babylon Talmud became the foundation of the authorised texts of the rabbis hence Judaism going forward which from C2nd AD had sought to separate themselves from both the old Hebrew OT and the Greek OT and NT texts of the early Christian church and thus from Christianity itself.

*“But did Onkelos the proselyte compose the Targum to the Pentateuch? Has not R. Ika said in the name of R. Hananel who had it from Rab: What is meant by the text, And they read in the book, in the law of God, with an interpretation. and they gave the sense, and caused them to understand the reading? ‘And they read in the book, in the law of God’: this indicates the [Hebrew] text; ‘with an interpretation’: this indicates the targum, ‘and they gave the sense’: this indicates the verse stops; ‘and caused them to understand the reading’: **this indicates the accentuation, or, according to another version, the massoretic notes? — These had been forgotten, and were now established.**”⁶⁴*

Note here evidence of editing of the C5th Babylonian Talmud which was originally conceived from the C2nd AD Jerusalem Talmud of Rabbi Akiba is obvious as it contains references to C5th notes of the Masoretes. Note though the Talmud’s explicit use of the term “accentuation” in relation to Nehemiah 8:1-8 “which *caused them to understand the reading*”. I will revisit this later when dealing with translation of the Book of the Law. It should be noted however that a verbal translation does not necessarily mean a written transliteration into rabbinical targums (re-paraphrase of the rabbis) as the edited C5th AD Babylonian Talmud/rabbis wants to express which attempts to shift our attention to the C5th AD Masoretic notation or diacritics to have also now claim that the Aramaic had been forgotten after the time of Ezra in the C6th BC and later re-established by Aquila/Onkelos in the C2nd AD. This is a Jewish fable for Josephus doesn’t mention it and the Talmud itself expressly stated the BC sages only accepted the paleo-Hebrew and Greek for use in C6th BC – C1st AD synagogues.

It should be noted that the main beth din or Sanhedrin of the rabbis was located finally after Jamnia and Usha to Tiberias, Galilee even before the conclusion of the third Roman Jewish War in 135 BC. Thus the “Masorete” period in terms of the intent of the later C5th AD Masorete rabbis also at Tiberias both in the **preservation of their rabbinic identity** and **their new texts of separation** relate back to the early C2nd AD traditions of the rabbis to delineate themselves from Christianity who then still used the older unchanged Hebrew and Greek OT texts and also the then increasingly more popular copied texts of the New Testament that circulating at that time. Another words the C5th AD Masorete rabbis simply continued the tradition which Rabbi Akiba had started decisively in his reforms of the early C2nd AD. The Encyclopedia Judaica relates:

*“Two other translations into Greek were undertaken in subsequent centuries because Palestinian rabbis deemed the Septuagint not to be altogether authentic and because it had become subject to interpolations and manipulations by Christians. **At the behest of R. Eliezer b. Hyrcanus and R. Akiva, Aquila, a Greek-speaking native of Pontus and a proselyte, undertook a new translation at the beginning of the second century C.E. The result was a literal translation, incorporating many of the rabbinic interpretations.** It was widely used and approved, but has disappeared, and only fragments are retained in the writings of Origen (185–254 C.E.), one of the Church Fathers. The translation of Theodotion (about 200 C.E.), another proselyte, has also been lost, **except for his version of the Book of Daniel.** It was however integrated by the Church into a **revised version of the Septuagint.**”⁶⁵*

Here the Judaica once again peddles the argument that AD Christians had manipulated the original BC Greek OT due to Christian interpolation or interpretation of which can only be that Jesus was the Messiah as foretold in Daniel which the rabbis had disagreed with. But here the rabbi’s retranslation of the Greek OT incorporating their own reinterpretation is admitted too starting with Aquila and which was then continued later with the Greek OT translations of Theodotion and Symmachus. Again the book of Daniel has special mention in that the rabbinical versions were later incorporated into revised thus hybrid copies of the Greek OT.

⁶⁴ Babylonian Talmud - Mas. Megilah 3a

⁶⁵ Encyclopedia Judaica, 2nd Edition, Vol 13, pg 87.

It must now therefore be recognised once again, here now in the modern era, that it was both a post-Christ and post-Simon 135 AD decision of the rabbis to finalise alteration of both text and form of the original Hebrew OT and text only of the original Greek OT and ought to be seen as one action ultimately based on the continued disobedience of the rabbis driven by their disbelief and a spirit of anti-Christ.

Aquila produced both a newly altered Aramaic “Hebrew” OT, an altered Greek OT and a new Aramaic transliteration of the Pentateuch called the Targums of Onkelos. The Aramaic “Hebrew” OT texts were eventually received by the 5th rabbinical Masoretes who then officially ratified the alterations as made to the original Hebrew including the addition of vowels and cantillations which some modernly suppose to be an unaltered BC Hebrew text going all the way back to Moses or Creation itself.

But of the Greek stream – this same sentiment is also echoed below and explains the reason why such alteration of the once approved BC Greek OT took place in the 2nd AD:

*“Under the direction of the sages of Jabneh, Aquila the proselyte of Pontus translated the Bible [OT] anew into Greek. **The earlier [OT] Septuagint did not mirror the later halakhic and aggadic [rabbi] interpretation of the Pentateuch and the Prophets, thereby creating a barrier between the [AD] Jews who used it and the halakhic and aggadic expositions they heard from the [BC] sages.**”⁶⁶*

Here is another nail in Gail’s coffin. Once again we can see that Jewry even admits that the BC sages **before Christ** accepted the BC Greek OT but the AD rabbis **after Christ** were at odds with the BC received OT Scriptures both in the Greek and the Hebrew some 300 years later. It’s a no brainer – the problem was Jesus Christ as Messiah.

The Judaica continues to explain the rabbinical alteration of the Greek OT textually – but which we must also remind ourselves was also commensurate with their alteration of the paleo-Hebrew into Babylonian/Persian Aramaic form and the textual recensions performed therein to also to create the necessary separation of Jewry and Christianity:

“As the Christian movement spread into the gentile world, it was but natural that the current Greek version of their inherited Scripture became their Bible. Because of the confidence that Jesus and the Christian movement were to be found in its pages and because of the Christian conviction that the Jewish understanding of the Scriptures was in error regarding what to them was palpably a Christian book, it is not surprising that the Septuagint speedily lost all authority in Jewish eyes and that the second century saw several new Greek translations (Aquila, Symmachus, Theodotion) stemming from Jewish feelings of outrage that their Scripture was being so crassly misused and turned into a weapon against them.”⁶⁷

Here the BC Translation of the Seventy or the pre-Christ Greek OT was rejected by the AD rabbis in favour of Aquila’s altered version. Likewise the BC Hebrew texts were changed by Aquila incorporating the elements of his Aramaic Targums and the later Seder Olam Rabbah all of which the major changes were reduction of the chronology of the world in Genesis 5 and 11 and passages relating to the Messiah to place Him in the early 1st AD. With such changes the rabbis could then disavow the original Hebrew and Greek OT’s entirely in favour of both Aquila’s Aramaic “Hebrew” and Greek versions. Aquila’s Greek OT was later picked up by late 2nd AD persons Symmachus the Ebionite and Jewish person Theodotion who also retained its rabbinical separations. 4th AD Jerome who had admiration for Symmachus also used the Aquila/Symmachus Greek OT in composing the 4th Latin Vulgate. Today the 1610 AD Roman Catholic DRB still reflects those changes even in its shorter chronology of Genesis 5 and 11 and other Messianic related passages.

But it was relatively nigh impossible for 2nd AD rabbinic Judaism to control all other original Greek OT copied texts out in the nations whatever their actual number and distribution. But their control over lesser Sanhedrins

⁶⁶ Encyclopedia Judaica, 2nd Edition, Vol 10, pg 147.

⁶⁷ Encyclopedia Judaica, 2nd Edition, Vol 3, pg 666.

and synagogues meant to a larger degree that the rabbis were able to control and replace the Hebrew OT texts with the Aramaic OT version and the original Greek OT by Aquila's version by simple acts of rabbinical authority. However copies of the original Greek OT still persisted in Alexandria and elsewhere even though the Great Library of Alexandria had been destroyed in 48 BC by Julius Caesar. Aside that over time many earlier pre-C4th AD copies of both the Hebrew and Greek OT also either fell into obscurity or disrepair but not all. Some still survive today as fragments – DSS or otherwise.

Today the oldest claimed full text “Hebrew OT” as we have seen is the C11th AD rabbinical Aramaic MT OT of the Masoretes now accompanied by a system of diacritics to now claim a “fixed text”. In contrast the oldest Greek OT and NT are the C4th AD LXX B/Codex B – Vaticanus (hybrid Greek OT and NT TR) and the LXX A/Codex A – Alexandrine (Greek OT and NT TR).

Thus despite Gail's claims that the Jews never used the Greek OT aka later Septuagint at all – we have seen that BC Jewish sages approved of it and here now after Christ Jewry used Aquila's altered Greek OT in synagogues and in Jewish life:

*“The Jews did not entirely discard the Septuagint **but Aquila's version was adopted**”⁶⁸.*

Granted a stream cannot rise higher than its source so Aquila's versions cannot technically be called a Septuagint or LXX in its own right akin to the BC sages Translation of the Seventy. Today Aquila's version lives on in the Latin Vulgate and the English DRB which hints at the influence of Jewry on the early Roman Catholic Church. But that is another study entirely.

So as we have seen even by the early C2nd AD a new form of Modern Hebrew based on the Aramaic script emerged but still unlike Gail's claim – this newly adopted Aramaic style as instituted by the C2nd AD rabbis – though the content and form of the OT Scriptures had been modified and then circulated in both its new versions of the Aquila's Aramaic “Hebrew” and the Greek OT – the new Aramaic “Hebrew” still did not contain vowel sounds. The Jewish Encyclopedia puts it succinctly as thus:

*“Aquila represents a period in Jewish exegesis of Scripture **anterior to the Masoretic vocalisation**”⁶⁹*

By this reckoning the non-diacritic Aramaic scripts of Aquila were received by the later Masoretic period starting only in the C5th AD. If we assume Gill and Gail are correct by any degree that vowels points somehow predated the Masorete era – it can only have been so since the C2nd AD when the Aramaic and the Targums superseded the original Hebrew OT and not before in BC times when the paleo-Hebrew was in use. Thus during the medieval period the Masoretes further refined the use of diacritics. Given this fact, whether the appearance of diacritics started from either from the C2nd AD or C5th AD by the rabbis at Tiberias, Gail ought not to have made such a bold claim that the writings of Moses contained vowel sounds in the Pentateuch just because God “spoke” the words to Moses.

Indeed the relationship between the non-diacritic Aramaic style of ancient Aramea/Aram – a nation which once existed between the two great rivers of Mesopotamia – and the later Persian/Aramaic style of writing ought to be noted historically. Traditionally scholars agree that both styles were influenced by an earlier form of writing – usually the ancient Phoenician script. However Doug Petrovich in his book *The World's Oldest Alphabet – Hebrew as the Language of the Proto-Consonantal Script* advocates the **picto-form of the paleo-Hebrew** coming out of Mesopotamia (which had no vowel points – refer online – for example Sinai 375a) as the basis for development of all future languages of the world. I don't have a problem with that.

The later adoption of the Aramaic to succeed the paleo-Hebrew by the AD rabbis undoubtedly can be seen also as an extension of post Babylon/Persian influence upon Judea and the subsequent C2nd AD development

⁶⁸ Encyclopedia Judaica, 2nd Edition, Vol 10, pg 147.

⁶⁹ The Jewish Encyclopedia Vol 2, pg 35, Funk and Wagnall's, 1902 AD

of rabbinic authority that also points to the pre and post-Christ era rabbinical relationships and Sanhedrins (or beth dins) between the rabbinic schools in the East in Persia and the rabbinic schools in the west in Palestine whether then at various times was located in Jerusalem, later Jamnia/Jabneh, later Usha, then later Tiberias in Galilee.

In this manner the life and times of C1st AD Jesus as the Messiah had had significant impact on Jewry and the development of modern Rabbinism from a personal level right up to a macro religious-ideological and national level. Another example of this is the fact that the main Jewish Sanhedrin originally convened in the Chamber of Hewn Stones or Solomon's Great Hall of Assembly adjacent to the Temple wall on the north side until 30 AD when major earthquakes rocked the land and the Temple itself was damaged. This was the very same time the Gospels record the crucifixion of Jesus the Messiah, the ground shook, graves opened and the splitting of the Temple veil. Due to structural and safety concerns the main Jewish Sanhedrin was relocated west over the Temple wall and into the Xystus market place. This was the same area that later become revered by modern Jews known as the Western Wailing Wall. It is somewhat ironic that the Divine Will of God caused the persons who then adjudicated affairs of the nation up until the time of Christ are then removed from the historical location of ancient administration of Israel and that later after the medieval period Jewish persons are banging their heads against a wall which had at one time formed a market place colonnade.

Recall that only some of the C6th BC Judeans returned from captivity with most opting to remain behind in lush Babylon. The later post-exilic development of Pharaism was also encouraged by the absorption of Esau/Edom into Judah/Judea after the return from Babylon and during the intervening period of the Hasmoneans which fulfilled the prophecy in Genesis of Esau who is Edom finally usurping/dominating Jacob (then remaining as Judah) and setting the C1st AD stage to Christ and afterwards. Thus the ideologies and influences of both Persia and Edom merged in Judea to provide the ideological foundation of the later Pharisees by the time of Christ of which also continued as rabbinic Judaism after the early Christian period. The Persian eastern and the Palestine western schools mirrored each in other in common anti-Christ ideological thought though the main Jewish Sanhedrin was then situated in Jerusalem until its destruction in 70 AD.

A bit off topic to Gail's current claim already addressed herein but one has to also has to mention Kevin Rudd of Bible.ca hypothesis that Ezra after the Babylonian captivity prescribed the paleo-Hebrew of Samuel into the Persian Aramaic in the late C6th BC which Rudd has termed as "*The Quattuordecim (XIV) of Ezra*"⁷⁰. Note that Rudd is not advocating like Gail claims that the early Hebrew had diacritic markings or vowels sounds but only that the paleo-Hebrew was superseded by the Aramaic in the time of Ezra. We therefore ought to address this remaining issue of when the paleo-Hebrew script was surpassed by the later square Aramaic form.

Referring back to the graphic at the top of page 21 may be helpful here. Whilst Persian influences as brought back to Judea after the return from captivity in Babylon has already been touched upon and is not in question here – what is really is only known with any certainty is that early C2nd AD rabbis directed Aquila to alter the OT Scriptures that then Aquila/Onkelos wrote the Targums and pre-Masoretic OT Texts in Aramaic. That is not to say that the OT did not exist even in Aramaic of the eastern schools in Persia even by the time of the early C1st AD, for it could have also come from either the paleo-Hebrew or the Greek OT, as it even may be found today in other collections such as the Dead Sea Scrolls⁷¹.

But it ought to be reminded that the Talmud itself stated that the pre-Christ rabbis had only approved of it in the Greek and of course its native Hebrew forms to that time. Thus the question becomes – aside any later C2nd AD rabbinic alteration of Scripture – and aside the Plate I evidence of the even early C2nd AD Hebrew and Samaritan sharing equivalent paleo-Hebrew textual style – were the OT texts as received by the early C2nd AD rabbis written in paleo-Hebrew or Aramaic?

⁷⁰ <http://www.bible.ca/manuscripts/Quattuordecim-Ezra-translates-Bible-manuscripts-Paleo-Hebrew-Masoretic-Aramaic-square-corrupted-deliberate-anti-Samaritan-Mt-Gerizim-Ebal-Joshuas-Altar-458BC.htm>

⁷¹ The DSS Collection contains a large portion written in paleo-Hebrew with some Greek, Aramaic and Latin.

Now Rudd of Bible.ca cites Nehemiah 8:1-8 in support of the view that Ezra had performed a BC Aramaic translation on the original texts before Ezra read the Book of the Law to the crowds. In both the MT/KJ and the Greek it is quite clear that Ezra and his 13 named assistants first read the Book of the Law to the crowd. But we ought to note that Ezra then made the translation whilst reading and not the translation before the reading as bible.ca would infer:

“So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.” Nehemiah 8:8 MT, KJV

“And they read in the book of the law of God, and Esdras taught, and instructed them distinctly in the knowledge of the Lord, and the people understood the law in the reading.” Nehemiah 8:8 Brenton, LXX B

Note from Nehemiah 8:1 the book of the Law itself is most likely the Pentateuch as God gave to Moses but here now many centuries later obviously scribed onto parchment is presumed by Bible.ca to be written in Aramaic then verbally translated into the Hebrew tongue so the crowds could understand it.

The whole issue stems around whether the Book of the Law or the scrolls of the Pentateuch then when found and read by Ezra and his 13 aides whether the Law was then written in Aramaic or paleo-Hebrew then when read was then being translated en route and not whether Ezra had performed a physical translation prior.

The issue then becomes about the obvious and younger generation of returnees who had been born between the rivers of Babylon and thus as the crowds then assembled in Jerusalem and whether they could natively understand either the spoken Hebrew or Aramaic. Obviously Ezra and his aides as older persons could read and understand the older Hebrew outright but Ezra and his 13 were predominately speaking to a new generation of returnees who had returned on the promises that they had heard from their fathers but who as the younger generation likely spoke Persian/Aramaic.

If not then if the crowds understood Hebrew then there would be no need for Ezra and his 13 aides to have performed a translation whilst reading. Of course bible.ca takes the opposite view that the Book of the Law was in Aramaic and was then read from the Aramaic translating to older Hebrew.

Yet bible.ca unequivocally states *“Hebrew was functionally extinct among the general population of Jews who now spoke Aramaic.”*⁷² lending credibility that as Scripture itself states that the reading was done first and the translation was done en route meaning that the Book of the Law was in the older paleo-Hebrew and translated verbally to the crowds who predominately understood Persian/Aramaic. This claim by bible.ca also ought to be weighed against the Apostle Paul, who as a man who sat at the feet and learnt from the C1st AD rabbis, was still able to read and speak Hebrew around 33 to 36 AD – Acts 21:40, 22:2 and 22:16.

In fact Scripture allows for – note “and” in Nehemiah 8:1 – that Ezra and his 13 aides read from the Book of the Law first in its original Hebrew form for the older generation **and** the Aramaic for the younger generation. Yet furthermore if only from a philological standpoint – then if there was no translation made from the older Hebrew to Aramaic at all – but only that the Book of the Law was read and spoken natively in the older Hebrew and the then crowds present could understand Hebrew – then they were only being reminded of the Law itself and what it meant for them as a peoples – being how nearly 2 generations had passed in Babylon had caused them to further forget it (the Law not the language) as even during the time of pre-exile period of Jeremiah wherein they had not followed it in the disobedience of their forefathers thus their whole removal from the land for 70 years prior. Whatever the case the Book of the Law as read and explained by Ezra cannot have been written in Aramaic.

I must therefore reject Bible.ca’s hypothesis of *The Quattuordecim of Ezra* and relegate the use of Aramaic sometime later after the time of Ezra. Did the Aramaic start to come into use by persons in Judea after the

⁷² *ibid.*

return from Babylon? Was Aramaic used in secular writings before the Christian era? Sure but the historical evidence indicates that the Aramaic was not used in main Jewish religious texts or for the OT until the time of Aquila in the C2nd AD first altered the Hebrew and started his Targums. And neither was it in general use in so far as coinage is concerned in matters of affair and state until after 135 AD yet which after this time there was no definitive institution of Israel/Judea anyway. I note that coins post early C2nd revolt still appears not in Aramaic but either paleo-Hebrew, Roman or Greek.⁷³

Note the use of another language in itself is not forbidden. Nowhere does Scripture impose that the original Word of God remain only in the one language of the paleo-Hebrew. Before Christ it existed in the Greek also. The impetus of the rabbinical use of Aramaic to then supersede the older Hebrew script and also alter its content and their content alteration of the early C2nd AD Greek OT copies stems from the fact of their historical stoic and rigidity of the traditions of men as Jesus also espoused in Mark 7:8 as later also affirmed by Paul in Colossians 2:8 after the time of Christ. Thus the late BC and AD rabbis themselves were even guilty of Deuteronomy 12:30 ignoring their own ideological ensnarement.

Likewise I now come back to the issue of Talmud - Megilah 3a from page 24 wherein the latter Babylonian Talmud claims a BC accentuation at the time of Ezra – “*this indicates the accentuation, or, according to another version, the massoretic notes?*” to which we have already made note of an edited C5th AD Talmud to have mentioned a post C5th AD system of diacritics. The John Williamson Talmud even states that the Aramaic style only first appeared in Jewish OT texts during the time of C1st AD Jonathan ben Uzziel and C2nd AD Aquila/Onkelos:

*“The Gemara cites another ruling of Rabbi Yirmeya [C4th AD] or Rabbi Hiyya bar Abba [C3rd AD]. Rabbi Yirmeya said, and some say that it was Rabbi Hiyya bar Abba who said: **The Aramaic translation of the Torah used in the synagogues was composed by Onkelos the convert based on the teachings of Rabbi Eliezer and Rabbi Yehoshua [C2nd AD]. The Aramaic translation of the Prophets was composed by Yonatan ben Uzziel [C1st AD] based on a tradition going back to the last prophets, Haggai, Zechariah, and Malachi.** The Gemara relates that when Yonatan ben Uzziel wrote his translation, Eretz Yisrael quaked over an area of four hundred parasangs [parsa] by four hundred parasangs, and a Divine Voice emerged and said: Who is this who has revealed My secrets to mankind?”⁷⁴*

The point is no accentuation or system of diacritics accompanied the pre-Aramaic paleo-Hebrew texts. Let us continue to read Megilah 3a so we get the overall context. I will insert comments between the divisions:

*“Yonatan ben Uzziel stood up on his feet and said: **I am the one who has revealed Your secrets to mankind through my translation.** However, it is revealed and known to You that I did this not for my own honor, and not for the honor of the house of my father, but rather it was for Your honor that **I did this, so that discord not increase among the Jewish people. In the absence of an accepted translation, people will disagree about the meaning of obscure verses, but with a translation, the meaning will be clear.**”⁷⁵*

Comment: Here Rabbi Jonathon ben Uzziel is purported to have answered the call of a supposed Bath Kol after writing a rabbinical translation Targum of the Prophets and citing his reason for doing so was to quell discord amongst the Jews about the meaning of obscure verses in the non-rabbinical books of the Prophets. Remember Rabbi Jonathon ben Uzziel was a contemporary of Christ.

*“And Yonatan ben Uzziel also sought to reveal a translation of the Writings, but a Divine Voice emerged and said to him: It is enough for you that you translated the Prophets. The Gemara explains: **What is the reason that he was denied permission to translate the Writings? Because it has in it a***

⁷³ <https://www.jewishvirtuallibrary.org/the-coins-live-on>

⁷⁴ <https://www.sefaria.org/Megillah.3a.4?lang=bi&with=all&lang2=en>

⁷⁵ *ibid.*

revelation of the end, when the Messiah will arrive. The end is foretold in a cryptic manner in the book of Daniel, and were the book of Daniel translated, the end would become manifestly revealed to all.⁷⁶

Comment: Here we are given the reason why – the problem verses for the rabbis were contained specifically in the book of Daniel which relates to the Messiah obviously with specific intention about Daniel 9. Yet despite previously we were told Uzziel had composed the translation of the Prophets yet here now we are told he was denied permission to translate the Writings. Today the Targums of Jonathon of the Prophets excludes the book of Daniel but does contain Jeremiah and Ezekiel. Originally the book of Daniel would have been placed amongst the Nevi'im (Prophets) but today Judaism usually places it amongst the Ketuvim (Writings) and has chosen not to transliterate a Targum for the Book of Daniel.

*“The Gemara asks: Was the translation of the Torah really composed by Onkelos the convert? Didn't Rav Ika bar Avin say that Rav Hananel said that Rav said: What is the meaning of that which is written with respect to the days of Ezra: “And they read in the book, the Torah of God, distinctly; and they gave the sense, and they caused them to understand the reading” (Nehemiah 8:8)? The verse should be understood as follows: “And they read in the book, the Torah of God,” this is the scriptural text; **“distinctly,” this is the translation, indicating that they immediately translated the text into Aramaic, as was customary during public Torah readings.**”⁷⁷*

Comment: Here the rabbi has been replaced by a newer “rav”. Note it is analogous to rabbi/nurse and rav/doctor. “In common parlance, “rabbi” is the catch-all term for anyone who has semichah, rabbinical ordination. “Rav” on the other hand, has come to refer to someone who has had more extensive training and experience in providing guidance related to practical halachah (Jewish law). A rav also gets appointed by a community to answer halachic questions.”⁷⁸ Others make the distinction that Rav is applied to Babylonian rabbinical teachers whilst “rabbi” applies to teachers in the Palestinian schools.

So here in the Talmud Rav Ika Avin (3rd and 4th generation of Amoraim in Babylon up to C5th AD)⁷⁹ cites later Rav Hananel (Chananel C11th AD) – whatever their order/edited – cites an unnamed Rav who was commenting on Nehemiah 8:1-8 who stated that the Book of the Law in Hebrew was translated into Aramaic only during the reading. I have no problem with this. But despite this admission the edited C5th AD Babylonian Talmud then peddles a BC “Masoretic” diacritic inclusion:

*“And they gave the sense,” these are the divisions of the text into separate verses. “And they caused them to understand the reading,” these are the cantillation notes, through which the meaning of the text is further clarified. **And some say that these are the Masoretic traditions with regard to the manner in which each word is to be written.** This indicates that the Aramaic translation already existed at the beginning of the Second Temple period, well before the time of Onkelos. The Gemara answers: **The ancient Aramaic translation was forgotten and then Onkelos came and re-established it.**”⁸⁰*

Comment: Here we can see that the rabbis imposed not niqqud (red) but cantillation or chanting (blue) marks which the rabbis unusually reckon then that Ezra and his 13 aides were singing to the crowds? The Talmud here ought to have said – to be consistent that vowels do assist the reading – *niqqud* rather than cantillation. But it doesn't which is an incongruity of its own record. The mention thereafter of “Masoretic traditions” also indicates that the C5th to C11th AD Masorete period had already concluded to a large degree thus here the Talmud has been edited after the beginning the C5th AD Masorete era. The edited Talmud then claims that the Aramaic translation existed before the Second Temple period. The Talmud is thus claiming that the blue

⁷⁶ *ibid.*

⁷⁷ *ibid.*

⁷⁸ https://www.chabad.org/library/article_cdo/aid/3753331/jewish/The-Difference-Between-a-Rabbi-and-a-Rav.htm

⁷⁹ Who's Who in the Talmud, Shulamis Frieman, pg 177.

⁸⁰ <https://www.sefaria.org/Megillah.3a.4?lang=bi&with=all&lang2=en>

cantillation marks of Masoretic tradition (not the red niqqud) “prove” that Ezra used an Aramaic Book of the Law despite the fact the previous passage of same Megilah 3a had already said that they read from the text and “they immediately translated the text into Aramaic as was customary during public Torah readings”.

The post Masorete and Talmudic lie is then further propagated by saying “ancient Aramaic translation was forgotten and then Onkelos came and re-established it.” Here the Talmud is claiming that from the time of Ezra C6th BC that the Aramaic was then forgotten until Aquila/Onkelos revived it in the C2nd AD. This claim is problematic for the Talmud and for the rabbis. Aside the incongruity already present in the Talmud whether the Book of the Law was either paleo-Hebrew or Aramaic in C6th BC historically there is no evidence that the Torah or the Writings or the Prophets were forgotten or fell into disuse during the Second Temple period. Not adhered too as in times past - yes but as a text – no. By saying that the “ancient Aramaic translation was forgotten” they are entering into admission that the Torah, Nevim and Ketuvim existed in this “forgotten” period of about 715 years in a paleo-Hebrew form from C6th BC Ezra to C2nd AD Aquila/Onkelos. Indeed as the Talmud recorded elsewhere as we have seen – they gave their BC approval of a Greek translation made during the same Second Temple period in C3rd BC not from an Aramaic text but from a paleo-Hebrew one.

Unequivocally the older Book of the Law as mentioned in Nehemiah 8 cannot have been written in Aramaic as the new generation of returnees would have understood it. If it were written in Aramaic there would have been no need for a translation. If we tabulate the 4 possibilities – see below – the only thing that makes sense even by Bible.ca’s admission that the crowds were Aramaic is that the Book of the Law was written in paleo-Hebrew, spoken in Hebrew with a possible also verbal translation into Aramaic, but which such “verbal translation” from Scripture may simply have been an explanation of the Law in Hebrew.

	Crowd - Aramaic	Crowd - Hebrew
Book of the Law - Aramaic	No need for a translation	Translated whilst reading
Book of the Law - Hebrew	Translated whilst reading	No need for a translation

Yet a C5th AD to C11th AD Jewish textual commentary of the rabbis such as the Babylonian Talmud would also impose upon a BC Old Testament text – that the system of accentuation or diacritics as later found with the Aramaic also accompanied the paleo-Hebrew? Yes so they now would conveniently claim after Christ but there appears to be no physical evidence of this other than later manipulated hearsay or a Jewish fable building upon the separatist ideology of the C2nd AD and later rabbis. The incongruities contained in the Talmud show that both the Aramaic and its accompanying system of diacritics did not appear until after the time of Christ sometime after Rabbi Akiba had started his reforms in early C2nd AD. Thus bible commentator Adam Clarke was thus correct in his conclusion.

One apparent pro-BC vowel supporter puts it this way apparently shooting themselves in the foot: “...but the only argument these no vowel theorists have is posting a picture of paleo Hebrew. **It does not prove whether or not the language had spoken vowels, only that a system of a notation had not yet been developed.**”

In my mind the type of Hebrew of even Jesus’ title at his crucifixion in 30 AD: “This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.” John 19:20 was based on the earlier paleo-Hebrew, similar in form to the Samaritan, and not the later Aramaic as often cited as Hebrew. Whatever the case whether 500 BC or 100 BC or 130 AD – there are no diacritic markings and vowels points at minimum until the early C2nd AD under Aquila/Onkelos leading into the medieval Masorete period from C5th AD onwards. The DSS scrolls whether in paleo-Hebrew or Aramaic do not contain diacritic markings. Thus the purpose of such a latter added diacritic system (present only with the Modern Aramaic “Hebrew”) was to create a false claim of post C2nd AD OT texts of rabbinical recension to have been authentic extending back into BC times.

What is beginning to re-emerge after centuries of silence and rabbinical perturbation of the truth – and this seems to be new to both Kent and Gail and indeed now being increasingly rediscovered by modern Christians of sufficient inquiry – including Nathan – is that the post-Christ rabbis of late C1st AD, especially after the destruction of Jerusalem in 70 AD and their removal to Jamnia/Yavne and later Tiberias starting the Masoretic era had a definitive religious/ideological and historical motive to alter both the content and form of the original Hebrew Scriptures to which were originally written in early to late paleo-Hebrew without diacritics.

The C1st AD pre-Aquila Hebrew OT BC texts and the then also rabbinically approved pre-Christ early C1st AD Greek OT BC texts had evidenced with greater textual reasoning that which when read by both Jew and Gentile alike that Jesus was the Messiah as foretold in the OT. A citation from Acts 17:1-3 seems applicable here in regards to Paul's ministry in the middle of the C1st AD:

*"Now when they had travelled through Amphipolis and Apollonia, they came to Thessalonica, where **there was a synagogue of the Jews. And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures**, explaining and giving evidence that the Christ had to suffer and rise again from the dead, and saying, "This Jesus whom I am proclaiming to you is the Christ." Acts 17:1-3, KJV.*

The same reasoning from the OT Scriptures is also reiterated in Acts 18:28 of Paul again:

*"For he mightily convinced the Jews, and that publicly, **showing by the Scriptures that Jesus was Christ.**" Acts 18:28 KJV*

Subsequently for that reason both versions of the OT – the then Hebrew and Greek OT had to be dealt with by the early C2nd AD rabbis and were done so in their rabbinic reforms of the C2nd AD after Christ to maintain their own disbelief and disobedience. As "teachers" however they ensured that was taught and transmitted to generations thereafter of both Jewish and Gentile persons was a rabbinical OT which fundamentally denied Jesus as the Christ.

Our datum block when reading any of the texts – especially the Old Testament MT vs Greek OT texts as extant today – as Christians is to simply ask – is the Lord Jesus Christ upheld in the best and original manner to which the Law and the Prophets spoke of Him? Of course it should be remembered that in the early C1st AD, as even found in the book of Acts that many early Christians were Jewish proselytes who had chosen to abandon the Pharisaic traditions of men based on reasoning and testimony from the original Scriptures then both congruent in the early C1st AD in both their original Hebrew and Greek OT forms.

But after the destruction of Jerusalem and the temple in 70 AD – 40 years after the life, death and resurrection of Jesus Christ and the events then set in motion to wrap the up the Land and the Promise/Covenant fulfilled – the struggling rabbis in their disbelief could have none of this. To them Jesus was not the Messiah. The tradition of pre-Christ but post-exilic Pharisaism and later post C1st AD Rabbinicism must be maintained at any cost and by any method leading Rabbi Akiba to initiate his reforms at the start of the C2nd AD.

After Plan A of Simon their claimed messiah had failed – a subtle but still aggressive, if not as then considered by some rabbis then opposing Akiba that changing the sacred Scriptures was considered sacrilege, to whom those rabbis were either then were outvoted or cast aside – Akiba's Plan B was then implemented and succeeded. These reforms and divergence of texts of the original Hebrew OT now in the Aramaic and with their Targums and Seders combined with the altered Greek OT of Aquila allowed the rabbi's to assert their authority once again and argue with the middle C2nd AD Christians onwards with the out tactic in the manner of *"well that is not what it saids in our texts" or "the Messiah is still yet to come"*.

Of course time and environment is an enemy to any material upon which any text is written. Thus the preservation of both good and bad texts containing either intentional emendation of the scribes and the rabbis and/or unintentional errors of copyists is that the Old Testament and its subsequent restoration today can only be gained from textual comparison of the now extant OT texts in the same manner which has pertained

to various extant texts of the New Testament to produce a near (>99.5%) reliable text in which original meaning and sound doctrine is maintained.

This also means reversing the effects of the shorter chronology as also contained in the C2nd AD Seder Olam Rabbah. The post-Christ situation of divergent OT texts was so diverse even before the C5th AD Masorete period that the variances of the Old Testament were noted by Origen in his 6 version Hexapla in the C3rd AD. Yes only one person can have such a profound effect on the world upon both the obedient and the disobedient and that person was Jesus Christ as Messiah.

On page 2 under subheading Septuagint – Gail states *“The manuscripts from which the extant editions of a so-called Septuagint are compiled are all A.D. documents, created hundreds of years after Christ.”* This is correct – the oldest extant copies of the Old Testament are C4th AD Greek – the same as the C4th AD Greek New Testament comprising the Septuagint.

But note again that Gail has not provided her readers with the actual date of the oldest known Hebrew OT texts. How can she for they are what Jewry has provided to the world since the C11th AD in the form now known as the Masoretic Text or as contained in the text of the Codex Leningrad as officiated and authorised for use by rabbinic authority and also copied into other portable publications since C11th AD for wider distribution.

Thus Gail’s claim that *“How can foreign language texts, written hundreds of years after the time of Christ, be closer to the originals, in time and text, than the Hebrew Old Testament text itself?”* is misleading her readers to believe that there is still an extant copy of a pre-Christ Hebrew Old Testament. There is not – at least none of which Jewry will release in its alternate pre-Masoretic form. Furthermore as we have seen even by Gail’s admission the newer Aramaic texts of Aquila of which Jewish literature even admits was altered after Christ which superseded the paleo-Hebrew can also be defined as a *“foreign language text”* thus putting a nail in the coffin of her claims.

What I will say of the Septuagint is this – if it is not now obvious to the modern reader. Modern Septuagint research is concentrated on C4th AD Greek Codex B – Codex Vaticanus which like the C11th AD Hebrew Masoretic Text is a text of historical recension to some degree. Some variants of it are referred to as LXX II. At times it shares passages from both the MT and the LXX A. The Greek OT recensions of Aquila as a hybrid text further allowed the rabbis to promote their new Aramaic “Hebrew” OT now known as the MT OT to be their superior texts as now the rabbis could now also point to certain incongruities as contained in later copies of the Greek OT LXX B/II. For an example of comparison of the three texts see Table next page.

The popular 1931+ AD Gottigen Septuagint and the 1935 Rahlfs edition and all modern translations of the Septuagint e.g. NETS, APB, Greek OSB all inherit some of the problems contained in the Greek/MT OT hybrid Codex B. In that respect Gail is correct that the Septuagint is “faulty” though she does not provide her readers of the matter of the lesser known or used LXX A/I. The LXXB/II since it was based at one time on an older Greek OT text does however still equate better with the NT and of itself compared to the MT.

Swete’s Larger Cambridge LXX Edition (1909-1922) and the Mclean/Brooke LXX editions (1906-1935) though the main text is based on Codex B in both – it should be noted that what are present in them but not often referred too are the earlier Codex A (Alexandrine) footnotes as also found in the under-used 9 version Brian Walton Polyglot of 1657 AD. It is these LXX A footnotes which ought to be further investigated by any serious researcher and student when studying the Old Testament by both Christian and non Christian.

King James died 1625 AD. What is known today as Codex A – the C4th AD Alexandrine LXX was a gift by Cyril Lucaris of Eastern Orthodoxy to King Charles I in 1627. The publication of the 1611 KJV possibly played a large part in Orthodoxy’s decision to then gift England a copy of this particular LXX A/LXX I copy. Shortly after that time this LXX A copy was studied by Brian Walton, then later advisor to King Charles II, and footnoted as MS A throughout his 1657 Polyglot as mentioned above. The C4th AD Codex A as contained in the British Museum

Royal collection to this day – surprisingly takes a back seat in modern LXX Septuagint research and still has not yet been made available by the British Museum/Library in true photographic form.

An LXX A OT non-Greek translation of the OT remains still remains yet unavailable to the general public and is neither really compared nor greatly used by modern MT or Greek OT scholars using even the aforementioned LXX resources, nor is the LXX A slated for preservation by the British Library unlike its NT portion.

I recently wrote to the British Library on this matter of preservation of the LXX A OT and there are no plans to digitise its 3 OT portions – Vol. Royal 1 D – V to VII. Yet note the part truth - *“The manuscript is bound in four volumes, housed as Royal 1 D V–VIII. Codex Alexandrinus is extremely fragile and as a result, only the volume containing the New Testament, Royal 1 D VIII, has been digitised.”*⁸¹ Of course they can digitise Vol V to VII (OT) – it’s just not a priority.

The LXX Codex A – Alexandrinus is but one example of a textual source of the Old Testament which modern biblical criticism ignores although limited facsimile copies of it are available when it is known or not presumed that the LXX B is not the most reliable copy of the Greek OT. Comprehensive textual analysis and criticism simply has not been effectively performed on the Alexandrine version coming into the modern era.

For example as can be seen from the table below Acts 7:14 has 75 souls coming into Egypt which in the rabbinical Aramaic “Hebrew” hence the MT, and thus also in the Luther, Tyndale, and in the KJ OT etc – Genesis 46:27, Exodus 1:5 and Deuteronomy 10:22 is 70 souls bringing the account of Stephen and Luke into scholarly disrepute. It is also listed by many authors to be a discrepancy. In the Codex B – a hybrid Greek OT text it is 75, 75 and 70 respectively. In the MT – all 70.

But in the Alexandrine OT it is 75 (as *septuaginta pente*) in all three instances. See table below. Ought not the text which is most congruent to the New Testament and unto itself be used?

THE TESTIMONY OF STEPHEN - HOW MANY SOULS?

The Apostle Luke was reliable: “...having had perfect understanding of all things from the very first...” Luke 1:3 KJV

Acts 7:14	75		
Old Testament	MT	LXX B	LXX A
Genesis 46:27	70	75	75
Exodus 1:5	70	75	75
Deuteronomy 10:22	70	70	75

Table by A. Young 2018

For further comparison below are the same three passages in German are taken from Luther’s German bible:

“Zu **siebzig** Seelen zogen deine Väter nach Ägypten hinab; und nun hat Jahwe, dein Gott, dich gemacht wie die Sterne des Himmels an Menge.” Deuteronomy 10:22 Luther Bible

“Und es waren aller Seelen, die aus den Lenden Jakobs hervorgegangen waren, **siebzig** Seelen. Und Joseph war in Ägypten.” Exodus 1:5 Luther Bible

“Und die Söhne Josephs, die ihm in Ägypten geboren wurden, waren zwei Seelen. Aller Seelen des Hauses Jakob, die nach Ägypten kamen, waren **siebzig**.” Genesis 46:27 Luther Bible

Here it can be seen that like the MT those 3 instances of Scripture are also used in the German Luther Bible as *siebzig seelen* – for “seventy souls” and not 75. We expect this as Luther and his team used the MT for the

⁸¹ <https://www.bl.uk/collection-items/codex-alexandrinus>

German translation of the Old Testament. The 75/70 souls issue as stated above is but one example of the differences but which only in the oldest Greek LXX MS A OT there is no discrepancy.

This warrants further examination of the LXX A beyond the oft claim that AD Christians altered the original LXX but when modern scholars and authors do so mention this they are always usually referring to the hybrid LXX B which we have seen was first altered in the Greek under rabbinical authority by Aquila leading later also into other Greek LXX II offshoots and the DRB. But these are not the only examples from Scripture.

Question: Should not modern Septuagints and LXX B have 75 in their Deuteronomy 10:22's as the LXX A does? And should not modern OT's based on the MT have 75 in all three cases? Apparently not as this gives weight to Stephen in Acts 7 and causes scholars and other persons to also point to the internal discrepancies of LXX B OT against the NT TR Scripture and this is aside from the obvious fact that the MT causes more and other greater discrepancies than the LXX B itself even the against the NT TR anyway.

The problem with both Reformers and modern translators translating so called OT "received texts" as to relegate such OT texts to an unusually esteemed status as "textus receptus" – is that using such OT texts as received by them and whether using the MT OT or Greek LXX B OT even unto the modern era – is that **the method of translation is made without due regard to the sovereignty of the Lord Jesus Christ and/or formal textual equivalency**. Another words there has been no regard for the OT texts to have been altered by the rabbis of the C2nd AD to have caused the textual and ideological separation of Jewry from Christianity.

Instead both sides of modern biblical scholarship – in the world of the MT and LXX B separately – use translational methods such as dynamic or formal equivalence, or sense to sense, or word for word, or meaning for meaning – which if those received texts in specific verses are corrupted then those methods as so employed in reality really only ensures at minimum the continuity of existing recensions and textual corruptions contained within them. Recall the Tyndale Society's rightful claim of the MT OT – it is regarded as fixed. In the LXX B's case – why, for example did NETS 2009 or revised NETS 2014, not consult the LXX A and not provide for Deuteronomy 10:22 to be 75 when two other witnesses in the Greek and the NT as fourth witness are also quietly holding up their hand?

Kipling's *Ballad of East and West* seems somewhat applicable here – reminiscent to me of the situation historically not only of Roman west and Byzantine east though such borders are now negligible and any differences in OT texts they may have today – but the original separation of the rabbis after Christ to have also created a special exclusivity now inherent in the religion of Judaism that a Jewish messiah (even if future) is only meant for them inclusively yet the original pre-Christ OT Testament Scriptures make it plain that the Law of God was applicable to both His people and to strangers, Gentiles and Nations as the New Testament also expounds of Christianity that there is no distinction between Jew and Gentile. Yet today we have a dichotomy still persisting on so many levels found in said ballad:

*“Oh, East is East, and West is West, **and never the twain shall meet,**
Till Earth and Sky stand presently at God's great Judgment seat;
But there is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face, though they come from the ends of the earth!”*

On page 3 Gail makes claim that *“Secular scholars admit that the edition of the Septuagint used today was taken from Origen's Hexapla...”* This claim is curious for Origen's Hexapla is now no longer extant a number of their limited copies being also destroyed in the C7th AD by Muslims and now only available today in fragment form from rare secondary copies. Thus the C19th AD work of Frederick Field to collate them. But what Gail is not mentioning is that the BC sages approved Greek OT – both original and Aquila's version was also in circulation at and after the time of Origen.

According to the Hexapla Institute – Origen compiled his C3rd AD Hexapla in 6 columns as follows:

1. Hebrew,
2. "Secunda" – Hebrew transliterated into Greek,
3. Aquila's LXX Recension (α'),
4. Symmachus' LXX Recension (σ'),
5. The LXX with Origen's Sigla (ο'),
6. Theodotion (θ').

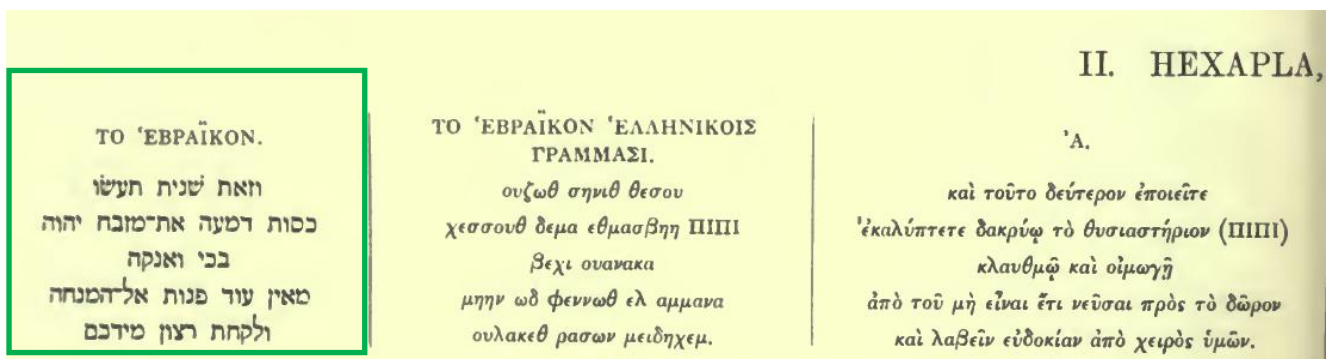
Here we would note that the first column that Origen's Hebrew was the C2nd AD proto-MT rabbinical texts of Aquila's Aramaic "Hebrew". See below. We also note Aquila, Symmachus and Theodotion's altered versions of the Greek OT were also included in 3rd, 4th and 6th columns respectively. We also note column 5 the original LXX with Origen's *sigla* or asterisks which denoted where the others had varied from the main LXX.

The OT texts – whether in the Aramaic "Hebrew" or Greek – were both subservient to the elements and agendas affecting their preservation and their subsequent recopying and distribution but which both relied upon the faithful copying of the source texts and regardless of scribes being Jewish or Christian or any agenda present or not that the occasional and further unintentional errors of copyist did also enter into the texts.

This problem also was even inherent in the various transmissions of the New Testament which by greater textual criticism has been restored and preserved using generally the Greek alone. The same still needs to be done to the Old Testament but unlike the New Testament – there are even more divergent streams – the rabbinical Hebrew OT and the altered Greek OT's by Aquila, Symmachus and Theodotion and the original BC sages and Christian Greek – aka the true LXX if the latter could now be exemplified as the yet largely hereunto unused and untranslated LXX A for modern consumption.

If Origen's Hexapla is only in fragments – how then can such a comparison be made as per Gail's claim that the Septuagint used today came from the Hexapla? Even the 2 volume 1875 AD work of Frederick Field's Hexapla and its partial restoration of the C3rd AD Hexapla of Origen cannot unequivocally even make up the full C4th AD texts of the LXX B or A OT's so as to assume that even columns 2, 3, 4 and 6 of the Greek texts of recension pertaining to later Greek copies and perhaps column 5 to LXX A/I are equivalent. A better reasoning is that C3rd AD Origen like many other persons at the time had access to various other copies of the LXX II and I of which they soon after also existed as C4th AD copies now codified as the Codex B and A texts which are now the oldest copies of those extant Greek texts we have today.

On the matter of Frederick Field's Hexapla – let us also look at an example taken from the Preface his Origenus Hexplorum⁸²:



Note that here from facsimile of C3rd AD or later fragment of Malachi 2:13 that Aquila's Aramaic "Hebrew" in the **first column** is not accentuated by diacritics markings. This lends further proof that the majority consensus is correct that niqqud and cantillation markings were not added until the Masorete period starting in the C5th AD. Thus Gail's claim – that the Pentateuch as written by Moses to have had vowels is incorrect. Therefore to

⁸² Origenus Hexplorum (Fragmenta), Fridericus Field, 1875, Pages xiv, xv

believe this BC niqqud claim is to enter into a false Jewish/Hebraist ideology seeking to authenticate the altered consonants of the original Hebrew OT into the OT Aramaic rabbinical texts as fixed by Akiba and Aquila of the C2nd AD to be the ancient BC Hebrew OT.

Furthermore there is no proof that the LXX streams came from Origen's Hexapla itself. It is an assumption entered into by some scholars and persons in an attempt to invalidate the BC origin of the BC *Translation of the Seventy* later known as the Greek LXX/Septuagint. Even the KJ Preface did not deny this. Said LXX streams are however more likely related and came from the same streams from which the LXX copies that Origen himself possessed which were in greater circulation. Thus Gail's claim cannot be proven. And to be intellectually honest on this particular claim made by Gail can I neither disprove it for it is still entirely probable, but highly unlikely, that the C4th Greek B and A texts came from later albeit limited copies of the C3rd AD Hexapla before the C7th AD.

And this particular matter raises a very important point in that our attention should now be drawn too. The matter at hand is not towards arguing whether the presumed or actual sources of any one particular OT text – nor it's dating thereof and however derived – but **what the texts actually say** and whether they are congruent within themselves and with the New Testament.

Indeed likewise textual criticism of the New Testament is not so much concerned with the sources of each individual copy of the NT texts but that those NT texts when read and compared produce a reliable NT copy – the Greek NT Textus Receptus TR. This has not yet been done to produce a reliable **post C2nd AD OT Textus Receptus** by any measure for wide publication or for use by the churches.

Whatever Origen's actual belief (and we as Christians can all vary on points of various doctrine) – this is also not the point as Gail attempts to even draw aspersion against the C3rd AD person of Origen. The point was and ought to be textual criticism. What Origen did in the C3rd AD was simply compile a 6 version interlinear edition of the Old Testament because even by his time various textual recensions of the Old Testament were then in circulation. Had there not been these other C3rd AD OT versions thus retroactively meaning that there were also no early C2nd AD rabbinical reforms of Akiba – then there would have been 2 main OT versions only – in the original pre-Christ paleo-Hebrew OT and the pre-Christ Greek OT. But history has presented otherwise.

Now Kent mentioned the preservation of the Word of God. I agree this is important but Kent then gives the example of preservation of the New Testament only – in their thousands (actually about 5,500) which have been compared⁸³ but this leaves the reader assuming that this was also correct and done for the Old Testament.

It is also important to realise that God did not promise His Old Testament Word after Christ to not go unchanged. Indeed one need only look for example at all the bibles produced after the 1900's to realise the further liberty that has been taken with both the OT and NT texts and the various translations employed for modern consumption.

On this matter of later biblical exposition I would agree with Gail and the KJ movement but not against the benchmark of the pre-KJ era which we have seen is printed biblia work comprised of the MT OT and NT TR wherein Luther's German bible had brought together those texts together for the first time.

No – the benchmark must be set before the Reformation using a critical approach of the Greek OT and NT texts of the early Christian Church in comparison with the later MT OT so often found in all post Reformation bibles OT with a view to maintaining Jesus' rightful claim as the Messiah and any other chronological and non-messianic and discrepancies found and corrected.

⁸³ Again our focus here is the Old Testament and not any scholarly argument anterior to this discussion of the reliability of the New Testament however warranted or otherwise to question the NT TR. The OT at present is much more unreliable for the modern Christian.

Permit me to give an example of each now.

1. Example of MT OT Messianic Recension in relation to Jesus Christ of the New Testament:

*“Wherefore when he cometh into the world, **he saith**, Sacrifice and offering thou wouldest not, **but a body hast thou prepared me**: ... By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” Hebrews 10:5, 10 NT, KJV*

Here Paul was writing to the Hebrews and cites from Psalms of David. Now compare this verse in Hebrews in your bible with Psalm 40:6.

*“Sacrifice and offering thou didst not desire; **mine ears hast thou opened**: burnt offering and sin offering hast thou not required.” Psalm 40:6 MT, KJV*

And here is the same verse from Luther’s German bible:

*“Opfer und Speisopfer gefallen dir nicht; aber die Ohren hast du mir aufgetan. Du willst weder Brandopfer noch Sündopfer” Psalm 40:6 MT, Luther German bible which roughly translates as “You do not like sacrifices and meal offerings; **but you opened my ears to me**. You do not want burnt offerings or sin victims”*

The Jewish Publication Society also based on the MT retains the same rabbinical recension: *“Sacrifice and meal-offering Thou hast no delight in; **mine ears hast Thou opened**; burnt-offering and sin-offering hast Thou not required.” Psalm 40:6 MT, JPS*

And the Catholic Douay-Rheims bible based on the Latin of Jerome using the texts of Symmachus and Aquila is not correct either: *“Sacrifice and oblation thou didst not desire; **but thou hast pierced ears** for me. Burnt offering and sin offering thou didst not require.” Psalm 40:6 MT, DRB*

Now it is important to realise that the NT cited an original OT in this instance. If you doubt that Hebrews 10:5 is not referencing Psalm 40:6 then please fire up your bible software and perform a search using the words “body” and “prepared”. You won’t find it in all Reformation+ bibles OT which used the MT or in the case of the Catholic stream the proto-MT. Clearly Hebrews 10:5 is and was citing Psalm 40:6 as Hebrews 10:5 contains also the preceding words *“Sacrifice and offering thou wouldest not”*. The Greek Septuagint, even here in the LXX B, however contains the original from which Paul was citing:

*“Sacrifice and offering thou wouldest not; **but a body hast thou prepared me**: whole-burnt-offering and sacrifice for sin thou didst not require.” Psalm 40:6, Brenton LXX B*

Question: By the time we get to Hebrews 10:10 – would the rabbis have us believe that we are sanctified by opened ears? Sure the NT also said elsewhere *“He who has ears let him hear”* but that was not what Paul was citing. I do now note checking the various translations of the Reformation era bibles that there is a sole exception and correction made in the Coverdale bible of *“but a body hast thou ordeined me”* meaning that Coverdale did not use the MT in this particular verse for Psalm 40:6 but I also note he did use the MT for Deuteronomy 10: 22 *“Thy fathers wete downe into Egipte wt seuentye soules”*.

2. Example of MT OT Recension in relation to the Old Testament itself:

This example is often also cited as a discrepancy or contradiction by modern persons because they are using an OT based on the MT.

*“Jehoiachin was **eight years old** when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD.” 2 Chronicles 36:9 MT, KJV*

*"Jehoiachin was **eighteen years old** when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem."* 2 Kings 24:8 MT, KJV

So was Jehoiachin eight or eighteen when he began to reign? Again this example is not confined to the King James alone but any bible that uses the Masoretic Text as its Old Testament if it has not been corrected by the Greek. The Greek OT has *eighteen* (18) on both accounts thus removing any discrepancy. The discrepancy exists because one transmission of text, which in this case unlike Example 1 of pure intentional alteration, was altered either intentionally or as a result of copyist error. Even Coverdale did not pick this one up.

*"**Eight yeare olde** was loachim whan he was made kynge, and reigned thre monethes and ten dayes at Ierusalem, and dyd yt which was euell in the sighte of ye LORDE."* 2 Chronicles 36:9 MT, Coverdale

*"**Eightene yeare olde** was loachim whan he was made kynge, and reigned thre monethes at Ierusalem. His mothers name was Nebushta the daughter of Elnathan of Jerusalem."* 2 Kings 24:8 MT, Coverdale

For sake of brevity here the results are: Luther: **8/18**, JPS: **8/18**, DRB: **8/18**, Coverdale: **8/18**, Greek LXX B and A: **18/18**.

These few examples highlight the common misconception of the infallibility of Reformation OT Scripture and not only just the KJ MT OT but all OT texts since the C2nd AD reforms of the rabbis which have impacted those streams of both the original Hebrew and Greek OT texts to which were then both congruent when Paul wrote to Timothy sometime between 60 and 65 AD (before the destruction of Jerusalem in 70 AD and the onset of the post 70 AD rabbinic era) wherein Paul wrote in 2 Timothy 3:16:

*"**All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.**"*

Paul said it I believe it. By all standards such NT claims for inspired Scripture whether Old or New is indeed God breathed. But the various OT texts we have now were changed shortly after the time of the first Apostolic era by the traditions and authority of the anti-Christ rabbis which then having created divergent OT texts and which in their macro form can only be intentional e.g. Example 1, and/or perhaps micro form – unintentional/copyist error, e.g. Example 2 – does bring into question the actual right of claim of preservation pertinent to our discussion of Old Testament Scripture.

Thus getting back to Kent's claim – indeed the issue of preservation has become a doctrine of sorts even unto itself as per later Jewish Protestant theology known as **verbal plenary preservation** or **VPP**. Be that as it may but the fact is many non-Christian authors have pointed out major contradictions in the combinations of Aramaic "Hebrew" MT OT + Greek LXX NT TR bibles and they are not wrong to do so because their OT's are based on the MT.

Granted some claimed modern discrepancies are derived from poor understanding of the passages involved but this is not true in all cases, such as missing numbers (e.g. 75 → 70), and ages of the pre and post Flood patriarchs begatting to produce a shorter chronology, and even the Jehoiachin example above etc. These changes and lack of preservation of the Old Testament warrants further research using older forms of OT textual sources other than what is contained the in C11th AD MT OT.

Note Wikipedia's entry on VPP⁸⁴ uses Psalm 12:6-7 – as Kent also cites in his video in support of the KJ and his poor critique of Nathan's video:

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation forever." Psalm 12:6,7 MT, KJV

⁸⁴ https://en.wikipedia.org/wiki/Verbal_plenary_preservation

The words of God are indeed pure words but note that the preservation here in verse 7 was a commandment unto obedience – this is obvious without even reading the Greek for a few verses back in Psalm 12:5 in the MT/KJV we read:

“For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.” Psalm 12:5 MT, KJV

OK now go and read the eight verses in Psalm 12 in context for yourself. Clearly the “them” in Psalm 12:7 is a reference to the person(s) in verse 5 as “him” that keep the commandments and the Law – the Words of God as was applicable at that time before Christ when then done in pre-Christ OT obedience. Thus the “them” in verse 7 is clearly not referring to actual the words of the Lord but the very persons that keep them. The Greek clarifies this better:

“Thou, O Lord, shalt keep us, and shalt preserve us, from this generation, and forever.” Psalm 12:7 LXX B

Here in the Greek and in the MT “this generation” in verse 7 refers to the evil generation surrounding those people who did keep the word of the Lord who were thus preserved in heart. And this is still applicable today.

Thus Psalm 12:6-7 is not evidence that man cannot or will not change or alter the Word of God. Of course man can and man has. He has free will to do so with eternal consequences. History is replete with such alterations as we have seen. But note – celebrated speakers and authors like Kent and Gail in advocating the modern doctrine of VPP appears to be based on a faulty interpretation of Psalm 12:6,7. To then even further apply this to the KJ alone is again misplaced. Kent and Gail and others who purport VPP advocacy from this verse in Psalm 12 are simply not reading Scripture in context and are therefore using isolated passages, in this case verses 6 and 7 alone, to promote an unsound doctrine. Thus the very basis of modern VPP has now herein been weighed.

Man has the free will to change any textual source. He considers them sacred until they no longer apply to him as did the early C2nd AD rabbis thereupon the then extant C1st AD Hebrew and Greek OT Scriptures. Also note that the warning of Revelation 22:18 though specifically stated to be for the words of Revelation itself that even if extended to the whole portion of Scripture – yes and why not – is that God too would one day cast judgement on those who had changed the overall original texts because is not the OT and the NT really one and the same continuous record? Revelation 22:18 fully complements Deuteronomy 4:2 and 12:32 because the New Testament is the Old Testament fulfilled. But this is an anathema to the adherents of the sons of disobedience leading up to and after the time of Christ.

It is now important for modern Christians to realise that the Old Testament in its various forms – both as C11th AD Aramaic “Hebrew” and C4th AD Greek hybrid LXX B and the lesser used LXX A ought to be compared against the New Testament. LXX translator Sir Lancelot Charles Lee Brenton said in 1879 that to his time this still had not yet been done. It wasn’t done when the Cambridge Septuagint Project expired in England in 1940 AD in favour of the European/German Gottingen edition either.

If so we would perhaps have today a Cambridge or other Greek OT and NT Bible having corrected to a large degree the MT OT and which also contains none of the errors of the LXX B Septuagint. As has been seen modern Septuagint research and LXX publications are still fundamentally translating from the LXX B or Codex B – Codex Vaticanus. Only now since about 2015 AD are people and Christians like Nathan starting to cotton on to the importance of the differences as contained in the C11th AD MT Aramaic “Hebrew” OT vs C4th AD Greek B and A OT vs the C4th AD Greek NT TR.

On page 3 Gail claims whilst defending the King James and a slight against the Greek Septuagint that “*The Septuagint contains apocryphal books, such as Tobit, The Prayer of Manasses, Baruch, and Second Esdras. Jesus never quoted the Apocrypha and the Jews and Christian believers have never accepted it.*” Of the authenticity of the Apocrypha aside – Gail fails to inform her readers that the Apocrypha was also part of the

original 1611 KJV. According to GreatSite.com every bible for nearly 300 years had the inclusion of the Apocryphal books:

“Up until the 1880’s every Protestant Bible (not just Catholic Bibles) had 80 books, not 66! The inter-testamental books written hundreds of years before Christ called “The Apocrypha” were part of virtually every printing of the Tyndale-Matthews Bible, the Great Bible, the Bishops Bible, the Protestant Geneva Bible, and the King James Bible until their removal in the 1880’s!”⁸⁵.

Now by the late C19th AD is an interesting period of human history also heralding the rise of Zionism. In 1897 at Basle II Switzerland World Jewry made it clear that in 50 years time they wanted to exercise their albeit un-Scriptural right of return to the land of Palestine. After two world wars their labour came to pass and the state of Israel was formed in 1947 – 51 years later. Not bad considering the political elements to which had to be manipulated on the world stage at the time.

But why might the books of the Apocrypha be removed so late on the world stage in the 1880’s? I surmise that it was due to de-education of the masses as for example the book of Maccabees contains important inter-testamental material which reflects the changing nature of the nation of Judea from Malachi to Christ. It witnesses the fact that even though God had given them everything for which to live by that even by the end and after Malachi – they consistently took matters into their own hands and as Daniel had also prophesied – lived through the Persian, the Greek Seleucid and Roman Empires thus the latter setting up the C1st AD landscape upon which God had ordained as the appointed time to send His Son – Jesus (or as some Christian Messianic movements prefer Yeshua/Yahusha/Yehoshua akin and parallel to Joshua) as the Christ/Messiah. Of that last point I do not think that God at Judgement will worry about use of the modern name of “Jesus” but only the intent and pure of heart.

The Apocryphal texts also undoubtedly suffered from post C2nd AD recension over the centuries and also were compounded or confused by the publication of many other rabbinical works now known or classified as the *Pseudigrapha* e.g. the Book of Adam and Eve etc. We saw in this article how such a pseudigraphal book wherein various scholars debate its authenticity or date can now be correctly identified – if one is cognizant of the historical changes of having taken place in OT texts – for example in the area of biblical chronology. But of the Apocrypha for what reason(s) were given or orders made to the various publishing houses of the late C19th AD to remove them? Wikipedia provides some insight:

*“Later, during the English Civil War, **the Westminster Confession of 1647** excluded the Apocrypha from the canon and made no recommendation of the Apocrypha above “other human writings”, and this attitude towards the Apocrypha is represented by the decision of the **British and Foreign Bible Society** in the early 19th century not to print it.”⁸⁶*

Wikipedia in the same article goes on to say that: *“the National Bible Society of Scotland petitioned the British and Foreign Bible Society not to print the Apocrypha, resulting in a decision that no BFBS funds were to pay for printing any Apocryphal books anywhere. They reasoned that not printing the Apocrypha within the Bible would prove to be less costly to produce.”⁸⁷*

Interesting that now centuries after being incorporated in Greek Orthodox, Catholic and Protestant bibles the Apocryphal texts are now excluded from mainstream Protestant publications on the sole basis of economics. This is hardly a legitimate excuse for exclusion of such ancient texts. Whatever the actual reason for their removal – Gail ought to address why all Protestant Bibles including the 1611 KJV and its subsequent revisions in 1629, 1760 and 1769 had 80 books until the late C19th AD.

⁸⁵ <https://www.greatsite.com/timeline-english-bible-history/>

⁸⁶ https://en.wikipedia.org/wiki/Biblical_apocrypha

⁸⁷ *ibid.*

On page 3 Gail then claims that Origen was the progenitor of the text in corrupt new Bibles – even its OT portions – wanting to refer the matter to all post KJV Bibles such as the ESV, RSV and thereafter to now as we have seen to unnecessarily place the KJ on a pedestal of sorts when it – like all Protestant bibles OT’s before and after it – inherit the same fundamental flaws of the MT. C3rd AD Origen was not responsible for the recensions made to the either the Hebrew and Greek OT started in the early C2nd AD. He merely produced a 6 version interlinear of the OT’s then in C3rd AD circulation. This slight against Origen by Gail ought to be cast aside.

There are greater and far more pressing concerns residing within modern bibles OT’s that use the MT OT as source texts and they are more important than any argument made by modern KJ onylists that all bibles made after the 1611 1769 KJ have simply been retranslated in a different way. The pro-KJ or KJ onylists examples are often and usually only NT based also sidestepping the actual matter of the historical OT recensions of the rabbis. As we have seen this situation is only known when one simply starts comparing the MT OT vs LXX B/A OT vs NT and one discovers far greater OT recensions designed to remove or minimise Jesus Christ as the Messiah or cast doubt on the authenticity of both the OT and NT record as the rabbis of post Christ history had sought to separate themselves from Christianity.

Continuing her denouncement of the Greek Septuagint Gail claims of post-KJV bibles that: *“New versions follow the corrupt Alexandrinus, Vaticanus, and Sinaiticus texts **for both their Old and New Testaments.**”* Gail is shooting herself in the foot making this statement. However I agree with this claim in regards to the NT but disagree that those NT texts were corrupt.

The Greek NT TR forming the basis of our modern NT comes from those very Greek NT texts to which even the KJ employs. But not the OT. If that were true of the LXX A – Alexandrine OT – for example – the NIV or the NASB at Deuteronomy 10:22 would have 75 souls as per the LXX A. As it stands the NIV and NASB at Genesis 46:27, Exodus 1:5 and Deuteronomy 10:22 have 70 following the MT. The NIV and the NASB also follow the MT in the shorter chronology of Genesis 5 and 11. The KJV OT is no different as it is also based on the MT.

Gail’s claim that *“Therefore, new versions have Jesus and Paul parroting the errors in their corrupt Old Testament”* is curious as the Greek OT LXX B and A as we have seen has NT citations which are far more congruent with the Greek OT than with the MT. Examples please Gail?

The C19th AD Sinaiticus [Codex D] but wants to be C20th Codex Aleph (top dog) is not even in the same ballpark as Codex B or A. The Sinaiticus with its limited English translation is based on NETS LXX B⁸⁸. We may as well read NETS LXX B online⁸⁹. It deserves its traditional 4th place on the list thus its original C19th Codex D designation.

As a test of Gail’s claims let’s check both the NIV and the NASB for Psalm 40:6 and 2 Chronicles 36:9 from the two examples mentioned earlier.

*“Sacrifice and offering you did not desire—but **my ears you have opened**^[a]—burnt offerings and sin offerings^[b] you did not require.”* Psalm 40:6 NIV. Note the 2 NIV footnotes:

- a. Psalm 40:6 Hebrew; some Septuagint manuscripts but **a body you have prepared for me**
- b. Psalm 40:6 Or purification offerings

*“^[a]Sacrifice and meal offering You have not desired; **My ears You have**^[b]**opened**; Burnt offering and sin offering You have not required.”* Psalm 40:6 NASB. Note the 2 NASB footnotes:

- a. Psalm 40:6 I.e. Blood sacrifice
- b. Psalm 40:6 Lit *dug*; or possibly *pierced*

⁸⁸ <http://www.codexsinaiticus.org/en/project/translation.aspx>

⁸⁹ <http://ccat.sas.upenn.edu/nets/edition/>

Comment: For Psalm 40:6 – both the NIV and the NASB follow the MT here hence also the KJ. But the NIV **has a footnote** alerting the reader that the LXX B and the LXX A does not have “*my ears you have opened*” but has “*body you have prepared for me*” but then does not also footnote Paul’s citation of it in Hebrews 10:5. The NASB footnote follows the Catholic DRB of “possibly” ears pierced. Next 2 Chronicles 36:9.

“Jehoiachin was **eighteen**^[a] years old when he became king, and he reigned in Jerusalem three months and ten days. He did evil in the eyes of the LORD.” 2 Chronicles 36:9 NIV. Note the 1 NIV footnote (a):

(a) 2 Chronicles 36:9 One Hebrew manuscript, some Septuagint manuscripts and Syriac (see also 2 Kings 24:8); most Hebrew manuscripts **eight**

“Jehoiachin was **eight years old** when he became king, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of the LORD.” 2 Chronicles 36:9 NASB. No footnote.

Comment: Here the NIV renders the age of Jehoiachin as 18 consistent also with 2 Kings 24:8 as also found in the Greek OT. The NIV translators picked up this obvious error as did Coverdale. The NIV footnote however alerts the reader that the MT has *eight*. On this particular verse the NIV did well however its main text still follows the MT and the KJV. The NASB remains silent that the Greek OT has 18. Gail’s claims ought to be checked for other pertinent OT passages which I will leave up to the reader. For the most part modern versions of the OT follow the MT thus Gail is incorrect on her overriding assumptions that Jesus and Paul were “parrotting the errors” of the Greek Old Testament. The greater incongruities only occur when all bibles use the MT OT absolutely without correction from the Greek OT.

Gail then employs a double word bind game claiming that Origen “*emasculated himself, just as the ESV and most new versions suggest*”. In the ESV, Gail points out that Galatians 5:12 says, “*I wish those who unsettle you would emasculate themselves!*” instead of the KJV’s, “*I would they were even cut off which trouble you.*” Whilst I agree with Paul in Galatians 5:12 and his concern for the then church of Galatia to not be bothered by those persons wishing to unsettle them – but to apply a modern ESV translation and the use of the same ESV word “*emasculated*” to be also somehow applicable to the C3rd AD person of Origen is just foolish logic employed by Gail and undermines her skills and argument as a researcher of any degree.

The issues raised by Nathan in his video pertained predominately to the Old Testament and not the New Testament per se and certainly not to any post KJV era bible alterations to the NT as Gail would now also have the reader make such a correlation with regards to Origen to then cast aspersion upon him and/or Nathan. Again one only need consult the Hexapla Institute and other early post C4th AD writings to understand that Origen himself did not actually change any of the texts in his Hexapla but rather annotated the OT texts with symbols or sigla to denote the variances against the Greek OT – the LXX.

Thus it appears that Gail’s wanton claim stems from her lack of understanding of the historicity of textual recension in both the Hebrew and the Greek and which Hebrew source text was actually used for the KJ OT to which we have already addressed was the Aramaic texts of Aquila which became the Masoretic Text. Conversely it appears Gail throughout her writings is subtly forming her words in defence of the MT.

Now Gail may now not deny this MT OT use in the KJ OT but as we noted at the beginning of this article – in her supposed claims against Nathan – she wanted in her article to somehow initially and forthwith differentiate the Leningrad Codex from the Masoretic Text so that the KJ OT did not use Leningrad Codex so as to imply that the KJ OT also did not somehow use the Masoretic Text (yet did) and still not emphatically provide her readers with the actual KJ OT source text to which we have seen is the same Masoretic Text whether as contained in the codified Leningrad Codex or published otherwise as copies of the *Mikraot Gedolot* or the *Rabbinic bible* as was available to both early C16th Reformers and later C17th KJ translators.

At the bottom of page 3 Gail under subheading The Dead Sea Scrolls – after a John 3:36 life/“Dead” contrast – Gail then briefly mentions the state of Dead Sea Scroll or DSS research. Now I agree with Gail that the state of DSS is a somewhat mixed bag. But there are other considerations. While the sect of the Essenes has long been

associated with the DSS – it is an assumption produced by some modern scholars after the initial DSS discovery at the caves of Qumran in 1946 – a year before modern Israel as a nation was quickly ratified through the UN in 1947. Gail has reproduced that same assumption here as: “*the library of the Essene cult*”.

Now Gail uses the common misconception of the Essenes and their singular monastic lifestyle to have occurred at Qumran as keepers of the scrolls. Yet there is no evidence of that the Essenes ever inhabited Qumran as one tour guide made claim after the discovery of the scrolls at Qumran said to have been written by Jewish Essenes: “*There is no connection to the Essenes at this site*”⁹⁰.

While the word of a tour guide is hardly authoritative it does serve to address the common misconceptions about the site. The *Essene hypothesis* is claimed to have come from the writings of Josephus yet Biblical Archaeology Review (BAR) contributor and author Steve Mason notes:

*“I am not an expert in the Dead Sea Scrolls. I have spent my academic life, however, studying the works of Josephus, and I do not find the convergences between the scrolls and Josephus that supporters of the Essene hypothesis rely on. If the scrolls were written by the Essenes, that cannot yet be demonstrated by reference to Josephus.”*⁹¹

Israeli archaeologist Yigael Yadin admits the ambiguity of the situation: “*We therefore have before us two alternative conclusions: either the sect of the scrolls is none other than the Essenes themselves; or it was a sect which resembled the Essenes in almost every respect, its dwelling place, its organization, its customs.*”⁹²

For sake of brevity I will leave the DSS Essene hypothesis at this point but of noteworthiness the issue is contained in God Culture’s (GC) 2 part series⁹³ entitled “*Bible of John the Baptist Found! The Dead Sea Scrolls. Proof It Was John Not Essenes In Qumran*” and “*Who Lived In Qumran? Essenes? NO! Where Did They Live? Proof.*” Now I am not advocating all GC’s videos for some I disagree with on other matters but the aforementioned 2 part series is a positive contribution and worth watching for those readers interested in the subject.

Gail then cites the authors of the DSS bible in their Prologue as “patchwork” in an attempt to discredit Nathan in his use of the Septuagint in lining up more with the DSS – e.g. in one case Nathan gave the example of Exodus 1:5 in the DSS to be as 75 and not 70 as found in the MT.

On page 4 Gail states of the DSS bible authors in bold that: “***They include only unusual readings which are not seen in either other Dead Sea Scroll texts or other Hebrew editions***” as if the inclusions of the DSS agreeing with Greek OT when it differed from the Hebrew that a cardinal sin had been performed. Yet this is none other than an example of limited applied textual criticism by the DSS bible authors which Gail would have us believe is not allowed to be performed here in favour of “*other Dead Sea Scroll texts or other Hebrew editions*” – but which here she means when the DSS agrees with the MT OT.

Furthermore her use of the words “*other Dead Sea Scroll texts*” presumes without example that the inclusion of these “*unusual readings*” by the DSS bible authors somehow also caused an incongruity of the overall DSS library which so far in said bible which is mostly based on fragments. To be clear the contribution of the whole DSS library as an OT textual source is confined to the following as per the *Introduction* of the DSS bible:

*“Among all the biblical scrolls, **very large manuscripts are preserved for only two books: Isaiah and Psalms.** Since a scroll of the entire book of Isaiah was found in a sealed jar in Cave 1 virtually intact, the translation of Isaiah presented here is of this complete manuscript (IQIsa3). Similarly, another large, continuous scroll of the*

⁹⁰ <https://www.smithsonianmag.com/history/who-wrote-the-dead-sea-scrolls-11781900/>

⁹¹ Did the Essenes Write the Dead Sea Scrolls? Don’t Rely on Josephus, Steve Mason, Biblical Archaeology Review 34:6, November/December 2008.

⁹² Yigael Yadin, *The Message of the Scrolls*, New York: Simon and Schuster, 1957, pg.186.

⁹³ <https://www.youtube.com/watch?v=h2jG0v-gAwM> and <https://www.youtube.com/watch?v=maDSzIEkBUM>

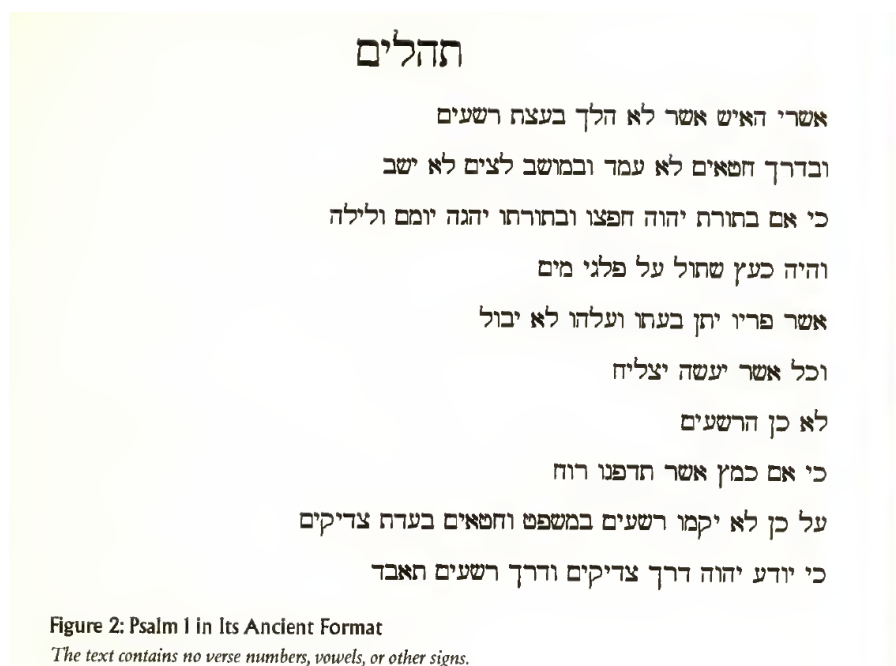
*Psalms (11QPsa) was found in Cave 11. The translation of Psalms 101 to 151, in a different order than that found in traditional Bibles, is mostly from this manuscript.*⁹⁴

A simple application of a few parameters can be applied to any OT texts to ascertain its underlying source text. The chronologies as contained in Genesis 5 and 11 is one of them – that is if they exist in the DSS bible as it is composed of fragments. Now that we understand that a large portion of the DSS is composed of fragments – what did the DSS bible use to fill in the gaps in between the fragments?

*“Unfortunately, for all the other biblical books, only fragments survive (some quite substantial, but most of them small). Thus for these books the translation is necessarily a patchwork of the remaining pieces from different scrolls. Since the text is constantly interrupted by the breaking off of the fragments, **intervening text is inserted to provide context; this material is taken from our traditional Bible (based on the Masoretic Text).**”⁹⁵*

This means of course because Gail accepts and does not question the Aramaic Masoretic Text – being for Gail the only OT text ascribed to as a “*living language bible*” is that she has mentioned the DSS bible here only in respect to Nathan having mentioned that DSS Exodus 1:5 has 75 souls and which accords with the Septuagint and not 70 of the MT.

Interestingly the authors of the DSS bible state that the Aramaic text “...contains **no verse numbers, vowels, or other signs**” again contrary to Gail and Gill’s claim that the Hebrew bible originally included diacritics. An example of the non-diacritic Aramaic “Hebrew” text is given from page xii in their Introduction as can be seen below. It ought to be noted that the DSS library contains mostly scrolls written in paleo-Hebrew with some Aramaic, Greek and Latin writings.



The real issue here is whether Gail is correct to disregard Nathan’s use of Exodus 1:5 which in the DSS also has 75 as does both the LXX B and A and the NT. Yes DSS scroll 4Q1⁹⁶ has 75 confirming all 3 OT accounts of the LXX A, 2 in the LXX B and Stephen and Luke in Acts 7:14 and none in the MT. Interestingly I now note even DSS scroll 4Q13 has 75 also and this can be checked online⁹⁷.

⁹⁴ The Dead Sea Scrolls Bible, Introduction, page XVIII

⁹⁵ The Dead Sea Scrolls Bible, Introduction, page XVIII

⁹⁶ <http://dssenglishbible.com/scroll4Q1e.htm>

⁹⁷ <http://dssenglishbible.com/ScrollsExodus.htm>

To be honest after checking the whole DSS library at www.dssenglishbible.com – only 1 other DSS scroll has Exodus 1:5 to even say it was 70 – scroll 4Q11. So Exodus 1:5 occurs thrice in the DSS collection. So far as the 2 x DSS and 1 x NT witnesses are concerned on this particular verse of Exodus 1:5 the DSS is hardly “deviant” especially against the Greek OT LXX B or A or for Stephen in Acts 7:14 to have meant none other than 75.

Exodus 1:5 – Score: 5:2 – being 5 witnesses for 75 per the Greek (2 x Greek OT – LXX B and A + 2 x DSS 4Q1 and 4Q13 + 1 x NT) and 2 witnesses for 70 per the MT (1 x MT + 1 x DSS 4Q11). The DSS bible went with 75 on the DSS internal evidence of 2:1 at Exodus 1:5 with footnote “*4QExod^b 4QGen-Exod² LXX. seventy MT SP.*”⁹⁸ So Gail’s claim of “***They include only unusual readings which are not seen in either other Dead Sea Scroll texts...***” is unfounded.

Gail’s argument here about the DSS bible which includes the DSS scrolls readings of where congruent even of the Greek LXX OT to be “patchwork” – e.g. Exodus 1:5 as a case in point – stems from the fact of her advocacy of the MT OT. In other words what Gail is saying is that in those places where the DSS scroll fragments disagreeing with the MT even if 2:1 as per the Exodus 1:5 example – is they should be omitted or ignored in favour of the MT even though the greater internal witnesses of the DSS itself exceed it by 1.

What Gail ought to be doing is performing comprehensive textual criticism, comparison and analysis of the so far published DSS texts against the MT, the LXX B, the LXX A and the New Testament to ascertain a more reliable OT text rather than make outlandish claims in support of the MT (and the Codex Leningrad) alone.

Gail then states before reaching her overall conclusion: “***In truth, the readings in the Dead Sea Scrolls Bible may disagree with all of the other Dead Sea Scrolls, which in turn may agree with the Hebrew Bible and the KJB.*** How many people actually read the preface to see that they are not reading “the” Dead Sea scrolls, but a collection of admittedly aberrant readings, which disagree with the rest of the Dead Sea Scrolls and/or the historical Hebrew text. So, when the presenter says that “the” Dead Sea Scrolls disagree with the Hebrew text, he reveals that he does not understand how a critical edition is composed, particularly the odd way the critical edition of The Dead Sea Scroll Bible was compiled”.

In truth Gail again is disagreeing with the DSS bible only in those sections which support the Greek OT aka the Septuagint even by weight or frequency. She refers to Nathan as a “presenter” here and in his video the example was Exodus 1:5 was given. Now both Nathan and Gail probably were not aware of scrolls 4Q13 (75) and 4Q11 (70) and as we have seen the internal DSS evidence for Exodus 1:5 for 75 is greater notwithstanding the external DSS evidence found not only in the Greek OT which she abhors but also in the Greek NT TR – the latter which even forms part of the KJ NT itself.

In terms of attempting to rebut Nathan in that regard Gail’s claim that “***the readings in the Dead Sea Scrolls Bible may disagree with all of the other Dead Sea Scrolls***” is unfounded as she appears to assume that Exodus 1:5 ought to read “70” as per the MT in every instance despite the greater number of textual witnesses even internal and external to the DSS to have 75. Thus Gail is incorrect also revealing her own lack of understanding of how the DSS was compiled.

We note that Nathan left out Deuteronomy 10:22 in his video which in the MT and the LXX B is also 70. Nathan may not have known that the oldest LXX A has 75 at the time of his video was published and the LXX A having a further *75 souls* only drives home his point. I have in recent times since availed Nathan of it. The DSS 2:1 occurrences only add further weight to Nathan’s observations as made in his video presentation.

Because the nature of the DSS scrolls and their fragments which have survived is but a mere product of chance of their environment over the centuries – it is even amazing in itself that Exodus 1:5 was preserved at all however Genesis 46:27 and Deuteronomy 10:22 were not. This example of Exodus 1:5 is even used in the DSS bible on page XXI in “*How to Read This Book*” under “The Main Text”.

⁹⁸ The Dead Sea Scrolls Bible, Exodus 1, page 25.

I have already mentioned that the MT OT is in need of revision. It needs to be corrected by the older forms of the OT on the balance of witnesses. The time has come for the rabbinical reforms of the C2nd AD and their ideological actions of separation from Christ and Christianity and the subsequent rabbinical alterations of ancient OT Scripture to be reversed. The MT contains far more incongruities within itself and against the Greek NT and OT.

And of the KJB which Gail so highly esteems it appears that the British Royal Crown owns the rights of the KJ text in perpetuity⁹⁹ even though it is also in the public domain for the rest of the world. Once Gail has performed these procedures of OT textual criticism of aforementioned texts, she, Kent and other advocates of the KJ movement would be then correct to claim preservation or VPP of sorts (when not using Psalm 12:6,7 out of context) of common Bibles in their future issuance now sometime still past the date of this article.

As for the authority to call it also the “*King James Bible*” outside the UK legal advice may be necessary. Given the political wrangling and errors contained and further printing errors even made of the 1611 KJ which was subsequently revised in several editions after its initial printing – but which still did not remove the rabbinical ideology inherent in the OT Masoretic Text – it may be pertinent that only after such a future reappraisal of existing OT’s in all its forms – is to create a new name for a Bible whose OT texts are more congruent with the extant witnesses – including the Greek OT LXX B and A and their New Testaments aka the NT TR. Several examples herein have been cited.

What would you the reader call such a Bible whose OT has been corrected? Indeed what would I call it? My proposal is simply thus: **The Christian Bible**. No copyright.

As we have seen what we have at the moment are all Western bibles starting from Luther’s German bible who’s OT was based on C11th AD MT OT with no inclusion or correction from the C4th AD Greek OT. On the other hand we have modern Greek to even English translations of the “Septuagint” or LXX such as NETS, OSB or even the APB+ which are based on the hybrid LXX B though having the longer chronology of some 5,404/5,408 years are not without other errors.

Yet Gail appears to want to distract modern readers from performing this OT comparison to realise that greater historical recension of the texts that has occurred in the MT whilst the Greek OT provides greater congruity with the established Greek NT.

Gail then draws her conclusions that the impetus of Nathan’s preliminary research is that Nathan is being subversive to the modern body of Christ stating that: “*The unstated goal of the presentation is to leave a Christian doubting the Holy Bible and abandoning a Hebrew Bible, used for millennia, and an English Bible used for over 400 years by millions.*”

Her words are plain for all to read. What Gail is really advocating is a defence of the King James Version as the “*Holy Bible*” whose Old Testament text is based on the rabbinical text of the Masoretes as finalised in the C11th AD yet its C4th AD Greek New Testament is older and implying of the MT itself is that there are no contradictions, no inherent discrepancies, no alterations to its chronology and no denigration of Jesus as the Messiah within it when also compared to the New Testament.

Gail even admits this in not so many words in that doubting the KJ “*Holy Bible*” is also equated with abandoning “*a Hebrew Bible*” to which can only refer to a rabbinic bible. Again it is not a specific KJ issue – it is an issue inherent in all biblical OT texts that use the MT for its OT since the time of the German Reformation which preceded the 1611 KJV.

⁹⁹ <http://up-ship.com/blog/?p=12205>

Summary: Gail in her article thus by advocating the MT is also advocating the Leningrad Codex by making a loud noise about that the Leningrad Codex was only used for post KJ era bibles and in the same vein keeps quiet in her article or barely makes a whisper about the MT in her books thus overall does not educate her readers about the actual truth of the matter that the OT source text used for the KJ OT was the MT. As we have seen the C11th AD rabbinical MT texts are “fixed” and equivalent as also contained in their oldest iteration for global public release as the Leningrad Codex and as are also reprinted in other “Hebrew” editions for popular distribution – whether the BH3, BHS, the JPS etc.

Yet compared to the C11th AD MT OT the C4th AD Greek OT texts matches up better with the C4th AD Greek NT of the same era yet the Greek OT does not form part of OT for modern bibles including the KJV. Textual preservation of the Greek New Testament comes about due to the inherent textual witnesses of the various Greek and other NT texts in circulation. Likewise for the Old Testament – Christians and biblical scholars ought to compare the Old Testament against itself and also against the New using both the Aramaic “Hebrew” MT OT and the Greek OT LXX B and A.

This has not yet been done even coming into the modern era for MT and LXX research on the whole are separate schools. On occasions some translators such as Coverdale or the NIV have picked up on some OT errors of the MT but have not corrected them in a true comprehensive and scholarly sense. Other modern bible translations such as the NIV or the NASB may only footnote some differences yet their main OT text remains faithful to the MT OT. Such is the importance of modern OT textual criticism whereby any person can weigh what is actually said in “black and white”. 8 is not 18 and 70 is not 75 and neither are ears opened a body prepared.

For readers interested in a further preliminary basis of LXX vs MT research – I have compiled and compared over 300 times the New Testament quotes the Old Testament as a preliminary work and put up 60 of them online in a reading YouTube video entitled – ***60 Ways To Check if You Have A True and Accurate Copy of the Bible.***¹⁰⁰

Some examples are plain obvious and others are more subtle but you will see at times prolific examples wherein the MT OT text of recension upon which all Reformation bibles OT portions are based – to either remove or denigrate the sovereignty of Jesus Christ as Messiah and in its place either allude to another physical Jewish messiah altogether who is still to come or some other form of Jewish ideology as also inherent in post C1st AD Rabbinicism that exhibits a spirit of anti-Christ.

Sometimes this exhibits itself as a form of Jewish nationalism which is understandable given their historical removal from the Land and then desire to want it back. These are all evidences of the separation caused by the reforms of the rabbis of C2nd AD also heralding the rise of Rabbinicism or Rabbinism as a post-Christ evolution of Pharisaical thought and ideology. Subsequently I advise caution of modern Christians advocating support, including financial, for the modern state of Israel or any form of Judeo-Christianity or Christian-Zionism.

Importantly how many of us as modern Christians have actually engaged in textual criticism of not just the Old Testament vs the New Testament but the now you know – the Aramaic MT and Greek Old Testaments vs the New Testament – taking words and numbers in any language at face value? The distracters in listing the discrepancies as contained between the MT OT and the NT are not entirely wrong to do so for such historical discrepancies exist because of rabbinical recension of the texts which was designed to separate the original Hebrew and Greek OT from the Greek New Testament.

As we have seen – the rabbis/Hebraists/Jewry also attempt to “authenticate” their new Aramaic square form of “Hebrew” texts by claiming even a pre-Ezra system of vowel sounds or diacritics even all the way back to when Moses originally wrote the Pentateuch aka Gail – or in the case of Gill – all the way back to Creation

¹⁰⁰ <https://www.youtube.com/watch?v=SrVkuIU5SCE>

itself – but which diacritic system only came to pass only after the onset of the rabbinic period of the C2nd AD and was definitively formulated and officiated by Jewry during the Masoretic period C5th to C11th AD.

The issue never was whether the King James Bible alone is/was the authoritative Word of God in both its Old and New Testament forms. Indeed only the New Testament and belief in Jesus Christ as Messiah, Lord and Saviour is paramount for eternal salvation for Jesus came to fulfill all the Old Testament anyway. Thus our Old Testaments should honour Him in the best way possible.

The fact that the early C1st AD life, death, resurrection and ascension of Jesus as the real Messiah having then occurred at a time in HIS-STORY when the Gentiles already had a Greek OT as well as the Judeans/Jews having had the same Greek translation also as an approved translation of the paleo-Hebrew OT only some 300 years prior and then the later alteration of both OT texts to have occurred within 100 years after Jesus' First Advent witnesses to the impact that Jesus Christ both as the son of man and the son of God had on the historical world stage.

How ironic that the very *modus operandi* of the C2nd AD rabbis and their reforms, their alteration of the original Hebrew and Greek OT's and the production of other Jewish works such as the Targums of Onkelos and the Seder Olam Rabbah was designed and implemented to cause separation from Christianity is also that very same evidence that unequivocally points back to Jesus Christ as the Messiah. The early C2nd rabbis tried to implement their own messiah in Simon bar Kochba but failed miserably. In hindsight the historical rabbis ought to have left the texts alone, swallowed their pride, and not entered even in their record the historical evidence of rabbinical reform and separation. But then Daniel would have stuck out like a sore thumb.

Gail at the near conclusion of her article then enters into judgement about the prolific use of the internet by some users, inferring Nathan also, and so called "click bait theology". Granted the Internet has become a medium for the dissemination of both good and bad material in the modern era but this is reminiscent of any historical medium.

Aside the fact that unsound doctrine preceded even the modern era – who roots first lay in the BC perturbation of the Law of God and the traditions of men extending to later AD Pharisaism and Rabbinicism – the online era allows global persons, whether Jew or Gentile, access to information outside our own personal realms that would not be normally available to us. Would then that Gail herself would perhaps minimise her own use of the same modern medium such as the Internet to which she also obviously uses and defer to attend in person to libraries on other continents or make more oft requests for inter-library loans? Granted these methods are still valid but that does not presuppose that the digital biblical and theological resources now available to modern Christians and persons are somehow wrong or of lesser value.

Historically electronic methods of computer bible software first appeared for the average home user in the early 1980's in a pre-Internet era which also aided biblical textual criticism to a larger degree than ever before. Users were able to search and compare and develop notes and sermons. But that medium was even then restricted depending on what was locally installed. Next came the networking of home computers and as the Internet itself grew – an unprecedented amount of information found its way online and available to the end user as did the ability to author new forms of communication such as YouTube and an ability to search for information via Google or otherwise. But there is also another benefit of digitisation.

I am of course here referring to the multitude of works over the last 400 years and before, including – the digitised and invaluable 1657 AD Brian Walton Polyglot¹⁰¹ – also found at *archive.org* wherein one for example can find works on the LXX A whose books when scanned by Google or Microsoft have not been physically borrowed since 1932. The precursor is of course asking the right questions and actually be bothered or finding the time to search for answers. What we find is that discrepancies do exist in the MT OT against itself and the NT but which can be corrected using the Greek OT.

¹⁰¹ <https://archive.org/details/WaltPoly1PrologVariantReadings/page/n1>

It is incredible that one can download a C16th to C19th work which once existed in the bowels of some library now digitised as a PDF in a matter of minutes and search its contents and understand what is being read. It is also incredible that modern Biblical scholarship perhaps building upon more recent works after WWII runs the risk of coming to the wrong conclusions or not realise how something has developed.

Clearly as we have seen Kent and other pro-MT OT persons who make similar claims as Gail has done are simply reiterating the same old hat of post reformers belief of having been handed it to them by the rabbis that the MT OT is part of the actual OT Word of God without alerting their readers and viewers of what hasn't yet been performed on copies of the Old Testament in the same manner of what has been performed on copies of the New Testament.

And that is the preservation and publication of a better Old Testament text only after comparison and sound exegesis of Scripture has been performed with special emphasis on the congruity of the Old Testament against the New Testament and of the Old Testament against itself – whether now in the Aramaic “Hebrew” MT OT or the Greek OT LXX B and A – rather than applying limited and traditional translational methods such as dynamic or formal equivalence verse by verse in their respective and separate schools and scholarly circles which only ensures continuity of the historical AD errors in their respective texts.

Indeed such traditional translational methods have been performed extensively on the predominant rabbinical MT OT texts as found in many bibles or in the separate case of the Septuagint to some degree in smaller LXX B research bodies. But it appears that both sides have OT texts of recension which do not take into account Scripture overall to reintroduce greater congruency and reliability of the Old Testament. Examples of this have already been given in this article – the MT's 2 Chronicles 36:9 and 2 Kings 24:8 in the matter of Jehoiachin's age of 8 and 18 or for the LXX B and its two out of three mentions of 75 souls against the LXX A's third instance of 75 in Deuteronomy 10:22. There are many more found in both the MT OT and the LXX B.

The Question now becomes in these latter times has the value of all modern MT and LXX B Old Testament scholarship upheld the once greater congruity which existed in ancient OT Scripture and importantly has the historical sovereignty of the Lord Jesus Christ been best preserved or checked for necessary correction and restoration in the OT?

In so far as a few examples herein have sufficed and as also contained in Nathan's video or otherwise – the answer is clear. In so far as the OT is concerned – NO it hasn't. Much work is still needed to be done to undo the actions of rabbinical separation which occurred post-Christ to restore textual congruity once again to the OT. One will never know unless the actual comparison is done as some and you now the reader have now been alerted too in recent times. Gail may have but she gives no examples. Yet sadly it appears Gail prefers a rabbinic interpretation of the OT as do all bible readers, Christian or otherwise, whose OT is based on the MT.

Such a project to reverse the historical emendation of the rabbis upon the OT would require the attention of qualified Christian scholars and be peer reviewed to make this come about in a centralised manner incumbent of any major undertaking of biblical exegesis and translation.

In the meantime various MT OT vs NT TR bible combinations continue out in the real world and their inherent contradictions however applicable and relevant continue to be listed on such sites as the amazing **bibviz.com**. The KJ OT like many other post KJ bibles who use the MT OT in their main text are found wanting. Ironically these type of sites such as bibviz.com also serve as an impetus to start sorting out the very alleged or otherwise discrepancies which may be a barrier to the faith of some persons to not put their faith in the Word of God as Scripture and thus in the Jesus Christ as their Lord and Saviour.

One only need to peruse and understand even the poll data on bibviz.com for example to see how Christian scholarship amidst an anti-Christ world has been perturbed and its effects the very foundation of therein of not only American but also global society.

Yes Kent Creation is important but we must also be mindful of the longer chronology of some 1,400 years which the Greek OT presents but the MT does not. In this response we saw why the original OT chronology was shortened. Credit goes to those modern Creationists who have come to see that the Greek Septuagint contains greater truths – not for simply being an alternate OT text in itself but one whose texts is largely more congruent than that of the MT both in its OT to OT and its OT to NT forms.

Yet rather than make a scholarly Christian analysis of why Nathan might be wrong Gail has ultimately opted out to provide a suitable reasoning and logical dais for her rebuttal of Nathan and his video. Thus Gail has resorted to character assassination of Nathan and then makes a number of extraordinary claims which have no historical basis – e.g. her claim that the Jews have never accepted the Greek Septuagint – herein now refuted from Jewish sources itself.

It appears then that Gail and Kent and others are of a certain and similar paradigm in their ignorance and/or perhaps laziness of the issues as briefly contained herein and are thus found wanting. As I stated at the outset of this article – it may be simply a function of time and what we have exposed ourselves too. It may even be that a certain agenda has to be promoted which is not inherently a true Christian one. Whatever the case the fact that the MT has even 1 contradiction e.g. of Jehoiachin's age 8 or 18 and/or other examples – whether in the KJ or otherwise – from both here in and here out ought to invigorate the modern Christian and shepherds of the flock to question how or why that particular discrepancy and other discrepancies can exist in the MT OT and why the Greek OT offers a solution to resolve them.

Yet various Hebraists will claim that AD Christians altered the original Greek OT though in reality Christians of any era had no reason to do so. Yet as we have seen from Jewish literature – the rabbis themselves admit historical alteration of both the Hebrew and Greek OT's to suit their reforms and separatist ideology made only after Christ.

As has already been shown the LXX B is a hybrid Greek text – as its Deuteronomy 10:22 shows this. Yet we also saw that in this instance the LXX A resolves this particular matter. Gail then ought not to be quick to claim the Septuagint overall is “faulty”. The Greek LXX A in this instance gives more credibility against Acts 7:14 and restores the overall testimony of Stephen then in about 33/34 AD who provided a number of historical facts to the then Jewish Sanhedrin. They – the rabbis – were both cut to the core and angry. Debates then ensued after the time of Stephen.

In the few examples contained in this article – if you are now alerted to the fact to seek a better Old Testament as part of your bibles – then Stephen for example ought to be validated in all 3 OT instances of 75 souls and not accept 70 souls on the basis of some convoluted argument to support a later altered OT called the Masoretic Text. As stated there are other examples.

The MT and the Greek ought to be persued for internal Scriptural consistency. I am not saying that even the relatively unknown and untranslated LXX A be placed up on a pedestal. I can't read Koine Greek but I can use Greek lexicons and other resources which help me understand the differences between the MT OT and the Greek OT. Of those Greek scholars involved in LXX B research – pull up your socks and start using the LXX A also to resolve even the internal inconsistencies of the LXX B.

Further to Gail's and Kent's current understanding of OT textual transmission the issue is further compounded by their current and long held view of a now a 400 year old status quo of the infallibility of the KJ OT texts without sufficient reasoning behind them or somehow assume for example that medieval Christians not using a Latin bible but a Greek one did not have the Word of God to enter into the joy of the Lord only found in and through Jesus Christ.

This has led both Gail and Kent to making extraordinary claims and thus unnecessarily resort to debase or disqualify other Christian persons – now championing to contest the validity of the C11th AD Aramaic “Hebrew” MT OT text together with its diacritic markings – with a view to simply return to an Old Testament

text closer to the one as used by the early Christian church especially before the time of Origen. I have no doubt that in the years ahead more bona fide Christian research will peer into the Greek OT/Septuagint texts combined with a new calling to finally release the LXX A from its institutional and historical shackles. Even without actual photographic copies of the LXX A – lesser known resources such as the Swete Cambridge LXX B and the 1657 Walton Polyglot as both footnoted with LXX A can still be utilised.

I hope one day that just like Europe coming out of the first Reformation in the early C16th AD then seeing the New Testament again in a new light once again – that the once Latin and the Roman Catholic Church had previously suppressed – that the then New Testament then becoming more available in the common language of German, English and abroad persons – that in like manner – the Old Testament will be restored once again to its former glory by genuine Christian scholars and translators executing proper textual criticism, analysis and comparison of now all extant OT texts with a view to overall textual congruity of both itself and towards the New Testament – sparking perhaps another Reformation of the modern era highlighting the once historical rabbinical and Jewish stranglehold and recensions of the Old Testament which at one time prior to Aquila – and before the direction and reforms of the C2nd AD rabbis under Akiba – did not exist in either Hebrew or the Greek and more greatly foretold Jesus Christ as the real Messiah.

That movement has already started as we reside in this modern era. Credit goes to Nathan who has made a tremendous effort in providing the impetus and contribution in this area of research in a well designed and easy to follow video (perhaps unlike my lengthy article here) to awaken others of the dominance of the rabbinical MT OT. No one is perfect but as I always say everyone who is a positive contributor has something to contribute and then be held up for greater peer Christian review in a professional and Christ like manner.

On this Gail and Kent have failed miserably. It doesn't mean that all Christians get it right on all accounts, no not even myself, for salvation thankfully is not dependent on Scriptural exegesis or textual criticism alone – but one's faith and the potential faith of others reading the Old and New Testaments combined ought not be a stumbling block either nor should obvious discrepancies as so noted amidst the MT OT vs the NT TR exist. After all – the NT proves the OT and vice versa. It's just so far – the Greek OT does it better.

*“At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, **and hast revealed them unto babes.**”* Matthew 11:25

May we all stay babes in Christ and give not into the traditions or temptations of the spirit of the sons of disobedience both of which can become conditioned habits in any of us and how we treat our Christian brethren. Therefore let us be Christians and not Hebraists.

Let us also be always aware when any “Sanhedrim” seeks to unsettle us and know that even the words of the Apostle Paul are still applicable – of such persons untoward us who cannot and will not aspire to the Lord Jesus Christ and to the greater congruity of the OT and NT as Scripture proper – that whatever the traditions of men to thwart His Word and/or our eternal salvation – that God Himself has given us enough to preserve His Word even as the centuries have passed and that we keep them close by as best we can for He knows the intent of our hearts to also preserve us not only here on Earth at this time – for however long He may deem to each of us to live upon it – but to also one day to be with Him. Even so Lord Jesus come quickly.

It is time to release ourselves from the shackles of old and embrace the Old with the New again.

Kind Regards,
Alex Young

18 December 2018

<https://www.youtube.com/channel/UCMXhGOIm5830l1oUr9sDcZQ>

Further Thoughts for Consideration:

*“There existed a true original Greek (i.e. Majority Text, Textus Receptus). It is not in print and never will be because it is unnecessary. No one on the planet speaks first century Koine Greek, so God is finished with it. He needs no ‘Dead Bible Society’ to translate it into ‘everyday English’...” (G.A. Riplinger, *In Awe of Thy Word*, p. 956).*

Comment: False. I can even enrol to learn to read and pronounce Koine Greek and the fact that C4th AD LXX B and A in Koine Greek as the OT and NT still exist to which our NT’s are based on same Koine Greek – how is God finished with it? Gail said this in her advocating the MT OT but shoots herself in the foot of also disavowing the Koine Greek NT in the same sentence.

*“It must be remembered that even the 5200 existing handwritten Greek manuscripts were the product of the Greek Orthodox Church. **Its membership has never been made up of true believers. Unbelievers, Greek speaking or otherwise, cannot discern spiritual things.**” (G.A. Riplinger, *In Awe of Thy Word*, p. 955)*

Comment: False also casting aspersions. For the record I am not a member of the Greek Orthodox Church.

*“**When appropriate, Old and New Testament word parallels are retained in the KJV.***” (G.A. Riplinger, *In Awe of Thy Word*, p.162).*

Comment: Really? When appropriate? Why not cite some of the over 300 times the NT authors explicitly reference the OT? aka “it is written” or “Scripture saidth”. I find more “appropriateness” and not only NT word but whole NT phrases paralleled in the Greek OT. Let’s use Gail’s STAR (*) example.

Gail’s example of Isaiah 61 at * footnote is poor and subversive to the body of Christ – for she states *“***IMPORTANT: There is a good reason why, on occasion, the Old Testament and New Testament do not match exactly in certain verses. For example, Jesus read from Isa. 61 (“The Spirit¹ of the Lord² God³ is upon me...”)** as if it said, “The Spirit¹ of the Lord² is upon me...” He did this because the Godhead (Spirit¹, Lord², and God³) represented in Isa. 61 had its representative, Jesus, there present (“**God** manifest in the flesh”)! [W]hen they heard these things, [they] were filled with wrath” (Luke 4:18, 28).”*

For comment on this please refer to page 23 of this article.

*“The Scriptures themselves denied to the Rabbis any legitimate authority or role. The Scriptures themselves were therefore the greatest barrier standing in the way of Rabbi Akiba and his desire to create a system of rabbinic authority.” Gruber, Daniel. Rabbi Akiba's Messiah: The Origins of Rabbinic Authority (Kindle Locations 2144-2146). Elijah Publishing. Kindle Edition. **Comment: True.***

“It is probable that the same movement, which led Jehudah ha-Nasi' [also under Nasi Rabbi Akiba] to commit to writing the decisions of the rabbis which form the Mishna [Jerusalem Talmud], would lead to writing down the Targums - that is to say late in the 2nd century of our era”.

<https://www.internationalstandardbible.com/T/targum.html>

Comment: I agree with bracketed additions for clarification.