

There have been several areas where the Masorete scribes purposely changed Scripture to fit their own theology. This can be easily seen when one checks and reference each discrepancy of the Masoretic text against at least two other ancient Scripture Text that agree otherwise. Such as the Septuagint (Greek translation) from the 2nd century B.C., and the Dead Sea Scrolls written between the 1st and 2nd century B.C., as well as both the Peshitta and Greek New Testaments.

1) The Personal Name of יהוה [YaHuWaH] was **changed 134 times** to **Adonai** in the Masoretic Text from the original Hebrew manuscripts. (see: Ginsburg' ed. of The Massorah, §§107-15.)

2) The Personal Name of יהוה [YaHuWaH] was also **changed another 13 times** to **Ailoheem** in the Masoretic Text from that of the original Hebrew manuscripts. (see: Ginsburg' ed. of The Massorah, §§107-115.)

3) The Masoretic text takes the word for pierced in Tehilleem 22:16 (a clear crucifixion Psalm) **kaaru** and **changes the last letter** from a waw to a yud. **This changed the meaning** from **pierced** my hands, and feet, **to lion**, as in **"as a lion they are at my hands and feet"**. The Septuagint has pierced from the original Hebrew kaaru not **kaari**. And according to the Dead Sea Scrolls dated about 100 BCE, the Hebrew Word in verse 16 is kaaru pierced and **not lion**. Not only that, the Aramaic Peshitta agrees with them both, whereby making a third witness against the Masoretic text.

4) In Yesha-Yahu 53 the Masoretic **is missing a key word** in verse 11. After the word "see", there should be another word **"light"** qualifying what the Suffering Servant sees. This missing word (LIGHT) is found in both the Septuagint, and the Dead Sea Scrolls. i.e. - **"He shall see light, the fruit of the travail of His soul"**

5) In the Masoretic text of Beresheeth 46:27 and Shemoth 1:5 **states** that **70** souls came to Egypt from Canaan, but the Septuagint and Dead Sea Scroll say 75 souls.

6) In Beresheeth 10:24 the Masoretic text is **missing Cainan**. The New Testament in Loukanus 3:36 inserts Cainan as does the Septuagint and the Dead Sea Scrolls, again leaving us with 3 Biblical witnesses against the Masoretic text.

7) In Debareem 32:8 the Masoretic text **has the term "children of Yishra-Ail"**, yet the Septuagint & the Dead Sea Scrolls have the term "Cherubs Of Ailoheem".

8) In Yesha-Yahu 61:1 the Masoretic **does not contain the phrase "recovery of sight to the blind"**. Yet the Septuagint does and also it is within Loukanus 4:18 (a direct quote of Yesha-Yahu 61:1) of both the Peshitta and Greek NT texts. Leaving us once again with 3 Biblical witnesses against the Masoretic text.

9) In Tehilleem 40:6 the Masoretic text has **purposely changed the phrase "a body you have prepared for me"**, as properly quoted in Hebrews 10:5 and verified by the Dead Sea Scrolls, to the phrase "you have **opened up my ears.**"