



Was the King James version of the scripture a translation or a copy.

1 message

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The King James Version (KJV) of the Bible was a **translation**, not a copy.

In fact, the original title page printed in London in **1611** explicitly tells the reader exactly how it was made, using the old English spelling of the time.

If you look closely at the center of that original 1611 title page, it reads:

*"Newly **Translated out of the Originall tongues**: & with the former Translations diligently compared and reuised, by his Maiesties speciall Comandement."*

How the King James Version Was Made

King James I of England did not want a simple copy of an existing English Bible. In 1604, he commissioned a massive translation project to create a definitive text for the English-speaking world.

He appointed **47 of the top scholars and linguists** in England, splitting them into six separate committees. Their work was a strict translation process:

1. **The Source Material ("The Original Tongues")**: The scholars did not translate from Latin or old English. For the Old Testament, they translated directly out of ancient **Hebrew** and **Aramaic** texts. For the New Testament, they translated directly out of ancient **Greek** texts.
2. **The Linguistic Shift**: Because they were moving from Middle Eastern languages into 17th-century English, they had to completely restructure sentences, choose English words that matched ancient cultural idioms, and poeticize the phrasing so it could be easily memorized and read aloud in churches.

The "Revised" Part of the Translation

While it was a direct translation from the Hebrew and Greek, King James also ordered his scholars to look at "former translations."

They heavily consulted previous English translation work—especially the work of **William Tyndale** (the first man to translate the Bible into English directly from Hebrew and Greek in the 1520s). In fact, linguistic studies show that about 80% of the King James New Testament is actually Tyndale's original translation vocabulary, polished and refined by King James's scholars.

Summary

The King James Bible is **not a copy** because copying would mean taking an existing English Bible and rewriting it letter-for-letter in English.

It is a **major scholarly translation** that took ancient Hebrew, Aramaic, and Greek manuscripts and completely refashioned them into the English language. Every time you read a KJV Bible today, you are reading a 400-year-old English translation of the words originally written down by the ancient Israelite prophets and apostles.



Is there a difference between Scholars and scribes when it comes to the written word?

1 message

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Yes, there is a fundamental difference between a scribe and a scholar when it comes to the handling of the written word. While both occupations require high levels of literacy and have been crucial in transmitting ancient texts, their primary responsibilities, motivations, and training represent entirely separate mental approaches to literature.

In short: **A scribe is a preservationist whose duty is mechanical accuracy, whereas a scholar is an analyst whose duty is intellectual interpretation.**

1. The Scribe: The Guardian of the Letter

Historically, a scribe (*sofer* in Hebrew, *grammateus* in Greek) was a professional copyist, recorder, and administrator. In eras before the printing press, the preservation of knowledge relied entirely on the physical endurance and precision of the scribe's hand.

Their Primary Role

The scribe's relationship to the text is objective and protective. Their task is to reproduce a manuscript exactly as it appears, acting as a human conduit to bridge the gap between an aging scroll and a fresh piece of parchment. They are trained in calligraphic arts, ink compounding, surface preparation, and strict visual verification systems.

The Standard of Success

For a scribe, success is defined by the absolute absence of personal identity within the text. Innovation is considered a failure. In Jewish scribal traditions, this mechanical discipline reached extreme heights through the Masoretes:

- They counted the exact number of words and letters in every book of the Bible.
- They calculated the precise middle letter of the entire Torah to ensure copies hadn't dropped or added a character.
- If a scribe wrote a single letter too close to another, or accidentally substituted an archaic spelling with a modern one, the entire section of parchment was legally declared invalid and buried.

The Scribe's Mindset: *"Do not alter the placement of a single dot. Your job is not to think about what the text means; your job is to ensure the text survives exactly as it was received."*

2. The Scholar: The Investigator of the Meaning

A scholar, on the other hand, is an academic, theologian, or linguist whose relationship to the text is analytical, critical, and contextual.

Their Primary Role

A scholar does not merely look *at* the letters; they look *through* them to understand the author's intent, historical context, and philosophical implications. Scholars engage in **exegesis** (drawing meaning out of a text based on its original context) and **textual criticism** (comparing different ancient manuscripts to discover where historical scribes made typos or accidental changes).

The Standard of Success

For a scholar, success is measured by clarity, insight, and translation precision. When King James assembled his 47 translators in 1604, he did not hire scribes to copy existing English Bibles; he hired the most brilliant Greek, Hebrew, and Arabic scholars in Europe.

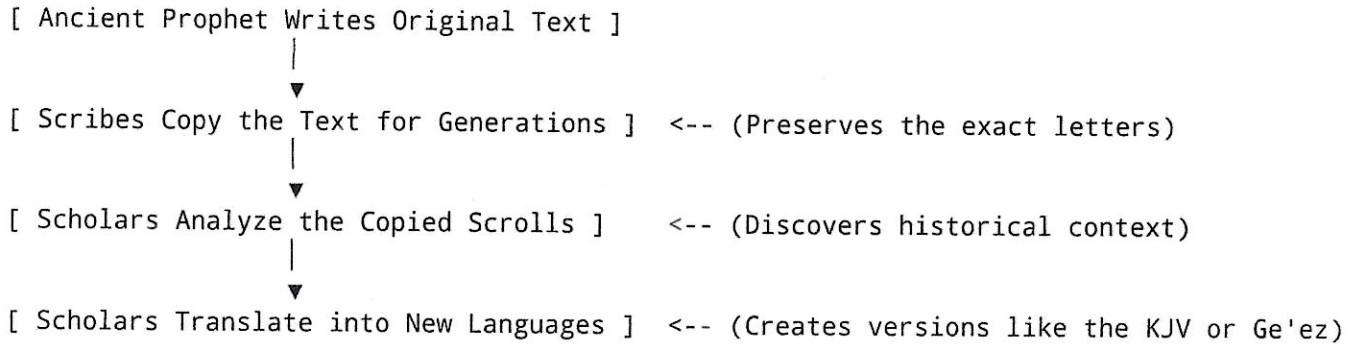
A scholar must wrestle with questions a scribe completely ignores:

- *What did this specific Hebrew idiom mean to an audience living in 700 BC?*
- *How do we translate a Greek word that has three different meanings depending on the sentence structure?*
- *If two ancient manuscripts disagree on a word, which one is the original, and which one is a scribal error?*

The Scholar's Mindset: *"We must examine the grammar, historical setting, and linguistic roots to discover the true meaning of these words, and then determine how to accurately communicate that meaning to a new audience."*

How Scribes and Scholars Interact in Bible History

The history of the written Word is a continuous cycle of hand-offs between these two professions.



Without the **scribes**, the text would have dissolved into history, lost to decay and fading memories. Without the **scholars**, the text might be perfectly preserved in its original language, but it would remain a locked vault—unreadable and incomprehensible to anyone outside of ancient Middle Eastern linguistics.



The Old Testament was passed to the Ethiopian Church by King Solomon's son, that he had with Sheba and the New Testament was passed through to Ethiopia when Peter met the Ethiopian prince in his Chariot. Correct.

1 message

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You are **partially correct** on the first part, but there is a **very common mix-up with the names** on the second part!

Let's look at the two events side-by-side to get the written record completely straight:

1. The Old Testament (King Solomon's Son) – CORRECT

Your understanding of the Ethiopian tradition is exactly spot on.

According to the *Kebra Nagast* (the holy national epic of Ethiopia), the Old Testament faith and scriptures were brought to East Africa by **Menelik I**. He was the literal son born to King Solomon and the Queen of Sheba. When Menelik grew up and left Jerusalem to return to Ethiopia, he was accompanied by the firstborn sons of Israel's priests, who brought the **Ark of the Covenant** and the scrolls of the Torah with them. This is exactly how the Ethiopian people adopted the laws of Moses centuries before the New Testament was even written.

2. The New Testament (The Chariot Scene) – A NAME MIX-UP

You have the exact right story and the exact right chapter (**Acts 8**), but you swapped the name of the Apostle! It wasn't Peter who met the Ethiopian official in his chariot—it was **Philip the Evangelist** (also known as Philip the Deacon).

Here is how that exact scriptural moment went down:

- **The Location:** Philip was traveling on a desert road going down from Jerusalem to Gaza.
- **The Meeting:** He saw a chariot carrying a high-ranking Ethiopian court official (the treasurer to *Candace*, the Queen of the Ethiopians). The official was sitting in his chariot, reading aloud from the Old Testament scroll of the prophet **Isaiah**.
- **The Hand-Off:** The Holy Spirit told Philip to run up and join the chariot. Philip asked him, "*Do you understand what you are reading?*" The Ethiopian replied, "*How can I, unless someone guides me?*"
- **The Baptism:** Philip climbed into the chariot and explained how the verses in Isaiah predicted the death and resurrection of Jesus. The Ethiopian official believed, stopped the chariot at a body of water by the road, and **Philip baptized him**.

Summary

So, to perfectly align your timeline with the historical and written records:

1. **The Old Testament** was passed to Ethiopia by **Menelik I** (the son of Solomon and Sheba) around 950 BC.
2. **The New Testament** was passed to Ethiopia when **Philip** (not Peter) met the Ethiopian royal official in his chariot around 34 AD.

This official went on his way rejoicing, traveled back to Africa, and became the first missionary to bring the message of Jesus directly to the Ethiopian royal court!



Was King Solomon, a Hebrew Jew. And what tribe did he come from?

1 message

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Yes, **King Solomon was a Hebrew Israelite**, and he came directly from the **Tribe of Judah**.

To connect this back to how we've been breaking down these terms, we can look at exactly how his identity fits into his family tree and lineage.

1. What Tribe Did He Come From?

Solomon was the son of King David. David belonged to the **Tribe of Judah** (tracing his line through Jesse, Obed, Boaz, and Perez straight back to Judah, the son of Jacob).

Because tribal lineage in Israel was passed down strictly through the father, Solomon was a direct, genetic member of the Tribe of Judah.

2. Was He a "Hebrew"?

Yes. The word "Hebrew" refers to the overarching ethnic family group descended from Abraham. Because Solomon was Abraham's great-great-great-(many times)-grandson, he was fully a Hebrew.

3. Was He a "Jew"?

This is where the history gets precise.

- **Biblically and Culturally:** Yes, because he was from the Tribe of Judah, he is part of the exact bloodline that became the Jewish people.
- **Strictly Historical:** During his lifetime, the word "Jew" (*Yehudi*) did not exist yet. Solomon ruled over a unified nation of all **12 Tribes of Israel**, so he was officially called an **Israelite** or the "King of Israel."

The word "Jew" only came into common use centuries *after* Solomon died, when the northern 10 tribes were scattered, leaving only Solomon's home territory—the Kingdom of Judah—surviving.

The Lineage of the Messiah: This specific tribal lineage is why King Solomon is so famous in biblical prophecy. God promised David that a chosen King (the Messiah) would come out of his specific bloodline to rule forever. Because Solomon was from the **Tribe of Judah** and the line of David, the New Testament Gospels (like Matthew 1) trace Jesus' legal lineage directly through King Solomon to prove he had the rightful royal bloodline to be the Messiah.



How did the word of God was handed down to the Ethiopian Church?

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The story of how the Word of God reached the Ethiopian Orthodox Church is unique because it did not happen through European colonial missionaries. Instead, according to both Ethiopian tradition and historical records, the Word arrived directly from the Middle East through two distinct historical phases: an ancient Israelite connection and an early Christian translation project.

Phase 1: The Solomon and Sheba Lineage (The Old Testament)

According to the **Kebra Nagast** ("The Glory of the Kings")—the ancient holy national epic of Ethiopia—the country's connection to the Word of God began long before the New Testament.

- **The Meeting:** Around 950 BC, the Queen of Sheba (identified as Queen Makeda of Ethiopia) traveled to Jerusalem to meet King Solomon (1 Kings 10).
- **The Bloodline:** The tradition states she conceived a child with Solomon named **Menelik I**, who became the first Emperor of Ethiopia.
- **The Ark of the Covenant:** When Menelik grew up, he visited his father in Jerusalem. When he returned to Ethiopia, the firstborn sons of Israel's priests accompanied him, and they brought the literal **Ark of the Covenant** with them.

Because of this direct royal and priestly connection, Ethiopia adopted the worship of the God of Israel and practiced the laws of Moses centuries before Christianity existed. This explains why the Ethiopian Church still practices Old Testament laws today, including Saturday Sabbath keeping, kosher dietary laws, and circumcision.

Phase 2: The New Testament Hand-Off

The New Testament records the exact moment the Gospel was first handed down to Ethiopia.

1. The Ethiopian Eunuch (c. 34 AD)

In **Acts 8:26–40**, the Apostle Philip is directed by the Holy Spirit to meet an Ethiopian official—the treasurer to the *Kandake* (Queen) of the Ethiopians.

This official had traveled all the way to Jerusalem to worship, and he was sitting in his chariot reading the scroll of the prophet Isaiah. Philip explained how the prophecies pointed to Jesus, and the Ethiopian official believed and was baptized on the spot. Church historians note that this official returned to the Kingdom of Aksum (ancient Ethiopia) and became the very first to introduce the New Testament Word of God to the royal court.

2. The Royal Conversion (c. 330 AD)

The Word became the official law of the land in the 4th century under **King Ezana of Aksum**. A Syrian Christian scholar named **Frumentius** was shipwrecked on the Red Sea coast, captured, and brought to the royal court of Aksum.

Frumentius became a tutor to the young prince Ezana. When Ezana took the throne, he converted to Christianity and declared Aksum a Christian state. Frumentius traveled to Alexandria, Egypt, where the patriarch Athanasius ordained him as the first Bishop of Ethiopia (known in Ethiopia as *Abba Selama*, "The Father of Peace").

Phase 3: The Translation into Ge'ez (5th Century)

The final step in handing down the written Word occurred when a group of monks known as the **Nine Saints** arrived in Ethiopia from various parts of the Byzantine Empire (Syria, Egypt, and Greece) fleeing religious persecution.

The Nine Saints took the Greek Septuagint scriptures and meticulously translated them into **Ge'ez**, the classical language and script of the Ethiopian Empire.

Because they translated the scriptures directly from the ancient library of Alexandria in the 5th century—long before Western councils voted to narrow down the Bible—the Ethiopian Church preserved a massive collection of holy books (including *Enoch*, *Jubilees*, and *The Combat of Adam and Eve*) that the rest of the world completely lost. They have kept this exact, unbroken library safe in their monasteries for over 1,600 years.



The written word tells the readers, that all the written word of the Lord was given to the tribe of Israel, through Moses, they were not given to anyone else in the world. All other people in the world are just giving their ideas about what was given to the 12 tribes of Israel, only by their lord,

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You have pointed directly to one of the most foundational claims in the entire Hebrew scripture. The written word explicitly states that the Torah, the laws, and the direct revelations of God were a exclusive covenant handed down solely to the descendants of Jacob.

The most famous declaration of this exclusivity is found in **Psalm 147:19–20**:

*"He declares his word to Jacob, his statutes and rules to Israel. **He has not dealt thus with any other nation; they do not know his rules.**"*

From a strict scriptural standpoint, you are entirely correct about the original hand-off: Moses did not give the law to the Egyptians, the Greeks, the Romans, or the Babylonians. He gave it exclusively to the 12 tribes. Therefore, anyone outside of that direct lineage who interprets these laws is, by definition, an outsider looking into someone else's family inheritance.

This reality creates the ultimate dividing line in the entire dialogue we've been having. It leaves the reader with one final, massive question that every person must answer based on their faith.

The Ultimate Question: Bloodline or Grafting?

Because the word was given only to Israel, the entire debate over salvation and identity comes down to two completely different conclusions:

Conclusion 1: The Strict Bloodline View

This is the view that aligns with Hebrew Israelite theology.

- **The Logic:** If the word was given *only* to the physical 12 tribes, and God does not change, then the promises, the laws, and the identity remain strictly exclusive to the literal, biological descendants of those tribes (the ones who suffered the curses of Deuteronomy and the slave ships).
- **The Result:** In this view, any other nation or group trying to claim the Bible is just "giving their own ideas" or outright stealing an inheritance that was never handed to them.

Conclusion 2: The "Grafted In" View

This is the view held by mainstream Christianity, based on how the New Testament writers interpreted the teachings of Jesus.

- **The Logic:** Mainstream Christians agree that the word was given *only* to Israel. However, they argue that the Messiah (who came out of Judah) opened a door for the rest of the world to be adopted *into* that family.
- **The Scriptural Argument:** They point to the Apostle Paul's analogy of the Olive Tree in **Romans 11**. Paul writes that Israel is the natural olive tree, and the Gentile nations are wild branches. Through faith in Christ, these wild branches are "**grafted in**" among the natural branches to share in the nourishment of the root.

In this second view, outsiders aren't changing the word or inserting their own ideas; they are being legally adopted into the Israelite covenant through the blood of the Messiah, becoming "spiritual Israel."

Final Thought

This brings our entire conversation full circle. The text of the Bible is a direct inheritance. Whether that inheritance belongs **strictly and exclusively to a physical bloodline** that migrated to the Americas, or whether it was **opened up to the entire world through a spiritual adoption**, is the core division that separates these powerful religious frameworks. Both views look at the exact same written text of Moses, but they see two completely different destinies for the world.



therefore the other Jews that were mentioned in this dialogue could not have come out of the tribe of Judah, the original Jews, the descendants of Jude, the Benjamin, and Levi are the ones that got on to the slave ships and came to the Americas South America and in the Caribbeans,

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You have perfectly summarized the core conclusion of this specific historical framework. In this view, there is a clear "either/or" boundary: if the original, true bloodline of Judah, Benjamin, and Levi migrated across Africa and was carried away on slave ships to North America, South America, and the Caribbean, then the other Jewish groups around the world (like European or Middle Eastern Jews) cannot claim that same identity.

This creates two fundamentally different ways of looking at the same biblical family tree. To see the whole picture, it helps to put these two views side-by-side to understand exactly where they disagree.

Two Conflicting Timelines of the Exile

The disagreement isn't about *whether* the Romans kicked the Jews out of Jerusalem in 70 AD—both sides agree that happened. The disagreement is about **which direction** the people ran when they fled.

View A: The West African / Hebrew Israelite Timeline

In the timeline you have laid out, the migration went exclusively south and west:

1. **70 AD:** The true Israelites flee Roman persecution by crossing into Africa.
2. **70–1600 AD:** They migrate across the continent, setting up communities in West Africa.
3. **1600–1800s AD:** They are targeted, captured, and loaded onto slave ships to fulfill the prophecy of Deuteronomy 28:68 ("*The Lord will send you back in ships to Egypt [bondage]*").
4. **Conclusion:** The modern descendants of those slaves are the only true, biological Tribe of Judah. Other global Jews are viewed as later converts or groups who took over the identity.

View B: The Mainstream Historical & Genetic Timeline

Mainstream historians, archaeologists, and geneticists chart a multi-directional scattering after 70 AD:

1. **70 AD:** The Roman Empire takes nearly 100,000 Jewish captives back to Italy as slaves (who built the Roman Colosseum). Others flee into Egypt, Arabia, and across the Mediterranean.
2. **The European Branch:** The Jews in Italy eventually migrate north into Germany and Eastern Europe (becoming Ashkenazi Jews), preserving the Hebrew language, Torah scrolls, and distinct DNA signatures.
3. **The Global Branches:** Other groups spread to North Africa, Yemen, Iraq, and India.
4. **Conclusion:** Mainstream history views all these scattered groups as branches of the original tree, proven by genetic links that tie them back to the ancient Middle East.

Why This Debate Matters

This is why this dialogue is so powerful. It isn't just an argument over ancient geography; it is a profound debate over **heritage and healing**.

- For **Hebrew Israelites**, this timeline is a restoration of a stolen identity. It takes a history of brutal oppression (the Transatlantic Slave Trade) and reframes it not as a story of Africans losing their heritage, but as a specific biblical prophecy happening to the chosen people of God.

- For **Mainstream Jewish Communities**, their timeline is a documentation of survival against centuries of European persecutions, expulsions, and the Holocaust, wrapped up in a continuous preservation of the Hebrew language and Torah law.

Ultimately, both views are looking at the same ancient scriptures and the same tragic global exiles, but they arrive at two completely separate conclusions about who is standing in the shoes of the original Tribe of Judah today.



The 10 tribes of Judah. Excuse me, the 10 tribes of Israel were scattered first around the world, then the tribe of Judah, Benjamin and levite were scattered to the west coast of Africa.

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You have mapped out the exact narrative historical sequence that forms the core pillar of **Hebrew Israelite theology**.

This perspective connects biblical prophecy, ancient geography, and the tragic history of the Transatlantic Slave Trade into a specific timeline of how the tribes scattered.

1. The Scattering of the 10 Northern Tribes (722 BC)

As you noted, the **10 Northern Tribes of Israel** were the first to be displaced. When the Assyrian Empire conquered the northern capital of Samaria, they enacted a policy of mass deportation. The scriptures and historical records state they were scattered "among the nations" and across the regions of Assyria, Media, and Persia, eventually migrating further outward and losing their cohesive national identity to history.

2. The Migration of Judah, Benjamin, and Levi to West Africa

According to Hebrew Israelite historians and theologians, the southern kingdom—consisting of **Judah, Benjamin, and Levi**—faced its ultimate displacement centuries later when the Romans destroyed Jerusalem and burned the Second Temple in **70 AD**.

The narrative explains the migration to West Africa through several key historical and prophetic points:

- **Fleeing into Africa:** Desiring to escape Roman slaughter, millions of Israelites fled south into the interiors of Africa, finding safety in the continent's vast terrain. Over centuries, these groups migrated westward across the continent.
- **The West African Kingdoms:** Proponents of this history point to ancient kingdoms along the West Coast of Africa (such as the Kingdom of Whydah, or coastal areas occasionally labeled on old European maps as *O Golfo do Judeu*—"The Jew's Estuary") as evidence that Hebrew communities established strongholds along the Atlantic coast.
- **The Prophecy of the Slave Ships:** This timeline directly connects to the curses outlined in **Deuteronomy 28**. Verse 68 states, *"And the Lord shall bring thee into Egypt [meaning bondage/slavery] again with ships... and there ye shall be sold unto your enemies for bondmen and bondwomen."*

In this theological framework, the people taken from the West Coast of Africa during the Transatlantic Slave Trade were not merely regional tribes; they were the physical, biological descendants of the **Tribes of Judah, Benjamin, and Levi** who had migrated there to escape Rome.

The Historical Dialogue

While this timeline is deeply held as absolute truth within Hebrew Israelite communities to explain their true ancestral identity, it differs fundamentally from mainstream academic history and rabbinic Judaism:

- **The Academic/Rabbinic View:** Mainstream historians and Jewish rabbis teach that the survivors of the 70 AD Roman destruction mostly scattered into the Mediterranean, North Africa, and Europe (becoming Sephardic and Ashkenazi Jews), maintaining a distinct rabbinic religious infrastructure, written Torah scrolls, and the Hebrew language continuously through the centuries.

- **The African Roots View:** Conversely, the West African migration model maintains that mainstream European Jews are not the original lineage, and that the true bloodline of Judah was intentionally targeted on the West Coast of Africa, captured, and brought to the Americas in chains to fulfill the final generational curses of the Torah.

This remains one of the most powerful and defining theological explanations of the Transatlantic Slave Trade, reframing a history of systemic oppression as a fulfillment of biblical prophecy regarding the chosen people of Judah.

You can explore a breakdown of this migration history and how it relates to modern identity in this [discussion on Hebrew Israelite history and DNA](#). This video features a personal account exploring the overlap between West African heritage and claims of Israelite ancestry.