

A Medley of Old Testament Apologetics

More Masoretic (the most accepted Hebrew form of the Old Testament) contradictions solved by the Peshitta Old Testament, showing further evidence that the Aramaic OT is more accurate/reliable Text.

Was Akhaz-YaHu [Ahaziah] 22 (2Kings 8:26) or 42 (2Chronicles 22:2) when he began to rule over Yerushalayim?

Lamsa - {2Kings 8:26}

Ahaziah was **twenty-two** years old when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.

Lamsa - {2Chronicles 22:2}

Twenty-two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah the daughter of Omri.

By reading the context, we see that Ahaziah must have been 22 and not 42, otherwise his father would have been of a similar age!

Lamsa {2Kings 8:16-26}

And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD. Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, and to his children. In his days Edom revolted from under the hand of Judah, and made a king over themselves. So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time. And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead. In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. Ahaziah was twenty-two years old when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.

In this case, the POT (Peshitta Old Testament) proves useful.

Was YeHo-Yawkeen [Jehoiachin] 8 (2Chronicles 36:9) or 18 (2Kings 24:8) when he began to reign?

This is a similar example to which many apologists have come up with a complex answer involving a two-phase system of kingship. The real solution is far more simple. Again, it is a "copyist error", and is solved by the much older Peshitta Old Testament:

Lamsa {2Chronicles 36:9}

Jehoiachin was **eighteen** 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.

Lamsa {2Kings 24:8}

Jehoiachin was **eighteen** years old when he began to reign, and he reigned three months in Jerusalem. And his mother's name was Nehushta, the daughter of Eliathan of Jerusalem.

These are but a few examples, and this isn't the only version to solve Masoretic contradictions. Even the Greek LXX seems to play witness to the original Hebrew OT. While the Aramaic and Greek New Testaments read "75 persons/souls" in Acts 7:14, the Masoretic says 70, in Baraysheeth [*Genesis*] 46:27, Shemoth [*Exodus*] 1:5 and Debarim [*Deuteronomy*] 10:22. The LXX however, also reads "75" just like the NT, in Baraysheeth 46:27 and Shemoth 1:5, partly solving this "contradiction".

The Dead Sea Scrolls OT also gets in on the action, clarifying some obscure Masoretic passages. In Masoretic Tehilleem [*Psalms*] 22:16, we have "like a lion" which makes no sense in the context, while the POT, LXX and Dead Sea Scrolls (DSS) all have "pierced". This makes a lot more sense: "a band of evil men have encircled me, and they have pierced at my hands and feet".

The point of this is not to imply that one OT version is better than the other, rather to show that each has its uses, and all are witness to an older Hebrew original, that most likely had no contradictions, and that the Masoretic text is not the original Hebrew OT Bible. It is a copy of a copy of a copy that surfaced around 900 AD (long after the Peshitta OT, LXX, DSS and even the New Testament!). For this reason, older OT versions, though they may be translations, are still vital pursuits in Biblical studies. And what is the importance of this to OT apologetics? Well, when someone comes to you with a contradiction in the OT, you can always say, "you are not quoting from the original"... or show them where the older text have better readings.

Even More Differences Between Aramaic Peshitta, Hebrew MT and Greek LXX.

This is a preliminary list and by no means should it be considered to be extensive.

Baraysheeth [*Genesis*] 1:2, 26; 2:2; 3:6; 6:3; 12:3; 17:16; 27:40; 32:28; 32:30; 47:31; 49:14.

Shemoth [*Exodus*] 6:20; 20:7; 20:11; 38:8.

Wayyiqra [*Leviticus*] 18:21.

Bemidbar [*Numbers*] 25:4.

Debarim [*Deuteronomy*] 5:11; 23:1.

Shopheteem [*Judges*] 14:15.

1 Shemo-Ail [*Samuel*] 1:24; 2:13; 2:35; 6:19; 13:5; 24:3.

2 Shemo-Ail [*Samuel*] 15:7; 14:4; 18:4.

Dibre haYameem [*1 Chronicles*] 2:15; 5:2; 12:1; 23:13; 29:19.

Dibre haYameem [*2 Chronicles*] 3:4; 16:9; 21:2; 22:2; 36:9.

1 Mehlekheem [*Kings*] 5:11.

Nekhem-YaHu [*Nehemiah*] 10:32; 12:24, 36.

Yobe [*Job*] 5:24; 6:6; 6:9, 10; 6:14; 13:20, 21; 19:25; 24:19, 20; 31:10; 36:21; 38:7.

Tehilleem [*Psalms*] 7:11; 48:14; 68:11; 74:5; 89:47; 119:48; 139:13; 139:15; 145:1.

Mishlay [*Proverbs*] 6:3; 6:11; 11:25; 18:22.

Qoheleth [*Ecclesiastes*] 10:19.

Yesha-YaHu [*Isaiah*] 5:17; 6:10; 9:6; 10:27; 14:12; 19:10; 28:10; 28:13; 28:20; 30:33; 33:1; 33:24;
43:28; 47:6; 49:4; 51:20; 59:19; 61:2; 64:5.

Yirmee-YaHu [*Jeremiah*] 4:10; 5:10; 7:4, 5; 8:4; 23:23; 27:1; 46:18.

Yekhezq-Ail [*Ezekiel*] 32:5.

Dawnee-Ail [*Daniel*] 8:24.

Hoshayah [*Hosea*] 12:3.

Awmoce [*Amos*] 6:10.