Old Testament Introduction
Chapter 29,
Philosophy of Chronology 2

***Continued from 1***

1 Chronicles 2:21 KJV, “And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old; and she bare him Segub.”

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| Passage | M | E | G | B | V |
| 1 C 2:21 a | 60  | 65  | 60  | 65  | 60  |

The value of reporting exceptional virility escapes us. This is a genuine divergence. Because of G, it appears that E is mistaken.

2 Chronicles 3:2 KJV, “And he began to build in the second day of the second month, in the fourth year of his reign.”

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| Passage | M | E | G | B | V |
| 2 C 3:2 a | 2  | --- | --- | --- | --- |
| 2 C 3:2 b | 2  | 2  | 2  | 2  | 2  |
| 2 C 3:2 c | 4  | 4  | 4  | 4  | 4  |

This is an M exclusive. The Hebrew idiom, “in the month, the second, in the second,” is easily taken for a duplication, which it very well may be, since no other witness has it. It adds no significant information.

2 Chronicles 7:9 KJV, “And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.”

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| Passage | M | E | G | B | V |
| 2 C 7:9 a | 8  | 8  | 8  | 8  | 8  |
| 2 C 7:9 b | 7  | 7  | 7  | 7  | 7  |
| 2 C 7:9 c | 7  | --- | --- | --- | 7  |

2 Chronicles 7:9 c shows the common pattern with no match found. The duplication could be a simple error, or a notation to clarify that both the dedication and the feast lasted 7 days, even though both occurred at the same time.

2 Chronicles 9:21 KJV, “For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.”

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| Passage | M | E | G | B | V |
| 2 C 9:21 a | 1  | 1  | 1  | 1  | 1  |
| 2 C 9:21 b | 3  | 3  | 3  | 3  | 3  |

The English translation is awkward here with its reversal of word order. M has, “once to the three,” as should the English also read, “once every three.” There is no divergence.

2 Chronicles 10:12 KJV, “So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.”

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| Passage | M | E | G | B | V |
| 2 C 10:12 a | 3  | 3  | 3  | 3  | 3  |
| 2 C 10:12 b | 3  | 3  | 3  | 3  | --- |

V, with its usual economy of words, sees it as unnecessary to repeat, “Come again on the third day,” a second time. The meaning is unchanged. Divergence does not exist.

2 Chronicles 16:1 KJV, “In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.”

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| Passage | M | E | G | B | V |
| 2 C 16:1 a | 36  | 38  | 38  | 38  | 36  |

It’s only two years, but we’ll have to see how it affects the chronology sequence.

2 Chronicles 16:13 KJV, “And Asa slept with his fathers, and died in the one and fortieth year of his reign.”

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| Passage | M | E | G | B | V |
| 2 C 16:13 a | 41  | 40  | 39  | 40  | 41  |

Wow, I don’t have a solution for that yet. Fortunately the divergence is not large. The 39 in G is difficult to explain unless the text reading, “forty, save one,” was mistaken for, “forty, and one;” or vice versa. In such a situation, an original “one” could be easily lost in an old worn manuscript. The expression, “forty, save one,” was common in Hebrew law with reference to flogging, and the maximum number of stripes permitted in punishment.

2 Chronicles 22:2 KJV, “Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.”

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| Passage | M | E | G | B | V |
| 2 C 22:2 a | 42  | 20  | 20  | 20  | 42  |
| 2 C 22:2 b | 1  | 1  | 1  | 1  | 1  |

Ahaziah was the youngest son of Jehoram, whom Jehu had recently slain. This claim makes little sense if Ahaziah is 42; especially since Jehoram was only 40 years of age at his death. This would require that Ahaziah be born 2 years before his father; or Jehoram’s statistics are wrong; or a large gap, for which there is no evidence, existed between Jehoram’s death and Ahaziah’s ascension. Ahaziah is only 20, and dead at 21. Interestingly, M has arba’im (40) here, but some translations treat it as ’esrim (20).

2 Chronicles 23:1 KJV, “And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.”

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| Passage | M | E | G | B | V |
| 2 C 23:1 a | 7  | 8  | 7  | 8  | 7  |

Athaliah maintained control for 6 years. So 7 must be correct, while E and B must be mistaken. Still, the difference between 7 and 8 in Greek dative case is the difference between ἑβδόμῳ and ὀγδόῳ: not much. This is an easy mistake if the manuscript is badly worn and the scribe does not understand the context.

2 Chronicles 27:1 KJV, “Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok.”

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| Passage | M | E | G | B | V |
| 2 C 27:1 a | 25  | 25  | 25  | 25  | 25  |
| 2 C 27:1 b | 16  | 16  | 16  | 16  | 16  |

While there is no divergence here, this passage enables us to understand the apparent divergence in 2 Chronicles 27:8.

2 Chronicles 27:8 KJV, “He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.”

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| Passage | M | E | G | B | V |
| 2 C 27:8 a | 25  | --- | --- | --- | 25  |
| 2 C 27:8 b | 16  | --- | --- | --- | 16  |

What could have happened here is that a scribe copied 2 Chronicles 27:1 to 2 Chronicles 27:8 mistakenly thinking it to belong there. Or it could have been repeated as a kind of liturgical antiphon. In either case, we are forced to conclude that 2 Chronicles 27:8 does not exist as part of Scripture; it is a scribal addition; and no divergence really exists. Please note how this fits and explains the common pattern with no match found.

2 Chronicles 28:1 KJV, “Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the Lord, like David his father:”

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| --- | --- | --- | --- | --- | --- |
| Passage | M | E | G | B | V |
| 2 C 28:1 a | 20  | 25  | 20  | 25  | 20  |
| 2 C 28:1 b | 16  | 16  | 16  | 16  | 16  |

As with other cases of this type, the fact that the divergence appears in E, but not in G, leads us to believe that a rare error has crept into the E version of the Greek text. Only someone with access to the manuscripts behind E can determine this sort of thing more accurately.

2 Chronicles 29:3 KJV, “He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them.”

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| Passage | M | E | G | B | V |
| 2 C 29:3 a | 1  | --- | --- | --- | ??? |
| 2 C 29:3 b | 1  | 1  | 1  | 1  | 1  |

V has, “ipse anno et mense primo regni,” which may be translated “He in the first month and year of his reign.” Anno clearly means year; mense clearly means month. The apparent divergence seems to be merely another example of Latin economy of speech. The Greek text has, “When he had established his kingdom,” which necessarily means the first year. M has added the redundant notation. No real divergence exists.

2 Chronicles 29:17 KJV, “Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end.”

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| Passage | M | E | G | B | V |
| 2 C 29:17 a | 1  | 1  | 1  | 1  | 1  |
| 2 C 29:17 b | 1  | 1  | 1  | 1  | 1  |
| 2 C 29:17 c | 8  | 8  | 8  | 8  | 8  |
| 2 C 29:17 d | 8  | 8  | 8  | 8  | 8  |
| 2 C 29:17 e | 16  | 13  | 16  | 13  | 16  |
| 2 C 29:17 f | 1  | 1  | 1  | 1  | ??? |

V has, “the same month” which is the first month: so no divergence exists at 2 C 29:17 f. At 2 C 29:17 e, 13 seems to be an error limited to E: shalosha was possibly read for shisha.

Isaiah 15:5 KJV, “My heart shall cry out for Moab; his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.”

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| Passage | M | E | G | B | V |
| Is 15:5 a | 3  | 3  | 3  | 3  | --- |

The topic of the three-year-old heifer, as an object of sacrifice, will appear more than once. A cow calf general reaches first estrous around 11 months; yet, some never go into estrous. Three years of waiting is a commonly accepted final age for a heifer, at which point she is only a burden fit for slaughter. In the Latin sparing use of words, the point is clearly made without specifically stating the age of three. There is no real divergence here. The reading may make more sense as a transliterated toponym, Aglath-Salisia.

Isaiah 20:3 KJV, “And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;”

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| Passage | M | E | G | B | V |
| Is 20:3 a | 3  | 3  | 3  | 3  | 3  |
| Is 20:3 b | --- | 3  | 3  | 3  | --- |

There is some doubt that the second three is included in the Hebrew prototype. Usually, such a sign would represent a ratio: for example 3 years for 30 years. The fact that the ratio is unstated in M, may mean that the ratio is understood to be 1:1. The divergence may simply indicate that Greek grammar requires an explicit statement; thus this is a scribe’s addition in Greek.

Isaiah 21:16 KJV, “For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:”

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| Passage | M | E | G | B | V |
| Is 21:16 a | a | --- | --- | a | 1  |

As we discovered previously, the substitution of the indefinite article, or even no article at all in Greek, is identical to numerical one, so there is no real divergence in Isaiah 21:16.

Jeremiah 25:1 KJV, “The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;”

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| Passage | M | E | G | B | V |
| Je 25:1 a | 4  | 4  | 4  | 4  | 4  |
| Je 25:1 b | 1  | --- | --- | --- | 1  |

Jeremiah 25:1 b shows the common pattern with no match found.

Jeremiah 28:11 KJV, “And Hananiah spake in the presence of all the people, saying, Thus saith the Lord; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.”

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| Passage | M | E | G | B | V |
| Je 28:11 a | 2  | --- | --- | --- | 2  |

The equivalent Septuagint passage is Jeremiah 35:11 Brenton, “Ananias spoke in the presence of all the people, saying, Thus said the Lord; Thus will I break the yoke of the king of Babylon from the necks of all the nations. And Jeremias went his way. However, this is still the common pattern with no match found.

Jeremiah 34:14 KJV, “At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.”

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| Passage | M | E | G | B | V |
| Je 34:14 a | 7  | 6  | 6  | 6  | 7  |
| Je 34:14 b | 6  | 6  | 6  | 6  | 6  |

The equivalent Septuagint passage is Jeremiah 41:14 Brenton, “When six years are accomplished, thou shalt set free thy brother the Hebrew, who shall be sold to thee: for he shall serve thee six years, and [then] thou shalt let him go free: but they hearkened not to me, and inclined not their ear.” M appears to be in violation of Torah: for the 7th year is the year of freedom. M has miqez, from qazaz, which basically means to cut; hence, miqez literally means from the cut, without regard to which end is cut. M would have done better with, “At the beginning, or start of….” This does not appear to be a real divergence. However, we know too little of Latin idiom to be sure. The numeral 6 is correct, if the terminal end is meant.

Jeremiah 36:9 KJV, “And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.”

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| Passage | M | E | G | B | V |
| Je 36:9 a | 5  | 8  | 8  | 8  | 5  |
| Je 36:9 b | 9  | 9  | 9  | 9  | 9  |

The equivalent Septuagint passage is Jeremiah 43:9 Brenton, “And it came to pass in the eighth year of king Joakim, in the ninth month, all the people in Jerusalem, and the house of Juda, proclaimed a fast before the Lord.” Resolution of this divergence is uncertain at this point, without examining the chronology sequence.

Jeremiah 39:2 KJV, “And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.”

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| Passage | M | E | G | B | V |
| Je 39:2 a | 11  | 11  | 11  | 11  | 11  |
| Je 39:2 b | 4  | 4  | 4  | 4  | 4  |
| Je 39:2 c | 9  | 9  | 9  | 9  | 5  |

The equivalent Septuagint passage is Jeremiah 46:2 Brenton, “And in the eleventh year of Sedekias, in the fourth month, on the ninth day of the month, the city was broken [up].” It seems as if V has made a rare translation error, causing the divergence.

Jeremiah 48:34 KJV, “From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be desolate.”

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| Passage | M | E | G | B | V |
| Je 48:34 a | 3  | --- | --- | 3  | --- |

The equivalent Septuagint passage is Jeremiah 31:34 Brenton, “From the cry of Esebon even to Ætam their cities uttered their voice, from Zogor to Oronaim, and their tidings as a heifer of three years old, for the water also of Nebrin shall be dried up. [A correction suggested by Herb Swanson: It appears that the sentence reads from Greek: From the cry Esebon as far as Eleale, their cities uttered their voice from Zogor as far as Oronem and Aglath-Salisia, that also the water of Nebrein shall be burned (so dry as to catch fire?)... There is nothing in these words about a three-year-old heifer.]” B has mistranslated the Greek, evidently by reading M into it. The Greek does not attempt to translate Aglath-Salisia, which may mean three-year-old heifer in Hebrew; yet, rather transliterates it as a toponym. This would be a strange translation error for a Hebrew Rabi to make, if it were not in fact understood to be a toponym in the Judean community. V supports the error with, “a heifer of the waters;” still, without the three. Since the supposed divergence hinges on the meaning of Aglath-Salisia: to wit, whether it is a toponym or a translatable phrase, the underlying Hebrew prototype is most likely Aglath-Salisia. There is no real divergence here.

Jeremiah 51:6 KJV, “And lest your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come one year, and after that in another year shall come a rumor, and violence in the land, ruler against ruler.”

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| Passage | M | E | G | B | V |
| Je 51:46 a | 1  | --- | --- | --- | a |

The equivalent Septuagint passage would be Jeremiah 28:46 Brenton; however, that verse does not exist. V does not have any numerals here; still the anarthrous “anno” must be taken as meaning one year. This repeats the common pattern with no match found.

It is not impossible that this passage expresses more urgency, as with one messenger coming after another, “And lest your heart faint and you are afraid because of the report that will be reported in the land, the report will come again, and after that, again the report, violence in the land, leader against leader.” These reports could be coming minutes, even seconds apart, rather than years; crashing against the hearts of the people like the overpowering waves of the sea: relentlessly, ceaselessly, relentlessly.

Jeremiah 52:4 KJV, “And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.”

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| Passage | M | E | G | B | V |
| Je 52:4 a | 9  | 9  | 9  | 9  | 9  |
| Je 52:4 b | 10  | 10  | 10  | ~~9~~ [10] | 10  |
| Je 52:4 c | 10  | 10  | 10  | 10  | 10  |

The equivalent Septuagint passage is, oddly enough, Jeremiah 52:4 Brenton. Here, B mistranslates with 9; yet, E has 10 at Jeremiah 52:4 b. There is no divergence here.

Jeremiah 52:6 KJV, “And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.”

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| Passage | M | E | G | B | V |
| Je 52:6 a | 4  | --- | --- | --- | 4  |
| Je 52:6 b | 9  | 9  | 9  | 9  | 9  |

The absence of 4 in the Septuagint means that, due to Nebuchadnezzar’s siege, the famine reached its peak and the city fell on the 9th day of the year, which is the 1st month. The M and V additions of 4 are unnecessary, and most likely incorrect. Again, Jeremiah 52:6 a is the common pattern with no match found.

Jeremiah 52:12 KJV, “Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, which served the king of Babylon, into Jerusalem,”

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| Passage | M | E | G | B | V |
| Je 52:12 a | 5  | 5  | 5  | 5  | 5  |
| Je 52:12 b | 10  | 10  | 10  | 10  | 10  |
| Je 52:12 c | 19  | --- | --- | --- | 19  |

Jeremiah 52:12 c has the common pattern with no match found. We are curious about the means by which Jeremiah became cognizant of such Babylonian affairs. This sort of information more likely arrived with returning refugees after 516.

Jeremiah 52:28 KJV, “This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty:”

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| Passage | M | E | G | B | V |
| Je 52:28 a | 7  | --- | --- | --- | 7  |
| Je 52:28 b | 3,023  | --- | --- | --- | 3,023  |

The common pattern with no match found.

Jeremiah 52:29 KJV, “In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:”

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| Passage | M | E | G | B | V |
| Je 52:29 a | 18  | --- | --- | --- | 18  |
| Je 52:29 b | 832  | --- | --- | --- | 832  |

The common pattern with no match found.

Jeremiah 52:30 KJV, “In the three and twentieth year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.”

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| Passage | M | E | G | B | V |
| Je 52:30 a | 23  | --- | --- | --- | 23  |
| Je 52:30 b | 745  | --- | --- | --- | 745  |
| Je 52:30 c | 4,600  | --- | --- | --- | 4,600  |

The common pattern with no match found.

Jeremiah 52:31 KJV, “And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evilmerodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison.”

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| --- | --- | --- | --- | --- | --- |
| Passage | M | E | G | B | V |
| Je 52:31 a | 37  | 37  | 37  | 37  | 37  |
| Je 52:31 b | 12  | 12  | 12  | 12  | 12  |
| Je 52:31 c | 25  | 24  | 24  | 24  | 25  |
| Je 52:31 d | implied  | implied | implied | implied | implied |

The difference of a single day at Jeremiah 52:31 c is of little significance. The Greek at Jeremiah 52:31 d all have, “in the year in which he began to reign,” which is identical in meaning to 1st.

Ezekiel 4:5 KJV, “For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.”

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| Passage | M | E | G | B | V |
| Ez 4:5 a | 390  | 190  | 190  | 190  | 390  |

The time span of 390 years is certainly incorrect. 1. Israel only existed as a kingdom for 208 to 210 years. 2. The punishment of 390 years is also disproportionate to Judah’s punishment of a mere 40 years (Ezekiel 4:6). 3. While Judah’s remaining 136 years (from 722 to 586) must contain some good years, as with Josiah’s years for instance; so that Judah only bears the weight of 40 years of corruption; so also 190 years suggests that Israel had 18 to 20 years when they were relatively free from corruption.

Ezekiel 8:1 KJV, “And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.”

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| Passage | M | E | G | B | V |
| Ez 8:1 a | 6  | 6  | 6  | 6  | 6  |
| Ez 8:1 b | 6  | 5  | 5  | 5  | 6  |
| Ez 8:1 c | 5  | 5  | 5  | 5  | 5  |

There is little way to determine whether this divergence at Ezekiel 8:1 b should be solved in favor of 5 or 6.

Ezekiel 8:16 KJV, “And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.”

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| Passage | M | E | G | B | V |
| Ez 8:16 a | 25  | 20  | 20  | 20  | 25  |

Whether 20 or 25 men committed this wretched blasphemy cannot now be determined, so the divergence must stand. An additional five is unnecessary with the word about.[[1]](#endnote-1)

Ezekiel 29:1 KJV, “In the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying,”

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| Passage | M | E | G | B | V |
| Ez 29:1 a | 10  | 12  | 10  | 12  | 10  |
| Ez 29:1 b | 10  | 10  | 10  | 10  | 10  |
| Ez 29:1 c | 12  | 1  | 1  | 1  | 11  |

Who can say whether the prophecy arrived on the 1st, the 11th, or the 12th? What seems certain is that between the time of V and the time of M the Hebrew prototype or the perception of the Hebrew prototype changed from 11 to 12. If the Hebrew word in the prototype, bishnayim, were displaced by two words, or if the word for year were mistaken for two, the result would be twelve years. Displacement would also result in ten days: this would also require that one be mistaken for ten, or changed to ten.[[2]](#endnote-2) The divergence of years is of far greater weight; especially since the Septuagint has a divided witness. M, G, and V have a better probability of being correct at 10 years.

Ezekiel 32:1 KJV, “And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying,”

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| --- | --- | --- | --- | --- | --- |
| Passage | M | E | G | B | V |
| Ez 32:1 a | 12  | 11  | 11  | ~~12~~ [11]  | 12  |
| Ez 32:1 b | 12  | 12  | 12  | 12  | 12  |
| Ez 32:1 c | 1  | 1  | 1  | 1  | 1  |

Here B makes another translation error. Since Septuagint is consistent we may prefer it, but the divergence cannot be resolved. The Hebrew is remarkable for its insight into Ezekiel 29:1. It reads, “And it was in two-ten year, two-ten month, in first to the month.”

Ezekiel 32:17 KJV, “It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying,”

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Passage | M | E | G | B | V |
| Ez 32:17 a | 12  | 12  | 12  | 12  | 12  |
| Ez 32:17 b | --- | 1  | 1  | 1  | --- |
| Ez 32:17 c | 15  | 15  | 15  | 15  | 15  |

In Ezekiel 32:17 b, when the month is not stated, the 1st month is implied. We conclude that no divergence exists in this passage. This is the start of Pesah; yet, there can be no Pesah: for there is no ark, no glory. Alternately, Ezekiel continues the subject of verse 32:1 and intends that we understand the twelfth month.

Ezekiel 33:21 KJV, “And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.”

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Passage | M | E | G | B | V |
| Ez 33:21 a | 12  | 12  | 12  | 12  | 12  |
| Ez 33:21 b | 10  | 12  | 12  | 12  | 12  |
| Ez 33:21 c | 5  | 5  | 5  | 5  | 5  |

Clearly, the mistake was made in the time span between V and M. It is easy to see how the error was made since the word, sanah, which means to repeat, may be marked to mean either 2nd, or year: thus we may have either in the 2-10 in the ***2***-10th, in the 5th of the month; or with very little change we may have the error in the 2-10 ***year*** in the 10th, in the 5th of the month. Note that the Israelites used a lunar calendar.

Ezekiel 40:1 KJV, “In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither.”

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Passage | M | E | G | B | V |
| Ez 40:1 a | 25  | 25  | 25  | 25  | 25  |
| Ez 40:1 b | implied[[3]](#endnote-3) | 1  | 1  | 1  | implied |
| Ez 40:1 c | 10  | 10  | 10  | 10  | 10  |
| Ez 40:1 d | 14  | 14  | 14  | 14  | 14  |

There is no real divergence here since “beginning of the year,” 1st of the year, and 1st month of the year all mean the same identical thing.

Ezekiel 46:13 KJV, “Thou shalt daily prepare a burnt offering unto the Lord of a lamb of the first year without blemish: thou shalt prepare it every morning.”

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Passage | M | E | G | B | V |
| Ez 46:13 a | 1[[4]](#endnote-4)  | yearling | yearling | 1  | same |

Again, divergence does not exist, only peculiarities of identical terminology. The idiom in V is unusual, “a lamb of the same year.” Same as what? Same as the year it became a lamb, which is its 1st year. Lambs reach first estrous between 5 and 12 months. After 12 months she is no longer a lamb, she is a ewe; he, a ram. The terms all indicate sexual immaturity. Torah forbids the taking of the life of the young mother with her immature offspring: which would be a blasphemy against the crucifixion of Christ had Mary also been murdered or tortured at that time (Exodus 23:19; 34:26; Deuteronomy 14:21).

Daniel 5:31 KJV, “And Darius the Median took the kingdom, being about threescore and two years old.”

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| --- | --- | --- | --- | --- | --- |
| Passage | M[[5]](#endnote-5) | E | G | B | V |
| Dn 5:31 a | 62[[6]](#endnote-6)  | 62  | --- | 62  | 62  |

G also has Artaxerxes the Mede. However, the alternate reading in G is identical to the others. Several possibilities come to mind: 1. The text critics made a judgment error, 62 is the correct reading. 2. Artaxerxes and Darius are different names for the same person. 3. The approximate age is really an irrelevant and unknown conjecture. As unlikely as divergence is in this case, it must be allowed to stand.

Daniel 10:1 KJV, “In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.”

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Passage | M | E | G | B | V |
| Dn 10:1 a | 3  | 3  | 1  | 3  | 3  |

In this case we have no preference between E or G. It seems that the weight of probabilities rests with 3.

Amos 4:7 KJV, “And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.”

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Passage | M | E | G | B | V |
| Am 4:7 a | 3  | 3  | 3  | 3  | 3  |
| Am 4:7 b | 1  | 1  | 1  | 1  | 1  |
| Am 4:7 c | 1  | 1  | 1  | 1  | implied |
| Am 4:7 d | 1  | 1  | 1  | 1  | 1  |

Some idioms require the construction, “the one … the other,” or “the one … another;” while other idioms require the construction, “the one … the one.” There is no divergence here.

Conclusion

Based on our discussion, we removed the following passages from consideration as divergent passages: 1 Samuel 13:1; 1 Kings 6:1 d-g, 37, 38; 7:1, 38; 16:21; 22:51, 52; 2 Kings 1:18; 8:2; 15:13; 25:2, 3; 2Chronicles 9:21; 10:12; 27:8; 29:17 f; Isaiah 21:16; Jeremiah 52:4, 31 d; Ezekiel 32:17; 40:1; 46:13; Amos 4:7. When these non-divergences are removed from consideration the instances of numerical difference drops from 32 (6.6%) to 30 (6.2%); the instances of unmatched data drops from 68 (14%) to 33 (6.8%). And the overall confidence raises from 79.4% to 87% of all verses considered, whether from Greek, Latin, or Hebrew sources.

By now readers should have been able to form some opinion about which sources are most reliable; which, for them, will move their confidence level very close to 100%.

We have also repeatedly drawn attention to, “The common pattern with no match found.” On a few occasions we were able to show from logical proofs that the data from this pattern was in error. More importantly an overall relationship is coming into view. If there were only a few of these verses, we would not be able to discern a pattern. However, with this many occurrences, it is impossible that all this data was simply destroyed or lost. There is only one sensible explanation: namely that, the majority of these case are the result of incorporating scribes marginal, foot, end, or other notations into the text. When these occurrences are removed only 39 divergent passages are left, while confidence has climbed to 92% over all.

We hasten to add that, while we have neglected such notations as real divergences, they contain real evidence, collected by scholars who were much closer to the prototype than we are. As such, these notations form what is most likely the oldest and best commentary on the Hebrew prototype: we may very well find them useful at a later point in our study. For the present, we have simply concluded that they are not part of the Autographa, and they have no canonical status.

Of the remaining 39 divergent passages where some dispute may remain, several of these are trivial, and a few have been disproved. We will leave the final judgment of such matters in your hands. You have gained enough information to be unshaken in your own Bible study. You may dismiss with confidence, any idea that the Old Testament is an impossible jungle of conflicted witnesses, none of whom agree about much of anything. Instead you have discovered a most amazing agreement among such ancient documents, with a scope of three source languages, and a span of nine or more centuries.

We have formed our own opinion; yet you must also form yours. For our part, we believe that we have sufficiently established that the Septuagint is unquestionably the most reliable, and certainly the most ancient witness to the prototype Hebrew Old Testament. So until Jesus returns with the perfect record (Revelation 5), the Septuagint is the best Old Testament available to mankind: at least from the perspective of these numerical explorations.

It yet remains for our next papers to fit these numbers together into a cohesive, consistent, and reliable chronology of the Hebrew kings.

[[7]](#endnote-7)

1. See 1 Chronicles 2:21 E and B where five is also added with no good reason. [↑](#endnote-ref-1)
2. The Hebrew sentence reads literally, “In the year, the tenth, in the tenth, in two-ten of the month….” In the prototype, it might have read, “In the year, in two-the tenth, in the tenth, first of the month….” The difficulty is increased by the fact that both year and two in Hebrew stem from the same word: the basic idea is that of repeating or turning. For example: at the turning [*of the year*]. The dual form represents two turnings, or simply two. Very slight alterations in pointing can alter the complete meaning of a phrase. It is not impossible to understand, with the triple repetition of ten; and with year and two, which are very similar in Hebrew: how translators and scribes got tangled up in this sentence. [↑](#endnote-ref-2)
3. Rosh, meaning head or first is used. [↑](#endnote-ref-3)
4. This literally says, “a lamb, son of a year.” [↑](#endnote-ref-4)
5. This verse is not in The Westminster Leningrad Codex at this location. Instead it is designated Daniel 6:1. G, Daniel 6:1, has similar information, yet fails to specify the age of Darius. [↑](#endnote-ref-5)
6. Aramaic or Chaldean [↑](#endnote-ref-6)
7. If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use. [↑](#endnote-ref-7)