

Discrepancies In The Bible

There are all sort of problems and discrepancies in the Bible. This is true of both Old and New Testaments. You only need to know the facts in order to really appreciate this claim. Names do not agree, numbers do not match, genealogies diverge, geography is confused, historical records are inaccurate, and, most importantly, variant ideas and doctrines are propagated by different redactors.

Letter Confusion

When you carefully compare 1 Chronicles with the book of Genesis it becomes apparent that the Jewish scribes who were responsible to transmit the text to the following generations were often confused

and could not tell the Hebrew letters apart. Some Hebrew letters resemble each other very closely.□ If you compare the genealogies given in 1 Chronicles with those given in Genesis you would discover that no less than 114 names do not agree. One of the dukes or chiefs of Esau is called Alvah in Genesis 36:40. But the same person is called Aliah in 1Chronicles 1:51. In this case letters vav [v] and yod [y] were confused. One of the twelve sons of Ishmael is called Hadad in Genesis 25:15 but Hadar in 1 Chronicles 1:30. Likewise, the grandson of Japhet is called Dodanim in Genesis 10:4 while Rodanim in 1 Chronicles 1:7. Here we have the letters dalet [d] and resh [r] confused. In other names for example we have the vowel points confused - hence the following readings: Ebal [Genesis 36:23] for Obal [1 Chronicles 1:40]; Hemam [Genesis 36:22] for Homam [1 Chronicles 1:39]; Shepho [Genesis 36:23] for Shephi [1 Chronicles 1:40]; Zepho [Genesis 36:11] for

Zephi [1 Chronicles 1:36]. We have already seen that the name of one of the sons of Ishmael was confused. But this is also the case with his royal city. In Genesis it is called Pau [36:39] while in 1 Chronicles Pai [1:50]. This confusion of letters is not limited to the parallel genealogies of Genesis and 1 Chronicles alone. It is apparent elsewhere in the Bible. One of David's warriors is called Mebbunai [2 Samuel 23:27] but in a parallel passage, that of 1 Chronicles 11:29 he is called Sibbecai. The grandfather of Achan, from the tribe of Judah, is called Zabdi in Joshua 7:1 but Zimri in 1 Chronicles 2:6. The Jewish scribe copying the manuscripts confused these names since in Hebrew they have a close resemblance.□ □

The list goes on...

Transposition of Letters

Certain names are arranged differently in the Bible - hence they differ. The consonants are the same in each case, but they are transposed in a different manner. For example, king Jehoiachin [2 Kings 24:8] is also called Jeconiah [1 Chronicles 3:16]. The father of Bathshua or Bethsheba - one of the wives of David and the mother of Solomon - is

called Amiel in 1 Chronicles 3:5. But in a parallel passage, that of 2 Samuel 11:3 he is called Eliam. The grandfather of Shallum, the husband of Huldah the prophetess, in 2 Chronicles 34:22 is called Hasrah. But in a parallel passage, that of 2 Kings 22:14 he is called Harhas.□ This transposition of letters is the same as if I would transpose the letters of the name Daniel and make it read Elidan, Nadiel or Aniled. This

“amusement” is also apparent in proper words. The Hebrew word keseb [lamb] is transposed to read kebes. The name of a tree, Almug, is transposed to read Algum. Even the city in Ephraim in which Joshua was buried is called both Timnath-sereh and Timnath-heres. The head of a family of temple slaves who returned from the Babylonian exile is called Shalmai in Ezra 2:46 but Shamlai in

Nehemiah 7:48.

Deliberate Scribal Name Alterations□ □ □ □ □ □

Names play a significant role in the Bible. They are often related to one's origin or a special incident in life. The name Adam signified ground and therefore earthly humanity. The name Eve [Havvah] signified motherhood and therefore life. Abram's name was

changed to Abraham which signifies fatherhood. Sarai's name was changed to Sarah which signifies royalty. In ancient civilisations the children were often named after the chief gods of their fathers. King Nebuchadrezzar [also spelled Nebuchadnezzar in the Bible since letters "d" and "r" were confused by the scribe]] named his son Belshazzar after the name of his god Bel [spelled Baal in Hebrew].

After Daniel was brought to the palace of Nebuchadrezzar his Hebrew name was changed in honour of Nebuchadrezzar's god Bel [Daniel 4:8]. Many place-names bore the name of Baal in his honour:

BAAL GAD - Lord of Destiny [Joshua 11:17].

BAAL HAMON - Lord of Wealth [Song of Songs 8:11].

BAAL HAZOR - Lord's Village [2 Samuel 13:23].

BAAL MEON - Lord of the Dwelling [Numbers 32:38].

BAAL PEOR - Lord of the Penetration [Deuteronomy 4:3].

BAAL TAMAR - Lord of the Palm Tree [Judges 20:33].

One of the sons of David who was born to him in Jerusalem was also named after Baal.

His original name was Baaliada [also spelled Beeliada] as the text of 1 Chronicles 14:7 conclusively

proves. The name means: Baal knows. The Jewish scribes found this repugnant and idolatrous so they altered the name to Eliada as the texts of 2 Samuel 5:16 and 1 Chronicles 3:8 show. The name means: El [“God” knows]. The International Standard Bible Encyclopedia, Vol. 1, art. Beeliada, on p. 447, says:

“The name of a son of David born in Jerusalem, but

CHANGED to Eliada in ORDER TO REMOVE THE ELEMENT OF BAAL FROM THE NAME.”

The Zondervan Pictorial Encyclopedia Of The Bible, Vol. 1, art. Beeliada, on p. 505, says:

“A son of David, born in Jerusalem. The name was CHANGED to Eliada when the name BAAL became distasteful because of its

association with idolatry.”

1 Chronicles 8:33 and 9:39 show that the original name of king Saul’s youngest son was Eshbaal [originally spelled Ishbaal]. The name means: Man of Baal. The scribes deliberately altered this name to Ishbosheth as the texts of 2 Samuel 2:8; 3:7; and 4:5 plainly show. The name Ishbosheth means: Man of shame. The International Standard Bible

Encyclopedia, Vol. 2, art. Ishbosheth, on p. 904, admits:

“The original form of the name seems to have been ISHBAAL, but because of the reluctance of the post-seventh-century B.C. Hebrews to use the name Baal, the form Ishbosheth was substituted.”

The grandson of King Saul and the son of Jonathan was

originally called Merib Baal as the texts of 1 Chronicles 8:34 and 9:40 reveal. But this original name that apparently Jonathan gave to his son was changed by the scribes to Mephibosheth - as 2 Samuel 4:4 and 9:6 bears record. The Zondervan Pictorial Dictionary of the Bible on p. 331, gives us the following information concerning this matter:

“The difference in the names

is attributed by some to an intentional alteration of the name Baal because of intense hatred for that pagan deity. In the later books of Chronicles, the alteration does not occur.”

The International Standard Bible Encyclopedia, Vol. 3, art. Mephibosheth, on p. 320, says:

“In the Chronicler’s genealogy [2 Chr. 8:34; 9:40]

he is called MERIB BAAL; no doubt the name ‘boshet,’ “shame,” WAS A LATER SUBSTITUTION FOR THE FALSE GOD.”

King Saul’s uncle - the brother of his father Kish - was actually called Baal [1 Chronicles 9:35-36]. One of Reuben’s descendants was also called Baal [1 Chronicles 5:5].

The post-exilic redactors of

the Bible tampered with it and removed the name of Baal from the names they found repulsive and problematic. The Jewish scribes also changed the name YAHWEH to ADONAY in more than 100 places in the Jewish Scriptures. By whose authority did they do all these things? At times they also altered the biblical texts when they felt that it did not conform to their opinion. The text in Genesis where it

is said that Yahweh remained standing before Abraham the scribes changed it to Abraham remained standing before Yahweh. In Hebrew one who stands and waits for another is inferior. So the scribes felt that the text dishonours Yahweh, hence they altered it. But if the original author thought that what he wrote was acceptable, who were the later scribes and redactors to alter and tamper with the

original writings?

Conflicting Sources In Genesis

In Genesis 1 the name Yahweh [LORD] does not appear. However, Genesis 2, written by another hand uses the name throughout.

Genesis 1:20 says that the birds were brought forth out of the water. But the other source in Genesis 2:19 says that the birds were formed

out of the earth. Genesis 1 shows that heaven and earth were made on different days and that it took six days for everything to be created. But the other source in Genesis 2:4 shows that heaven and earth were made together and that everything was made “in the day.”

Genesis 1:26-28 says that male and female were made together and that the Elohim actually blessed them and

told them to multiply and increase and be equal rulers of the Earth. But the other source in Genesis 2:7 shows that man was made alone and then the Garden of Eden. Then Yahweh paraded all animals before Adam to give them names and to see if he could find a wife from among them. When it became apparent that Adam could not find a suitable female partner, Yahweh put him in deep coma and cloned a

woman out of his body. The woman was “bones of his bones and flesh of his flesh” so she was called “Isha” - female man. The word “woman” means “man with a womb.” Thus the first incestuous relationship, according to the Yahwist source, was the result of Yahweh’s creation.

Genesis 1:29 says that first created humans were allowed to eat from EVERY

TREE yielding seed and EVERY HERB yielding seed throughout the Earth. No ban was placed on ANY TREE whatsoever. But the Yahwist source says that the first humans were forbidden to eat from ONE TREE and that they were allowed to eat only from the trees planted in the Garden of Eden.

Furthermore, the Yahwist source clearly identifies only two beings - Adam and Eve - in the garden. This source

further depicts them as strict fruitarians. They were permitted to eat HERBS only after they were EXPELLED FROM THE GARDEN. Eating of herbs was the result of a curse [Genesis 3:18].

Genesis 6:19 says that only two of all animals - male and its female mate - were taken into the ark with Noah [Genesis 6:19]. But the Yahwist source says that two of all the UNCLEAN animals

were taken but FOURTEEN of all the CLEAN [Genesis 7:2]. Genesis 7:11-13 says that on the day the great deep was broken and the rain began to fall, Noah and those with him entered the Ark. But the Yahwist source says that Noah and his wife with their children and daughters in law and all the animals entered the ark seven days before the flood began [Genesis 7:7,10]. The Yahwist and Elohist

sources are clearly detected in the story of Joseph. The two sources use the different names for the servant girl, different names for the sack, and one calls Joseph's father Jacob while the other Israel. The Elohist source in Genesis 37:36 says that the MIDDIANITES sold Joseph to POTIPHAR in Egypt. But the Yahwist source in Genesis 39:1 says that Potiphar actually bought Joseph from the ISHMAELITES. The

Yahwist source of Genesis 12:8 and Genesis 13:3 shows that the city BETHEL was already so named in the days of Abraham. But the Elohist source of Genesis 28:19 and 35:7 shows that the name of Bethel was formerly called LUZ and that Jacob was the first who named it BETHEL.

Tablets Of Stone And The Ark

Exodus 25:16 says that

Yahweh commanded Moses to place the two stone tablets on which the Ten Commandments were written in the Covenant Box or the Ark of the Covenant which Yahweh also told Moses to make. The Tent of Meeting with all its objects and furniture was completed - including the Ark of the Covenant [Exodus 39:32]. Then on the first day of the first month in the second year the Tent was set up

[Exodus 40:16]. Moses then placed the two stone tablets in the Ark and the Ark in the Tent [Exodus 40:20-21]. So according to the text of Exodus the Ark was not made and the stone tablets were not placed in the Ark until the 1st of Abib in the 2nd year of their wanderings. But Moses contradicts this in the book of Deuteronomy. In chapter 10 verses 1-5 Moses says:

“Then the LORD said to me, cut two stone tablets like the first ones and MAKE A WOODEN BOX to put them in. Come up to me on the mountain, and I will write on those tablets what I wrote on the tablets that you broke, and then you are to put them IN THE BOX. So I MADE A BOX of acasia wood and cut two stone tablets like the first ones and took them up the mountain. Then the LORD wrote on those tablets the

same words that he had written the first time, the Ten Commandments that he gave you when he spoke from the fire on the day you were gathered at the mountain. The LORD gave me the tablets, and I turned and went down the mountain. Then, just as the LORD had commanded, I PUT THEM IN THE BOX THAT I HAD MADE - AND THEY HAVE BEEN THERE EVER SINCE.”

According to the words of Moses recorded in this text, he made the Ark of the Covenant at the same time he made the two new tablets of stone. He placed the tablets of stone in the Ark as soon as he came down from the mountain and the tablets were there “ever since” - almost forty years. This text proves that this Ark was a permanent resting place of the tablets of stone. Moses did not destroy this Ark and

transferred the tablets of stone in the Ark which was supposedly made almost a year later - along with the Tent and all its utensils. There is therefore a clear contradiction between the texts of Exodus and Deuteronomy.

Who Wrote The Ten Commandments?

In Deuteronomy 5:22 it is said that the Almighty wrote

the Ten Commandments on the tablets of stone. But this is contradicted in Exodus 34:27-98 where we are told that Almighty¹ actually asked Moses to write them and that Moses actually wrote the Ten Commandments on the tablets of stone and carried them both with him as he went back to the people. Some Bible translations conceal this fact but the Hebrew as well as the King James Bible makes this fact

very clear.

The Passover

The Exodus account related in chapter 12 shows that only lambs and goats were permitted for this kind of sacrifice [verse 3]. The lamb or goat had to be ROASTED - raw meat or boiled meat was prohibited [verse 9]. The Festival was to be observed for full seven days - with the first and seventh days being

the special sabbaths [verses 15-16]. Leviticus 23:5-8 agrees with the text of Exodus. But the text of Deuteronomy 16 disagrees. Here the CATTLE could also be slaughtered for the Passover meal and the meat is to be BOILED - a thing the text of Exodus 12 forbids. Some translators - including those of the King James Bible - incorrectly use the word “roast” in 16:7. The Hebrew word is “bashal.”

The word is number #1310 in Strong's where it is thus defined:

“properly TO BOIL UP; hence to be done in COOKING.”

It does not really matter to argue what exactly the word “bashal” means. What is important is this: it was the very word “bashal” used in Exodus 12 in order to prohibit “boiling” the victim. So then in the text of Exodus

to “basha” the victim was prohibited but in the text of Deuteronomy it was actually commanded. In the text of Exodus the first of the seven days and the seventh of the seven days were special days - holy convocation was commanded on those days. But the text of Deuteronomy 16 does not agree. This text prescribes holy convocation only on the seventh day of the Festival which lasted for seven days. This text

commands to slaughter the Passover victim on the evening of the first day and to return home [the tents] the next morning. The Festival was to be observed for the next six days and the holy convocation was to take place only on the seventh day. Likewise, the Deuteronomy text commands that the Passover be observed only in the chosen place of worship. Whereas the Exodus and Leviticus

texts know nothing of this. There is therefore a clear discrepancy between these texts which actually deal with the observance of the Passover.

A Sample Of Other Discrepancies In The Bible

In 2 Chronicles 36:9 we are told that King Johoiachin was 8 years old when he became king. But 2 Kings 24:8 contradicts this and

says that he was 18. In 2 Kings 8:26 we are told that King Ahaziah was 22 years of age when he ascended the throne. But 2 Chronicles 22:2 contradicts this and says that he was 42. If this was true then he would have been two years older than his own father who died at the age of 40. But, then, “all things are possible” for those who “have faith.”

□ □ □

In 1 Kings 4:26 we are told

that Solomon had 40,000 stalls whereas 2 Chronicles 9:25 places the number at 4000.

In 1 Kings 9:23 we are told that Solomon had 550 overseers but in 2 Chronicles 8:10 the number is 250.

In 1 Kings 5:13 we are told that Solomon conscripted men from Israel for his FORCED LABOUR PROJECTS. Adoniram was in

charge of this force [verse 14]. In 1 Kings 12:4 it is confirmed that Solomon placed a HEAVY BURDEN on the shoulders of the ISRAELITES and that he actually flogged the Israelites [verse 11]. When Rehoboam, Solomon's son refused to deal with this issue, the Israelites rebelled and KILLED Adoniram who was in charge of the FORCED LABOUR [verse 18]. But all this is flatly contradicted in 2

Chronicles 8:9 where it is said that Solomon did not use any of the Israelites for his forced labour projects.

1 Chronicles 19 describes the battle in which David defeated Syrians and Ammonites. In verse 18 we are told that David killed 7000 charioteers and 40,000 foot soldiers. But this is contradicted in 2 Samuel 10, describing the same battle. Verse 18 says that David

actually killed 700 and not 7000 charioteers and 40,000 horsemen and not foot men.

In 2 Samuel 24 and 1 Chronicles 21 we find a detailed account of how David numbered all his fighting men and how thousands of innocent Israelites were butchered for his sin. There are a number of problems in these two accounts. But I will point out only four significant and

blunt contradictions. In Samuel's account it was YAHWEH who stirred up David to number the people [verse 1] but in the account of Chronicles it was actually SATAN [verse 1]. In Samuel's account the number of the fighting men is given as: 800,000 fighters in ISRAEL and 500,000 fighters in JUDAH [verse 9]. But in the account of Chronicles the number is 1,100,000 fighters in ISRAEL and 470,000

**fighters in JUDAH [verse 5].
In Samuel's account the
Prophet Gad went to David
with three options from
Yahweh [verse13]:**

**SEVEN YEARS OF FAMINE
THREE MONTHS OF DEFEAT
THREE DAYS OF
PESTILENCE IN ISRAEL**

**But in the version of
Chronicles [verse 11] the
three options were:**

THREE YEARS OF FAMINE THREE MONTHS OF DEFEAT THREE DAYS OF PESTILENCE IN ISRAEL

In one account the option was SEVEN YEARS of famine while in the other THREE. [Some New English Bible versions read THREE in both texts in order to reconcile the discrepancy. In the footnote however it is pointed out that the Hebrew text of Samuel reads SEVEN - as does also

the King James Bible]. The fourth blunt contradiction between the two accounts has to do with the SITE or the THRASHING FLOOR of ARUNAH the JEBUSITE from whom David bought it. In Samuel's account the site was purchased by David for FIFTY SHEKELS OF SILVER [verse 24] but according to the version given in Chronicles the amount was SIX HUNDRED SHEKELS OF GOLD [verse 25].

In 2 Chronicles 16:1 we are told that Basha, king of Israel came against Ramah and fortified it in order to prevent anyone entering the city or escaping to the territory of Judah. According to this text this occurred in the 36th year of Asa, King of Judah. But 1 Kings 16:6 says that Basha died in the 26th year of Asa, King of Judah. How could Basha fortify the city of Ramah 10 years after he was dead?

In 2 Chronicles 36:10 we are told that after King Jehoiachin was arrested and taken as prisoner to Babylon, his BROTHER Zedekiah was appointed in his place. But 2 Kings 24:17 contradicts this by saying that Zedekiah was not Jehoiachin's brother but rather UNCLE, the brother of his father.

In 2 Samuel 6:23 we read that Michal, the daughter of King Saul had no children until the

day she died. But 2 Samuel 21:8 contradicts this by saying that she had five sons whom David handed to be killed. The father of the children is actually the husband of her sister Merab. The children were most likely Merab's and not Michal's. Either the scribe made a mistake or someone wrote it who was ignorant of the facts. In either case it is obvious that they were not inspired and that therefore

the Bible is not infallible. For the Bible to be fully inspired and inerrant the original authors, the copyists, and even the translators would have to be fully inspired so that every word could be preserved as it actually was in the autographa. Anything less than this results in the fallible Bible. One source of Joshua says that the Almighty commanded Joshua to send twelve men - one from each tribe of Israel -

to take twelve stones out of the midst of Jordan - where the priests were standing, as the people were crossing Jordan and to take them with them and erect them at the place where they were to camp that night [Joshua 4:2-3]. Verse 8 says that the men did as commanded and that they carried the stones to the place where they camped and laid them there. But another source contradicts this by saying

that the twelve stones were actually erected in the midst of Jordan - where the priests stood - and that they were still there [sticking out of the water?] at the time the book of Joshua was written [verse 9]. Thus this source says that the stones were erected in exactly the same place that the other source says they were actually taken from and carried away.

In Joshua 15:15-19 we find a

text that is rewritten in Judges 1:11-15. The text says that Caleb went to fight against Debir. He promised to give his daughter in marriage to the man who conquers the city. Othniel, the son of his younger brother Kenaz conquered it and thus he married Caleb's daughter. The two texts are identical. But there is one major contradiction.

According to Joshua's text this conquering of Debir took

place while Joshua was still alive. But the text of Judges shows that the conquest took place after Joshua actually died [verse 1]. Also Judges 15:14 says that Caleb had only driven out of Hebron the three sons of the giant Anak. Their names were: Sheshai, Ahiman, and Talmai. But the text in Judges 1:10 says that Caleb actually killed them.

In 2 Chronicles 11:20-21 we are told that Maacah, the

daughter of Absalom was the mother of King Abijah. She was Rehoboam's favourite wife and Abijah his favourite son [verses 21-22]. But 2 Chronicles 13:2 denies that Maacah the daughter of Absalom was the mother of Abijah by saying that Abijah's mother was actually Micaiah, the daughter of Uriel from Gibeah.

In 1 Samuel 22:9,11-12 we learn that Ahimelech was the

son of Ahitub and the father of Abiathar. He and all his relatives were killed by King Saul. Verse 20 says that only Abiathar the son of Ahimelech escaped. But in 1 Chronicles 24:6 and 2 Samuel 8:17 the relationship is reversed. Here Abiathar is not the son of Ahimelech but actually his father. We cannot reconcile these passages by assuming that there were two persons called Ahimelech. The grandfather Ahimelech

and the grandson Ahimelech - with Abiathar in between. According to 2 Samuel 8:17 the Ahimelech served as priest during the reign of David. Therefore he had to precede Abiathar and could not have been his son. Besides, Abiathar was later deposed by Solomon and expelled to the town of Anathoth and none of his descendants were allowed to serve in the Temple [1 Kings 2:26-27]. These texts

therefore contradict each other. Jesus also contradicted the account given in the Hebrew Scriptures by saying that David went to the House of Yahweh [in Nob] in the days when Abiathar was the High Priest [Mark 2:26]. The Hebrew Scriptures show that in fact Ahimelech was the High Priest at that time and not Abiathar.

In Daniel 1:5,18 we are told

that Daniel and his three friends were trained for THREE YEARS and that only AFTER THAT TRAINING TIME they actually appeared before Nebuchadrezzar. At the end of THREE YEARS Nebuchadrezzar found them to be ten times wiser than all others in any field of knowledge and Daniel remained in the palace until the first year of King Cyrus [verses 18-21]. But Daniel 2:1 contradicts this by saying

that in the SECOND YEAR of Nebuchadrezzar's reign Daniel appeared before Nebuchadrezzar and interpreted the king's famous dream that no one else could. Thus Daniel 2:1 does not allow Daniel to complete his THREE YEAR TRAINING COURSE and has him the GOVERNOR OF BABYLON in the SECOND YEAR of his training. The same is true of his three friends. Daniel spoke to Nebuchadrezzar

and they were given important jobs in the kingdom [2:49]. There is a clear contradiction between the two accounts.

Daniel 1:21 says that Daniel continued until the FIRST YEAR of King CYRUS. But Daniel 10:1 has the Prophet see a vision at the river Tigris in the THIRD YEAR of King Cyrus. According to Daniel 10:1 the Prophet was still in EXILE in the THIRD YEAR of

Cyrus - two years after he was supposedly dead. But if he was truly alive in the THIRD YEAR of Cyrus how is it that he was still in EXILE when already in the FIRST YEAR of Cyrus, Ezra and all other Jews were free to return to Jerusalem? [Ezra 1:1-4]. There is clearly a problem and a discrepancy here.

In Daniel 1:1-2 we are told that in the 3rd year of King

Jehoiakim's reign, King Nebuchadrezzar of Babylon besieged Jerusalem. Verse 2 says that Jehoiakim was captured and the Temple was spoiled and all the vessels were taken to Babylon and were used in the services of the Babylonian Gods. There is a problem here. The 3rd year of King Jehoiakim's reign was 606 B.C. E., but Nebuchadrezzar at that time was not yet king. It wasn't until 597 B.C.E. that

Nebuchadrezzar actually took Jerusalem and the first exiles were taken to Babylon. By then King Jehoiakim was already dead.

In Deuteronomy 20:19 we find an explicit command that the Israelites must not destroy the good trees when they lay siege to any city they want to conquer since the trees are man's life. But in 2 Kings 3:17 Elisha gives an explicit command to destroy

**all the good trees, allegedly
by the order of Yahweh.
There is clearly a
discrepancy here.□**

**In 2 Samuel 5:14-16, 1
Chronicles 3:5-8 and 1
Chronicles 14:3-7 the names
of King David's sons are
given. Either the original
authors or the copyists must
have been drunk with wine
while writing the names:**

SHAMMUAH □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

SHIMEAH □

□ □ □ □ □ □ □ □ **SHAMMUA**

ELISHUA □

□ □

ELISHAMA □

□ □ □ □ □ □ □ □ **ELISHUA**

ELIADA □

□ □

ELIADA □

□ **BEELIADA**

ELIPHALET □

□ □

ELIPHELET □

□ □ □ □ □ □ □ □ **ELIPHALET**

.....□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

ELIPHELET □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

□ □ □ □ □ □ □ □ **ELPALET**

.....□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

NOGAH □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

□ □ □ □ □ □ □ □ □ □ □ □ **NOGAH**

**In 1 Kings 7:14 we are told
that King Hiram's mother was
of the tribe of NAPHTALIM
while 2 Chronicles 2:14
contradicts this by saying**

that his mother was of the tribe of DAN.

In 2 Kings 9:1-3 we are told that one of the Prophets in accordance with Elisha's instructions anointed Jehu as king of Israel. This took place after Elijah was taken away. But in 1 Kings 19:15-16 we are told that Elijah was commissioned to do that at the same time he was to anoint Elisha as his successor.□ □

In Exodus 20:8-11 the Sabbath is said to be given as a memorial of SIX DAY CREATION but in Deuteronomy 5:15 it was given to be a memory of EXODUS FROM EGYPT.

Shortly after Moses placed the tablets of stone in the Ark he made, they left and departed for Moserah. Aaron died there - sometimes in the second year and his son Eleazar succeeded him as

High Priest [Deuteronomy 10:6]. But this is contradicted elsewhere. In Numbers 33:38 it said that Aaron died on the first day of the fifth month in the fortieth year on Mount Hor.

In 1 Kings 8:5 we are told that when the Temple was completed and the Ark of the Covenant was placed in the Holy of Holies, Solomon sacrificed “so many sheep and cattle that they could not

be recorded or counted.” But apparently the author of 2 Chronicles 7:5,8 was both able to count them and record them. He says that Solomon sacrificed 22,000 cattle and 120,000 sheep and goats - during the space of SEVEN DAYS. In verse 7 we are told that the altar itself was insufficient for this occasion so Solomon dedicated the middle part of the front court for the purpose of burning the

holocausts. The animals had to be killed, their blood poured at the altar, their carcasses skinned, the flesh washed, and then the bodies burned on the altar. Twelve sheep and goats and two bulls would have to be killed and prepared and also completely consumed by fire EVERY MINUTE for 24 hours a day and for SEVEN DAYS STRAIGHT. An impossible task indeed.

In 2 Kings 16:2 we are told that King Ahaz was 20 years old when he became king and that he reigned 16 years. Verse 20 shows that when Ahaz died at the age of 36 his son Hezekiah became king in his place. Then in 18:1-2 we are told that Hezekiah was 25 years old when his father died. This data would make King Ahaz 11 years old when his son Hezekiah was born. Since gestation period is about nine months it would

mean that Ahaz fathered his son Hezekiah when he was TEN YEARS OLD - something which he could not have done under normal biological circumstances. Did Hezekiah have a miraculous birth? The Bible does not say so and I do not know of any Christian denomination which claims SO.

Leviticus 11 and Numbers 14 display lack of knowledge and contradict established

scientific facts. I am convinced that Yahweh does not make mistakes. Neither is He ever ignorant of scientific facts. In these two chapters we find prohibition to eat any animal that does not “chew the cud.” Animals that “chew the cud” are known as RUMINANTS. They have more than one stomach. Leviticus 11:5-6 [King James Bible] states:

“And the CONEY, because he

**CHEWETH THE CUD, but
devideth not the hoof; he is
unclean unto you. And the
HARE, because he
CHEWETH THE CUD, but
divideth not the hoof; he is
unclean unto you.**

**Coney is a hyrax or rock
badger. The hare is a rabbit.
It is alleged that in this text
God forbade the Israelites to
eat the flesh of □ CONEY and
the RABBIT because they
ONLY CHEW THE CUD but**

do not have a split hoof. God could have never stated that these animals actually CHEW THE CUD. The only person who could have said so is the person who did not know their biological composition and was ignorant of scientific facts. Neither coney nor the rabbit actually CHEW THE CUD, nor are they RUMINANT ANIMALS. They indeed appear to CHEW THE CUD and a person who is not aware of the scientific facts

could be mislead to think they are RUMINANTS - chewing the cud.

Please note the comment on this passage quoted from The New American Bible:

“According to modern zoology, the ROCK BADGER [hyrax Syriacus] is classified as an ungulate, and the HARE as a rodent; NEITHER IS RUMINANT. They APPEAR to chew their food as the true ruminants do, and it is upon

this appearance that the classification in the text is based” [page 103].

Gleason Archer, although a firm believer in the infallibility of the Bible admits the following facts in regards to Leviticus 11:

“Leviticus 11:5 refers to the sapan [or Hyrax syriacus] as an unclean animal [e.g. unfit for sacrifice or human consumption] because “thou

it chews cud, it does not divide the hoof” [NASB]. Clean animals had to do both to be eligible for food. The question at issue is the chewing of the cud. Did [or does] the sapan [translated “coney” in KJV and “rock badger” in NASB] really “chew the cud” [Heb. maaleh gerah, lit., “literally raising up what has been swallowed”]? Similarly in Leviticus 11:6 the same statement is made about the ‘arnebet’ [“rabbit,”

“hare”]. Does the hare RUMINATE? The answer to both statements MUST BE IN THE NEGATIVE so far as the actual digestive process is concerned. True ruminants normally have four stomachs, and that which has been worked over in these stomachs is regurgitated into the mouth when it is ready to be chewed again...NEITHER HYRAX NOR THE HARE can be called RUMINANTS, but they do

give the APPEARANCE of chewing their cud in the same way ruminants do” [Encyclopedia of Bible Difficulties, p. 126].

Zondervan NIV Bible Commentary - although it recognises the Bible as inspired, admits the following fact:

“The description is not SCIENTIFICALLY PRECISE but one of EXTERNAL

APPEARANCES” [page 138].

God as the Creator knew precisely the composition of each and every animal. He would have never mistakenly classified these animals as ruminants. The chapters concerning “clean and unclean” was not inspired by the Holy Spirit, but is rather the product of the “lying pen of the scribes.”

In Leviticus 14:33-57

ignorance is ascribed to the Almighty and the belief that a house, objects and clothes can have leprosy and superstitious remedy is prescribed. There are many other errors and discrepancies in the Bible with which we cannot deal in this article. These however are sufficient to prove to anyone who has an open mind and who is open to reason that the Bible is not infallible and that in fact the

bulk of the Bible was never inspired by the Holy Spirit but was rather written and compiled by the wicked pen of the Jewish scribes. The first believers boldly asserted that there were discrepancies and in fact lies in the Bible and Jesus told his followers to be wise money changers so that as wise money changers are able to tell the difference between genuine and forged money they should be able to tell the

difference between the true and false sayings in the Bible. God Himself stated that certain things in the Jewish Pentateuch were falsified by the lying pen of the scribes [Jeremiah 8:8].

I have written this article so that you may see that not everything written in the bible should be trusted. This is true especially when we deal with the sacrificial cult and the

eating of animal flesh. Many things have been corrupted and forged. For the problem of the New Testament read my articles "The Problem of the Canonical Gospels', 'Was Paul the True Apostle' and 'Origin of Paulinist and Catholic Christianity.'