

Alleged Bible Contradictions

Written and compiled by Gary Kukis

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.**” (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). **If we acknowledge our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness** (1John 1:9). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

Topics		
So-Called Bible Contradictions	Alleged Moral Precept Contradictions Found in the Bible	Alleged Historical Fact Contradictions Found in the Bible
	Alleged Contradictions Of Speculative Doctrines in the Bible	
	Addendum: The Uniqueness of the Bible	

Preface: There are many websites fully or partially devoted to pointing out alleged contradictions in the Bible: **The Secular Web**, **Evil Bible**, **The Thinking Atheist**, and **Freedom From Religion**, to name a few. Hundreds of books can be pulled up using *Bible contradictions* on Amazon.com. Here, I have simply taken the first 10 or 20 *contradictions* listed by Evil Bible in each category, and explained them. In most cases, the explanations were surprisingly simple. Only 2 or 3 cases required some research.



Graphic from **Evil Bible**, accessed December 10, 2014.

I love their motto: “*Fighting Against Immorality in Religion.*” When thinking about Christian organizations, one thinks of the Red Cross, the Salvation Army, Samaritan’s Purse, along with thousands of Christians schools, colleges, soup kitchens, missions, etc. When you think about the reputation of atheist organizations, you think of lawsuits filed to enforce their view of the world. The Bible tells us, **By their**

works, you will know them. Even if we set aside belief systems and traditions and what some might view as superstitions, and concentrate only upon what has been accomplished in the name of Christ and in the name of Atheism; which side do you want to be on?

As an aside, before you point to the Crusades (as if they represent true Christian thought), remember the words of Jesus: **“For many [false prophets and false messiahs] will come in My name, saying, ‘I am the Christ,’ and they will lead many astray.”** (ESV; capitalized) Or the writings of Jeremiah: **And the LORD said to me: “The prophets are prophesying lies in My name. I did not send them, nor did I command them or speak to them. They are prophesying to you a lying vision, worthless divination, and the deceit of their own minds.”** (Jer. 14:14).

And before you say, “All wars are fought in the name of religion; atheists don’t start wars;” let me remind you of Joseph Stalin and Mao Tse Tung, the two greatest killers of all time—whose wars and “peace time” rule resulted in the deaths of millions who would not accept their atheist economic theories.

We began this study in the book of Genesis, making the following observation:

There is a remarkable consistency throughout Scripture regarding the nature and function of angelic creatures. If the Scriptures are simply the recorded thoughts and actions and myths of men, collected over a period of 2000 years, with some arbitrary council deciding, what stays in and what is thrown out, the idea that there is a prehistoric race of creatures who are far superior to man, whose existence and function can be studied and conclusions drawn, how exactly did this happen? How do you have 40 or so authors writing over a period of 3000¹ years come up with a fairly consistent view of creatures that so few men have ever seen? The Bible critic would allege that angels do not even exist and that no one has ever seen an angel (except someone who has hallucinated). So that makes a consistent description in narrative form even more difficult to achieve. The Bible critic would say, *it is all made up*. How do a dozen or more authors just make up the concept of angels and somehow come up with a consistent function and understanding of these made-up creatures? After all, if there are contradictions in the Harry Potter series, the notion of one author (or in the Buffy the Vampire Slayer series; the creation of primarily one person), how do a dozen or so authors—most of whom have never interacted with one another—manage to keep their story straight on created beings that 99.99% of us have never seen? We have been studying Jacob’s dream in Bethel, where he observes angels going between heaven and earth.

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This will be an extensive tangent, but we learn a great deal about Christian doctrine from a study like this.

The Bible critic alleges that, “The Bible is filled with contradictions.” The contradictions which follow are the first 20 listed on the website evilbible.com. We have already studied the first 5 in a previous lesson. Since this website groups and classified these contradictions, we will also look at the first 5 or so from each classification (in the next lesson).

One would hope that they will have given their best in the first 10 *contradictions*, in order to engage the reader.

So-Called Bible Contradictions	
Contradictions	Explanation
<i>Theological Doctrines:</i>	
God is satisfied with his works. Gen 1:31	What God has designed is good; but God also created man and angels with free will. This free will is allowed by God to have real effects on His creation.
God is dissatisfied with his works. Gen. 6:6	Here’s an analogous situation. A builder builds a house and it looks great; and he is very satisfied with his work. However, some night, a bunch of kids break into this newly-built house and cause all kinds of damage to it. The damage might be so great that he is even unhappy that he built this house in the first place. So, the builder on one day is very satisfied with his work; on the next day, he is unhappy that he built the house in the first place. There is no contradiction in this illustration.
God dwells in chosen temples. 2Chron. 7:12,16	God can choose to manifest Himself in specific places for specific reasons. The incarnation of Jesus Christ is an example of this. Jesus Christ is God in the flesh, living among mankind (John 1:1–3, 14). However, God’s actual essence is spirit, which we cannot see, hear, feel or touch. Just as our souls are immaterial, so is God. But God is able to make Himself manifest. If God is able to create the universe, then it reasonably follows that He can interact with His creatures in this universe. That requires an infinite God to manifest Himself in a specific place and time.
God dwells not in temples. Acts 7:48	
The Temple is of particular interest, because the original Tabernacle (a very large tent which could be moved) represents Jesus Christ in the flesh in His 1 st Advent; and the later Temple represents Jesus Christ on earth when He will rule over the earth in the Millennium. Therefore, we would expect God to specially manifest Himself both within the Tabernacle and later within the Temple. God voluntarily localized His Presence in both.	

So-Called Bible Contradictions

Contradictions	Explanation
<p>God dwells in light. 1Tim. 6:16</p> <p>God dwells in darkness. 1Kings 8:12 Psalm 18:11 97:2</p>	<p>God is light and in Him is no darkness. However, because God is omniscient and omnipresent, he is able to be everywhere simultaneously.</p> <p>Would you allege that it is a contradiction for God to be able to see in the dark?</p>
<p>God is seen and heard. Ex. 33:23, 11 Gen. 3:9–10 32:30 Isa. 6:1 Ex. 24:9-11</p> <p>God is invisible and cannot be heard. John 1:18 5:37 Ex. 33:20 1Tim 6:16</p>	<p>As already discussed, God is a spirit, which cannot be apprehended by the 5 senses. However, as God, He can choose make Himself manifest; He can choose to make Himself visible.</p> <p>Many new parents have a baby monitor, so that they are in one room of the house, and, through the living room, and down the hall is the baby's room. The parents may be sleeping and the baby wakes up and begins to cry. Immediately, one of the parents—who was previously unseen and could not be heard by the baby—suddenly appears and sees to the needs of the baby. For a few hours, the baby cannot see or hear his parents; and, suddenly, he can both hear and see his parents. There is no contradiction in this.</p>
<p>God is tired and rests. Ex. 31:17</p> <p>God is never tired and never rests. Isa. 40:28</p>	<p>Many of the <i>contradictions</i> are based upon anthropopathisms and anthropomorphisms. An anthropopathism is the assignment of human feelings, passions or characteristics to God, attributing to Him feelings or characteristics which He does not actually possess. This often helps to explain God's actions in human terms. For more information, see Bible Doctrine Resource on this topic.</p>
<p>Let's look at Ex. 31:17, where God is speaking to Moses: "It is a sign forever between Me and the people of Israel that in six days the LORD made heaven and earth, and on the seventh day He rested and was refreshed." (ESV; capitalized) The Hebrew word for <i>to rest</i> is shâbath (שָׁבַת) [pronounced <i>shaw-BAHTH</i>], and it means, <i>to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue</i>. You may recognize this word as related to the word for <i>Sabbath</i>. God did not <i>rest</i> because He was tired; He <i>ceased</i> because He was finished.</p>	
<p>The second word in question is nâphash (נָפַשׁ) [pronounced <i>naw-FAHSH</i>], which means, <i>to breath, to take a breath, to refresh oneself; to cease from working</i>. Now, God does not take a breath. Again, He stopped working because He was finished.</p>	

So-Called Bible Contradictions

Contradictions	Explanation
<p>God is everywhere present, sees and knows all things. Prov. 15:3 Psalm 139:7-10 Job 34:22,21</p>	<p>God is omniscient (He sees everything); He is omnipresent (He is everywhere). Generally speaking, when God appears not to be omniscient and He has to suddenly leave His throne and go down to earth and find out what is going on and then sort things out—that is an anthropopathism—assigning to God thoughts, feelings and characteristics which He does not actually have in order to better explain His actions and/or policies.</p>
<p>God is not everywhere present, neither sees nor knows all things. Gen. 3:8 11:5 18:20–21</p>	<p>God can bring to pass any policy, punishment, correction or reward with a snap of His fingers. However, there is an audience for the progression of the human race—and that is the audience of fallen and elect angels. They watch us; they see our sins, failures and successes; and they see how God works in us, through us, and often <i>against</i> us (with divine discipline).</p>
<p>I have misstated two things here. God does not actually have fingers; He does not snap His fingers. That is an anthropomorphism. God’s divine discipline actually works in our favor, much the same way that we spank our own children. We don’t spank them to get our anger out; we spank them to correct them and guide them in the right way. From the child’s point of view, it may appear as if we are working against him; and when we are disciplined, it may appear to us as if God is working against us.</p>	
<p>Have you ever had a child say, “Dad is mad at me” after receiving a whipping? His father delivers the whipping not because the father is mad but because the father loves his son. Saying, “Dad is mad at me” is somewhat of an anthropopathism. It assigns to the boy’s father emotions which he may not possess, but emotions which explain the father’s behavior to the boy.</p>	
<p>Let’s look at these 3 references specifically which suggest that <i>God is not everywhere present, neither sees nor knows all things</i> (although we have already studied them). Gen. 3:8 11:5 18:20–21</p>	
<p>Gen. 3:7–9 <i>Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man and said to him, "Where are you?"</i> (ESV) Believe it or not, God actually knew where Adam and the woman were. They are on earth and hiding from God in the Garden of Eden. God knew where to be to call out to them so that they could hear Him. This becomes a consistent occurrence in Scripture where people sin, and then God first speaks to them with a question—often a question which requires them to name the sin that they committed. God localizes His presence in order to interact with His creatures.</p>	

So-Called Bible Contradictions

Contradictions

Explanation

Gen 11:4–7 Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." And the LORD came down to see the city and the tower, which the children of man had built. And the LORD said, "Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. Come, let us go down and there confuse their language, so that they may not understand one another's speech." (ESV). In this example, God will actually do something miraculous among the people. They have been told to spread out across the earth, and yet they refuse to do so. The narrative here explains to angels what is going on and why God is doing this thing. Angels are not omniscient; so, from time to time, God will gather most angels to one particular place, to one particular person or incident, so that they can all view with their own eyes what is going on and what God will do about it.

Gen. 18:20–21 Then the LORD said, "Because the outcry against Sodom and Gomorrah is great and their sin is very grave, I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know." (ESV) This refers to Sodom and Gomorrah. God knows what is going on there. However, He brings with Him many angels in order for them to see and understand what He is doing and why He is doing that. As before, this is an anthropathism. The cry of the victims reaches heaven (which simply means, God hears their cries); and therefore, God must go down there and sort it all out. God could snap His fingers and destroy Sodom in an instant. However, like the Tower of Babel above, God uses man's sin and His Own actions in order to teach divine truth. This is being observed by angels and what will happen to Sodom will be a spiritual lesson for all time. See **Genesis 18** ([HTML](#)) ([PDF](#)) ([WPD](#)).

God knows the hearts of men. Acts 1:24
Psalm 139:2–3

The first assertion is accurate. God knows the hearts of minds of all men. We have recently studied the emotions of man and emotional revolt of the soul. As we progress spiritually, God is constantly observing us, noting our spiritual growth and even touting it to the angels (see Job 1).

God tries [= tests] men to find out what is in their heart. Deut. 13:3 8:2
Gen. 22:12

God knows what we are capable of individually. We do not know this nor do angels. Therefore, this is shown—our growth or lack thereof is put to the test.

The testing which we receive is for our benefit. This is also a testimony to the angels as well.

As a teacher, I pushed my students as much as I possibly could. Some of them learned and achieved things that they themselves did not realize that they were capable of. Testing as well as one-on-one interaction helped to facilitate this. The testing allowed the student to see for himself what he was capable of doing. This is analogous to God's interaction with us in the spiritual life.

So-Called Bible Contradictions

Contradictions	Explanation
<p>God is all powerful. Jer. 32:27 Matt. 19:26</p>	<p>God is all powerful (omnipotent), and yet we read in Judges 1:19 <i>And the LORD was with Judah, and he took possession of the hill country, but he could not drive out the inhabitants of the plain because they had chariots of iron.</i> (ESV). God is with Judah, but that does not mean that God would drive out all of their enemies. Judges 2:19–22 gives the general explanation as to why God did not remove all of Israel’s enemies from the land: <i>But whenever the judge died, they turned back and were more corrupt than their fathers, going after other gods, serving them and bowing down to them. They did not drop any of their practices or their stubborn ways. So the anger of the LORD was kindled against Israel, and he said, "Because this people has transgressed my covenant that I commanded their fathers and have not obeyed my voice, I will no longer drive out before them any of the nations that Joshua left when he died, in order to test Israel by them, whether they will take care to walk in the way of the LORD as their fathers did, or not."</i> It was not that God was not powerful enough to destroy Judah’s enemies; God simply allowed for Judah’s enemies to remain in the land, to be used to discipline the Jews when they needed it.</p>
<p>God is not all powerful. Judges 1:19</p>	<p>God’s essence is immutable (unchangeable). However, God is said to change because He is responding to various actions of man. Again, this is an anthropathism, something you would think these atheist webpage gurus would, at some point, figure out (I am sure that they receive emails and comments).</p>
<p>God is unchangeable. James 1:17 Mal. 3:6 Ezek. 24:14 Num. 23:19</p>	<p>Jonah 3:10 <i>When God saw what they did, how they turned from their evil way, God relented of the disaster that he had said he would do to them, and he did not do it.</i> God’s actions are related to the behavior of man. As unbelievers, the Assyrians deserved eternal judgment; as believers in the Revealed God, they had been redeemed from that judgment. Jonah came and warned them of the judgment of Y^ehowah, and the Assyrians believed in his God.</p>
<p>God is changeable. Gen 6:6 Jonah 3:10 1Sam 2:30–31 2Kings 20:1, 4–6 Ex. 33:1, 3, 17, 14</p>	
<p>Many of the <i>contradictions</i> are based upon this fundamental principle: our relationship to the God of the Universe affects our perception of God. God’s character and essence did not change; the people of Assyria changed, resulting in God changing His policy toward them (God would not destroy them).</p>	

So-Called Bible Contradictions

Contradictions	Explanation
<p>God is just and impartial. Psalm 92:15 Gen. 18:25 Deut. 32:4 Rom. 2:11 Ezek. 18:25</p>	<p>God is perfectly just and impartial. However, when He blesses a believer or takes care of a believer, it may appear to the person on the outside that God is favoring that person. When a person has rejected God's grace or the offer of God's salvation, then they may find God's judgment upon them. God's justice remains the same throughout.</p>
<p>God is unjust and partial. Gen. 9:25 Ex. 20:5 Rom. 9:11-13 Matt. 13:12</p>	<p>We do not condemn a judge because on one day, he sets a man free and on the next day, he sentences another man to death, do we? We do not comment, "That judge is inconsistent!" The judge is ideally taking the same principles of law and applying them to different circumstances.</p> <p>Let's take a look at two of these passages individually.</p>
<p>Gen. 9:24–27 <i>When Noah awoke from his wine and knew what his youngest son had done to him, he said, "Cursed be Canaan; a servant of servants shall he be to his brothers." He also said, "Blessed be the LORD, the God of Shem; and let Canaan be his servant. May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant."</i> Because of Ham's impertinence, Noah pronounced a curse upon his son, Canaan. This curse against Canaan would be carried out because Canaan gets his values from Ham his father; and he passes along those values to his own sons, which makes them cursed by God.</p>	
<p>Matt. 13:11–12 <i>And he answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away."</i> (ESV) As believers in Jesus Christ, despite our own physical infirmities, we are all given an equal shot. Any one of us can be as great as the Apostle Paul—greater in fact. As a person moves forward in the Christian life, God gives that person greater grace (James 4:6). If you, as a believer, have chosen to fritter your life away, God may take you out of this life by means of the sin unto death. This is not arbitrary but in accordance with the plan of God and our relationship to God. There is no great contradiction that God disciplines some of His children and blesses others.</p>	
<p>God is the author of evil. Lam. 3:38 Jer. 18:11 Isa. 45:7 Amos 3:6 Ezek. 20:25</p>	<p>God creates man and angels with free will. God allows for the function of free will, which means the ability to choose against God. In this sense, even though God does not sponsor evil, creatures created by God with true volition might do evil things.</p>
<p>God is not the author of evil. 1Cor 14:33 Deut 32:4 James 1:13</p>	<p>Have you ever heard two parents, and one of them says, "He did not learn that from me"? Most parents try to bring up their children with values and a sense of right and wrong; but that does not mean that the child will always obey them. They may intend that their child does not wreak havoc on earth, but every child has free will, which means some children do some very distasteful things. Children do act out and they do evil things which they have not seen done before.</p>

So-Called Bible Contradictions

Contradictions	Explanation
<p>God gives freely to those who ask James 1:5 Luke 11:10</p> <p>God withholds his blessings and prevents men from receiving them John 12:40 Joshua 11:20 Isa. 63:17</p>	<p>God obviously makes Himself available to mankind. Paul, in one of his messages, said: “And He [God] made every nation of men of one blood, to live on all the face of the earth, ordaining fore-appointed seasons and boundaries of their dwelling, to seek the Lord, if perhaps they might feel after Him and might find Him, though indeed He not being far from each one of us.” (Acts 17:26–27; Green’s literal translation)</p> <p>However, man does have the ability to reject God. God allows man to say <i>no</i>. The second group of passages will be examined below:</p>
<p>John 12:37–40</p>	<p>Though he had done so many signs before them, they still did not believe in him, so that the word spoken by the prophet Isaiah might be fulfilled: “Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?” Therefore they could not believe. For again Isaiah said, “He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them.” (ESV; Isa. 53:1 6:10) Some people simply reject truth. The human soul is designed so, there is a point at which a <i>hardening of the heart</i> begins to occur, where the soul develops scar tissue regarding the truth. They go from a point of simply hearing and rejecting truth, to reenforcing their own rejection of the truth. How does this work?</p>
<p>Many of the miracles which Jesus did were undeniable. He would cure those who had suffered illnesses and disabilities for years and some for a lifetime. However, some people would reject Him anyway. Such negative volition needs to be strengthened into resolve, so such people will search out other explanations for what they just saw. One of those explanations during that time was, Jesus healed by the power of Beelzebub (<i>the prince of dung</i>; a name for Satan). See Matt. 12:22–37.</p>	
<p>Today, people may initially reject Jesus Christ; but often, then will seek out others who have rejected Him or they will seek out books by famous atheists, and this helps to strengthen their resolve—in other words, this helps to build scar tissue on their souls. The Doctrine of Scar Tissue.</p>	
<p>Joshua 11:18–20</p>	<p>And Joshua made war many days with all those kings. There was not a city that made peace with the sons of Israel except the Hivites, ones living in Gibeon. They took all in battle. For it was of Jehovah to harden their hearts, so that they should come against Israel in battle, so that they might be destroyed, so that they might have no favor, but that He might destroy them, as Jehovah commanded Moses. (Green’s literal translation) God set up the function of the soul. Believers are designed so that we can strengthen our souls through the study of the Word of God; however, the parallel function in the unbeliever would be to allow him to strengthen his resolve against God as well through similar means.</p>
<p>We see this with the souls of modern-day Palestinians, many of whom absolutely abhor the Jews and they built up and strengthen this hatred which they learn in their youth. One would think that, when a Palestinian child grows into an adult, he might begin to question the idea of Jews evolving from apes and pigs.</p>	

So-Called Bible Contradictions

Contradictions	Explanation
<p>Now, whether God is actively involved in strengthening one's negative volition, is a whole other topic which I am not ready to embark on as of yet. However, in any situation where God is said to harden the heart of a person, they harden their own hearts first—sometimes many times. The Pharaoh of the exodus is a good example of this. In Ex. 5, he demonstrates his negative volition toward God and God's people over and over again by his successive actions.</p>	
<p>Isa. 63:17–19 O LORD, why do You make us wander from Your ways and harden our heart, so that we fear You not? Return for the sake of Your servants, the tribes of Your heritage. Your holy people held possession for a little while; our adversaries have trampled down Your sanctuary. We have become like those over whom You have never ruled, like those who are not called by Your name. (ESV; capitalized) Israel, in the time of Isaiah, had been turning away from God. This is simply negative volition on the part of the people there against their God. Isaiah is bemoaning this state of affairs. God is not with Israel because they have first rejected Him.</p>	
<p>God is to be found by those who seek him Matt 7:8 Prov 8:17</p>	<p>The context of Prov. 1:28 is, God made Himself known, He made Himself available, and yet this people rejected Him. Prov. 1:24–28 Because I have called and you refused to listen, have stretched out My hand and no one has heeded, because you have ignored all My counsel and would have none of My reproof, I also will laugh at your calamity; I will mock when terror strikes you, when terror strikes you like a storm and your calamity comes like a whirlwind, when distress and anguish come upon you. Then they will call upon Me, but I will not answer; they will seek Me diligently but will not find Me.</p>
<p>God is not to be found by those who seek him Prov. 1:28</p>	<p>Putting aside, for the moment, the anthropopathism of God laughing, we all face eternal judgment and God allows us to believe in Him—something which is free and takes mere moments to do—and this little bit of faith saves us from eternal damnation.</p>
<p>God is warlike Ex. 15:3 Isa. 51:15</p>	<p>This is like saying, our military is warlike and our military is peaceful—and that this is a fundamental contradiction of some sort. We have had troops stationed in South Korea for many decades now, and, for the most part, these troops have been peaceful. However, their general demeanor depends upon what happens in North Korea.</p>
<p>God is peaceful Rom 15:33 1Cor. 14:33</p>	

So-Called Bible Contradictions

Contradictions	Explanation
<p>God is cruel, unmerciful, destructive, and ferocious Jer. 13:14 Deut. 7:16 1Sam. 15:2,3 1Sam. 6:19</p>	<p>The explanation here is very much what it is above. When a people has become very negative toward God (which, in the ancient world, was often expressed by its relationship to the people of God), God dealt with those people in what may seem cruel to us today. When we execute a murderer today—what that murderer did might have been extremely cruel and heartless—but even those who completely support the death penalty can feel a tinge of sadness at the state-induced death of such a person.</p>
<p>God is kind, merciful, and good James 5:11 Lam. 3:33 1Chron. 16:34 Ezek. 18:32 Psalm 145:9</p>	<p>As we read in 1Sam. 2:30 <i>Therefore the LORD, the God of Israel, declares: 'I promised that your house and the house of your father should go in and out before Me forever,' but now the LORD declares: 'Far be it from Me, for those who honor Me I will honor, and those who despise Me shall be lightly esteemed.'</i> (ESV; capitalized)</p>
<p>1Tim. 2:4 1John 4:16 Psalm 25:8</p>	<p>There are two sides in this world—there is Satan and there is God; and God’s attitude toward us depends upon which one draws our allegiance.</p>
<p>God's anger is fierce and endures long Num. 32:13 25:4 Jer. 17:4</p>	<p>First of all, <i>the anger of God</i> is an anthropomorphism. It represents God’s judgment or His discipline (when directed toward a believer). The application of his judgment and discipline depends upon the situation. God overlooked King David’s many wives for a fairly long period of time; however, when King David took the wife of a soldier and then had that soldier killed, God put intensive discipline upon David for his actions.</p>
<p>God's anger is slow and endures but for a minute Psalm 103:8 30:5</p>	<p>For those who have raised children, you certainly do not bring the exact same judgment and discipline down upon them for each and every offense.</p>
<p>God commands, approves of, and delights in burnt offerings, sacrifices, and holy days Ex 29:18, 36 Lev. 1:9 23:27 God disapproves of and has no pleasure in burnt offerings, sacrifices, and holy days. Jer. 7:22 6:20 Psalm 50:13,4 Isa. 1:13, 11, 12</p>	<p>The burnt offerings, sacrifices and holy days looked forward to the Messiah and revealed truths about the coming Messiah. Israel was given the responsibility of preserving these ceremonies as a testimony to Jesus Christ.</p> <p>However, there were two ways that the Jews could break their bond with the God Who made them: (1) they could reject the God of their youth, but continue with these sacrifices and offerings as unbelievers. Or (2) they could participate in these ceremonies in uncleanness. This might be ceremonial uncleanness, but it would be likely the uncleanness of their own souls (that is, they have unconfessed sins in their lives).</p> <p>Ceremonies and rituals have no meaning if they are separated from the truth that they represent.</p>

So-Called Bible Contradictions

Contradictions	Explanation
God accepts human sacrifices 2Sam 2:8, 9, 14 Gen. 22:2 Judges 11:30-32, 34, 38, 39 God forbids human sacrifice Deut 12:30, 31	I have no idea what the references of 2Samuel are about. However, God asked Abraham to offer up his uniquely-born son to God; and Abraham would begin to comply with this. This particular incident confuses unbelievers greatly because they confuse God's request and Abraham's willingness to offer up his son as being the same as a human sacrifice. God stopped Abraham from offering up Isaac. This offering was to represent the sacrifice of Jesus Christ for our sins and is discussed in great detail in Genesis 22 (HTML) (PDF) (WPD).
In the second example of Judges 11, Jephthah does not offer up his daughter as a human sacrifice. She does, however, remain separated to the Lord for the rest of her life in an unmarried state. This is discussed in more detail in Judges 11 (HTML) (PDF)	
God tempts men Gen. 22:1 2Sam. 24:1 Jer. 20:7 Matt. 6:13	There is tempting and there is testing and the word in the Greek is the same word. God promises us that: No temptation has overtaken you that is not common to man. God is faithful, and He will not let you be tempted beyond your ability, but with the temptation He will also provide the way of escape, that you may be able to endure it. (1Co 10:13; ESV; capitalized) So, we are all tested by God from time to time; but we have the inner resources to pass the test and resist whatever temptation is involved.
God tempts no man James 1:13	However, God does not simply place us in situations where we are going to fail and give in to temptation.
God cannot lie Heb 6:18	God allows man and angels in this world, and He allows them to exercise their free will (within some reasonable constraints). As a result, men will lie or stretch the truth, or present lies in such a way that they appear to be the truth.
God lies by proxy; he sends forth lying spirits to deceive 2Thess. 2:11 1Kings 22:23 Ezek. 14:9	God also allows some men to reveal all that is in their heart, which sometimes comes out in the way that they respond to that which is false. We all have a choice. We can choose to pursue the truth, as God has revealed Himself in Scripture; or we can pursue after those who speak against God.

A study like this can help to clarify many passages that you may not have understood before.

Evil Bible breaks up its contradictions categorically. So let me hand the first few *contradictions* from each category.

Alleged Moral Precept Contradictions Found in the Bible

Contradictions	Explanation
<p>These next 10 or so few come from the category of <i>moral precepts</i>. Unless otherwise noted, the ESV (capitalized) translation will be used.</p>	
<p>Robbery commanded Ex. 3:21–22 12:35–36</p>	<p>The Jews had been enslaved by the Egyptians, and God required payment for their centuries of work (Ex. 3:21–22 12:35–36). It is very likely that the person or persons who oversee the <i>evilbible</i> website believe in some form of reparations for American slaves—to them and to their children at the very least; and yet, somehow, post this as if it is a contradiction to <i>you will not steal</i> (Ex. 20:15). They are not stealing, they are being remunerated for work which they have done.</p>
<p>Robbery forbidden Lev 19:13 Ex 20:15</p>	<p>This is one of the many examples of the disingenuousness of many Bible skeptics. They probably believe in the principles taught in both passages, <i>in context</i>, and yet they act as if some this is some great contradiction.</p>
<p>Lying approved and sanctioned Joshua 2:4-6 James 2:25 Ex. 1:18-20 1Kings 22:21,22</p>	<p>In war, lying by those on the side of God is allowed. If a soldier is caught and being tortured, and being asked to give the position of his comrades so that they might be found and killed, do you really think that God requires this person—if he is a Christian—to tell the truth about where his fellow soldiers are? In the example of Joshua 2:4–6 James 2:25, Rahab the prostitute chose to ally herself with Israel and with Joshua.</p> <p>In the second example of Ex. 1:18–20, Egyptian midwives lied to Pharaoh when they did not kill Hebrew children. In the military, when a soldier is given a bad order (to kill, for instance a village of women and children), that soldier has a duty to <i>disobey</i> that order. Do you really think that if some government official—even the president—ordered you to kill some of God’s people without cause, that it is your duty to do so? We are to obey our leaders, but there are also reasonable limits to this obedience (which limits are clearly taught in Scripture).</p>
<p>Lying forbidden Ex. 20:16 Prov. 12:22 Rev. 21:8</p>	<p>In 1Kings 22:21–22, Ahab is an evil king. God has sent prophets to him that spoke the truth to him. He rejected them and even persecuted these prophets. So God allowed <i>Ahab’s personal prophets</i> to lie to him—and Ahab believed the lie.</p>

Alleged Moral Precept Contradictions Found in the Bible

Contradictions	Explanation
<p>Hatred to the Edomite sanctioned 2Kings 14:7 (evilbible inexplicably cites v. 3; but forgets to cite 1Chron. 18)</p>	<p>2Kings 14 is about a better than average king, Amaziah, who did good, but he came up short because of things that he did or did not do. He did not tear down all of the high places (the places of idolatry—2Kings 14:4); and he killed 10,000 Edomites (2Kings 14:7). These are given as examples of his shortcomings.</p> <p>The relationship between the Edomites and the Jews is tricky, however, because they are all descended from Abraham; so they are cousins, as it were. Because of Abraham, God set aside an area for the Edomites; however, when the Edomites became cattywampus with the Jews, they were to be dealt with. We have an example of that in 1Chron. 18:11–13. In any case, <i>hatred</i> is not mentioned regarding David or Amaziah.</p>
<p>Hatred to the Edomite forbidden Deut 23:7</p>	
<p>Killing commanded Ex 32:27</p>	<p>This ought not to be a difficult concept. Killing in war and executing a criminal is not the same as killing an innocent person. The Bible makes such a distinction; my guess is, the folks at evilbible make such distinctions as well. If a criminal was threatening your family with harm, do you really think God wants you to allow this to happen?</p>
<p>Killing forbidden Ex 20:13</p>	<p>See the Doctrine of Murder (HTML) (PDF) (WPD).</p>
<p>The blood-shedder must die Gen 9:5,6 The blood-shedder must not die Gen 4:15</p>	<p>There is a time frame here. In Gen. 4, there has been no commandment from God to execute murderers. The first commandment from God for man to execute murderers is given in Gen. 9. It is at this point that man is given that responsibility to execute murderers. In Gen. 4:15, Cain was punished, but this punishment was banishment from society.</p>

Alleged Moral Precept Contradictions Found in the Bible

Contradictions	Explanation
<p>The making of images forbidden Ex 20:4</p>	<p>God has always forbidden the making in images with the intent of using them to worship or as a part of worship.</p> <p>There was sort of an exception to this. In constructing the Ark of God, two cherubim were carved and placed on both sides of the seat of mercy (which sat upon the Ark). The Ark itself is made out of acacia wood (representing the humanity of Jesus Christ) and overlaid with gold (representing the deity of Jesus Christ).</p> <p>No one, in general, was to see this Ark³ (most of the time, it was within the Holy of Holies and the High Priest went into the Holy of Holies once a year on the great Day of Atonement to sprinkle blood on the mercy seat (representing the substitutionary death of Jesus Christ for our sins). The cherubim represent the angels of God—the fallen and the elect angels—who observe man and the things which occur here on earth—the most important event being the offering of Jesus Christ for our sins. No one was ever encouraged to worship the Ark.</p>
<p>The making of images commanded Ex 25:18, 20</p>	<p>See the Ark of God (HTML) (PDF) (WPD)</p>
<p>Slavery and oppression ordained Gen 9:25 Lev. 25:45,46 Joel 3:8</p>	<p>Slavery has been a part of man’s history from the very beginning until now. What few people seem to realize is, there are different forms of slavery found in Scripture—some are allowed and some are forbidden. A person can place himself into slavery in order to pay off a debt—however, there are time limits to this by the Mosaic Law, so that a debtor does not become a lifelong slave. Also, when a country is conquered, the people could be taken as slaves. Israel did not just go out willy nilly conquering countries. God had them conquer countries where there was great idolatry (like the offering up of their own children to Baal or to Molech).</p>
<p>Slavery and oppression forbidden Isa. 58:6 Ex. 22:21 21:16 Matt. 23:10 (this passage in Matthew is not actually a reference to slavery)</p>	<p>There was a specific form of slavery which was forbidden: you could not just go into a country and capture 1000 or so men and force them into slavery. This was against the Mosaic Law. I believe the KJV refers to this as <i>man-stealing</i>.</p> <p>See the Doctrine of Slavery (HTML) (PDF) (WPD).</p>

³ The Ark was used by God’s direction in one battle. The Jews hauled it out of the Tabernacle to illegitimately use it on another occasions, and they were disciplined for it.

Alleged Moral Precept Contradictions Found in the Bible

Contradictions	Explanation
Improvidence enjoyed Matt 6:28–34	<p>I must admit that I did not know what improvidence meant. This makes me think Evil Bible copied this from elsewhere. Jesus is telling His disciples in Matt. 6:28–34 not to be concerned about how they will eat or be clothed, as God will see to their needs. In this passage, Jesus is speaking to His disciples (Matt. 5:1–2), and He was both preparing them for the kingdom that He was promising and preparing them to go out and spread this message of the <i>Kingdom of God is at hand!</i> The Jews rejected this message, so we did not proceed from the 1st advent of Jesus Christ directly into the 2nd advent. Jesus' disciples were not being excused from work; they were being excused from menial work during the much of the time that they were with Jesus. Jesus public ministry was very short and the disciples were to concentrate on this ministry.</p> <p>1Tim. 5:8 But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever. God does not excuse the believer from work—work is one of the divine institutions. Work was a part of Adam's life <i>before</i> he sinned (as well as after). We are not encouraged anywhere in the Bible to be layabouts.</p>
Improvidence condemned 1Tim 5:8	<p>Luke 6:30, 35 Give to everyone who begs from you, and from one who takes away your goods do not demand them back. But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. Jesus is speaking directly to His disciples (Luke 6:20) preparing them for their very short and intense ministry under Jesus Christ. A specific time and a specific purpose.</p> <p>Prov. 13:22 A good man leaves an inheritance to his children's children, but the sinner's wealth is laid up for the righteous. This passage is to be understood in two ways. First of all, it is normal and honorable to provide more for your children by your own life of hard work. Secondly, the book of Proverbs is all about wisdom—so one of the items that you leave for your children as an inheritance is wisdom.</p>
Improvidence enjoyed Luke 6:30, 35	<p>Prov. 13:22 A good man leaves an inheritance to his children's children, but the sinner's wealth is laid up for the righteous. This passage is to be understood in two ways. First of all, it is normal and honorable to provide more for your children by your own life of hard work. Secondly, the book of Proverbs is all about wisdom—so one of the items that you leave for your children as an inheritance is wisdom.</p>
Improvidence condemned Prov. 13:22	<p>There is more to be taken from Luke 6:35 than Jesus simply preparing His disciples. Our lives are not simply about the material and what is right before our face. It is possible to provide for your family, now and in the future, and still not be consumed by materialism.</p>

Alleged Moral Precept Contradictions Found in the Bible

Contradictions	Explanation
<p>Luke 12:3 Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops. This passage was included by Evil Bible for the topic above, but I am not sure why. Perhaps they meant to include Jesus teaching His disciples to not make a great display of public prayers?</p>	
<p>Anger approved Eph. 4:26</p> <p>Anger disapproved Eccl. 7:9 Prov. 22:24 James 1:20</p>	<p>Eccles. 7:9 Don't let your spirit rush to be angry, for anger abides in the heart of fools. Generally speaking, the believer is not to allow himself to become angry. When we do, then we rebound this sin (we tell God that we were angry), and we are cleansed of our unrighteousness. 1John 1:9</p> <p>Eph. 4:26 requires more explanation (see below):</p>
<p>Eph. 4:26–27 "Be angry but do not sin;" do not let the sun go down on your wrath, LXX-Psalms 4:4; MT-Psalms 4:5 nor give place to the Devil. (Green's literal translation) This first passage is a little tricky. Paul is quoting Psalm 4:4, which reads: Tremble and do not sin. (Green's literal translation) The word <i>tremble</i> is <i>râgaz</i> (רָגַז) [pronounced <i>rawg-GAHZ</i>], which means, <i>to be agitated, to quiver, to quake, to become excited, perturbed, disquieted</i>. Strong's #7264 BDB #919. The KJV translates this <i>stand in awe</i>. So, where many translations of the New Testament sound as if Paul is putting a fine point on anger, the passage that he is quoting is really putting a fine point on the first word that is used, limiting the means which may be used. Psalm 4:3 reads: But know that Jehovah has set apart the godly for Himself. Jehovah hears when I call to Him. (Green's literal translation) Then the psalmist tells the hearer, "Stand in awe! Quiver, quake; become excited." This is because the psalmist has invoked God Himself.</p>	
<p>In Paul's context, he is referring back to this passage, but he is using it in a different way (which sometimes causes the common reader of Scripture some consternation). Paul is speaking in a different context than the psalmist. Clarke interprets Paul as saying this: <i>If you are angry, and if you think that you have cause to be angry; do not let your disaffection carry you to acts of rebellion against both God and your king. Consider the subject deeply before you attempt to act. Do nothing rashly; do not justify one evil act by another: sleep on the business; think about this using Bible doctrine upon your bed; consult your pillow.</i>⁴ In other words, sleep on it before you act; and, if need be, name that sin to God.</p>	
<p>The other option is, name that sin of anger to God, and do that soon (before you sleep).</p>	
<p>Good works to be seen of men Matt 5:16</p> <p>Good works not to be seen of men Matt 6:1</p>	<p>The pharisees made a big show of religious function. When they prayed, it was aloud in public. They were showing off their religiosity. Most unbelievers ought to be able to understand that this is not a good thing. On the other hand, the believer who is filled with the Spirit, who acts in accordance with doctrine, will exhibit behavior and works which are commendable.</p>

⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 4:4 (edited).

Alleged Moral Precept Contradictions Found in the Bible

Contradictions

Explanation

Again, this is an example of something had those who post these contradictions read and reread, would understand that the false and phony religiosity is to be avoided; but that a believer in Jesus Christ will act in a way that is undeniably honorable (when he is filled with the Spirit and acting in accordance with the Word of God). Are these critics really saying, "I don't understand what the Bible means when it tells me not to be a religious phony"? This is not a deep concept where Jesus tells His followers not to be religious phonies; and He also tells them, their faith ought to mean something to those in their periphery.

These things are posted—the stuff that they know can be explained along with the more difficult passages—with the intent of shaking the faith of a believer. The saying is, throw enough mud against a wall, and some of it will stick. It does not matter to them how legitimate or illegitimate their *contradictions* are. They need to have a lot of mud. They cannot post simply 10 well thought-out contradictions. They must post dozens in order to have the desired affect.

Judging of others
forbidden
Matt 7:1–2

The confusion here is, the passage which Jesus tells His disciples, *do not judge or you will be judged*, has been distorted and misunderstood. It has come to mean, *do not judge any sort of behavior, do not judge any set of standards different from yours*. But that is not what Jesus said. Jesus said, you do not impute a sin to someone where there is some uncertainty. Further, you do not become overly concerned about the sins of others in a self-righteous way. Do not say to yourself, "My sins are more refined and less easy to spot than Charley Brown's sins, so I am a better person."

Judging of others
approved
1Cor. 6:2-4 5:12

However, the believer is to be discerning. The believer has to make value judgments from time to time—about friends and activities. Much of the book of Proverbs is aimed toward the young person, warning him not to become involved with the wrong crowd; not to become involved in criminal activity. For a young person to decide not to hang out with Charley Brown because he is a drinker or he uses drugs or he sells drugs—that is discernment, and the Bible encourages that. This sort of *judging* is encouraged by Scripture.

Christ taught
non-resistance
Matt. 5:39 26:52

All of this could be summed up with the words *time and place*. Jesus did not teach situational ethics, but different circumstances call for different actions. The ability to worship God, whether rich or poor, was being infringed upon by the religious hierarchy, and Jesus put a temporary stop to that when He cleansed the Temple. This paralleled His words, "*Come to Me, all who labor and are heavy laden, and I will give you rest.*" (Matt. 11:28). Jesus spoke these words to all mankind, rich or poor.

Christ taught and
practiced physical
resistance
John 2:15

The passages in Matthew will be discussed below.

Alleged Moral Precept Contradictions Found in the Bible

Contradictions	Explanation
<p>Matt. 5:39 But I tell you, don't resist an evildoer. On the contrary, if anyone slaps you on your right cheek, turn the other to him also. In this first passage, Jesus was preparing His disciples for a very intense, 3 or 4 year ministry, and they were not to get bogged down by petty disputes. "You have a specific mission to accomplish, and that is to proclaim the Kingdom of God. Do not allow yourselves to become side-tracked from this."</p>	
<p>Matt. 26:50b–52 Then they came up and laid hands on Jesus and seized Him. And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. Then Jesus said to him, "Put your sword back into its place. For all who take the sword will perish by the sword." In the second passage, Jesus was being seized to be taken to the cross. The reason that Jesus came to this earth was to die for our sins. Therefore, He is not going to resist the initial steps which take Him to the cross. If we were being tried and witness after witness stood up and lied about us, there would be a point at which we would stand up and shout, "Can they just lie about me in court?" Jesus, although dozens of witnesses (or more) stood up before the court and lied about Him, what He said and what He did, He did not object; He did not say a word (Isa. 53:7). All of this had to be fulfilled, so that He would be crucified.</p>	
<p>Luke 22:35–36 And He said to them, "When I sent you out with no moneybag or knapsack or sandals, did you lack anything?" They said, "Nothing." He said to them, "But now let the one who has a moneybag take it, and likewise a knapsack. And let the one who has no sword sell his cloak and buy one." This passage was also referenced by Evil Bible. The disciples were facing two sets of missions, but with different marching orders. The first mission was at the beginning of our Lord's public ministry, and this was short and intense. After the crucifixion, their mission would be long and intense.</p>	

This next group is from **Evil Bible** listed under the heading **historical facts**:

Alleged Historical Fact Contradictions Found in the Bible

Contradictions	Explanation
<p>Man was created after the other animals Gen 1:25–27</p>	<p>Some of these <i>contradictions</i> are so simple to explain, it amazes me that they show up again and again on various websites and in various books. Gen 2:18–19 Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him." Now out of the ground the LORD God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. (ESV) The only order which is clearly found here in the Hebrew is, God first formed the animals and then He brought them to the man to see what he would call them. This passage does <i>not</i> say, "God first created man; then God created the animals, and then God brought the animals to the man." The order in which animals and man were created is found in Gen. 1.</p>
<p>Man was created before the other animals Gen 2:18,19</p>	

Alleged Historical Fact Contradictions Found in the Bible

Contradictions	Explanation
Seed time and harvest were never to cease Gen 8:22	Generally speaking, throughout the earth, we have seasons; and plants, trees and various crops grow according to these seasons. I don't think many people can argue with that. Furthermore, this continued from Gen. 8 until today. I don't think that anyone will argue with that.
Seed time and harvest did cease for seven years Gen 41:54,56 45:6	However, in some particular areas, during some periods of time, there is a withholding of the rain, which makes crop production nearly non-existent. I fail to see a contradiction.
God hardened Pharaoh's heart Ex 4:21 9:12	Most of these <i>contradictions</i> were simply copied from another website or from other reference material. Evilbible cites Ex. 4:21 <i>and</i> Ed 9:12 (which book does not exist; there is no book of Ed).
Pharaoh hardened his own heart Ex 8:15	This is one of the more difficult sections of Scripture but, it is not contradictory for pharaoh to harden his own heart and for God to harden his heart as well, as this process occurred several times. Obviously, two forces can act upon the same object—simultaneously or at different times.
All the cattle and horses in Egypt died Ex. 9:3–6	There is no contradiction here. God says that he would destroy all the Egyptian livestock in Ex. 9:3; but then, pharaoh's soldiers mount up on horses a few chapters later and chase after the Israelites. Now, read <i>all</i> of the words in Ex. 9:3, and see if you can see why no contradiction exists: Behold, the hand of the LORD will fall with a very severe plague upon your livestock that are in the field, the horses, the donkeys, the camels, the herds, and the flocks. (ESV; emphasis mine)
All the horses of Egypt did not die Ex. 14:9	
Moses feared Pharaoh Ex 2:14, 15, 23 4:19	Moses, being a normal person, was apprehensive of Pharaoh. He recognized Pharaoh's power and ruthlessness. Therefore, he was reasonably afraid of pharaoh. Now, there are different kinds of fear. Some people are paralyzed by fear, where they cannot act. This was <i>not</i> Moses. God built up Moses in the faith, while Pharaoh simultaneously became more and more recalcitrant (hardened) toward God. Therefore, we read in Heb. 11:27 By faith he [Moses] left Egypt, not being afraid of the anger of the king, for he endured as seeing Him Who is invisible. (ESV; capitalized) In the end, God told Moses to lead the children out of Egypt, and he did that. Did Moses fear Pharaoh in the beginning? Of course he did. However, Moses' faith was strengthened with each meeting that he took with Pharaoh.
Moses did not fear Pharaoh Heb 11:27	

Alleged Historical Fact Contradictions Found in the Bible

Contradictions	Explanation
<p>There died of the plague twenty-four thousand Num 25:9</p>	<p>In both the Hebrew and the Greek Old Testament, 24,000 were said to die in all. The Hebrew allows for this to read: And those that died in [or, during] the plague were twenty-four thousand. (Num. 25:9).</p>
<p>There died of the plague but twenty-three thousand 1 Cor 10:8</p>	<p>Note what Paul writes does not contradict this: Nor let us commit fornication, just as some of them fornicated, and in one day twenty-three thousand fell;... (ESV; emphasis mine) Although it is not clear how long the plague lasted, most of the people died on one day. No contradiction. Carefully reading the text explains the alleged contradiction away.</p>
<p>John the Baptist was Elias Matt 11:14</p>	<p>Elijah the prophet is to return in the final days during the Great Tribulation. Malachi 4:5–6 "Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction." (ESV). There is time frame set up in the Old Testament: the 1st advent of the Messiah; the 2nd advent of the Messiah (the Tribulation); followed by the Millennium. In the Old Testament, there is no clear distinction made between the 1st and 2nd advents of the Messiah. See the Doctrine of Intercalation (HTML) (PDF) (WPD). However, this is based upon God's people accepting and trusting in God's Messiah, Jesus Christ.</p> <p>If God's people accepted Jesus Christ, then Elijah would come and proclaim Him during the Tribulation. However, because God's people did not accept Jesus Christ (as a whole), there is a period of time <i>inserted</i> (or, <i>intercalated</i>) between the 1st and 2nd advents of Jesus Christ. Jesus explains: "From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. For all the Prophets and the Law prophesied until John, and if you are willing to accept it, he is Elijah who is to come. He who has ears to hear, let him hear." (Mat 11:12–15; ESV)</p>
<p>John the Baptist was not Elias John 1:21</p>	<p>Because the Jews were not willing to accept Jesus as their Messiah, John the Baptizer is not Elijah.</p>
<p>The father of Joseph, Mary's husband was Jacob Matt 1:16</p>	<p>There are two lines to Jesus Christ; one through Mary (who is actually the mother of the humanity of Jesus Christ—Luke 1:28–37) and one through Joseph, the legal but not physical father of Jesus (Matt. 1:1–16). These lines intersect back with King David (Matt. 1:6 Luke 3:23–38).</p>
<p>The father of Mary's husband was Heli Luke 3:23</p>	<p>So, <i>Jesus</i> is the son of (or, <i>descendant of</i>) Heli (Mary's father) in Luke 3:23—not Joseph.</p>

Alleged Historical Fact Contradictions Found in the Bible

Contradictions	Explanation
<p>The study of these two lines is fascinating. From the very beginning, the Messiah has been known as the <i>Seed of the Woman</i> (Gen. 3:15); because the sin nature is transmitted by means of the father (this is because Adam sinned knowingly and the woman was deceived). This is the reason for the virgin birth (Isa. 7:14).</p>	
<p>We have already studied the Coniah Curse back in Lessons 265–266. (HTML) (PDF) (WPD). Coniah is in the line of Joseph, which is cut off before coming to Jesus (because Joseph is the legal, but not genetic father of Jesus). Coniah was told he would be cut off because of his evil. Coniah is a real historical figure but he is also a type which represents the sin nature. See the Coniah Curse (HTML) (PDF) (WPD).</p>	
<p>The father of Salah was Arphaxad Gen 11:12</p>	<p>There is a missing name in the Hebrew Bible. Cainan's name has dropped out of the text (there are some textual errors in the manuscripts which we have). His name is found in the Greek Old Testament and in the New Testament. This is examined in detail in Genesis 11 (HTML) (PDF) (WPD).</p> <p>Furthermore, the phrase <i>the father of</i> can mean <i>the ancestor of</i>.</p>
<p>The father of Salah was Cainan Luke 3:35,36</p>	
<p>There were 14 generations from Abraham to David Matt 1:17</p> <p>There were but 13 generations from Abraham to David Matt 1:2-6</p>	<p>Matt. 1:17a So all the generations from Abraham to David were fourteen generations,...</p> <p>Matt. 1:2–6: Abraham ⇒ Isaac ⇒ Jacob ⇒ Judah ⇒ Perez ⇒ Hezron ⇒ Ram ⇒ Amminadab ⇒ Nahshon ⇒ Salmon ⇒ Boaz ⇒ Obed ⇒ Jesse ⇒ David the king. I count 14 generations, which include Abraham and David.</p>
<p>There were fourteen generations from the Babylonian captivity to Christ. Matt 1:17</p> <p>There were but thirteen generations from the Babylonian captivity to Christ Matt 1:12-16</p>	<p>Mat 1:17b ...and from David to the deportation to Babylon fourteen generations,...</p> <p>Matt. 1:12–16: And after the deportation to Babylon: Jechoniah ⇒ Shealtiel ⇒ Zerubbabel ⇒ Abiud ⇒ Eliakim ⇒ Azor ⇒ Zadok ⇒ Achim ⇒ Eliud ⇒ Eleazar ⇒ Matthan ⇒ Jacob ⇒ Joseph the husband of Mary, of whom Jesus was born, who is called Christ. There are 14 generations, including Jeconiah and Jesus.</p> <p>These are both memory tools—14 generations = 14 names.</p>

Alleged Historical Fact Contradictions Found in the Bible

Contradictions	Explanation
<p>The infant Christ was taken into Egypt Matt 2:14, 15, 19, 21, 23</p>	<p>Luke 2:22–23, 39 And when the time came for their purification according to the Law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the Law of the Lord, "Every male who first opens the womb shall be called holy to the Lord") But Matt. 2:14–15a reads: And he rose and took the child and his mother by night and departed to Egypt and remained there until the death of Herod.</p>
<p>The infant Christ was not taken into Egypt Luke 2:22, 39</p>	<p>From <i>Cleaned-up Contradictions in the Bible</i>: <i>These are complementary accounts of Jesus' early life, and not contradictory at all. It is clear that it would take some time for Herod to realize that he had been outsmarted by the magi. Matthew's Gospel says that he killed all the baby boys that were two years old and under in Bethlehem and its vicinity. That would be enough time to allow Joseph and Mary the opportunity to do their rituals at the temple in Jerusalem and then return to Nazareth in Galilee, from where they went to Egypt, and then returned after the death of Herod.</i>⁵</p>
<p>Christ was tempted in the wilderness Mark 1:12–13</p>	<p>Mark 1:12–13 The Spirit immediately drove him out into the wilderness. And he was in the wilderness forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him. John 2:1 On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. Jesus also was invited to the wedding with his disciples. The <i>third day</i> likely refers to the third day of our Lord's public ministry (being tested/tempted by Satan is not a part of His public ministry).</p>
<p>Christ was not tempted in the wilderness John 2:1–2</p>	<p>These are different sermons with very similar content. In Matt. 5, Jesus actually moves away from the crowds, gathers His disciples to Him, and teaches them. In Luke 6, Jesus is teaching a much larger group of disciples (read the first few verses of each chapter to confirm this). There is no contradiction for Jesus to teach the same or similar material at different times. Have you never heard a pastor teach the same material? Have you never heard a pastor repeat a story, a doctrine, the teaching of a particular passage?</p>
<p>Christ preached his first sermon on the mount Matt 5:1, 2</p>	<p>These are different sermons with very similar content. In Matt. 5, Jesus actually moves away from the crowds, gathers His disciples to Him, and teaches them. In Luke 6, Jesus is teaching a much larger group of disciples (read the first few verses of each chapter to confirm this). There is no contradiction for Jesus to teach the same or similar material at different times. Have you never heard a pastor teach the same material? Have you never heard a pastor repeat a story, a doctrine, the teaching of a particular passage?</p>
<p>Christ preached his first sermon on the plain Luke 6:17, 20</p>	

⁵ From *101 Cleared-Up Contradictions in the Bible* by Jay Smith, Alex Chowdhry, Toby Jepson, James Schaeffer. From e-sword; Matt. 2:14.

Alleged Historical Fact Contradictions Found in the Bible

Contradictions	Explanation
<p>John was in prison when Jesus went into Galilee Mark 1:14</p> <p>John was not in prison when Jesus went into Galilee John 1:43 3:22-24</p>	<p>Jesus did not just go to Galilee once. He was raised up in the Galilee district; this is where much of His ministry took place. Galilee is mentioned nearly 60 times in the gospels alone. For this to be a contradiction, we would essentially have to confine Jesus to <i>one</i> trip to Galilee.</p> <p>The book of John was very different from the other gospels. I would guess that John read the other gospels and did not want to write an historical account that really added nothing to the history of Jesus. Therefore, in his gospel, John primarily covered incidents and perspectives not found in the other gospels; and he wrote from a perspective of many decades later.</p>
<p>Christ's disciples were commanded to go forth with a staff and sandals Mark 6:8–9</p> <p>Christ's disciples were commanded to go forth with neither staffs nor sandals. Matt. 10:9–10</p>	<p>Mark 6:8–9 He charged them to take nothing for their journey except a staff--no bread, no bag, no money in their belts--but to wear sandals and not put on two tunics. Matt. 10:9–10 Acquire no gold nor silver nor copper for your belts, no bag for your journey, nor two tunics nor sandals nor a staff, for the laborer deserves his food. The key is the placement of <i>sandals</i> and <i>staff</i> in Matthew. In the Greek, this can indicate that they are not to take <i>two pairs of sandals</i> or <i>two staffs</i>. Some translations give us the gist of Matt. 10:10 Don't carry a bag. Take for your trip only the clothes and shoes you are wearing. Don't take a walking stick. A worker should be given the things he needs. (ERV) Don't take a traveling bag for the trip, a change of clothes, sandals, or a walking stick. After all, the worker deserves to have his needs met. (God's Word™)</p>
<p>A woman of Canaan besought Jesus Matt. 15:22</p> <p>It was a Greek woman who besought Him Mark 7:26</p>	<p>Matt. 15:22 Just then a Canaanite woman came out of that area [Note: Mark 7:26 calls her a Syrophoenician Gentile], crying, "O Lord, son of David, have pity on me. My daughter is seriously troubled by an evil spirit." (AUV–NT)</p> <p>Mark 7:26 Now the woman was a Greek [i.e., a Gentile], a Syrophoenician by nationality. [Note: This was a region just north of Galilee and consisted of Syria and Phoenicia]. She begged Him to drive out the evil spirit from her daughter. (AUV–NT)</p> <p>Nearly everyone is identified by where they are born and by where they are raised and by where they live. It is not a contradiction if someone calls me a Texan (where I have lived for decades) and if someone else calls me a Californian (where I was raised).</p>

Alleged Historical Fact Contradictions Found in the Bible

Contradictions	Explanation
<p>Two blind men besought Jesus Matt 20:30</p> <p>Only one blind man besought Him Luke 18:35, 38</p>	<p>Matthew was physically at most of the events which are recorded in Scripture. Luke was not at any of them. Luke pulled together information from eyewitnesses and from existing documents (I think he referred to Mark and Matthew). Whoever Luke interviewed, remembered one blind man in particular; Matthew saw and remembered both blind men. This is not a contradiction nor is Luke's narrative inaccurate. Missing a detail does not make a recollection inaccurate.</p>
<p>Here is another reason we know that these contradictions are copied from somewhere else. Do you really think the person or persons behind the website <i>Evil Bible</i> use the word <i>besought</i> in their day-to-day conversations?</p>	
<p>Christ was crucified at the third hour Mark 15:25</p> <p>Christ was not crucified until the sixth hour John 19:14,15</p>	<p>Mark calculates time according to Jewish time; John uses Roman time. John's gospel was written long, long after the other 3 gospels; and John had become more <i>Roman-ized</i> over the years. Therefore, Mark recorded his gospel using Jewish time and John, many decades later, writes his gospel using Roman time.</p>
<p>When Critics Ask: <i>According to Roman time, the day ran from midnight to midnight. The Jewish 24 hour period began in the evening at 6 p.m. and the morning of that day began at 6 a.m. Therefore, when Mark asserts that at the third hour Christ was crucified, this was about 9 a.m. John stated that Christ's trial was about the sixth hour. This would place the trial before the crucifixion and this would not negate any testimony of the Gospel writers. This fits with John's other references to time. For example, he speaks about Jesus being weary from His journey from His trip from Judea to Samaria at the "sixth hour" and asking for water from the woman at the well. Considering the length of His trip, His weariness, and the normal evening time when people come to the well to drink and to water their animals, this fits better with 6 p.m., which is "the sixth hour" of the night by Roman time reckoning. The same is true of John's reference to the tenth hour in John 1:39, which would be 10 a.m., a more likely time to be out preaching than 4 a.m.</i>⁶</p>	
<p>The two thieves reviled Christ. Matt 27:44 Mark 15:32</p> <p>Only one of the thieves reviled Christ Luke 23:39,40</p>	<p>Both of these men are hardened criminals, and it is likely that both men cursed an insulted Jesus at the beginning. However, one of the men changed his mind about Jesus Christ while on the cross—his impending death looming large in his own eyes. When Critics Ask suggest that, when the second criminal heard Jesus forgive His enemies, that may have begun to change his thinking.</p>

⁶ Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Mark 15:25.

Alleged Historical Fact Contradictions Found in the Bible

Contradictions

Explanation

One of the criminals who were hanged railed at Him, saying, "Are You not the Christ [= Messiah]? Save Yourself and us!"

But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this Man has done nothing wrong." And he said, "Jesus, remember me when You come into your kingdom." And He said to him, "Truly, I say to you, today you will be with Me in Paradise." (Luke 23:39–43) This sounds very much like a man who has spent a few hours in agony reconsidering his life and his deeds.

This final group of alleged contradictions from **Evil Bible** is listed under the heading **Speculative Doctrines**:

Alleged Contradictions Of Speculative Doctrines in the Bible

Contradictions

Explanation

Christ is equal with God
John 10:30 Phil 2:5

Jesus is fully God and fully man; this is known theologically as the Hypostatic Union. In His humanity, He is equal to man and tested in all points as we are; in His Deity, He is equal to God in every respect. In this way, Jesus is a True Mediator, as He is equal to both parties (man and God) in the mediation. John 14:6 1Tim. 2:5

Christ is not equal with God
John 14:28 Matt. 24:36

Therefore, when speaking from His humanity, Jesus is not equal to God, but is subject to the same natural forces as we are. Jesus is able to be thirsty and hungry, for instance. However, in His Deity, He is completely equal to God. When Jesus says, "Before Abraham, I am", He is speaking from His Deity. When He says, "I thirst", He is speaking from His humanity. When He says, "I am the Way, the Truth and the Life", He is speaking from His Hypostatic Union.

Jesus was all-powerful
Matt 28:18 John 3:35

This apparent contradiction is explained by the doctrines referred to above. The is the **Doctrine of the Hypostatic Union** (*In the person of the incarnate Christ are two natures, divine and human, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.*⁷) and the **Doctrine of Kenosis**. *During the dispensation of the hypostatic union, our Lord Jesus Christ voluntarily restricted the independent use of His divine attributes in compliance with the Father's plan for the Incarnation and the First Advent. This means that Jesus Christ did not use the attributes of His divine nature to benefit Himself, to provide for Himself, to glorify Himself, to act independently of the future protocol plan of God for the Church Age by the compromise of the prototype spiritual life.*⁸

Jesus was not all-powerful
Mark 6:5

This so-called contradiction is key to the Person and work of Jesus Christ.

⁷ From http://gracebiblechurchwichita.org/?page_id=187 accessed November 25, 2014.

⁸ From http://gracebiblechurchwichita.org/?page_id=3054 accessed November 25, 2014.

Alleged Contradictions Of Speculative Doctrines in the Bible

Contradictions

Explanation

Jesus put Himself completely within the will of God the Father during His ministry on earth. He voluntarily gave up the free exercise of His Deity when fulfilling the plan of God on earth as a man. Over and over in the gospels we read about Jesus not doing His will but God’s will (referring to God the Father). Over and over again, Jesus refers to doing miracles by means of the Holy Spirit (which would mean, He is not using His Deity to perform these miracles). Jesus, in His humanity, obeys God the Father in all things. Jesus, in His humanity, does not depend upon His own power (the doctrine of kenosis), but He depends upon the power of the Holy Spirit.

Functioning in this way, Jesus accomplishes two objectives: (1) He lives His life legitimately as a man, subject to the same physical limitations that we have; and the same temptations that we face. In addition to this (2) Jesus *test-drove* the Christian life for believers today.

The law was superseded by the Christian dispensation
 Luke 16:16 Eph 2:15
 Rom 7:6

Jesus Christ fulfilled the Law and the Prophets. He acted in accordance with the Mosaic Law, fulfilling all of its standards perfectly, and without sin. He also fulfilled the prophecies found in Old Testament, prophesying His coming. Jesus said: "**Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.**" (Matt. 5:17–19; ESV) Jesus accomplished all that was in the Law and the Prophets. What the Law required of Him, He performed; what the prophecies said about Him, He fulfilled.

The law was not superseded by the Christian dispensation
 Matt 5:17-19

In the new dispensation, called here the *Christian dispensation*; and also known as the Church Age, the Mosaic Law is set aside (although most of its principles are *not* set aside). God no longer works through nation Israel, but God works through the church, which is made up of all of those who have believed in Jesus Christ, Jews or gentiles. See the **Doctrine of Dispensations** ([HTML](#)) ([PDF](#)) for more information.

Most of us have seen a ‘57 Chevy and some of us have even driven one. Chevrolet (that is, GM) set that product aside in subsequent years. It no longer produces 1957 Chevrolets. A 2014 Chevy Camaro Coupe is not the same as a ‘57 Chevy, but it still uses many of the principles of the ‘57 Chevy.

There were portions of the Mosaic Law which were completely set aside—like the animal sacrifices, which pointed forward to the sacrifice of Jesus Christ. Once the reality came, there was no longer a need for that which was *typical* of the reality.

Alleged Contradictions Of Speculative Doctrines in the Bible

Contradictions	Explanation
<p>Heb 10:1–4 explains this: For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins. (ESV) The Law, being <i>a shadow of the good things to come</i>, is another way of saying that the animal sacrifices (along with the Tabernacle, the various holy days, etc.) are <i>typical</i> of the Lord Jesus Christ and the crucifixion. They point toward Him and His work.</p>	
<p>Christ's mission was peace Luke 2:13–14</p>	<p>Jesus has come to establish <i>peace between man and God</i>. That is the reason we have phrases in the New Testament like <i>the gospel of peace</i> (Eph. 6:5). Paul is not talking about establishing world peace or peace between 2 or 3 nations, but peace between God and man. For there is one God, and there is one mediator between God and men, the man Christ Jesus, Who gave Himself as a ransom for all, which is the testimony given at the proper time. (1Tim. 2:5–6; ESV; capitalized) It is the peace between God and man which is of primary importance to mankind. It is this that is meant by, "Glory to God in the highest, and on earth peace among those with whom He is pleased!" (Luke 2:14) Jesus did not come to establish peace between nations or even between individuals in the same family (Matt. 10:34–24:6), but between man and God.</p>
<p>Christ's mission was not peace Matt 10:34</p>	<p>John 5:33–34 "You sent to John, and he has borne witness to the truth. Not that the testimony that I receive is from man, but I say these things so that you may be saved." In context, Jesus is talking about those who are witnesses to Who He is, and He includes John the Baptizer in that list (who is a man). Unregenerate man and the religious types of His day would not be witnesses to His Hypostatic Union.</p> <p>John 15:27 reads: "And you also will bear witness, because you have been with me from the beginning." (ESV) Jesus, in preparing His disciples to carry on after He is crucified, resurrected and then taken up into heaven, tells them that they will be His witness from that time forward. Again, there is no real contradiction here.</p>
<p>Christ received not testimony from man John 5:33–34</p>	<p>John 15:27 reads: "And you also will bear witness, because you have been with me from the beginning." (ESV) Jesus, in preparing His disciples to carry on after He is crucified, resurrected and then taken up into heaven, tells them that they will be His witness from that time forward. Again, there is no real contradiction here.</p>
<p>Christ did receive testimony from man John 15:27</p>	<p>John 15:27 reads: "And you also will bear witness, because you have been with me from the beginning." (ESV) Jesus, in preparing His disciples to carry on after He is crucified, resurrected and then taken up into heaven, tells them that they will be His witness from that time forward. Again, there is no real contradiction here.</p>

Alleged Contradictions Of Speculative Doctrines in the Bible

Contradictions	Explanation
<p>Christ's witness of himself is true. John 8:18,14</p>	<p>John 5:30–33 "I can do nothing on My Own. As I hear, I judge, and My judgment is just, because I seek not My Own will but the will of Him Who sent Me. If I alone bear witness about Myself, My testimony is not deemed true. There is another who bears witness about Me, and I know that the testimony that he bears about Me is true. You sent to John, and he has borne witness to the truth." You will note the passive voice: <i>My testimony is not deemed true</i>. The Law requires 2 or 3 witnesses, so that is what Jesus is providing (Deut. 17:6 Matt. 18:16). Jesus is not saying that He is lying; He is saying that the Law requires at least one more witness.</p>
<p>Christ's witness of himself is not true. John 5:31</p>	<p>Jesus Christ died for all mankind. We are all inherently His enemies, because we all have Adam's original sin imputed to us and we have committed personal sins and we all have sin natures. Despite that, Jesus Christ died for us. Rom. 5:8 God shows His love for us in that while we were still sinners, Christ died for us.</p>
<p>Christ laid down His life for his friends. John 15:13 10:11</p>	<p>Some believers will achieve a state of friendship with God (like Abraham in James 2:23); and Jesus Christ died for them.</p>
<p>Christ laid down His life for his enemies. Rom. 5:10</p>	<p>John 19:6–7 When the chief priests and the officers saw him, they cried out, "Crucify him, crucify Him!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him." The Jews answered him, "We have a law, and according to that law he ought to die because he has made Himself the Son of God." The Jews knew that they were not allowed to execute anyone apart from Roman law, otherwise they would never have involved Pilate or anyone else of the Roman empire. There is nothing in the Old Testament about penalty for someone who claims to be God. There is probably nothing in the Jewish religious customs about this either (although I have not researched that).</p>
<p>It was lawful for the Jews to put Christ to death. John 19:7</p>	<p>It was not lawful for the Jews to put Christ to death. John 18:31</p>

Alleged Contradictions Of Speculative Doctrines in the Bible

Contradictions	Explanation
<p>Children are punished for the sins of the parents Ex. 20:5</p>	<p>Often, the evil thinking of the parents is passed along to their children. These children, with their parents' anti-God thinking, are also punished—but they are punished for their own viewpoint which they have taken up from their parents. God holds us responsible for the things that we do and the things that we think—whether they come from our parents or not.</p>
<p>Children are not punished for the sins of the parents Ezek. 18:20</p>	<p>Now, there are also natural results from actions that parents take. Our government is building up an horrendous amount of debt, and this will affect our children and grandchildren. The inflation and the economic chaos that will result are natural consequences.</p> <p>Obviously, there are ways a parent can harm his children, and this harm continues for decades or longer.</p>
<p>Man is justified by faith alone Rom. 3:20 Gal 2:16 Gal 3:11–12 Rom. 4:2</p>	<p>There are at least 2 forms of justification: (1) Justification by faith alone in Christ alone (for salvation). (2) Justification by works: a believer in time by his actions glorifies God.</p> <p>The word here is <i>dikaioō</i> (δικαίω) [pronounced <i>dik-ah-YOH-oh</i>], which means, <i>to render righteous; to show, exhibit, evince, one to be righteous; to declare, pronounce, one to be just, righteous, or such as he ought to be</i>. Thayer definition only. Strong's #1344. In salvation, we are positionally pronounced righteous. In our life subsequent to salvation, we can produce divine righteousness by our actions.</p>
<p>Man is not justified by faith alone James 2:21,24 Rom. 2:13</p>	<p>If Paul, in the same letter (the Epistle to the Romans), speaks of justification in two ways, then it ought to be clear that there is no contradiction involved.</p>
<p>It is impossible to fall from grace. John 10:28 Rom. 8:38,39</p>	<p>All believers have eternal security. Once we have believed in Jesus Christ, we cannot lose our salvation, no matter how sorry our subsequent lives are. This is because our salvation stands upon the finished work of Jesus Christ, and not upon our own works. See the Doctrine of Eternal Security (external links). Bible Doctrine Resources or Verse by Verse (click on <i>printed doctrines</i> and then go to <i>Eternal Security</i>).</p>
<p>It is possible to fall from grace. Ezek. 18:24 Heb. 6:4-6 2Peter 2:20–21</p>	<p>Believers who sin can lose their lives under the sin unto death (as per Ezek. 18:24), but this is a loss of physical life; not a loss of salvation.</p>
<p>The final two passages noted are difficult passages, so we will handle them separately.</p>	
<p>Heb. 6:1–6 Therefore let us leave the elementary doctrine of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment. And this we will</p>	

Alleged Contradictions Of Speculative Doctrines in the Bible

Contradictions

Explanation

do if God permits. For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, to restore them again to **repentance**, since they are crucifying once again the Son of God to their own harm and holding Him up to contempt. The context of this verse (Heb. 5:12–14) is there were many Hebrews who had believed in Jesus Christ, but were not spiritually progressing as they should. There are a set of basic principles (listed above) that the Hebrew believers ought to understand, but they did not. They reveal that they do not understand these basic principles (represented by the word *repentance*) because they continue to offer animal sacrifices (Heb. 7:27–28 9:25). As long as they continued to observe the various Hebrew rituals, they could not be *restored* to these basic principles. By engaging in animal sacrifices, they are continuing to *crucify the Son of God over and over again, holding Him up to contempt*. They could not grow spiritually as long as they continue to do that. If they kept offering up animal sacrifices, they could not be renewed to the fundamental principles of Bible doctrine.

2Peter 2:19–22 They [false teachers] promise them freedom, but they themselves are slaves of corruption. For whatever overcomes a person, to that he is enslaved. For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. What the true proverb says has happened to them: "The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire." In life, the unbeliever is not a child of God, and therefore, not subject to God's discipline. He is subject to the consequences of his own actions. However, once a person believes in Jesus Christ, then God becomes his Father, and he is subject to the discipline of God. God's discipline while on earth can be quite severe. Furthermore a person's own bad decisions can also have a very negative impact on his life.

A dog who returns to his vomit has vomited up something which does not agree with him. But yet, he goes back and sifts through this rejected vomit to see if maybe there was something good still there. When you believe in the truth, you also reject things which are against God. However, as a believer, you may later reject the truth; which means you may often go back and try again things you were once smart enough to reject (like the dog returning to his vomit). So, as a believer, you may believe in Jesus Christ; but later, reject some doctrine that you hear (the Angelic Conflict or whatever) and find yourself rejecting Jesus Christ for that reason. Then you return to the vomit of your past life—that is, you return to doing and thinking things that you were smart enough to reject at one time. In time, your life will be worse than it was before. Eternity is a different matter; but Peter is speaking of the entanglements of life.

No man is without sin.
1Kings 8:46 Prov. 20:9
Eccles. 7:20 Rom. 3:10

Christians are sinless.
1John 3:9,6,8

If you know any Christians at all, then you know that Christians are not sinless.

We do have periods of time when we are sinless. When we have named our sins to God, and are filled with the Holy Spirit (1John 1:9—the context), the believer then enjoys a period of sinlessness (that is, until he sins again). This period of time might be a few minutes, a few hours or even a day or so. That is what 1John 3 is all about.

Alleged Contradictions Of Speculative Doctrines in the Bible

Contradictions	Explanation
<p>There is to be a resurrection of the dead. 1Cor 15:52 Rev. 20:12,13 Luke 20:37 1Cor. 15:16</p>	<p>The correct understanding is, believers will be resurrected.</p> <p>Job says: "Remember that my life is a breath; my eye will never again see good. The eye of him who sees me will behold me no more; while your eyes are on me, I shall be gone. As the cloud fades and vanishes, so he who goes down to Sheol does not come up; he returns no more to his house, nor does his place know him anymore." (Job 7:7–10) There is the sense that, when a person dies, they never return to their life again. There will be a point of time in all of our lives that, we die and we will never walk through the front door of our house ever again. Eccles. 9:5 reads: <i>For the living know that they will die, but the dead know nothing, and they have no more reward, for the memory of them is forgotten.</i> There is a distinct separation between those on earth living life and those who have died.</p>
<p>There is to be no resurrection of the dead. Job 7:9 Eccles. 9:5 Isa. 26:14</p>	<p>Isa. 26:14 is speaking of the unbeliever (see v. 10); and Isa. 26:19 reads: <i>Your dead shall live; their bodies shall rise.</i> So Isaiah is teaching resurrection for the righteous.</p>
<p>Reward and punishment to be bestowed in this world Prov. 11:31 Reward and punishment to be bestowed in the next world Rev. 20:12 Matt. 16:27 2Cor. 5:10</p>	<p>Is this really a difficult <i>contradiction</i> to figure out? Does God not deal with us in time and in eternity; do we not receive blessings from God now and in eternity? Why does one necessarily contradict the other?</p> <p>There are exceptions to this: some believers will receive great blessing in heaven because they endured so much difficulty here in time on earth.</p>
<p>Annihilation the portion of all mankind Job 3:11,13-17,19-22 Eccles. 9:5,10 3:19–20 Endless misery the portion of all mankind Matt. 25:46 Rev. 20:10,15 14:11 Daniel 12:2</p>	<p>The Job passage does not speak of annihilation of mankind. See Job 3 (HTML) (PDF) (WPD).</p> <p>Eccles. 9:5, 10 <i>For the living know that they will die, but the dead know nothing, and they have no more reward, for the memory of them is forgotten. Whatever your hand finds to do, do it with your might, for there is no work or thought or knowledge or wisdom in Sheol, to which you are going.</i> Ecclesiastes simply speaks of a complete separation from life.</p>
<p>When Critics Ask: [Solomon in Ecclesiastes 9:5) affirmed also that the dead do not know what is going on "under the sun" (9:6). But while they do not know what is happening on earth, they certainly do know what is going on in heaven (cf. Rev. 6:9). In short, these texts refer simply to man in relation to this present life —they say nothing about the life to come immediately after this one.⁹</p>	

⁹ From Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, Eccles. 9:5.

This completes our study of some of the alleged contradictions. For each section, I took the first 10, 15 or 20 so-called contradictions listed by evilbible.com (a fairly well-known anti-Bible site, which I accessed October 14, 2014 and several times since then) and explained them. No contradiction was left out; I simply did not cover the entire list for each section.

For most of the contradictions which I read, I can answer them without a web search and without having to search out the answer from my considerable personal resources. Sometimes they did not understand things like anthropopathism or the Hypostatic Union; and sometimes they simply ignore this or that phrase within the context which explains the apparent contradiction. Of their *contradictions*, only 2 or 3 were difficult to explain.

What will *never* happen is, one of these websites will read an explanation (such as, “although God is a Spirit, He can choose to manifest Himself in a way that He might be seen”), and then say, “Oh, I get it now. I see how this can be explained.” And then remove the *contradiction*. They don’t do that. They will *never* do that. These websites will not remove any of their contradictions, even when the explanation is quite simple. They are not in the business of disseminating honest information; they are in the business of persuading you that the Bible is not the Word of God. So every contradiction on their webpage will stand forever more, as if etched in stone.

These anti-Bible websites need to have a long list of *contradictions*. A webpage of contradictions is not very impressive if it only lists 3 or 4 contradictions.¹⁰ However, if they list 50 contradictions, and, from the outset, ban **any classification of explanation that they do not like** (like saying, *you may not explain this using the word anthropopathism*), it appears to be impressive and well thought out (although most of these contradictions were found elsewhere and put in this website—usually without attribution).

Most of these websites do not allow for discussion of their list.

On the other hand, I make every attempt to make my translation and interpretation of Scripture error-free. When I come across a mistake that I make (and I certainly do make them), I endeavor to go back and fix this error of mine. I do not need to protect my own ego.

I have several books on the topic of the Bible being evil or filled with contradictions. I recall with a smile one author who promises that he would make the Bible a thing of the past—he is, by the way, an author you have *never* heard of. The Bible is here and he is a thing of the past.

Topics

Charts, Graphics and Short Doctrines

¹⁰ In these long lists of contradictions, there were perhaps 2 or 3 which required actual research on my part, beyond opening the Bible to the passages cited.

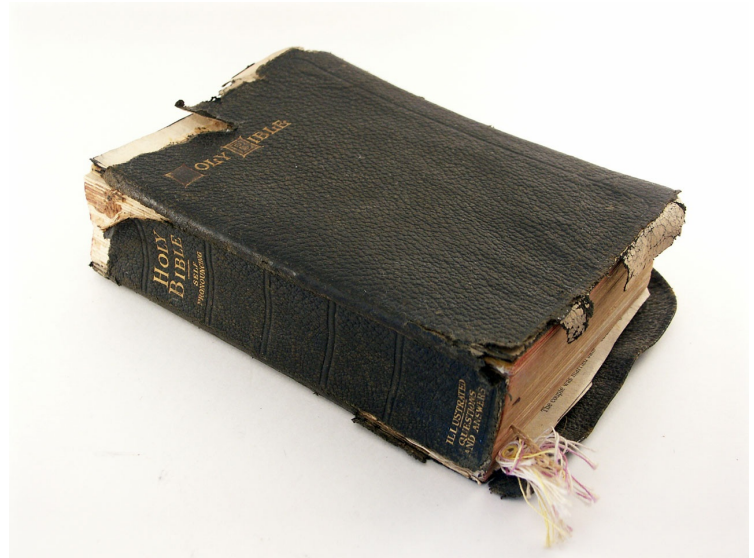
Addendum:

The progression of this study is as follows. Jacob observes angels; and I made the observation that quite a number of Biblical authors make reference to angels without contradiction. To the Bible critic, there is no such thing as angels. So, how can a dozen authors writing individually come up with a consistent picture of angelic creation? How exactly is agreement reached among a variety of writers over hundreds of years time—writers who have never met one another—regarding something which skeptics do not even believe exists?

This led to examining a few so-called Bible contradictions.

And this leads to the remarkable collection of the books of the Bible.

Bible Graphic from jrsbible.info, accessed December 10, 2014.



The Bible is quite a remarkable book or set of books. We should not be able to take a collection of ancient writings, by shepherds, kings, nomads, doctors, tax collectors and generals and end up with an authoritative delineation of the nature of God, of the plan of God, and the history of mankind. That defies human logic. Such a collection should seem disjointed, pointless, contradictory, and filled with a variety of opinions and myths. However, the Bible comes across as a cohesive whole, as if its writing had been directed by one person.

The Uniqueness of the Bible

1. Conservative Christians usually see the span of time for the writing of the Bible as 1500 years (from the writings of Moses to last words penned by John on the Island of Patmos). Liberal Christians and critics shorten that time to maybe a 1000 years or so, having all kinds of weird theories about the authorship. I believe that the greater part of Genesis was originally written by believers who actually experienced those events (the writing of Jacob in Genesis is intensely personal and filled with details). So I believe that the Bible was written over a period of 2000–4000 years, the writing of Genesis and Job being originally preserved by memorization, when man's mind was much greater in its capacity than it is today.
2. From time of Moses to Jesus, there are about 50 generations. So the Bible was written over a period of greater than 50 generations. There are about 56 generations from Abraham to Jesus. What other book has been composed by so many different generations? Wouldn't people writing 500 years later dismiss what has come before as outdated or primitive? That is how critics try to portray the Bible today—but no writer of Scripture 500 or 1000 years later ever besmirches or corrects any previous writer.
3. The authors of the Bible include nomadic shepherds (Abraham, Isaac, and Jacob); a man trained and educated to assume the throne of Egypt (Moses); a military general (Joshua); a priest/prophet given over to God (Samuel); a poet, musician, writer and king (David); a highly educated philosopher, engineer, builder and king (Solomon); a prime minister (Daniel); a tax

The Uniqueness of the Bible

- collector (Matthew); a physician and historian (Luke); fishermen (Peter and John); a man who barely spoke the language in which he wrote (John) and a rabbi turned believer (Paul).
4. The Bible is also unique in its perspective of the key figures of human history. Most people who know anything about the Bible or about the Jewish race know Abraham; and some know a few things about him. Although Abraham was a very successful businessman, he was not a king—he was a wandering shepherd, and yet we know about him—but who could name a king from this same era? While Abraham was alive, there was no Israel. And yet we know about Abraham.
 5. The Bible is unique in the perspective presented by its human authors. King David had about 10 wives and 10 mistresses and King Solomon had 600 wives and 300 mistresses. Both of them had errant sons. It is human nature to try to rationalize what you have done in your own life. So, in reading Proverbs or the Psalms, we might expect to read many diatribes against errant sons or some justification for having more than one wife. However, when it comes to young people, the emphasis of Proverbs is upon the importance of the good teaching of the father. When it comes to marriage, monogamy is always presented as the standard. There is nowhere in Proverbs, Ecclesiastes or Song of Solomon where one might find justification for polygamy.
 6. We find this honest approach to one's own character over and over again in various books of the Bible. Elijah whines about being the only faithful man remaining, and God upbraids him for this. Jonah expresses his distinct disapprobation for the Assyrians that God sends him to evangelize—and God corrects him for his wrong notions (even though the Assyrians are generally not spoken of favorably in other passages of Scripture). The Apostle Paul, in the book of Acts, compromises the clarity of the gospel message in order to get a hearing with the Jews of Jerusalem—and he is disciplined by God for this. King David takes the wife of a soldier and then has that soldier killed. He is put under pressure by God for 10 years for doing these evil things. There is no question in our minds that what David did was wrong. The mistakes and wrongdoing of the saints are not glossed over or excused or rationalized.
 7. The Bible was written under a variety of circumstances: Gen. 24 is clearly a bedtime story for children, recounted either by the children's mother or by the slave of their grandfather; under the stars as a shepherd (David; possibly Abraham, Isaac, and Jacob); in the palace as a king (David and Solomon); in the desert on a 40 year march (Moses); during or following a military campaign to control the land of Canaan (Joshua); in a dungeon (Jeremiah); within a Roman prison (Paul); while isolated on the Isle of Patmos (John); and while traveling on a missionary tour (Luke).
 8. The mental states of the writers varied dramatically. King David wrote during times of great pain and suffering; as well as during times of great happiness; Solomon wrote while suffering great pangs of old age; he wrote as a younger man, confused by his pursuit of human excellence; Moses while being very frustrated with the people of Israel who saw many signs and wonders and yet, acted like a bunch of idiots; Paul when suffering from a physical ailment, when under the pressure and threat of death, and as a man confident of his theological approach.
 9. The Bible was written in West Asia, Africa, and Europe.
 10. The Bible was written in Hebrew, Aramaic and Greek; and in a variety of styles of each language. The most elementary Greek student can pick up the work of Luke and of John and note a striking difference in vocabulary, cadence, thought, and even intention.
 11. The topics of Scripture have been very controversial: the existence and character of God; the function of the free will of individuals; the function of civil government and the response to the function of civil government. The Bible discusses family, children, war, peace, discipline, slavery, capitol punishment, and the concept of right and wrong in society. Yet, there is a moral agreement throughout. Our American society today does not agree with our society 50 years ago, and yet, there is a consistent God and a uniform morality throughout Scripture.

The Uniqueness of the Bible

12. Probably the most controversial subject is man's relationship to God; and the Bible has a unique approach to this, which not found in any other religious book. God's love cannot overrule His justice and righteousness; so, because we are all guilty of sin, God must condemn us. However, He took upon Himself the burden of our sin (Isa. 53:4–5, 11–12 Gal. 3:13 Heb. 9:28 1Peter 2:24 3:18). Our relationship with God is established by faith in Him (Gen. 15:6 Psalm 106:31 John 3:16, 18, 36 Gal. 3:6–14 Eph. 2:8–9 Titus 3:5). Every other religion has a series of steps or requirements which must be met in order for a man to be saved. None of them address man's inherent sinfulness and the sins that he has committed. These things seem to magically disappear in these other religions when man starts fulfilling the conditions of that religion. However, the Bible remains consistent throughout regarding God; God's love, righteousness and justice; man's basic nature; and God's relationship to man.
13. F. F. Bruce¹ (The Books and the Parchments, Fleming H. Revell) observes that: "Any part of the human body can only be properly explained in reference to the whole body. And any part of the Bible can only be properly explained in reference to the whole Bible." Bruce continues: "The Bible, at first sight, appears to be a collection of literature --- mainly Jewish. If we inquire into the circumstances under which the various Biblical documents were written, we find that they were written at intervals over a space of nearly 1400 years. The writer wrote in various lands, from Italy in the west, to Mesopotamia and possibly Persia in the east. The writers themselves were a diverse group of people, not only separated from each other by hundreds of years and hundreds of miles, but belonging to the most different walks of life. In their ranks we have kings, herdsmen, soldiers, legislators, fishermen, statesmen, courtiers, priests, and prophets, a tentmaker, a Rabbi and gentile physician, not to speak of others of whom we know nothing, apart from the writings they have left us. The writings themselves belong to a great variety of literary types. They include history, law (civil, criminal, ethical, ritual, sanitary), religious poetry, didactic treatises, lyric poetry, parable and allegory, biography, personal correspondence, personal memoirs and diaries, in addition to the distinctively Biblical types of prophecy and apocalyptic. For all that, the Bible is not simply a collection of writings, or anthology; there is a unity which binds the whole together. An anthology is compiled by an anthologist, but no anthologist compiled the Bible."
14. McDowell: *If you took 10 authors, all from one walk of life, one generation, one place, one time, one mood, one continent, one language, and just one controversial subject (the Bible speaks on hundreds of subjects in harmony and agreement). Would the authors agree? No! You would have a conglomeration!*
15. This quotation is found **many places** on the internet without attribution: *Imagine that a book began to be written during the time of the Roman Empire, continued down through the Middle Ages, and was completed in this 20th century, with many different writers contributing. What result would you anticipate if the writers were as diverse in their occupations as soldiers, kings, priests, fishermen, herdsmen, and doctors? Would you expect the book to be harmonious and coherent? 'Hardly!' you may say. Well, the Bible was written under these circumstances. Yet, it is harmonious in its entirety, not just in overall concepts but in minute details too.*
16. Do you know what the #1 selling book last month was? Well, you won't find it listed that way anywhere, but it was the Bible. How about the month before that? The Bible. The best selling book 3 months ago? The Bible. Since the invention of the printing press, the Bible has been the #1 bestseller, month after month, year after year. The critic may claim, *well, that does not prove it is the Word of God!* And it doesn't; but this does prove that the Bible is unique and above all books.
17. Of course the Bible is translated and paraphrased into more languages than any other book in human history; and it was probably the first book or one of the first books translated into another

The Uniqueness of the Bible

language. The entire Old Testament was translated into Greek circa 200 B.C.

18. The Bible is unique in its survival.

- 1) McDowell: *Written on materials that perishes easily, having to be copied and recopied for hundreds of years before the invention of the printing press, did not diminish its style, correctness nor existence.*
- 2) Bernard Ramm: *Jews preserved it as no other manuscript has ever been preserved. They kept tabs on every letter, syllable, word, and paragraph. They had special classes of men within their culture whose sole duty was to preserve and transmit these documents with practically perfect fidelity ---- scribes, lawyers, massoreetes. Who ever counted the letters and syllables and words of Plato or Aristotle? Cicero or Seneca? ²*
- 3) John Lea, in *The Greatest Book in the World*, compared the Bible to the more recent writings of Shakespeare: *In an article in the North American Review, a writer made some interesting comparisons between the writings of Shakespeare and the Scriptures which shows how much greater care must have been bestowed upon the Biblical manuscripts than upon any other writings, even when there was so much more opportunity of preserving the correct text by means of the printed copy than when all the copies had to be made by hand. He said: "It seems strange that the text of Shakespeare, which has been in existence less than two hundred and eight, should be far more uncertain and corrupt than that of the New Testament, now over eighteen centuries old. During nearly fifteen of which it existed only as a manuscript ... with perhaps a dozen or so exceptions, the text of every verse in the New Testament may be said to be so far settled by general consent of scholars, that any dispute as to its readings must relate rather to the interpretation of the words than any doubts as to the words themselves. But in every one of Shakespeare's thirty-seven plays there are probably a hundred readings still in dispute, a large portion of which materially affects the meaning of the passages in which they occur."*³

19. The Persecution of the Scriptures:

- 1) Tens of thousands of men (or more) have attacked the Bible in a variety of ways. There are a huge number of books designed to *end the Bible*. I own one which promised to do so, by an author you have never heard of. Voltaire, an influential French infidel, said that, within a 100 years of his death, the Bible would be swept out of existence. 50 years after his death, the Geneva Bible Society used Voltaire's press and house to produce copies of the Bible.
- 2) In A.D. 303, an edict was issued by Diocletian to destroy all Christian churches, to burn all their Scriptures, and to persecute all professing Christians. 25 years later, Constantine, his successor, called for 50 copies of the Scriptures to be prepared at the expense of the government.
- 3) Interestingly enough, some of the greatest attacks upon Scripture comes from the Catholic church. At some point in time, popes decided that it was not a good idea for the common people to have copies of Scripture in a language that they understood. So the Catholic church actually went out of its way to keep this from happening—even persecuting those who tried to disseminate copies of Scripture. This period of time in human history is known as the Dark Ages.

20. The Bible has survived, despite intense criticism.

- 1) Bernard Ramm⁴ adds that: *A thousand times over, the death knell of the Bible has been sounded, the funeral procession formed, the inscription cut on the tombstone, and committal read. But somehow the corpse never stays put. No other book has been so*

The Uniqueness of the Bible

chopped, knifed, sifted, scrutinized, and vilified. What book on philosophy or religion or psychology or belles letters of classical or modern times has been subject to such a mass attack as the Bible? With such venom and skepticism? With such thoroughness and erudition? Upon every chapter, line and tenet? The Bible is still loved by millions, read by millions, and studied by millions.

- 2) Christians theologians and those posing as Christian theologians came up with a preposterous notion known as documentary hypothesis or the JPED theory. They begin with the assumption that nobody was writing stuff down during the time of Moses, and therefore, developed very unusual theories about the authorship of Scripture, based upon that assumption. Well, now we know that assumption is false, but this theory is still taught as fact in hundreds of seminaries all over the United States and elsewhere. So we might say that the Bible is also attacked by those within the tent as well as by those without. See **Documentary Hypothesis (HTML) (PDF) (WPD)**.
21. No one in the Bible is presented as sinless; not the patriarchs, not the kings of Israel, not the prophets or priests of God, not even the disciples of our Lord. Even the great Apostle Paul in the book of Acts reveals some serious shortcomings in at least one of the important decisions which he made (to offer a vow in order to get a hearing by the Jews). Only one man is presented as sinless, and that man is Christ Jesus.
22. Science and the Bible. The Bible is primarily an historical work, but there are principles of science found throughout Scripture which are quite remarkable.
 - 1) From George DeHoff's *Why We Believe in the Bible* (accessed December 2, 2014): *Herbert Spencer (1820-1903) first announced that there are only five "manifestations of the unknowable" in existence--time, force, action, space and matter and that all else is based on these fundamentals.* Interestingly enough, Gen. 1:1 reads: *In the beginning [time], God [force] created [action] the heavens [space] and the earth [matter].*
 - 2) The creation of the heavens and the earth appear to parallel the concept of the Big Bang theory, which would make sense. The creation of the heavens and the earth in Gen. 1:1 is not the same as the restoration of the earth which follows in vv. 3–31.
 - 3) In Genesis, the earth appears to have been around a lot longer than man.
 - 4) In the restoration of the earth, there is at least the suggestion that the earth was packed in ice.
 - 5) Also from **DeHoff**: *All men once held with Sir Isaac Newton the idea that light is an emanation from the sun and other luminous bodies, but in recent years men think they have proved that light existed before the sun. There are many theories concerning light but all scientists are apparently agreed that light existed before the sun was made its governor.* In Gen. 1:3, we have light (on the first day); and in Gen. 1:14–16 (on the 3rd day), we have the sun and stars being made.
 - 6) God spends a full day making the atmosphere for the earth; yet the concept of atmosphere man has only begun to appreciate in the past few hundred years. God does this before He creates plants, animals or people. You might say, "Well of course—you cannot have plants, animals or people without atmosphere." And you are right. But how did some uneducated and superstitious shepherd know this?
 - 7) From **DeHoff**: *Scientists now teach that there are three great kingdoms mineral, vegetable and animal. This scientific division is a comparatively recent innovation. Neither the cuneiform records of Babylon and Assyria nor the hieroglyphics of Egypt reveal that the ancients knew of such a division. It is thought that Linnaeus was the first to recognize these*

The Uniqueness of the Bible

three kingdoms and he made his announcement in A.D. 1735. In Gen. 1, the first 10 verses are about the mineral material kingdom, the next nine verses are about the vegetation, and the remainder of the chapter is devoted to the animal kingdom (which includes man).

- 8) The body of man is made out of the chemicals of the earth—not really an intuitive concept. However, life must be breathed into us. Even today, we don't know how this happens. We cannot give life to something which has no life. We cannot take non-living chemicals from the earth and turn them into living organisms.
- 9) God makes Eve by means of modified cloning. I did not understand how God could take a rib and use the genetic material to make the woman when I first read this passage 40 years ago. Today, we actually understand to a limited degree what this process is.
- 10) God compares the stars of the sky to the sands of the sea in number. Until the past hundred or so years, this would have seemed to be a preposterous comparison. From **DeHoff**: *The ancients believed that there were only a very few stars in the heavens. In 150 B.C. Hipparchus said that there were less than three thousand. In A.D. 150 Ptolemy said there were not more than three thousand. This was considered a high estimate. But, 2000 years before that, God suggested that there were billions upon billions of stars.*
- 11) The earth is said to be a circle or a sphere in the book of Isaiah (Isa. 40:22).
 - (1) From **Answers.com** (accessed December 2, 2014): *"The shape of the earth". The "Encyclopedia Americana" said: "The earliest known image that men had of the earth was that it was a flat, rigid platform at the center of the universe. ... The concept of a spherical earth was not widely accepted until the Renaissance." Some early navigators even feared that they might sail off the edge of the flat earth. But then the introduction of the compass and other advancements made possible longer ocean voyages. These "voyages of discovery," another encyclopedia explains, "showed that the world was round, not flat as most people had believed."*
 - (2) When Jesus describes the coming of the Son of Man, it is an event which is sudden (Luke 17:24), and yet happens to some people in the daytime (Luke 17:31, 35) and others at night (Luke 17:34). This requires a spherical earth.
- 12) And God is said to hang the earth upon nothing (Job 26:7). There were ancient theories from ancient times: *Some believed that the earth was supported by four elephants standing on a big sea turtle. Aristotle, a Greek philosopher and scientist of the fourth century BCE, taught that the earth could never hang in empty space. Instead, he taught that the heavenly bodies were fixed to the surface of solid, transparent spheres, with each sphere nested within another sphere. Supposedly the earth was on the innermost sphere, and the outermost sphere held the stars... The Bible's accurate statement predated Aristotle by over 1,100 years. Yet, Aristotle's views continued to be taught as fact for some 2,000 years after his death! Finally, in 1687 C.E., Sir Isaac Newton published his findings that the earth was held in space in relation to other heavenly objects by mutual attraction, that is, gravity. But that was close to 3,200 years after the Bible had stated with elegant simplicity that God hangs the earth upon nothing.* Quotations are from **Answers.com** accessed December 2, 2014.
- 13) From **DeHoff**: *In March, 1919, the government of the United States launched its first concrete ship at San Francisco. The dimensions were 300 feet, by 50 feet, by 30 feet. This is the same proportion as the ark which Noah built. Even with all our modern development in shipbuilding we still hold to approximately the same proportions as those used by Noah*

The Uniqueness of the Bible

in building his boat. Who taught Noah how to build ships? How did he know what proportions to make his ark?

- 14) From **DeHoff**: *Matthew Fontaine Maury, "the pathfinder of the seas", and the founder of the science of Oceanography, was a firm believer in and a close student of the Bible. His teaching caused the Annapolis Academy to be founded and his memory is honored and respected throughout the world. On monument row in Richmond, Virginia, is a statue of the great scientist sitting with the Bible in one hand and his charts of the sea in the other. Behind him is a globe of the earth which he helped to explore. Before Matthew Fontaine Maury lived there were no sailing lanes and no charts of the sea. One day, when he was ill, his son read to him from the eighth Psalm. He read that God put under man "...the fowls of the air, the fish of the sea, and whatsoever passeth through the paths of the sea." "Read that again," he said. Upon hearing it the second time, the venerable scientist said, "If the Word of God says there are paths in the sea, they must be there. I will find them." Within a few years he had charted the principal lanes or paths of the sea and these are followed by oceangoing vessels to this day. How did David know of these paths of the sea?*
 - 15) There are dozens of examples of how the Scriptures lines up with modern science, even though the writers of Scripture were not scientists.
23. Modern Historians:
- 1) The historian Phillip Schaff vividly describes its uniqueness along with its Savior: *This Jesus of Nazareth, without money and arms, conquered more millions than Alexander, Caesar, Mohammed, and Napoleon; without science and learning, He shed more light on things human and divine than all philosophers and scholars combined; without the eloquence of schools, He spoke such words of life as were never spoken before or since, and pronounced effects which lie beyond the reach of orator or poet; without writing a single line, He set more pens in motion, and furnished themes for more sermons, orations, discussions, learned volumes, works of art, and songs of praise than the whole army of great men of ancient and modern times.*⁵
 - 2) From the unbeliever historian Will Durant: *The discoveries here summarize have restored considerable credit to those chapters of Genesis that record the early traditions of the Jews. In its outlines, and barring supernatural incidents, the story of the Jews as unfolded in the Old Testament has stood the test of criticism and archeology; every year add corroboration from documents, monuments, or excavations...We must accept the Biblical account provisionally until it is disproved.*⁶ Durant has written one of the greatest set of volumes on Ancient History. He rejects anything supernatural, and yet confirms that the historicity of Genesis is, so far, unimpeachable.
24. Ancient Historians and Jesus. I have read and listened to people who dogmatically assert that Jesus is a made-up character. Since Jesus is the heart of the Bible, it is reasonable to ask, are there any historical references to Jesus Christ outside of the Bible? These references are from **Everystudent.com**
- 1) Cornelius Tacitus (A.D. 55-120), an historian of first-century Rome, is considered one of the most accurate historians of the ancient world. An excerpt from Tacitus tells us that the Roman emperor Nero "inflicted the most exquisite tortures on a class...called Christians. ...Christus [Christ], from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus..."⁷ How do you have Christians without Christ?
 - 2) Flavius Josephus, a Jewish historian (A.D. 38-100), wrote about Jesus in his Jewish

The Uniqueness of the Bible

- Antiquities. From Josephus, "we learn that Jesus was a wise man who did surprising feats, taught many, won over followers from among Jews and Greeks, was believed to be the Messiah, was accused by the Jewish leaders, was condemned to be crucified by Pilate, and was considered to be resurrected."⁸
- 3) Suetonius, Pliny the Younger, and Thallus also wrote about Christian worship and persecution that is consistent with New Testament accounts.
 - 4) Even the Jewish Talmud, certainly not biased toward Jesus, concurs about the major events of his life. From the Talmud, "we learn that Jesus was conceived out of wedlock, gathered disciples, made blasphemous claims about himself, and worked miracles, but these miracles are attributed to sorcery and not to God."⁹
 - 5) The author of this **Every Student** article concludes: *This is remarkable information considering that most ancient historians focused on political and military leaders, not on obscure rabbis from distant provinces of the Roman Empire. Yet ancient historians (Jews, Greeks and Romans) confirm the major events that are presented in the New Testament, even though they were not believers themselves.*
25. Jesus spoke of false prophets, using the well-known phrase, **"By their fruits, you will know them."** (Matt. 7:16).
- 1) Have you ever heard the testimony, "I used to steal, lie, drink, use and sell drugs, abuse my family, cheat on my wife; but then I came across these books on atheism, and now, I have paid all of my debts, I no longer drink or use drugs, and have patched things up with my family." Of course not! We hear a testimony like this from someone who has believed in Jesus Christ. Paraphrased from **DeHoff**.
 - 2) From **DeHoff**: *In the days of the Old Testament all nations, except the Hebrews, were built on slavery. The Hebrew nation, even when it permitted slavery surrounded it with many alleviations and held no one in servitude more than seven years. The Roman nation with a population of about one hundred and twenty-five million held more than sixty million in the basest sort of slavery. Overworked, underfed and killed at the pleasure of their owners, these slaves were indeed "without God and without hope" in the world. But lo, the Christ came and died, and from the very beginning slaves were received into the churches of Christ on the same basis as their masters. The New Testament teaches the universal Fatherhood of God and the universal brotherhood of man. Where Christianity has gone, slavery has either retreated or been destroyed. While Mohammedanism has enslaved millions, Christianity has freed millions.*
 - 3) From **DeHoff** concerning the place of women in society: *In ancient times women held a degraded place among all nations except the Hebrews. In Rome a man might put his wife to death without a trial; in Greece the women who ministered to the lowest passions were highly honored. The Hebrews honored their wives and sisters. Who has not heard of Rebekah and Rachel, Ruth and Hannah, and Deborah and Esther? And time would fail us to tell of the woman who was once the virgin Mary, Mary and Martha of Bethany, Mary Magdalene, Dorcas, Lydia, Priscilla and a host of women who are highly honored in the Bible. The position of women in many eastern countries today is lower than that of the Hebrew women in 1,000 B.C. It is only in Christian lands that men and women stand side by side in doing the work which the Heavenly Father gave them to do.*
26. One could also look at the concept of type and how Jesus fulfilled the many Old Testament types which are found. See **Typology (HTML) (PDF) (WPD)**.
27. We could have also examined fulfilled prophecies of Scripture. Although I have not carefully

The Uniqueness of the Bible

examined this page, **100 Prophecies** might do a good job on this.

28. There is a great deal more which can be done on this topic. Josh McDowell's books are among the best in this realm. George DeHoff's **book**, (available online) is also excellent.

The quotations from *answers.com* (and other similar sites) obviously came from someone's book as opposed to having been written by someone who simply sat down and answered the question to the best of his own ability. However, these exact quotes are spread so far and wide across the internet, I don't know who to properly attribute them to.

There is an interesting contrast between the written Word of God and the Living Word of God, Jesus Christ. Jesus did not write anything down, nor did He instruct anyone to write anything down. His public ministry was quite short—3 or 4 years. It is so short that we should not know anything about Him. The ground that He walked upon was quite limited. Primarily He walked between Galilee and Jerusalem, covering a distance of less than 100 miles north to south. He was struck down in the prime of His youth. Of all the known religious figures of history, His public ministry was the shortest, the amount of material that he wrote down was the least, and the area where He proclaimed His message was the smallest. We should not even know that Jesus exists. However, most Christian scholars agree that the material which makes up the New Testament was all composed by the people who are said to have composed it during the 1st century A.D.

Regarding the 1st century Christians who wrote the New Testament and who evangelized the world—they were not rewarded for their efforts. They were not held in high esteem throughout the Roman empire. They were persecuted, jailed, executed, martyred, and banished from society. We know this through their own words, through historical records, and by tradition. These men *knew* whether or not the information they were writing about was true or not. They *knew* whether or not they saw the risen Christ. They *knew* their own writings to be the truth or stuff that they just made up. And yet, to a man, they all suffered for what they wrote and publically taught. 11 of the 12 Apostles were put to death for their testimony of the Lord. Any one of them could have recanted his testimony or his writings when facing certain death—again, things they *knew* were true or false. And yet, in this period of great prolific writing, we have nothing to indicate that these men backed down from their testimony of speaking with the Risen Christ.

People die as religious martyrs all the time; people die for things that they believe in all the time; but how often do people willingly die for things they *know* to be false? Fundamental to the testimony of the Apostles was, every one of them had seen the risen Christ on several occasions. Remember that Thomas, hearing this testimony from the others, still doubted them—until he saw Jesus with his own eyes. All of that has to be the truth or a load of lies—and yet, every Apostle was willing to suffer persecution and to eventually die for this testimony.

Remember how the disciples behaved when Jesus was taken into custody in the Garden of Gethsemane? What did they do? The scattered like sheep; they ran for their lives. That is how the disciples of Jesus responded, even after spending 3 years with Him teaching; even after spending 3 years observing His miracles. They still ran to preserve their own lives. John remained for the crucifixion, and Peter remained until he denied the Lord thrice, and then he left, experiencing personal disgust for himself. Yet, one week later, the acts of the disciples revealed remarkable bravery, which continued throughout their lives. What happened? According to the Bible, there was something that happened. They all saw the Risen Christ.

The basic points were taken from Josh McDowell, *Evidence That Demands a Verdict Volume I*; Here's Life Publishers; ©1979 Campus Crusade for Christ; pp. 14–24. Many were expanded upon.

¹ Cut and paste from <http://home.surewest.net/dfrench/evidence/unique.htm> accessed October 14, 2014; but I originally read this in *Evidence That Demands a Verdict Volume I*; p. 17.

² From above, but originally from Bernard Ramm; *Protestant Christian References*; Moody Press; 1957; pp. 230–231.

³ Cut and paste from above. McDowell's book, *Evidence That Demands a Verdict Volume I*, pp. 19–20.

⁴ Cut and paste from above, but originally from Bernard Ramm; *Protestant Christian References*; Moody Press; 1957; pp. 232–233.

⁵ Cut and paste from above, but originally from Philip Schaff *The Person of Christ*; American Tract Society, 1913; quoted by McDowell in *Evidence*.

⁶ *The Story of Civilization; 1. Our Oriental Heritage*, by Will Durant; MJF Books, ©1963; p. 300 (footnote).

Footnotes 7–9 are from <http://www.everystudent.com/features/bible.html> accessed October 15, 2014. Their references are noted below:

⁷ Tacitus, A. 15.44.

⁸ Wilkins, Michael J. & Moreland, J.P. *Jesus Under Fire* (Zondervan Publishing House, 1995), p. 40.

⁹ Ibid.

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