

## Where The Bible came From...

### The Bible: An Overview

*"In studying elementary law I found the old authors frequently quoting the **Scriptures**...as **authority** for many of the great principles of common law. This excited my curiosity so much that I went and purchased a Bible, the first I had ever owned." -Charles G. Finney*

### Different Translations...

**It should be known that first, The Bible is the complete, perfect, inerrant (can never be wrong), inexhaustible (we will never know everything the Bible says because it is infinite) Word of God!**

**God is not so weak as to let man corrupt His Word, which He said is eternal (will last forever and not change) and is even above the Name of God. It is not important which translation you choose to study because the Bible wasn't written in English.**

The King James Version is a word-for-word translation. **It is NOT the only word-for-word Translation.** Nor is the most "correct" translation.

There are other kinds of translations, such as the New International Version (NIV), that are meaning-for-meaning translations. But both methods have their strengths and weaknesses.

**No language can be translated word for word into another language.** Hebrew and Greek phrases sometimes do not come through clearly into literal English. Beginning in 1560 with the Geneva Bible, translators initiated the practice of adding *italicized* clarifying words to make the original language more plain. The fifty-four King James translators did the same. Often, the added italicized words do help make the meaning clearer. At other times, the translators through their doctrinal misunderstandings added errors instead.

In spite of its imperfections, the King James Version remains a masterpiece. But we must know and understand that all English translations are going to have imperfections. So what do we do? We pray ALWAYS before opening our Bibles and ask God to give us wisdom and understanding through the power of His Spirit that is in us...**And then we study the Bible in Its original language because there are errors even in the King James' Authorized Version.**

### Why Are There Errors in the King James Version?

You have probably heard the joke about the bigoted Protestant fundamentalist who said, "If the King James Version was good enough for the apostles, it is good enough for me!"

The joke really isn't funny because a lot of people really believe that the apostles had the KJV Bible. People sometimes forget that the KJV was published in 1611 A.D. and that the Bible wasn't written in English. It really is an awesome site if you get the chance to see one of the first printings of the KJV. I have seen one on two occasions at exhibits.

For centuries before we had the KJV in 1611, Latin was the scholarly language in Europe. The Latin Vulgate(Bible) translation of Jerome, was the "official" text of the powerful Roman

Catholic Church. People did not have Bibles in their home as they do today. they depended on their "preachers" to translate the Bible for them.

**The King James translators did a marvelous job with the materials they had.** And while it is necessary to point out the KJV errors, it should be noted that the errors, omissions and additions made by other modern translations are sometimes worse! BUT, All scripture is God-breathed and profitable. All means all. In other words it doesn't matter what version of the Bible you are reading as long as you read the Bible.

**This Page is not full of someone's ideas or beliefs. Here are some pictures of Biblical artifacts that I have seen with my own eyes!!**

### **1611 1st Edition King James Bible**

47 scholars worked for 5 years to translate the Bible and publish it as the King James Bible in 1611.



### **Proto Cuneiform Clay Tablets**

Writing began as pictures on clay tablets more than 5000 years ago. These pictographic writings date from 3100 BC.



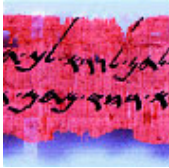
### **Cuneiform Clay Tablets**

Pictographic writing developed into Cuneiform scripts of the ancient Babylonians and Assyrians dating from 2000 BC.



### **Marzeah Papyrus**

Over 500 years older than the Dead Sea Scrolls, the Marzeah Papyrus (7th century BC), is the oldest known Hebrew manuscript in the world and the oldest known mention of the name "Elohim," a name for God in the Old Testament or Hebrew Bible.



### **Fragments of the Dead Sea Scrolls**

Biblical Dead Sea Scroll fragments, from Genesis, Isaiah, Deuteronomy, and Jeremiah, the very earliest Biblical fragments in existence.



### **Septuagint Exodus**

Examples of the oldest fragments from the book of Exodus dating around the 4th century AD. These fragments are sister leaves of fragments of Exodus found in the British Museum and Vatican Library.



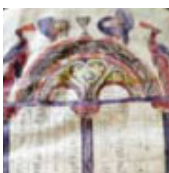
### **Gospel of John Fragment**

The Gospel of John fragment (8:14-22) from the 3rd Century is an Oxyrinchus Papyrus known as the P39 in scholarly circles. It is one of the earliest witnesses in existence to any portion of The New Testament.



### **Illuminated Armenienne Bible Leaves**

Leaves dating from 1040 AD that give witness to the Scriptures in ancient Iran and Turkey.



### **Wyclif Bible**

A handwritten Wyclif Bible from the English translation completed in the 14th Century. Created by followers of John Wycliff called Lollards, it is the very first translation of the New Testament into English.



### **1455 Gutenberg Bible Leaves**

The first ever attempt at printing in the West the Gutenberg Bible is the most famous book ever printed. All surviving copies are illuminated or decorated, making it one of the most beautiful books ever printed as well.



### **1516 1st Edition**

#### **Erasmus Greek and Latin Text**

Erasmus published the first Greek New Testament in the West in over a 1000 years. It was printed with two columns—a Greek text on the left and Erasmus's new Latin translation (made from the Greek) on the right.



### **1551 Luther New Testament**

Luther translated Erasmus's 2nd edition Greek New Testament into a new German translation in 1522. His first complete Bible was printed in 1534 and remains the standard to this day.



### **1526 Tyndale Bible**

In 1526 William Tyndale published the first English New Testament from the original language. This 1862 reprint by Francis Fry is one of the oldest and most rare facsimiles of William Tyndale's translation in the world. There are only two near complete Tyndale Bibles in the world today.



### **1536 Tyndale New Testament**

William Tyndale published the first English New Testament from the original languages in

1526. He revised it in 1534 to include Hebrew idioms inside the Greek text. This revision was so accurate that the 1611 King James New Testament uses over 80% of Tyndale's exact wording.



### **1537 Matthew's Bible**

John Rodgers, another Tyndale follower, printed the Matthew's Bible in 1537. John Rodgers used the pen name Thomas Matthew as a silent tribute to Tyndale (the initials of Thomas Matthew are the upside-down and inverse of William Tyndale's). Like Tyndale, Rodgers was later hunted down and burned at the stake.



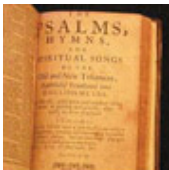
### **1560 Geneva Bible**

A first edition, 1560 "Geneva" Bible, also known as the "Pilgrims" Bible, was the most widespread and influential of the Reformation Bibles in English. The Geneva Bible was printed in Switzerland under the protection of John Calvin. The Geneva Bible was also the first English language Bible to be divided into numbered verses.



### **1648 Bay Psalm Book**

The first edition of the Bay Psalm book was in 1640. It was the first book printed in what is now the United States. The exhibition contains a 2nd edition 1648 Bay Psalm Book which was originally bound with a complete Bible shipped to the colonies from England.



In no way, here, am I able to explain as well as some others have already done, so I will paste some copyrighted information for you to read, giving full credit to the writers who are not me. Any further need of explanation can be requested via [e-mail](#).

*The Book of Books* by William Evans

Published by The Bible Institute Colportage Association, Chicago  
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## The Canon of The Bible

In classical Greek the word "canon" signifies properly, "a straight rod," or "a carpenter's rule." In the early ages of the Christian religion it was used with considerable indefiniteness of meaning, though generally denoting a standard of opinion and practice. Later it came to be used as a testing rule in art, logic, grammar, and ethics. Still later the sacred writings received the name of the "Canon of the Scriptures." When, therefore, we use the term we may mean one of two things, or, indeed, both:

1. **The Rule of Faith and Life referring to the application of the sacred Scriptures as a rule of our lives. In this sense it is used in Galatians 6:16; Philippians 3:16.**
2. **The Canon of Truth referring to the restriction of the number of books that compose the sacred volume. As such it was first used in the year A.D. 367**

The sense in which we use the word in this chapter is that those books are *canonical* which Christians have regarded as authentic, genuine, and of divine authority and inspiration. These books are to be found in the Bible; in the Authorized Version of 1611, the Revised Version of 1881 and 1885, and in the American Revised Version of 1901.

By *uncanonical* books we mean those that are not included in the canon, such as the Apocrypha, the Shepherd of Hermas, the Epistle of Barnabas.

### 1. *Why was a Canon of the Bible necessary?*

So long as the living voice of prophets and apostles was to be heard, there was no pressing need of a canon of Scripture. Under the inspiration of God they knew what was inspired, and what was not. But as soon as these men were dead and with them inspiration ceased it became necessary that their writings be gathered together to know what were their messages to the churches, and to preserve those writings from corruption.

Another reason why a canon was necessary was to preclude the possibility of additions to the number of inspired works. Already numerous writings were extant purporting to be inspired. Hence the question arose, Which of these are really inspired? What is the extent of inspired literature?

Still another and potent reason for the formation of the canon lay in the fact that the Emperor Diocletian issued in A.D. 302 an edict that all the sacred books should be destroyed by fire. hence the question arose as to which books rightly deserved the name of inspired and sacred.

### 2. *How was the Canon of the Bible formed?*

#### a. The formation of the Old Testament Canon.

The formation of the Old Testament canon was gradual, and was composed of the writings which spread over many centuries.

Moses commanded that the books of the law be placed in the ark. This with the addition of the book of Joshua was done, and the sacred books were kept there during the wilderness journey, and also were in the ark during its permanent residence in Jerusalem. (Deuteronomy 31:9,26, cf. 2 Kings 22:8; Joshua 24:26; 1 Samuel 10:25.)

Then were gathered and placed in the temple the historical and prophetic books from Joshua to David's time. On the construction of the temple Solomon deposited in it the earlier books (2 Kings 22:8, Isaiah 34:16), and enriched the collection with inspired writings from his own pen, and also some prophetic writings. So we find Daniel (9:2, R.V.) referring to "the books," Isaiah to "the book of the Lord" (29:18, 34:16).

After Solomon's day a succession of prophets arose, Jonah, Amos, Isaiah, Hosea, Joel, Micah, Nahum, Zephaniah, Jeremiah, Obadiah, and Habakkuk. These all flourished before the destruction of the temple, and enlarged the collection of existing sacred books by valuable additions.

After the Babylonian capture, when the temple was rebuilt and worship re-established, then doubtless were added the writings of Haggai and Zechariah.

About fifty years after the temple was rebuilt Ezra made a collection of the sacred writings (Neh. 8:2,3,14). To this collection were added the writings of Nehemiah, Malachi, and Ezra. It is a fact of history that Nehemiah gathered the "Acts of the Kings and the Prophets, and those of David," when founding a library for the second temple, 432 B.C. (See 2 Maccabees 2:13).

The canon of the Old Testament in the form we now have it, was the work of Ezra and the Great Synagogue. This fact is borne witness to in the most ancient Jewish writings. The Great Synagogue was composed of Ezra, Nehemiah, Haggai, Zechariah, and Malachi. There is no doubt but that such a collection of books existed in the time of our Lord and the apostles (Luke 24:27,44).

#### b. The New Testament Canon

The New Testament canon was gradually added to that of the Old Testament. But it was some considerable time after our Lord's ascension before any of the books contained in it were actually written.

The first and most important work of the apostles was to deliver a *personal testimony* to the chief facts of the Gospel history (Mark 16:15; Acts 1:21,22). Their teaching was at first oral, and it was no part of their intention to create a permanent literature. A cycle of selected representative facts sufficed to form the groundwork of their oral Gospel (1 Cor. 15:1-10).

But in the course of time many endeavored to commit to writing this oral Gospel (Luke 1:1-4). So long as the apostles were still living, the necessity for *written* records of the words and actions of our Lord was not so pressing. But when the time came for their removal from this world, it became extremely important the authoritative records should be put forth. Thus the *Gospels* came into existence, two by apostles themselves, and two by friends and close companions of the apostles.

But already had arisen another kind of composition. Founders of churches, often unable to visit them personally, desired to communicate with their converts for purposes of counsel,

reproof, and instruction. Thus arose the *Epistles*, which were put forth from time to time to meet special needs and emergencies.

The persecution of Diocletian (302 A.D.) brought to the front the question of the sacred literature of the church. The persecutors demanded that the Scriptures should be given up. This the Christians refused to do. Hence the question became urgent What books are apostolic? The answer lies in our New Testament. There were at that time many false and spurious gospels and epistles. Careful, prayerful, and deliberate examination, however, proved which were genuine and which were false. The genuine were received by the church as the inspired writings of the apostles and others whose names the books bear. Thus arose the New Testament canon.

### 3. *The books called "Homologoumena" and "Antilegomena."*

In the study of canonicity a word or two must be said regarding these terms, and what is meant by them.

At the time of the formation of the New Testament canon twenty out of the twenty-seven books were readily and universally accepted as genuine, and therefore called "Homologoumena" (*i.e.* acknowledged). These twenty books were the four Gospels, the Acts, the epistles of Paul (except that to the Hebrews), and the first epistles of John and Peter. The other seven books Hebrews, 2 and 3 John, 2 Peter, Jude, James, Revelation were disputed for a time by particular churches, and were therefore styled "Antilegomena" (or disputed).

The question at issue with regard to the books called "Antilegomena," was not so much that of the canonicity of the writings, as whether they were really written by the men who were called their authors. Hebrews bore no name of its author, and differed in style from the acknowledged Pauline epistles; 2 Peter differed in style from 1 Peter; James and Jude styled themselves "servants," and not "apostles"; the write of 2 and 3 John called himself an "elder" or "presbyter," and not an "apostle"; Jude recorded apocryphal stories. For these reasons these books were not at once allowed their place in the canon. After a deliberate examination, however, they were at last received as genuine, the very delay proving the close scrutiny which their claims had undergone. At the beginning of the fourth century they were received by most of the churches, and at the end of that century they were received by all.

### 4. *The Apocryphal Books.*

These books derive their name from a Greek word, *apokruphos*, which means "*hidden*." They are so called because they are, (1) hidden; (2) of unknown authority; (3) spurious. They were not recognized as inspired books by the Jews, who regarded them, however as having high authority, and held them in high esteem as being a valuable history of their nation. Although they were carefully distinguished from the canonical Scriptures, their use was not only allowed, but many of them are quoted in Talmudical writings. They were given a place by themselves in the sacred volume, but with the distinct statement that they were not to be regarded as of equal authority with the books of the canon, their position being between the Old and New Testaments. We find them in some Bibles to-day especially in Roman Catholic Bibles, since they are regarded by the roman church as inspired books.

The Apocrypha contains fourteen books, namely, 1 and 2 Esdras, Tobit, Judith, the rest of Esther, Wisdom, Ecclesiasticus, Baruch, the Song of the Three Children, the Story of Susannah, Bel and the Dragon, the Prayer of Manasses, and 1 and 2 Maccabees. It is true that by some of the fathers of the Christian church a few of these books have been quoted as canonical, but they were not looked on in this light; nor were their titles included in any list of canonical writings during the first four centuries after the birth of our Lord. It was not, indeed, until the Council of Trent, in 1545, that they were definitely declared to be an integral portion of Holy Scripture as acknowledged by the Romish church. "Philo," says Angus, "never quotes them as he does the sacred Scriptures; and Josephus expressly excludes them. The Jewish church never received them as part of the canon, and they are never quoted either by our Lord or by His apostles; a fact the more striking as St. Paul twice quotes heathen poets. It is remarkable, too, that the last inspired prophet closes his predictions by recommending to his countrymen the books of Moses, and intimates that no other messenger is to be expected by them till the coming of the second Elijah (Mal. 4:4-6) \* \* \* Internal evidence, moreover, is against their inspiration. Divine authority is claimed by none of the writers, and by some it is virtually disowned (2 Mac. 2:23; 15:38). The books contain statements at variance with history (Baruch 1:2, compared with Jer. 43:6,7), self-contradictory, and opposed to the doctrines and precepts of Scripture."

For what, then, can the Apocryphal books be esteemed useful? In the Church of England some parts of them are read "for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine." By no Protestant church are these writings held to be the rule of faith, and contrasted with the canonical books, they are utterly without authority. From a historical point of view they are of value in showing the condition of the Jewish people, and relating certain events that intervene between the closing of the Old Testament and the opening of the Christian era.

These facts sufficiently indicate the course of the argument by which the canonicity of the sacred Scriptures is proved. Let it be proven that these books were written by the men whose names they bear, and that these men wrote under the inspiration of the divine Spirit, and the canonicity of the Bible is a settled fact. We have, therefore, a right to believe that we have in our Bible a rule of faith and life yea, the supreme and ultimate rule by which we may govern our lives in order that they may be in accordance with the revealed will of God.

### ***Getting Acquainted with the Bible* by Martin Hegland**

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#### **It's Origin**

An abundance of evidence indicates that the various books of the Old Testament were written at different times throughout a period of about a thousand years prior to 400 B.C. in the case of the New Testament the books were written from about 50 A.D. to 100 A.D.

The writers of the books of the Bible were, of course, human beings. But it has always been the historic Christian belief that they wrote under an influence of the Holy Spirit which has been called "Inspiration."

This fact of inspiration makes the Bible qualitatively different from all other books in the world. It is different not merely in degree but in kind. It stands in a class by itself, unique and unparalleled. It is in very truth the Word of God.

### **How the Books of the Bible Were Selected**

There were many other books in Bible lands than those we find in our present Bible. This was true both in the Old and the New Testament times. How did it come about that just the books that we have were included in the Bible and not others?

The answer in brief is that the selection was made by the spiritual consciousness of godly people. In order to appreciate what this statement means, let us note the activity of the Holy Spirit in the affairs of men. Both Scripture and experience make it abundantly clear that in the lives that are surrendered to God there is definite light and guidance that come from the Holy Spirit. Men become wondrously wise spiritually when they permit Him to instruct them. Jesus spoke of this to His disciples when He assured them of the Spirit's help whenever they came into a difficult situation: "The Holy Spirit shall teach you in that very hour what ye ought to say" (Luke 12:12). And on another occasion he told them that the Holy Spirit "shall guide you into all truth" (John 16:13).

Many of us have been repeatedly amazed at the spiritual understanding and insight of people who may have had but a meager general education, but who have been in attendance in the school of the Holy Spirit.

This divinely guided consciousness of godly people in Bible times enabled them to judge what was spiritually true and what was false in the books that circulated among them and to detect the evidences of inspiration. There were, to be sure, certain specific standards set up as time went on, such as authorship, time of writing, language used, and the like. But the main fact to bear in mind is that as a result of the operation of the spiritual judgments of godly people there emerged out of the mass of writings certain books which by common agreement were regarded as divinely inspired. These books we call the Canon or the Canonical Books. "Canon" is a Greek word which means a rule or measuring line. A Canonical book, therefore, is one that conforms to the "Canon," that is, passes the test.

There is much evidence to indicate that the Canon of the Old Testament was fixed by the about the year 400 B.C. largely as a result of the work of Ezra and Nehemiah and a council of Jews known as the Great Synagogue, which met after the return from the Babylonian captivity. Long before that time, however, many of the books we now have in the Old Testament had been agreed upon as inspired.

In the case of the New Testament the fixing of the Canon was done mainly at the council at Carthage in 387 A.D., although the evidence points to the selection of the books as early as about the year 100 A.D.

Certain books known as Apocryphal Books were by some regarded as on a par with the Canonical books, but they were not admitted to the Canon by those who were in the best position to pass on their merits.

### **How The Books Were Transmitted**

There are no original manuscripts of any of the Bible books known to be in existence today. Perhaps God's wisdom is evident in this, for if any of them did exist, some people might be tempted to worship them as idols.

Humanly speaking, the absence of any originals or even of the earliest copies is explainable on the ground of the perishableness of the materials and the Jewish custom not to tolerate any soiled or worn-out copies of their Scriptures. These were either burned or buried.

Since there were no printing presses in Bible times, the various books had to be reproduced by hand. They were written on baked clay tablets, on parchment (sheepskin), on paper made of the papyrus reed, and later on vellum (calfskin). The copying was done with extreme and conscientious care.

In spite of the extreme care exercised in copying the Bible books, minor errors inevitably crept in through the course of the centuries. Hence there arose what are known as *variations* in the manuscripts. A great many of these have been listed, but scholars are of the opinion that not a single variation vitally affects any basic Christian truth.

In order to determine as nearly as possible what the original text was, a vast amount of scholarship has been expended in the study of old manuscripts, early translations, quotations from and references to the Bible in other ancient writings.

As a result of able, extensive, and painstaking textual scholarship it may be confidently affirmed that we possess today the Bible books essentially as they came from the inspired writers.

### ***The Authority of Scripture* by Leland M. Haines**

An article reprinted from the *Sword and Trumpet* magazine  
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#### **Christ and the Written Word**

Today we know of no writings of Jesus. The only evidence there is that He ever wrote anything is found in the story in John 8:1-11, where he wrote a few words on the ground with His finger. Since this is true, how can His Word be identified with the Scriptures, and particularly with the twenty-seven-book-New-Testament canon? At first sight it might appear that to attempt to construct a relation between the historical events and the New Testament canon is an *a posteriori* matter. The first person to list the twenty-seven books now canonized into the New Testament was Athanasius (c. 293-373), a bishop of Alexandria. And it was not until the fifth century that disputes about what books compose the canon generally ceased. Thus it would appear that the New Testament canonization took place *after* the historical redemptive events and therefore should be judged as a matter of church history, not a part of the events. This is true. The formation of the canon as a closed collection of twenty-seven books belongs to church history. Yet there is another point to be considered; that is, what makes the twenty-seven New Testament books the Word of God revealed to man and thus the authority in religious areas? The answer to this lies in the historical events and in the attitude of the early church toward the twenty-seven books. Let us explore this further.

#### **Christ and the Apostles**

Jesus Christ established the means by which His Word would be communicated to distant areas and in future times. He called the apostles to follow Him and "come away" from their other interests and learn from Him. These apostles were commissioned to preach and were given "power against unclean spirits..., to heal all manner of sickness and all manner of disease, " or to share in some of the things Christ Himself did (Matt. 10, Mark 3:13-19, Luke 6:12-16). Christ promised them help in doing this after he would leave the earth. He promised a "Comforter, even the Holy Spirit, whom the Father will send in my name; he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26, ASV). This promise is most significant. It promised the apostles guidance in their teaching and writing, to enable them to recall and teach all things He had taught them. This promise was again made before His ascension (Acts 1:8).

The apostles knew of this "power of attorney" to represent Christ and of the Holy Spirit's guidance in carrying out the task. The Apostle Paul wrote to the Thessalonians, "When ye received the word of God which ye heard of us, ye accepted it not as the word of men, but as it is in truth, the word of God" (1 Thess. 2:13). To the Corinthians he wrote that, "We have received, not the spirit of the world, but the Spirit which is of God... And we impart this in words not taught by human wisdom but taught by the Spirit" (1 Cor. 2:12-13, RSV). Since he received it from Christ, he could tell his readers to "take knowledge of the things which I write unto you, that they are the commandments of the Lord" (1 Cor. 14:37, also 7:10, ASV), or that "if any man obey not our word by this epistle, note that man, and have no company with him; that he may be ashamed: (2 Thess. 3:14). Paul also gave many other indications that he received his message from Christ (Gal. 1:12, Eph. 3:3, 1 Cor. 15:8, Acts 9:3-6), and that "it is now revealed unto his holy apostles and prophets by the Spirit" (Eph. 3:5). The writer of Hebrews also knew of the same Holy Spirit guidance of the apostles; "How shall we escape, if we neglect so great a salvation" which, having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (Heb. 2:3-4, ASV). John also knew of the same Holy Spirit guidance; he said, "The revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ" (Rev. 1:1-2, ASV; 1:10-11, 19; 2:1ff; 4:2; 14:13; 19:9; 21:5). These Scriptures show that the apostles knew of the guidance that enabled them to write with Christ's authority. This was the method Christ established to communicate His Word to distant areas and to future times.

### **The Apostles and Oral Tradition**

There are basically two different forms of communication, oral and written. The apostles used both in exercising their "power of attorney" to present Christ's Word. The oral form is by far the earliest form used and dates back to their first commission to "preach" (Matt. 10, Mark 3:13-19, Luke 6:12-16). Apostolic preaching was for many years the only form used and held a place of high importance throughout the Apostolic era. Since this such an important form of communication, authorized by Christ for use by the apostles, we should understand it and be acquainted with the New Testament concept of it.

In the New Testament there are many references to this oral form. Luke wrote that his writings "were delivered . . . unto us (Luke and his contemporaries) which from the beginning were eyewitnesses and ministers of the word" (Luke 1:1-4). Jude also wrote that when he was eager 'to write unto you of the common salvation, it was needful for me to

write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). Paul wrote, "stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thess. 2:15).

### **The Apostles and the Written Word**

As time passed, the apostles increasingly put their communications into a written form. This can be concluded from the Scriptures cited in the last section, in which there is evidence of an increase in the use writing as the church spread. This was an expected and natural development. As the apostles opened work in more distant areas, they could keep in contact with churches by writing. Also it was inevitable that the apostles would die one by one. These two factors made the certainty of the apostles' oral traditions doubtful, thus placing greater importance on the written word. The written word quickly received a place of high significance. It was placed on the same level as the Old Testament Scriptures. Paul's letters were read in church gatherings on the same level as Old Testament Scriptures (1 Thess. 5:27, Col. 4:16). Peter classed Paul's letter with the Scriptures (2 Peter 3:15). John presupposed that his Book of the Revelation would be read as other Scriptures (Rev. 1:3).

It is clear from the above that the written word was given great significance, and as time passed it was given greater priority over the oral form of transmission. Actually the written word was a fixation of the oral form.

### **The New Testament Canon**

Thus far we have established a relationship between the apostles' written word and Christ's historical redemptive events. The question now arising is, "How did the apostles' writings come together to form the New Testament canon the collection of books which are received as genuine and inspired Holy Scripture?" The answer to this question is simple. The Christians and the church simply acknowledged the apostles' authority and accepted their writings, and writings of those intimately associated with them (as Mark and Luke), as part of the Holy Scripture. The church did not put together a canon that made books authoritative because they were included in it. The church only acknowledged what was given by the apostles, and included books in the canon because of this apostolical authority. They never regarded these books as anything else than canonical.

The actual canonization process took a long time. At first each of the apostle/s writings were acknowledged individually as authoritative. There was no canon of them that gave them authority because they were in it. But as time passed the need for a canon increased. False teachers arose and questioned the authority of certain of the writings that did not agree with their ideas. This forced the Christian brotherhood to gather together the individual apostle/s writings and assemble them into a canon. The church gathered together the writings that were accepted as the apostles' from the very beginning. This was no real problem for the church since she as a whole generally acknowledged the same writings. The writings that were questioned were small in number and then generally questioned only in late times by obviously false teachers and in small local areas.

Today we accept the twenty-seven books of the New Testament as authoritative and can do so without the slightest doubt. We depend on the early Christians' decisions that each of the twenty-seven books has apostolic authorship. We do this since there were in a much better position to judge. The reason for this lies in the concept of apostolicity, which limits it to a certain place and time. Those at the correct place and time, the recipients of each writing,

are in the best position to say where the writings came from. Thus we accept their decision and can do so with confidence since the Holy Spirit was at work guiding the decision.

In summary, the New Testament is our authority in religious matters because it is tied to the historical redemptive events. Christ established the means by which it was written. He called apostles to give His Word and gave the Holy Spirit as a guide. The early Christians accepted their word as Christ's Word because of this call. The early church gathered together the apostles' writings, and by acknowledging their authority from Christ, completed the last step in the recording of the final revelation of God to man, the New Testament.

### **Present-Day Scriptures**

It is clear that Christ and the Apostles treated Scripture as authoritative and as constituting truth. The question that now needs answering is, "Are the Scriptures we possess today worthy to be treated as Christ treated them?" We know that through the historical redemptive events Scripture was "breathed of God." This applies to the originals and not to copies of them. The original was made by men moved by the Holy Spirit. The copies were made by ordinary men. But does this fact mean a great loss to us? Are our present-day copies so poor that they are not trustworthy? When one realizes that God revealed His plan of redemption to men through historical events, and that we know about these events only through Scripture, one will also realize that these Scriptures must be trustworthy. Otherwise we would not know of His plan of redemption. It is beyond one's imagination that an infallible and loving God would let His plan of redemption be lost through untrustworthy copies of the Scriptures. Also, when one realizes that God prevented errors from entering the originals by guiding the writers by the Holy Spirit, one will realize that God would also have prevented significant errors from entering through copying.

One's confidence in our Scriptures is also supported by the attitude of Christ and the Apostles toward them. They did not hesitate to trust the Old Testament Scriptures. These too were not originals. If they had faith in the adequacy of their copies and never questioned them, we should have even more faith in our New Testament copies as being trustworthy.

Many of the copies we possess are bound to contain errors due to the numerous copyings and recopyings they have gone through. Although the copying process did introduce a few errors, it also increased the means for finding errors. By careful study and comparison of the many old manuscripts, it is possible to obtain a sound proximity of the originals. The errors that were introduced here and there in some of the copies are found by comparing the many manuscripts, making it possible to approximate the original. This approximation of the original can be considered as inerrant and infallible; that is, it can be held as a reliable authority (never deceiving or misleading) and is free from error (always giving the thought of the original). This does not necessarily mean that we have a slavish verbatim copy of the original down to every small word. There might be trifling variations in wording. But these are so minor that there is no doubt about the authors' thoughts not being known to us, and in most cases there is little doubt about now knowing the words they used to communicate the thoughts.

It is not within the realm of this paper to discuss the alleged discrepancies in Scripture. But some comments will be made. First, it should be said that many of the alleged discrepancies are the result of an eager search for them and from a conviction that they exist. They are not necessarily the result of an honest and scientific inquiry. Too often the desire to find

discrepancies has resulted in passages being cited as discrepancies when they could be harmonized. Scientific methods do not treat a difficulty as an example of a discrepancy immediately, without seriously studying first to see if it can be reasonably and naturally explained. This does not mean that all apparent discrepancies can be harmonized. But this is not serious. In all probability, if more was known about the events surrounding such difficulties, we could readily understand them. Our difficulties are often the result of a lack of knowledge. Actually it is difficult to prove a discrepancy. Because if any reasonable explanation can be found, a discrepancy can not necessarily be claimed.

Questions have been raised about the above view. Some say it should be admitted that discrepancies exist. But before this is admitted, one should examine the implications of such a move. The implication would be that God has presented a faulty revelation of His plan of salvation, but how could an all-knowing God "breathe" words that contain errors or faulty information? Man could do it, but not God. Also, if God allowed errors to arise in Scripture, can we trust any part of it? Logic would say that if errors exist in minor points, the major points could not be trusted. In light of these considerations one may well take the view point that there are no errors in our Scriptures. This can be done honestly. As said before, if alleged errors are closely examined, most can be explained. The few which cannot in all probability could, if all the details surrounding the events were known. It is honest to admit we lack understanding rather than hastily to proclaim that errors exist.

*God's Word Written* by J.C. Wenger

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We may begin this discussion by reminding ourselves that it is true, both that the Bible *contains* God's Word, and also, because of its Holy Spirit inspiration, that it *is* God's Word. And since the entire corpus of Scripture may be recognized as God's Word, there is an ultimate unity to the Book which is dependent upon God Himself. In other words, *the canons of the Old and New Testament Scriptures are a divine intention*. It is agreed on all hands by both Roman Catholic and Protestant scholars that when Christ and the apostles refer to the Scriptures they mean the twenty-four books of the Jewish canon, our thirty-nine books. And there is no dispute within Catholic or Protestant circles on the twenty-seven New Testament books. The authority of these New Testament books just like the twenty-four of the Old does not rest on ecclesiastical decree or pronouncement. They are in the canon of the church because they were inspired; they are not inspired because of any conciliar action. The twenty-seven books of the New Testament have an authority which the church recognized as *the voice of God*. This voice was heard basically in *apostolic* books, either written or dictated by apostles, or resting on their witness. (Thus Mark wrote down the preaching of Peter, while Paul was Luke's spiritual father.) *The ancient Christian Church had a lively tradition as to which books could be depended on to present apostolic truth*. (A sort of skeleton canon emerged first, evidently within the second century, while a number of the smaller books were added to the canon later. As early as A.D. 367 Athanasius listed our twenty-seven New Testament books and designated them as canonical.)

## ***Eerdmans' Handbook to the Bible***

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But what evidence do we have of how the New Testament was formulated? We have sufficient to be able to construct a picture of the position at the close of the 2nd century. By this time our four Gospels, and no others, were in official use. Irenaeus, an early-church father who had contacts with both eastern and western churches, leaves us in no doubt about the 'fourfold' Gospels. Tertullian and other church fathers of the same time confirm this. Much spurious literature circulated (some of it the work of heretics) and this included 'Gospels'. But there is no evidence that any Gospel other than Matthew, Mark, Luke and John was received as Scripture within the orthodox church. By the end of the 2nd century the four Gospels and Acts were indisputably 'accepted' writings. There is also no doubt that the thirteen epistles of Paul were by this time accepted on the same level as the Gospels.

There is less evidence about the remaining books apart from 1 Peter and 1 John. Indeed the history of the canon in the 3rd and 4th centuries revolves around the position of these remaining books. The book of Revelation was certainly used in the 2nd century, but it is not until the 3rd century that evidence for its use becomes widespread. The Epistle to the Hebrews was known and used at an early date (it is quoted by Clement of Rome, in about AD 95), but there was later more reluctance to receive it in the west than in the east. Origen did not believe it was written by Paul, but he did not reject it as an apostolic writing. It was not until the 4th century that it was generally received in the western church. Many churches regarded it as Paul's, but some church fathers (Augustine among them) adopted the same view as Origen. In modern times this view has been almost universally accepted.

The 'general' epistles 2 Peter, 2 and 3 John, James and Jude encountered resistance in some of the churches, but no reason is given. It would seem to have been doubt about the suitability of their contents, rather than doubt about their origin. The choice of 'approved' books was largely influenced by their suitability for public reading in church, and it is easy to see why these short letters were not much used for this purpose.

So far nothing has been said about church councils. The reason is that no church council made any pronouncement about the canon until long after it had been established and was in use in the individual churches. The books listed by the Council of Laodicea (AD 363) and the similar list agreed at the council at Carthage (AD 397) are identical with our New Testament, except that the former omitted the book of Revelation. It is clear that the New Testament canon was not the result of ecclesiastical pronouncements, but grew in accordance with the needs of the church. The major factor governing selection was 'apostolicity' the conviction that the books represented the position of the apostolic age.

## ***History of the World in Christian Perspective by Beka Books***

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### **Early Christians and the Old Testament**

*Christ's example.* Jesus frequently quoted from the Old Testament as the Word of God, even to the detail of every "jot or...tittle," every letter or stroke (Matt. 5:18). Jesus never disagreed with any part of the Holy Scripture, although He did take issue with some men's incorrect interpretations of it and additions to it. He always treated the Scripture word for word, never doubting, for example, that there was truly an Adam and an Eve or that God had destroyed Sodom and Gomorrah with fire and brimstone.

The first Christians followed Christ's example and used the Old Testament with reverence. The multiplying Christian churches continued to read and study the Scriptures just as the Jews in the synagogues did. The earliest Christians, of course, were Jews who had accepted Jesus' claim to be the Savior of whom the Old Testament spoke.

*Need for a new witness.* By itself, however, the Old Testament said only that the Savior *would* come, not that He *had* come. The world needed a permanent, completely trustworthy testament (witness) to the actual events of the birth, life, and resurrection of Jesus Christ, especially as the eyewitnesses passed from the scene.

### **Writing the Books of the New Testament**

*Date and author.* By about A.D. 100, all 27 books of the New Testament had been written, thus meeting the need for a permanent record of the gospel. Either Apostles or men who had an extremely close relationship to an Apostle wrote the books of the New Testament under the inspiration of the Holy Spirit. The Holy Spirit fills all believers, but the Apostles received unique power to carry out their assignment from Jesus. The Holy Spirit taught them all things, and caused them to remember all that Jesus had taught them (John 16:12-15). Thus, books that measured up as works of the Apostles were regarded as the very Word of God, for they established a permanent connection between Christians of all ages and the Apostles, setting a standard for Christian belief and practice. Many writings of men who lived during the time of the Apostles contain references or quotations from books of the New Testament.

*The language used.* The original books of the New Testament were most likely written in Greek. The New Testament employed *koine*, the most common form of the Greek language. Koine was spoken as a second language throughout most of the Roman Empire. Translations into other languages also appeared, but because so many people in the first century A.D. understood Greek, the New Testament books in their original language immediately enjoyed a vast circulation.

By the end of the second century, and possibly by A.D. 125 or even earlier, most Christians had accepted the books of the New Testament as the Word of God.

### **The New Testament as the Foundation for Christianity**

With the New Testament, Christians had a sure and lasting link to Christ through the Apostles, a definite and solid basis for their beliefs and way of life. They had the written Word of God for order and direction in living and worshiping together. With the New Testament joined to the Old, Christians had the Bible, a book written by men inspired by the Holy Spirit in every word they wrote. Through the ages, true Christians have shared the conviction that the Bible is the inspired Word of God and is the rule of faith and practice for all believers.

Click on the links below for a printable list of errors in each field. These are only to argue the fact that the King James is not the only Bible .

### Word Differences

### Translation Errors

**But there are also several seeming contradictions in the Bible. So we must tackle that as well.**

The following message are all parts of a file of contradictions and curious things in the Old and New Testaments. It was written by a friend of mine several years ago. I've taken it from the WordPerfect file it was originally in, but there are some characters that may have been obliterated, particularly some of the verse and chapter numbers. In a few cases, I have put a bracketed note with question marks; in others, I left the original mangled character. I encourage people to look at all the verses first in order to appreciate the original verse.

I found as I was typing this and reading it that I was getting angry:

there are thousands of people who want us to be good christians and believe as they do, and they have no idea what they believe, only that It's All True.

"**Every word of God proves true.**" says the Bible, Proverbs 30:5. KJ version). Is the Bible, then, entirely the word of God? Does every word prove true? Also, is the traditional King James (KJ) bible an inspired translation, literal, infallible, down to every jot and tittle, as some denominations have claimed?

Consider the following. and decide....

### CONTRADICTIONS

(This first item is apparent in the KJ version. but much clearer in other translations, such as the New American Bible.)

At least two Creation stories appear in the Bible, and they disagree. The first is in Genesis 1:1 to 2:3, the second in the remainder of Chapter 2.

In the first version, God (Elohim in the manuscripts) created men & women on the same day (1:27). subsequent to the creation of all animals (1:25). In the second version, God (Jehovah) created Adam first (2:7). then animals & birds (2:19). then Eve (2:22). In the first

version. trees appeared before man (1:11): in the second. the world was barren of vegetation at the time of man's creation (2:5). and plant life was created later (2:8-9).

Compare these with Genesis 5:1-2, a third creation story, which strongly suggests the simultaneous creation of man & woman. It states that at the time of the creation of men and women. God blessed them and called them "man" (in the Hebrew text, adam).

Most translators and Bible scholars candidly admit the differences in the Creation stories. and call the first two the Priestly and the Yahwehist versions. (In particular, see the New American Bible and its fine commentary.) The versions differ strongly in texture and language as well as content. In some translations, however, verb tenses are subtly altered to conceal the problems.

(This item is clearest in the New International Bible and the Revised KJ Bible.)

Genesis 6:4 The Nephilim (Giants) lived on earth  
prior to the Flood.

Genesis 7:23 Only Noah and his family, and the animals  
on the Ark, survived the Flood.

Numbers 13:33 Long after the Flood, the Nephilim  
(Giants) still lived.

Genesis 9:3-4 God makes a covenant with Noah: Mankind will  
be permitted to eat the flesh of any living  
creature, as long as the blood is drained.

Deuteronomy 14:7-20 God goes back on his word.

Genesis 11:1,6-9 In the days of Babel, generations after the  
Flood, the world had one common language. God "confused the tongues"  
to create many.



Abraham was 75 years old when he departed Haran. Thus, after living 135 years. Abraham was only 75 years old!

(In the KJ version:)

Genesis 22:1 OR 22:1 God tempted Abraham.

James 1:13 God tempts no one.

Who brought Joseph to Egypt and sold him to Potiphar, the courtier of Pharaoh?

Genesis 37:38,36 The Midianites.

Genesis 39:1 The Ishmaelites.

Exodus 3:10. 4:19-23 God sent Moses to Egypt to speak to Pharaoh.

Exodus 4:24-26 God immediately and arbitrarily attempted to kill Moses before Moses could carry out the mission. No explanation provided.

Exodus 9:3-6 God killed all the cattle (field animals) of the Egyptians with a grievous murrain. including the horses, asses, camels, oxen and sheep. None survived the plague.

Exodus 9:19-21,25 Later. at least some of the Egyptian field animals were mysteriously alive again, to suffer a plague of hail.

Exodus 6:2-3 God informed Moses that previously His name (Jehovah) had been unknown even to the patriarchs. such as Abraham. Isaac and Jacob.

Genesis 4:26 long before this. men began to call on the name of the Lord, "Jehovah".

Genesis 22:14 Abraham named a place Jehovah-jireh. "The Lord will provide."

Note: In each passage in the Pentateuch manuscripts, the name given is Yod-He-Vau-He, YHVH, generally interpreted as "Yahweh", "Yehovah" or "Jehovah".

Exodus 20:4 Image-making forbidden.

Exodus 25:18 Commanded.

Exodus 20:13 Murder forbidden.

Exodus 23:27 Commanded.

Exodus 20:15 Stealing forbidden.

Exodus 3:21-22 Commanded.

Exodus 20:16 Lying forbidden.

I Kings 22:20 Commanded.

Leviticus 11:6 The Bible maintains that hares chew  
cud, like cows.

leviticus 11:21-23 Also, that locusts, beetles and  
grasshoppers have four legs.

Leviticus 3:17, 11:1-47 God gave many rules about what  
may be eaten or handled.

Colossians 2:21-22 Such rules come from man, not God.

Leviticus 19:15 You must judge your neighbor.

Matthew 7:1 Judge not.

(In the KJ version:)

Numbers 23:19; I Samuel 15:29 God does not repent.

Genesis 6:6; Exodus 32:14:

I Samuel 15:11,35; Psalms 42:10:

Jonah 3:10

God does repent.

Numbers 23:19; Titus 1:2

God cannot lie.

I Kings 22:20-30; II Chronicles 18:19-22  
spirit" into the mouth of Ahab's prophets.

God deliberately sent

a "lying

II Thessalonians 2:11-12  
people to make them believe false things

God sends delusions  
and be damned.

on

Ezekiel 13:9, 14:9  
(puts false words into their mouths) in

The Lord deceives  
order to get rid of them.

prophets

Numbers 31:7,9,15-18  
Midianites. except some of the female

The Israelites slew  
children.

all the

Judges 6:1.5 Later. the Midianites invaded the Israelites.

Numbers 33:37-42 Aaron died on Mount Hor, on the border of  
Edom. Immediately thereafter. the Israelites went to Zalmonah and  
Punon.

Deuteronomy 10:6-7 Aaron died in Moserah. Right after that,  
the Israelites traveled to Gudgodah and Jotbathah. (See also Deut  
32:50.)

Deuteronomy 6:5; Matthew 22:37 We must love  
God.

Deuteronomy 6:13; I Peter 2:17 We must fear God.

I John 4:18 Perfect love cannot be mingled with fear.

Who inscribed the Ten Commandments on the second set of stone tablets?

Deuteronomy 10:1-2.4 God inscribed them.

Exodus 34:27-28 God dictated while Moses inscribed them.

Joshua 8:28 Joshua burnt the city of Ai, making it an ash heap forever.

Nehemiah 7:32 Ai still exists as a city.

Joshua 10:38-39 Joshua utterly destroyed the inhabitants of Debir; he did not leave a living soul.

Joshua 15:15,17; Judges 1:1,11,13 Othniel the son of Kenaz conquered Debar. It's evident that this was after Joshua's death.

Judges 4:21 Jael killed Sisera by driving a tent stake through his head while he slept, fastening his head to the ground.

Judges 5:26-27 When Jael killed Sisera. he sank to the ground at her feet. and died.

I Samuel 15:7-8,20 Saul completely destroyed the Amalekites.

I Samuel 27:8-9 Then David completely destroyed the Amalekites.

I Samuel 30:1-2,17 Later, David destroyed a raiding party of Amalekites. Only 400 men escaped.

I Chronicles 4:42-43 Finally the Simeonites killed all the Amalekites.

I Samuel 16:10,11 Jesse had seven sons besides his youngest, David.

I Chronicles 2:13-15 David was the seventh son.

How did King Saul become acquainted with David?

## Two contradictory accounts:

I Samuel 16:18-23      Saul met David when David entered      Saul's  
service as a royal harper. David was a      warrior. A servant informed Saul  
of the identity      of David's father. Thereafter David  
remained      in Saul's service as both harper and armor bearer.

I Samuel 17:14-15,26,31-32,55-56, 18:1-2      David was a  
shepherd, and unlike his brothers did not follow      Saul to  
war. Saul sent for him, having heard      that David was asking about the  
reward for      killing Goliath. Saul did not know the identity of  
David's father, and had to ask. Thereafter      David  
remained in Saul's service and did not      return home.

I Samuel 28:6      Saul attempted to consult the Lord.

I Chronicles 10:13-14      Saul did no such thing.

## How did King Saul die?

I Samuel 31:4-6: I Chronicles 10:4-5      He committed suicide.      II Samuel 1:8-  
10      An Amalekite slew him.      II Samuel 21:12      The  
Philistines slew him.

## How many horsemen did David take from Hadadezer?

II Samuel 8:4      Seven hundred.

I Chronicles 18:4      Seven thousand.

II Samuel 10:18      David slew 700 Aramean charioteers      and 40,000  
horsemen.

I Chronicles 19:18      He slew 7000 Aramean charioteers and  
40,000 footmen.

II Samuel 24:9 &

I Chronicles 21:5      Contrary census totals for Israel.

I Kings 6:2: II Chronicles 3:3                      The size of  
Solomon's temple was about ninety feet by                      thirty feet by  
fourty-five feet high.

I Chronicles 23:4                      And yet, managing it  
required 23,000 servants.

How many chiefs or officers did Solomon have to oversee the  
people?

I Kings 9:23                      Five hundred fifty.

II Chronicles 8:10                      Two hundred fifty.

I Kings 16:6,8                      Baasha, King of Israel. died in the 26th  
year of Asa's reign over Judah.

II Chronicles 16:1                      In the 36th year of Asa's reign,  
Baasha built a city.

I Chronicles 21:1                      Satan "rose up" against Israel and  
incited King David to take a census.

II Samuel 24:1                      It was God who directly incited the                      census  
(apparently seeking an excuse to vent                      anger on Israel).

In both versions, God responded by killing thousands of  
Israelites (I Chron 21:7 onward & II Samuel 24:15 onward). In  
both versions, David criticised God for slaughtering so many  
innocents (I Chron 21:17, II Samuel 24:17).

II Samuel 24:24                      King David paid 50 shekels of silver for the  
threshing floor, oxen, wheat, etc.. which he  
appropriated for ceremonial purposes.

I Chronicles 21:1                      He paid 600 shekels of gold.

(Most explicit in the New American Bible and the International Bible)

I Samuel 17:23,50-51 David slew the Philistine, Goliath of Gath.

II Samuel 21:19 Elhanan son of Jair slew Goliath of Gath.

(Note: In the standard KJ translation, the story is altered in the second instance, so that Elhanan slays the cousin of Goliath; the prevarication is disclosed by the italics in most editions. The contradiction stands in the source texts. See any good Bible commentary.)

(Clearest in the Revised KJ version:)

II Samuel 6:23 Michal, the daughter of Saul, was childless.

II Samuel 21:8 She bore five sons.

(Note: The Authorized (standard) KJ version says Michal "brought up" the five sons. but the more honest Revised KJ version makes it clear that these were her sons by birth. Some other translations substitute "Merab" or "Merob" for Michal in the same passage, but translators and commentators admit that in the majority of Septuagint sources, the name is Michal.)

(In the New International Bible:)

II Kings 1:17 Joram became King of Israel in the second year that Jehoram son of Jehosaphat reigned over Judah.

II Kings 8:16 Jehoram son of Jehosaphat became King of Judah in the fifth year of Joram's reign over Israel. (Note: Joram (son of Ahab), the King of Israel, was also sometimes called Jehoram. Do not confuse him with the other Jehoram (son of Jehosaphat), the King of Judah. Again, see any good commentary.)

II Kings 9:6-9, 10:11,30 The Lord commanded Jehu to destroy the house of Ahab. Jehu obeyed, destroying everyone in the city of Jezreel who was of the house of Ahab, including friends and priests. God commended him for these actions.

Hosea 1:4 God promises to punish the House of Jehu for the  
massacre.

(In the KJ and Revised KJ versions only:)

How old was King Ahaziah when he began to reign?

II Kings 8:26 22 years old.

II Chronicles 22:2 42 years old.

II Kings 16:5 King Ahaz of Judah (Jerusalem) was not conquered by the kings of Israel and Syria. (See also Isaiah 7:1-7. in which God prophesied that Israel and Syria will fail to conquer Jerusalem.)

II Chronicles 28:5-6 The kings of Israel and Syria did conquer him.

II Kings 23:29-30 King Josiah was slain at Magiddo.

Servants brought his dead body to Jerusalem.

II Chronicles 35:22-24 He was wounded at Magiddo.

Servants brought him alive to Jerusalem, where he died.

II Kings 25:19-20 Nebuzaradan, commander of the invading Babylonian army, took five royal advisors as prisoners.

Jeremiah 52:25-26 He took seven advisors as prisoners.

Compare Ezra 2:1-67 with Nehemiah 7:6-68 to find a number of contradictions. Each passage purports to be a comprehensive list, by family unit, of the inhabitants of Jerusalem who returned from Babylonian captivity. Compare numbers for each family: fourteen of them disagree. Moreover the addition is wrong. Both Ezra and

Nehemiah put the total at 42,360 plus 2,337 servants. but simple addition shows it to be 29,818 in Ezra, and 31,089 in Nehemiah.

Psalms 104:5 (KJ version); Ecclesiastes 1:4 The Earth will  
last forever.

II Peter 3:10; Hebrews 1:10-11 The Earth will perish.

Proverbs 26:4 & 26:5 Contradictory advice, in adjacent verses!

Leviticus, chapters 1-7 After delivering the Jews from Egypt, God went into minute detail regarding sacrifices and burnt offerings.

Jeremiah 7:22 God denied that he ever said anything about sacrifices or burnt offerings.

Job 7:9; Ecclesiastes 9:5 The dead will never rise  
again. They will have no further reward.

John 5:28-29; I Corinthians 15:16,52 The dead will rise again  
to be rewarded or punished.

Deuteronomy 24:16; II Kings 14:16; II Chronicles 25:4 The  
son should not be punished for the  
father's sin. Every man bears guilt only for his own transgressions.

Ezekiel 18:20 Again. the son does not bear guilt for the  
sins of the father.

Exodus 20:5 And yet. God blames children for the  
iniquities of the father. even for four generations.

Deuteronomy 5:9 His curse or punishment may extend far

beyond the third or fourth generation.

Romans 5:12,14,19, 6:23 Also, all men are considered sinners because of Adam's sin. Death, the punishment for sin, is inflicted even on those who did not sin, because Adam sinned.

Who was the father of Joseph Jacob (Matthew 1:16) or Heli (Luke 3:23)? The Bible provides two genealogies for Joseph. Jesus's earthly Father, one in Chapter 1 of Matthew and the other in Chapter 3 of Luke. Both are by line of male descent. They contradict. See Luke 3:23-31 and Matthew 1:6-15 for the conflicting Portions. The two versions occasionally come together so other questions occur. For example, who was father to Sheatiel and grandfather to Zerubbabel? Was it Neri (Luke 3:27) or Jeconiah (Matt 1:12)?

More problems arise when we compare the New Testament genealogies with the version in the first chapters of I Chronicles. For example, in Matthew, the son of Zerubbabel (Zorobabbel) is Abiud (Matthew 1:13). In Luke, his son is Rhesa (Luke 3:27). But I Chronicles lists seven sons for Zerubbabel (I Chron 3:19-20), and neither Abiud nor Rhesa are among them.

Another problem with the geneology:

Matthew 1:8-9 Joram was the father of Uzziah (Ozias). who was the father of Jotham (Joatham).

I Chronicles 3:11-12 Joram was the father of Ahaziah, father of Joash, father of Amaziah. father of Azariah who. finally. was the father of Jotham.

Yet another problem:

Matthew 1:11 Josiah was the father of Jechoniah.

I Chronicles 3:15-16 Josiah was the grandfather of Jechoniah.

And another:

Matthew 1:12: Luke 3:27 Zerubbabel was the son of Shealtiel

(Salathiel).

I Chronicles 3:17-19      Zerubbabel was the son of Pedaiah:  
Shealtiel was his uncle.

And another:

Matthew 1:17      Matthew says there were fourteen  
generations from the Babylonian captivity to the birth of the Messiah.

Matthew 1:12-16      Count carefully. There were only thirteen.  
And another:

Luke 3:35-36      Shelah was the son of Cainan, and great-  
grandson of Shem.

Genesis 11:11-12      Shelah was the son of Arpachsnad. and  
grandson of Shem.

John 1:18, 6:46: I John 4:12      No one has ever seen God.

Exodus 33:11      God says no man will ever see  
His face and live. But ... the Lord appeared to Abraham

(Gen 18:1#. Jacob saw God face-to-face (Gen 32:30). Moses  
and the Elders gazed upon God (Exodus 24:9-11). God spoke to Moses face-to-face (Exodus  
33:11: Deut 34:10). God allowed Moses to see his "back parts" (Exodus 33:22-23). Isaiah saw  
God in a vision (Isaiah 6:1,5). Ezekiel also saw God in a vision and described Him in some  
detail (Ezekiel 1:27-28). Amos saw God (Amos 7:7).

Matthew 1:20: Luke 1:26-35      Before Jesus's birth, angels

appeared and clearly informed both Joseph and Mary that their child was the Son of God.

Luke 2:49-50                      In spite of this, Joseph and Mary did not understand Jesus when he referred to God as his "father".

Matthew 2:1,14-15,22-23 Joseph and his family fled Judea (Bethlehem) in order to avoid Herod. stayed in Egypt a while, feared to return to Judea after Herod's death, and so settled in Galilee (Nazareth).

Luke 1:26-27, 2:1,4-5,39-40 Joseph was an original resident of Galilee (Nazareth) at the time of his marriage. only briefly visited Judea (Bethlehem) to register for the census, and returned peacefully to Galilee after fulfilling ritual prescriptions concerning childbirth.

Mark 1:7-13 Immediately after Jesus's baptism and encounter with Paul, Jesus went into the wilderness for forty days, and dwelled alone.

John 1:27-40 After the encounter, Jesus continued to live near Galilee, and went about gathering disciples.

Mark 1:14,16-18              Jesus gathered Simon. Andrew and other disciples after John the Baptist was imprisoned.

John 1:40-42. 3:22-24 Jesus already had his disciples including Simon and Andrew before John was imprisoned.

Mark 1:29-30,40-42        Jesus healed the leper after visiting Simon Peter's house.

Matthew 8:1-3,14            Jesus healed the leper before visiting the house.

(Most explicit in the New American Bible and the New International Bible)

Matthew 4:5-8 The Devil took Jesus first to the parapet of the temple, then to a high place to view all the kingdoms of the world.

Luke 4:5-9 The Devil took Jesus first to a high place to view the kingdoms, then to the parapet of the temple.

Matthew 11:2-3: Luke 7:18-22 While imprisoned. John the Baptist sent followers to Jesus to inquire if Jesus was the Messiah.

John 1:29-34,36 John already knew Jesus was the Messiah.

John 3:13 Jesus said that no man but himself has ever ascended to heaven.

II Kings 2:11 Elijah ascended to heaven in a whirlwind.

Genesis 5:24: Hebrews 11:5 Enoch was taken bodily into Heaven.

Mark 2:26 David ate consecrated bread from the House of God. and gave some to his companions, in the days of Abiathar the high priest.

I Samuel 21:1-6 This event actually occurred in the days of Ahimelech the high priest.

I Chronicles 24:6: I Samuel 23:6 Abiathar was the son of Ahimelech (they were high priest at different times).

Matthew 11:28-30 Jesus will give rest and peace to his followers:

his yoke is easy, his burden light.

Hebrews 12:6 God will discipline and punish, or scourge, everyone who comes to him.

II Timothy 3:12 The followers of Christ will suffer great persecution.

John 2:14-16 The purging of the temple occurred near the beginning of Jesus's ministry. two or three years before the crucifixion.

Matthew 21:12-13; Mark 11:15-17; Luke 19:45-46 The purging occurred

(Note: Some apologists have suggested that Jesus purged the temple twice. If so, and if we assume the gospels are independent accounts as apologists insist. it is remarkably unlikely that one of them should mention only the first purging. and three should mention only the second.)

John 3:36 Only those who believe in the Son of God will be saved.

Luke 10:25-28 No! To be saved. it suffices to love God and your fellow man.

Matthew 19:16-21 Jesus told one man that to gain "eternal life", it was necessary only to obey the Ten Commandments. Only if the man wanted to be "perfect" did he need to sell his possessions and follow Jesus.

Acts 10:34-5 God will accept anyone who fears Him and "works righteousness".

John 6:17,19,21 Jesus walked all the way across the lake:  
he did not climb into the boat.

Matthew 14:25,32: Mark 6:48,51 Jesus walked only part  
way. and finished the journey in the boat.

Matthew 5:1, 6:9-13, 7:28 Jesus delivered the Lord's Prayer  
during the Sermon on the Mount before the multitudes.

Luke 11:1-4 He delivered it before the disciples alone,  
and not as part of the Sermon on the Mount.

Matthew 5:3-11 The sermon contained nine Beatitudes.

Luke 6:20-22 The sermon contained only four Beatitudes.

Matthew 6:5-6 Jesus condemned public prayer.

I Timothy 2:8 Paul encouraged public prayer.

Matthew 6:25-28, 30-34 We should take no thought for  
ourselves, or for tomorrow: we should not toil: tomorrow will take care of itself.

II Thessalonians 3:10 If a man does not provide for himself or his own, he has denied his  
faith. and he is worse than an infidel.

I Corinthians 3:8 If anyone does not work, he should not be allowed to eat.

Matthew 8:26, 9:9 Jesus acquired Matthew as a disciple after  
stilling the tempest.

Mark 2:14. 4:39 Jesus acquired Matthew (Levi) before stilling the tempest.

Note: The context identifies Levi as another name for Matthew. Compare Matt 9:9-17 with  
Mark 2:14-22 & Luke 5:27-39.

or see any good commentary.

Matthew 8:5-7 The Centurion approached Jesus, beseeching help for a sick servant.

Luke 7:3,6-7 The Centurion did not approach Jesus. He sent friends and elders of the Jews.

Compare the names of the Twelve Apostles, meticulously listed in four places in the Bible.

Matthew 10:2-4; Mark 3:16-19 Lebbaeus Thaddaeus was one of the Twelve.

Luke 6:14-16; Acts 1:13 Judas the brother of James (not Iscariot) has replaced him.

Acts 13:39 All sins can be forgiven.

Mark 3:29 Cursing or blaspheming the Holy Spirit is unforgivable.

Luke 8:41-42 Jairus approached Jesus for help, because his daughter was dying.

Matthew 9:18 He asked for help, saying his daughter was already dead.

Mark 6:8 Jesus instructed his disciples to wear sandals and take a staff on their journey.

Matthew 10:9 Jesus instructed them not to take a staff, not to wear sandals.

Matthew 11:12,14, 17:12-13 Jesus said that John the Baptist was Elijah.

John 1:21 John the Baptist maintained that he was not Elijah. See also Malachi 4:5, which predicts that Elijah must return before the final days of the world. And see Mark 9:13, where Jesus insists that Elijah has, indeed, returned.

John 5:22 God the Father entrusted all judgment to Jesus.

John 5:27,30, 8:26; Matthew 25:31-32; II Corinthians 5:10; Acts

10:42 Other verses which imply that Jesus passes judgment.

John 8:15, 12:47 Jesus, however, said that he judges no one.

Luke 12:14; John 8:50 Verses which agree that Jesus does not judge

I Corinthians 6:2 It will be the "saints" who judge the whole world.

Mark 8:12-13; Matthew 12:38-40 Jesus announced that no signs would be given to that generation. except possibly the Resurrection itself.

John 20:30; Acts 2:22 Yet. Jesus provided many wonders and signs. See also: Mark 16:20; Acts 5:12, 8:13

Matthew 12:40 Jesus predicted that he would spend "three days and three nights" in the earth.

Matthew 27:57-60,62, 28:1-6; Mark 15:42-43,46, 16:1-6; Luke 23:53-54, 24:1-3 In fact. Jesus was placed in the tomb on the evening of Preparation Day, the day before the Jewish Sabbath, and arose by the morning after the Sabbath. Time elapsed in the earth: two nights. one day.

Matthew 13:55-56; Mark 6:3; Galatians 1:19 These passages imply that James the Less, Joseph (Joses), Simon and Judas were Jesus's brothers. Jesus also seemed to have several sisters.

Matthew 27:56; Mark 15:40,47 These imply that James and Joseph (Joses) were sons of some other Mary, not Jesus's mother.

Matthew 10:3; Mark 3:18 These state that Alpheus was father to James.

Matthew 27:56 & John 19:25 Taken together, these imply that Clophas, not Alpheus. was husband to the Mary the mother of James.

Note: The Greek word generally translated as "brother" in the Gospel manuscripts can also sometimes mean "cousin": this may be a partial resolution to these problems.

On the other hand. Luke 2:7 implies that Jesus was the first of several offspring. and John 1[11? - typist]:26-27 suggests that he had at least one sibling.

Matthew 17:1-2 Six days after Jesus made his prophecy of his second coming. the Transfiguration occurred.

Luke 9:28-29 It occurred after about eight days.

Who requested that James and John, Zebedee's children, should sit beside Jesus in his Kingdom?

Matthew 20:20-21 Their mother requested it.

Mark 10:35-37 James and John made the request.

Matthew 20:29-30 Following this last incident, on the way out of Jericho, Jesus encountered two blind men.

Mark 10:46-47 He encountered only one blind man.

Matthew 21:2-7 Next, two of the disciples brought Jesus an ass and a colt from the village of Bethphage.

Mark 11:2-7 The brought him only a colt.

Matthew 21:17-19 Jesus cursed the fig tree after purging the temple.

Mark 11:14-15.20 He cursed it before the purging.

Mark 11:12-14,20 The morning after Jesus cursed the fig tree. the disciples noticed it had withered. and expressed astonishment.

Matthew 21:9 The fig tree withered immediately. and the disciples registered surprise then and there.

Matthew 23:35 Jesus said that Zechariah was the son of Berechiah.

II Chronicles 24:20-22 Zechariah was the son of Jehoiada.

John 13:34-35 Jesus commanded us to love one another: in this day. all men will recognize his disciples.

Luke 14:26 You cannot be a disciple of Jesus unless you hate your father and mother, your siblings, your children. your wife.

Mark 14:16-18: Luke 22:13-14 The Last Supper was the Passover meal.

John 13:1. 18:28,39. 19:14-18 The Last Supper occurred the day just before Passover. The trial and crucifixion occurred on Passover Day.

John 18:12  
of Roman soldiers and some Jewish officials.

Jesus was arrested by a detachment

Matthew 26:47: Mark 14:43: Luke 22:47 Jesus was arrested by "multitudes" sent by the priests.

John 18:19,24 After his arrest, Jesus's preliminary interrogation was before Annas; after that, he was brought to Caiaphas.

Matthew 26:57 He was led directly to Caiaphas.

Matthew 27:28 Immediately after Pilate had Jesus flogged.  
the soldiers dressed Jesus in a scarlet robe.

Mark 15:17: John 19:2 It was a purple robe.

Mark 14:30,57-72 As Peter denied Jesus three times, the cock crowed twice.

Luke 22:34,60-61: Matthew 26:34,69-74 The cock crowed only once. Note that each version of the story conveniently adjusts Jesus's prophecy to fit the events.

To whom did Peter make his three denials?

First denial: to a maid and others (Matt 26:69-70): to the maid only (Mark 14:66-68).

Second denial: to another maid (Matt 26:71-72); to a man (Luke 22:58): to several people (John 18:55).

Third denial: to several bystanders (Matt 26:73-74): to a single man (Luke 22:59-60); to one of the servants (John 18:26-27).

Matthew 27:3-8 Judas returned the thirty pieces of silver to the chief priests, then hanged himself. The priests used the silver to establish a graveyard.

Acts 1:16-18 Judas purchased land with the silver, and subsequently died in a fall.

John 19:17

Jesus carried his own cross.

Matthew 27:32: Mark 15:21: Luke 23:26 Simon the Cyrenian was forced to carry Jesus's cross.

Mark 15:25 Jesus was crucified at about 9:00 a.m. (the "third hour").

John 19:14-15,31 He was crucified after noon on Preparation Day (the "sixth hour").

Each Gospel reports a different wording for the inscription placed above Jesus during the crucifixion.

Matthew 27:37 The inscription was, "This is Jesus the King of the Jews."

Mark 16:26 The inscription was simply, "The King of the Jews".

Luke 23:38 It was. "This is the King of the Jews," in three languages.

John 19:19 It was. "Jesus of Nazareth the King of the Jews."

Mark 15:32: Matthew 27:44 Both of the criminals crucified with Jesus taunted him.

Luke 23:39 Only one of the criminals taunted him.

Matthew 27:46-50: Mark 15:34-37 Jesus's last words were:

"My God. my God. why hast thou forsaken me?" (KJ version). (According to Matthew, he cried out once more in a loud voice.) Then Jesus died.

Luke 23:46 Jesus's last words were. "Father, into your hands I commend my spirit." Then Jesus died.

John 19:30 The last words were, "It is finished." Then Jesus died.

Matthew 27:55-56: Mark 15:40; Luke 23:49 The women, including Mary Magdalene and Jesus's mother, watched the crucifixion from a "distance" or from "afar".

John 19:25 They stood near the cross or next to the cross.

(KJ Version only:)

Luke 23:44 At the moment of Jesus's death, darkness covered the whole earth for three hours.

But extensive documents are available from this period in history. No historian. no scientist. no astronomer in Rome. Greece. Egypt. Palestine. Arabia. India. China or any other land reported such an unusuai phenomenon.

(In the New American Bible and the New International Bible:)

Luke 23:54-56, 24:1 On the day before the Sabath, the women prepared spices and ointments for Jesus's body.

Mark 16:1 They did not purchase the spices until the day after the Sabath.

How many women visited Jesus's tomb on the morning of the Resurrection, and when?

What did they discover?

John 20:1 Mary Magdalene. alone, first visited the tomb. It was "still dark." She found the stone rolled away.

Matthew 28:1-2 It was Mary Magdaline and another Mary who visited the tomb. It was dawn. They found the tomb still covered: thereupon an angel rolled back the stone.

Mark 16:1-4 The visitors were Mary Magdalene, Mary the mother of James, Johanna, and an undetermined number of other women. They found the stone rolled back.

John 20:8-9 The disciples did not know or understand that Jesus was to rise from the dead.

Luke 14:6-8: Matthew 20:17-19. 27:63-64: Mark 8:31, 10:34

Jesus had carefully explained to them. in simple terms. that this was to happen. Even Jesus's enemies understood the prophecy of the Resurrection.

Matthew 28:2,5: Mark 11 [???]:5-6 Immediately upon visiting Jesus's tomb. the women met one young man or angel. who addressed them.

Luke 24:4-5 The women encountered two young men or angels.

John 20:8-12 Mary Magdalene met two angels, but only later, after the disciples had examined the tomb and found it empty.

Mark 16:1,8 Mary Magdalene, Mary and Salome. discovering that Jesus had risen from death. fled in fear and said nothing to anyone.

Luke 24:8-9 Mary Magdalene, Mary. Johanna and other women. discovering this, returned and reported to the eleven apostles.

Matthew 28:9 The women saw Jesus on their way back to report to the disciples.

Luke 24:9,22-23 The women apparently did not see Jesus.

Matthew 28:1,9 Mary Magdalene obviously recognized Jesus when she first saw him after the Resurrection.

John 20:14 She did not recognize him.

Matthew 28:16-17 After the Resurrection. Jesus first appeared to the disciples in Galilee.

Luke 24:33,36 He first appeared to them in Jerusalem.

Luke 24:15,18,32-34,36,50-51 Jesus appeared first to Celopas and Simon Peter, then to all eleven disciples; then he immediately ascended to heaven.

John 20:14,19,26. 21:1 Jesus appeared first to Mary Magdalene, then to most of the disciples, a week later to a larger group of disciples, and later still to the disciples while they were fishing.

I Corinthians 15:4-8 Jesus appeared, in order. to Cephas (Peter). then to "the Twelve" (although Judas was dead at this time. and the others had not yet appointed Matthias to

replace see Acts 1:23,26). then to a crowd of five hundred. then to James, then to all the apostles, and lastly to Peter.

John 2:13, 5:1 (?). 6:4, 11:55 Jesus's ministry spanned at least three, perhaps four passovers.

Matthew 26:1: Mark 14:1: Luke 22:1 The other Gospels mention only one passover. and strongly imply that Jesus's ministry lasted only about one year.

Acts 5:21 [???] We ought to obey God rather than man.

I Peter 2:13-14 Submit yourselves to man's Law.

Acts 7:15-16 Jacob was buried in Sychem. in a sepulchre which Abraham had purchased from Emmor.

Genesis 50:13 Jacob was buried in Canaan. in a cave which Abraham had purchased from Ephron the Hittite.

Acts 9:7 The men travelling with Saul heard Jesus's voice.

Acts 22:9 They did not hear the voice.

Acts 9:19-20,26-30 After his conversion, Paul (Saul) stayed with the disciples in Damascus, preached in the synagogues. fled to Jerusalem and preached there also, then went to Tarsus by way of Caesarea.

Galatians 1:16-21 After his conversion, Paul "conferred not with flesh and blood" (KJ version). but instead went off to Arabia, then returned to Damasucs. Three years later he went to Jerusalem; the only apostle he met was James. This account. Paul swears before God, the the true one. Thereafter, Paul says, he went to Syria and Cilicia.

Acts 13:18-22 (KJ version) The Israelites wandered 40 years in the wilderness after the release from Egypt. After that they had judges for 450 years. Then, Saul was king for 40 years. Total: 530 years.

Acts 13:18-22 (New International Bible) The time in the wilderness and the subsequent conquest of seven nations in Cannan took 450 years. After that, the Jews had judges for an unspecified period. Then Saul ruied for 40 years. Total: more than 490 years.

I Kings 6:1 (both versions) Much, much later, in the fourth year of Solomon's reign, only 480 years had passed since the release from Egypt. (Some versions of the Septuagint make this only 440. making the contradiction even more drastic.)

I Corinthians 11:14 Paul preaches that it is a shame for any man to have long hair.

Judges 13:15; Numbers 6:2,5; I Samuel 1:11 All verses which imply that long hair on a man is, or can be, a sign of holiness.

Galatians 2:7-8 Peter was apostle to the Jews.

Acts 15:7 Peter was apostle to the Gentiles.

Galatians 4:22; Genesis 16:15-16, 21:2-3 Abraham had two sons: first Ishmael, then Isaac.

Hebrews 11:17 Isaac was his only son.

I John 4:1-2 If a spirit confesses that Christ has come, it is a spirit of God.

Matthew 8:29; Mark 1:23-24. 3:11, 5:7; Luke 4:41 Cases where demons or unclean spirits confessed that Christ has come.

John 12:3#-40 # Isaiah 6:10 God causes people not to believe the truth in order to prevent them from being "healed".

II Thessalonians 2:11-12 God sends strong delusions on certain people in order to make them believe false things and be damned.

Romans 9:18 (& subsequent verses) More of the same. Salvation is a matter of God's whim: people have no choice or control or responsibility in the matter.

I Timothy 2:4 Contrary to all this, God "desires all men to be saved" and to have the truth!

Galatians 6:2 We should bear one another's burdens.

Galatians 6:5 Every man should bear his own burdens.

Romans 2:13 Those who keep the law will be declared just.

Romans 3:19 Keeping the law does not make anyone just.

Romans 3:23 All men have sinned in God's eye.

Genesis 6:9 Noah was perfect.

Job 1:1 Job was perfect.

Revelations 8:7 Fire will consume all the grass in the world.

Revelations 9:4 Later, an army of locusts will be instructed not to harm any of the grass.

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#### FAILED PROPHECIES

Genesis 15:18 God promised Abram (Abraham) that his descendants, the Jews, would receive all the land from the River of Egypt (the Nile) to the river Euphrates.

Joshua 1:3-4 Israelite territory will extend as far as the Euphrates. But Israelite territory has never extended to the Euphrates, and it is very doubtful that it ever even extended to the Nile.

Genesis 17:3.8 God gave the whole land of Canaan to Abraham and his descendants, to inhabit forever. (See also: Gen 13:15, Ex 32:13.) Canaan was the land west of the Jordan and the Dead Sea, between those waters and the Mediterranean. the general region later called Palestine. As a matter of history, the Jews did not receive all of Canaan for an everlasting possession.

Revolts of the Jews against Rome in 132-135 AD led to their dispersal throughout the world. For eighteen centuries, Turkish, Persian and Arabic peoples occupied Palestine. The Jews began to return in significant numbers only in 1921, shortly before the creation of the modern state of Israel in 1948.

See Acts 7:5 and Hebrews 11:13, which candidly admit that God's promise or prophecy, in this case, failed.

Psalms 89:3-4 God promised David this his royal line and

throne would last through "all generations".

Psalms 89:35-37 Again, God promised that David's royal throne will last as long as the sun and the moon.

Yet, after Zedekiah, there was no Davidic king for 450 years. The royal line was finally restored with Aristobulus, of the Hasmonean dynasty, but eventually that ended also. According to New Testament prophecy, Jesus will receive the throne of David and reign forever (Luke 1:32-33). but even so. the royal line has a very evident break and the prophecy has failed.

Isaiah 17:1 A prophecy of the city of Damascus. It will become "a heap of ruins." But Damascus, the capital of Syria, thrives today. one of the oldest cities in the world, and has been continuously inhabited since its founding. It has never been a heap of ruins.

Isaiah 34:8-10 A prophecy that the land of Edom (which borders the Dead Sea and the Gulf of Aqaba) will become "burning pitch". The streams will become pitch. the soil will become brimstone. it will lay waste for generations. none will pass through it forever, and the smoke from the burning will go up forever. But this has never happened, and people continue to pass through Edom to this day.

Jeremiah 9:11 A prophecy that Jerusalem and the cities of Judah will become heaps of ruins, desolate, without inhabitants. Neither Jerusalem nor Judah have ever been desolate and uninhabited for any period. (The New Testament predicts that Jerusalem will be an eternal city.)

Jeremiah 42:17 The Jews who returned to live in Egypt will all die by the sword, by famine or by pestilence: none will survive. But many Jews have lived in Egypt and died peaceful deaths. Many live there today. In fact. in Alexandria the Jews established a great cultural center in the first century A.D.

Jeremiah 49:33 Hazor, an ancient city of Israel, will become a dwelling place for jackals (or dragons. KJ version). and no one will live there, forever. But people have never stopped living in the city of Hazor. and continue to do so today.

Jeremiah 51:24-26.28-31,40,53-55,58 Highlights from a long prophecy of the violent demise of Babylon and of all inhabitants of Babylonia or Chaldea. Many enemies will attack them: the walls of Babylon will be leveled, the gates set on fire: it will be as a burned-out mountain, a heap or ruins. a desolation forever.

Isaiah 14:23 Another prophecy of Babylon's destruction. It will become swampland. a haunt for owls. Apologists have claimed that the fulfillment of these prophecies proves the literal veracity of the Bible. Yet history shows that the violent permanent destruction of Babylon never happened. The context of the prophesied destruction indicates that it was to

be a punishment for Babylon's domination of the Israelites. from 586 to 538 B.C. But when Babylon finally died, it was with a whimper, not a bang, in the second century A.D., when its last inhabitants abandoned it long, long after the citizens could still be considered responsible for ancient Babylon's treatment of Israel.

Many enemies marched against Babylon throughout its history, and from time to time an enemy would capture or occupy it or cause some damage. as occurred to most other great cities, but there was never a holocaust with permanent effects. In 538 b.c., for example, the Persians conquered Babylon. The city later revolted. then the Persians captured it again. destroying the city walls in the process. But the walls were rebuilt and the city suffered little damage. In 330 B.C.. Alexander the Great captured Babylon. Most of the inhabitants move to the new city of Selucia. Henceforth, Jews inhabited the city until the second century A.D., when it was peacefully abandoned. Babylon is even mentioned in the New Testament (I Peter 1:1, 5:13)

Ezekiel 26:3-4,7-12, 27:32,36, 28:19 A prophecy of the downfall of Tyre (Tyrus). King Nebuchadnezzar of Babylon will come with an army, batter down the walls and towers, trample the streets, kill all the people, and toss the rubble into the sea. Tyre will come to a terrible end and "never shalt be any more" (KJ version). Despite the prophecy, and in spite of much effort. Babylon failed to capture or destroy Tyre. (The Bible admits, in fact, that the effort failed so God gave Egypt to Nebuchadnezzar as compensation! See Ezekiel 29:18-19.)

The eventual conquest of Tyre was a feat reserved for Alexander the Great, 240 years later. Again. in spite of all prophecy. Tyre was rebuilt, and the New Testament even mentions it (Acts 7:20; Luke 10:13; Mark 7:24,31). Today, Tyre (Sur) has over 10,000 inhabitants.

Ezekiel 29:9-12 Egypt will become "utterly waste and desolate", and no man or animal will pass through it, and no one will inhabit it, for forty years. The Egyptians will be scattered through other nations. None of this has ever occurred and history shows that Egypt has been continuously inhabited since the days of this prophecy.

Ezekiel 29:15 Egypt will be "diminished" and never again rule over other nations. Yet, in the 1820's, Egypt conquered and ruled the Sudan.

Ezekiel 30:4-16,22-26 King Nebuchadnezzar will destroy the multitudes of Egypt. Ethiopia, Libya and "all the mingled people" will fall by the sword. The rivers will run dry, the Egyptians will be scattered among other nations and dispersed through many countries. There will be no more Egyptian prince. Historically. this never occurred. Egyptians still live in Egypt (the United Arab Republic): they were never scattered or dispersed. Nebuchadnezzar never destroyed Egypt, nor conquered Ethiopia, Libya or Lydia. Princes continued to rule in Egypt long after Nebuchadnezzar's death. The rivers of Egypt have not run dry.

Daniel 9:26 Jerusalem will be destroyed by a flood. No flood has ever destroyed Jerusalem, nor caused permanent damage.

Micah 7:13; Zephaniah 1:2-3,18 God will destroy everything on earth, including man and beast. fish and fowl: the whole world will be consumed, and become desolate, because of the wicked deeds of its inhabitants. Of course this has never occurred. And in the light of New Testament prophecy, it never will occur!

Matthew 16:27-28 Jesus predicted his Return within the lifetime of some of his listeners. He will be accompanied by his angels, he said, and will "reward each man according to his works" (KJ version).

Matthew 24:3-35; Mark 13:24-30; Luke 21:27-32 Jesus's extensive and detailed description of the end of the world, and of his second coming. All will occur before the present generation passed away. (Some apologists have defended these passages with the observation that the word "generation" may also be translated as "race". But God had promised Abraham that the Jewish race would possess Palestine forever, so such an interpretation would simply render the passages meaningless.)

John 5:25 Very specific statement by Jesus that the "hour has now come" when the dead will hear the voice of the Son of God" and "those who hear will live."

John 21:20-23 A suggestion by Jesus. after the Resurrection, that he would "return" during the lifetime of at least one of his disciples. Note that the anonymous author or scribe of the Book of John recognized the ostensible failure of this prophecy, and attempted to explain it in the subsequent verses.

I Thessalonians 4:15-17 Another statement, by Paul, that Jesus's return would occur within the lifetime of some of his contemporaries.

I Peter 4:7; I Corinthians 7:29-31; Hebrews 10:37 Further statements that Jesus's second coming was imminent. Paul even advised people not to make plans for the future.

I John 2:18 John was even more specific than Paul. The final hour was at hand, and various Antichrists had already appeared on the earth. See also: Matthew 23:25; Hebrews 1:2. 9:26; I Timothy 6:13-14; I Peter 1:20; Revelations 22:20.

All these passages imply that the apocalypse was very close, not in some mystical sense, but in human terms.

Acts 18:9-10 In a vision. Jesus guaranteed Paul that he would not be harmed or attacked so long as Paul continued preaching.

Acts 21:20. a crowd attacked

Paul: 23:2, the priests's attendant struck

Paul: 24:27, Paul was imprisoned:

27:41-43. shipwrecked.

Isaiah 52:1 A prophecy that the "uncircumcised and unclean" shall no longer enter the city of Jerusalem. In spite of the prophecy. the uncircumcised and the unclean travel in Jerusalem to this day.

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## CRUELITIES AND INCONGRUITIES

Genesis 3:14,17 God punished Adam & Eve for disobeying. His warning and eating of the Tree of Knowledge of Good and Evil.

Genesis 2:25. 3:6-7, 3:22 But as God admits. until Adam & Eve ate from this tree, they did not know right from wrong. Therefore they could have not known it was wrong to disobey God's warning.

Exodus 4:21. 7:1. 10:1 It was actually God who caused Pharaoh to be obstinate about freeing the Jews. (Pharaoh's refusal was not an act of free will.)

Exodus 21:17 God proclaimed that a child must be put to death if in a moment of anger. he reviles either of his parents for any reason.

Exodus 21:20-21 God also proclaimed that it is permissible for a man to beat a slave. as long as death does not occur immediately. The reason: "For the slave is the man's property."

(KJ version only:)

Exodus 22:28 God commanded us not to revile or denigrate other "gods."

Exodus 24:12. 31:18, 32:19. 34:1.4,10-28 These passages demonstrate great confusion about the identity of the Ten Commandments, the Decalogue inscribed on

both the first and second set of stone tablets, which Moses placed in the Ark of the Covenant. The traditional version of the commandments appears in

Exodus Chap. 20. According to Exodus, however, these are not the

true Ten Commandments. Read the passages carefully. The true Commandments appear in Exodus 34:10-26, and they include such

curious injunctions as: "Do not cook a young goat in its mother's milk," and "Do not offer a sacrifice to the Lord along with anything containing yeast."

Deuteronomy 5:4-22 The traditional Commandments appear here.

Exodus 32:27-28 Moses had the Levites murder their brothers, neighbors and companions over a religious difference. Three thousand people die.

Leviticus 19:21 God declared it a sin to trim your beard or sideburns

Leviticus 19:28 God said that tatoos are a sin.

Leviticus 25:44-46 God authorized slavery.

Numbers 15:32-36 God commanded a man to be stoned to death for gathering sticks on the Sabbath Day.

Numbers 31:17-18 Moses ordered innocent women and chiidren killed and commanded his officers to keep the virgins alive for themselves.

Deuteronomy 2:34 Again, Moses ordered the slaughter of women and chiidren captured in war.

Further bioody injunctions from Moses to the Israelites:

Deuteronomy 13:6-10 A man must slay his daughter, wife, son or friend for a difference in religion.

Deuteronomy 13:12-16 Whole cities must be destroyed, plundered and burned, the inhabitants all slaughtered, for the same reason.

Deuteronomy 20:12-17 God's injunction to Moses: If a city does not enslave itself to him immediately, lay seige to it, kill all the males and take women and children as slaves. Some cities, however, must be destroyed utterly: even women, children and babies must be murdered.

Deuteronomy 21:11-14 Female prisoners-of-war. said God, must be subject to the sexual whims of their captors. They may have only one month of mourning for slain parents. Thereafter, when the captor grows tired of a prisoner, he may cast her aside.

Deuteronomy 22:25-29 The penalty for raping a betrothed virgin is death: but the penalty for raping an unbetrothed virgin is to pay a fine to the father and then marry the woman. (This is the only Biblical injunction against rape!)

Deuteronomy 23:1-3 A man who has suffered sexual injury or mutilation has no right to worship in church (enter the assembly of the Lord). Illegitimate children. or children of incestuous relationships, also may not worship or enter. In fact. you may not attend if any of your ancestors were illegitimate, up to ten generations back.

Deuteronomy 25:11-12 If a wife attempts to rescue or protect her husband from an assailant, and if in so doing she deliberately or accidentally touches the assailant's private parts, her hand must be cut off. This is God's direct command.

Joshua's acts of mass murder, commanded or condoned by the Lord: Joshua 6:21 After capturing Jericho, the Israelites under Joshua's command slaughtered women, children and old men. Even the animals of the city were killed.

Joshua 8:2,24-25 Under God's command. Joshua killed all the inhabitants of the city of Ai, including women and children.

Joshua 10:28-37,40 Continuing in this fashion, Joshua obliterated the complete populations of Makkedah, Libnah, Lachish, Gezer, Eglon, Hebron, and all who dwelled in "the country of the hills, and of the south, and of the vale, and of the springs"(KJ ver). He destroyed everything that breathed, and did not even spare suckling babies.

Joshua 7:20-26 A man named Archen kept some of the plunder from Jericho for himself, instead of turning it all over to the priests. He confessed to the crime. As punishment. Joshua not only had Archen stoned and burned, but Archen's innocent sons and daughters as well. This deed appeased God.

Judges 8:16 Gideon, the son of Joshua (and the same Gideon for whom the Gideon Bible is named) used torture on the captive elders of Succoth.

Judges 11:24 The Bible recognizes the existence of the Ammonite god. Chemosh.

#### Intimations of human sacrifice in the Bible:

Judges 11:30-32,34,39 God delivered Jephthah's enemies into his hands in exchange for a human sacrifice.

Leviticus 27:28-29 Human beings "devoted" or made sacred to God must be put to death. (See also Exodus 22:28-29 in this context.)

II Samuel 21:1,8,9,14 God accepts the sacrifice (by dismemberment) of seven innocent men, and removes a famine.

I Samuel 15:3,8 On God's orders, Saul killed all the Amalekites, including women, infants and suckling babies.

II Samuel 6:6-7 Uzzah saved the Ark of the Covenant from tipping over by steadying it with his hand. God's response was to strike him dead.

II Samuel 12:14-18 God punished a man by killing his innocent child.

II Kings 2:23-24 The prophet Elisha (protegee of Elijah) caused bears to tear children apart for laughing at his bald head.

David, the "favorite of God," lived by robbery and unprovoked massacre of neighboring tribes, slaughtering both men and women (I Sam 27:8-9). lied afterwards about the killings (I Sam 27:10-11). ordered the blind and lame of the city of Zion to be killed (II Sam 5:8). murdered prisoners of war (II Sam 8:2). maimed horses (II Sam 8:4)# tortured and killed more prisoners of war (II Sam 12:31 & I Chron 20:3, KJ version). With his last breath, he betrayed an oath and advocated murder (I Kings 2:8-9).

I Kings 11:6, 15:3,5; Acts 13:22 David followed the Lord completely. All his deeds were right in the eyes of God. except for those regarding Uriah (a small matter of adultery, betrayal and a single murder: see II Sam 11). David was a man after God's heart.

I Chronicles 16:30 The earth does not move through space.

Matthew 4:8; Luke 4:5 Also, two verses that suggest the earth is flat.

II Chronicles 1:11-12 God promised that Solomon would have material wealth greater than any other king, before or since. History shows otherwise. Solomon was wealthy. but several kings in Solomon's day. and many since, were much wealthier. Some have been so wealthy that could have misplaced the value of all of Palestine without missing it. Note that if you

reinterpret "wealth" to mean "spiritual wealth", the prophecy also fails. because Solomon lived his later years in spiritual darkness.

Job 1:6-12 Satan saw God.

III John 1:11 Those who have seen God do not do evil.

The Bible (KJ version and sourcetexts) seems to insist that the soul, or consciousness, exists in the kidneys (reins) and heart.

Psalms 73:21 "Thus my heart was grieved. and I was pricked in my reins."

Psalms 16:7 "My reins also instruct me in the night seasons."

Psalms 7:9 "God trieth the hearts and reins."

Proverbs 23:16 "My reins shall rejoice when my lips speak right things."

Reve#ation 2:23 I am He which searcheth the reins and heart. On the other hand, the Bible never mentions the brain as the center of anything mental or spiritual.

Psalms 109:9,10,12 A holy psalm which cruelly calls down misery and suffering on a man's innocent wife and children.

Psalms 139:21,22 A holy psalm which declares "nothing but hatred" on those who oppose God.

Psalms 137:9 This psalm proclaims happiness for those who dash Babylonian children against rocks.

Biblical statements and prophecies about the "son of man" (KJ version): Psalms 146:3 Put not your trust in the son of man, in whom there is no help.

Job 25:6 The son of man is a worm, or like a worm.

Psalms 8:4 & 144:3, in the KJ version, also belittle the "son of man".

Proverbs 14:15 The wise man does not have blind faith in everything said to him. but looks for proof. (Clearest in the New English Bible.)

Ecclesiastes 3:18-22 Men are as beasts: they have the same fate, the same "breath" (spirit): all go to the same place: none know if the breath (spirit) of man and beast have different destinies.

Ecclesiastes 12:9-10,12 The preacher or teacher who wrote these things was wise, and what he wrote was true. Be warned of any attempt to add to his words or change them.

Isaiah 23:17-18 Revenue from prostitution will be used to provide abundant food and fine clothes for those living in God's grace.

Jeremiah 19:9 God intentionally forces people into acts of cannibalism. The victims are innocent children.

Hosea 13:16 Because Samaria rebelled against God, God ordained that its pregnant women will be ripped open and innocent children dashed to the ground.

(KJ version only:)

Exodus 32:14 God does evil.

Isaiah 45:7 God creates evil.

Jeremiah 26:3 God inflicts evil.

Amos 3:6 God causes evil.

Lamentations 3:38 Evil comes from the mouth of God.

Mark 4:11-12 Jesus deliberately spoke in parables in order to exclude some people from being converted and being forgiven their sins. See also: John 12:39-40: Isaiah 6:10.

Matthew 5:31-39 Jesus admitted that scripture contains errors. He disagreed with several specific teachings from the Old Testament, in particular Deut 24:1, Ex 21:24, Lev 24:20. Deut 19:21.

John 14:12 Jesus declared that anyone who believes in him will perform the same miracles and greater miracles than He performed. (Thus, anyone who does not perform greater miracles is by Jesus's own words, an unbeliever.)

Mark 16:17-18 Also, that believers will be immune to poison and poisonous serpents, and will cure the sick by laying-on of hands. Note: The passage from Mark is absent from the two earliest, most reliable Greek manuscripts of the gospel.

Matthew 5:33-37 The Bible prohibits oaths or vows in any form, even oaths before God or oaths on the Bible.

Matthew 10:34-36 Jesus's purpose on earth was not to bring peace, but conflict, strife, discord.

Luke 12:49,51 Jesus came to spread fire on the earth, and to cause not peace, but division.

Luke 22:36 Jesus commanded his followers to procure swords.

Matthew 15:22-28 A Canannite woman pleaded with Jesus to help her afflicted daughter. Jesus refused to answer. She continued to plead. The disciples reviled her. Jesus announced that he will only help Israelites: to help Gentiles would be like taking bread from the Jews and casting it to dogs. The woman continued to humiliate herself. Finally, Jesus relented and agreed to heal the child, using the occasion to deliver a little homily on the virtues of faith and persistence.

Luke 7:36-50 By Jesus's own words, a woman was saved by her faith even before the crucifixion. Thus the crucifixion was not absolutely necessary for salvation.

Luke 15:7 A verse that implies that some people need no repentance.

(KJ version & New International version:)

Luke 14:26 Jesus demanded that his disciples hate their parents.

Matthew 10:35-36 Jesus said he came to turn children against their parents.

Luke 19:27  
who do not accept him are to be killed.

Jesus implied, in a parable. that those

Matthew 19:17; John 14:28 Verses implying that Jesus believed he was not God, but less than God.

John 14:28 God is Jesus's God as well as our God. Again, it appears that God and Jesus are not identical.

Matthew 19:21; Luke 14:33; Mark 10:21; Luke 3:11 Verses implying that those with wealth will never enter heaven.

Matthew 19:28 Speaking to the twelve disciples, Jesus gave his solemn word and prophecy that all twelve of them including Judas! will sit on twelve thrones in Heaven and judge the Twelve Tribes of Israel. (This was clearly when Judas was still a disciple.)

Matthew 24:29; Revelation 6:13 In the days of the Apocalypse. the stars will fall from the sky and land on the earth like "figs". In other words, the stars are small and subject to earthly gravity.

Matthew 27:52-53 At the moment of Jesus's death, many of the Jewish saints or patriarchs rose from the dead. They waited in their tombs until after Jesus's resurrection. three days later, then came forth and wandered about Jerusalem. The resurrection of the Jewish saints is easily the most spectacular miracle in Jesus's career. yet one hears very little of it. Not a word of it appears in the other gospels!

Acts 5:10 Ananias. a new convert to Christianity, sold his land and turned most of the money over to the apostles, but kept part for himself. Saint Peter. who wanted all the money. considered this deceitful. Peter reviled and criticised Ananias. and Ananias fell down dead. Heartlessly, Peter's followers threw him into a grave without telling his wife what had happened. Three hours later, the wife came looking for him. Peter reviled her the same way. She also expired on the spot. and the same followers threw her summarily into the ground.

Romans 13:1-7 Civil authorities receive their power from God, and everyone should submit to them. To rebel against governmental authority is to rebel against God. (See also Titus 3:1 and I Peter 2:13-14.) Therefore. faithful Christians must not disobey or oppose laws they regard as distasteful e.g., laws regarding abortion. taxation. the teaching of evolution, and even restriction of worship in Communist countries.

What about Universalism, the doctrine that all souls must eventually be saved? Many fundamentalists regard it as a terrible heresy. and yet some passages in the Bible seem to support it.

Psalm 72:11: Daniel 7:14,27 All nations. all kings, all people will serve and obey the messiah.

Joel 2:27-28 God will pour out his spirit upon all flesh. Psalms 103:9:

Lamentations 3:31 The Lord will not reject anyone forever, or keep His anger forever.

Colossians 1:20 God will reconcile all things to himself.

Romans 11:26 All Israel shall be saved; salvation will be universal among the Jews.

II Peter 3:9 It is God's will that none will perish, that all will come to repentance.

I Corinthians 11:5 When women pray, they must have their heads covered.

I Corinthians 14:34-35 Women may never speak in church.

I Corinthians 12:24-37 There will be only harmony and no conflict or disagreement (discord) within the "body of Christ" (the Christian church). 2000 years of conflict and schism show this is untrue. Or else, nearly all Christians are damned.

II Corinthians 12:2 There is more than one Heaven.

Galatians 5:2-3 Saint Paul insists that Christ is of "no use" to those who have themselves circumcised. Anyone circumcised is obligated to obey the entire Jewish law.

Philippians 3:5; Luke 2:21 And yet. Paul himself was circumcised: Jesus was circumcised.

I Timothy 2:11-12 No woman is to teach, nor to have authority over men.

(In the KJ and Revised KJ versions:)

I Timothy 3:2.12: Titus 1:6 Bishops may wed.

I Timothy 6:1: Titus 2:9 Two of many passages in the New Testament which explicitly condone slavery.

Ephesians 6:5: I Peter 2:18: Colossians 3:22 Slaves should serve their masters in all respects: never question: never rebell.

Revelation 21:1 After the Apocalypse, the new Earth will have no sea.

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Scholars have estimated that the Bible contains over two thousand explicit or implicit contradictions. Some are major. some trivial: this list is only a small selection. Through history, attempts to resolve these contradictions have produced thousands of volumes, few of which agree. And in the process, men have spilled thousands of gallons of blood. Yet, the contradictions remain. What do you make of them?

Perhaps the best answer is the simplest: that the Bible is not all the perfect, infallible word of God. Interestingly, the Bible itself confirms this. It tells us that all scripture is by inspiration of God (II Timothy 3:16). but also tells us that some of its parts are not from divine inspiration (I Corinthians 7:6. 5:12: II Corinthians 11:17). What could be clearer?

Please understand the purpose of this booklet.

It is not to make believers into non-believers, but simply to make some non-questioners into questioners.

I hope it has succeeded.

Kenneth E. Nahigian

Sacramento

July, 1988

😊 *That's all for now, folks! Halley's Bible Handbook has much material I would like to use. I very likely won't bother typing it all in; I recommend you check it out, though.*