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ARE THERE CONTRADICTIONS IN THE BIBLE? PART 1



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DEFINING CONTRADICTION

- “A thing cannot be both *a* and *non-a* at the same time, in the same place, and in the same manner. For example, it cannot be both raining and not raining at the same time in the same location. We must always make a distinction between a contradiction and a difference. Differences DO NOT equal a contradiction!” This is the law of non-contradiction.
- Two statements may differ from each other without being contradictory. Differences DO NOT equal error or anything of the like.

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HOW MANY BLIND MEN?

For Example:

MATTHEW 20:30

- And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

LUKE 20:35-38

- ³⁵ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: ³⁶ And hearing the multitude pass by, he asked what it meant. ³⁷ And they told him, that Jesus of Nazareth passeth by. ³⁸ And he cried, saying, Jesus, thou son of David, have mercy on me.

Neither contradict each other. Neither denies the other. They are complimentary and are just different. Matthew summarizes, Luke gives details and focuses on one of the men. We do this in everyday life.



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WHAT IS AT STAKE?

- We have seen that the Bible is from God.
- We have seen that the Bible is the inspired Word of God.
- That the Bible is our ultimate and supreme authority for what to believe and how to live a moral life.
- That the gospel message as revealed in the Bible is our only hope for eternal life.
- So, how do we answer the critics who say there are contradictions in the Bible and then proceed to show us some?



CHRIST'S GENEALOGY

LUKE 3:35b-36

- ... which was the son of Sala, Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech

GENESIS 10:22, 24

- The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram...And Arphaxad begat Salah; and Salah begat Eber.
- Compare 1 Chron. 1:18:
And Arphaxad begat Shelah, and Shelah begat Eber. *Cainan is not mentioned.*

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CHRIST'S GENEALOGY: CAINAN

- The second is that the 'contradiction' is only apparent and that Luke 3.36 correctly includes Cainan, while his omission from the Old Testament genealogies of Genesis and 1 Chronicles is intentional.
- The simplest view is to accept the Septuagint and Luke 3.36 as independent witnesses to genealogical data which was well known at the time and which placed a postdiluvian Cainan between Arphaxad and Sala.
- Recall that Jude quotes from the Book of Enoch. It could be that Luke and the LXX collaborate some of the truths found in the Book of Jubilees. Luke by inspiration of the Holy Spirit just as Jude with the Book of Enoch.

BOOK OF JUBILEES

- The Book of Jubilees, sometimes called **Lesser Genesis**, is an ancient Jewish religious work of 50 chapters but not considered canonical by the Jews.
- It was well known to Early Christians, as evidenced by the writings of Epiphanius, Justin Martyr, Origen, Diodorus of Tarsus, Isidore of Alexandria, Isidore of Seville, Eutychius of Alexandria, John Malalas, George Syncellus, and George Kedrenos. The text was also utilized by the community that originally collected the Dead Sea Scrolls.
- The Book of Jubilees, a greatly expanded and rewritten version of Genesis and Exodus dating from 160–150 BC and ranked among the pseudepigrapha, explicitly records a Cainan between Arphaxad and Salah. Jubilees 8.1–5 gives a rather detailed account of this postdiluvian Cainan:

BOOK OF JUBILEES

- 8.1. In the twenty-ninth jubilee, in the first week, in the beginning thereof Arpachshad (*Arphaxad*) took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, and he called his name Kainam (*Cainan*).
- (To save time I will skip verses 2-4 but speak of his reviving idolatry after the flood which polluted the godly line of Shem and would have angered his grandfather Shem and great-grandfather Noah)
- 5. And in the thirtieth jubilee, in the second week, in the first year thereof, he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year he begat a son, and called his name Shelah (*Salah*); for he said: 'Truly I have been sent'.

CAINAN GRANDSON OF ARPHAXAD?

GENESIS 46:15

- These be the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah all the souls of his sons and his daughters were thirty and three.
- Now, Leah only ‘bore’ six immediate sons to Jacob, so the remaining twenty-seven evidently include grandsons and great grandsons; and yet Leah is said to have ‘borne’ (*yalad*) these also.

GENESIS 46:22

- These are the sons of Rachel, which were born to Jacob all the souls were fourteen.
- the ‘sons’ of Rachel are said to be ‘fourteen’, whereas her immediate sons are only two, Joseph and Benjamin.

The Hebrew word for ‘sons’ can evidently also denote ‘grandsons’ or descendants. When this is understood, the apparent contradiction between Luke 3.36 and the Old Testament genealogies becomes just that, apparent and not real.

THE THREE MISSING KINGS IN MATTHEW

MATTHEW 1:7-9

- And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; And Asa begat Josaphat; and Josaphat begat Joram; And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

1 CHRONICLES 3:10-13

- And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son, Joram his son, *Ahaziah* his son, *Joash* his son, *Amaziah* his son, Azariah (*Ozias*) his son, Jotham his son, Ahaz his son, Hezekiah his son.

The three missing are: Ahaziah,
Joash, and Amaziah.





WHY THREE MISSING KINGS?

- *Mattheu Henry* gives this reason: “it was requisite that in this period three should be left out, and none more fit than they who were the immediate progeny of cursed Athaliah, who introduced the idolatry of Ahab into the house of David, for which this brand is set upon the family and the iniquity thus visited *to the third and fourth generation*. Two of these three were apostates; and such God commonly sets a mark of his displeasure upon in this world: they all three had their heads brought to the grave with blood.”



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CAINAN AND THE THREE KINGS: THEIR LINK

- There is an additional Biblical principle given:
- Jeremiah 22:1, 2, 5, 9 - Thus saith the LORD; Go down to the house of the king of Judah, and speak there this word, ² And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates...⁵ But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation...⁹Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.
- The judgment:
- ²⁹ O earth, earth, earth, hear the word of the LORD.
- ³⁰ Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

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CAINAN AND THE THREE KINGS: THEIR LINK & RESOLUTION

- He is to be written down ‘childless’ because he is ‘childless’ in respect of a royal seed, a seed ‘sitting upon the throne of David’, but not ‘childless’ absolutely as they had children.
- Similarly, the genealogies in Genesis and 1 Chronicles do not record Cainan since their purpose is to trace the godly seed, and Cainan has no part in that genealogy because of his ungodliness. But that does not mean that he did not exist at all, for he is recorded in Luke’s Gospel, as well as the Septuagint, the Book of Jubilees and elsewhere.
- So why does Cainan appear in the genealogy in Luke? Should he not also have been excluded from that genealogy for the same reason? No, because the purpose of the genealogy in Luke is different. Luke’s genealogy is given at the outset of the Messiah’s ministry to confirm His credentials for the work set before Him. The purpose is not to distinguish the godly from the ungodly seed, nor to look along that godly line in hope of the Saviour to come, in which case an ungodly member of the line might be shunned as contrary to that hope. Instead, Luke’s aim is to trace a genealogical line to confirm the credentials of a Saviour already come, as ‘son of David’, ‘son of Adam’ and ‘son of God’, for which purpose the godliness or ungodliness of the members of the line was not so important. The purpose is different, so the genealogy is not so selective.



Jael & Sisera: When Did Jael Kill Sisera?

JUDGES 4:18, 21

- ¹⁸ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. ²¹ Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

JUDGES 5:1, 25-27

- Then sang Deborah and Barak the son of Abinoam on that day, saying...²⁵ He asked water, and she gave him milk; she brought forth butter in a lordly dish. ²⁶ She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. ²⁷ At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

HOW DID JUDAS ISCARIOT REALLY DIE?

MATTHEW 27:3, 5

- ³ Then Judas, which had betrayed him...⁵ And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

ACTS 1:18

- Speaking of Judas, Peter states, “¹⁸ Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.”

