

DEALING WITH
SO-CALLED CONTRADICTIONS
IN THE BIBLE

Craig Savige & Matthew Verschuur

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VICTORY FAITH CENTRE

P.O. BOX 863

GEELONG 3220

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1. EXPLAINING THE BIBLE

The Bible is the book of God's truth. Every word in the Bible is true. The whole book is God's message for man, and no part of the Bible is useless. "Every word of God *is* pure: he *is* a shield unto them that put their trust in him." (Proverbs 30:5).

There are some parts of the Bible which are more difficult than others. The Bible calls these "dark sayings". "A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings." (Proverbs 1:5, 6).

The mind of a person needs to be opened up, so that the Scripture can be understood. Education alone will not do it. "For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." (Isaiah 29:10–12).

How then can a person understand the Bible? After all, there are apparently many different beliefs and interpretations based on the Bible. The answer is that there are false beliefs and true beliefs. Jesus said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak" (John 16:13a). The Holy Ghost is the Spirit of truth, and there are many who do not truly have the Holy Ghost, but have man's opinions. The Holy Ghost is not the author of diversity of doctrine, heresies or confusion. God's doctrines are sound, truthful and consistent. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:9).

This means that there are many in darkness, who are swayed by new and false doctrines, and who persist in error. Their approach to God's Word is not based on the fact that it is the truth. They are doubters. The worst doubters are into vain philosophies and false religions. They deny the true God. Jesus explained: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the

winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matthew 7:26, 27). There are a lot of sandcastles around today.

Those who do not have the truth after the Spirit are ready to dismiss the truth. They are even looking for holes in the Bible. As soon as someone comes along stating that they have a new scientific interpretation of the Bible — such as in liberal theology — then they are willing to believe it. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19).

There are hard and dark sayings in the Bible, which God has put in there for a reason. Those who love the truth and are ready and willing to receive will not stumble. But there are many who do stumble at the Word. Therefore, these things are tests that reveal the state of a person's heart or inner man. "As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction." (2 Peter 3:16). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2:15).

2. FINDING THE ANSWERS

"Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" (Proverbs 22:20, 21).

God wants us to have answers. There is no true unexplainable mystery in the Word of God. There is nothing which we must accept blindly. Faith in God is about seeing that God is true, and seeing that as the truth.

So then, a true believer must:

1. Believe that God's words are true, and that every last letter is true.
2. Have the Spirit of God by being born again.
3. Hearken, seek and study the Word, meditate in it, and increase in learning of it.
4. Be a practical doer of the Word, and have an obedient heart.
5. Resist pride, arrogance, unteachableness and all forms of erroneous thinking.

3. ADDRESSING THE SO-CALLED BIBLE CONTRADICTIONS

When two verses or passages are compared, superficially they may appear to contradict each other in facts and details. However, when examined properly, no part of the Bible has ever been found to be an actual contradiction. This means that God has never justly been called a liar.

Every word, letter and punctuation mark in the Pure King James Bible (i.e. the Pure Cambridge Edition circa 1900) represents perfectly in English what is God's Word, and so, the perfect meaning of the Word is understood in English. "The words of the LORD *are* pure words" (Psalm 12:6a). "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew 5:18). Therefore, it is good to notice every word, and every order of words, and every punctuation mark when dealing with an apparent contradiction, because invariably, these things will show that there was no contradiction after all, and that the contradiction was only a doubter's wishful thinking.

It is also important to understand that two different pieces of information describing the same event in two different passages are not to be seen as cancelling each other out, but are to be viewed as complementary information. Sometimes, two different similar events are described, and these are confused into thinking they are the one event. However, it is more often that the same event is being described, with each record giving its own special details. The truth does not oppose itself, and Bible facts are always reconcilable.

There are quite a number of what seem to be paradoxes in the Bible. However, the Bible is never in true opposition to itself. Some paradoxes have to do with the state of man at one time and at another. Other paradoxes have to do with the meaning of English words, as the same word in English can have two or more very different meanings. These supposed paradoxes never lead to a "black is white" type concept.

Some persons and places have more than one name in the Bible, or different forms of their names. These differences are quite readily reconciled when the Bible narrative is examined.

Furthermore, one statement in the Bible may have, and does have multiple legitimate interpretations. Many prophecies have at least a twofold meaning. Many Old Testament events also foreshadowed New Testament events.

Many persons and their actions were tied up with God's greater plan and message to mankind. The Bible is not a haphazard volume of disjointed writings, but constitutes a whole, entire, perfectly structured, with various applied meanings. (This is not to say that all interpretations are correct at all, but that God has the right interpretations.)

Lastly, it must be said that some things cannot be explained so readily. But with the advent of access to increasing knowledge, many things can be discoverable which were not fully well known before. Nevertheless, persistence and continuance with the proper approach will lead to the right answer. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7).

This booklet examines several examples of so-called contradictions in the Bible. It is by no means a complete list but will give the reader an idea of the type of accusations levelled against the purity of the Bible. It will be seen that these accusations are, in fact, unfounded. The reader is encouraged to be constantly involved in personal study of the Word of God since this is the best means of avoiding deception. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2:15). The modernists are of the opposite spirit, "They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish." (Jeremiah 10:15).

4. EXAMPLES OF SO-CALLED BIBLE CONTRADICTIONS

§1. When did Adam die?

a. When he ate the forbidden fruit.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:17).

b. At 930 years of age.

"And all the days that Adam lived were nine hundred and thirty years: and he died." (Genesis 5:5).

Answer:

The Bible is speaking of two types of death. First, physical death, which is when the soul and spirit leave the physical body (see James 2:26). Second, the spiritual death, which is being separated from God, and being unrighteous (see Ephesians 2:1, Colossians 2:13 and Isaiah 59:2). Hence, Adam became a sinner, and was separated from being spiritually connected with God, and then, many years later, he died physically.

§2. How long was man's lifespan?

a. Only 120 years.

"And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years." (Genesis 6:3).

b. Longer.

"These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood: And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. And Arphaxad lived five and thirty years, and begat Salah: And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. And Salah lived thirty years, and begat Eber: And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. And Eber lived four and thirty years, and begat Peleg" (Genesis 11:10–16).

Answer:

The fact that God said "shall be" shows that it would come to pass in the near future. Evidently, the first descendants of Shem after the flood were still living longer, but within a few generations, people were restricted to 120 years.

§3. Does God repent?

a. Yes.

"And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." (Genesis 6:6, 7).

"And the LORD repented of the evil which he thought to do unto his people." (Exodus 32:14).

"And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel." (1 Samuel 15:35).

b. No.

"And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent." (1 Samuel 15:29).

"For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it." (Jeremiah 4:28).

Answer:

God never alters His Word. God does not change His own nature. God cannot sin. Therefore, He cannot repent of things relating to His nature.

Nevertheless, there are times when God changes things, or repents, as when people meet or do not meet certain conditions. In this, God's nature never changes but people's choices determine how God shall deal with them.

§4. How many clean animals did Noah take onto the ark?

a. One pair.

"And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive." (Genesis 6:19).

b. Seven pairs.

"Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female. ... Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth, There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah." (Genesis 7:2, 8, 9).

Answer:

Every animal came to the ark in pairs. God specifically told Noah that seven pairs of clean beasts were to be taken. This is not a contradiction since two is a subset of seven. The general statement of "two" covered all categories of animals, and the specific statement of "seven" covered particular types of animals. There is no Scripture that says that Noah only took one pair of clean animals.

§5. Who was the son of Arphaxad?

a. Salah.

"And Arphaxad lived five and thirty years, and begat Salah: And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters." (Genesis 11:12, 13).

b. Cainan.

"Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, 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" (Luke 3:35, 36).

Answer:

The biological son of Arphaxad was Salah as seen by the word "begat". However, for whatever reason, the legal right of sonship passed to Cainan, who then passed it back to the biological direct descendant of Arphaxad,

namely Salah.

§6. How long were the Israelites in Egypt?

a. 400 years.

“And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years” (Genesis 15:13).

“And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.” (Acts 7:6).

b. 430 years.

“Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.” (Exodus 12:40).

“And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” (Galatians 3:17).

Answer:

The Israelites were in Egypt for 430 years, but were in bondage there for only 400 years.

§7. Who bought Joseph?

a. Ishmeelites.

“And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt. And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content.” (Genesis 37:25–27).

b. Midianites.

“Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt. ... And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh’s, *and* captain of the guard.” (Genesis 37:28, 36).

Answer:

The Midianites (i.e. inhabitants of Midian) were Ishmeelites (i.e. descendants of Ishmael).

§8. How many members of the house of Jacob came to Egypt?

a. Seventy.

“Now these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*.” (Exodus 1:1–5).

b. Seventy-five.

“And at the second *time* Joseph was made known to his brethren; and Joseph’s kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.” (Acts 7:13, 14).

Answer:

There was a total of seventy-five people in Jacob’s group, seventy of whom were blood relatives, while five others, probably servants or covenant proselytes, also came with him.

§9. Were all the waters in Egypt turned to blood by Moses?

a. Yes.

“And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood. And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.” (Exodus 7:20, 21, 24).

b. No.

“And the magicians of Egypt did so with their enchantments: and Pharaoh’s heart was hardened, neither did he hearken unto them; as the LORD had said.” (Exodus 7:22).

Answer:

Clearly all the water in Egypt that came from the Nile was turned to blood; however, the groundwater was clean enough to drink. The magicians obviously did not use Nile river water for their so-called miracle.

§10. How many people died in the plague at Shittim?

a. 24 000.

“And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And those that died in the plague were twenty and four thousand.” (Numbers 25:1, 9).

b. 23 000.

“Neither let us commit fornication, as some of them committed, and fell in

one day three and twenty thousand.” (1 Corinthians 10:8).

Answer:

The total number of people who died in the plague was 24 000. However, not all of these died in one day: 23 000 died “in one day” and the other 1000 died after one day.

§11. Who killed Goliath?

a. David.

“So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.” (1 Samuel 17:50).

b. Elhanan.

“And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver’s beam.” (2 Samuel 21:19).

Answer:

Unlike some modern versions, the King James Bible shows that it was David who killed Goliath.

§12. Who was High Priest when David fled Saul?

a. Ahimelech.

“Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?” (1 Samuel 21:1).

“And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.” (1 Samuel 22:20).

b. Abiathar.

“How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?” (Mark 2:26).

Answer:

David met Ahimelech and Abiathar, but because Ahimelech was killed, Abiathar was counted to be the High Priest that year.

§13. Was David alone when he came to Ahimelech?

a. Yes.

“Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?” (1 Samuel 21:1).

b. No.

“And the priest answered David, and said, *There is* no common bread under

mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel.” (1 Samuel 21:4, 5).

“And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?” (Mark 2:25, 26).

Answer:

Ahimelech spoke out of fear. The narrative in 1 Samuel clearly shows that there were young men with David. David may have spoken to the priests by himself, leaving the young men nearby. These young men may have come in later or had the bread brought to them.

§14. Who killed Saul?

a. Saul committed suicide.

“And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.” (1 Samuel 31:3–6).

b. An Amalekite.

“And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here *am* I. And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life *is* yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.” (2 Samuel 1:5–10).

Answer:

The event happened as follows: Saul was wounded by the archers; he then asked his armour bearer to kill him, but his armour bearer did not, so Saul fell onto his own upturned sword. The Amalekite came along and saw Saul trust through with a sword, and holding onto his spear for balance, still alive enough to speak. Saul, was in anguish, first by being immobilised, and secondly because he was committing suicide. He asked the Amalekite to kill him, which the Amalekite did. Then, when Saul's armourbearer saw this, the armour bearer also fell on his sword. The Amalekite then went and found David.

§15. Did David defeat the Philistines before or after bringing the Ark of the Covenant to Jerusalem?

a. Before.

“And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines. And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer. Again, David gathered together all *the* chosen *men* of Israel, thirty thousand. And David arose, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth *between* the cherubims. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they brought it out of the house of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark. ... And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. And it was *so*, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. And David danced before the LORD with all *his* might; and David *was* girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart. And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.” (2 Samuel 5:24–6:4, 6:12–17).

b. After.

“And David went up, and all Israel, to Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whose name is called *on it*. And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart. And David and all Israel played before God with all *their* might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. ... And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them. And the Philistines came and spread themselves in the valley of Rephaim. And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand. So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim.” (1 Chronicles 13:6–8; 14:8–11).

Answer:

David had more than one battle with the Philistines, as they were a thorn in Israel's side for many years. David battled with and defeated them before and after he brought the Ark of the Covenant to Jerusalem.

§16. How many horsemen did David take from the king of Zobah?

a. 700.

“David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. And David took from him a thousand *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot *horses*, but reserved of them *for* an hundred chariots.” (2 Samuel 8:3, 4).

b. 7000.

“And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates. And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot *horses*, but reserved of them an hundred chariots.” (1 Chronicles 18:3, 4).

Answer:

David's war with Hadadezer was with two purposes, he went to recover his border at Euphrates, and he went to stablish his dominion by Euphrates. His military campaign to rule the area was made up of a string of military actions undertaken by himself, and others under him (allies, dominions and mercenaries). At the actual battle at the river border, he captured 700

horsemen, but in the entire campaign, he and his armies took a total of 7000 horsemen.

§17. How many men did David's chief kill?

a. 800.

"These *be* the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he lift up his spear* against eight hundred, whom he slew at one time." (2 Samuel 23:8).

b. 300.

"These also *are* the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to the word of the LORD concerning Israel." (1 Chronicles 11:10).

Answer:

There are two different people spoken of here: Adino who killed 800 men and Jashobeam who killed 300 men. Jashobeam has the title "the chief of the captains". Clearly, Adino was not the appointed chief, as he is called, "chief among the captains". Adino's exploits had made him highly noticeable as a significant mighty warrior (i.e. "chief among") but he did not bear the actual title of "the chief". The word "the" is very important.

§18. Who made David number Israel?

a. God.

"And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." (2 Samuel 24:1).

b. Satan.

"And Satan stood up against Israel, and provoked David to number Israel." (1 Chronicles 21:1).

Answer:

God does not do evil. However, He uses Satan to do His will of destroying when people are not connected to His will. God admits in Isaiah 54:16b, "I have created the waster to destroy." However, God never personally makes someone sin since it is against His own nature. Satan's moves are ultimately of God, in that God gives permission and boundary to Satan's actions. In other words, Satan can only act when people are in rebellion and under the judgment of God anyway.

§19. According to a census, how many soldiers did Israel and Judah have?

a. 800 000 in Israel and 500 000 in Judah.

"And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men." (2 Samuel 24:9).

b. 1 100 000 in Israel and 470 000 in Judah.

"And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword." (1 Chronicles 21:5).

Answer:

The verse from 2 Samuel describes the men of Israel as being "valiant men". Since this distinction is not put to all 1 100 000 men in 1 Chronicles, it is evident that only 800 000 of the swordsmen were "valiant men". Perhaps the others were conscripts, reserves, mercenaries or garrison guards. The assumption can be made in reverse concerning the men of Judah, the lower total being their valiant men.

§20. How many years famine did the prophet Gad offer to David?

a. Seven.

"For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me. And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* great: and let me not fall into the hand of man. So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men." (2 Samuel 24:11-15).

b. Three.

"And the LORD spake unto Gad, David's seer, saying, Go and tell David, saying, Thus saith the LORD, I offer thee three *things*: choose thee one of them, that I may *do it* unto thee. So Gad came to David, and said unto him, Thus saith the LORD, Choose thee Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee*; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me. And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great *are* his mercies: but

let me not fall into the hand of man. So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.” (1 Chronicles 21:9–14).

Answer:

The judgment of famine was to be three years generally for the whole of Israel but lasting for seven years personally on David’s lands. This is evident by the phrase “famine come unto thee” in 2 Samuel, which is specifically referring to the personal famine to be suffered by David if he took this famine option. 1 Chronicles merely gives the length of the general famine and does not personalise it with any phrase.

§21. How many stalls for horses did Solomon have?

a. 40 000.

“And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.” (1 Kings 4:26).

b. 4000.

“And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.” (2 Chronicles 9:25).

Answer:

Solomon had 40 000 horse stalls for his horses that were used with chariots, but only 4000 were for horses with chariots which were at specific locations. The 4000 special horse and chariot stalls were probably set up to be ready for a rapid deployment.

§22. How many overseers did Solomon appoint?

a. 3300.

“And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; Beside the chief of Solomon’s officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work. And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house. And Solomon’s builders and Hiram’s builders did hew *them*, and the stonemasons: so they prepared timber and stones to build the house.” (1 Kings 5:15–18).

b. 3600.

“And Solomon determined to build an house for the name of the LORD, and an house for his kingdom. And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.” (2 Chronicles 2:1, 2).

Answer:

A total of 3600 overseers were employed for both the 70 000 that “bare burdens” and the 80 000 “hewers in the mountains”, while 3300 overseers were employed for “the people that wrought in the work”. There were different numbers of overseers for different types of workers.

§23. How many bath measures did the molten sea contain?

a. 2000.

“And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.” (1 Kings 7:26).

b. 3000.

“Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward. And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thousand baths.” (2 Chronicles 4:2–5).

Answer:

The molten sea had the full capacity of 3000 baths; that is, “it received and held” this much if it was completely filled to the brim. However, it ordinarily “contained” 2000 baths.

§24. Does every man sin?

a. Yes.

“If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near” (1 Kings 8:46).

“Who can say, I have made my heart clean, I am pure from my sin?”

(Proverbs 20:9).

“For *there is* not a just man upon earth, that doeth good, and sinneth not.” (Ecclesiastes 7:20).

“For all have sinned, and come short of the glory of God” (Romans 3:23).

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. If we say that we have not sinned,

we make him a liar, and his word is not in us.” (1 John 1:8–10).

b. No.

“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.” (1 John 3:9).

Answer:

All men have sinned, but all those who are born again should not sin, indeed, cannot sin. Only sinners need a saviour from sin. “Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.” (Acts 3:26).

§25. Has anyone else ascended to Heaven besides Jesus?

a. Yes.

“And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.” (2 Kings 2:11).

b. No.

“And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.” (John 3:13).

Answer:

The question should be asked: Did Elijah in his own power ascend into Heaven or was he taken up into Heaven? The answer is obvious, Elijah needed to be taken up into Heaven. The opposite is true for the Lord Jesus Christ. He ascended into Heaven by His own power (see John 20:17). No other man has ever done this.

§26. How old was Ahaziah when he began to reign?

a. Twenty-two.

“In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother’s name *was* Athaliah, the daughter of Omri king of Israel.” (2 Kings 8:25, 26).

b. Forty-two.

“And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother’s name also *was* Athaliah the daughter of Omri.” (2 Chronicles 22:1, 2).

Answer:

In 2 Kings it mentions that Ahaziah was twenty-two when he began to reign.

The semicolon indicates that the following thought is disconnected from the previous statement, namely, that he reigned much later for one year in Jerusalem. The kingdom was under the rule of “the inhabitants of Jerusalem” for twenty years until Ahaziah was allowed to rule on his own.

§27. How old was Jehoiachin when he began to reign?

a. Eighteen.

“Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother’s name *was* Nehushta, the daughter of Elnathan of Jerusalem.” (2 Kings 24:8).

b. Eight.

“Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.” (2 Chronicles 36:9).

Answer:

Since Jehoiachin was under age when eight years old, he required a regency, until he came of age at eighteen, and ruled on his own for three months and ten days.

§28. How long did Jehoiachin reign?

a. Three months?

“Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother’s name *was* Nehushta, the daughter of Elnathan of Jerusalem.” (2 Kings 24:8).

b. Three months and ten days?

“Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.” (2 Chronicles 36:9).

Answer:

The verse in 2 Chronicles is the more specific. It lists the age Jehoiachin technically started to reign and the exact time he reigned in Jerusalem. Of course, neither reference is wrong as he did reign three months and ten days totally, and therefore did reign three months. There additional ten days could be speculated to count the ten days in which he formally took the throne when eighteen.

§29. What was the number of Israelites in different categories freed from the Babylonian Captivity?

a. 2812.

“The children of Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.” (Ezra 2:6).

b. 2818.

“The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.” (Nehemiah 7:11).

a. 945.

“The children of Zattu, nine hundred forty and five.” (Ezra 2:8).

b. 845.

“The children of Zattu, eight hundred forty and five.” (Nehemiah 7:13).

a. 1222.

“The children of Azgad, a thousand two hundred twenty and two.” (Ezra 2:12).

b. 2322.

“The children of Azgad, two thousand three hundred twenty and two.” (Nehemiah 7:17).

a. 454.

“The children of Adin, four hundred fifty and four.” (Ezra 2:15).

b. 655.

“The children of Adin, six hundred fifty and five.” (Nehemiah 7:20).

a. 223.

“The children of Hashum, two hundred twenty and three.” (Ezra 2:19).

b. 328.

“The children of Hashum, three hundred twenty and eight.” (Nehemiah 7:22).

a. 223.

“The men of Beth-el and Ai, two hundred twenty and three.” (Ezra 2:28).

b. 123.

“The men of Beth-el and Ai, an hundred twenty and three.” (Nehemiah 7:32).

Answer:

Ezra’s account must be judged according to Ezra 2:1, 2, “Now these *are* the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel”. Nehemiah’s account must be taken differently, as he says, “And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein, These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to

Jerusalem and to Judah, every one unto his city; Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel *was this*”. (Nehemiah 7:5–7). Nehemiah based his numbers on a register he found, and was based on his own choice of information, as is hinted by the words, “I say”. The numbers in Nehemiah’s register was an earlier record, as it uses the term “at the first”, whereas Ezra’s record was “now”, which meant that there had been changes. Furthermore, Ezra counts those “which came” connected with Zerubbabel most prominently, while Nehemiah counts those “who came” connected with a whole group of men including Zerubbabel.

§30. Who is the ransom for the righteous?

a. The wicked.

“The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.” (Proverbs 21:18).

b. Jesus Christ.

“For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” (Mark 10:45).

“Who gave himself a ransom for all, to be testified in due time.” (1 Timothy 2:6).

Answer:

This is merely two different applications of the word “ransom”. With respect to the Lord Jesus Christ, He was given as a ransom or payment for those who were under sin. Jesus was literally made a curse, so that many could come into the blessing of God. Proverbs is merely giving a statement of what the righteous can expect. They are already righteous and hence not in need of a ransom for sin. This verse is referring to the wicked being a payment for righteous people who stand in God. In other words, the wicked deserve nothing and everything they have has been obtained illegitimately in God’s eyes, and is to be transferred to the people of God sooner or later. In the end, the wicked shall inherit nothing good.

§31. Which son of David was Jesus descended from?

a. Solomon.

“And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias” (Matthew 1:6).

b. Nathan.

“Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David” (Luke 3:31).

Answer:

Jesus was descended from them both, both biologically (indicated by “begat”) and legally (indicated by “*the son of*”), and through his mother and his supposed father. Half way between David and Christ, both genealogies list the same two men: “And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel” (Matthew 1:12), “Which was *the son of* Joanna, which was *the son of* Rhesa, which was *the son of* Zorobabel, which was *the son of* Salathiel, which was *the son of* Neri” (Luke 3:27). Thus, Christ could be legally and biologically linked to Zorobabel through both his mother and supposed father, just as Zorobabel could link himself to David both biologically and legally in two lines.

§32. Who was the father of Salathiel?**a. Jechonias.**

“And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor” (Matthew 1:12, 13).

b. Neri.

“Which was *the son of* Joanna, which was *the son of* Rhesa, which was *the son of* Zorobabel, which was *the son of* Salathiel, which was *the son of* Neri” (Luke 3:27).

Answer:

Sonship does not imply a biological link, but a legal link. The word “begat” does, however, imply a biological link. Therefore, Salathiel was the son of Jechonias, but was adopted into Neri’s family. By being adopted, the line of Jechonias came to an end, and he was then considered childless, the Chaldeans terminated the kingdom of Judah as a legal entity, thus, Salathiel did not inherit the throne. “*Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the LORD. 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.*” (Jeremiah 22:28–30).

§33. Which son of Zorobabel was an ancestor to Christ?**a. Abiud.**

“And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor” (Matthew 1:12, 13).

b. Rhesa.

“Which was *the son of* Joanna, which was *the son of* Rhesa, which was *the son of* Zorobabel, which was *the son of* Salathiel, which was *the son of* Neri” (Luke 3:27).

Answer:

Zorobabel’s biological son was Abiud, who was the biological ancestor of Joseph of Nazareth. Zorobabel also legally fathered a son named Rhesa, whether by adoption or by raising up a seed to a near kinsmen, by having relations with a widow. Rhesa was the ancestor of Mary, the mother of Jesus. Because Mary and Joseph were married, Jesus was both the legal heir of Zorobabel, and his biological descendant through both lines (excluding the supposition Jesus was the biological son of Joseph).

§34. Who was Joseph of Nazareth’s father?**a. Jacob.**

“And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.” (Matthew 1:15, 16).

b. Heli.

“And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son of* Heli, Which was *the son of* Matthat, which was *the son of* Levi, which was *the son of* Melchi, which was *the son of* Janna, which was *the son of* Joseph” (Luke 3:23, 24).

Answer:

Luke gives the legal line of Jesus, by using the term “son”, while Matthew gives the biological line of Christ, by using the term, “begat”. Therefore, the Bible never says that Joseph begat Christ, though he “was supposed” as being his son. Therefore, Luke gives only a legal line. Some have postulated that Heli had no children and died, and that Jacob raised up a seed (Joseph) for him, by going into his wife after Heli’s death. However, the explanation that Heli is Mary’s father is preferable: it biologically ties David to Christ through Mary, “Thy seed will I establish for ever, and build up thy throne to all generations. Selah.” (Psalm 89:4). Also, by marriage, Joseph would legally be the son of Heli, even though his own biological father was Jacob.

§35. How many generations were there from the Babylonian Exile to Christ?**a. Fourteen.**

“So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.” (Matthew 1:17).

b. Thirteen.

According to Matthew 1:11–16, Salathiel, Zorobabel, Abiud, Eliakim, Azor, Sadoc, Achim, Eliud, Eleazar, Matthan, Jacob, Joseph, Jesus.

Answer:

Abraham to David are fourteen generations, David to the Babylonian Exile (not counting Jechonias) are fourteen generations, the Babylonian Exile (counting Jechonias) to Christ are fourteen generations.

§36. Was baby Jesus' life threatened at Jerusalem?

a. Yes.

“And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.” (Matthew 2:13–16).

b. No.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law” (Luke 2:21–27).

Answer:

Mary and Joseph took Jesus to Jerusalem a few days after the shepherds visited them when they staying in a stable. At Jerusalem they had Jesus circumcised and made the sacrifice. They then moved back to Bethlehem, where Joseph bought a house. Perhaps a year later wise men arrived at

Bethlehem, and then Mary and Joseph took Jesus to Egypt, while Herod had all children under two years old killed at Bethlehem.

§37. Did John the Baptist recognise Jesus before baptising Him?

a. Yes.

“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?” (Matthew 3:13, 14).

b. No.

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God!” (John 1:29–36).

Answer:

In the book of John, John the Baptist is testifying that he did not know Jesus before he was baptised, but at that time he recognised who he was. The first chapter of the book of John is the testimony of John the Baptist which took place around the time Jesus returned from the wilderness. The next day after John's testimony of what happened forty days before, he saw Jesus again.

§38. When and where did Jesus first meet Peter and Andrew?

a. By the sea of Galilee.

“And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him. And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.” (Matthew 4:18–22).

b. Near the river Jordan.

“He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to

Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter.” (John 1:41–44).

Answer:

The assumption is made that Jesus first met Simon Peter and Andrew at the sea of Galilee. The reality is that Jesus met Simon Peter and Andrew prior to approaching them when they were fishing. This prior meeting, described in John, must have produced faith within them because they offered no objections to His later command to follow Him: “they straightway left their nets, and followed him” (Matthew 4:20). Nowhere in Matthew does it say that Simon Peter and Andrew did not have a preparatory meeting or prior contact.

§39. Did the centurion personally ask Jesus to heal his servant?

a. Yes.

“And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him” (Matthew 8:5).

b. No.

“And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.” (Luke 7:3).

“Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof” (Luke 7:6).

Answer:

The centurion sent a group ahead of him and, when he saw that they were favourably received, he approached Jesus himself.

§40. What was the name of Jesus’ tax collector disciple?

a. Matthew.

“And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.” (Matthew 9:9).

b. Levi.

“And as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.” (Mark 2:14).

Answer:

Evidently, Levi and Matthew were two different names for the same person.

§41. When Jairus met Jesus, was his daughter already dead?

a. Yes.

“While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and *so did* his disciples.” (Matthew 9:18, 19).

b. No.

“And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live. And *Jesus* went with him; and much people followed him, and thronged him.” (Mark 5:22–24).

Answer:

The terms “even now dead” and “lieth at the point of death” are equivalent to each other. It is evident that Jairus said both things since he was greatly beseeching Jesus. The fact was that she was so close to death that he knew she was as good as dead. This is borne out by the fact that the mourners had been gathered at his home. Also, a messenger came to him later telling him that the girl had actually died. It is also possible that in his emotional state, Jairus said she was dead, which was his fear, even when he had not yet received a message saying this.

§42. Who was the tenth disciple?

a. Lebbæus Thaddæus.

(See Matthew 10:3 and Mark 3:17.)

b. Judas the brother of James, the son of Alphæus.

(See Luke 6:16, John 14:22 and Acts 1:13.)

Answer:

There are a number of people in the Bible who had two different names. Thus, Judas was called Thaddæus, probably to avoid being confused with Judas Iscariot, who betrayed Christ.

§43. Did Jesus allow his disciples to keep a staff for a journey?

a. No.

“Provide neither gold, nor silver, nor brass in your purses, Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.” (Matthew 10:9, 10).

b. Yes.

“And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse” (Mark 6:8).

Answer:

While these two passages may be describing two different journeys with two different purposes, it is also possible that the Scripture, in its perfection, is describing the same event with extra details. The fact that Matthew has Jesus telling them not to bring “two coats” etc. applies to the staffs also. Mark shows that Jesus did not say “bring no coat, bring no pair of shoes, bring no staff”, what he was saying was that they should wear one set of clothes, have one staff, but no money, food or extra clothes and staffs. Jesus, clearly, would not have told them to go on a journey naked or without one staff. He was also telling them to bring a purse with them, as testified to in both Matthew and Mark.

§44. Did John the Baptist recognise that Jesus was the Messiah?**a. No.**

“Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is *he*, whosoever shall not be offended in me.” (Matthew 11:2–6).

b. Yes.

“And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. ... And looking upon Jesus as he walked, he saith, Behold the Lamb of God!” (John 1:32, 33, 36).

Answer:

Like many people, John suffered from doubts at times. He knew who Jesus was at the baptism. However, after he was imprisoned, John suffered doubts and asked if Jesus really was the Messiah or Christ. Jesus answered by saying that He met with the prophecy concerning Himself as the Messiah, and that John should trust in that and not in feelings of despondency.

§45. Was John the Baptist the Elijah that was to come?**a. Yes.**

“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive *it*, this is Elias, which was for to come.” (Matthew 11:12–14).

“And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.” (Matthew 17:10–13).

b. No.

“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.” (John 1:19–21).

Answer:

Malachi prophesied that Elijah would come, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” (Malachi 4:5–6).

The principle of multiple reference with prophetic Scriptures is well known to Bible students. This means that certain passages in the Bible can have two or more applications or meanings at the same time. This can be seen in the use of types, symbols and in historicist and future interpretations. In Matthew 17:11, Jesus said that Elijah should come (future), and in Matthew 17:12, Jesus said that Elijah had come (John the Baptist). Clearly, the future Elijah (as shown in Revelation 11:3) had not yet come, and John the Baptist denied he was that Elijah. (Another fulfilment of the prophecy can be seen in the transfiguration of Christ.)

§46. Did Jesus say anything secretly?**a. Yes.**

“Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” (Matthew 13:9–11).

b. No.

“The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.” (John 18:19–21).

Answer:

Jesus was completely open about His doctrine but not everyone had ears to hear Him. Jesus used parables in His teaching, yet people were not able to receive it because of unbelief.

§47. Did Herod think that Jesus was John the Baptist?**a. Yes.**

“At that time Herod the tetrarch heard of the fame of Jesus, And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.” (Matthew 14:1, 2).

“And king Herod heard *of him*; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.” (Mark 6:14–16).

b. No.

“Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.” (Luke 9:7–9).

Answer:

Like most people, Herod changed his mind at times. Luke is recording his initial reaction to what he heard about John. He questions “who is this, of whom I hear such things?” Later, he thinks that he has the answer and says that Jesus was “John, whom I beheaded: he is risen from the dead”. Thus, the Bible is merely recording the progression of his sinful, erroneous thinking.

§48. Did Herod want to kill John the Baptist?**a. Yes.**

“And when he would have put him to death, he feared the multitude, because they counted him as a prophet.” (Matthew 14:5).

b. No.

“Therefore Herodias had a quarrel against him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on

his birthday made a supper to his lords, high captains, and chief *estates* of Galilee; And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. And he swore unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; *yet* for his oath’s sake, and for their sakes which sat with him, he would not reject her.” (Mark 6:19–26).

Answer:

Herod did not want to put John to death because he feared the multitude, and he feared John. However, he had him put to death for his oath’s sake, and for the sakes of them that sat with him, though he was very sorry. Thus, Herod was caught between pride (where he wanted to kill John) and fear (where he did not want to kill John). In the end, his pride was greater than his fear, both of which were evil attributes in this man.

§49. How did the disciples respond to Jesus walking on water?**a. They worshipped Him.**

“Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.” (Matthew 14:33).

b. Their hearts were hardened.

“And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not *the miracle* of the loaves: for their heart was hardened.” (Mark 6:51, 52).

Answer:

The disciples worshipped Jesus; however, their heart was hardened concerning the loaves. Thus, their response to seeing Jesus walk on the water was worship, and their response to the loaves was unbelief.

§50. How did Peter find out that Jesus was the Christ?**a. By revelation from heaven.**

“And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.” (Matthew 16:17).

b. His brother, Andrew, told him.

“He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.” (John 1:41).

Answer:

Simon Peter could have received revelation from heaven through what Andrew said. “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” (Romans 10:14, 15). Alternatively, he might not have believed Andrew initially and so the Lord spoke to him directly. Peter could have believed based on both Andrew and the Lord telling him.

§51. How many animals did Jesus ride?**a Two — a colt and an ass.**

“All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.” (Matthew 21:4–7).

b One — a colt.

“And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way. (Mark 11:5–8).

Answer:

There were two animals, namely the colt and the ass. The answer is simple. Initially, Jesus sat on the colt as Mark states. Mark does not deny the presence of an ass, nor does he say that the colt was the only animal Jesus used. His entrance into Jerusalem may have been upon the ass. Matthew merely speaks of his coming to Jerusalem using both the animals, and does not necessarily say that He entered Jerusalem riding exclusively on the ass. The fact that one animal was resting or carrying something lighter while Jesus was on the other is not a problem. The journey to Jerusalem could have taken some time, and so Jesus swapped after a while from the colt to the ass. The colt, being a younger animal, would not have been able to carry a man for the entire journey without a rest.

§52. Did Jesus cleanse the temple before or after he cursed the fig tree?**a. Before.**

“And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and went out of the city into Bethany; and he lodged there. Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.” (Matthew 21:12–19).

b. After.

“And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry *any* vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city.” (Mark 11:11–19).

Answer:

Even though the events of clearing the temple are similar, they took place on two separate days. Jesus cleansed the temple at least three different times according to the Gospels.

§53. Did the fig tree wither at once after Jesus cursed it?**a. Yes.**

“And when he saw a fig tree in the way, he came to it, and found nothing

thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!" (Matthew 21:19, 20).

b. No.

"And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away." (Mark 11:20, 21).

Answer:

The word "presently" does not necessarily mean instantly, that is, within seconds. It means "soon", "in a short amount of time". Thus, the short amount of time was one night. The disciples were amazed because the day before there had been a green tree where there was now a dead tree.

§54. Did Jesus pray the Father to prevent the crucifixion?

a. No.

"And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?" (Matthew 26:37–40).

b Yes.

"And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again." (John 12:23–28).

Answer:

Jesus prayed the Father, if possible, to save Him from that hour. Nevertheless, He knew that it was the Father's will to go ahead, so He did not pray to actually be saved from that hour.

§55. Were the words of Jesus' second prayer identical to the first

prayer?

a. No.

"And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (Matthew 26:39–42).

b. Yes.

"And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak. And again he went away, and prayed, and spake the same words." (Mark 14:35–39).

Answer:

In the first prayer, Matthew records that Jesus said, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." These would not have been the only words Jesus said. Mark reports on the prayer, saying that "if it were possible, the hour might pass from him". Then he quotes words from the prayer, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." Mark says that the second prayer was the same as the first, while Matthew writes that Jesus said, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." It is evident that all these words formed part of the second prayer, and that Jesus' prayer time was not restricted to saying one or two sentences.

§56. How many times did Jesus move away from His disciples and pray?

a. Three times.

"And he left them, and went away again, and prayed the third time, saying the same words." (Matthew 26:44).

b. Once.

"And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from

them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation." (Luke 22:39–46).

Answer:

Luke merely records one of the three times that he went away and prayed. Luke does not say that this was the only time.

§57. Did Judas kiss Jesus?

a. Yes.

"Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him." (Matthew 26:48–50).

b. No.

"And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year." (John 18:2–13).

Answer:

Judas led the band of men and officers to Jesus, kissed Him, then stood with them. Jesus then asked them, "Whom seek ye?" and the other events

followed and He was taken into custody. Clearly, there is no contradiction; one merely has to understand the order of events. Not all events recorded by John are also recorded by Matthew: they are not contradictory but complementary, reinforcing each other as true witnesses.

§58. What did Judas do with the money he received for betraying Jesus?

a. He threw the money into the temple.

"And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me." (Matthew 27:5–10).

b. He bought a field.

"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. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood." (Acts 1:18–19).

Answer:

The proceeds of the death of Judas bought the same field that he had gone and hanged himself in.

§59. How did Judas die?

a. He hung himself.

"And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." (Matthew 27:5).

b. He fell headlong, disembowelling himself.

"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" (Acts 1:18).

Answer:

Judas hanged himself by falling forward from a tree with a rope around his neck. The force of the hanging caused him to be disembowelled.

§60. Why was the field of Judas' death called "The field of blood"?

a. Because the field was bought with blood money.

“And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter’s field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter’s field, as the Lord appointed me.” (Matthew 27:5–10).

b. Because of Judas’ bloody death there.

“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. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.” (Acts 1:18–19).

Answer:

Both reasons justify it being called such a name. It is not necessary to have only one reason for calling something a particular name.

§61. Did Jesus bear his own cross?

a. No.

“And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull” (Matthew 27:31–33).

b. Yes.

“Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away. And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha” (John 19:16, 17).

Answer:

Matthew does not say how long Simon was compelled to bear the cross. Obviously, Jesus “bearing his cross went forth”, so during the first part of the journey at least, Jesus bore the cross. Simon was then compelled to take over, which may have continued until they arrived at Golgotha, though it is possible that Jesus may have been compelled again to bear the cross in the last part of the journey.

§62. What was the exact wording on the cross?

a. THIS IS JESUS THE KING OF THE JEWS.

“And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.” (Matthew 27:37).

b. THE KING OF THE JEWS.

“And the superscription of his accusation was written over, THE KING OF THE JEWS.” (Mark 15:26).

c. THIS IS THE KING OF THE JEWS.

“And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.” (Luke 23:38).

d. JESUS OF NAZARETH THE KING OF THE JEWS.

“And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.” (John 19:19–22).

Answer:

The superscription was written in three languages. The statement, when translated to English would be “THIS IS JESUS OF NAZARETH THE KING OF THE JEWS.” However, each of the Gospel writers only quoted the statement in part; nevertheless, they did not change the statement itself. John was only interested in the title, and therefore did not have to quote “THIS IS”. Even the Jews only quoted in part, saying, “Write not, The King of the Jews”.

§63. What language did Jesus speak in when He cried to God on the cross?

a. Not Hebrew — “Eli”.

(See Matthew 27:46.)

b. Hebrew — “Eloi”.

(See Mark 15:34.)

Answer:

Jesus, no doubt, spoke both Hebrew and Greek while on the cross. He repeated Himself for the benefit of the audience. “Eloi” is Hebrew, which Mark transliterated into Greek, since he was using Greek letters. Matthew records part of Jesus speaking Greek, that is, saying “Eli” which was the Greek translation of the word “Eloi”, which meant that same thing, namely, “My God.”

§64. Did Jesus die before the curtain in the temple was torn?

a. Yes.

“Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose” (Matthew 27:50–52).

“And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom.” (Mark 15:37, 38).

b. No.

“And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.” (Luke 23:45).

Answer:

The veil in the temple started to rend before Jesus died, but did not finish being torn into two until after he died.

§65. What time of day did the women visit Jesus’ sepulchre?

a. As it began to dawn.

“In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.” (Matthew 28:1).

b. At the rising of the sun.

“And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.” (Mark 16:2).

Answer:

Dawn and the rising of the sun are the same time.

§66. What was the purpose of the women who visited Jesus’ sepulchre?

a. To see the sepulchre.

“In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.” (Matthew 28:1).

b. To anoint Jesus’ body.

“And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.” (Mark 16:1).

“And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had

prepared, and certain *others* with them.” (Luke 23:55–24:1).

Answer:

The women went to both see the sepulchre and anoint the body of Jesus.

§67. Was the stone over the entry to the sepulchre when the women arrived?

a. Yes.

“In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead *men*. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.” (Matthew 28:1–6).

b. No.

“And when they looked, they saw that the stone was rolled away: for it was very great.” (Mark 16:4).

“And they found the stone rolled away from the sepulchre.” (Luke 24:2).

“The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.” (John 20:1).

Answer:

The women began their journey to the sepulchre, and did not see the angel roll away the stone. When the women arrived, they saw the stone had been rolled away and two angels.

§68. Did the women know where Jesus was?

a. Yes.

“And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.” (Matthew 28:5–7).

b. No.

“Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.” (John 20:2).

Answer:

Mary Magdalene and the women did not believe, even though they heard

what the angels told them and touched the feet of Christ themselves.

§69. How did Mary Magdalene react to meeting Jesus?

a. She touched His feet.

“And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.” (Matthew 28:9).

b. She did not touch Him.

“And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.” (John 20:14–18).

Answer:

Mary Magdalene was one of the women who met Jesus and grasped his feet, but was in a state of fear, “Then said Jesus unto them, Be not afraid” (Matthew 28:10a). Thus, Mary was in a very emotional state, and although she worshipped Jesus, she did not believe that He had risen, because she went back to the sepulchre and wept. Jesus approached her again, and she then came to a place of believing. Jesus told her that she must refrain from touching him because he had an errand, and that she was to testify to the others (who were perplexed).

§70. What were Jesus’ instructions for His disciples?

a. That He would meet them in Galilee.

“Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.” (Matthew 28:10).

b. That He would be going to the Father.

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.” (John 20:17).

Answer:

Jesus’ instructions were to go to Galilee, but His spiritual instructions were to believe in Him, and why He was ascending.

§71. When did the disciples go to Galilee?

a. Immediately.

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted.” (Matthew 28:16, 17).

b. Later.

“And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them” (Luke 24:33).

Answer:

The disciples were at Jerusalem for eight days after the resurrection, and then they went to Galilee. They returned to Jerusalem for the ascension, and then stayed there until Pentecost.

§72. How many disciples did Jesus appear to after his resurrection?

a. The eleven.

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.” (Matthew 28:16).

b. The twelve.

“And that he was seen of Cephas, then of the twelve” (1 Corinthians 15:5).

Answer:

Because Judas died, the twelfth disciple was Matthias (see Acts 1:26). In fact, Jesus appeared to many more: “After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.” (1 Corinthians 15:6).

§73. Where was Jesus three days after his baptism?

a. In the wilderness.

“And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.” (Mark 1:12–13).

b. At Cana.

“And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.” (John 1:32).

“Again the next day after John stood, and two of his disciples” (John 1:35).

“The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.” (John 1:43).

“And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage.” (John 2:1–2).

Answer:

Jesus was in the wilderness. John was giving his testimony forty days later,

and this is how two of his disciples became disciples of Christ. Then, on the third day after Jesus returned from the wilderness, he went to a wedding feast.

§74. Was Jesus crucified in the daytime before or after the Passover feast?

a. After.

“And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished *and* prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve.” (Mark 14:12–17).

b. Before.

“For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.” (John 13:29).

“Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.” (John 18:28).

“And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!” (John 19:14).

Answer:

Jesus had a Passover meal with His disciples the night before the official Passover when the lambs were killed, to show His disciples that He was the fulfilment of the Passover. “For even Christ our passover is sacrificed for us” (1 Corinthians 5:7b). Christ actually died in afternoon of the day, just before the time when the official Passover would be kept. “Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.” (Matthew 26:2). It was that night when the blood would be applied, according to the rites of the Passover.

§75. How many times would the cock crow before Peter would finish denying Christ?

a. Twice.

“And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this

night, before the cock crow twice, thou shalt deny me thrice. ... And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.” (Mark 14:30, 72).

b. Once.

“Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.” (John 13:38).

Answer:

The inference in John is that the cock should not crow *a second time* until Peter had finished denying Christ. Although John does not mention this detail, his record cannot be read to strictly mean, “the first time the cock crows in the morning”.

§76. Where was Jesus at the sixth hour on the day of His crucifixion?

a. On the cross.

“And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him.” (Mark 15:24, 25).

b. At Pilate’s court.

“When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.” (John 19:13–16).

Answer:

John was using the Roman way of reckoning time, which started counting hours from midnight. Thus, John’s sixth hour is the same as modern clocks, meaning six o’clock in the morning. The third hour as used in Mark is nine o’clock in the morning according to the Jewish reckoning, which begins from dawn. Thus, the whole procession and putting Jesus up on the cross took three hours.

§77. How many of the two thieves mocked Jesus during their crucifixion?

a. Both.

“Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.” (Mark

15:32).

b. One.

“And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.” (Luke 23:39–43).

Answer:

Both thieves did mock, but one repented, and then defended Jesus.

§78. What did the centurion say when Jesus died?

a. That He was the Son of God.

“And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.” (Mark 15:39).

b. That He was righteous man.

“Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.” (Luke 23:47).

Answer:

The centurion said both that Jesus was a righteous man and the Son of God. Neither Gospel recorded everything that the centurion said, and the Bible does not record the other things the centurion might have said.

§79. When did the women buy spices?

a. After the Sabbath.

“And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.” (Mark 16:1).

b. Before the Sabbath.

“And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.” (Luke 23:55–24:1).

Answer:

The spices were bought before the Sabbath, then prepared. Mark indicates that the spices had already been bought by the day the Sabbath had passed.

§80. Was Jesus’ corpse embalmed with spices before burial?

a. No.

“And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.” (Mark 16:1).

b. Yes.

“And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.” (John 19:39, 40).

Answer:

The dead were evidently spiced twice, when they buried and then several days later. Jesus was only covered with spices once, but was not anointed with spices a second time.

§81. Did Jesus go to Paradise on the day of His crucifixion?

a. Yes.

“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.” (Luke 23:43).

b. No.

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.” (John 20:17).

Answer:

At the time that Jesus died, the place called Paradise or “Abraham’s bosom” (see Luke 16:22, 23) was located in the bowels of the Earth, separated by a chasm from Hell (see Luke 16:26). All the righteous who died during the Old Testament or prior to the resurrection of the Lord Jesus Christ went to Paradise. When Jesus rose, He “led captivity captive” (see Ephesians 4:8), and at this time some recently departed saints rose from the dead in their natural bodies (Matthew 27:52, 53), while the rest of the dead were taken to heaven (without their natural bodies).

Thus, when the righteous ex-thief died, He descended with Jesus to Paradise. Jesus then descended further into Hell (see Ephesians 4:9 and Acts 2:31), and three days after His death He was raised from the dead, taking the ex-thief and all the other righteous dead with Him. Currently, the location of Paradise or Abraham’s Bosom is in Heaven. Those who now die in Christ go to where Christ is, that is, to Heaven.

§82. What were Jesus’ last words?

a. Father, into thy hands I commend my spirit.

“And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.” (Luke 23:46).

b. It is finished.

“When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.” (John 19:30).

Answer:

Jesus said both things just before He died, and that two different Gospel writers recorded two different things indicates that they were said in succession to each other. The Bible does not record everything that Jesus said on the cross, and neither does it lock out the possibility of the other words having been said also.

§83. How did Jesus describe talking of himself according to the book of John?

a. Not true.

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.” (John 5:30–32).

b. True.

“The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.” (John 8:13–16).

Answer:

The two statements in John are very different, and speak of two different things. The passage in the fifth chapter is speaking of the “witness” concerning Jesus being the Messiah. If Jesus merely witnessed of Himself, He would be a self-proclaimed Messiah. His “record” of himself was referring to Him knowing about His own life, where He had come from and what He was going to do.

§84. Did Paul’s companions hear anything on the road to Damascus?

a. Yes.

“And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said,

Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.” (Acts 9:3–8).

b. No.

“And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.” (Acts 22:6–11).

Answer:

It is clear that those with Paul “heard not the voice of him that spake with” him, but this does not mean that they did not hear a voice at all. They most likely heard the voice of an angel whereas Paul heard the voice of the Lord Jesus Christ, who said, “Saul, Saul, why persecutest thou me?” Those with Paul did not hear the voice of Jesus.

§85. Did Paul’s companions fall to the ground on the road to Damascus?

a. No.

“And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.” (Acts 9:7).

b. Yes.

“At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.” (Acts 26:13–15).

Answer:

The travellers all fell down when the light appeared, but then they all stood

up, and heard the voice of Paul and (probably) the voice of an angel. Paul was the last one to stand up.

§86. A man is to bear whose burden?

a. One another's.

“Bear ye one another's burdens, and so fulfil the law of Christ.” (Galatians 6:2).

b. His own.

“For every man shall bear his own burden.” (Galatians 6:5).

Answer:

Believers are commanded to help others bear their burdens, but each is ultimately responsible for bearing his own burden. Galatians 6:5 is a promise that every man shall be able to bear his own burden.

§87. Is the law of Moses useful?

a. Yes.

“All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.” (2 Timothy 3:16, 17).

b. No.

“For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.” (Hebrews 7:18, 19).

Answer:

The law of Moses is useful in the purpose it was designed for, that is, to expose sin and pronounce all men guilty before God (see Romans 3:19, James 2:10 and Romans 7:13). However, some people were trying to use the law incorrectly; that is, some are attempting to perfect themselves in the sight of God by trying to keep the law. It would be wrong to say that the law was imperfect because people were misusing it. Therefore, when Scripture is used properly, it will produce the God-designed results. It is only by the love and grace of God that people are able to be perfect (see Romans 13:8, 10 and Galatians 5:6).

5. CONCLUSION

There are many other supposed contradictions in the Authorized King James Version of the Bible which could be brought up. Every one of them is answerable. Any so-called contradiction in the King James Bible can be

answered by using a proper and believing method. The Authorized Version of the Bible is the pure and perfect Word of God in English. Every word in the King James Bible counts. “But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” (Matthew 4:4). “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” (Matthew 5:18). This means that even the punctuation marks should be considered when comparing two or more apparently contradicting verses. Those who have not taken a believing approach to the Bible have neglected the details, and therefore have not seen that the Bible has no mistakes or errors. Bible-believing Christians need not fear any attack on the Bible, which is truly and utterly God's Word. Those using modern versions have imperfect books purporting to be bibles but completely unable to match up to the standard of being called the Word of God. The Word of God has no error because “God *is* not a man, that he should lie” (Numbers 23:19a).

ANNEX 1.

HOW TO KNOW THE PURE CAMBRIDGE EDITION OF THE KING JAMES BIBLE

It is important to have the correct, perfect and final text of the King James Bible, since there are correctors (e.g. publishers) who have changed some aspects of King James Bible texts. The final form of the King James Bible is the Pure Cambridge Edition (circa 1900), which conforms to the following:

1. “or Sheba” not “and Sheba” in Joshua 19:2
2. “sin” not “sins” in 2 Chronicles 33:19
3. “Spirit of God” not “spirit of God” in Job 33:4
4. “whom ye” not “whom he” in Jeremiah 34:16
5. “Spirit of God” not “spirit of God” in Ezekiel 11:24
6. “flieth” not “fleeth” in Nahum 3:16
7. “Spirit” not “spirit” in Matthew 4:1
8. “further” not “farther” in Matthew 26:39
9. “bewrayeth” not “betrayeth” in Matthew 26:73
10. “Spirit” not “spirit” in Mark 1:12
11. “spirit” not “Spirit” in Acts 11:28
12. “spirit” not “Spirit” in 1 John 5:8