

## **Alleged Contradictions in the Scriptures**

### **1. John 21:25 and Acts 1:1-2.**

*And there are also many other things which Yahusha did, the which, if they should be written everyone, I suppose that even the world itself could not contain the books that would have to be written. Amein. (John.21:25).*

*The first account I made, O Theophilus, of all that Yahusha began both to do and to teach (Acts1:1).*

John. 21:25 makes it clear that the world could not contain all the books needed to record all the works of Yahusha. Yet Luke claims to have written such an account. The first point of note is the first statement by Luke in Acts, 'The first account I made', Luke is referring to his Gospel account, which opens with,

*Since many have indeed taken in hand to set in order an account of the matters completely confirmed among us, as those who from the beginning were eyewitnesses and servants of the word delivered them to us, it seemed good to me as well, having followed up all these matters exactly from the beginning, to write to you an orderly account, most excellent Theophilus, that you might know the certainty of the words which you were taught.(Luke.1:1-4).*

Luke can only be referring to what he was aware of and not everything Mashiach taught and did. We can say this because Luke's gospel account does not contain all Mashiach's works. There are several teachings that are exclusive to John's gospel. Mashiach's encounter at the well with the woman from Samaria: John.4:7-26. Luke makes no mention of this encounter. There are dozens of other works/teachings of Mashiach found only in John's Gospel, for example, 6:44,14:6, 14:7, 15:1-7, 16:6-24.

John is referring to all what Mashiach spoke and performed, whereas Luke, quite obviously, can only be referring to what he knew and saw. Hence there is no contradiction.

### **2. Luke 12:10 and Rom.10:13**

*And whosoever shall speak a word against the Son of Adam, it shall be forgiven him: but unto him that blasphemeth against the Ruach HaKodesh (Holy Spirit) it shall not be forgiven. (Luke.12:10).*

*For whosoever shall call upon the name of Yahuwah shall be saved. (Rom.10:13).*

First, we must establish what it means to blaspheme the Ruach HaKodesh, and the Scriptures provides a perfect example,

*Then they brought to Him one who was demon-possessed, blind and dumb. And He healed him, so that the blind and dumb man both spoke and saw. And all the crowds were amazed and said, "Is this the Son of David?" But when the Pharisees heard it they said, "This one does not cast out demons except by Be'elzebul, the ruler of the demons." And Yahusha their thoughts, and said to them, "Every reign divided against itself is laid waste, and every city or house divided against itself shall not stand. And if Satan casts out Satan, he is divided against himself. How then does his reign stand? And if I, by Be'elzebul, do cast out demons, by whom do your sons cast them out? Because of this they shall be your judges. But if I cast out demons by the Spirit of Elohim, then the reign of Elohim has come upon you. (Matt.12:22-27).*

To blaspheme the Ruach is to accredit demons with the work done by the Ruach HaKodesh (The Spirit of Elohim). In effect this is to accredit HaSatan with what YHWH does, and any person capable and willing to do this is unlikely to call on the name of YHWH. Indeed, YHWH would probably harden that person's heart and prevent him from calling on His name. I believe this to be the tenor of the verses and understood in these terms there is no contradiction.

### 3. **Exod. 20:13 and Exod.32:27**

*"You do not murder. (Exod.20:13)*

*And he said to them, "Thus said YHWH Elohim of Israel: 'Each one put his sword on his side, pass over to and fro from gate to gate in the camp, and each one kill his brother, and each one his friend, and each one his relative.' (Exod.32:27).*

The KJV reads 'Thou shalt not kill' for Exod.20:13. The question is which word is more correct because the Hebrew (תרצח) *râtsach* is the same for either word and so the verse can legitimately read either murder or kill. We must ask what is the difference between these two words? Murder is the unjustifiable/unlawful killing of a **person**. Murder is specific to humans. Whereas to kill is to deprive of life for example, to kill an animal for food, to kill a fly or a bug. Killing only becomes murder when it is done with "premeditated malice." Hence, abortion, for example, is always murder.

When we consider that within the Torah is the command to kill animals for both food and sacrifices, it would be inconsistent for Exod.20:13 to instruct not to kill. But most certainly YHWH does not condone murder. Cain was made to serve a life sentence for murdering his brother.

Several translations have murder for Exod.20:13 which more appropriately fits the Scriptural theme and removes any possible contradiction.

### 4. **Rev.8:7 and 9:4**

This alleged contradiction only arises in certain copies of the Scriptures. There is an inconsistency in the translation of Rev.8:7. The question is, which translation is correct? This question brings us to the fact that a lot of the New Testament was originally written in the Hebrew language and not Greek as is commonly alleged. There is some contention whether the original text was written in Hebrew or Aramaic and whilst there may be some merit in this argument, what is true is that both languages are very closely related and of the same family. They may be considered sister languages. The book of Daniel for example, contains both languages. Both Aramaic and Hebrew (mostly Hebrew) were used in the Old and New Testaments. An accurate translation of the original text for Rev.8:7 reads,

*And the first sounded, and there followed hail and fire, mingled with **water**, and they were cast upon the earth: **and the third part of the earth was burnt up**, and the third part of the trees was burnt up, and all green grass was burnt up.*

It is the highlighted portion that is missing from some translations. When we consider that the following verses all talk about thirds of the earth being subjected to wrath, it is easy to accept the above sentence as part of the original content. Whilst the verse says all grass was burnt up it can only refer to the grass in the third of the earth effected. Seen in this context there is no contradiction with Rev.9:4,

*And it was said to them that they shall not harm the grass of the earth, or any green matter, or any tree, but only those men who do not have the seal of Elohim upon their foreheads.*

Knowing that two thirds of the land was unaffected by the trumpet of Rev. 8:7 there is no problem with Rev.9:4.