

## Errors in the Bible – Part 1



In 1 Kings 7:26 and 2 Chronicles 4:5, Solomon constructs a round basin (a bath) made of cast bronze as part of the temple furnishings. Both passages state that the diameter is 10 cubits (about 4.5 meters), and the circumference is 30 cubits (about 13.5 meters). But as you well know, for a circle with a diameter of 10, the circumference should be  $10\pi$ , which starts with 3.14159 and results in more than 31.4 cubits. It should be written as at least "more than 30 cubits" or "around 31.4 cubits," yet it simply says 30 cubits. It shows that even the great Jehovah lacked basic mathematical knowledge.

In Joshua 10, there is a story where the sun stood still in the sky. Jehovah stopped the sun and moon for an entire day, allowing Joshua to brutally defeat his enemies. But the Earth rotates at about 1,674 km/h. If the Earth were to suddenly stop rotating, every living being on the planet would be hurled into the void of space and perish—far from gaining time to kill enemies.

Joshua 10:13 claims that the Earth's rotation was halted according to the record in "the Book of Jashar." This "Book of Jashar" is thought to refer to a sacred text of Zoroastrianism. It says: "Hvovi, the wife of Zoroaster, gives birth to three sons not of the earthly realm. Much like the Virgin Mary giving birth to Jesus through the Holy Spirit, these children were born miraculously, with an angel named Neryosang playing a key role. These sons, protected by numerous divine spirits (angels), serve a prophetic role akin to biblical prophets. The eldest, Hushedar, appears during the first millennial kingdom to reform the cosmos. He consults with God to stop the sun (described as a fast-moving horse) for ten days and nights, then commands the sun to move again, performing miracles that cause all humanity to believe in Mazda and follow the religion of good deeds." This

miracle surpasses even Jehovah's powers.



The Book of Jasher is also referenced in 2 Samuel 1:18. In the King James Version (KJV), it says, "Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher." (The whole sentence is bracketed.) In the New International Version (NIV), the content is altered to say, "and ordered that the men of Judah be taught this lament of the bow (it is written in the Book of Jasher)." The latter seems to try to obscure the reference to the Book of Jasher.

In his historical work written around 440 BCE, Herodotus (c. 484–425 BCE) emphasizes the Persian (Zoroastrian) obsession with truth. He says that lying was regarded as the gravest insult. They taught their sons only three things from ages five to twenty: to ride a horse, to shoot a bow, and to speak the truth.

Zoroastrianism strongly emphasizes the three principles: Right Thought, Right Speech, and Right Action. These closely resemble the second to fourth of the Eightfold Path in Buddhism—Right Thought, Right Speech, and Right Action—suggesting that Buddhism's Eightfold Path may be an expanded interpretation of Zoroastrianism's threefold path.

Taken together, these details show that not only Genesis and the Noah's Ark story but also many other parts of the Old Testament—including Joshua, Samuel, and Deuteronomy—were heavily influenced by Babylonian culture, including Zoroastrianism.

Leviticus 11:4, when listing unclean animals, says, "The camel, though it chews the cud, does not have a divided hoof; it is ceremonially unclean for you." But a camel's hoof is indeed divided.

Leviticus 11:5–6 claims that the hyrax and rabbit chew the cud, but neither does. Leviticus 11:19 lists the bat, a mammal, as an unclean bird. These are all biological errors by the supposedly omniscient Jehovah—errors which remain uncorrected and unacknowledged.

There are also contradictory population records. In 2 Samuel 24:9, the census during King David's reign reports 800,000 men in Israel and 500,000 in Judah, totaling 1.3 million. In 1 Chronicles 21:5, the total is 1.1 million, with only 470,000 in Judah—a discrepancy of 200,000.

"By the end of the 7th century BCE, the total population of the Kingdom of Judah can be accurately estimated through concentrated archaeological excavations, and it is believed to have been around 75,000. Of these, 15,000 lived in Jerusalem and another 15,000 in the nearby agricultural zones." (4)

"According to a population survey conducted between the 5th and 4th centuries BCE, just before Alexander the Great conquered Palestine in 332 BCE, the total Jewish population of the Persian province of Yehud (formerly Judah) was 30,000. The esteemed scholar Bickerman described Jerusalem in the time of Alexander as an insignificant and vague settlement of a minor tribe. This is why there is no mention of the Jews in any Greek literature before Alexander's conquest." (5)  
"Since then, the Kingdom of Judah was known as Yehud, the Aramaic name given by the Persian Empire, and the people were called Yehudim (Jews)." (6)

Ezra 2:3 and following list the number of Jews returning from Babylon to Jerusalem. Ezra 2:64 states that the total was 42,360, but if you carefully add the listed numbers, it adds up to only 29,818—a difference of 12,542. In Nehemiah 7:8 and following, similar lists appear, and while 7:66 also states the total as 42,360, the added numbers total only 31,089—a shortfall of 11,271. (7)

The number of stalls for Solomon's chariot horses differs significantly. 1 Kings 4:26 states, "Solomon had four thousand stalls for chariot horses and twelve thousand horsemen," while 2 Chronicles 9:25 says, "Solomon had forty thousand stalls for horses and twelve thousand horsemen"—a tenfold difference.

Regarding King Jehoiachin, 2 Kings 24:8 says he was 18 years old when he became king and ruled

for three months in Jerusalem. But 2 Chronicles 36:9 says he was 8 years old when he became king and ruled for three months and ten days. For King Ahaziah, 2 Kings 8:26 records his age as 22 when he became king, while 2 Chronicles 22:2 says he was 42—a discrepancy of 20 years.

In Ezra 5:1, the prophet Zechariah is referred to in the KJV as the "son of Iddo," while the NIV uses "descendant of Iddo." The Revised Version in Korean calls him the "grandson of Iddo," likely based on Zechariah 1:1 and 1:7, where Zechariah is described as the son of Berechiah, who is the son of Iddo.

However, Iddo appears as a prophet in 2 Chronicles 13:22 during the reign of King Rehoboam (c. 930–920 BCE). Yet in Ezra 5:1, Zechariah is working with Haggai during the temple reconstruction in the 430s BCE. Due to the 500-year gap, NIV translators likely avoided the awkward "son" label and used "descendant" instead.

## Sources:

- (1) *Life and Teachings of Zoroaster, the Great Persian*, Loren H. Whitney, BiblioBazaar, 2009: p.60
- (2) *Life and Teachings of Zoroaster, the Great Persian*, Loren H. Whitney, BiblioBazaar, 2009: p.55
- (3) *Herodotus: The Histories*, Oxford University Press, 1998: pp.62–63 (Book I, sections 136 and 138)
- (4) *The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts*, Israel Finkelstein and Neil Asher Silberman, translated by Oh Sung-hwan, Ggachi Publishing, 2002: p.357
- (5) *The Laughing Jesus*, Timothy Freke & Peter Gandy, Three Rivers Press, 2005: p.35
- (6) *The Bible Unearthed*, Israel Finkelstein and Neil Asher Silberman, translated by Oh Sung-hwan, Ggachi Publishing, 2002: p.346
- (7) *Thomas Paine Collection*, Forgotten Books, 2007