

New Discoveries THAT CONFIRM THE BIBLE



Apologetics II

by Ted Stewart

SUNSET BIBLE STUDY LIBRARY

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*New Discoveries That
Confirm the Bible*

By
Ted Stewart

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Apologetics II
New Discoveries That Confirm the Bible
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IN HONOR OF

This book is dedicated to Ted Stewart who departed for his heavenly home on Feb. 22, 2012 at the age of 77. Ted had a deep passion to defend God's Word and God's Miracles. His relentless pursuit of the truth guided him in the preparation of this course and in all of his studies. As one fellow missionary stated, "Ted's brilliant mind was exceeded only by his humility."

Ted was an enthusiastic, dynamic, positive person. He was a man of integrity and sincerity, a man of intense commitment to global missions, and a warm, outgoing person who encouraged those around him. His sweet, happy smile, his warm personality, and contagious laugh will be missed by all. He was a man of intense fervor for God.

How thankful I am to God that He let me be Ted's wife for a lifetime, 55 years.

In loving memory, Dot Stewart

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Preface to the Sunset Bible Study Library

Since 1962 Sunset International Bible Institute has been a leader in teaching God's Word, training local church leaders, and preparing preachers and missionaries for effective ministry. Developed in the laboratory of preacher training and proven in the crucible of practical ministry, the Sunset curriculum has grown to forty core courses used both in our resident school and distance learning applications. In 1989 the Sunset Video Studio was inaugurated to record each course of study in a professional format. Those courses, each with a companion study guide, have been used to teach thousands of individual students and develop a world-wide network of video satellite schools in local congregations and mission fields.

Now, in printed form, that same library of trusted Bible study material is available through Sunset Institute Press for an even wider circle of Bible students thanks to a benevolent God, an excellent editorial staff, and a number of faithful supporters who believe in the project.

This book is the result of a multi-step process which began with a video taped course. The voice track of the video tape was first transcribed, then formatted and edited from spoken to written style. The goal of the editorial process has been to produce a readable document while protecting the course content and the style and personality of the teacher. We believe the goal has been achieved and that each of the forty books planned for the Sunset Bible Study Library will likewise achieve that goal.

Special gratitude must be expressed to Cline Paden and Truman Scott who began the video course series in 1989, to Bob Martin, who directed Sunset Video Studio, to Virgil

Yocham and the staff of the Sunset External Studies Division who wrote the study guides, to Darlene Morris and the staff of Sunset Translation/Editing Center who edited the manuscripts, and to each faculty member of Sunset International Bible Institute who took extra time to prepare and present these courses in the studio.

This book and its companion volumes are being translated into the major languages of the world to produce a Bible Study Library which can be used on the mission fields of the world to mature Christians, train church leaders, and grow churches that plant other churches.

Introduction to Biblical Apologetics

The technical subject of this book is Biblical Apologetics. Webster's Dictionary defines "apologetics" as: "The branch of theology having to do with the defense and proofs of Christianity." Apologetics comes from the Greek word **apologeia**. The Greek meaning is "from reason." Apologetics presents logical reasons and evidences that support the Christian's faith. Some people might ask, "Do God and Christ really need to be defended?" Some would say they do not need to be defended; it just needs to be preached. However, Paul told the Philippians:

It is right for me to feel this way about all of you, since I have you in my heart; for whether I am in chains or defending and confirming the gospel, all of you share in God's grace with me . . . It is true that some preach Christ out of envy and rivalry, but others out of goodwill. The latter do so in love, knowing that I am put here for the defense of the gospel (Philippians 1:7, 15–16).

Paul used the word **apologeia** to confirm his right to defend the Gospel. In 1 Peter 3:15 Peter said, ". . . Always be prepared to give an **answer** to everyone who asks you to give the reason for the hope that you have . . ." The word "answer" in this verse is **apologeia**. Peter said Christians are to be ready to give a **defense** to everyone who asks to give them a reason for the hope that they have. Therefore, **every Christian is**

commanded to learn something about apologetics to defend his or her faith to those who request answers.

Fountains of Faith

There are five sources of evidences which will be called **fountains of faith**. The first fountain of faith is **special revelation**, which is the inspired, written testimony of inspired men. The Scriptures are self-authenticating and they are sufficient to convict most people of the truth of God's purpose, plan, and His will for all men. Paul said in Romans 1:16: "*I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.*"

The second fountain of faith is **natural revelation**, which concerns the universe, solar system, matter, and all living beings. Psalms 19:1–4 says:

*The heavens declare the glory of God;
the skies proclaim the work of his hands.
Day after day they pour forth speech;
night after night they display knowledge.
There is no speech or language
where their voice is not heard.
Their voice goes out into all the earth,
their words to the ends of the world.*

Thus, we can see **God's fingerprints** in creation. Romans 1:18–20 says the clear evidence of God's deity and power can be seen in creation and that man is without excuse if he does not see God:

The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the

world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse.

The third fountain of faith is **historical and archaeological testimony**. Histories of other nations can either contradict or confirm Bible history. Archaeological discoveries give evidence either in favor of or against the Bible. This study will look at the evidence in favor of the Bible to find out why sometimes these discoveries appear to be against the Bible.

The fourth fountain of faith is the **demonstration of God's Word** in the lives of His people. Jesus said in Matthew 5:14: “*You are the light of the world. A city on a hill cannot be hidden.*” The Christian life speaks volumes on behalf of God’s revelations in Scripture, but a weak, misguided, immature, or apostate Christian may become an argument against Christianity. First Peter 3:1–3 says that Christian women can convert their unbelieving husbands by the testimony of their godly and spiritual beauty. Answered prayers of godly Christians and answered promises in the lives of His children demonstrate the validity of their faith. Matthew 7:7 says, “*Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.*” As Christians and others see those promises answered, they know Christianity is real.

The fifth fountain of faith is **logical reasoning** based upon evidences and common sense seen in the first four fountains of faith. In Isaiah 1:18 God Himself said, “*Come now, let us reason together.*” In Acts 17:2 Paul “*reasoned*” with the Thessalonians from the Scriptures. In Acts 18:19 Paul “*reasoned*” with the Jews who disagreed with him. So logical reasoning should be at the heart of Christian evidences. In this book, all five fountains of faith will be used as evidence for God and the Bible.

The name of this book is New Discoveries That Confirm the Bible. In 1978 I was assigned to teach a course that would

include evidences for God as Creator and for the Old Testament as God's inspired Word. Most of the evidence for God and the Bible was discovered in the twentieth century. Thus, most of the evidences presented in this book will be relatively new. I recorded the information in this book earlier and those recordings were called The Certainties of the Christian Faith, but newly discovered evidences immediately outdated that course. New evidences appear every year with new scientific and archaeological discoveries. My continued research for the course has led me to learn of new discoveries of others and also to make many new discoveries of my own.

The attacks against God and the Bible are continually increasing in number and intensity making new courses all the more mandatory. That is the reason this book could be titled New Discoveries That Confirm Our Faith.

Evidences for and Against God as Creator

During the last twenty years of the twentieth century there have been intensive attacks against God as Creator. Biology textbooks openly affirmed that the origin of the universe was a "Big Bang" that happened ten to twenty billion years ago and that all life on earth gradually evolved over millions of years rather than being created by God in six days approximately six thousand years ago. The fallacy of this argument will be presented in later chapters.

The government of the United States of America will not permit creation to be taught in the public schools as an optional possibility for the origin of the universe. A growing number of university professors ridicule Christians, Jews, and Muslim students who maintain their belief in an omnipotent Creator. I know of a highly qualified doctor of biology who was rejected as a teacher at Texas Tech University in Lubbock, Texas, because he was a creationist. My daughter, Trina, graduated with a degree in molecular and cell biology from Texas Tech and afterwards entered the ***Sunset International Bible Institute's Adventures In Missions*** (AIM) program for young

college students. While distributing leaflets for a Gospel meeting on the Texas Tech campus, Trina met a graduate assistant who had taught her biology lab. He asked Trina if she was a Christian. When Trina said yes, he quietly confided, after looking around, “I teach a Bible class at the Baptist church, but don’t tell my professors. If they find out I believe in creation, they will not give me my doctor’s degree.”

Public schools and universities in the United States have destroyed the faith of millions of young people and prevented millions of others from ever believing in God. These are attacks not only against God as an existing Being and Creator, they are also attacks against God’s law of morality. The growing unbelief in God is related to rampant immorality, perversion, and violence in our public schools and universities and in our society in general. Romans 1:21–32 says the rejection of God as Creator leads to the rejection of God’s law of morality and promotes the practice of violence, perversion, and every other imaginable sin. Do not think of this book as an exercise in impractical studies. This book will strike at the very heart of what is wrong with America today.

I want to tell about my search for evidences for creation and against evolution. In 1984 I was invited by the Lubbock High School Honor Society to debate evolution with Dr. Robert Baker, a nationally known biologist at Texas Tech University. I was told that I could only use scientific arguments in the debate with no references to the Bible. I did extensive research, wrote out an outline of my entire case, made transparencies of illustrated proofs of my evidences, and printed everything in individual bindings for each member of the Honor Society. I was told after the debate by the president of the Honor Society that the great majority of the students rated the arguments for creation far superior to those given in favor of evolution.

Scientific arguments for and against God as the Creator will be presented in these chapters. How sad that the government will not permit creation to be taught in public schools as an optional explanation for the origin of the universe. The Sunset

Church of Christ in Lubbock, Texas, periodically has me teach these lessons to the high school and junior high students to strengthen their faith to be able to withstand the influence of godless evolution that most of them will be facing in the public schools. My daughter, Trina, is now working on a Master's degree in biology and teaches four biology labs at Texas Tech University. She has critiqued all my lessons in the area of science and taught me new facts of biology that have strengthened my arguments both for creation and against evolution.

Philosophical arguments are also made against God. Most classes on Philosophy in universities are designed to destroy faith in God. Phil S. Long, a close friend of mine, got his doctorate at Florida State University in communications. His professor of Philosophy ridiculed him in class because he believed in God. I have studied atheistic books and a debate between a Christian and an atheist to learn the arguments that are made against God. Philosophy is largely based on logical reasoning. I had a course on Logic in college and was on the varsity debate team. I know how to think logically. My critique of atheistic philosophical cases against God shows that there are actually a lot of philosophical evidences on behalf of God.

Evidences for and Against the Inspiration of the Bible

I first learned about attacks against the divine inspiration of the Bible by religious scholars in 1956 when I sold Bibles in Ohio to put myself through Abilene Christian College. I tried to sale a Naves Topical Bible to a Presbyterian minister who had just graduated from a seminary. I showed him how it would help him prepare sermons on any topic. I opened the book at random to the topic of the eldership and showed him every scripture on the subject already written out for him to read. He asked me why he needed to know what the Apostles taught about the eldership. I told him because the Apostles revealed the inspired Word on that subject. His answer shocked me. He said, "I am as inspired as the Apostles." When I asked him

what he believed about Jesus Christ, he said, “He was not divine, He was only a man.” I was stunned to learn that the seminary he had just graduated from had taught him against the inspiration of the Bible and against the deity of Christ.

In 1996 I knew of a student from a Christian university who lost his faith in biblical inspiration because of one discrepancy he could not explain. Later in this book I will cover that one discrepancy that destroyed his faith. My search for answers to alleged Bible discrepancies started when I was a graduate student at Abilene Christian. I studied the alleged internal contradictions that critical scholars leveled against the Old Testament. My professor told me all of the problems and offered few solutions, so I was challenged to search for myself for the answers. And I found them in most cases. However, there were some problems I was unable to find solutions for. I determined later to search for these answers after I graduated.

During my years in Brazil I spent much time in prayer, study, and meditation on these more difficult problems. I gradually began to find solutions. In the last twenty years I have learned of new alleged Bible discrepancies and have also searched for solutions to these problems and found them. God has blessed my search with success in every alleged discrepancy I have studied, giving me not only solutions to the problems but also deeper insight to the Scriptures and a fuller picture from God’s Word on each topic or passage that I have studied. My faith in the Bible’s inerrancy has grown stronger with each passing year. I want to share what I have learned with you.

There are positive evidences in favor of the inspiration of the Bible. During all the years of research to refute attacks against the Bible, I was also accumulating arguments in favor of the Bible as God’s inspired Word. The Bible, like creation and the universe, has unique characteristics that can only be explained by a super omniscient God. There is evidence in favor of the inspiration of the Bible and solutions to alleged Bible discrepancies.

Evidences for and Against Bible History

Many are not aware of the scholars' rejection of Old Testament history. Genesis 4:17–22 tells that in the period from Adam to Noah men developed rapidly in technological progress including the building of cities, raising livestock, inventing the harp, the flute, and all kinds of tools of bronze and iron. Scholars claim that this was the Stone Age when cavemen did not build cities and could not play on instruments, much less make them, and were ignorant of bronze and iron.

Genesis 6–8 tells of the universal flood that covered the globe during Noah's time. Noah, with God's help, built the largest ship in antiquity which had not been equaled until the nineteenth and twentieth centuries. The head of the Bible Department at Southern Methodist University in Dallas, Texas, was quoted in the Dallas Morning News as saying the story of Noah and the Ark was equivalent to the story of Jack and the Beanstalk and nothing but a fairy tale.

Scholars equally reject the biblical stories of Abraham and the destruction of Sodom and Gomorrah with burning sulfur. They reject Joseph's appointment as prime minister of Egypt, Israel's stay in Egypt, Moses' birth and life in Pharaoh's palace, and the Exodus of Israel from Egypt. Scholars deny that the Israelites went through the Red Sea and that the Egyptian army was destroyed. Kathleen M. Kenyon excavated Jericho concluding that the walls of Jericho fell hundreds of years before Joshua ever arrived on the scene. She said that reading Bible history from Abraham to David was a waste of time.¹

The cover of Time Magazine from December 18, 1995, stated "IS THE BIBLE FACT OR FICTION?" The subtitle said, "Archaeologists in the Holy Land are shedding new light on what did and didn't occur in the greatest stories ever told."

¹. Kenyon, Dame Kathleen M., (1908–1978), *Archaeology in the Holy Land*, Ernest Benn Ltd, 4th Edition; London, England, 1979. Dame Kenyon was a leading archaeologist of the Neolithic culture in the Fertile Crescent, best known for her excavations in Jericho in 1952–1958.

The Time article concluded that the majority of archaeologists reject Bible history from Abraham to Solomon.

The Baptist church is fighting these attacks against biblical history that are being taught in their own seminaries. In fact, for the past ten years the inerrancy of Scripture has been a main issue discussed in the Southern Baptist Convention. The faith of some of the brightest and most talented preachers has been weakened and sometimes destroyed by institutions of higher learning. How sad that young men go off to universities and seminaries to prepare themselves to be ministers of Christ and leave these institutions with weakened faith, skepticism, doubts, and sometimes total unbelief. On the other hand, Bible critics classify those who believe in the inerrancy of the Scriptures as being legalistic, ignorant, naive, and closed-minded.

New Discoveries That Confirm the Bible will present new discoveries that confirm Bible history from Adam to Moses. From 1978 to 1996 I have devoted my spare time to research the apparent contradictions between Old Testament history, secular history, and archaeology. During these years I have uncovered remarkable evidence that supports Bible history from Adam to Noah's Flood and Bible history from the Flood to Abraham. There is absolutely astounding evidence for the destruction of Sodom and Gomorrah by burning sulfur. The serious contradictions between biblical and Egyptian histories will also be shown. My greatest challenge was to find the biblical history from Joseph to Moses and the Exodus in Egyptian documents. By God's grace I found 210 points of biblical synchronism between the time of Joseph to the Exodus in Egyptian documents of the twelfth dynasty. I have recorded many of these points of historical synchronism in this book.

The end of the twelfth dynasty is dated approximately three years prior to the biblical exodus which occurred in 1446 B.C. Scholars claim that Egyptian history is astronomically dated and cannot be revised. From 1993–1996 I studied astronomy and the astronomical dating of Egyptian history. I found

fallacies in the entire system. There is also evidence from carbon-14 dating that indicates that the twelfth dynasty should be re-dated three centuries later where it would fit with biblical history. I found amazing new discoveries that identify the true locations of Mount Horeb or Sinai and the Red Sea crossing.

My reconstruction of Egyptian history resulted in amazing archaeological evidence for the fall of Jericho and other Canaanite cities as described in the Bible. There is also significant evidence that harmonizes the entire history in the period of the Judges as being parallel with Egyptian dynasties thirteenth through the seventeenth and halfway into the eighteenth dynasty. In the late eighteenth dynasty there were Egyptian and Canaanite documents that refer to the uprising of the Hebrews under King Saul and King David and of King David's capture of Jerusalem as his new capital. The archaeological evidence in Canaan linked to the end of the eighteenth dynasty confirms the richest period in the history of Palestine as the time of Solomon.

Biblical history from the time of Solomon to the Babylonian conquest has been confirmed from the astronomically dated documents of the Assyrian and Babylonian history. Only in 1996 did I discover how to reconstruct the history of dynasties 19–26 of Egypt so that it will fit Bible history through the period of the divided kingdoms and the history of Solomon through Ezra.

There is evidence for the canonicity and preservation of the Bible with strong internal and external evidence for the genuineness, the canonicity, and the textual preservation of both the Old Testament and the New Testament. This evidence will also show how the Bible itself explains the process by God revealed and inspired, confirmed and collected, and then preserved His Word. There will be answers to the arguments of the critics of the Bible text and canon. I will present my refutation of the attacks of the genuineness of Second Peter, the New Testament book most disputed by critical scholars. This

was the subject of my Master's thesis at Abilene Christian College.

Both Old Testament and New Testament writers believed they were writing the permanent and eternal Word of God. Isaiah 40:6–8 is quoted by Peter in 1 Peter 1:23–25 both stating that “. . . *the Word of the Lord stands forever.*” Jesus said in Matthew 24:35, “‘*Heaven and earth will pass away, but my words will never pass away.*’” Thus, we have the promises of Jesus and the Apostles that God's Word will always be preserved. There is significant evidence in the Dead Sea scrolls that support the accurate preservation of the Hebrew, Aramaic, and Greek texts of the Bible. All these evidences give Christians the assurance that God has preserved all of His Words so that we can know, believe, and obey His will in these last days of Christianity on planet earth.

Conclusion and Outline

Fasten your seat belt and get ready to travel through space and time on an exciting spiritual journey that will take the reader all the way back to the beginning of creation and carry him through the millennia of biblical history and prophecy right up to modern day. Hopefully your faith will never be the same after taking this journey through history. Prepare to learn about new discoveries that will strengthen and confirm your faith. May God bless you in your study. By way of conclusion, consider the bird's eye view of the entire book of New Discoveries that Confirm the Bible. Consider the outline for this book on the next page (notice that the chapter numbers correspond to the chapter titles rather than using standard outline numbers). Enjoy the journey!

New Discoveries That Confirm the Bible

A. Introduction

1. Introduction to Biblical Apologetics

B. Evidences for God and Creation

2. Origin of the Universe: Mind or Matter?
3. Evolution: Fact or Fiction?
4. Fingerprints of the Creator
5. Evidence for a Young Earth and Universe
6. Philosophical Arguments for and Against God

C. Evidences Confirming the Bible Is God's Inspired Word

7. The Bible's Claim to Be God's Inspired Word
8. Evidence the Bible Is God's Inspired Word
9. Solutions to Old Testament Riddles
10. Solutions to New Testament Riddles (Alleged Discrepancies)

D. Evidences That Confirm Old Testament History

11. Evidence for Bible History from Adam to the Flood
12. Evidence from the Remains of Noah's Ark
13. Discovery of Evidence for the Patriarchal Period of Bible History
14. Discovery of the Remains of Sodom and Gomorrah
15. Egyptian History Contradicts Bible History From Joseph to Solomon
16. Discovery of the True Pharaohs of Joseph, Moses, and the Exodus
17. Discovery of the Red Sea Crossing
18. Discovery of the True Mount Sinai
19. The Myth of Egypt's Astronomically Absolute Chronology
20. Bible History from Sinai to Solomon in Egyptian History and Palestinian Archaeology
21. Confirmation of Bible History of Israel's Divided Kingdom
22. Discovery of How Dynasties 19–26 Fit Bible History from Solomon to Ezra and Re-dating Egyptian History

E. Evidences for the Canonicity and Preservation of the Bible

23. Canonicity and Preservation of the Old Testament
24. Canonicity and Preservation of the New Testament

The Origin of the Universe: Mind or Matter?

Which Is Eternal: Mind or Matter?

The subject of this chapter is the origin of the universe: mind or matter? Which one is eternal? In order to answer this question I need to set forth an axiom of eternity. An axiom is something that is self-evident. It is something that everyone accepts as true. **Something cannot come from nothing, therefore, something always was or nothing could now exist.**

There are two options of eternity. There is either intelligent mind that has always existed or mindless matter. Most scientists believe that matter is eternal and accidentally formed the universe. Christians believe that God, who represents a super-intelligent mind, has always existed and designed and created the universe and every living creature. Most scientists reject the eternity of God because creation is miraculous. Webster's Dictionary defines a "miracle" as an event or action that apparently contradicts known scientific laws. Scientists assume that scientific laws can only be observed from the limited viewpoint of the tiny planet earth.

Since miracles cannot be explained by known scientific laws, most scientists have concluded that creation is anti scientific. However, God's miracles actually follow superior scientific laws. God knows laws of science that lowly earth creatures cannot understand. Job 9:10 says, "*He performs wonders that cannot be fathomed, miracles that cannot be counted.*" God also has even higher laws of science that govern the heavenly realms. Isaiah 55:9 says, "*As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.*" God's miracles appear

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to contradict scientific law, but they actually follow God's higher scientific laws, which scientists do not understand.

Scientists have a theory of the eternity of matter. However, that theory contradicts their scientific laws of thermodynamics. The first law of thermodynamics, which is **energy conservation**, is that energy can be converted into different forms, but it cannot be created or destroyed. Since the whole universe is in a state of conservation, and not innovation, the universe could not have created itself. Since matter did not and cannot create itself, a Creator is mandatory.

The second law of thermodynamics is **energy decay**. Every energy system moves from order to disorder and will ultimately reach the state of equilibrium when all energy will be exhausted. Therefore, scientists conclude that the universe had a beginning and that it will also have an end. The famous astronomer Dr. Robert Jastrow admits that the universe is headed toward utter nothingness. Since matter will have an end, it cannot be eternal. Since something must be eternal in order for anything to exist now, and since matter is not eternal, only one option is left: Eternal Mind, which is God the Creator.

The first and second law of thermodynamics are consistent with God's eternal pre-existence and His creation of the universe. The first law of energy conservation, which affirms that nothing is now being created, harmonizes with the Bible miracle of creation since **God finished His creation** on the sixth day (cf. Genesis 2:1–3). Nothing is now being created in harmony with the first law of thermodynamics.

The second law of thermodynamics, which is energy decay, harmonizes with God's curse on creation with decay and death after Adam and Eve sinned (cf. Genesis 3:1–19; Romans 8:20–23). Moses understood the first and second law of thermodynamics more than thirty-three hundred years before twentieth century scientists recognized these laws. No one has better expressed the second law of thermodynamic than the Apostle Paul did more than eighteen hundred years before scientists devised it. Paul told the Romans in Romans 8:20–23:

For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.

The modern scientific belief that the present universe is headed toward extinction was taught by Jesus and Peter more than eighteen hundred years before scientists discovered this truth. Jesus said, “*Heaven and earth will pass away, but my words will never pass away*” (Matthew 24:35). In 2 Peter 3:7–12 Peter predicted that God would destroy the universe by fire. God is Spirit (cf. John 4:24) and He is preexistent to His creation (cf. Genesis 1:1), therefore, He is separate from, and thus not subject to, the laws of thermodynamics.

An eternal God, an eternal mind, designed and created the universe and that harmonizes with the two scientific laws of thermodynamics. On the other hand, the scientific belief in the eternity of matter contradicts these same laws, observed in the study of nature.

The Organized Universe: Blind Chance or Intelligent Design?

Is it more reasonable to believe that the faith of scientists is correct or the faith of Christians? Notice the evidence. First consider what the faith of Christians is. Christians believe that a super-intelligent and super-powerful God designed and created the amazingly organized universe. Genesis 1:1 says, “*In the beginning God created the heavens and the earth.*” The Bible also says that God designed and created, not only the universe, but all plant life, all animal life, including intelligent

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man in six days: “*For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day . . .*” (Exodus 20:11). Christians believe that it is more reasonable to believe that an intelligently designed universe indicates an intelligent Designer rather than a mindless explosion among organized matter.

Scientists have the following objections to the Christian’s faith in creation:

- Webster’s Dictionary defines “**science**” as systematized knowledge derived from observation, study, and experimentation.
- Scientists claim that creation is **unscientific** because it has never been observed and its process cannot be repeated in the laboratory.

Scientists site that the universe was formed by blind chance from “The Big Bang.” They say that all the universe was once compacted into a single, tiny molecule which accidentally exploded from an unknown cause and expanded into the present universe. The universe continues to expand laterally (not vertically) in two opposite directions from a common center. They believe the expanding debris accidentally organized itself into millions of separate galaxies, and each is composed of billions of stars. This expanding debris accidentally formed the beautiful, gorgeous Milky Way Galaxy close to the center of the supposed explosion. Then, a minuscule bit of the debris that formed the Milky Way Galaxy accidentally formed our sun, one of its billion stars, and also the solar system, including the tiny planet earth. Planet earth had just the exact, correct composition and climatic conditions to produce simultaneously and spontaneously by blind chance living plants and animals, which in turn accidentally evolved into higher life forms, including intelligent man.

If “The Big Bang” theory is true, it would be a miracle greater than creation, because mindless matter would have

accomplished what intelligent scientists have been unable to do in a laboratory. Scientists have never observed nor demonstrated by experiments how all of the matter of the universe could be compacted into a single molecule. Thus, the theory of the compacted molecule is without scientific evidence. Scientists have been unable to even theorize how a single molecule could be compacted with all the matter of the universe. This inability to even give a possible hypothesis demonstrates how unscientific the whole theory is.

Scientists have never observed or experimented with a molecule that exploded by itself and formed into organized, independent entities of useful matter. Therefore, “The Big Bang” is without scientific evidence. All experiments with explosions of molecules destroy, rather than organize into logical and purposeful units. “The Big Bang” theory contradicts scientific observations of explosions and is, therefore, anti scientific.

I would like to suggest an experiment for scientists to perform — devise a bomb that will explode only in a vertical plane in opposite directions. Gather together all 109 elements and wrap them around the bomb, compacting them into a single molecule. Carry the molecule into outer space and explode it. Then observe if the debris organizes itself into miniature galaxies, each with numerous stars that rotate around the center of each galaxy. Now continue to repeat this process until a miniature universe results, remembering that if it does, intelligent scientists guided the entire process. Now after repeated failures, with no success, scientists should admit that “The Big Bang” theory cannot even be produced by intelligent human designers much less by accidental chance. Only an omniscient, omnipotent Creator could perform this stupendous task.

Organized Matter: Divine Design or Accidental Formation?

Matter is composed of invisible, intelligently designed atoms. More than nineteen hundred years before scientists

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discovered this truth, God revealed in the Bible that nonliving matter is composed of invisible components of highly intelligent design: *“By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible”* (Hebrews 11:3). Nonliving matter is composed of at least 109 elements. Scientists discover more with each passing decade. Each element is composed of atoms of a unique molecular design. Twentieth century scientists learned how to split the atom. This knowledge led to the discovery of the powerful atomic bomb. Atomic scientists discovered on the inside of each atom a nucleus of unique molecular design. Nuclear scientists learned how to split the nucleus and this discovery led to the unleashing of the mind-boggling power of the nuclear bomb. Nuclear scientists discovered in the nucleus of each atom of each element a unique combination of neutrons, protons, and other elements, particles. Nuclear scientists found that each element has a different number of protons inside the nucleus from 1–109, without skipping a single number. Thus each element, gold, silver, iron, and so forth, can be identified by the number of protons inside the nucleus of its atoms. Random formation of elements by chance could not produce such orderly sequences (1–109) without gaps. Only an intelligent Designer could do this.

A neighbor who is a nuclear physicist at Texas Tech University in Lubbock, Texas, says that each nucleus contains new worlds yet to be discovered. He says that scientists are now attempting to split the neutrons and protons and make new discoveries to find out what is on the inside of them and unleash powers greater than nuclear power. God’s creation is like His Word, the deeper one probes matter or the Word of God the more wisdom and power one discovers.

Organized, nonliving matter could not have evolved by chance. Nonliving matter is unable to reproduce itself and thus does not increase in abundance on the earth as living matter does, thus it cannot evolve. Nonliving matter is also in a state

of decay and will exhaust all of its energy and eventually reach a state of motionless equilibrium in obedience to the second law of thermodynamics. Scientists are unable to explain how a mass of unorganized matter organized itself by chance into 109 elements, each with a highly intelligent, complex molecular design of protons, neutrons, and particles. Therefore, the intelligent complexity of the 109 elements could not have evolved on earth and had to have existed from the beginning.

The complex intelligence seen in nonliving matter defies the idea of chance formation by a big explosion. It demands an intelligent Creator. A random explosion could not produce such intelligent, organized results. Imagine a crude, monkey wrench formed by accident by an explosion in a junk yard. Imagine a cosmic explosion with a spaceship forming in the air and then landing safely on planet earth. Neither crude nor highly-developed machines came into existence by chance. They were all constructed by intelligent minds and skillful hands. The only logical explanation is a super-intelligent and all-powerful Creator:

For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse
(Romans 1:20).

Organized Universe: Intelligent Plan or Chance Explosion?

Every effect must have an adequate cause. This is called a cosmological argument. “The Big Bang” theory cannot explain how a single molecule accumulated all of the matter in the universe, nor why the molecule exploded and formed into millions of organized galaxies each composed of a billion rotating stars. A super-intelligent and a super-powerful God adequately explains how all the matter of the universe could be compacted and designed into one molecule, exploded by the

voice of God, and expanded in organized galaxies, all according to God's predetermined and intelligent design.

The intelligent design of the universe indicates a divine Designer. Chance explosions do not accidentally produce intelligently organized and designed objects. A wrecked airplane in the forest indicates an intelligent designer in spite of the defect of the crash. No reasonable person would believe it was produced by falling cosmic debris. A discarded computer in a junk yard would logically indicate an intelligent designer instead of an explosion in the junk yard. The orderly expansion of the universe and the logical organization of billions of rotating stars in millions of galaxies indicates an omnipotent and omniscient Astronomer, not a chance explosion. The gorgeous Milky Way Galaxy is located near the center of the universe, placing tiny earth in a central position to view the entire expanse of the universe in both directions. Was man just lucky to have a ring side seat to view the entire universe or was he blessed by a loving God? Psalm 19:1 says, "*The heavens declare the glory of God . . .*"

The intelligent design of the solar system also indicates an intelligent Creator:

- The earth's sun is one of the stars of the Milky Way Galaxy and forms the solar system in which nine planets revolve around the sun.
- The earth is 93,000,000 miles from the sun, perfectly sustaining life on earth.
 - ▶ If the earth was a million miles closer to the sun all life upon the earth would burn up. If it was a million miles father away all life on earth would freeze.
 - ▶ These present distances sustain plant and animal life on earth. Is that chance accident or divine design?
 - ▶ The earth rotates around the sun every 365.21299 days, causing a constant solar year for man to count time.

- The moon's rotation around the earth permits man to have light on the earth at night so that both man and animals can operate after the sun sets.
 - ▶ The speed of the moon's rotation enables the earth's inhabitants to divide the solar year into twelve lunar months. Accident or design?
 - ▶ The moon's distance from the earth creates a gravitational pull on the earth, giving it a constant 23° tilt on its axis. This tilt, plus the varying distance from the sun during the moon's rotation around it, produces the four seasons on earth for planting, growing, harvesting, and resting.
 - ▶ Mars, which has two moons, wobbles back and forth on its axis because the gravitational pull of the two moons pulls it back and forth, making it impossible to have four seasons and to sustain life.
 - ▶ The same gravitational pull of the moon controls the tides of the oceans so that people can live close to the ocean. Are these seasons and tides regulated by blind chance or intelligent purpose?
- The amazing water cycle on earth that enables the growth and survival of all plant and animal life occurs in the following manner:
 - ▶ Subterranean water provides fresh water wells in dry areas.
 - ▶ Salt water oceans provide the necessary habitat for salt water, sea life, and salt water plants to thrive.
 - ▶ Fresh water lakes provide the habitat for fresh water fish and plants.
 - ▶ Fresh water evaporates from the oceans, separated from the salt, and then is carried by the clouds over land, and dropped as fresh rain water or snow, filling streams and lakes and giving moisture to dry land.

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- ▶ The streams and rivers run back into the ocean, recommencing the continual water cycle that brings moisture to the earth.
- ▶ Water is not found on any of the other planets in our solar system. Life could not survive on earth without the water of life. Chance accident or purposeful planning?
- The earth's atmosphere has the proper balance of carbon and oxygen to sustain life, giving air to all plants and animals.
 - ▶ Plants use the carbon in the atmosphere and exhale the oxygen.
 - ▶ Animals use the oxygen in the atmosphere and exhale the carbon.
 - ▶ This amazing cycle continually replaces the proper carbon/oxygen in the atmosphere without which neither plants nor animal life can survive. Blind chance or fingerprints of intelligent design?
- The food cycle to sustain all life includes plants for animals, man, and fish to eat; insects for fish and birds to eat; fish, birds, and small animals for wild animals and humans to eat. Accident or intelligent wisdom?

The total model of earth's solar system demands a divine Designer. Benjamin Franklin once attended a scientific conference in France where a model of the solar system was erected on a table. A colleague admired the work and asked Franklin who made it. Franklin replied, "Oh, it just happened."² Imagine how offended the scientist who constructed that model of the solar system would be for someone to say that the model

². Baxter, Batsell Barrett, *I Believe Because*, (Grand Rapids, Michigan: Baker Book House, 1971), p. 54.

just fell together by chance after his hours of precise calculations and careful construction. Indeed, the model needed an intelligent, human designer, but the real thing needs a super-intelligent Designer. Imagine how God feels when scientists fail to recognize His creative ability, giving credit to “The Big Bang” theory for His marvelous creation.

Conclusion

The heavens and the earth all shout that there is a divine Creator:

The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world (Psalm 19:1–4).

As man travels outward to the distant stars, he sees God’s handiwork. As he travels upward to the sun, moon, and stars, he sees His footprints. As he travels downward into the depths of the sea and the earth, he finds God’s intelligent designs. As man travels inward into the tiny recesses of the nucleus of an atom, he finds the fingerprints of God. May praise and glory be given to an awesome, omniscient, and omnipotent Creator!

Evolution: Fact or Fiction?

In 1984 the National Honor Society of Lubbock High School invited me to present scientific arguments against evolution and for creation. Dr. Robert Baker, a nationally known biologist from Texas Tech University in Lubbock, Texas, was chosen to present the case for evolution and I would present the case for creation. In this chapter I have critiqued the arguments Dr. Baker made in that debate plus given many additional arguments that are made by evolutionists. His reputation is much stronger and more thorough now than it was during the time of the debate, yet members of the Honor Society still rated his inferior arguments as superior to Baker's arguments.

It was a privilege to speak to the National Honor Society. They were the future leaders, teachers, scientists, and business men of our nation. I commended them for being willing to study both sides of a controversial issue and to search for truth. He thanked Dr. Baker and his scientific colleagues who have made the discoveries that have resulted in great scientific and technological contributions to all humanity.

Introduction

Practical biology has made great advances in revealing the complex chemical and physical processes that permit plants and animals to function. Theoretical biology presents evolution as the origin and method by which these complex living organisms came into existence. But where you come from determines who you are, why you are here, and where you are going. These are the most important issues of life. Are you an evolutionary accident or were you created in God's image? Are you a son of a monkey or a son of God? If you are a son of a

monkey, then you can live by the laws of the jungle. If you are a child of God, then you were created in the image of God and have the privilege and duty to live by the law of God. Did you evolve without purpose or meaning or were you created with a divine purpose and a heavenly goal? Are you headed toward eternal extinction or eternal life? The answers to these questions depend on whether you evolved or were created. It is important to evaluate the pros and cons of evolution and creation with an open mind. Then decide which view is better supported by the evidences. The answers will determine your purpose in life and your eternal destiny.

There are two kinds of evolution. Micro-evolution (small evolution) is the evolution of variable colors, shapes, and sizes of the same species; it is observed in nature and is accepted as scientific fact. Macro-evolution (big evolution) is theoretical, not factual, and proposes that non-living material accidentally evolved into plant and animal life and that inferior plant and animal life accidentally evolved into higher forms of life. The Baker-Stewart debate was over macro-evolution.

Spontaneous Generation: Truth or Myth?

The first premise upon which all biology rests concerning evolution is spontaneous generation. Is it truth or myth? Spontaneous generation is the basic premise upon which evolution depends. Evolution is based on the premise that life suddenly emerged from non-living material. Imagine farmers who leave the land alone and permit the chemicals in the land to develop cotton or wheat seed and grow on its own. Imagine earth under the waters of the ocean suddenly developing sea plants. Imagine sea plants suddenly turning into fish. Imagine fish suddenly swimming up on the beach and forming legs and a new animal called a reptile. Then imagine a reptile suddenly turning into a mammal like a monkey or another reptile turning into a bird or another turning into a snake. Such transformations occur only in fairy tales, not real life.

Spontaneous generation has never been observed. No one has ever observed a living being emerge from non-living matter.

Scientists of the late ninth century believed that maggots were spontaneously generated from the deterioration of garbage. Louis Pasteur demonstrated in the laboratory that the garbage did not produce maggots when it was protected under a glass covering. He observed that unprotected garbage attracted flies that laid their eggs on the garbage and later hatched into maggots, which are nothing but fly-larvae. He concluded that spontaneous generation is unscientific and that life has always come from previous life, not from non-life. Yet, modern evolutionists are still advocating the same unscientific view of spontaneous generation that Pasteur refuted.

The scientists, Miller and Urey, artificially created a few amino acids and other DNA (Deoxyribo Nucleic Acid) components as well as other organic substances, claiming they created life in the test tube.³ However, these organic substances were not living matter, but only some of the components that make up life. Even these lifeless amino acids were produced not naturally, as spontaneous generation requires, but in the laboratory under closed conditions. The process required that water be inserted at one point of the experiment and that the resulting substances be protected from water later in the process. In an open environment these organic substances would have been destroyed by rain, wind, and other elements as rapidly as they were formed. Miller and Urey also utilized electric shocks to form these substances, on the basis that lightning provides the same shock in nature, but real lightning would have destroyed the substances. The Miller and Urey experiment showed that intelligent man can produce a few of the components that make up life in a closed atmosphere. They did not demonstrate how nature could produce amino acids in an open atmosphere.

^{3.} Wysong, R. L., *The Creation-Evolution Controversy* (Midland, Michigan: Inquiry Press, 1976), p. 220–221.

The process by which non-living material could evolve into living plants and creatures is complicated. In order to form by chance a simple form of life , the protons and neutrons in the nucleus of non-living substances would have to be miraculously replaced with a DNA molecule of a plant. Other non-living matter would need to be miraculously combined and their nuclei replaced with different DNA so as to produce bacteria, fungi, and other forms of animal life. Plants would have to undergo dramatic changes in their DNA to make the transition to become living creatures. Sea life would have to undergo complex DNA changes to become land creatures. Such evolutionary changes would be more miraculous than creation itself. The conclusion must be that **spontaneous generation has never been observed in nature**. It has been disproved in the laboratory. And it would require more miracles than creation required. Therefore, **spontaneous generation is unscientific, anti-scientific**, and should not be taught in the public schools and universities as a science.

Homology: A Common Ancestor or a Common Designer?

The next major argument that evolutionists use for evolution is homology. Homology says there is a common ancestor. Biologists claim that similar structure in different animals proves evolution. Dr. Baker argued that similarity of the arms of a man, the arms of a monkey, the wings of a bat, and the fins of a whale proved these animals evolved from each other. I asked Dr. Baker if he really believed that bats evolved from whales and that monkeys evolved from a bat. He did not reply when it was his turn to speak. Yet Dr. Baker made the argument as if it were scientific truth. A whale evolving into a bat and a bat into a monkey stretches the imagination beyond the ridiculous, requiring greater faith in miracles than creation.

Biologists claim that the similarity of humans to monkeys and apes proves that humans evolved from these animals. Admittedly, the arms and the hands, the legs and the feet of

these animals are similar to humans. Evolutionists once believed that man evolved from either the great apes or the gorilla. Later they switched to the orangutan. More recently modern biologists believe that remarkable biochemical similarities of the chimpanzee and human proteins testify to their incredibly close biological relationships.⁴

Since a chimpanzee is the closest animal in similarity to man, we would expect it to have some of the same proteins that humans have. However, did a human evolve from a chimpanzee? The evolution of a chimp into a human violates scientific observations and law. “Species” is defined by biologists as “having potential in nature to interbreed and produce fertile offspring and possess similar inherited characteristics.” Different species of the same genus sometimes can interbreed, but they **do not produce fertile offspring**. The horse and donkey, different species of the same genus, can interbreed, but their offspring is a mule that is infertile and cannot reproduce.

In no case can species of different genera interbreed and produce a new genus or a new species. The chimpanzee is from the genus called Pan and from the species called *Troglodytes*, whereas the orangutan is from the genus called *Pongo* and the species called *Pygmaeus*. Man is from the species *Homo Sapiens* of the genus *Homo*. Therefore, chimpanzees, orangutans, and humans cannot even interbreed and produce offspring, not even infertile offspring. No one has ever observed a chimp give birth to a superior species of its own genus (Pan), much less a species of a superior genus (Homo). If it ever occurs, it will be miraculous, contrary to scientific observation and law. Therefore, evolution contradicts scientific observation that reproduction never occurs between two species from different genre.

⁴Wessels & Hopson, Biology (New York, New York: Random House, 1988), p. 1223.

The evolution of a chimpanzee into a human violates the scientific law of cell reproduction. The law of cell production states:

Cells of each species possess a characteristic number of chromosomes: human cells have 46, cotton plants have 52, turkeys have 82, and some ferns have as many as 1,000 chromosomes in their cells. During normal cell division, the two daughter cells must receive the same number of chromosomes.⁵

Since two daughter cells **must** have the same number of chromosomes in order to reproduce, reproduction cannot occur if either of the parents has a different number of chromosomes.

Chimpanzees have only forty-eight chromosomes in their DNA.⁶ Humans have even less, forty-six chromosomes with a different number and order of the bands of genes, as well as different genes on each band of each chromosome. A chimpanzee with forty-eight chromosomes cannot produce a fertile offspring with forty-six chromosomes because it would violate the scientific law of cell reproduction. Chimpanzees cannot interbreed with humans and produce any offspring; how much less could two chimps or a chimp and another animal of the same genus produce a human being? They cannot do it.

Intelligent scientists cannot cause a chimpanzee to produce a superior species, much less a man. Let them try to do it in a laboratory. If they ever succeed, it would prove the need for an intelligent scientist/designer to manipulate the process instead of it happening by chance. Since a chimp producing a superior species has never been observed and violates the scientific law of cell reproduction, it is not only unproved theory, **it is anti-scientific and contrary to the laws of cell reproduction.** If a

⁵ Ibid., p. 203.

⁶ Internet site: <http://www.seky.cin/~bio/cyto/karyotypes/Hominidae/Hominidae.html>.

chimp ever produces a superior offspring, it will be a miracle because it will violate scientific observation and scientific law.

The biblical view of the fixity of the species is more scientific than evolution. Genesis 1:21–24 says:

So God created . . . every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good. God blessed them and said, “Be fruitful and increase in number . . . Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind.” And it was so.

These verses refer to species. The Bible teaches the fixity of the species or “*kind*,” as observed by scientists and in conformity with the law of cell reproduction. Therefore, the biblical law of fixity of species conforms to scientific law, whereas evolution contradicts it. Homology indicates a common Designer, not a common ancestry.

Why do many forms of animals and animal life have similar structures? One of the most famous architects of church buildings in Brazil built the church building where we worshiped. Each building he constructs is unique, yet similar structure exists in all his buildings, marking them with his specific characteristic signature. Similarity of structure in different animal life is the signature of a common super intelligent Designer, not a sign of common ancestry.

Mutations: Evolution or Degradation?

The third major area that biologists use to prove evolution is mutations. Do mutations really prove evolution? Laboratory experiments show that radiation can modify (cause mutations) the molecular structure of DNA. However, when that happens ninety-five percent of mutations are fatal, killing the creature or

it seriously injures the creature so that it is inferior, not superior. Most handicapped children suffer from mutations of the DNA due to disease or exposure to radiation. Mutations might cause a different variation of the same species, **but in no case have mutations been observed to produce a new species.**

Scientists' accomplishments with modifications and repairs of DNA are marvelous. Scientists have learned how to repair defective genes that have caused defects, but they have been unable to modify the DNA to create a superior species. Scientists have developed better quality plants and animals by crossbreeding but have never been able to produce a new species of animal or plant. Scientists' failures in experimenting with DNA are obvious. Scientists have continually experimented with radiation treatments to modify the DNA to produce a new species, but have never succeeded. Scientists have experimented with modifications of DNA of fruit flies by inserting multiple copies of an eye gene into fruit-fly embryos trying millions and millions of times but never succeeding.⁷ Fourteen eyes appeared on the fruit fly's wings, legs, and antennae. Scientists actually produced a Frankenstein fruit fly who was grossly inferior to a normal fruit fly. Imagine the confusions of a fruit fly wanting to land on a particular fruit and receiving fourteen different optical messages about where to land.

The Fossil Record: Evolution or Creation?

The fossil record is the fifth area in which scientists claim they can prove evolution. Many biology text books leave the impression that only lower forms of life appear in the earliest strata of earth and that the higher forms of life gradually appear in successive strata in later ages of earth's history. That is the way they present evolution in their text books and graphs. The evidence actually shows **both simple and advanced** animals

^{7.} *Time*, April 3, 1995, p. 61.

suddenly appeared in the Cambrian Age, the first period when life was found. The famous evolutionist, G. C. Simpson, wrote:

All these phyla . . . began in the Cambrian . . . There is little logical order in time of appearance. The Arthropoda appear in the record as early as undoubtedly Protozoa, although by general consensus the Protozoa are the most primitive phylum and the Arthropoda the most advanced.⁸

The Encyclopedia Britannica calls this phenomenon “an evolutionary explosion” in the Cambrian Age. Yet, it claims it “cannot be” and that life must have existed in Pre-Cambrian ages, although no evidence of life appeared in earlier ages.⁹ G.C. Simpson also admitted the absence of Pre-Cambrian fossils as the “greatest mystery of the history of life.”¹⁰ Advanced and simple life existing side by side in the earliest age of earth confirms the biblical description of creation, but it contradicts evolution.

The evolutionary picture presented by scientists would be miraculous if it were true (Notice the chart of evolution in the World Book Encyclopedia, 1970 Edition). Life on earth began with a reptile, who miraculously evolved from a fish, which is cold blooded, has scales, with fins, no legs, no jaw, and lives in water. Reptiles are cold blooded, have scales, four legs, and six bones in the lower jaw, live on land, and have eighteen more differences than fish. The reptile miraculously turned into a bird; birds are warm-blooded, with feathers, two wings and two legs, with a beak and eighteen more differences than reptiles. If this reptile’s legs evolved into wings, in the interim he could neither walk nor fly and would have died before he could ever evolve into a bird. The same reptile miraculously turned into a

^{8.} Simpson, G. C., *The Meaning of Evolution*, 1949, p. 31.

^{9.} 1956 edition of the Encyclopedia Britannica, Paleontology.

^{10.} Simpson, G.C., op. cit., p. 18.

snake that has scales, but no legs and eighteen other differences. In the process of losing his legs, the intermediate animal would have died before it produced a snake. This same amazing reptile produced another kind of reptile who miraculously turned into a mammal first in the form of a mouse, who miraculously evolved into a horse, who incredibly evolved into a monkey. Mammals are warm-blooded instead of cold-blooded, have fur or skin instead of scales, give birth to the child out of the birth track instead of hatching eggs as a reptile; they have 1 bone in the lower jar instead of six as in the reptile, and have eighteen more differences. Everyone of these miraculous creatures of evolution violated the definition of a species and contradicted the molecular law of cell reproduction that requires that the DNA of each animal have the same number of chromosomes as the parents. None of these asserted evolutionary changes have ever been observed, nor have they been scientifically produced in the laboratory.

My oldest grandson, Stephen, was eight years old when his mother showed him this chart on evolution without making any comments. His comment was, "This is a joke, isn't it?" Even an eight year old boy could see that evolution is a fable rather than a fact. The only rational explanation for uniquely designed animals is creation.

The lack of intermediate fossils disproves evolution and confirms creation. If evolution is true there should be hundreds of examples of transitional fossils between phyla of insects, spine creatures, worms, and even more transitional fossils between mammals, reptiles, amphibians, and birds. G. C. Simpson, admits:

Transitional types are not invariably lacking in the record. A multitude of them are known between species, many between genera, a few between classes, but none it is true, between phyla.¹¹

¹¹. Ibid., p. 233.

Sir Fred Hoyle, who won the Nobel Prize in Astronomy, says, “The evolutionary record leaks like a sieve.”¹² The lack of intermediate fossils disproves evolution and confirms creation. If man descended from a chimpanzee as scientists affirm, there should be thousands of fossils of half-chimpanzee/half-humans, but there are none. Furthermore, this half-chimpanzee/half-human would be superior in intellectual power to modern day chimps, and thus, they would still be living in the twenty-first century. According to Darwin’s theory of the survival of the fittest, these transitional beings should have survived better than the chimpanzee. The complete **absence of living intermediate species disproves evolution**. Thus, the fossil record indicates creation and the fixity of species, not the evolution of species.

Outdated Arguments Still Used by Some Biologists

The first outdated argument used by scientists is **embryology**. Scientists claim the human embryo proves past evolution. Scientists once claimed that the embryo of a human passed through stages of its evolutionary past from fish, to animal, to human. A human embryo first appears with a tail like that of a fish, then loses its tail and produces legs, supposedly demonstrating its past evolutionary history. Study of the DNA shows that the design of a human is encoded so that its embryo will gradually develop into a full grown human being from the beginning. The DNA in a human has no similarity whatsoever to the DNA in a fish. There is absolutely no genetic link between a fish and a human being. Informed scientists no longer use this argument, but many freshman biology textbooks still teach that embryology is proof of evolution.

A second argument that has been outdated is **vestigial organs**. Some scientists argue that vestigial organs, for which

^{12.}

Hoyle, Fred, Sir, *Evolution From Space* (New York, New York: Simon and Schuster, 1981), p. 77.

there is no useful function now found, prove evolution. These scientists claim that vestigial organs were functional hundreds of thousands of years ago by lower life ancestors, but became useless as the creature continued to evolve into a man. In 1960 biology textbooks listed two hundred vestigial structures of the human body, including the thyroid and pituitary glands, all as evidence of evolution. By 1990 modern biology found useful functions for all two hundred vestigial organs.¹³ I examined two biology textbooks used at Texas Tech University in Lubbock, Texas, in 1996 and neither one mentions vestigial organs as an argument for evolution. This is an admission that this hundred year old argument that they have been using is wrong.

Natural selection and survival of the fittest is yet another out dated argument for evolution. This was the favorite argument of Charles Darwin. Darwin's arguments have now been discarded by many scientists because of the discoveries of DNA and the law of reproduction. Natural selection produces only micro-evolution, not macro-evolution. Flowers can change colors but they do not change into different plants. Animals can change shapes and colors, but their species remains unchanged with the same number of chromosomes per cell.

Survival of the fittest also produces only micro-evolution, not macro-evolution. Mutations sometimes can cause a plant to become sturdier, but it does not turn into a different species of plant life. Moths of a certain color survive better than other moths because of environment, but they do not produce a different species of moths. Animals can become stronger and prettier on the basis of survival of the fittest, but they do not produce a different species.

A new discovery has nullified Darwin's main argument about the giraffe. Darwin claimed that giraffes suffered successive famines and that only the ones with long necks

^{13.} Bergman, Jerry and Howe, George, "Vestigial Organs Are Fully Functional" (Terre Haute, Indiana: Creation Research Society Books, 1990).

survived gradually resulting in longer necks for all giraffes. Scientists have discovered that tiny blood pumps cover the entire length of the giraffe's long neck. Without these extra pumps the heart could not pump the blood to the head and the giraffe would die. Thus, the DNA would have to be altered to add these blood pumps to the giraffe's growing neck to circulate the blood all of the way to the giraffe's head and back to the heart. No natural process could rewrite DNA to include these blood pumps; therefore, giraffes have always had these blood pumps from the beginning. Natural selection and survival of the fittest do not reshape and rewrite the DNA of any animal. Therefore, they cannot produce a superior species. Most scientists now consider Darwin's argument for survival of the fittest inadequate, but some scientists still use this outdated proof.

Evolution: The Sin of Idolatry!

In reality evolution is the sin of idolatry. Man's homage to mother earth and to "father chimpanzee" as his maker is idolatry. Romans 1:21–25 says:

For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator — who is forever praised. Amen.

The "wise [evolutionistic scientists and philosophers] . . . became fools" when they rejected God as Creator and

worshiped animals as their makers. Men who believe all life evolved naturally from the dust of the earth worship **Mother Earth** as their creator. Men who believe reptiles evolved into chimpanzees foolishly give credit to reptiles and chimps as their **father and maker**.

Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? (1 Corinthians 1:20).

The Gospel of Christ calls men out of idolatry [evolution]. In Acts 14 Paul healed a man crippled from birth and the people thought he was a god. He said: “Don’t worship me as a god! Worship the God who made the heavens and the earth and everything in them.” Today we must call the idolatrous world of pagans and evolutionists to repent of their idolatry and to acknowledge God as the Creator of the universe.

Conclusion

Evolution is contradicted by scientific evidence. Only an omnipotent, omniscient Creator can satisfy the scientific evidence.

The Fingerprints of the Creator

Most people believe in God as Creator. Two scientists on the radio were discussing a survey that showed sixty to seventy percent of Americans believed in creation instead of evolution, in spite of the fact that only evolution is permitted to be taught in public schools. These scientists were wondering why they had not been able to convince the public to believe in evolution. There are many reasons they can not, but the two main reasons are:

- **Special Revelation:** The Bible teaches that God created everything and it is very pervasive.
- **Natural Revelation:** God has left His fingerprints on His entire creation and men are without excuse if they do not admit it:

For since the creation of the world God's invisible qualities — His eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse
(Romans 1:20).

Men are without excuse if they do not perceive God's fingerprints in what He has created because His fingerprints can be seen clearly in all His creation. Notice the following fingerprints that are visible on God's creation.

God's Fingerprints on DNA

God's fingerprints can easily be seen on DNA (Deoxyribo-Nucleic Acid). DNA is located in the nucleus of every cell of

the human body. It is also located in all other living creatures and plants. Each DNA molecule in a human is composed of a spiral helix of two intertwined strands like two computer tapes twisted together. Each of the two strands is subdivided into twenty-three chromosomes, which make up a total of 46 chromosomes in the human DNA. Inscribed on each strand are 3.5 billion 3-letter words, which means there are seven billion 3-letter words. These words spell out the hereditary genes with instructions for the composition, structure, and maintenance of every part of the human body. Seven billion 3-letter words are composed of twenty-one billion (21,000,000,000) letters. The New Encyclopedia Britannica, 1991 edition, averages approximately 7,900 letters per page at the rate of 900 pages per volume, with a total of twenty-nine volumes, which makes a total of 206,190,000 letters. That means the twenty-one billion letters on DNA are equivalent to 101.8 sets of The New Encyclopedia Britannica. It would take a total of 2,656,980 pages to write out these instructions on DNA.

Scientists in the world once cooperated in an effort to decipher the two pairs of 3.5 billion words on DNA. Only God, not man, and certainly not chance, could inscribe so much intelligent information on such a tiny computer tape. A distinguished and controversial British astronomer and author compared the likelihood of improving the genetic code by chance to a monkey on a typewriter improving Shakespeare. Think about comparing the probability of composing the seven billion words of genetic information on DNA to a chimp typing on a computer and producing 101 sets of The New Encyclopedia Britannica. A chimp could type from now until eternity and not be able to succeed in typing out one single page of the Britannica. Yet scientists continue to believe that DNA was inscribed by blind chance. If you found a tiny computer tape with the information of a set of encyclopedias, would you think that the information had been recorded by a chance explosion in a print shop? Or would you conclude that

intelligent authors and expert technicians had produced it? The answer is obvious.

God's Fingerprints on RNA

God's fingerprints are also located on RNA (Ribon-Nucleic Acid). RNA is also located in the nucleus of every cell of the human body, but is produced by DNA. The function of RNA is to receive information from DNA. RNA is the only thing that can go in and out of the nucleus. It receives information from the nucleus, then leaves and enters the cytoplasm of the cell, and transmits instructions to other agents in the cell factory as to what to produce and how and when to do it. While every DNA has encoded instructions for every part of the body, it miraculously transmits to RNA only those instructions that apply to that particular part of the body where the cell is found.

For example, if you cut your finger, RNA goes into the DNA, receives instructions from DNA in the nucleus, then comes back out and delivers the instructions on how to repair the damaged cell. RNA transmits instructions to some cell workers to coagulate, stop the bleeding, and form a temporary scab. RNA instructs other cell workers to look for alien substances (such as bacteria) that may have entered the cell, and gives instructions to destroy them. RNA informs other cell workers to produce the appropriate proteins necessary to rebuild damaged cell walls and produce new skin to cover the finger at the damaged points. Thus, RNA serves like a prophet of DNA to transmit instructions to cell workers in order for the body to function properly. God's fingerprints are all over RNA as well as DNA.

God's Fingerprints on Proteins, Amino Acids, and Enzymes

Nothing more complex or more intelligent has been found than DNA. However, the substances produced by DNA also

demonstrate phenomenal intelligence that chance evolution could not have produced. "Proteins are highly complex substances that are present in all living organisms . . . Approximately twenty different amino acids occur naturally in proteins."¹⁴ Sir Fred Hoyle calculated that the odds of getting one correct amino acid by mere chance are one in ten to the sixtieth power — that is ten with sixty zeroes after it.¹⁵ Statistical experts say any event with a probability of one in ten to the fiftieth power is actually zero possibility.

Proteins are even more complex than amino acids because they contain an average of twelve amino acids and 288 peptide bonds. Charles Guye, Swiss physicist, calculated the probability of forming by chance alone is one in ten to the 243rd power years with a material volume the size of the earth, shaken at the speed of light."¹⁶ Scientists claim that the earth is five billion years old, five with nine zeroes after it (5,000,000,000); yet, the time needed to get one protein is ten with 243 zeroes years. The earth is too young for even proteins, much less DNA, to have evolved by chance.

James Coppedge calculated that a simple living being has 239 protein molecules and that the odds of producing this number of proteins is one in ten to the 71,700th power (ten with 71,700 zeroes added).¹⁷ He concluded that evolution is impossible. God's fingerprints are clearly evident in proteins and amino acids.

Enzymes are too abundant and too complex to occur by chance. The human body contains approximately two thousand different enzymes. One of these enzymes combines different elements in the body to produce glucose, an important body substance essential to life. Its precise jig saw puzzle shape is

^{14.} *The New Encyclopedia Britannica*, 1991 Edition, Vol 14, p. 859.

^{15.} Hoyle, Fred, Sir, *Evolution From Space* (New York, New York: Simon and Schuster, 1981), p. 24–26.

^{16.} Cited by Pierre du Nouy, *Human Destiny*, p. 33–34.

^{17.} Coppedge, James, *Evolution: Possible or Impossible*, p. 110–114.

necessary to produce the correct catalytic reaction. Sir Fred Hoyle has calculated that each enzyme has a chance probability factor of one in ten to the fifteenth power for forming and one in ten to the fifth power to be in the right place with other substances to accomplish its task; this gives a total probability factor of one in ten to the twentieth power. Sir Fred Hoyle calculated the odds of producing all two thousand enzymes at one in ten to the 40,000th power. This is what he calls "... an outrageously small probability that could not be faced even if the whole universe consisted of organic soup."¹⁸ God's fingerprints are all over enzymes.

God's Fingerprints on the Human Brain and its Nervous System

God's fingerprints are also seen on the human brain and the nervous system. The complexity of the human brain is amazing. Isaac Asimov said, "In man is a three-pound brain which, as far as we know, is the most complex and orderly arrangement of matter in the universe."¹⁹ Actually, DNA is more complicated than the brain because DNA includes the entire design of the brain, plus all of the other body systems and parts. The brain has approximately ten billion neurons, each with its own identity.²⁰ The human brain controls and maintains the vital functions of all the body's amazing systems, most of them without man's consciousness.²¹ Except for mathematical computation, the human brain performs faster than any man-made computer, and without overheating. The brain's dense network of neurons operates at petaflops (the measure of a computer's processing speed usually computed at

^{17.} Coppedge, James, *Evolution: Possible or Impossible*, p. 110–114.

^{18.} Hoyle, Fred, Sir, *Evolution From Space* (New York, New York: Simon and Schuster, 1981), p. 24.

^{19.} Smithsonian, August, 1970, p. 10.

^{20.} *The New Encyclopedia Britannica*, 1991 Edition, Vol. 24. p. 779.

^{21.} *Ibid.*

a thousand trillion floating point operations per second) or even higher levels. Yet the whole device fits in a one liter box and uses only approximately ten watts of power.²²

The memory and analytical ability of the brain is amazing. Man's brain stores memories of words, colors, sights, events, ideas, concepts, feelings, and every other human experience. Man's brain is able to analyze these ideas and organize them into different classifications and orders, something animals cannot do. Man's brain is able to devise, plan, invent, and create objects and schemes. Man's brain is able to recall to memory all that man has thought and to communicate his ideas in intelligible speech, something no animal can do. Man's brain is capable of comprehending and appreciating beauty, moral and ethical values, and spiritual concepts. Man's brain is capable of conceiving of a Creator and worshiping and serving Him with all of his heart or of rejecting Him. The odds of a chimpanzee expanding his brain and reprogramming it to do all that man's brain will do, all by chance, would be comparable to a chimp's brain crashing, expanding its hard drive, and reprogramming it with the brain of a human without human intervention. It did not happen and it never will.

God's fingerprints can also be seen in the human nervous system. The brain receives data from and transmits instructions to all of the other body systems through the spinal cord and its associated membranes, fluids, and blood vessels, which span out to every . . . part of the body.²³ No central intelligence communication system works better than the human brain and its attached nervous system. Which indicates an intelligent designer — a computer network or the human brain and its nervous system? Actually both of these require an intelligent designer, but which one indicates a **super-intelligent Designer?** The human brain and its nervous system. God's

^{22.} Peterson, Ivars, *Science News*, April 15, 1995, p. 235.

^{23.} *The New Encyclopedia Britannica*, 1991 Edition, Vol. 24. p. 798.

fingerprints are seen on the human brain and its nervous system.

God's Fingerprints on Circulatory, Respiratory, and Immune Systems

The heart, as part of the circulatory system, is an amazingly efficient and durable pump, which beats an average of seventy times per minute, 100,800 times daily, 36.8 million times annually, 2.2 billion times in sixty years. The heart circulates the blood to every cell of the body through arteries and capillaries and then pumps the blood back to the heart through other capillaries and veins, a total journey of approximately sixty thousand miles. There are approximately ten billion capillaries that reach every cell in the human body. Before reentering the heart the blood from the spleen, stomach, pancreas, and intestines passes through the liver where the blood is cleansed and reprocessed with body building substances. The blood also passes through the lungs where carbon-dioxide waste is released and oxygen is picked up by the reprocessed blood before the heart pumps it back in two different streams (upper and lower body) on its life sustaining journey of sixty thousand miles. To believe that a system of such superior intelligence could have evolved by chance from a one cell organism stretches the imagination to its maximum. Only a **super-intelligent Scientist/Designer** could devise man's circulatory system.

God's fingerprints are found on the human respiratory system. The nose and air passages in the throat funnel air to the lungs, where blood picks up oxygen and circulates it to every cell in the body. The lungs then exhale the carbon dioxide waste that is harmful to humans, but beneficial to plants. Man has designed respiratory machines for people with damaged lungs, but they do not compare with the superior respiratory system of the human body. While biologists admit the inferior respiratory machine was designed by a intelligent inventor, they inconsistently attribute the superior system to blind chance.

God's fingerprints are also found on the immune system, which acts as God's defense system for the human body. When enemies such as germs, viruses, or toxic poisons enter the physical body, an alarm is set off by the surrounding cells, notifying the immune system of the intrusion and the nature and size of the enemy. Immediately, the immune system sends specially trained attack soldiers to destroy the enemy and rescue squads to repair damage. If unexpected enemies enter the scene and succeed in making the person sick, the immune system registers the characteristics of the victorious enemy and builds up an anti-serum to destroy it if it appears again. Thus, most people who catch measles, chicken-pox, and other contagious diseases never catch the disease again because their immunity system has learned how to defend against the disease. No country has a better defense system than the human body. Nations' defense systems require intelligent training and planning. Scientists need to give credit to a super-intelligent Commander who designed the most effective counter-attack techniques known to man.

God's Fingerprints on Man's Sensory System

The sensory system is composed of tasting, smelling, feeling, motion sensation, hearing, and seeing. Each of these systems is a marvel of God. Consider the ability of man to see. The human eye transmits visual signals to the brain that enables man to see rapidly, accurately, and in full color. God invented the human eye approximately six thousand years before man invented inferior black and white cameras and then later color cameras. The human retina calculates in 10 milliseconds what a super computer would take several minutes to do. These rapid calculations of the retina occur many times every second.²⁴ Charles Darwin admitted:

^{24.}

Stevens, John K., "Reverse Engineering The Brain," *Byte*, April, 1985, p. 287, cited by Walt Brown, *In The Beginning*, p. 40.

To suppose that the eye with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have formed by natural selection, seems, I freely confess, absurd in the highest degree.²⁵

No scientist has been able to develop a theory as to how an eyeless creature could accidentally evolve half eyes, and the half eyes accidentally evolve into full eyes. No fossil with half eyes has ever been found. Yet evolutionists believe by blind faith that the eye evolved. That would be a greater miracle than creation. What rational man can conclude that the camera was designed by an intelligent optician; yet believe that the superior human eye was designed by blind chance with no knowledge of optics? The human eye is living testimony to a **super-intelligent Optician** who deserves the credit for having designed it.

God's Fingerprints Seen in the Honey Bee and the Midge

Aeronautically, the honey bee's shape and weight should not fly. However, its wings beat at the rate of two hundred beats per second, allowing it to suspend itself in the air like a helicopter, while it sucks out the nectar of flowers to make honey. The Midge (a tiny gnat-like fly) flaps its wings at the rate of 1,046 beats per second, the fastest rate known.²⁶ The scientific mechanism to achieve such speed could not have occurred by blind chance. It testifies to a knowledgeable, aeronautical Engineer.

^{25.} Darwin, Charles, *The Origin of Species*, p. 75.
^{26.} Huse, Scott, *Collapse of Evolution*, p.103.

God's Fingerprints Seen in the Seeing Worm

A compound eye with multi-lenses has been found in fossilized worms.²⁷ This fossilized worm was found in such an early geological strata that it had no time to evolve such a complex eye. Only a highly educated Camera-maker could produce such lenses.

God's Fingerprints Seen in the Eyes of the Trilobite

Trilobites, considered by evolutionists as one of the earliest forms of life, had "the most sophisticated eye lenses ever produced by nature."²⁸ Trilobites have between one hundred and fifteen thousand lenses in their eyes (depending on the sub-species), enabling them to see very accurately under water.²⁹ Since the Trilobite is now extinct how did the Trilobite develop a more complicated eye than man in such a short time? Only a super-ingenious Optician could devise such complex lenses.

God's Fingerprints Seen in the Kangaroo's Pouch³⁰

After a few weeks the fetus of a kangaroo is born less than an inch long. By instinct alone, the tiny fetus crawls six inches from the uterus into the pouch without help from its mother. The baby kangaroo lives in its mother's pouch until it is an adult. How could such a uniquely designed birth and growth process develop without an imaginative Creator? The kangaroo's pouch defies chance evolution, but harmonizes perfectly with an imaginative Creator with a good sense of humor.

^{27.} Mikulic, Donald, "A Silurian Soft-Bodied Biota", *Science*, Vol. 228, May 10, 1985, pp.715-717; cited by Walt Brown, *In The Beginning*, p. 40.

^{28.} Shawver, Lisa, "Trilobite Eyes: An Impressive Feat of Early Evolution," *Science News*, Vol. 105, Feb. 2, 1974, p. 72.

^{29.} Huse, Scott, *Collapse of Evolution*, p. 95.

^{30.} Clayton, John N., *The Source* (Mentone, Ind.: Superior Printing, 1978), p. 65.

God's Fingerprints Seen in the Sea Wise Salmon

A salmon born in the shallows of a stream bed in Oregon leaves her home to head down streams and rivers until she finally reaches the Pacific Ocean. She wanders sometimes for two thousand miles in the ocean before heading home. She instinctively returns to the same river mouth she left to enter the ocean. She turns into the correct tributary of the river from which she came. She continues to the very stream and spot where she was born. There, where she began life, she lays her eggs and dies, that her children may follow in the same pathway she left for them. Such remarkable instinctive ability could not have developed by chance evolution. It fits well with a remarkable, creative Designer.

God's Fingerprints Seen in the Prison Flower and the Fly

The prison flower is found on a plant that produces two kinds of flower clusters, male and female. When a fly enters the male flower, it closes on him, causing the fly to flap his wings wildly, covering himself with pollen. Then the flower releases the fly. When the same fly enters the female flower, it also closes on the fly, he flaps his wings pollinating the female flower. Not caring whether the fly escapes or not, the female flower often keeps the fly captive and nourishes herself on its decayed remains after it dies. This instance demonstrates the necessity of plants and insects co-existing from the very beginning because they needed each other. This is in contrast to the evolutionary theory that plants existed millions of years before insects evolved. Such a unique method of pollination could not have evolved before the fly evolved. This has all the earmarks of a super-imaginative Agriculturist.

God's Fingerprints Seen in the Digestive Systems of the Bear

Bears store up fat during the summer and hibernate during the winter. Bears have one digestive and waste system for the summer and a second digestive system for winter. When the

bear hibernates, the first digestive system shuts down and a second takes over, converting the stored fat into energy without creating waste material that needs to be excreted. As soon as spring arrives, the bear's second digestive system shuts down, and back comes the first system. How could such a complicated system of two digestive systems evolve by mere chance? An imaginative Creator is the only logical answer to this phenomenon.

God's Fingerprints Seen in the Radar System of the Bat³¹

Bats are blind, but can hear frequencies of sound of 150,000 cycles per second whereas man can only hear fifteen thousand cycles per second. The bat emits radar sounds of seventy thousand cycles per second at a rate of one hundred impulses per second when in flight. The bat has special muscles that close the ear to his own emitted sounds, but opens them to receive the echo. The bat's radar system is so effective that it can detect the echo from fruit flies one hundred feet away, enabling the blind bat to catch five flies in one second. Modern scientists have copied the bat's radar system that God invented six thousand years earlier.

Conclusion

These examples can be multiplied by the hundreds. Every species of life has been uniquely designed and created by a Super Intelligence. God has amply demonstrated His creative genius in the universe and in the world of living things:

For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made, so that men are without excuse (Romans 1:20).

³¹ Wysong, R.L., *The Creation/Evolution Controversy*, p. 340–341, 288.

In Psalm 148:7–14, the psalmist wrote this beautiful praise song to God for His creative power:

Praise the LORD from the earth, you great sea creatures and all ocean depths, lightning and hail, snow and clouds, stormy winds that do his bidding, you mountains and all hills, fruit trees and all cedars, wild animals and all cattle, small creatures and flying birds, kings of the earth and all nations, you princes and all rulers on earth, young men and maidens, old men and children. Let them praise the name of the LORD, for his name alone is exalted; his splendor is above the earth and the heavens. He has raised up for his people a horn, the praise of all his saints, of Israel, the people close to his heart. Praise the LORD.

God's fingerprints can be seen everywhere man walks. Look at the sky in the evening and see the fingerprints of God. Give God the credit for how uniquely designed everything is in this world. See the unique molecular designs God created. He is everywhere. Every time a baby is born, the miracle of God's creation activity is evidenced. God is the Creator of everything and every living being.

Evidence for a Young Earth and Universe

Scientists claim the universe is ten billion years old and the earth is five billion years old. This chapter defends the Bible claim for creation occurring approximately **6,000–7,500 years** ago. This chapter evaluates the scientific evidence for a ten billion year old universe and a five billion year old earth and finds it self-contradictory and based on unproved assumptions.

A growing number of scientists, including Sir Fred Hoyle, winner of the Nobel Prize in Astronomy, have made new scientific discoveries that indicate the universe and the earth are less than ten thousand years old. This chapter will present many of these new scientific discoveries that confirm the Bible affirmation of a young universe and young earth.

The Biblical Explanation of the Creation of the Universe

There are five factors necessary for the present universe to exist. All five factors can be found in Genesis 1:1 in amazingly concise descriptions:

“In the beginning God created the heavens and the earth.”

1. “*In the Beginning*” = Time.
2. “*God*” = Intelligent Designer.
3. “*created*” = Energy.
4. “*the heavens*” = Space.
5. “*and the earth*” = Matter.

There are also six factors necessary for life to exist on earth. Each one of these factors can be found upon the earth in Genesis 1:2–2:3 created by God in the following order:

- Day 1 — Light (Genesis 1:3–5).
- Day 2 — Sky (Genesis 1:6–8).
- Day 3 — Dry land and seas (Genesis 1:9–10).
 Plants and trees (Genesis 1:11–13).
- Day 4 — Sun, moon, and the stars (Genesis 1:14–19).
- Day 5 — Sea life and birds (Genesis 1:20–23).
- Day 6 — Animal life (Genesis 1:24–31).
- Day 7 — God rested from a finished creation
(Genesis 2:1–3).

There is biblical evidence for a literal six days of creation. This is not a very popular doctrine in the twenty-first century even in most modern religious circles. Notice what the Bible says:

Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God . . . For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy (Exodus 20:9–11).

These verses speak about “six days” of labor for the Israelites and the fact that “in six days the LORD made” all creation. These two references to “six days” would both refer to a day that would last twenty-four hours. In Matthew 19:4 Jesus said, “Haven’t you read . . . that **at the beginning** the Creator ‘made them male and female.’” This verse shows that man and woman were created in the beginning. In 1 Corinthians 15:45 the Bible says, “. . . ‘The first man Adam became a living being. . .’” which shows that Adam was the first man.

There are some alternative interpretations of Genesis that allow for vast amounts of time rather than just the “six days.” One theory is the **Gap Theory**. The explanation for this thinking says that in the beginning (perhaps billions of years ago) God created the heavens and the earth. In Genesis 1:2 it says this original creation “. . . was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters” (ASV). Those who believe in the Gap theory translate it “*became void*” (rather than “*was void*”) because of the sin of its prior inhabitants, and then God started all over with the present earth, beginning with Genesis 1:3 in a new creation of six days.

The strengths of this theory are that if scientists had “proved” that the earth is actually 5 billion years old, this interpretation could harmonize with such a view. If scientists had “proved” that fossils in the layers of earth were laid down millions of years ago, this interpretation could harmonize with such a view. No one knows where God was or what He was doing before He created the present heavens and earth approximately six thousand years ago; possibly He created a prior universe.

The weaknesses for this theory can be biblically proven. Exodus 20:11 says, “*For in six days the LORD made the heavens and the earth, the sea, and all that is in them . . .*” This would appear to include all the animals that are now even fossils in the earth. In Matthew 19:4, Jesus said that God created man and woman “*in the beginning*.” Genesis 1:27–31 says that this happened on “*the sixth day*.” Thus, Jesus did not believe that the beginning occurred billions of years before Adam and Eve were created on the sixth day of Creation.

The second theory is called the **Day-Age Theory**. The explanation for this theory says that each day is not twenty-four hours, but an age of long duration. There are certain strengths to this theory as well. The sun, moon, and stars were not created until Day 3. Since the sun and moon really measure the twenty-four hours of a day, the previous days were not necessarily

twenty-four hours. This would harmonize with scientific claims of millions and even billions of years. The weaknesses for this theory can be seen in the Bible. Remember that Exodus 20:8–11 says that man should work for six days because God created the world and everything in it in six days. Obviously, the twenty-four hour days are referring to man's amount of labor so why not a twenty-four day when referring to God's creation?

Another argument against this theory would be the fact that most plants cannot survive without insects' pollination. The plants were created on Day 3; the insects on Day 5; if millions of years separated these two "days," the plants needing insect pollination would have become extinct. Plants cannot survive without the carbon dioxide provided by animal life. Since plants were created on Day 3, and animals did not appear until Day 6, all plants would have become extinct if millions of years separated these two "days."

Another theory is the **Six Days of Revelation**. The explanation for this theory says that Moses received the revelation of God's creation in six days, but that it actually took billions of years for creation to be completed. The weakness for this theory is found once again in Exodus 20:11 where Moses said God created everything in six days. Moses did not say that God revealed what He had created over billions of years in the span of six days. Man cannot change what the Bible says to satisfy godless scientists and evolutionists.

Critique of a Five-billion-year-old Earth

One of the ways that scientists arrive at the five billion year old earth opinion deals with evidence concerning the Grand Canyon. Geologists believe that the Grand Canyon was formed by the gradual removal of earth by the Colorado River. Geologists measure the amount of debris per year that the Colorado River removes each year from the bottom of the Grand Canyon. They then use this rate to calculate hundreds of millions of years that would be necessary to cut out the depth

of what is now the Grand Canyon.³² Scientists call this method of dating “uniformitarian” on the basis that the Colorado River has always removed earth from the Canyon at the same rate. However, in 1980 when Mt. St. Helens erupted this volcano naturally formed in five days five different canyons each approximately a hundred feet deep which is 1/40th the size of the Grand Canyon. The largest canyon was 125 feet deep, 1500 feet wide, and 3200 feet long and it was gouged out of solid rock that was laid down by an ancient lava flow. The second steam blast that came from Mt. St. Helens blasted out a forest of 150 square miles in six minutes and deposited 150 feet of land slide and volcanic ash, leaving sixty-five feet of mud 1/4th of a mile wide. The volcanic explosion also caused six hundred feet of strata to form in the different canyons, a phenomenon that modern geologists attribute normally to hundreds of millions of years on the basis of “uniformitarianism.”³³

Volcanoes also exist on top and around the Grand Canyon explaining how several eruptions during the last five thousand years could easily cause much of the depth of the Grand Canyon, plus many of the layers of sediments found in the walls of the Canyon. With the added pressure from the world-wide water catastrophe of the Flood of Noah’s days it is easy to see how multiple layers of sediment were washed out of the Grand Canyon and deposited in other locations in just a single year.

There are other methods that scientists use to get five billion years as the age of the earth. Geologists use the following radiometric methods of dating rocks.

- Rubidium-87 has a half-life of 48.8 billion years, decaying into strontium-87.

³². Austin, Steven A., *Grand Canyon, Monument to Catastrophe*, 1994, p. 88.

³³. Mt. St. Helens: *Explosive Evidence for Catastrophe* Video on site, Institute of Creation Research, 1994.

- Uranium-238 has a half-life of 4.47 billion years, decaying into lead-206, and is “useful for the time period between 100,000 and 1,200,000 years.”
- Potassium-40 has a half-life of 1.25 billion years and gradually decays into Argon-40 and Calcium and dates rocks from 20,000 to 4.5 billion years.
- Carbon-14 has a half life of 5,730 years and decays into nitrogen-14 yielding possible dates between 500 and 50 thousand years.³⁴

There are definite weaknesses to this radiometric dating. Different dates have been derived from different rocks of the same strata of the Grand Canyon. Steven Austin in his book on the Grand Canyon dated rocks from the very top of the Grand Canyon, in the youngest strata in the entire Canyon. It originated from lava flows that are still occurring in modern time. He used the Rubidium/Strontium method and it gave the isochrone age of 1.34 billion years, yet the rocks were on top of the strata linked to modern times. The uranium/lead method has an isotope age of three billion years, double the time of the rubidium/strontium method; this was also on the top layer of strata. Four other geologists used the uranium/lead method on rocks of the same area plus rocks from similar strata in other settings and got an average of 2.6 billion years, close to Austin’s dates, but double the age of the rubidium/strontium method.

Consider the younger dates from the other strata of the Grand Canyon which contradict the old dates of the newest strata. According to geology the oldest strata of the earth should be dated billions of years older than the highest or youngest strata. Potassium/argon and uranium/lead methods were used to calculate rocks in two Pre-Cambrian strata beneath the Canyon’s floor, comparing it to what was on top of the Canyon. The dates for the lowest/oldest strata averaged between .8–1.07

³⁴. Quoting from the *New Encyclopedia Britannica*, 1991 Ed.

billion years. The rocks on the youngest/top layer of the Canyon averaged between 1.34–3 billion years, the exact opposite of what should have occurred if the earth is really five billion years old.³⁵

The argon isotope ratios in diamonds from Zaire have indicated they are six billion years old, a billion years older than the earth. The scientists who dated these diamonds decided the argon must have been trapped within the diamonds when they were formed and did not represent the decayed potassium. That can happen. Two hundred year old lava flows in Hawaii were dated by the potassium/argon method at three billion years old.³⁶ This is absolute proof of the unreliability of radio-active dating of rocks associated with lava flows. These enormous differences in radio-active dating demonstrate that the radioactive methods are unreliable for obtaining the real dates of rocks.

I concluded that God created varied ratios of rubidium/strontium, uranium/lead, and potassium/argon knowing that man would need both the parents and daughters (lead for example) immediately after He created man. Man did not need to wait billions of years for uranium to produce lead; God created both uranium and lead simultaneously, knowing that man would need both. Thus the abundance of daughter elements (lead and argon) from decayed uranium and potassium have an appearance of great age, but have a real age of less than ten thousand years old. Therefore, the dating methods used by scientists to get five billion years as the age of the earth are self-contradictory and thus unreliable.

It may be that God created the universe out of old and new matter. When Solomon built the temple of God in Jerusalem, he used newly cut timbers from Lebanon (cf. 1 Kings 5:6). Yet, he placed a 480 year old Ark of the Covenant inside the temple.

³⁵.

Austin, Steven A., *Grand Canyon, Monument to Catastrophe*, 1994, p.126–128.

³⁶. Morris, Henry, *Scientific Creationism*, p. 151–152.

Thus, the temple contained both young and old wood when it was constructed. Solomon built the temple and its furniture out of both old and new materials.

The word “*create*” in Hebrew is ***barah*** which means to form, to fashion by cutting, shape out, make, or create. Moses used this word ***barah*** in Genesis 1:1 for the creation of the universe and in Genesis 1:27 for the creation of man and woman “*in his own image.*” However, there is a synonym, ***yatsa***, which means to form, fashion, carve, frame, devise, plan, or preordain. This is the word that God used in Genesis 2:7–8 to say that He formed Adam out of the dust of the ground. God used pre-existing matter, dust, to create Adam’s body. God can use pre-existing material that is older to make a modern individual or thing. This would be both the apparent and real age of Adam. When Adam was only a day old in real age, he probably looked twenty to thirty years old, as his apparent age. If God used some pre-existing materials when creating the present universe, then some matter might show billions or millions of years of age and other matter might appear to be less than ten thousand years old. By speeding up the formation of the universe God’s creation would have an apparent age of billions of years, but an actual age of only thousands of years.

Evaluation of the Scientific Claim of Ten Billion Years for the Age of the Universe

The Big Bang was supposed to have occurred approximately ten billion years ago. Scientists **theorize** that the present universe was originally a single molecule which exploded and hurtled the universe outward in lateral directions. Before 1995 astronomers calculated that it took the most distant stars twenty billion years to reach their present distance from the center of the blast. In 1996 photographs from the Hubble telescope indicated that astronomers made a ten billion-year mistake. Now they say the universe is only ten billion years old. Scientists actually need to trim that date of ten billion years to only seven thousand years or even less.

There is an inconsistency in the Big Bang Theory in regard to the dating of the universe. The Milky Way Galaxy, of which our solar system is a part, is located generally in the center of the known universe (though not in the exact center). If the entire universe were encapsulated in a single molecule at the time of the Big Bang, then the material from which the earth is composed should be the same age as that of the distant galaxies. Yet, the earth is dated by the uranium/lead process at five billion years, while the distant galaxies are dated at ten billion years. If the matter of the earth and stars were all in the same molecule and exploded at the same time, as scientists maintain, all matter should be the same age. The outer portions of the explosion obviously were only faster, not older, and the inner portions of the molecule obviously were slower, not younger. To illustrate this important point — if matter were wrapped around a bomb and detonated, the outer layer of matter would fly out farther from the point of the blast, and the inner layer would fly out closer to the point of the blast, but the age of both layers would be the same at the time of the explosion. Scientists have confused age with distance and speed.

There is an inconsistency of the time for light to arrive at earth. Scientists have calculated the age of the universe on the basis of the time it takes for light to travel from the most distant star to the earth. If the Big Bang is true, as scientists maintain, it would mean that the light of the fleeting stars would always be seen from its center of origin (where the earth is relatively located). The light of the stars were always in sight of the earth, if the Big Bang were true. The stars did not have to wait ten billion years before they started shining and sending back light.

The present speed of light is not necessarily the speed of the expansion of the universe. The speed of light and the speed of the expanding universe are both slowing down according to the Second Law of Thermodynamics. At creation the stars could have expanded faster than the speed of light, but now have slowed down to the present rate of expansion. On the basis of the speed of light the universe would appear ten billion years

old, while its real age would be less than ten thousand years. Scientists have assumed light travels faster than any thing else, but scientists do not know how fast the Big Bang hurtled out matter.

There is scientific evidence for a seven thousand year old universe. Consider the speed of star clusters. Scientists have found star clusters that contain thousands of stars swarming in different directions at enormous speeds. They are moving so fast that these clusters could not have held together for even millions of years, much less billions of years. The speed of the stars and the clusters are perfectly consistent with a six to seven thousand year old universe.

Consider scientific evidence for a seven thousand year old solar system. The shrinkage of the sun is occurring at the rate of .1 percent each century.³⁷ At this rate the sun was ten percent larger ten thousand years ago, likely producing a tropical climate at the poles and unbearable heat at the equators. Twenty thousand years ago the sun would have been twenty percent larger than it is now and life on earth could not have survived the unbearable heat. If the earth was one hundred thousand years old, the sun would have doubled its present size and Mars, Venus, the Earth, and the entire solar system would have burned to a crisp. At the rate of shrinkage the sun's size would have extended beyond the earth's present position twenty million years ago. Knowing this, the alleged 5 billion years old earth is utterly ridiculously impossible and certainly unscientific. A six to seven thousand age range allows the earth to have comfortable temperatures for plants to grow and for animals and humans to survive. The scientific rate of the shrinkage of the sun confirms the biblical age of six to seven thousand years for the solar system.

Hydrogen is now constantly being converted into helium in space at the rate of three times ten to the eleventh power grams per year. However, space is composed almost entirely of

³⁷. Thompson, Bert, *Essays in Apologetics*, I. p. 78–79.

hydrogen, with the presence of only small amounts of helium. Since no source is known to produce hydrogen in space, most of the hydrogen should have turned into helium if the universe is really ten billion years old. Because of this abundance of hydrogen and sparsity of helium, Sir Fred Hoyle, who won the Nobel Prize in Astronomy, concluded that the universe is only thousands of years old rather than billions of years. Helium enters the earth's atmosphere by escaping from cracks in the earth's crust from the decay of uranium and thorium at the rate of three times ten to the eleventh power grams per year. The amount of helium in earth's atmosphere is 3.5×10 to the fifteenth power. At the rate helium is entering earth's atmosphere, the earth should be approximately ten thousand years old.

There is also evidence obtained from the disintegration rate of comets.³⁸ Comets are gradually disintegrating from the heat of the sun. The rapid rate of disintegration indicates that their age could not be more than ten thousand years old. No comets would even exist if our solar system were really five billion years old.

Cosmic dust deposits indicate a young earth.³⁹ Cosmic dust falls on the earth at the rate of thirteen million tons per year. If the same amount of dust fell over a period of five billion years, the age given to the earth by scientists, there would be a layer of this dust 182 feet thick. The moon was found to have a layer of only 1/8th of an inch in contradiction to scientific prediction, but as confirmation of a six to seven thousand year old earth. This cosmic dust has high concentrations of nickel. The amount of nickel found in the earth's crust and in the oceans indicates an age of only six to seven thousand years.

³⁸. Huse, Scott, *Collapse of Evolution*, p. 28.

³⁹. Huse, Scott, *Collapse of Evolution*, p. 22–23.

The depletion of the earth's magnetic field, the electric currents in the earth's core, also indicates a young earth.⁴⁰ Dr. Thomas Barnes, Professor Emeritus of Physics at the University of Texas in El Paso, calculated the decay rate of the earth's magnetic field as having a half life of 1,400 years, meaning that 1,400 years ago the earth's magnetic field was double what it is now. Twenty thousand years ago the electric currents in the earth's core that create the magnetic field would have been so hot the earth would have melted. The earth must be less than ten thousand years old; otherwise, the magnetic field would have been so strong fifty thousand years ago that it would have ruptured the earth and cracked it open. A six to seven thousand year old earth is consistent with the rate of depletion of the magnetic field and of the earth's electric currents in its core.

Polonium 218 is considered a daughter element of the natural decay of uranium; but it has now been found in substances that are not in the presence of uranium. Polonium has a half-life of only three minutes. Polonium halos have been found in granite rock from the bedrock of the earth's core. If the earth is five billion years old, this granite was supposed to have been in a molten condition for millions of years before it cooled into its present form. Halos cannot form in rocks when they are in a molten condition. With a half-life of three minutes, the polonium would have decomposed in a few hours and would not have existed when the rocks cooled millions of years later. Dr. Robert Gentry says that these polonium halos are proof that the granite rocks were created instantaneously within minutes and did not exist in a molten condition for even years, much less millions of years.⁴¹

Consider the rotation of the earth.⁴² The earth's rotation rate is gradually slowing down at a constant rate. If the earth is

^{40.} Thompson, Bert, *Essays in Apologetics*, I. p. 78; *Collapse of Evolution*, p. 20–21.

^{41.} Gentry, Robert, *Creation's Tiny Mystery*.

^{42.} Huse, Scott, *Collapse of Evolution*, p. 25.

five billion years old, the centrifugal force would have slung off much of its contents and its shape would be like that of a pancake.

Consider the Mississippi River delta deposits.⁴³ The Mississippi River annually deposits three hundred million cubic yards of sediment into the Gulf of Mexico. The thickness of sediment in the Mississippi Delta indicates that it is only approximately four thousand years old, linking its beginning to the Flood rather than to Creation.

Population Growth Rates Indicate a Young Earth

The Bible says all except eight people died in the Flood; therefore, the population rate should be calculated from 8 people at the time of the Flood to six billion in A.D. 1996. Differing Hebrew and Greek manuscripts date the Flood from 4,294–5,175 years ago (See Chapter 11 for proof of these dates). Eight people growing to six billion people in 4,294 years is .47 percent growth, very low in comparison to the current growth rate of approximately 1.4 percent. These growth rates indicate that all humanity was wiped out approximately 4,300 years ago.

Consider the biblical dates and growth rates from the dates for Creation. Differing Hebrew and Greek manuscripts give a range of dates between 3,955–5,441 B.C. for the date of creation (see Chapter 11 for details). Adding on A.D. 1996 (the dates for these manuscripts), the biblical age of the earth ranges between 5,951–7,437 years. On the basis that a flood did not occur, then mankind grew from 2 people (Adam and Eve) to 6 billion in either 5,941 years or 7,437 years. That is a growth rate of only .3 of one percent, a very slow rate in contrast to the present growth rate of 1.4 percent. If the age of the earth is considered to be 7,437 years, that gives a growth rate of .29 percent, an extremely slow rate in contrast to the present growth

^{43.} Ibid., p. 23.

rate of 1.4 percent. These low growth rates imply that mankind has not been on the earth more than seven thousand years.

If we projected a growth rate of only .2 percent over periods from 10,000 to 1 million years, starting with two people growing at the extremely low rate of only .2 percent growth, that would give the following populations in A.D. 1996:

- 10,000 years = 951 million people on the earth.
- 15,000 years = 20.472 trillion people on the earth.
- 20,000 years = 452,335.0 trillion people on the earth.
- 100,000 years = 1,184 with 87 more zeroes after it, thousands of trillions more people than the earth could possibly hold.

Conclusion

The conclusion must be that man could not have been on the earth more than seven thousand years ago. The population on earth supports the fact that the earth is very young. There are many other evidences that indicate a young universe and a young earth. The scientific evidences presented in this chapter are sufficient to confirm that God spoke the universe into existence as well as the solar system approximately six to seven thousand years ago. God has not only left His fingerprints on His creation, He has also left a time clock that indicates when He created the universe and the present earth. Praise be to God for His omnipotent power, omniscient wisdom, and His infinite speed in creating the whole universe and its inhabitants in only six days.

Philosophical Arguments for and Against God

Introduction

Many modern philosophers and psychologists are atheists because they believe they can prove by mere logic that the God of the Bible cannot exist. Christian philosophers have also made philosophical arguments for God that have not always been logically sound. This chapter evaluates philosophical arguments both for and against God and finds that most of these arguments are filled with inherently illogical fallacies or only possible rather than necessary inferences. However, man's religious capacity and sensitivity and his moral conscience of right and wrong are all found to be totally consistent with God's creation of man in His own image.

Freud: “Man Created God”

Sigmund Freud made a psychological argument to argue God out of existence. He said, “God is nothing more than an illusion created by helpless humanity.” Freud said that since man feared the ruthlessness of nature in storms, hurricanes, tornadoes, earthquakes, eruptions of volcanoes, tidal waves, and other such violence, thus he (man) desired an answer to these natural disasters, and man thus imagined a god who could control nature. Man interpreted disasters as sent by an angry god who needed to be appeased. Man suffered under the oppression and brutality of his fellow man and thus wished for a god who would punish evil doers and save the sufferer. Man, conscious of his mortality, wished for a god to give him eternal

life. Freud thus concluded, “Man created god; God did not create man.”

Objections to Freud’s Thinking

There are some very sound arguments against Freud’s thinking. Freud’s argument does not disprove God’s existence. It does prove that man has legitimate reasons for feeling a need for God. A man feels the need for a woman and a woman feels the need for a man. Does this mean that each one is only imagining the existence of the other sex? Man’s need for God confirms the biblical teaching that God created man so that he would fill the need to depend on, trust in, and glorify his Creator. Batsell Barrett Baxter suggests that men like Freud possess great pride in their achievements and come to believe they are the most intelligent people in the universe and thus worship themselves instead of God. Baxter further suggests that men like Freud want total freedom to live as they desire and refuse to subject themselves to God’s moral restrictions. They thus teach the idea of God being dead, freeing man to live as he wishes. One of Freud’s closest, most famous disciples discovered that Freud had a life-long incestuous relationship with his own sister.⁴⁴ It is no wonder then that he wanted to wish God out of existence.

Does the Existence of Evil Disprove the Existence of God?

Atheistic philosophers and scientific evolutionists join hands in fostering the growing immorality and violence that ravishes the world today. They claim that the following four statements cannot be harmonized, consistently proving that the God defined in the Bible cannot logically exist:

⁴⁴. Baxter, Batsell Barrett, *I Believe Because*, p. 32–35 citing *Future of an Illusion*, 1953.

- God is Omnipotent and thus desires only good.
- God is Omniscient and thus knows how to eliminate evil.
- God is Omnipotent and thus has the power to eliminate evil.
- Evil exists.

From these four statements atheistic philosophers reason as follows saying these statements cannot be reconciled:

- Either God does not desire to eliminate evil and is not omnibenevolent . . . OR . . .
- God does not know how to eliminate evil and is not omniscient . . . OR . . .
- God does not have the power to eliminate evil and is therefore not omnipotent.
- The conclusion then is — An omnibenevolent, omniscient, omnipotent God does not exist.

Phileo claimed that Epicurus' questions have never been answered using the same line of reasoning:

- Is He willing to prevent evil, but not able? Then He is impotent.
- Is He able but not willing? Then He is malevolent.
- Is He both able and willing? Whence then is evil?

Refutation of the Atheist's Argument on God and Evil

Man's inability to harmonize the coexistence of God and evil does not necessarily disprove God, but may prove man's inferiority in intelligence to understand God. The fact that most men cannot explain the process of nuclear fusion does not mean that these processes do not exist. The fact that man cannot understand how a brown cow can eat green grass and produce white milk does not prove that the brown cow does not exist or that white milk does not exist. Atheists' arguments on

evil are wrong because they have not properly defined evil. Atheists define evil to include all pain and suffering.

The Cause and Results of Suffering

Much of the pain and suffering of the world is good rather than evil. For instance, weight lifting tears the muscles apart to strengthen them. Pain warns man of danger as a child's hand on a hot stove causes the child to quickly remove it because of the pain. Much pain occurs because of natural laws made to help man. The law of gravity can prevent injury by keeping man's feet on the ground or it can cause injury if the same man falls from a high place. The fire that warms and cooks can also burn and destroy. Suffering also produces spiritual strength:

Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance (James 1:2–3).

The strongest steel passes through the hottest flame. Peter wrote the following:

In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith — of greater worth than gold, which perishes even though refined by fire — may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed (1 Peter 1:6–7).

Fish that struggle in the running water of a river or stream have firmer flesh than lake fish who live in calm water. Again notice what Peter wrote in 1 Peter 5:10–11, “*And the God of all grace, who called you to His eternal glory in Christ, after you have suffered a little while, will Himself restore you and make you strong, firm and steadfast.*” Suffering also teaches man

humility and to trust in God's power. In 2 Corinthians 12:7–9, Paul said:

To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.

Suffering is also God's discipline to train His children. The writer of Hebrews said:

Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it (Hebrews 12:10–11).

By contrast, atheists' concepts of suffering offer hopeless despair. They accept evil, suffering, and death as an evolutionary accident. They want men to depend on their own intellect and strength rather than God's superior wisdom and power. They accept with courage the fate of eternal extinction instead of hope in eternal life.

Atheists cannot adequately define evil because they do not believe there is an objective standard of goodness. If man is only matter in motion, there is no real evil or good. Perhaps there is pleasant and unpleasant, but not evil or good if there is no God to determine an ultimate goodness or evil. An atheist

becomes a god to himself, determining what is right and what is wrong with no moral restraints from God's Word.

Atheists think believers are inconsistent in harmonizing God and evil, but they cannot themselves consistently harmonize evil and evolution. If man is only an accidental development from mindless matter, then there is no objective good or evil. Evolution teaches that "good" is what each man has evolved in his own mind thus each man decides what is good for him. What is good to one atheist is often evil to another atheist. Who or what is to say which one is wrong? Atheists have trouble condemning Hitler for having committed "moral" evil since they do not believe there is an absolute standard for good or evil. Hitler made the laws of Germany and followed them when he exterminated the Jews. If there is no moral standard for all men, who is to say that Hitler committed evil? The Nuremberg Trials condemned Hitler because he violated a "higher law" than Hitler's national law of his own making. That "higher law" is God's law revealed in nature (cf. Romans 2:14–15). Most atheists condemn Hitler because it offends their own sense of morality. If moral evil is merely an evolution of thoughtless chance, who is to say that some atheists' morality is superior to Hitler's morality since he also was an atheist? In atheistic philosophy, each man decides his own morality according to his own wishes and desires. These decisions are often in conflict with one another.

Is God Unjust in Sending Impenitent Sinners to Hell?

Atheists argue that God was unjust to create man knowing that he would sin and be punished eternally for his sins. How can atheists argue that God is unjust when they refuse to include His justice in their argument related to the existence of evil? Remember the principal philosophical argument against God on the basis of the existence of evil leaves out God's justice. Atheists' arguments state that God is Omnipotent, Omniscient, Omnipotent, but does not state He is just. Without

the justice of God, the atheists' reasoning is invalidated. However, the Bible frequently describes God as just:

- “*Will not the Judge of all the earth do right?*” (Genesis 18:25).
- “*He will judge the world in righteousness; He will govern the peoples with justice*” (Psalm 9:8).
- “*The LORD will judge His people and have compassion on His servants . . .*” (Deuteronomy 32:35–36).

Justice demands that sin be punished. A totally just God provides suffering as a means of enforcing justice and punishing sin. What would an atheist think about a judge who would allow a murderer who raped and murdered dozens of young girls to go free without punishment? Would he be considered a just and good judge? Atheists only talk about God’s love, they will not talk of God’s justice, because it contradicts their liberal ideas of God’s love and “goodness.” Atheists’ ideas that a good God should eliminate evil from the earth would result in the annihilation of all men, because all men have sinned (cf. Romans 3:23). When they say that a good God would eliminate all evil, that means that God would have to eliminate the earth of all sinners which would mean every one of us.

Atheists ignore God’s choice to create man with a free will that can choose good or evil. The only way God could satisfy the atheist is to make man a robot without free choice so that he could not sin. God could have made robots, but He chose to give His creatures freedom of choice to love Him or hate Him, to follow Him or reject Him. God chose to tolerate evil men temporarily when He created man with free will.

Atheists do not understand God’s eternal plan to create man, knowing that man would sin. Before God created the universe, He planned to create a special people to live with Him for eternity, not in the present earth, which will be destroyed (in agreement with the 2nd Law of Thermodynamics), but in “a

new heaven and a new earth" that will not be subject to the law of decay and destruction (cf. Romans 8:17–25; Titus 1:1–2; 2 Peter 3:13; Revelation 21).

God created the present universe and earth as the testing ground to prove man's trust and love for God in a world of temptation and suffering (cf. 1 Peter 5:10). In the beginning God created man with free will so that he could obey Him or disobey Him. Those who persevere to the end in loving trust and obedience are thus prepared and qualified to live with God forever in "*a new heaven and a new earth*" prepared for them (cf. 2 Peter 3:11–13; Revelation 2:10). Since God made all men so that they **could** choose to sin, He knew that one day all men **would** choose to sin and would thus die as a consequence. The Bible defines death not merely as physical, but also as spiritual separation from God:

Surely the arm of the LORD is not too short to save, nor His ear too dull to hear. But your iniquities have separated you from your God. Your sins have hidden His face from you, so that He will not hear (Isaiah 59:1–2).

As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world (Ephesians 2:1–2).

The Bible speaks of "*the second death*" (Revelation 20:6,14) as being "*eternal punishment*" (Matthew 25:46), that is, eternal separation from God. Paul said, "*He will punish those who do not know God and do not obey the gospel of our Lord Jesus*" (2 Thessalonians 1:8–9). Those who do not obey will be punished with everlasting destruction and shut out from the presence of the LORD and the majesty of His power. But God does not want anyone to perish (cf. 2 Peter 3:9) and desires that all men be saved (cf. 1 Timothy 2:4). God so loved sinful man

that He sent His own Son to save men from their sins to prepare them for eternal life in heaven (cf. John 3:16; Ephesians 1:4–7). God knew that fallen and sinful man would appreciate God's love, grace, and mercy even more than those who had never sinned. God especially wanted redeemed sinners to live with Him for eternity.

Jesus Christ, the Son of God, and also the Son of Man, was the only adult person who lived on earth without sin. Because of His sinless purity, God accepted His sacrificial death as the penalty for the sins of all, who would trust in His blood (cf. Romans 3:22–26; 2 Corinthians 5:21). Christ's death satisfied both the justice of God (penalty for sin) and the love and mercy of God for sinners by forgiving them on the basis of the blood of Jesus and giving them eternal life. Atheists cannot reconcile the justice and mercy of God. The Bible beautifully reconciles both justice and mercy in Christ's loving sacrifice of His own life to save a world of sinners (cf. Romans 3:25–26; 5:6–8). God is just and loving by sending the message of salvation to all sinful men (cf. Mark 16:15–16; Matthew 28:18–20). He gives one and all men the opportunity to trust in Christ for the forgiveness of sins and to receive the promise of eternal life. The Great Commission was sent to all the world. Jesus established His church as the Family of God, where saved Christians could learn to love one another, serve God, and carry the message of salvation to the rest of the lost world (cf. 1 Peter 1:22; 2:9–10). God chose the Church as the proving ground for Christians to show their love and fidelity to God. Those who remain faithful to Christ until the end (cf. Revelations 2:10) will receive the crown of life and live eternally in God's heavenly abode (cf. 2 Peter 3:13).

For both fallen angels and those who reject God's love and God's Son, God has prepared an eternal abode called Hell, which has far worse conditions and suffering than our present world (cf. Matthew 25:41; Mark 9:47–48). God does not want anyone to perish in Hell, and He has made the maximum effort to save mankind by sending His most precious gift from

Heaven, His only begotten Son, Jesus Christ (cf. 1 Timothy 2:4–5; 2 Peter 3:9). If men purposefully reject His son and deliberately distrust Him, they have no one to blame but themselves (cf. John 3:16–18; Mark 16:16). Man has the capacity to believe and to evaluate the evidence. Atheists need to realize that their pride and their own knowledge and their rejection of the knowledge of God and of His Son, Jesus Christ, will result in eternal suffering in the lower world of Hell. Christians pray that all atheists and any who reject Jesus Christ as God’s Son will repent before they die or before Christ returns. While one is still living, it is never too late to repent, to trust in Christ, to be buried in His death through baptism, to be resurrected to a new life in Christ (cf. Acts 2:38, Romans 6:3–4).

Anselm’s Ontological Argument for God

One of the most famous arguments for God is the Ontological Argument for God by Anselm. He first defines God as “that which nothing greater can be conceived.” Then Anselm set forth what he called an axiom (a statement that everyone accepts as true): Man can conceive of the idea of “that which nothing can be greater.” He gave a second axiom: The existence of “that which there is nothing greater” is even greater than the conception of the idea. Then he concluded — “By very definition God must exist.” Did Anselm prove God by this logical train of thought?

Holes in Anselm’s Reasoning

Definitions do not prove reality. Anselm’s argumentation does not follow the logical method of syllogistic deduction. Anselm’s reasoning reduced to a syllogism requires this major premise even though he never expressed this premise. The premise upon which his whole reasoning rests is: “Everything man can conceive must exist” or “Man cannot conceive of anything that does not exist.” Anselm’s entire reasoning depends on this premise. The minor premise would be: “Man

has conceived of the existence of God who is that than which nothing is greater.” And so the conclusion: God must exist.⁴⁵

If Anselm’s major premise is true then the conclusion would be true. However, Anselm’s major premise can be disproved. His premise that everything man can conceive must exist is illogical. Man can conceive of an eternal devil that is more powerful than God. Does this prove he exists? No! Man can conceive of a seven-person eternal Godhead that together is more powerful than anyone or anything else. That conception does not prove that a seven-person Godhead exists. Man can conceive of a seven headed eternal man who is one hundred feet tall, who among men is that which there is no greater. Does this prove the existence of such? No! The logical reasoning behind Anselm’s ontological argument is based on an obviously untrue major premise. Therefore, it should be rejected. Christians should not defend God with bad arguments. Do not try to use poor reasoning to prove that God exists.

Augustine’s Argument on Man’s Religious Instinct

Augustine’s proof for man’s religious instinct was Ecclesiastes 3:11 which says, “. . . *He [God] has also set eternity in the hearts of men . . .*” Romans 2:14 in the NASV says, “*For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves.*” The way the NAS translates this verse seems to agree with Augustine’s argument. Most people of the world believe in the supernatural (God or many gods). Therefore, Augustine concludes that man’s built-in religious instinct proves that God exists.

Arguments against Religious Instinct or Intuition

If man believes in God instinctively, then why have most men of past history believed in many gods instead of the one

⁴⁵. Repeated by Batsell Barrett Baxter, *I Believe Because*, p. 41–42.

true God and why do many others reject belief in God completely? Bears instinctively hibernate for the winter and do not have the choice of staying awake. How can the religious nature of man be instinctive in the same manner, when many men are irreligious? If man instinctively understands eternity, why do many people reject the idea of eternal life? Ecclesiastes 3:11 likely means “God set eternity in their heart” by giving man the capacity to understand eternity through nature and God’s Word. Romans 2:14 is translated better in the NIV, *“Indeed when Gentiles, who do not have the law, do by nature things required by the Law, they are a law unto themselves even though they do not have the law.”* Romans 1:20 says, *“For since the creation of the world God’s invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made [that is nature] so that men are without excuse.”* On the basis of these passages it is clear that man learns of God’s nature by studying nature, not by believing it by instinct as a fish learns to swim. These passages do not teach that man has a built-in instinct to be religious. These passages do teach that man has the spiritual and intellectual capacity to perceive God in His creation and the capacity to believe in God and worship and serve Him. However, God also gave man the free choice to accept or reject the evidences for God, and thus, he has the ability to serve Him or refuse to serve Him.

Evidence for God from the Moral Law and the Human Conscience

The **Moral Law of God** can be seen in Romans 2:14–15 when Paul told the Roman Christians:

Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.

In these verses, Paul mentions two things that man has that animals do not have: the ability to study nature and perceive God's moral law and a conscience that judges man's actions and thoughts and determines guilt or innocence.

Man, without the Bible, can study nature and know that it is wrong for someone else to steal his car, it is wrong to rape his daughters, it is wrong to mutilate his children. Man can study nature and see that all these things are wrong because God's Law works in nature as well as in the Bible. Consequently, the very fact that there is a moral law that all men perceive, that indicates that there is a moral law Giver. That moral law Giver is God. Every law must have a law maker.

The **Conscience of Man** is able to distinguish between right and wrong and to feel guilty or to feel innocent. It is built into man to have that conscience. Animals do not have a conscience. This indicates that a divine Creator gave man his conscience and gave him the capacity to judge right and wrong.

Paul also said in Romans 2:14–15 that man's conscience judges his own conduct and heart as to innocence or guilt. The conscience acts in man's brain as a moral regulator to judge his thoughts and actions as good or bad. It is inconceivable that an animal without ability to perceive God's moral law in nature and without a conscience to judge its actions could have accidentally evolved this perception and conscience. The moral regulator (conscience) in man testifies to the existence of a moral Governor (God) who wrote His moral law in nature.

The Bible's Claim to Be God's Inspired Word

Previous chapters covered the fact that God is the Creator. This chapter will begin a new section of study concerning the Bible as God's inspired Word. The Bible claims to be the divinely revealed and Spirit-inspired Word of God. This chapter will cover what the Bible says about its own inspiration. It is important to be aware of the views of inspiration that critical scholars have used to harmonize with their beliefs that the Bible contains errors.

Theories of Critical Scholars about Biblical Inspiration

Many scholars claim that the Bible is nothing more than **deliberate deception**. Some atheists claim that the Old Testament prophets, Jesus, and the Apostles deliberately lied when they claimed their messages were from God. It is important to remember that imposters and liars are not willing to die for their faith. The prophets, Jesus, and the Apostles willingly laid down their lives for what they taught and believed.

A second claim is that these men were **self-deluded**. They sincerely believed their message was from God, but they had deceived themselves and were considered to be crazy. Self-deluded men are unable to predict future history accurately hundreds of years before it occurs. Self-deluded men are not able to pen wisdom that modern man has never been able to duplicate.

The third claim from critical scholars is for the **evolution** of thought. They claim that the Bible records man's continued

development of thought from each preceding generation rather than God's gradual revelation to man. However, Paul claimed that his knowledge of Christ did not come from any man, but by a direct revelation from Christ Himself (cf. Galatians 1:12).

The fourth claim deals with **existential inspiration**. This claim says that the Bible is a record of differing experiences of men of God who interpreted their experiences and God's will in different ways just as religious men do today. The Bible teaches that God had different laws and covenants with man throughout past ages. Those laws have not always been the same. Jeremiah 31:31 predicted a new and better covenant, which Jesus, the Messiah, fulfilled with His New Covenant (cf. Hebrews 8:7–12). Jude 3 says this covenant represents not **different faiths**, but “*. . . the faith which was once for all delivered to the saints.*”

The fifth claim is that of **genius inspiration** which says it was talented men like Shakespeare who wrote the Bible. It is rather strange that uneducated shepherds, Galileans, and fishermen joined their books with educated men like Moses, Isaiah, and Paul to produce the best selling book in the world.

The sixth claim is **gradual illumination**. Scholars claim the Bible represents the gradual illumination of truth that occurs in the lives of all religious people. However, since the first century A.D. no Jew or Christian has written or received any illumination that is superior to the teachings found in the Bible. That is the reason nothing has been added to the Bible.

The seventh claim is **partial inspiration** saying the penmen of the Bible were sometimes inspired with Divine ideas and at other times wrote errors that were not inspired by God. Men even use the Bible to try to prove this point. Paul's words in 1 Corinthians 7:10, “*not I, but the Lord*” and in 7:12, “*I, not the Lord*” are cited in favor of the theory of partial inspiration. Jesus said in John 16:12–13 that He taught only part of His will to the Apostles during His earthly ministry and that the Holy Spirit would reveal additional teachings and guide them into “*all the truth*” after

His death. Paul's statement, "*not I, but the Lord,*" refers to what Jesus taught on earth (cf. 1 Corinthians 7:10–11) and his statement, "*I, not the Lord,*" refers to additional revelation of the Holy Spirit which Jesus did not teach on earth. Paul said he taught what was ". . . revealed . . . to us by his Spirit" (1 Corinthians 2:10–14) and "*what I am writing to you is the Lord's command*" (1 Corinthians 14:37).

The eighth claim by some critical scholars is **embellished truth**. They had the idea that the core of history was embellished by alleged miracles, which are really myths. They believe that the Bible must be de-mythologized separating the true history from the myths and the miracles in order to see what the truth is. These scholars are evolutionists and do not believe in the miracle of creation or in any other miracle and consider all of the Bible's miracles as myth. They do not have the faith of Jesus who said in Matthew 19:26, ". . . with God all things are possible."

The ninth claim by critical scholars is **thought inspiration**, but not verbal inspiration. Some scholars claim that God inspired the thoughts, but the writers often made errors in attempting to express these thoughts into words. These scholars are honest enough to admit that the Bible does contain remarkable ideas and predictions that could only come from God. However, 1 Corinthians 2:13 says: "*This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.*" Paul's words, not just his thoughts, were inspired.

The tenth claim, which is made by ultra-conservative scholars, is the theory of **dictation inspiration**. They believe that every single word was dictated by the Holy Spirit into the minds of the prophets and Apostles as they wrote. At times revelation and inspiration occurred simultaneously in the form of dictation, as Jesus said in Matthew 10:19–20:

"But when they arrest you, do not worry about what to say or how to say it. At that time you will be given

what to say, for it will not be you speaking, but the Spirit of your Father speaking through you.”

In most cases God allowed the author to do his own research, as Luke did (cf. Luke 1:1–4), and to express the ideas in his own unique style (Dr. Luke used the language of a physician), but the Holy Spirit guided the writing to guarantee its truth (cf. John 16:13). There were allowances for individual style and expressions.

The last claim, and the one which I believe and teach, is called **plenary inspiration**. Plenary means “complete.” Conservative Bible scholars believe the Bible is completely inspired without errors. The rest of this chapter is devoted to what the Bible actually says about its own inspiration as being indeed complete, adequate, and without error.

The Distinction Between Revelation and Inspiration

Before looking at what the Bible says about its own inspiration consider the different meanings of the words revelation and inspiration. **Revelation** means “uncovering” or “reveal” in both Hebrew (*galah*) and Greek (*apocalupsis*). Revelation occurs when God discloses, uncovers, or reveals His will to a man of God. **Inspiration** from God means “breathed into by God” in both Hebrew (*ruwach Shaddai*) and Greek (*theopneustos*). Consider these verses:

- *But there is a spirit in man, and the **inspiration of the Almighty** giveth them understanding* (Job 32:8, KJV).
- *All Scripture is God-breathed . . .* (2 Timothy 3:16, NIV).
- *God breathed into man’s nostrils the breath of life and he became a living soul* (Genesis 2:7).
- *The word of God is living and active and sharper than any two edged sword* (Hebrews 4:12).

God breathed into Scripture and it became the living Word of God.

Examples of Revelation in Scripture

- . . . “*When a prophet of the LORD is among you, I reveal myself to him in visions, I speak to him in dreams*” (Numbers.12:6).
- “*But this is not true of my servant Moses . . . With him I speak face to face clearly and not in riddles*” (Numbers 12:7–8).
- *I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ* (Galatians. 1:11–12) .
- *The revelation of Jesus Christ, which God gave . . . He made it known by sending His angel to the servant John* (Revelations 1:1).

Through these verses it is evident that revelation came in different manners; it came through visions and dreams, through face to face speaking, it was taught directly by Christ, and the angels delivered it to John.

How Inspiration Relates to Revelation

When Moses wrote down the revelation God spoke, the Holy Spirit inspired him to remember and write accurately what God had said. Thus, Exodus 24:4 says, “*Moses then wrote down everything the Lord had said.*” Jesus promised in John 14:26, “*But the Counselor, the Holy Spirit, whom the Father will send in My name, will teach you all things and will remind you of everything I have said to you.*” When Paul preached or wrote, the Holy Spirit inspired him to remember precisely what Jesus had directly revealed to him. First Corinthians 2:13 written by Paul says, “*This is what we speak, not in words taught us by human wisdom, but in words taught by the Spirit, expressing spiritual truths in spiritual words.*” When John wrote his Gospel, the Holy Spirit reminded John of what he had heard Jesus say and what he had seen Jesus do, just as

Jesus promised (cf. John 14:26). When John wrote the Book of Revelation, the Holy Spirit reminded John of what the angel had said and shown to him (cf. Revelation 1:1).

All Scripture, Not Part, Is Inspired by God

There are some very important aspects to remember concerning the inspiration of the Scriptures. Paul wrote:

*and how from infancy you have known the **holy Scriptures**, which are able to make you wise for salvation through faith in Christ Jesus. **All Scripture is God-breathed** [. . . is inspired by God . . .] and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work (2 Timothy 3:15–17, NIV, NAS).*

“*All Scripture*” includes Old Testament Scripture as well as New Testament Scripture. When Paul said, “*All Scripture is inspired*,” he specifically noted the Old Testament Scriptures that Timothy had studied before becoming a Christian. Thus, Paul included the Old Testament as God-breathed Scripture.

“*All Scripture*” includes the New Testament Scripture. Some scholars believe that not all the New Testament is included within “*All Scripture is inspired of God*.” However, Paul’s references to “*the holy Scriptures*” and “*all Scripture*” imply that “*all Scripture*” would include more than just the Old Testament. He believed New Testament writings were also inspired Scripture, because Paul quoted Luke 10:7 as “*Scripture*” in 1 Timothy 5:18, “*For the Scripture says, ‘Do not muzzle the ox while it is treading out the grain,’ and ‘The worker deserves his wages.’*” The first verse is from Deuteronomy 25:4 (O.T.) and the second verse contains the exact Greek words of Luke 10:7 (N.T.). Thus, Paul called both the Old Testament and the New Testament “*Scripture*.”

Peter referred to Paul's letters as "Scripture" in 2 Peter 3:15–17:

... just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction. Therefore, dear friends, since you already know this, be on your guard so that you may not be carried away by the error of lawless men and fall from your secure position.

God-breathed Scripture includes both Old and New Testament writings. Peter considered Paul's writings to be inspired.

The Inspired Bible Claims to Be God's Words, Not Man's

The Old Testament claims to be God's Word 3,800 times. Here are a few examples:

- "*The Spirit of the Lord spoke through me; His word was on my tongue*" (David in 2 Samuel 23:2).
- "*This is what the Lord says*" (Isaiah 66:1).
- "*The word of the Lord came to me saying*" (Jeremiah 1:4).
- "*I saw visions of God . . . And He said to me . . .*" (Ezekiel 1:1, 2:1, 3:1).
- "*There is a God in heaven who reveals mysteries*" (Daniel 2:28).

The New Testament Scripture also claims to be God's Word. Here are a few examples:

- "*My teaching is not my own. It comes from him who sent me*" (John 7:16).

- “*These words you hear are not my own; they belong to the Father who sent me*” (John 14:24).
- “*What I am writing to you is the Lord’s command*” (1 Corinthians 14:37).
- “*When you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God*” (1 Thessalonians 2:13).
- “*For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God, for . . . the word of the Lord stands forever. And this is the word that was preached to you*” (1 Peter 1:23–25).
- A voice says, “Cry out.” And I said, “What shall I cry?” “All men are like grass, and all their glory is like the flowers of the field. The grass withers and the flowers fall, because the breath of the LORD blows on them. Surely the people are grass. The grass withers and the flowers fall, but the word of our God stands forever” (Isaiah 40:6–8).
- Peter quotes Isaiah 40:6–8 as God’s Word in 1 Peter 1:23–25 and then claims that his own writing is the same “word of our God” that Isaiah taught and that will “stands forever.”
- “*Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit*” (2 Peter. 1:20–21). Peter denied that Scripture is of human origin.

The Bible Claims to Be Unerring Truth

Critical scholars all claim that the Bible is full of errors, but the Bible claims to speak only “***the Truth.***” Consider the following verses:

- “*God is not a man, that he should lie . . .*” (Numbers 23:19).
- “*. . . all your commands are true*” (Psalms 119:151).
- “*. . . your word is truth*” (John 17:17) — Jesus, speaking to God.

Jesus claimed all the Old Testament history to be true, when He said: “*. . . from the blood of righteous Abel to the blood of Zechariah son of Berekiyah, whom you murdered between the temple and the altar*” (Matthew 23:35). Abel is in Genesis, the first Old Testament book, and Zechariah is in 2 Chronicles, the last Old Testament book in the Hebrew Bible. Jesus Christ believed in the entire Bible. Jesus claimed that the Old Testament predictions were God’s inspired Word. Notice the following Scriptures:

- *He said to them, “How foolish you are, and how slow of heart to believe **all that the prophets have spoken!** . . .” And beginning with Moses and all the Prophets, he explained to them what was said in **all the Scriptures concerning Himself** (Luke 24:25–27).*
- . . . *“This is what I told you while I was still with you: ‘**Everything must be fulfilled that is written about Me in the Law of Moses, the Prophets and the Psalms**’* (Luke 24:44–45).

Jesus claimed the Old Testament miracles were God’s inspired truth. He spoke about the following as true history:

- Creation of the universe in Mark 10:29; 13:19.
- Creation of all living creatures in Matthew 10:29–30.
- Creation of man (male and female) in His own image in Matthew 19:4–6.
- The Flood, Noah, and the Ark in Matthew 24:37–39 and Luke 17:26–27.
- Destruction of Sodom and Gomorrah by burning sulphur in Luke 17:28–30.
- Lot’s wife turning to salt in Luke 17:32.
- God speaking to Moses out of the burning bush in Luke 20:37.
- God’s provision of manna from heaven in John 6:49–51.

- Elijah's miraculous support of the widow in Zarephath in Luke 4:24–26.
- Elisha's miraculous cleansing of the leprosy of Naaman in Luke 4:27.
- Jonah's deliverance from the belly of the big fish in Matthew 12:40.

A true believer of Jesus Christ should believe as Jesus believed. Above all else remember that Jesus said, “*... Scripture cannot be broken ...*” (John 10:34–35). To break Scripture means to prove that it is false. Jesus said that cannot be done. Therefore, Jesus believed that the Old Testament cannot be proven false. Jesus believed that “*all Scripture*” is free of error. If man is to become a follower of Jesus and trust what He taught, then he, too, should believe in the inerrancy of Scripture and that it cannot be broken. Christians should search for explanations and solutions to any biblical problems we find.

The Bible Claims Complete and All Sufficient Truth

The Bible, both the new and the old covenants, claims to reveal “*all [the] truth*” that God wants man to have. Remember John 16:12–14:

- “*I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you.*”
- “*The secret things belong to the Lord our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law*” (Deuteronomy 29:29).
- Moses also wrote: “*Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law.*

They are not just idle words for you; they are your life" (Deuteronomy 32:46–47).

- Isaiah 42:1–7 predicted a coming King who would make a new covenant with a people of God who would include the Gentiles (non Jewish nations).
- In Luke 4:18 Jesus quoted Isaiah 42 and refers this promise to Himself (cf. Isaiah 42:1–7).
- Jeremiah predicted that God would one day make a "*new covenant*" with His people that would be different than Moses' Law (cf. Jeremiah 31:31). The Hebrew writer explains that this "*new covenant*" is the New Testament of Jesus (cf. Hebrews 8:8, 9:15, 12:24).

The New Testament Covenant is the final Word of God to His people. Jesus Christ charged His Apostles to teach **all of His truth** to the whole world in Matthew 28:18–20:

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Notice the following points concerning these verses:

- Jesus has "**all authority**" as Lord and King.
- God's people are to include "**all nations**."
- The Apostles were to teach "**everything**" Christ commanded.

Jesus promised that the Holy Spirit would remind the Apostles of "**all**" He taught (cf. John. 14:26). Jesus told them, "*I have much more to say to you, more than you can now bear. But when He, the Spirit of truth, comes, He will guide you*

into all truth” (John. 16:12–13). Toward the end of Paul’s life he told the Ephesian elders, “*. . . I have not hesitated to proclaim to you the whole will of God”* (Acts 20:27). In Peter’s old age, he wrote: “*His divine power has given us everything we need for life and godliness through our knowledge of Him*” (2 Peter 1:3.) Jude 3 urges Christians “*. . . to contend for the faith that was once for all entrusted to the saints.*” The faith and the doctrine that Christians should believe had been fully revealed and delivered before Jude died. At the end of his life, Paul said, “*All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work*” (2 Timothy 3:16–17). These verses emphasize the following things:

- There is no truth God wants us to teach or believe that is not revealed in Scripture.
- There is no work or act of worship that God commands us to perform that is not recorded and authorized in Scripture.
- Through the knowledge of Scripture the man of God can be **completely adequate** to serve, obey, and please God.

These verses enable man to see that Scripture is all sufficient in providing man a complete knowledge of God’s will.

The Bible Claims to Be Inalterable Truth

Old Testament commands could not be deleted or changed. Moses wrote, “*Do not add to what I command you and do not subtract from it, but keep the commands of the Lord your God that I give you*” (Deuteronomy 4:2). Jesus condemned the Jews who followed religious tradition rather than God’s Word in the Old Testament. He said, “*. . . ‘And why do you break the command of God for the sake of your tradition?’*” (Matthew 15:3). Jesus considered religious tradition as a dangerous addition to God’s Word.

The New Testament Covenant was complete and adequate. Paul said that he was a minister of the New Testament, not the Old Testament (cf. 2 Corinthians 3:6–18). Paul also said that Christian Jews die to the Old Law when they are baptized into Christ and come under the Covenant of Christ (cf. Romans 7:1–6). Paul prohibited Christians from practicing or teaching anything that went beyond the teaching of the Scriptures. He said: “. . . so that you may learn from us the meaning of the saying, ‘**Do not go beyond what is written.**’ . . .” (1 Corinthians 4:6). In this context the Corinthians were calling themselves by the names of men such as Paul, Apollos, or Cephas and not by the name of Christ (cf. 1 Corinthians 1–4). Paul taught that Christians should do everything in the name of Christ, not the name of man, “*And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him*” (Colossians 3:17). Paul commanded them not to go beyond Scripture by exalting men in the place of Christ. Thus, Paul prohibited the Church from appointing any man in the place of Jesus Christ. Paul condemned any modification of the Gospel of Christ, “*But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!*” (Galatians 1:8). Paul the Apostle did not have the right to change the Gospel. An angel does not have the right to change the Gospel. Neither does the pope! Man cannot change the Gospel without incurring the condemnation of eternal damnation. The last book of the New Testament gives a solemn warning not to add to or take away from Scripture:

I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book. And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book (Revelation 22:18–19).

The Bible Claims to Be Completely Preserved Truth

The Old Testament is preserved. Jesus taught that every word and letter of the Old Testament would be preserved until every prophecy is fulfilled (cf. Matthew 5:17–20). The Bible endures. Isaiah 40:6–8 said that God's Word (Old Testament) endures forever. Jesus said, “*Heaven and earth will pass away, but my words will never pass away*” (Matthew 24:35). Peter said the Word of God which he taught would “*stand forever*” (1 Peter 1:22–25).

Conclusion

The Bible clearly claims to be God's inspired and inerrant Word. Since Jesus and the Apostles believed the Bible is God's inspired and inerrant Word, how can any true Christian believe less? Do we know more than Jesus?

Evidence to Prove the Bible Is God's Inspired Word

The previous chapter showed the Bible's claim to be God's inspired Word. This chapter presents marvelous evidences to confirm this remarkable affirmation. This chapter reveals that God's Word, like God's Creation, is filled with a knowledge and wisdom that surpasses human capability and that can only be explained by an Omniscient Mind. Chapter 8 covers only a few examples of the Bible's vast reservoir of Divine knowledge.

Remarkable Scientific Foreknowledge

The Scriptures reveal extraordinary scientific truths that were not discovered or confirmed by scientists until the fifth through the twentieth centuries A.D. This was 1400–3400 years after the Bible recorded these scientific truths.

Consider first the **astronomical** truths that are known. Jeremiah 33:22 says, "*I will make the descendants of David my servant . . . as countless as the stars of the sky and as measureless as the sand on the seashore.*" Through the ages men had claimed to number the stars until the powerful telescopes of the twentieth century revealed that the stars are too numerous even for modern man to count. Job 26:7 says, "*He spreads out the northern skies over empty space; He suspends the earth over nothing.*" Scientists did not discover this empty space until three thousand years after Job lived. Job said that "*He,*" God, suspended the earth over nothing. Galileo

discovered that the earth was suspended in space approximately 1632 A.D. which was three thousand years later.

In approximately 700 B.C. Isaiah wrote, "*He sits enthroned above the circle of the earth . . .*" (Isaiah 40:22). Galileo discovered that the earth was circular in shape 2,300 years later. Jesus said in Luke 17:31–36 that people will be working in the fields during the day and sleeping during the night at the same time when He returned. Jesus knew that day and night occurred simultaneously over the earth. He knew this 1350 years before Galileo ever discovered it. In Genesis 1:2 the Bible says that the earth was "*formless and empty.*" Approximately 3300 years later scientists theorized that the earth was in nebular form. It was "*formless and empty*" before it turned into its present form.

Next consider some of the **laws of physics and geology**. Hebrews 11:3 says, "*By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.*" Scientists did not discover that matter is composed of invisible molecules until 1920 A.D. That would be 1860 years after the writer of Hebrews wrote about it. In approximately 1500 B.C. Job wrote in Job 38:16, "*Have you journeyed to the springs of the seas? . . .*" Springs under the ocean were not discovered until 1920 A.D., 3400 years later. Job 38:16 also says, "*Have you . . . walked in the recesses of the deep?*" Trenches on the ocean floor were also discovered approximately 1920 A.D., 3420 years after Job.

Psalm 8:8 (c. 1000 B.C.) says, ". . . *the fish of the sea, all that swim the paths of the seas.*" "*Paths,*" or streams through the oceans, were not discovered until 1854 A.D. This would have been at least two thousand years after David wrote this passage. In Ecclesiastes 1:7, written by Solomon (c. 950 B.C.), it says, "*All streams flow into the sea, yet the sea is never full. To the place the streams come from, there they return again.*" This water cycle described by Solomon was not recognized as scientific fact until the seventeenth century, 2500 years after Solomon's writings.

Consider the **biological and medical truths** found within the pages of the Bible. Genesis 3:15 in the American Standard Version speaks of the “seed” of the woman and Genesis 22:18 speaks of the “seed” of man. Scientists used to think that only the man had “seed” until the seventeenth century when they discovered that the woman also has “seed” that combines with man’s. Leviticus 13 gives instructions for quarantine for diseases to prevent the infection from spreading to the rest of the camp. Medical doctors did not realize that diseases are spread by contact until the nineteenth century, 3,240 years after Moses’ time.

Leviticus 17:10 forbids Israelites to drink or eat the blood of animals. It was not until the nineteenth century that scientists realized that diseases of animals can infect humans if their blood is eaten or drunk by humans or other animals. Leviticus 15:5–13 instructs the washing of hands and clothes to prevent infection after touching a diseased or dead person. Not until the 1800’s did hand washing become important before and after handling diseased patients. In Genesis 17:12 God commanded Abraham and his descendants to circumcise their male children on the eighth day after birth. In the twentieth century medical scientists discovered that vitamin K causes blood to clot and does not enter the body significantly until the eighth day after birth.⁴⁶ Such remarkable scientific foreknowledge can be explained only by an Omniscient Scientist who revealed these truths to His prophets.

Amazing Predictions of Future People, Nations, and Events

No other book has predicted the future with the accuracy of the Bible. God told Isaiah, “*. . . write it on a tablet for them, inscribe it on a scroll, that for the days to come it may be an everlasting witness*” (Isaiah 30:8). Consider some of the

⁴⁶ McMillien, S.I., M.D. and Stern, David, M.D. *None of These Diseases*, p.20–21.

prophecies that Isaiah made. God predicted the future of Babylon in Isaiah 13–14, 44–45. These passages were written approximately 700 B.C. Isaiah said, “*See, I will stir up against them the Medes . . .*” saying that the Medes would conquer Babylon (cf. Isaiah 13:17). This actually happened sixty-one years later in 539 B.C. Then Isaiah predicted “*Cyrus*” (by name) would free the Jews from Babylonian captivity and permit them to return to Judea and rebuild Jerusalem (cf. Isaiah 44:28; 45:1). This event was also fulfilled in 539 B.C., 161 years after Isaiah had predicted it. He also predicted that Babylon would be desolate and uninhabited, like Sodom and Gomorrah, forever (cf. Isaiah 13:19–22). This did not happen until approximately 363 A.D. which is 1063 years after the time when Isaiah wrote.

Isaiah also predicted that Babylon would be covered by swamps of water (cf. Isaiah 14:23). In the Encyclopedia Britannica it says, “The great part of the country below ancient Babylon has now been for centuries a great swamp”⁴⁷ This happened over one thousand years after Isaiah predicted it. He also predicted that the name, survivors, and offspring of Babylon would be cut off forever (cf. Isaiah 14:22). The name of Babylon ceased to exist more than one thousand years after Isaiah predicted it. That area of the world is now known as Iraq.

Consider some of the prophecies made concerning Egypt. Ezekiel 29:15–16 predicted that the great and mighty country of Egypt would become and remain forever, “*a lowly kingdom.*” He further predicted that Egypt would not become extinct as Babylon was. The date of Ezekiel’s prophecy was between 592–586 B.C. In 1967 A.D. almost 2500 years later, Egypt had a population of forty-two million people. They fought against the tiny nation of Israel, which only had six million people. Egypt was so weak that Israel completely conquered and captured the entire Sinai peninsula. Egypt

⁴⁷. McDowell, Josh, *Evidence that Demands a Verdict*, p. 307.

remains “*a lowly*” and impoverished nation, thus continuing the fulfillment of Ezekiel’s prophecy for the last 2,580 years.

Consider the prophecies concerning Rome and the Kingdom of Christ. Daniel predicted the coming of four world empires in 604 B.C. Daniel named Babylon as the first empire (cf. Daniel 2:38). He named Medo-Persia as the second empire (cf. Daniel 2:39; 5:28–31; 6:8). Daniel named Greece as the third world empire (cf. Daniel 2:39; 8:20–21). Daniel did not name the fourth world empire, but he described it in detail (cf. Daniel 2:40–43; 7:17–27). History and the Bible (cf. Luke 2:1) identify the fourth kingdom as the Roman Empire, which conquered the Greek kingdom. Daniel 2:44–45 predicted that the Kingdom of God would be set up during the days of the fourth world empire (Rome). He also predicted that God’s Kingdom would last forever. Daniel 7 predicted that the Messiah’s Kingdom would outlast the Roman empire. Jesus Christ began to preach in approximately 26 A.D. in the fifteenth year of Tiberius, Emperor of Rome (cf. Luke 3:1) saying, “*The time has come*” and “*the Kingdom of God is near*” (Mark 1:15). Two years later Jesus told His Apostles that the Kingdom would be established during their lifetime (cf. Mark 9:1).

After His resurrection Christ claimed to have “*all authority*” and He commanded His Apostles to expand His Kingdom to “*all the world*” (Matthew 28:18–20). Jesus’s Apostles taught that His kingdom was established in the first century during the Roman Empire (cf. Colossians 1:13; Revelation 1:5, 6, 9). Rome fell in the fourth century — Christ’s Kingdom continues to exist to this day.

Daniel’s prophecies (c. 604 B.C.) were written six hundred years before Christ was born and nine hundred years before Rome fell. A Hebrew manuscript of Daniel was found among the Dead Sea Scrolls with a carbon-14 date of c.150 B.C., 150 years before Christ was born and 450 years before the Roman Empire fell. Daniel’s amazing predictions could not have been

made without Divine foreknowledge, something no man could do, proving the Bible is the Work of God.

Messianic Predictions Fulfilled in Jesus Christ

Evidence That Demands A Verdict by Josh McDowell lists 332 Old Testament predictions of Jesus Christ. I have compiled a chart that contains eighty predictions and how they were fulfilled (this chart, 8-A appears at the end of this chapter). Notice a few of these predictions as this study progresses.

Within these prophecies there are six Old Testament prophecies of Christ's dual nature as both God and man that are fulfilled in Jesus of Nazareth. Once in Brazil I appeared on a national television program that dealt with conflicts similar to the shows that have a commentator who interviews people with different view points. With me on that show were a Jewish rabbi, a Catholic priest, an atheist, an agnostic, and a para-psychologist. The subject was the birth of Christ and His Deity. The Jewish rabbi said that his major objection against Christianity was that Christians make the man Jesus a God. He said that was idolatry. I pointed out that Isaiah 9:6 predicts the coming Messiah who will be an Israelite child, but will be called "*Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.*" I said to him, "Since we believe Jesus is that Messiah, then why should you object to us calling Him the same names that are found in Isaiah 9:6, which show that the Messiah is to be both God and man?" The rabbi admitted on national television in Brazil that he had never thought about the divine names for the human Messiah in Isaiah and he conceded to my argument.

Notice that there are six prophecies that predict Christ's genealogy from Eve to Abraham to Jacob to Judah to Jesse to David to the Christ. Luke 3 traces Jesus' genealogy all the way back to Adam and Eve. Jesus Christ even fulfilled the predicted town of the Messiah's birth in Bethlehem. He fulfilled the time of His birth during the reign of the Roman Empire and the manner of His birth — a virgin birth. Once in Brazil a man told

me that he had found the Messiah and he wanted me to meet this man. When I asked what his nationality was the man said, "He is a Brazilian." That meant that he was not from Abraham or David. When asked where he had been born, he said that it was in a small town in Brazil. It was not in Bethlehem. This Brazilian was obviously a false Messiah because he did not fulfill any of the prophecies of the Messiah.

Notice that there are also three prophecies of Christ's youth (cf. Hosea 11:1; Jeremiah 31:15; Isaiah 54:2) and three prophecies concerning His forerunner, John the Baptist (cf. Isaiah 40:3; Malachi 3:1, 5:5). Any modern Messiah will have a hard time trying to escape to Egypt after his birth. And there will be no John the Baptist to pave the way for his ministry after he returns. Jesus fulfilled all these prophecies.

The Old Testament also predicted ten different roles of the future Messiah. He would be Prophet, Priest, King, Shepherd, Servant, Son of Man, Sacrifice, Counselor, Judge, and Redeemer. No other man has fulfilled so many roles in life except Jesus Christ.

The Old Testament also predicted ten different aspects of the Messiah's life and ministry including His miracles, preaching in Galilee to the poor and sinful, speaking in parables, making a covenant with the Gentiles, and living a sinless life, something no man in all of history has accomplished except Jesus.

The Old Testament also predicted thirteen different ideas about Christ's betrayal by Judas, His rejection by the Jews, and His humiliation before Pilate. The details that the prophet Zechariah predicted concerning the Messiah's entrance into Jerusalem on a donkey and His betrayal by a friend for thirty pieces of silver are all details that were completely fulfilled by Jesus. It was even predicted that the money would be used to buy a potter's field. It was predicted that He would be abandoned by His own disciples. These are remarkable details that only one man in history has fulfilled — Jesus the Christ.

The Death of Christ

There is a list of specific prophecies concerning the death of Christ which are all extraordinary. Note just a few of these: His pierced hands and feet, pierced side, garments divided, one garment taken by lot, gall and vinegar for drink, forsaken by God, vicarious death for others, and a death that justifies others. Many men have been crucified during Roman history, but who other than Jesus died for others and justified others in His death?

Notice the Old Testament Scriptures concerning Christ's Resurrection from the dead which involved His ascension to heaven, His reign over all nations while seated at God's right hand, and His final victory over death in the final resurrection at His second coming. Only one man in all of history was raised from the dead never to die again. Only one man in history has ascended to the throne of God to rule beside the Father and to rule as King of kings and LORD of Lords. His name is Jesus.

Consider the odds of this many prophesies being fulfilled in just one person's life.⁴⁸ Josh McDowell calculated that the odds of eight prophecies occurring in one person are 1 to 10 with seventeen zeroes. This number will cover Texas with silver dollars by two feet deep. He calculated that forty-eight prophecies would be 1 to 10 with 157 zeroes. I calculated that having eighty prophecies fulfilled by one person would be 1 to 10 with approximately 260 zeroes. The total population of the world is now (2013) 6 billion, 6 with 9 zeroes. Ten with 260 zeroes is an impossibility.

To illustrate the kind of odds necessary for all of the 332 prophecies of Christ that McDowell lists being fulfilled, Batsell Barrett Baxter pictured forty archers as representing the forty authors of the Old Testament. He distributed 332 arrows among these forty archers and placed them from 1400–400 yards away from a hidden target, to represent the prophecies that were made about Christ from 1400–400 years before He was born.

⁴⁸. Josh McDowell, *Evidence that Demands a Verdict*, p. 307.

100 Evidence to Prove the Bible Is God's Inspired Word

Each of the archers shoots his allotted arrows into the sky toward the hidden target. Imagine 332 arrows flying through the sky toward a hidden target, and all of them hitting the bull's eye. Despite all these odds Jesus alone fulfills all 332 prophecies.

One the principle methods used by the Apostles to convert unbelievers was to prove to them that Jesus Christ fulfilled the Old Testament predictions of the Messiah (cf. Acts 2:14–36; 3:17–26; 8:32–35; 13:16–41; 13:46–48; 17:2–4, 10–12; 18:4–6). All the sermons and lessons which the Apostles used Old Testament prophecies to prove that Jesus was the Christ succeeded in convincing hundreds of Jews at each lesson that Jesus was the Christ. The fulfilled biblical prophecies continue to offer powerful evidence to convince atheists and sceptics and unbelievers that Jesus is the Christ and that the Bible is the Word of God.

The Superior Contents of Biblical Teaching

Consider the **wisdom of Solomon** which has never been superceded in all of history. No one in history has succeeded in expressing greater wisdom more concisely than Solomon (except for Jesus). Read this wisdom in Proverbs and Ecclesiastes. How amazing that Solomon wrote this elevated wisdom almost three thousand years ago. Consider the **patience of Job**. No one has expressed more dramatically and effectively the serious problem of human suffering in relation to sin, righteousness, Satan, and God. Job is a masterpiece of philosophical, scientific, and religious concepts in real life situations. Yet it was written more than 3500 years ago.

Consider the **devotion of David**. The Psalms contain the highest spiritual concepts and the deepest yearnings of the soul to praise and glorify God. No writing expresses more beautifully and poetically the peace, comfort, strength, and protection that God gives His children to face danger and depression. David, the principle writer of the Psalms, penned

them three thousand years ago. Yet churches and synagogues still use them to praise God because of their timeless truths.

Next consider the **superior morality of the Bible**. The Ten Commandments and other moral laws found in the Old Testament are superior to the moral standards of other nations when Moses wrote. The morality of Jesus seen in the Sermon on the Mount sets the highest moral standard ever taught in human history (cf. Matthew 5–7). It emphasizes the inner attitudes and motivations of the heart that produce this high morality. No treatise on love has been more concisely and memorably expressed than First Corinthians 13, inspired by the Holy Spirit and penned by the Apostle Paul.

It is also important to consider the **impartiality of the Bible**. Most ancient histories glorify their heroes and kings and fail to record their weaknesses and their defeats. The Bible impartially presents the strengths and weaknesses of its most important characters. That gives it a ring of historical reality not found in other ancient histories. Some examples of weaknesses would include:

- Noah's drunkenness (cf. Genesis 9:21).
- Sarah's lie (cf. Genesis 18:15–16).
- Jacob's deceit (cf. Genesis 27).
- The envy and jealousy of Joseph's brothers (cf. Genesis 37).
- Judah's fornication with Tamar (cf. Genesis 38).
- Moses' killing of an Egyptian (cf. Exodus 2:11–16).
- Israel's sin and exile in the wilderness as punishment.
- King Saul's witchcraft (cf. 1 Chronicles 10:13–14).
- David's adultery with Bathsheba (cf. 2 Samuel 11).
- Solomon's multiple wives and idolatry (cf. 1 Kings 11).
- The Bible points out Israel's defeats as well as its victories.
- Saul's defeat at the hands of the Philistines and his suicide (cf. 1 Samuel 31).
- Absalom's rebellion again his father, David (cf. 2 Samuel 15).

- Pharaoh Shishak's sacking of Solomon's treasures (cf. 1 Kings 14:25–28).
- Assyrian destruction of the kingdom of northern Israel (cf. 2 Kings 17).
- Babylon's destruction of Jerusalem and Judah (cf. 2 Kings 24–25).
- Israel as slaves in Babylon for 70 years (cf. 2 Chronicles 36:20–23).

The Bible also contains **unified and consistent truths** that are not characterized in any other work written by forty (40) authors over a span of 1500 years of time. There is also a **unity of thought** in diversity of culture within the sixty-six (66) books of the Bible. The authors had varied cultural backgrounds, different religious teachings, and different educational backgrounds and professions. Yet the promise of the coming Messiah links together the entirety of the Old and New Testaments. While God's covenants are different for each age, the same God is recognized as the Omnipotent, Omniscient Creator, and Father in each covenant. Jeremiah 31:31 specifically predicted the coming of Christ's new covenant and Hebrews 8–10 shows that the Old Testament prepared for and foreshadowed Christ's New Testament. The Old and New Testaments are inseparably linked.

The Bible records the **wisdom, love, and purity of Jesus Christ** which has never been excelled by any man. Jesus' analysis of "the two greatest laws" in the Old Testament demonstrates His divine wisdom (cf. Mark 12:30–32). Consider what Jesus said concerning the first and most important law and the second most important law, and the Golden Rule of Jesus which is the best expression of the two greatest laws. Jesus said:

"Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your

'neighbor as yourself.' There is no commandment greater than these" (Mark 12:30–31).

"So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets" (Matthew 7:12).

"A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another" (John 13:34–35)

"Greater love has no one than this, that he lay down his life for his friends" (John 15:13).

"Be perfect, therefore, as your heavenly Father is perfect" (Matthew 5:48).

Jesus demonstrated this incredible love by dying on the cross, not only for His friends, but also for His enemies. His teaching to be "perfect" was demonstrated by His perfect life, as the only man to obtain a sinless life (cf. John 8:46; 1 Peter 2:21–22; 2 Corinthians 5:21). Paul told the Roman Christians:

You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us (Romans 5:6–8).

One of the most important messages within the pages of the Bible is the fact that the **power of the Gospel transforms lives:**

Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanders nor swindlers will inherit the Kingdom of God. And that is what some of you were, But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of God (1 Corinthians 6:9–11).

The power of the Gospel has changed more lives than the teaching of human philosophy, psychiatry, and psychology in all of history. There is living testimony to the power of the Gospel and the life transforming results that occur when the message of the Bible is preached. No other book in history demonstrates the abundance of scientific foreknowledge. No other book in history has covered the amount of prophecies all fulfilled by one person. There is no other book like the Bible, the Word of God.

Table 8-A

PROPHECY	FULFILLMENT
1. CHRIST'S NATURE	
a. Eternity (Micah 5:2; Isaiah 9:6-7)	John 1:1-3; Col 1:16-17
b. Deity (Psalm 110:1, 45:6; Isaiah 9:6)	John 1:1-3; Colossians 2:9
c. Son of God (Psalms 2:7)	Matthew 3:17, 16:16
d. Son of Man (Genesis 3:15, 12:3, 22:18)	Isaiah 11:1; Matthew 16:13
e. Human suffering (Isaiah 53; Psalm 22)	1 Peter 2:21-24
f. Father and Creator (Isaiah 9:6-7)	John 1:1-3; Colossians 1:16
2. CHRIST'S BIRTH	
a. Genealogy	
(1) Seed of Woman (Genesis 3:15)	Galatians 4:4
(2) Seed of Abraham (Genesis 22:18)	Matthew 1:1
(3) Star from Jacob (Numbers 14:17)	Luke 3:23, 34
(4) Ruler of Judah (Genesis 49:10)	Luke 3:23, 33
(5) Root of Jesse (Isaiah 11:1)	Luke 3:23, 32
(6) Seed of David (Psalm 89:3)	Luke 3:23, 31
b. Place of birth (Micah 5:2)	Matthew 2:1-8
c. Time of birth (Daniel 2:44; 9:25)	Mark 1:15; Lk 2:1-3
d. Manner of birth: of a virgin (Isaiah 7:14)	Matthew 1:18-25
3. CHRIST'S YOUTH	
a. Departure from Egypt (Hosea 11:1)	Matthew 2:13-15
b. Massacre of the innocents (Jeremiah 31:15)	Matthew 2:16
c. Humble and ignoble rearing (Isaiah 54:2)	Matthew 22:23
4. CHRIST'S FORERUNNER	
a. The voice in the wilderness (Isaiah 40:3)	Matthew 3:1-3
b. Christ's messenger (Malachi 3:1)	Matthew 11:9-11
c. Elijah the prophet (Malachi 5:5)	Matthew 17:10-13
5. CHRIST'S ROLES	
a. Prophet, like Moses (Deut. 18:18-19)	Acts 3:21-23
b. Priest like Melchizedek (Psalm 110:4)	Heb. 6:20; 7:14-16
c. King over the nations (Daniel 7:13-14)	Mk 9:1-7; Rev 17:14
d. Shepherd (Ezekiel 34:23-25)	John 10:11-30
e. Servant (Isaiah 42:1-4, 54:11)	Mark 10:24
f. Son of Man (Daniel 7:13-14)	Matthew 16:13-16
g. Sacrifice (Isaiah 54:4-10)	Jn 1:29; Heb 9:26
h. Counselor (Isaiah 9:6, 11:2)	Matthew 11:28-30
I. Judge (Isaiah 11:3-4; Psalm 110:6)	John 5:22, 30
j. Redeemer (Isaiah 59:16-20)	Matt 1:23; 20:28

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- 6. CHRIST'S LIFE AND MINISTRY**
- a. Anointed by Holy Spirit (Isaiah 61:1) Lk 3:21-22; 4:16-21
 - b. His miracles (Isaiah 35:5-6, 42:7) Matthew 11:4-6
 - c. His preaching Mark 1:14-15
 - d. In Galilee (Isaiah 9:1, 2) Matthew 4:12-21
 - e. To the poor and sinful (Isaiah 61:1-3) Luke 4:18; 7:21-50
 - f. In parables (Psalm 78:2) Matthew 13:35
 - g. In wisdom and knowledge (Isaiah 11:2) Matt 12:42; Jn 7:46
 - h. With the Spirit of God (Isaiah 11:2) Matthew 12:28
 - I. His covenant with Gentiles (Isaiah 42:6) Matthew 28:18-20
 - j. His sinless life (Isaiah 53:9, 11) 1 Peter 2:22-23
- 7. CHRIST'S REJECTION**
- a. Forsaken by his own (Isaiah 53:2-3) John 1:11-12
 - b. Stumbling block to leaders Luke 19:28-38
 - (Psalm 118:22; Isaiah 8:14, 28:16) Matthew 21:15-16
 - c. Praised by children (Psalm 8:2) Luke 19:28-38
 - d. Betrayed by a friend (Psalm 41:9) Matthew 21:15-16
 - e. Sold for 30 silver pieces (Zechariah 11:12) John 13:2,11,18-30
 - f. Enters Jerusalem on donkey (Zechariah 9:9) Matthew 26:14-15
 - g. Thrown into Temple (Zechariah 11:13) Mark 14:50
 - h. Money buys potter's field (Zechariah 11:13) Matthew 26:59-62
 - I. Forsaken by disciples (Zechariah 13:7) Matthew 26:63
 - j. Accused by false witnesses (Psalm 35:11) Matthew 27:26
 - k. Silent before his accusers (Isaiah 53:7) Matthew 27:27-32
 - l. Whipped and bruised (Isaiah 53:5) Luke 23:20-33
 - m. Mocked (Isaiah 50:6. Psalm 22:7, 8) John 19:33-34
- 8. CHRIST'S DEATH**
- a. Pierced hands & feet (Psalms 22:16) Matthew 27:32-44
 - b. His side pierced (Zechariah 12:10) John 19:23
 - c. Stared upon (Psalm 22:17) John 19:24
 - d. Garments divided (Psalm 22:18) John 19:28
 - e. One garment taken by lot (Psalm 22:18) Matthew 27:34
 - f. Suffered thirst (Psalm 22:15, 69:21) Matthew 27:45-46
 - g. Gall & vinegar for drink (Psalm 69:21) Matthew 27:39
 - h. Forsaken by God (Isaiah 53:4; Psalm 22:1) Luke 23:46
 - I. Shaking heads (Psalm 22:7; 109:25) John 19:33, 36
 - j. Spirit committed to God (Psalm 31:5) 1 Peter 2:24-25
 - k. Bones not broken (Psalm 34:20) Romans 5:18,19
 - l. Vicarious death (Isaiah 53:5, 12) Heb 7:25; Luke 23:24
 - m. Justifying death (Isaiah 53:11, 12) Matthew 27:57-60
 - n. Intercession in his death (Isaiah 53:12) Matthew 27:26
 - o. Death with wicked (Isaiah 53:9, 57:60) Matthew 27:27-32

9. CHRIST'S RESURRECTION

- a. Soul not left in Hades (Psalm 16:10) Acts 2:24-32
- b. Body not to undergo decay (Psalm 16:9, 10) Acts 2:24-32
- c. Resurrection on third day (Hosea 6:2) 1 Corinthians 15:4

10. CHRIST'S ASCENSION

- a. Ascension to heaven (Psalm 68:18) Acts 1:9-11
- b. Seated at God's right hand (Psalm 110:1) Hebrews 1:3
- c. Christ's reign (Psalm 110:1-3) 1 Cor 15:25-27
- d. His reign over Gentiles (Isaiah 49:6) Matthew 28:18-20
- e. Gifts to (or, of) men (Psalm 68:18) Ephesians 4:8-10
- f. Final victory over death (final resurrection)
(Psalm 110:1; Isaiah 25:6-9) 1 Cor 15:25-27
1 Cor 15:50-57

Solutions to Old Testament Riddles

Many scholars attack the inerrancy of the Old Testament on the basis of “alleged” or “perceived” contradictions. I call these apparent contradictions “Bible Riddles or Puzzles.” The lessons in this chapter will analyze some of the more difficult “Old Testament Riddles” and propose unique solutions to them, thus answering the critics who claim the Bible contains errors and contradictions. Hopefully, these solutions will help the student learn how to look at apparent contradictions and learn how to solve other Bible riddles by searching for answers. Riddles can be the challenge to look for the answer to discover new truths. God’s Word is like a prism with many sides.

How to Search for Solutions to Bible Riddles

The Bible, like created matter and life, is profound. It challenges man’s life and mind more than any other book written. It requires concentrated meditation to understand. Contradictions may appear because the reader is only seeing one side of a multi-sided prism of truth. A part truth appears deficient and contradictory until joined together with the other parts of the prism. Solutions are found by searching for the other sides of the prism that explain and tie all of the sides of the prism into a single gem of truth. We will investigate so-called contradictions and riddles such as: “Where did Cain get his wife” and answer other questions of similar nature.

Bible Riddles — the Problems and Solutions

Where Did Cain Get His Wife?

Genesis 4:16–17 in the King James Version says that Cain went to the land of Nod after killing Abel and there he “*knew*” his wife and she gave birth to Enoch. Critical scholars have said that this incident is proof that other human beings existed prior to Adam. These scholars claim that the Bible contradicts itself when it elsewhere states that Adam was “*the first man*” (cf. 1 Corinthians 15:45). There is a solution to this problem. The King James Version expression, “*Cain knew his wife*,” does not mean he met her in the land of Nod but that he “*knew*” her sexually there. The New International Version translates Genesis 4:17, “*Cain lay with his wife, and she became pregnant and gave birth to Enoch . . .*” The fact that Genesis 4:16 says that Cain went to Nod and produced a child with his wife in that location does not mean that Cain necessarily met and married her in Nod. Starting with one man (Adam) and one woman (Eve), the only possibility for their offspring to multiply would be for them to intermarry with their brothers and sisters. Since 1 Corinthians 15:4 says Adam was “*the first man*,” and since Genesis 5:4 tells us, Adam “. . . *had other sons and daughters*,” Cain obviously married his sister since there were no other women available. It was common among Egyptian kings to marry their sisters; remember that Abraham married his half sister, Sarah (cf. Genesis 12:13).

Command by Moses to Destroy Canaanite Men, Women, and Children

The problem that Bible scholars ask about in Deuteronomy is whether or not God commanded the killing of innocent children. Indeed Moses told the Israelites to “*destroy them totally*” — the Canaanites (cf. Deuteronomy 7:2). He also recorded in Deuteronomy 2:34: “*At that time we took all his towns and completely destroyed them — men, women and*

children. We left no survivors." Critical scholars believe that it was immoral for Israel to kill the Canaanite men and women, especially the children. These scholars believe Moses was wrong and that God did not command or condone killing innocent people.

The solution to this problem is knowing that God gives life and God has the right to take life away. When Job lost all of his children from a tornado, he said: "*Naked I came from my mother's womb, and naked I will depart. The LORD gave and the LORD has taken away; may the name of the LORD be praised*" (Job 1:21–22). God gave life and God has the right to take lives. Children of evil people are especially blessed if they die young, because they go to live with God in Paradise instead of growing up in an evil environment. God inflicted the death penalty on His people, Israel, for the following sins:

- Murder, attacking parents, kidnaping another human being, or cursing one's father or mother (cf. Exodus 21:12–17).
- Sorcery, bestiality, sacrificing to other gods, and mistreatment of foreigners (cf. Exodus 22:18–24).
- Sacrificing one's child to the god, Molech, consulting mediums and spirits, adultery with the wife of another, incestuous relationships, and homosexuality (cf. Leviticus 20:1–27).

God commanded Israel to kill the Canaanites for two reasons: The Canaanites had committed detestable sins and deserved to receive God's sentence of death (cf. Leviticus 18:24–29). The Canaanites would lead Israel into idolatry and other unholy sins (cf. Deuteronomy 7:2–4). Later Israel disobeyed God's command to eliminate all Canaanites and were influenced by the evil Canaanites to go after other gods and commit abominable sins (cf. Judges 2:10–15).

God has the right to authorize other persons to execute His death penalty. God later used Assyria to kill and exile disobedient northern Israel (cf. 2 Kings 17:3–20). God later

used Babylon to kill and exile disobedient southern Judah (cf. 2 Kings 24:1–4). God did not authorize the Church to execute His death sentence. God did authorize the government of each nation to execute the death penalty:

Everyone must submit himself to the governing authorities . . . for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer (Romans 13:1–5).

Therefore, neither Moses nor God was immoral in commanding Israel to eliminate the evil Canaanites remembering that the innocent children were taken to Paradise to enjoy the comfort they had never had on earth.

Did Israel Steal the Land of Canaan?

Critical scholars say that Israel stole the land of the Canaanites, which would be considered an immoral act that God would not have commanded. The solution to this problem is that the land did not belong to the Canaanites; it was God's land, "*The land must not be sold permanently, because the land is mine and you are but aliens and my tenants*" (Leviticus 25:23). The writer of the psalms wrote:

For every animal of the forest is mine and the cattle on a thousand hills. I know every bird in the mountains, and the creatures of the field are mine . . . for the world is mine and all that is in it (Psalm 50:10–12).

Therefore, Canaan belonged to God and it was on loan to the Canaanites. From the very beginning, the Canaanites polluted or "*defiled*" the land with their detestable sins and God had every right to expel such evil tenants who had never taken care of what He had given them (cf. Leviticus 18:24–30).

God gave the land to Israel conditionally: “*If you defile the land, it will vomit you out as it vomited out the nations that were before you*” (Leviticus 18:28). When northern Israel later rebelled against Jehovah, He sent Assyria to kill them and exile them from the land permanently (cf. 2 Kings 17:29). When southern Israel (Judah) also left God, He sent Babylon to kill them and exile them for seventy years until Israel repented and was permitted to return (cf. 2 Chronicles 36). Israel did not steal the land of Canaan, Israel was God’s agent to expel the wicked tenants of the land just as God later used Assyria and Babylon to remove northern Israel and Judah.

Contradiction of Chronologies

In the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon’s reign over Israel, in the month of Ziv, the second month, he began to build the temple of the LORD (1 Kings 6:1).

he [God] overthrew seven nations in Canaan and gave their land to his people as their inheritance. All this took approximately 450 years (Acts 13:19–20, NIV).

And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. (Acts 13:19–20, KJV)

Then the LORD said to him, “Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves, and afterward they will come out with

great possessions. You, however, will go to your fathers in peace and be buried at a good old age”
(Genesis 15:13–15).

Four hundred and eighty (480) years intervened between the Exodus and Solomon’s fourth year: from 1446–966 B.C. Acts 13:19–20 only calculates 450 years from the Conquest of Canaan until Samuel, the prophet: from approximately 1400–1070 B.C. (only 330 years). Thus, the chronology of 1 Kings 6:1 contradicts the chronology of Acts 13:19–20 by approximately 150 years (as translated in the King James Version). The solution to this problem is that the KJV of Acts used an inferior Greek Text which placed the 450 years after the conquest of Canaan and during the period of the Judges. The majority of ancient Greek texts of Acts 13 along with the NAS and the NIV dates the 450 years before the period of the Judges. This can be reconciled with other biblical chronology. Genesis 15:13–15 counts four hundred years between Isaac’s birth in 1846 B.C. and ends with Israel’s Exodus from Egypt in 1446 B.C. Adding to the four hundred years of Genesis 15:13–15 the forty (40) years for the wilderness wandering (Acts 13:18) and the ten (10) years for the duration of the conquest of Canaan, we have exactly 450 years between Isaac’s birth and when the period of the Judges began. The Greek text of the NAS solves the contradiction in the KJV.

Difference of Height of Pillars in Front of the Temple

First Kings 7:15–16 says the pillars were “*eighteen cubits high*”; whereas 2 Chronicles 3:15 says, “*in the front of the temple he made two pillars, which together were thirty-five cubits long*,” an apparent contradiction. The solution to this problem is the prophetic author of Kings looked at things separately, whereas the priestly author of Chronicles looked at the **sum** of things. For example, the length of the wings of the two cherubim in 1 Kings 6:24–25 each extend out five cubits in each direction for a total of ten cubits for each of the two

wings. Second Chronicles 3:10–13 says the total wing span is twenty cubits for both cherubim, thus **summing up** the total wing spread for both cherubim. First Kings 7:15–16 looks at each pillar separately and measures the **height** (Hebrew word = *qowmah*) at eighteen cubits for each pillar. Second Chronicles 3:15 looks at the two pillars together and measures the total length (Hebrew word = ‘*orek*), not the height (*qowmah*), as thirty-five cubits for both pillars lying end to end on the ground before being mounted. This would make each pillar exactly 17.5 cubits, but rounded off to 18 cubits in 1 Kings 7:15–16. Most versions of the Bible have mistranslated ‘*orek* as “high,” creating the contradiction that disappears when translated accurately as “long” or “length.”

Difference of Numbers of Stalls for Horses and Chariots

First Kings 4:26 says, “*And Solomon had 40,000 stalls of horses for the chariots, and 12,000 horsemen*” (NAS, ASV and KJV, but not NIV). Second Chronicles 9:25 says, “*Now Solomon had 4,000 stalls for horses and chariots and 12,000 horsemen*” (All versions). Many scholars claim that the forty thousand (40,000 stalls) of 1 Kings 4:26 contradict the four thousand (4,000 stalls) of 2 Chronicles 9:25. The NIV has tried to solve this problem by changing 1 Kings 4:26 using an inadequate solution. The NIV translates 1 Kings 4:26 as “*four thousand stalls for chariot horses, and twelve thousand horses*” on the basis of one Septuagint manuscript, matching the four thousand (4,000) horses of 2 Chronicles 9:25. However, all other Septuagint manuscripts omit 1 Kings 4:25–28 entirely. All Hebrew manuscripts read “*forty thousand stalls of horses*” in 1 Kings 4:26 and read “*four thousand stalls for horses and chariots*” in 2 Chronicles 9:25. First Kings 4:26 and 2 Chronicles 9:25 both agree that Solomon had “*twelve thousand horsemen*,” which contradicts the four thousand (4,000) stalls of horses of 2 Chronicles 9:25. How can twelve thousand (12,000) horsemen ride on only four thousand (4,000) horses? The solution to this problem — 2 Chronicles 9:25 says

the four thousand stalls were **for both horses and chariots**. The forty thousand stalls in 1 Kings 4:26 were **for horses only**. The Hebrew for stall is ‘*arayah*’ and comes from the verb, ‘*arah*’, which means “to gather.”⁴⁹ ‘*Arayah*’ can mean a “stall” for a single animal or a “stable” for many animals. First Kings 4:26 uses the word “stall” to refer to individual stalls for forty thousand (40,000) horses. Second Chronicles 9:25 uses the word “stable” to refer to four thousand (4,000) larger stables. If each large stable contained ten individual stalls for horses, then four thousand (4,000) large stables would have forty thousand (40,000) individual, small stalls for horses, harmonizing with 1 Kings 4:26. The four thousand (4,000) stables of 2 Chronicles 9:25 were for **chariots and horses**; therefore, each stable also had space for a chariot as well as ten horses. Archaeologists uncovered stables at Megiddo that date to the ninth century B.C. Each stable had ten stalls for horses with extra space for a chariot.⁵⁰

Different Census Figures

Second Samuel 24:9 lists 800,000 soldiers in Israel and 500,000 in Judah; whereas 1 Chronicles 21:5 lists 1,100,000 in Israel and 470,000 in Judah, an apparent difference of 270,000 men.

2 Samuel 24:9	1 Chronicles 21:5
Israel 800,000	Israel 1,100,000
Judah 500,000	Judah 470,000
Total 1,300,000	Total 1,570,000

Difference: 270,000

This is simply another Bible riddle. Second Samuel 24:9 says “*Israel*” and 1 Chronicles 21:5 says “*in all Israel*.” Thus,

49. New Brown, Driver, Biggs, Gesenius Hebrew, Aramaic, English Lexicon, p. 71 and *Strong’s Hebrew & Chaldee Dictionary*, p. 16.

50. Finegan, Jack, *Light From the Ancient Past*, Vol. I, p. 180–81; and Figure 65 (between p. 137 and 139).

the 800,000 in Israel of 2 Samuel 24:9 can be only northern Israel; whereas the 1,100,000 of 1 Chronicles 21:5 can be “*in all Israel*” (both Judah and northern Israel, which were united when the census was taken). This “*in all Israel*” as the total of the census is consistent with the unique style of the writer of Chronicles (probably Ezra) who liked to sum up figures. On this basis the 1,100,000 is the total of the entire nation, and thus included the 470,000 of Judah, leaving only 630,000 in northern Israel.

2 Samuel 24:9

N. Israel	800,000
Judah	<u>500,000</u>
All Israel	1,300,000

1 Chronicles 21:5

N. Israel	630,000
Judah	<u>470,000</u>
All Israel	1,100,000

This second arrangement also appears contradictory to the numbers in 2 Samuel 24:9 by falling short by 200,000: 170,000 less in northern Israel and 30,000 less in Judah. This new arrangement can be explained whereas the first arrangement has no logical explanation. First Chronicles 21:6 and 27:24 say their census figures of the Chronicle accounts did not include the tribes of Benjamin and Levi because Joab did not finish counting. Since the Levites were scattered in all of the tribes, it is very possible that the 170,000 less inhabitants in 1 Chronicles 21:5 are due to the fact that the Benjamites and the Levites who lived in northern Israel were not included in the census of northern Israel. The 30,000 lesser number of Judah are also Levites who lived in Judah, but were not included in the census figures of 1 Chronicles 21:5.

However, the prophetic author of 2 Samuel 24:9 estimated “by inspiration” that there were 170,000 extra Benjamites and Levites in Israel and 30,000 extra Levites in Judah that Joab failed to count. The actual count of Joab was recorded in 1 Chronicles 21:5, whereas the actual numbers, including those not counted by Joab, were revealed by God to the writer of 2 Samuel 24:9.

2 Samuel 24:9

N. Israel	800,000
(with Benjamin & Levi)	
Judah	500,000
(with Levi)	
All Israel	1,300,000
(with Benjamin & Levi)	

1 Chronicles 21:5

N. Israel	630,000
(w/o Benjamin & Levi)	
Judah	470,000
(w/o Levi)	
<i>"All"</i> Israel	1,100,000
(w/o Benjamin & Levi)	

This reasonable explanation fits the entire biblical picture of the census.

Matthew's Interpretation of Hosea 11:1?

Matthew 2:13–15 says:

When they had gone, an angel of the Lord appeared to Joseph in a dream. “Get up,” he said, “take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.” So he got up, took the child and his mother during the night and left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: “Out of Egypt I called my son.”

Joseph and Mary took Jesus to Egypt to escape Herod's attempt to kill Jesus. After Herod's death, Joseph and Mary left Egypt and returned to Judea. Matthew says that Jesus' return from Egypt fulfilled the prophecy: *“Out of Egypt I called my son”* (Hosea 11:1). Hosea 11:1 is not a prediction but a statement of Israel's past history and spiritual depravity in the time of Hosea:

When Israel was a child, I loved him, and out of Egypt I called my son. But the more I called Israel, the further they went from me. They sacrificed to the Baals and they burned incense to images (Hosea 11:1–2).

On this basis many scholars believe Matthew misinterpreted Hosea 11:1 when he applied it to Jesus.

The solution to this problem can be seen when people understand the different kinds of fulfillment of prophecies. **Direct prophecy** is what most people think about when they consider prophecy. This happens when a prophecy refers to only one future event. Matthew 2:3–6 is a good example of “direct prophecy.” Herod asked the chief priests and rabbis where the promised Messiah (Christ) was to be born. The Jewish leaders answered that the prophet Micah had predicted that the Christ would be born in Bethlehem (cf. Micah 5:2). Micah predicted that this future ruler of Israel would be preexistent from ancient times, yet born in the tiny town of Bethlehem. Micah 5:2 is a direct prophecy of Jesus’ birth. Only Jesus fulfilled this prophecy as is recorded in Luke 2:20.

There is another kind of fulfillment in the Old Testament, **figurative/typological prophecy**. God prepared the Jews for the coming of Jesus Christ and His New Testament through **shadows, symbols, and types** of Christ’s perfect priesthood and His superior sacrifice on the cross. This is found in chapters 8–10 of Hebrews. Ezekiel 37:24 predicts the coming of the Messiah under the type or figure of King David, which says: *“My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees.”* David had already been dead for 350 years when Ezekiel wrote. David, the friend of God, was a type or figure of Jesus, as the Messiah who would rule Israel and the world. Jesus did not fulfill Ezekiel 37:24 directly, but figuratively as the typological prophecy of Hosea 11:1 and its fulfillment in Matthew 2:13–15. Hosea 11:1 reports that God previously called His son Israel *“out of Egypt.”* Israel as “God’s son” is a **type** of God’s only begotten Son, Jesus. Notice below the similarities of the two Israel’s.

- Joseph brought his father, Jacob, to Egypt to save his family from the famine in Canaan (cf. Genesis 43–47).

- Joseph, the husband of Mary, was also the son of Jacob (cf. Matthew 1:16); he brought Jesus, God’s Son, to Egypt to save Him from assassination by Herod.
- Joseph used the money of a King (Pharaoh) to provide for Israel (God’s son) while in Egypt.
- Joseph used the money from the kings (wise men) from the East to provide for Jesus (God’s Son) in Egypt.
- God called Israel (God’s son) out of Egypt in a vision to Moses; God called Jesus (God’s Son) out of Egypt in a vision to Joseph.
- God called Israel (God’s son) to return to Canaan to serve Him; God called Jesus (God’s Son) to return to Canaan to serve Him.
- Ancient Israel failed to obey God (Hosea 11:1–2), but Jesus obeyed His Father’s will, fulfilling what ancient Israel failed to do.
- Israel was originally Jacob, but Israel became all of Jacob’s descendants who were incorporated into national Israel.
- Jacob (Israel) is a type or figure of the New Israel, Jesus, and those incorporated into Jesus through faith and baptism (cf. Galatians 3:26–28).
- Matthew 2:11–15 is a fulfillment not of a prophetic prediction, but of a prophetic type or figure.

Jesus’ Interpretation of **Isaiah 6:9–10 in Matthew 13:14–15**

In Matthew 13:14–15 Jesus claimed that the Jews of His day “fulfilled” Isaiah 6:9–10 which reads, “*Though seeing, they do not see, though hearing, they do not hear or understand.*” In Isaiah 6:9–12 God ordered Isaiah to preach to the Jews of his day who were spiritually blind and hardhearted. Critical scholars say Jesus was wrong in believing that Isaiah 6:9–10 predicted the hardhearted Jews who rejected Jesus.

The solution to this problem can be seen in the fulfillment of a **prophetic conception**, not a prediction. Isaiah 6:9–10 is not a prediction, but a condemnation of the Jews of Isaiah’s

day, who closed their eyes and plugged their ears to Isaiah's preaching. The Jews in Jesus' day demonstrated the same **spiritual deafness and blindness** that the Jews had in Isaiah's day. Thus, the Jews of Matthew 13:13–15 fulfilled a prophetic conception that Isaiah wrote, not a prediction. Prophecies not only predict but also reveal the hearts of men and teach great concepts of God which are true and fulfilled in every age.

Conclusion

Biblical scholars claim that many more contradictions exist in the Old Testament. The problems in this chapter represent only some of the strongest arguments for biblical contradictions. Consider the following verses about God's Word:

- “*How great are your works, O LORD, how profound your thoughts!*” (Psalm 92:5).
- “*Oh, how I love your law! I meditate on it all day long. Your commands make me wiser than my enemies, for they are ever with me. I have more insight than all my teachers, for I meditate on your statutes*” (Psalm 119:97–99).
- “*Ask and it will be given you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened*” (Matthew. 7:7–8).
- “*If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him. But when he asks, he must believe and not doubt*” (James 1:5–6).

Solutions to New Testament Riddles (Alleged Discrepancies)

Critical scholars claim that the New Testament contains contradictions. It is important that Christians consider these alleged contradictions as riddles or puzzles that have a solution. Most of the problems are found in the Gospels, where they are four different accounts of the life and teachings of Christ, each from a different perspective. Merrill Tenney observed that Matthew is a formal portrait of Jesus as the Messiah; Mark has snap shot photos of Jesus in action as the Servant of God; Luke is a long movie film of Jesus as the Son of Man; John is an X-ray picture of Jesus as the Eternal Word and the Divine Son of God.⁵¹ Thus, each Gospel writer looks at Christ's life and teachings from a different point of view, contributing a part of the four-fold picture of the total truth the Bible teaches on a particular subject related to Christ. This chapter will look at some of the principle arguments made by critical scholars who believe the New Testament contains contradictions rather than unerring truth.

New Testament Bible Riddles

The Problem of the Mustard Seed

Critics claim Jesus thought the mustard seed was the smallest of all seeds (cf. Matthew 13:32; Mark 4:31). Botanists

⁵¹. Tenney, Merrill, *The Genius of the Gospels*.

say other seeds, for example the carrot seed, are smaller than a mustard seed proving that Jesus made a scientifically incorrect statement. In the Greek language Jesus did not say the mustard seed is the **smallest** (superlative) seed, but **smaller** (**μικρότερον** = comparative in Greek) than other seeds in Palestine. In Mark 4:31–32 Jesus compared mustard seed with other seeds sown by farmers in Palestine. He did not compare the mustard seed to all the other seeds in the world, but His comparison was in this limited Palestinian setting. The mustard seed was “smaller than” any other seed that the Palestinian farmers used. In the *Mishna*, which is the ancient traditions of the Jews, Jewish rabbis who lived before, during, and after Jesus also used the mustard seed to refer to very small things.⁵² Jesus would not have been wise to compare the Kingdom of heaven to an unknown smaller seed.

Contradictory Instructions to the Apostles

Critical scholars believe Mark 6:8 and Matthew 10:9–10 give different instructions to the Apostles concerning their trip. Mark permitted the Apostles to take a staff and to wear sandals, but not to take money or an extra tunic during their evangelistic journeys. But Matthew 10:9–10 appears to forbid taking a staff or sandals as well as the other things. The solution to this supposed contradiction is to look at the Greek word for “take” in Mark 6:8 that permits the Apostles **“to take”** a staff and to wear sandals is from *airo* (**ἀἴρω**), which means **“to carry.”** The Greek word for “take” in Matthew 10:9–10 is *ktaomai* (**κτάομαι**), which means **to acquire or purchase.** Matthew 10 does not forbid the wearing of sandals and the use of a staff, but the **purchase** of extra sandals or an extra staff. Matthew 10:10 tells the reasons for this provision, “*...for the worker is worth his keep.*” The Jews were responsible for providing the financial needs of the Apostles because they were the “prophets” to Israel. However, in Luke 22:35–36 Jesus

^{52.} Danby, Herbert, Translator, *The Mishnah*, Tohoroth 8:8, p. 728.

prepared the Apostles for world evangelism by permitting them to take money and extra sandals, because Gentiles were not responsible to support them until they were converted.

The Different Reports on the Healing of the Blind Beggar

As Jesus and his disciples were leaving Jericho, a large crowd followed him. Two blind men were sitting by the roadside, and when they heard that Jesus was going by, they shouted . . . Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him (Matthew 20:29–34).

. . . As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (that is, the Son of Timaeus), was sitting by the roadside begging . . . Immediately he received his sight and followed Jesus along the road (Mark 10:46–52).

As Jesus approached Jericho, a blind man was sitting by the roadside begging . . . Immediately he received his sight and followed Jesus, praising God. When all the people saw it, they also praised God (Luke 18:35–43).

Some scholars believe that there are different reports about the healing of the blind beggar. Matthew 20:29–34 reports that Jesus healed “*two*” blind men when He was “*leaving*” Jericho, but Mark 10:46–52 reports that Jesus healed only “*one*” blind man, Bartimaeus, when He was “*leaving*” Jericho, and Luke 18:35–43 reports that Jesus healed “*one*” blind man when He “*approached* Jericho.”

Was there one or two blind men? Obviously, there were two blind men. Matthew supplemented the accounts of Mark and Luke by noting that two blind men were healed, not merely one. This is not a contradiction but a fuller picture of the whole story. Matthew was an **eyewitness** of the event. Mark and Luke were not eyewitnesses. Their sources may have been Apostles who were walking in the back group and arrived after the first blind man was healed and saw only the second healing.

Were the disciples entering or leaving Jericho? Matthew and Mark said Jesus was leaving Jericho and Luke says Jesus was entering Jericho. The solution to this problem can be seen when one remembers that in Jesus' time more than one Jericho existed; old Jericho was situated a short distance north of new Jericho. Old Jericho was constructed between 134–104 B.C. by John Hyrcanus (king of Judaea) on the northern mound. New Jericho was constructed later by Herod the Great on the southern mound.⁵³ Thus, Jesus, coming from the north entered old Jericho first and was leaving the old city and entering new Jericho, when the healings occurred.

Cursing of the Withered Fig Tree: First or Second Day?

When did Jesus curse the withered fig tree? Matthew 21:18–22 appears to contradict Mark 11:12–14, 20–24 by reducing to one morning what Mark records as two mornings. Mark 11:12–14, 20–21 records that Jesus cursed the fig tree on one morning and that the fig tree did not wither until the next morning. Matthew 21:18–22 appears to say that the fig tree was cursed and withered on the same day, in apparent contradiction to Mark. Some have believed that the Bible is not inerrantly inspired because they cannot reconcile this problem. The solution can be found in a detailed comparison of Matthew's and Mark's reports:

⁵³.

Negev, Avraham, *Archaeological Encyclopedia of the Holy Lands*, Nelson Pub., 1986, p. 196.

Early in the morning, as he was on his way back to the city, he was hungry. Seeing a fig tree by the road, he went up to it but found nothing on it except leaves. Then he said to it, “May you never bear fruit again!” Immediately the tree withered. When the disciples saw this, they were amazed. “How did the fig tree wither so quickly?” they asked. Jesus replied, “I tell you the truth, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, ‘Go, throw yourself into the sea,’ and it will be done. If you believe, you will receive whatever you ask for in prayer” (Matthew 21:18–22).

The next day as they were leaving Bethany, Jesus was hungry. Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. Then he said to the tree, “May no one ever eat fruit from you again.” And his disciples heard him say it . . . In the morning, as they went along, they saw the fig tree withered from the roots. Peter remembered and said to Jesus, “Rabbi, look! The fig tree you cursed has withered!” “Have faith in God,” Jesus answered. “I tell you the truth, if anyone says to this mountain, ‘Go, throw yourself into the sea,’ and does not doubt in his heart but believes that what he says will happen, it will be done for him. Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours” (Mark 11:12–14, 20–24).

- **Day One:** In Mark 11:1–11 and Matthew 21:1–11 both authors reported Jesus’ triumphal entry into Jerusalem. Mark, not Matthew, records Jesus’ return to Bethany on Day One.

- **Day Two:** In Mark 11:12–19 and Matthew 21:12–17 **only** Mark tells of the trip from Bethany to Jerusalem on Day Two. Only Mark tells of the cursing of the fruitless fig tree on the journey from Bethany to Jerusalem on the morning of Day Two. Both Mark and Matthew record that Jesus entered the Temple and drove out the money changers and merchants on Day Two, though Matthew does not specify that it was on Day Two as Mark did. At the end of Day Two Matthew specifies that they returned to Bethany, whereas Mark simply says they left Jerusalem.
- **Day Three:** Mark 11:20–28 and Matthew 21:18–23 both report that Jesus returned to Jerusalem on the day after the Temple cleansing. Only Mark says this was Day Three. Only Matthew says Jesus cursed the fig tree that morning. Only Matthew tells that the fig tree immediately (instantly) withered after this curse and that the Apostles were amazed. Mark 11:21, however, reports a different reaction on the part of Peter when he saw the withered tree, “*Peter remembered and said to Jesus, ‘Rabbi, look! The fig tree you cursed has withered.’*” The fact that Peter “remembered” the curse, implies that he was referring to Jesus’ curse on the day before, Day Two, and not Day Three.

Why did Peter refer only to the curse on Day Two without noting the second curse that Matthew recorded on Day Three? The Apostles likely walked together in small groups of 3 or 4 as they traveled toward Jerusalem. Matthew likely walked with Jesus at the front of the group. Thus Matthew and some other Apostles heard Jesus curse the tree a second time on Day Three and saw it wither before their very eyes. Peter and his fellow travelers were likely in the third group, twenty to forty yards behind Jesus’ group and did not hear Jesus curse the tree a second time and did not see it wither instantaneously. Peter, arriving a few minutes after the second cursing and withering, saw that the tree was already withered and recalled the first

cursing on the previous day (Day Two), and marveled that the tree had already withered in only one day, not knowing that Jesus had cursed it a second time and that it withered immediately only moments before Peter arrived on the scene.

Why did Jesus curse the tree a second time? The same reason that Paul repeated an anathema two different times in Galatians 1:8–9 — He did it **for emphasis**. Matthew and Mark supplement and complement each other’s record, giving us a full picture of what happened, without contradiction.

Different Crows of the Rooster

Matthew 26:34, 69–75; Luke 22:34, 55–62; and John 13:38; 18:15–27 record Jesus’ prediction that Peter would deny Jesus three times before the rooster crowed one time. They also record the fulfillment of Jesus’ prediction, mentioning only one rooster crowing. Mark 14:30, 66–72 says that Jesus predicted that Peter would deny Jesus three times before the rooster crowed twice. Mark 14:72 reports that the rooster crowed a second time after Peter’s third denial. Biblical skeptics say the two crows of Mark contradict the one crow recorded by the other writers. Consider these scriptures:

- “*I tell you the truth,*” Jesus answered, “*this very night, before the rooster crows, you will disown me three times*” (Matthew 26:34).
- Jesus answered, “*I tell you, Peter, before the rooster crows today, you will deny three times that you know me*” (Luke 22:34).
- Then Jesus answered, “*Will you really lay down your life for me? I tell you the truth, before the rooster crows, you will disown me three times!*” (John 13:38).
- “*I tell you the truth,*” Jesus answered, “*today — yes, tonight — before the rooster crows twice you yourself will disown me three times*” (Mark 14:30).

And then consider the accounts of Peter's denial:

- *While Peter was below in the courtyard, one of the servant girls of the high priest came by. When she saw Peter warming himself, she looked closely at him. “You also were with that Nazarene, Jesus,” she said. But he denied it. “I don’t know or understand what you’re talking about,” he said, and went out into the entryway. When the servant girl saw him there, she said again to those standing around, “This fellow is one of them.” Again he denied it. After a little while, those standing near said to Peter, “Surely you are one of them, for you are a Galilean.” He began to call down curses on himself, and he swore to them, “I don’t know this man you’re talking about.” **Immediately the rooster crowed the second time.** Then Peter remembered the word Jesus had spoken to him: “Before the rooster crows twice you will disown me three times.” And he broke down and wept (Mark 14:66–72).*
- *Then he began to call down curses on himself and he swore to them, “I don’t know the man!” Immediately a rooster crowed. Then Peter remembered the word Jesus had spoken: “Before the rooster crows, you will disown me three times.” And he went outside and wept bitterly (Matthew 26:74–75).*
- *Peter replied, “Man, I don’t know what you’re talking about!” Just as he was speaking, the rooster crowed. The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: “Before the rooster crows today, you will disown me three times.” And he went outside and wept bitterly (Luke 22:60–62).*
- *Again Peter denied it, and at that moment a rooster began to crow (John 18:27).*

The solution to this problem can be seen in Lenski's commentary on Mark in which he notes that Pliny, a Roman, divided the night into two crows of the rooster: the first crowing of the rooster occurred during the third watch of the night (from midnight to 3:00 a.m.) The second crowing (*secundum galicinum*) of the rooster occurred during the fourth watch (from 3:00 to 6:00 a.m.). Most people are usually asleep when the first crow occurs, so they are familiar with only the second and last crow. Matthew, Luke, and John referred only to the last crow. People who live on a farm are well aware of the fact that a rooster crows two times. Mark, writing for a Roman audience, knew that the public was well aware of the two crows of the rooster linked to the different watches of the night. Thus, Mark precisely noted that the three denials occurred before the second crowing, not the first crowing. Also, the main source for Mark's Gospel was Peter, and only Peter knew precisely that there were 2 crowings during and after Peter's three denials.

Different Hours When Jesus Was Crucified

It was the third hour when they crucified him . . . At the sixth hour darkness came over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, “Eloi, Eloi, lama sabachthani?” — which means, “My God, my God, why have you forsaken me?” (Mark 15:25, 33–34).

It was the day of Preparation of Passover Week, about the sixth hour . . . Finally Pilate handed him over to them to be crucified (John 19:14–16).

John 19:14–16 says Jesus was condemned to die on the cross by Pilate “*about the sixth hour.*” Mark 15:25 says Jesus was crucified “*the third hour*” and Mark 15:33–34 says “*At the sixth hour darkness came over the whole land until the ninth*

hour. And at the ninth hour Jesus cried out . . .” and Jesus died. Critics say that Mark contradicted John by placing Jesus on the cross three hours before He appeared before Pilate.

The solution for this problem is seen in the fact that Mark used **Jewish time** and John used **Roman time**. The Jewish day began at 6:00 a.m.; thus, Mark’s designation of “*the third hour*” as the time Jesus was nailed to the cross was 9:00 a.m. Notice in Acts 2:15 that Peter said the Apostles were not drunk (after speaking in other languages by the power of the Holy Spirit) because it was only “*the third hour of the day*” (NAS). “*The third hour*” could not be 3:00 p.m. (Roman time), but 9:00 a.m. (Jewish time), too early for men already to be drunk. Mark 15:33 says that darkness came over the land from “*the sixth hour to the ninth hour*,” Jewish time from 12:00 noon to 3:00 p.m. Mark 15:33–37 says Jesus died in that same “*ninth hour*” (3:00 p.m.). Luke 23:53 said that Jesus was buried just before the Sabbath began at 6:00 p.m. that evening.

John used Roman time. John said Jesus appeared before Pilate and was condemned to die at “*the sixth hour*,” 6:00 a.m. Roman time. All the Gospel writers show that Jesus was up all night Thursday and Friday morning until He appeared the last time before Pilate at 6:00 a.m. early Friday morning. Thus, Jesus was condemned by Pilate at 6:00 a.m., crucified at 9:00 a.m., died at 3:00 p.m., and was buried before 6:00 p.m. John 1:39 reports that two disciples met Jesus “*. . . and spent that day with him. It was about the tenth hour.*” If “*the tenth hour*” were Jewish time it would be four in the afternoon when they met Him and their “*spent that day with him*” would have only been 2 hours (the Jewish day ended at 6:00 p.m. at sunset.) If “*the tenth hour*” were Roman time it would have been 10am, then staying all day with Jesus makes sense. John 20:19 reports that Jesus met with His apostles after His resurrection “*On the evening of that first day of the week . . .*” The “*evening of that first day of the week*” in Jewish time occurred on the previous Saturday night before His resurrection on Sunday morning. Therefore, John **had to be using Roman time** when he said

that Jesus met with the Apostles “*on the evening*” of the same day that Jesus was resurrected. That could only be Sunday evening. The alleged discrepancy is resolved by recognizing that Mark used Jewish time and John used Roman time.

Was Jesus in the Heart of the Earth for Three Days and Three Nights?

“*For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth*” (Mark 12:40).

Matthew 12:40 says, “*... so the Son of Man will be three days and three nights in the heart of the earth.*” However, Matthew 27:57–28:6 indicates Jesus was in the grave parts of three days and only two nights (Friday, Saturday and Sunday during daytime, but only on Friday and Saturday night), an apparent contradiction with three days and three nights. There are actually three possible solutions to this riddle.

- One possible solution would be to round off the numbers. Christ was in the grave parts of three days, which ordinarily has three periods of day light and three periods of night time. When Jesus was talking about the signs of Jonah, He rounded off these days into three days and three nights in order to fit the precise expression in Jonah 1:17, “*But the LORD provided a great fish to swallow Jonah, and Jonah was inside the fish three days and three nights.*”
- Another possible solution would be the use of figurative language. Jonah 1:17 says he was in the belly of the big fish for “*three days and three nights.*” Jonah is the “figure” or “symbol” Jesus used to illustrate His future death and burial; the reality of Christ’s burial and

resurrection does not have to fit in every detail of the figure or symbol, but only in similarity.

- Yet another possible solution could be that the phrase “*in the heart of the earth*” could be a figurative symbol to indicate “under the control of Satan,” which occurred during the betrayal, capture, trial, crucifixion, and burial of Christ. In Luke 9:22 Jesus predicted that He must be rejected by the Jewish leaders, “. . . *be killed and on the third day . . .*” be raised, implying that His betrayal and rejection by the Jewish leaders were included in the three days, not just the time He was in the grave. If the betrayal and capture of Jesus on Thursday night were to be included, there were precisely three nights as well as three days involved.

Any of these possible solutions is adequate to refute the charge that Jesus spoke in error or that the Apostles misunderstood what Jesus said.

Did Matthew Cite the Wrong Old Testament Prophet?

Then one of the Twelve — the one called Judas Iscariot — went to the chief priests and asked, “What are you willing to give me if I hand him over to you?” So they counted out for him thirty silver coins. From then on Judas watched for an opportunity to hand him over. . . . When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders . . . So Judas threw the money into the temple and left. Then he went away and hanged himself. The chief priests picked up the coins and said, “It is against the law to put this into the treasury, since it is blood money.” So they decided to use the money to buy the potter’s field as a burial

place for foreigners. That is why it has been called the Field of Blood to this day. Then what was spoken by Jeremiah the prophet was fulfilled: “They took the thirty silver coins, the price set on him by the people of Israel, and they used them to buy the potter’s field, as the Lord commanded me” (Matthew 26:14–16, 27:3–10).

But it is Zechariah 11:12–13 that says:

I told them, “If you think it best, give me my pay; but if not, keep it.” So they paid me thirty pieces of silver. And the LORD said to me, “Throw it to the potter”—the handsome price at which they priced me! So I took the thirty pieces of silver and threw them into the house of the LORD to the potter”

Notice that Matthew 27:3–5 talks about when Jesus was condemned to die and that Judas threw the money into the temple and went out and hanged himself. Matthew 27:6–8 reports that the chief priests took the betrayal money and purchased a potter’s field. Then the words quoted in Matthew 27:9–10 appear to have been attributed to Jeremiah instead of Zechariah. The words in Matthew 27 are actually found in Zechariah 11:12–13 and not in Jeremiah’s prophecy.

Critical scholars claim that Matthew cited the wrong author and thus made a mistake proving that the Bible is not inerrant. Lenski says that Zechariah was part of a prophetic scroll that included all of the prophets with Jeremiah at the head of the scroll. A quotation of any prophet in the scroll could be quoted as from Jeremiah. This really is not a solution in my mind. Matthew elsewhere quoted Isaiah by name (cf. Matthew 4:14, 12:17, 13:14) and did not use the name of Jeremiah. Luke 4:17 shows that a separate scroll existed for Isaiah alone. Lenski’s solution is contradicted by the evidence.

Some claim that the original text of Matthew 27:9–10 attributed the prophecy to Zechariah and that a later scribe changed the name to Jeremiah. There are one or two manuscripts that mention Zechariah, whereas thousands of manuscripts, including all of the most ancient ones, that say Jeremiah. Why would thousands of scribes change the name of Zechariah to Jeremiah, when the words are found in Zechariah’s work, not Jeremiah’s? This does not seem a possible solution either.

Matthew 27:8–9 says that the prophecy was “*spoken*,” not “written,” by Jeremiah. Thus some scholars claim that Jeremiah spoke this prophecy, but did not write it, and that it came down as an unwritten tradition. However, Matthew 2:17–18 quotes Jeremiah 31:15 as having “*spoken*” the words instead of having written them. Therefore, the words “*spoken*,” do not prove that the words were not also written. It is highly unlikely that Matthew quoted an unwritten prophecy of Jeremiah because the actual words are recorded in the Book of Zechariah.

Some scholars claim that Jeremiah 18:2–7; 19:1–14, and 32:1–44 predicted Judas’ betrayal of Jesus for thirty pieces of silver and the purchase of a potter’s field. However, a careful reading of these verses in Jeremiah show that none of these passages in Jeremiah refer directly to the time of Jesus.

The solution that works requires knowledge of the different kinds of fulfilled prophecy. Direct fulfillment of prophecy has already been presented. Matthew quoted the verses of Zechariah 11:12–13 that evaluated God’s Shepherd at thirty pieces of silver, which were to be thrown into the temple and end up in the hands of a potter. These words were remarkably fulfilled by Jesus’ betrayal for thirty pieces of silver, thrown into the temple, and then used to purchase a potter’s field. This was a **direct prophecy**.

Remember that there is also conceptual fulfillment of prophecy. The significance of the potter’s field is not understood without the prophecies of Jeremiah which explain

the spiritual concept of a potter's field. Jeremiah 18:1–6 described the sinful condition of the Jews of his day as being marred or spoiled clay in the hands of the potter and thus good for nothing except to be destroyed. Jeremiah 19:1–14 says that God sent Jeremiah to purchase a clay jar from a potter and smash it by the potsherd gate, in a field of broken pots and marred clay, where the Jews sacrificed their children to false gods.

Only Jeremiah explains the symbolic meaning of the potter's field as a place where broken pots and spoiled clay represented the spiritual condition of the Jews who killed their own sons and later killed God's Son, Jesus. Matthew 27:9–10 fulfilled the predictive words of Zechariah 11:12–13 and the spiritual concept of a potter's field in Jeremiah 18, 19, 32. Judas, when he hung himself, was buried in the very field that was purchased with his own betrayal money. Compare Matthew 27:6–8 and Acts 1:16–20. That potter's field symbolized Judas' broken spiritual condition.

Why did Matthew mention only Jeremiah and not Zechariah? New Testament writers often quoted prophecies without naming the author at all. Matthew 1:22–23 quotes Isaiah 7:14 without naming Isaiah. Mark 1:2–3 cited Malachi 3:1 and Isaiah 40:3, but only mentioned Isaiah. All knowledgeable Jews and Christians knew that the prediction of the thirty pieces of silver for a potter's field were found only in Zechariah 11:12–13, even though Matthew did not name Zechariah. However only Jeremiah's prophecies show the symbolic meaning of a potter's field. Thus, Matthew named Jeremiah as the source so the reader would look to Jeremiah for the meaning of the deeper spiritual concepts of Zechariah's words. That is the solution to this problem.

Conclusion

This chapter shows how alleged New Testament contradictions can be examined and solutions can be found.

There are many other alleged discrepancies that have reasonable solutions. Jesus spoke in parables so that hard hearted people who did not love God would not understand His Words and would think that it was foolish (cf. Matthew 13:11–15). In the same manner God inspired the Gospel writers to reveal riddles and enigmas that challenge the sincere Christian to look for solutions, but will be used by the arrogant and the doubters to justify their own unbelief in the rejection of God's inerrant Word. However, these riddles are difficult and many sincere people have stumbled over them because they could not find adequate solutions.

God's Word is very profound and contains mysterious gems of truth that require much prayer, deep meditation, and fervent digging into God's Word to discover answers. The Bible also promises that God will provide answers and solutions if we seek with all of our heart and ask Him for wisdom (cf. Matthew 7:7–8; James 1:5–7).

Evidences for Bible History from Adam to the Flood

I am the first and I am the last; apart from me there is no God. Who then is like me? Let him proclaim it. Let him declare and lay out before me what has happened since I established my ancient people, and what is yet to come — yes, let him foretell what will come (Isaiah 44:6–7).

The Bible thus claims to be true history, both past and future. Critical scholars consider Bible history as myth. This chapter will present significant evidence that supports biblical history from Adam to the Flood. However, it is imperative to establish an accurate biblical chronology before looking for historical and archeological evidences that support Bible history.

Chronology of Old Testament History

Edwin Thiele's Chronology

The chronology of Edwin Thiele is considered to be the superior Bible chronology. He used links between specific years of Hebrew kings and specific years of Assyria's astronomically dated history to establish the following dates:

- Thiele found an eclipse of the sun on June 15, 763 B.C. that was recorded in the tenth year of Ashur-dan II, an Assyrian king. This allowed specific years to be assigned to Assyrian kings that reigned both before and after Ashur-dan II.

- Astronomically dated years of Shalmaneser III are linked to specific years of Kings Ahab and Jehu, Israel's kings, fixing 853 B.C. as Ahab's death.⁵⁴ Calculating backward from Ahab's death in **853 B.C.**, Thiele was able to date the reigns of previous kings of Judah and Israel as shown below.⁵⁵

Thiele's Chronology Table 11-A

	Saul	United Kingdom			
	David	United Kingdom			
	Solomon	United Kingdom			
966 B.C.	4th Year of Solomon				
	JUDAH				
	ISRAEL				
931/930 B.C.	Rehoboam	Jeroboam	931/930 B.C.		
913 B.C.	Abijah	Nadab	(2 yrs)		
911/910 B.C.	Asa	Baasha	(24 yrs)		
	Reigned 41 yrs	Elah	(2 yrs)		
		Zimri	(7 days)		
		Omri	(12 yrs)		
872/871 B.C.	Jehoshaphat	Ahab	874/873 B.C.		
	Reigned 25 yrs	Ahab's death 853 B.C.			
		Ahaziah			
		Joram			
	Jehoram				
	Ahaziah	Jehu	841 B.C.		

Thiele's chronology has been accepted by most scholars including liberal and conservative Bible scholars. The *Cambridge Ancient History* accepts Thiele's dates as "the best and most absolute dates" for this period of history.⁵⁶ The *NIV Study Bible* follows Thiele's chronology.⁵⁷ On this basis Solomon's fourth year should be dated **967–966 B.C.** starting in the fall of 967. Thiele proved that Solomon used a fall

⁵⁴. Edwin Thiele, *Mysterious Numbers of the Hebrew Kings*, p. 76–78.

⁵⁵. op. cit., p. 217.

⁵⁶. Cambridge Ancient History, III.1.445–46.

⁵⁷. NIV Study Bible, p. 502–503.

calendar of September and October, thus the spring of Solomon's accession fell in 966 B.C.

Biblical Chronology from Abraham to Solomon

Thiele's dates allow the biblical chronology from Abraham to Solomon to be established. Consider the following verses which help establish this chronology:

In the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, the second month, he began to build the temple of the LORD (1 Kings 6:1)

The promises were spoken to Abraham and to his seed. The scripture does not say "and to seed," meaning many people, but "and to your seed," meaning one person, who is Christ. What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise (Galatians 3:16–17).

Exodus 19:1–24:18 tells of the Israelites' journey until "the law [was] introduced" — this happened in the same year of their Exodus from Egypt:

In the third month after the Israelites left Egypt — on the very day — they came to the Desert of Sinai . . . When Moses went and told the people all the LORD's words and laws, they responded with one voice, "Everything the LORD has said we will do." Moses then wrote down everything . . . When Moses went up on the mountain, the cloud covered it, and the glory of the LORD settled on Mount Sinai. For six days the cloud covered the mountain, and on the seventh day the LORD called to Moses from within the cloud. To

the Israelites the glory of the LORD looked like a consuming fire on top of the mountain. Then Moses entered the cloud as he went on up the mountain. And he stayed on the mountain forty days and forty nights.

- The “*law*” was given the same year that the Israelites left Egypt.
- The “*law*” was given 430 years after the “*promise*” was made to Abraham.
- Solomon’s fourth year was 480 years after Israel “*had come out of Egypt*.” Solomon’s 4th year is documented by Thiele to be 966 B.C.

Adding 480 years to 966 B.C. gives **1446 B.C.** for the Exodus. God’s Promise to Abraham occurred 430 years before the Law. The Law was given to Moses the same year of the Exodus. Adding the 430 years of Galatians 3:17 to the 1446 B.C. date of the Exodus establishes **1876 B.C.** as the date that God gave the Promise to Abraham.

Contradictions Explained

There appears to be a contradiction between Exodus 12:40 and Galatians 3:17 because the NIV translation of Exodus 12:40 says, “*Now the length of time the Israelite people lived in Egypt was 430 years.*” Galatians 3:17 says that the Law (in the year of Exodus) was “*introduced 430 years later*” than God’s Promise to Abraham. The NIV translation of Exodus 12:40 says Israel spent 430 years in Egypt and Galatians 3:17 says the 430 years began much earlier, when God made the Promise to Abraham.

The solution to reconciling the conflict between Exodus 12:40 and Galatians 3:17 can be found in the New American Standard (in the footnote) of Exodus 12:40 which reads: “*Now the time that the sons of Israel lived in Egypt was four hundred and thirty years.*” The New King James Version reads: “*Now the sojourn of the children of Israel who lived in Egypt was*

four hundred and thirty years" (Exodus 12:40). The *Septuagint* (the Greek translation of the Hebrew) reads: "And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Canaan, was four hundred and thirty years." Josephus, *Antiquities of the Jews*, II. XV.2 says, "They left Egypt . . . four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt." These translations of Exodus 12:40 harmonize with Galatians 3:17 by beginning the "*four hundred and thirty years*" of Exodus 12:40 with God's Promise to Abraham, instead of Jacob's entrance into Egypt.

It is worth noting the superiority of NKJV translation of the Hebrew of Exodus 12:40. The "length of time" in Exodus 12:40 (NIV) is translated from **moshab**, which means "dwelling," linked linguistically to **toshab**, "a sojourner." **Moshab** can mean "length of time," usually in regard to a sojourn of a foreigner in a strange land.⁵⁸ In Exodus 35:3 **moshab** means Israel's dwelling in tents as foreigners in the wilderness. The NKJV better translates **moshab** than the NIV and allows a reconciliation between Exodus 12:40 and Galatians 3:17. Exodus 12:40 (NIV) does not translate the Hebrew word, **asher**. **Asher** is a "particle of relation" and means "who" or "which."⁵⁹ The NKJV more accurately translated the Hebrew in these words: "Now the sojourning of the children of Israel, **who dwelt in Egypt**, was four hundred and thirty years." The NKJV translation of Exodus 12:40 does not necessitate that all of the "*four hundred and thirty years*" of "*sojourning*" was in Egypt; it can mean that the Israelites, who lived in Egypt, had sojourned "*four hundred and thirty years*" (from Abraham's departure from Ur to Israel's Exodus from Egypt). The NKJV's translation of Exodus 12:40 allows its 430-year sojourn to be equated with the 430-year sojourn in Galatians 3:17.

^{58.} Strong's *Exhaustive Concordance*, Hebrew Lexicon, p. 63.

^{59.} *The New Brown, Driver, Briggs Hebrew-English Lexicon*, p.81–82.

Solution of Genesis 15:13–15

Genesis 15:13–15 says, Abraham’s “*... descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years.*” The “four hundred years” of Genesis 15:13–15 contradicts by thirty years the “430 years” of Exodus 12:40 and Galatians 3:17. It only appears to contradict! However, Galatians 3:17 interprets the “430 years” of Exodus 12:40 as beginning with God’s Promise to Abraham, whereas Genesis 15:13 says the “four hundred years” began with Abraham’s “**descendants**,” not the Promise to Abraham. Abraham’s first descendant of the promise was **Isaac**; thus the “four hundred years” of Genesis 15:13 began with Isaac’s birth in **1846 B.C.** ($400 + 1446 = 1846$). Therefore, the “430 years” of Galatians 3:17 and Exodus 12:40 began thirty years before Isaac’s birth (cf. Genesis 15:13) in **1876 B.C.** Abraham, Isaac, and Jacob were all “*foreigners*” in the land. Abraham was one hundred years old when Isaac was born (cf. Genesis 21:5); thus, Abraham was **seventy** (30 years earlier) when the Promise was given in Ur (cf. Genesis 15:7). Genesis 12:4 says Abraham was “**seventy-five years old**” when he entered Canaan.

What did Abraham do during these **five years** between age seventy and age seventy-five? The Bible has an explanation. Genesis 11:31 says Terah, Abraham’s father, left Ur with Abraham to go to Canaan, but they stopped and settled in Haran before entering Canaan. Acts 7:4 says Abraham left Haran when his father Terah **died** (cf. Genesis 11:32). It is likely that Terah got sick on the journey from Ur to Canaan and they stayed in Haran for five years until Terah died. Therefore, Abraham left Ur in **1876 B.C.** at age seventy and stopped in Haran for five years before entering Canaan at age seventy-five in **1871 B.C.**

Dating from Abraham’s Promise to the Flood and Adam

Having established the dates for Abraham’s Promise it is possible to establish the chronology going back to the Flood.

Abraham was born when Terah was 130 years old. Genesis 11:26 says that Terah was “*seventy years*” old when he “*became the father of Abraham, Nahor, and Haran.*” Genesis 11:32 says that Terah was 205 years old when he died. Joining Acts 7:1–4 and Genesis 12:4 we can say Abraham was 75 when he left Haran after his father Terah died at “*205 years*” of age; thus, Abraham was born when Terah was 130 years old, not seventy ($205 - 75 = 130$). Genesis 11:26 thus means that Terah was “*seventy years*” old when he **began** to be a father to his three children: Abram, Nahor, and Haran. Abraham was born sixty years after Terah began to be a father and thus cannot be Terah’s firstborn. The name of Abraham is listed first **because he is the most important, not because he was the firstborn.**

Since Abraham was “*seventy years*” old when he received the Promise in 1876 B.C., then he was born seventy years earlier in **1946 B.C.** Terah was 130 years old at Abraham’s birth, dating Terah’s birth in **2076 B.C.** Both Hebrew and Greek manuscripts agree on the chronology back to Abraham’s birth in 1946 B.C. and Terah’s birth in 2076 B.C.

These two anchor dates enable students to calculate biblical chronology backward from Abraham and Terah to the Flood and Adam. We can calculate this chronology with relative accuracy because the Bible tells how old each ancestor was when his son was born. Notice these details in Genesis 5:3–32, 11:10–32. (Table 11-B traces the biblical chronology backward from Abraham to the Flood and from the Flood to Adam in both Hebrew and Greek manuscripts. The chart can be found at the end of this chapter).

Tracing the Biblical Chronology Backward

Consider the following facts gained using the anchor dates and working up the chart:

- **3955 B.C.** is the minimum Hebrew date for Adam’s creation.
- **5441 B.C.** is the maximum Greek date for Adam’s creation.
- This is a difference of 1486 years.

- **2429 B.C.** is the maximum Hebrew date for the Flood.
- **2299 B.C.** is the minimum Hebrew date for the Flood.
- **3179 B.C.** is the Greek ***Septuagint*** date of the Flood.
- This is a difference of 750–880 years.

God's inspired chronology has been preserved in both the Hebrew and Greek manuscripts. The Hebrew and Greek dates give a range of dates to calculate differing dates before and after Abraham. More evidence is needed to decide which chronology is superior. Consider the following information:

- “**Noah was 500 years old**” when “. . . he became the father of Shem, Ham, and Japheth” (Genesis 5:32). Since Shem is mentioned first many have thought that he was the first born son thinking he was “100 years old” when the Flood began. However, Genesis 11:10 says that Shem was “100 years old” when he became the father of Arphaxad “two years after the flood,” which would proves that he was 97 years old when the Flood began and 98 when the Flood ended. If Shem was 97 years old when the Flood began, then Noah was 503 years old when Shem was born. Genesis 10:21 says that Japheth was the “older brother” and Genesis 9:22–24 says that Noah’s “youngest son” was Ham, the child who saw his father’s nakedness. That would make Shem Noah’s second son. In Genesis 5:32 they are listed as “Shem, Ham, and Japheth” in **order of their importance**, not the order of their ages.
- “**Noah was “six hundred years old**” when the Flood began (cf. Genesis 7:6). “*By the first day of the first month of Noah’s six hundred and first year, the water had dried up from the earth*” (Genesis 7:11, 8:13).
- Using the Hebrew text of Genesis 11 there is no mention of Cainan between “Arphaxad” and “Shelah,” but the ***Septuagint*** (Greek manuscripts of the Old Testament scriptures) lists “Cainan” giving him 130 years when Selah

was born. However, in Luke 3:35–36, Luke, the inspired writer does include “*Cainan*” as an ancestor of Jesus Christ:

*the son of Serug, the son of Reu, the son of Peleg,
the son of Eber, the son of Shelah, the son of
Cainan, the son of Arphaxad, the son of Shem,
the son of Noah, the son of Lamech.*

The *Septuagint* and Luke’s divine inspiration put God’s stamp of approval on the inclusion of “*Cainan*” between “*Shelah*” and “*Arphaxad*” adding an additional 130 years to the genealogy going back to Noah. Consider the chart at the end of this chapter to see the dates with and without Cainan and the range of dates for the Flood.

Evidence for a High Civilization Before the Flood

Beginning in Genesis 4:2 there is evidence of an advanced civilization or “high civilization” before the Flood: “. . . Now *Abel kept flocks, and Cain worked the soil.*” Abel was a shepherd and Cain worked the soil as a farmer. Later in Genesis 4:17 it says, “. . . *Cain was then building a city . . .*” making him a constructor/contractor who created urbanization. In Genesis 4:20 it says, “*Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock.*” He was a rancher. In Genesis 4:21 “. . . *Jubal; he was the father of all who play the harp and flute.*” These instruments would be considered high technology. Genesis 4:22 says, “. . . *Tubal-Cain, who forged all kinds of tools out of bronze and iron . . .*” This would have involved very high technology. Then in Genesis 6:14–16 the Bible says:

So make yourself an ark of cypress wood; make rooms in it and coat it with pitch inside and out. This is how

you are to build it: The ark is to be 450 feet long, 75 feet wide and 45 feet high. Make a roof for it and finish the ark to within 18 inches of the top. Put a door in the side of the ark and make lower, middle and upper decks.

God spoke to Noah and told him to build an ark. Noah was the first known ship builder; the size and shape of his ship was not equaled until the ninth century A.D. This would also have involved high technology.

Discovery of the Ice Man⁶⁰

There is evidence of this highly advanced civilization. In September 1991 the Ice Man was discovered in a glacier in the Austrian Alps. He was a highly civilized pre-diluvian man. He had finely tailored leather clothes and leather shoes. He used a sharp, copper axe. He had a finely hewn bow of wood still used by modern archers. His quiver was full of finely cut arrows with excellent ballistics. His arms showed finely sketched tattoos. When the wood of his bow was carbon-14 dated it gave a date of 3300 B.C. This date would be in the Stone Age when man was supposed to have worn animal skins and used a stone axe without bows or arrows. The Ice Man would have lived during the time before the Flood. Modern scholars were dumb-founded by this discovery. His over-all appearance and clothes fit perfectly the description of society in the sixteenth century England, but it also fits the description of the highly developed society in Genesis 4:17–22.

The Antiquity of the Great Sphinx in Egypt

Yet another discovery involves the great Sphinx in Egypt. When men began to examine the Sphinx very carefully, they found that it had been damaged heavily from abundant amounts of water, even though it is in a desert. There is so much damage

^{60.} “The Ice Man,” *Time* magazine, Oct. 26, 1992, p. 69.

that indicates a gigantic flood would have completely covered the Sphinx. There is also evidence that the great Sphinx was repaired after the Flood occurred. The great Sphinx also testifies to the “high” civilization before the Flood.

What Happened to the Evidence for a “High” Civilization Before the Flood?

There are two evidences of the pre-diluvian era, a time and society before the Flood. Why isn’t there more evidence like these two examples for a highly technical civilization before the Flood. My theory is that the Flood destroyed the “high” civilization that existed before the Flood and washed away many previous levels of civilization.

Archaeological evidences and carbon-14 dating verify the biblical date of the Flood and the destruction of many levels of ancient civilizations. Large flood deposits were found at Shuruppak, Kish, and Ur (Hallo, Ibid). The carbon-14 dates of the flood levels at these three locations differ by many centuries, leading scholars to believe they refer to at least two and possibly three different local floods.⁶¹ However, the differing carbon-14 dates were linked to the strata below the flood levels between 3400 and 2800 B.C., whereas the carbon-14 dates for the strata above the flood levels all date approximately 2250 to 2300 B.C., leaving a gap of 500 to 1100 years between the strata.⁶² The range of the biblical dates for the Flood (**2298 B.C.** and **2429 B.C.**) are confirmed by the carbon-14 dates on top of the flood levels. The missing strata of 500 to 1100 years below the flood levels is explained by the fact that the Flood carried away many archaeological strata and dumped them into the ocean, removing sometimes as little as 500 years of strata (where the ground was firmer) and as much as 1100 years of strata of prior civilizations (where the terrain was looser). This explains why man does not have evidence for the

^{61.} Max E. L. Mallowan, *Cambridge Ancient History*, I.2A, p.242–243.

^{62.} Ibid.

time periods before the Flood — the majority of it is all in the ocean.

Evidence for the Biblical Flood

Arguments Against the Flood

Most scientists believe that the Flood is scientifically impossible. Critical historical and biblical scholars believe the story of the Flood is a myth.⁶³ The head of the religious department of Southern Methodist University in Texas reported that the story of Noah's Ark is a fairy tale just like Jack in the Beanstalk.

Biblical References to a Universal Flood

There are biblical references to a universal flood. Genesis 6:13 says, “*So God said to Noah, ‘I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.’*” Other versions say the Flood would bring an end to “*all flesh.*” Genesis 7:17–24 recorded:

For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth. The waters rose and increased greatly on the earth, and the ark floated on the surface of the water. They rose greatly on the earth, and all the high mountains under the entire heavens were covered. The waters rose and covered the mountains to a depth of more than twenty feet. Every living thing that moved on the earth perished — birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind. Everything on dry land that had the breath of life in its nostrils died. Every living thing on the face of the earth was wiped out; men and animals

^{63.} *Dallas Morning News*, fall of 1991.

and the creatures that move along the ground and the birds of the air were wiped from the earth. Only Noah was left, and those with him in the ark. The waters flooded the earth for a hundred and fifty days.

Other versions record the height of the water — “*all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered*” (ASV). An Egyptian cubit was usually considered to be 20.6 inches, meaning all the mountains were covered by approximately 25 feet. The Babylonians used 18 inches as their measurement of a cubit, which would still mean that all the mountains were covered by over twenty feet of water. Further details are given in Genesis 8:1–5:

*And God remembered Noah, and all the beasts, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of a hundred and fifty days the waters decreased. And the ark rested in the seventh month, on the seventeenth day of the month, upon the **mountains of Ararat**. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen (ASV).*

The mountains where the Ark rested are called Ararat which is 16,854 feet high. The mountain tops were not seen until 224 days later. Water at over 17,000 feet high for 224 days would cover the whole globe. “*Every living thing that moved on the earth perished . . .*” (Genesis 7:21). The complete duration of the universal Flood was **one year and ten days** (cf. Genesis 7:11; 8:3–14), approximately 375 days.

God's rainbow is also God's promise never to destroy the world again by water (cf. Genesis 9:12–16). God's promise implies that a universal flood will never again occur; not referring to local floods, which continually occur (900,000 Chinese were killed in a flood in 1887 A.D.). God's promise to Noah implies that this was indeed a universal Flood.

Jesus and the Apostles all believed Noah and the Flood constituted true history (cf. Matthew 24:37–38; Luke 17:26–27; Hebrews 11:7; 1 Peter 3:20; 2 Peter 2:5; 3:3–7).

Historical Evidence for the Flood Outside of the Bible

Historical evidences for the Flood outside the Bible can be found in many places. In 2370 B.C. there was a Sumerian story of the Flood⁶⁴ within the Sumerian King List.⁶⁵ In 2250 B.C. the Chinese sign for a boat was a vessel w/8 mouths (Noah, his 3 sons and their 3 wives).⁶⁶ In 2000 B.C. the Gilgamish Epic of the Flood was found in Babylon, which described a flood and an ark.⁶⁷ In 650 B.C. Ashurbanipal's Library on the Flood was uncovered. His favorite past time was to find inscriptions about the Flood and before the Flood.⁶⁸ In 280 B.C. Berossus, a Babylonian historian wrote about the Flood, Noah's Ark, and the Ark's remains in Armenia.⁶⁹ In 70 A.D. Josephus said the landing place of the Ark was known in his day to be on a mountain in Armenia, where artifacts could be collected.⁷⁰ Even modern historians of ancient history, including William Hallo and William Simpson of Yale University, admit that there was

64. *Ancient Near Eastern Texts*, p. 42, 44.

65. *Light From the Ancient Past*, I.33; *Ancient Near Eastern Texts*, p. 72, 93-94.

66. Al Henderson, missionary to Taiwan.

67. Finegan, *Light From the Ancient Past*, I.33; *Ancient Near Eastern Texts*, pp. 72, 93- 94.

68. Finegan, *Light From The Ancient Past*, I. p. -7

69. Finegan, *Light From The Ancient Past*, I.30

70. Josephus, *Antiquities of the Jews*, I.3.5–6.

a true biblical Flood as historical reality. However, they limit it to the local area of Mesopotamia.⁷¹

Sea and Animal Fossils in High Areas of the Earth

The fossils of sea life on high mountains exist all over the earth. Fossilized coral has been found abundantly scattered over a large area at 6700 feet altitude approximately fifteen miles southwest of Mt. Ararat. Sea shells have been found high in the canyon walls of Palo Duro near Amarillo, Texas, at 3000–3200 feet above sea level. John Libi of San Francisco reached the summit of Mt. Ararat in 1967 and found “a layer of waterborne fossils.”⁷² Remains of five million mammoths have been found buried and frozen along a 600-mile stretch of the Arctic coast of Siberia and Alaska.⁷³ Remains of a horse, a musk ox, a wolverine, squirrels, a bison, a rabbit, a lynx, and many rhinoceros have also been found frozen in the same area.⁷⁴ Four thousand (4,000) feet of frozen muck covers most of this area; an 18-inch long chunk of tree trunk was found 1,000 feet beneath the muck.⁷⁵ The muck is also frozen to a depth of 1,900 feet. Drilling shows a tropical forest including palm trees, pine trees, and tropical foliage, all frozen (not petrified) 1,100–1,700 feet down.⁷⁶ Undigested food has been found in the mammoths’ mouths and stomachs, including young shoots of the fir, pine, grasses, mosses, shrubs, and tree leaves, some of which only exist in warm climates today.⁷⁷ Water from the skies and expulsion of water from beneath the earth (cf. Genesis 7:11)

^{71.} Max E. L. Mallowan, *The Cambridge Ancient History*, I.2A, p. 107 ff; and William W. Hallo, professor, Yale Univ., *The Ancient Near East, a History*, p. 34 ff.

^{72.} Sillier & Balsiger, *Incredible Discovery of Noah’s Ark*, p. 257.

^{73.} Walt Brown, *In the Beginning*, pp. 107–115.

^{74.} Ibid.

^{75.} Ibid.

^{76.} Ibid.

^{77.} Ibid.

explain both the Flood and the frozen mammoths and other frozen debris and fossils.

Population Statistics Support the Destruction of All Humanity by the Flood

Population statistics also support the biblical facts about the Flood approximately four thousand years ago. Present growth rates from 1945–1996 of the world grew from three billion to six billion. That is a growth rate of 1.4 percent. The growth rate from 2429 B.C. (the date of the Flood) to 1996 A.D. was from eight people to six billion. That is a growth rate of only 0.46 percent, which is very slow in comparison to 1.4 percent growth rate since 1945. If the Flood had not occurred and mankind had grown at the low rate of .46 percent per year for 6081 years beginning with Adam and Eve, just two people, the population today (4085 B.C. –1996 A.D.) would be 263 trillion instead of six billion people. This is proof that the Flood wiped out **all mankind** approximately 4425 years ago.

Answers for Objections to a Universal Flood⁷⁸

Water would cover the globe 12,000 feet high if all irregularities were smoothed out. The mountains were likely lower before the Flood. Volcanic activity raised the mountains after the Flood, leaving more space for the water to be stored underground. Subterranean water, fountains of the deep, were expelled by volcanic heat and later returned to the same cavities where they were stored (cf. Genesis 7:11). Ice (frozen water) in glaciers and mountains of the North and South Poles would cover the present earth three (3) miles high if it were melted. The water above the sky (cf. Genesis 1:6–9) before the Flood was probably a canopy of water vapor that filtered the rays of the sun, causing a hot house effect with more uniform tropical temperatures over the earth. Tropical plants have been found at both poles. When the canopy collapsed upon the earth, the

^{78.} Principal Sources: “*Genesis Flood*” by Whitcomb & Morris, and a paper written by Furman Kurley, former head of the Bible department at Lubbock Christian University.

water fell upon the earth and covered the poles, immediately freezing the mammoths and other animals, and creating mountains of frozen ice at the poles. Vast amounts of water still remain in the sky in the form of clouds from evaporation of oceans, lakes, and rivers. Before the Flood the earth probably had a higher percentage of land surface than our modern earth, which is only 25 percent. Thus, more of the earth is covered by water today than in ancient days. The collapse of the canopy also likely produced the Ice Age.⁷⁹

Significance of the Flood

If the Flood really occurred, then the theory of evolution is all wet. What normally might take millions of years would occur within months under the conditions of the Flood. Water at ten thousand feet high at sixty-three pounds per cubic foot exerts a pressure of 1,071,000 pounds per square foot. Industrial diamonds are formed in a few minutes with 800,000 pounds per square inch. The full force of the Flood for half a year would produce large quantities of diamonds and coal and sediment from the pressure of the Flood waters.

The volcanic eruption of Mt. St. Helens in 1981 resulted in the formation of a miniature Grand Canyon (1/40 the size). What critics said could not happen in millions of years happened in only five days. The Flood of Noah could easily produce the Grand Canyon in one year.⁸⁰

Conclusion

The conclusion to all these facts has to be there is substantial evidence that confirms the biblical picture of the high civilization that existed in the world before the Flood. Biblical and historical facts prove there was a universal flood. Jesus' prediction of His final coming and the world's destruction by fire will just as surely happen as did the biblical Flood.

^{79.} Oard, Michael, *An Ice Age Caused by the Genesis Flood*, Institute for Creation Research, 1990.

^{80.} Austin, Steve, Video, *Mount St. Helens*, Institute for Creation Research, 1984.

Table 11-B

Biblical Chronologies		Age Begot Son		B.C. Dates	
Genesis	Name	Hebrew	Greek	Hebrew	Greek
1:26	Adam	0	0	w/o Cainan 3955 w/ Cainan 4085	5341
5:3-5	Adam	130	130	3955 B.C.	5211
5:9-11	Seth	105	205	3850 B.C.	5006
5:12-14	Enosh	90	190	3760 B.C.	4816
5:12-14	Kenan	70	170	3690 B.C.	4646
5:15-17	Mahalalel	65	165	3625 B.C.	4481
5:18-20	Jared	162	162	3463 B.C.	4319
5:21-23	Enoch	65	165	3398 B.C.	4154
5:25-27	Methusalah	187	187	3211 B.C.	3967
5:28-31	Lamech	182	188	3029 B.C. w/Cainan to Adam	3779
7:11	Noah Flood	600 Flood	600 Flood	2429 w/Cainan 2299 w/o Cainan	3179 B.C.
11:10	Shem	3	3	2426 w/Cainan	3176
11:12	Arphaxhad	35	135	2391 w/Cainan	3041
11:13	Cainan	130	130	2261 B.C.	2911
11:14	Shelah	30	130	2231 B.C.	2781
11:16	Eber	34	134	2197 B.C.	2647
11:18	Peleg	30	130	2167 B.C.	2517
11:20-21	Reu	32	132	2135 B.C.	2385
11:22	Serug	30	130	2105 B.C.	2255
11:24	Nahor	29	179	2076 B.C.	2076
11:26-32	Terah Promise to Abraham	130	130	1946 B.C.	1946
12:1-5		70	70	1876 B.C.	1876

Evidences for the Remains of Noah's Ark

The Assyrian king, Ashurbanipal, wrote, “I had my joy in the reading of inscriptions on stone from the time before the Flood.⁸¹ The library of Ashurbanipal was “found to contain Assyrian copies of the Babylonian Flood and creation stories.” One tablet showed the ship resting “on the mountains of Nizir, followed by the account of the sending forth of the dove, and its finding no resting-place and returning.”⁸²

Josephus has a few references to the Ark:

- Josephus quotes Berossus, a Babylonian historian: “It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaean; and that some people carry off pieces of the bitumen.”⁸³
- “Hieronymus, the Egyptian, who wrote the Phoenician Antiquities and Mnaseas, and a great many more, make mention of the same.”⁸⁴
- Josephus says the Armenians called the location of the Ark “*Apobateirion*,” the Place of Descent, and still showed the Ark’s remains in his own day.⁸⁵

This chapter will present significant evidence that indicates the remains of Noah’s Ark may have been discovered offering

^{81.} Finegan, Jack, *Light From the Ancient Past*, I p. 216–217.

^{82.} Ibid., I.217.

^{83.} Josephus, *Antiquities*, I.3.6.

^{84.} Ibid.

^{85.} Josephus, *Antiquities*, I.3.5.

proof through visual eyewitness accounts and actual video evidence. This video evidence is available to be purchased from the *Sunset International External Studies* (see address, phone numbers, and web site in the front of this book). This chapter will be most effective used with the DVD course of Apologetics 2 enabling the reader to see the video accounts presented.

Bible Details of the Ark

The Bible says, “*and on the seventeenth day of the seventh month the ark came to rest on the mountains* [plural] *of Ararat*” (Genesis 8:4). The Bible does not say that the Ark rested on Mount Ararat, but on the “*mountains*” [plural] of Ararat. The Ark could not rest on more than one mountain simultaneously. Thus a better translation of Genesis 8:4 would be, “*The ark rested/hovered over the mountains of Ararat.*” The Hebrew translation allows for that. The Hebrew word for “*on*” is ‘*al*, which means “**above, over, upon, or against.**”⁸⁶ The Hebrew word for “*rest*” is *nuwach* and in Ezekiel 41:9 and 11 it refers to an empty space between walls. Thus, *nuwach* does not necessitate “contact.”

Biblical Ararat is the name of a country of ancient Armenia, not a mountain. The sons of Sennacherib, the king of Assyria, “. . . escaped to the land of Ararat . . .” after they killed him (2 Kings 19:37). Jeremiah 51:27 calls Ararat “*a kingdom.*” The *Ancient Assyrian Records* record many invasions of the country or nation of Ararat.⁸⁷ The word, “*Ararat*” in Genesis 8:4 is not referring to Mount Ararat but the country of Ararat. The Ark could have rested on any of the mountains within that nation.

The biblical measurements of the Ark are given in Genesis 6:15–16 which says:

⁸⁶. *Strong's Hebrew & Chaldee Dictionary*, no. 5921, p. 88.

⁸⁷. *Ancient Assyrian Records*, I.487,516,552,584, 588, 598, 605, 606, 614, 619, 661, 686, 688, 690, 769, 785, 797, 813, 820.

*And this is how thou shalt make it: the length of the ark **three hundred cubits**, the breadth of it **fifty cubits**, and the height of it **thirty cubits**. A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it (ASV).*

Moses “*was educated in all the wisdom of the Egyptians*” and would have likely used the 20.6 inch Egyptian measurement of a cubit (cf. Acts 7:22). Therefore, translating the “*three hundred cubits*” as an Egyptian measurement would make the Ark — **515 feet long, 85.83 feet wide, and 51.5 feet high**. That is a big ship!

Evidence That the Ark Landed on Mt. Ararat

(This chapter records eye witness accounts, photographic and radar evidence of the large man-made objects that have been found on Mt. Ararat. This material is not given on the DVD).

Sightings Analyzed by Richard Bright

Thirty-two sightings of the Ark on Mt. Ararat from 1800 to 1996 B.C. were examined with the following results:

- Four sightings report the Ark’s door was missing; seven reported that the end of the Ark was broken off; eighteen reported the Ark was sticking out of the ice and snow; nine reported a melt-water pond; eight reported a ledge; six reported a ravine, valley or gully; three reported a difficult climb to reach the ship; two reported the Ark leaning against rock or a ridge; two reported the Ark was lying in a northern/southern plane.
- Sellier’s and Balsiger’s conclusion: “We can choose to believe that all of these reports are based on lies, or . . . we can choose to believe the Ark or a large wooden barge is on Mt. Ararat – if just one report is true.”

Russian Expedition to the Ark in 1917⁸⁸

- A Russian pilot claimed to see Noah's Ark on Ararat in 1916.
- In 1917 the Russian Czar sent an expedition of 150 men to investigate the sighting. They claimed to have found the Ark and photographed it..
- The Czar archived the evidence, but the communists later confiscated everything and killed many of those who went on the expedition.

**Sellier and Balsiger Report Many Eye-witness Sightings
by United States Pilots and Scientists⁸⁹****The Navarra Expedition⁹⁰**

- In 1955 Fernand Navarra claimed he found the Ark and brought back a 5-foot piece of wood as proof. In 1969 Navarra returned with a team of explorers; they could not find the Ark, but he found five pieces of wood in a runoff stream below the area of the original find.
- Several institutes of science analyzed the wood's cell structure and wear and estimated its age at approximately 5,000 years.
- However, scientists of two different laboratories dated samples of the different pieces of wood by the more reliable method of carbon-14 testing. The carbon-14 dates varied between 862 and 1557 years old, proof that the wood is not even B.C. wood, much less from the Ark.

⁸⁸. Charles Sellier & David Balsiger, *The Incredible Discovery of Noah's Ark*, 1995, p. 200–203.

⁸⁹. Charles Sellier & David Balsiger, *The Incredible Discovery of Noah's Ark*, 1995 p. 204–213.

⁹⁰. Ibid., pp. 215–231.

Other Modern Day Witnesses Who Claim to Have Seen the Ark⁹¹

- Ed Davis, a U.S. serviceman in Turkey in 1943, claims a Turkish man led him to see the Ark, which was broken into two pieces.
- Ed Behling, stationed in Turkey by the U.S. Air Force, was taken by two Turks in 1973 to a site on Mt. Ararat where he saw the Ark with the front end broken off (He brought back no photos).

The Irwin Expedition

In 1986 Jim Irwin, the famous astronaut, took a photo of what appears to be a wooden structure with a roof sticking out of the ice. Irwin attempted to lead an expedition to the site to confirm the photo, but was not permitted to go to the Russian site. He died in 1991. No one has yet gone to the site to measure it or analyze it.

The Ahmet Ali Arslan Photograph

- In 1989 Dr. Ahmet Ali Arslan, chief of the Washington Bureau of a Turkish newspaper, photographed a man-made wooden, ship-shaped structure located below the north east summit on Ararat (facing Russia) just above the Ahora Gorge.
- In 1990 Carl Baugh went by helicopter to the spot Dr. Arslan saw from the summit. One hundred fifty feet away he saw a huge beam (four feet thick) of laminated wood protruding twelve feet out of the ice. Their advanced satellite information revealed lines of a barge like wooden object buried beneath the ice.

⁹¹. Charles Sellier & David Balsiger, *The Incredible Discovery of Noah's Ark*, 1995, p. 294–329.

Unsolved Mysteries Report

George Stephen, inventor-satellite analyst, reported on the national TV program *Unsolved Mysteries* in 1992 that satellite photos reveal a large, wooden structure under the Ararat snow and ice above the Ahora Gorge, the same place where Dr. Ahmet Arslan photographed the structure in 1989.

A Wooden Object Above Ahora Gorge

The French SPOT satellite agency provided satellite photos, which a satellite imagery analyst analyzed. In the same area above the Ahora Gorge, he found a wooden object eighty feet wide with ninety feet of the length sticking out of the snow.

The Shockey-Baugh Fiber Photographs

In 1990 the satellite photos of the Shockey-Baugh FIBER expedition found two wooden objects, one at 15,800 feet and the other at 14,900 feet, all in the same area of the other finds. They believe that the Ark was severed and part of it fell 1,100 feet from its original landing spot. Other remains of the Ark appear to be scattered between the two locations.

Conclusion of Mt. Ararat Evidences

The evidence appears strong that wooden objects are encased in the ice on the north east slope of Mount Ararat. Only on-site excavation will demonstrate whether they are man-built houses, barns, smaller ships, or Noah's Ark that came down on Ararat after the Flood.

Point to Ponder

Mt. Ararat is a high rugged mountain with ice over the upper quarter of it the entire year. This would be a dangerous mountain for animals and humans to descend after a year's journey by ship.

Evidence for the Remains of Noah's Ark on a Smaller Sister Mountain to Ararat

The Case for the Doomsday Mountain Site

Ron Wyatt claims to have found the remains of Noah's Ark on Doomsday Mountain, located twelve to fifteen miles southeast of Mt. Ararat in Turkey. This location is approximately two miles west of the border between Iran and Turkey. It is 6300 feet high in elevation.

Ron Wyatt has given Sunset International Bible Institute permission to use the video that he and a film crew from the United States of America made June 1987 in eastern Turkey with the express invitation of the Turkish government to participate in and film a ceremony which memorialized and commemorated a site located on Doomsday Mountain as the landing site of Noah's Ark. This crew began the production of the filming of the Documentary: "Noah's Ark Found." This ceremony was the culmination of ten years of painstaking and sometimes dangerous research by Ron Wyatt and his associates. This video is included with the DVD set which follows the Apologetics II course as I taught it at the *Sunset International Bible Institute*. There is also video included from the "20/20" television report concerning the Wyatt findings. The following information is given as recorded from these DVD's.

Specific Evidence Found at the Site and Seen on the Accompanying Video

- The satellite photos, taken before the ship was completely covered with mud, show a clear outline of ship-shaped walls sticking out of the ground.
- The internal length of the boat measures three hundred Egyptian cubits, at 20.6" per cubit = 515 feet long.⁹² Jody

⁹² Fasold, David, *The Ark of Noah*, p. 120–121.

Jones and I measured the length and it proved to be exactly 515 feet long.

- Rib timber beams are visually seen on one side.
- Radar scopes show that the timber beams are separated by equal distances the entire length of both sides of the formation. This proves that a humanly designed object lies under the mud.
- Metal detection shows iron in thirteen parallel longitudinal lines and nine latitudinal lines. These reveal the iron spikes used in construction. The lines reveal the bulkheads or walls of the different partitions within the ship.⁹³
- The ends of two latitudinal deck support beams (appearing to be petrified wood) can be seen sticking out of each side of the walls of the ship.
- Radar scopes revealed a deck only a few feet from the surface. Mr. Wyatt got permission from the Turkish government to dig down to this deck and take a sample of the petrified wood that was found. This sample is a dark red or mahogany color, is obviously petrified wood, and is composed of three layers of 1 to 1½" pieces of wood, laminated together. This sample is the only petrified, man-made laminated wood ever known to be found.
- Chemical analysis of the soil proves that the site encloses ancient wood and metal; the area around the formation does not show the same composition.
- Ten of the largest anchor stones ever found have been located near and leading up to the site.
- ABC's "20/20" went to the site and broadcast a program recording the radar scopes of the site in 1985.
- The middle keel was found stuck in the mud up above the present location of the formation, indicating the Ark slid down the valley of mud to its present location.
- The Turkish government has built a visitor's center above the site and officially dedicated the site.

⁹³. Ibid., p.115–121.

- Parts of Mr. Wyatt's video demonstrating these evidences for the remains of Noah's Ark is incorporated into this course. This entire video and the DVD set can be purchased from the *Sunset External Studies Department*.

Sunset's Investigation of this Site

Eyewitness Investigation

In June 1991, myself and my wife, Dot Stewart, along with Virgil Yocham, the Dean of Sunset's International Bible Institute External Studies, and Jody Jones, a missionary in Toluca, Mexico, accompanied Mr. Wyatt and others to investigate the site. Virgil took video tapes of the tourist center and the ship-like formation that is sticking out of the ground in a former mud slide. His video also includes some of Mr. Wyatt's comments as they toured the site and looked at specific objects sticking out of the formation. A copy of Virgil's video may be purchased from the External Studies Department of the Sunset International Bible Institute. (Address and order information at the front of book).

Physical Measurement of the Site

Me and Jody Jones measured the length of the site and found it to be 515 feet long, precisely 300 Egyptian cubits (300 X 20.6"). The width of the first bulkhead near the head of the ship-shape formation was 35 feet wide and the middle of the ship is 138 feet wide.⁹⁴ The gradual increase of width from 35 feet to 138 feet in the middle is an average of **86.5 feet wide** ($35 + 138 \div 2 = 86.5$), almost exactly the 85.83 feet (50 cubits) of Genesis 6:15. The width of the ship may have spread some in the middle before it was buried with mud. Radar scopes show that the timber beams are separated by equal distances the

^{94.} Fasold, David, *The Ark of Noah*, p. 125 and photographs between pages 140–141.

entire length of both sides of the formation. This proves that a humanly devised and designed object lies under the mud.

On-site Discovery

During the visit to the site in 1991, Jody Jones saw Mr. Wyatt pick up from the ground, at the site, an iron spike driven through a washer into petrified wood. I examined both the iron spike and also a copper or bronze spike driven into petrified wood that was found at this same time by Dr. Jerry Nicewonger, a physician from Paradise, California. Both spikes were video taped. The ends of two latitudinal deck support beams, which appear to be petrified wood, can be seen sticking out of each side of the walls of the ship (see my slide in the video presentation of this chapter). In the home of Mr. Wyatt I examined a laminated deck board that the Turkish soldiers dug up at the site. The sample was a dark red or mahogany color, obviously petrified wood composed of three layers of one inch wood all glued together. This wood must be the oldest wood in petrified form ever found in history.

Ten Large Anchor Stones

Personal photographs of the group were taken beside one of the ten largest anchor stones ever discovered near the site. The holes at the top of the anchor stones were finely drilled so that the diameter in the center was smaller than the diameter on the outside edges so that the ropes' knots could not go through the stones. These were likely drag stones to slow down the velocity of the Ark and give it stability in the tempestuous waves of the worst flood that ever occurred on planet earth. In Acts 27:15–18, during Paul's ship voyage to Rome, a powerful sea storm forced the sailors to let the anchor down, not to stop the ship, but to stabilize it and slow down its velocity through the stormy waves.

The Turkish government plans to excavate this site in the future, but the site is now closed to visitors because of the

unrest in this area of Turkey. Our tourist group in 1991 was the last group permitted to go to this site.

Conclusion on the Ark Remains on Mt. Ararat

There is strong evidence that a man-made object in the form of an ark with the dimensions of Noah's Ark is protruding from the mud. It has been detected by radar and metal detectors below the surface. The Bible specifies that the Ark hovered above the mountains of the country of Ararat. Large wood structures, one with a roof on it, have been seen by many eye witnesses and detected by radar scopes on Mount Ararat. These wooden structures may have come down on the mountain during the Flood. No trees appear on the mountain. The structures could also be wooden cabins or houses built on the mountain since the time of the Flood. Only on-site excavation can reveal the true identity of these objects.

A ship-shaped formation with the dimensions of Noah's Ark has been seen in a mud slide on Doomsday Mountain approximately fifteen miles southeast of Mt. Ararat. However, the question as to whether the Ark is on Mt. Ararat or Doomsday Mount will not be settled until excavation occurs on both sites.

Size and Space of the Ark

Many scholars and scientists claim the Ark was not large enough to house all of the land and air species of animal life. The dimensions of Genesis 6:15 are 300 X 50 X 30 cubits. Most scholars calculate an 18" cubit, but Moses was raised in the wisdom of the Egyptians and would have likely used the 20.6" Egyptian cubit (cf. Acts 7:22).

Size of the Ark in cubit feet

Egyptian cubit = 20.6" = 515' X 85.83' X 51.5' = 2,276,429 cubic feet.

Babylonian cubit = 18" = 450' X 75' X 45' = 1,518,750 cubic feet.

Box car (Train) = 2,760 cubic feet =
824.79 box cars (Egyptian cubit) OR
550.27 box cars (Babylonian cubit).

Figuring the Room for Animals

1. 500,000 species of land life.
2. 498,000 are insects, worms, and animals smaller than a sheep.
 - a. Box car holds 240 sheep.
 - b. Space needed = 10.5 box cars.
3. 2,000 are the size of a sheep or larger.
 - a. Total size equivalent to 10,000 sheep.
 - b. Space needed = 42.5 box cars.
4. Two of each of above = 106 box cars.
5. 25 percent animals are clean = 500 species.
 - a. Total size equivalent to 2,500 sheep.
 - b. Six pair extra of each = 30,000 sheep.
 - c. Box cars needed = 125 box cars.
6. Total box cars needed = 231 box cars.

Space Left over for Food, Humans, and Movement of Animals

1. IN Babylonian cubit = 319 box cars.
2. IN Egyptian cubit = 594 box cars.

The dimensions of Noah's Ark obviously had sufficient space to house everything the Bible mentions!

Discovery of Evidences in the Patriarchal Period

The Patriarchal Period includes Bible history from the Flood until Israel's entrance into Egypt. The word "Patriarch" means "Father." The Patriarchal Period is the history of the ancient fathers of all mankind after the Flood. God revealed His Law to Moses and Israel at Sinai. In Chapter 11 evidence was given to date the Flood between 3179 B.C. (Greek Septuagint) and 2429 B.C. (Hebrew text with Cainan added). There is also evidence that Abraham left Ur in 1876 B.C. and entered Canaan in 1871 B.C. and that Israel entered Egypt in 1656 B.C. and left Egypt in 1446 B.C., the same year Moses received the Law on Sinai. The Patriarchal Period dates from either 3179 or 2429 B.C. until 1446 B.C., when God gave His Law at Sinai. Critical scholars claim that no historical or archaeological evidence supports biblical history for this period of time. This chapter presents new discoveries that confirm biblical history from the Flood to and including the time of Abraham.

Patriarchal Dates	Greek LXX	Hebrew w/Cainan
Flood	3179 B. C.	2429 B.C.
Abraham		
Birth	1946 B.C.	1946 B.C.
Promise at UR	1876	1876
Entered Canaan	1871	1871
Isaac's Birth	1846	1846
Jacob		
Birth	1786	1786
Enters Egypt	1656	1656
Exodus	1446	1446
Law of Moses	1446	1446

Evidence for the Table of Nations and Cities

Genesis 10 contains the largest list of nations given in ancient literature. All nations of the world descended from Noah's 3 sons, his grandsons, and great grandsons. These descendants plus unnamed others make up Noah's lineage that gave origin to the ancient nations after the Flood. An approximate list of these nations can be developed using the names in Genesis 10.

The Table of Nations, Table 13-A, a chart I developed can be found at the end of this chapter. The names of Noah's descendants have been researched from the Assyrian Records (AR) or in various ancient records of the EBLA Tablets (ET), Ancient Near Eastern Texts (ANET), Cambridge Ancient History (CAH), as well as the Bible references given. I was able to confirm 73 percent of the sons of Japheth within these ancient records, 75 percent of the sons of Ham, and 53 percent of the sons of Shem. This ends up being a 67 percent validation of the biblical names confirmed through other historical records.

Genesis 10 also lists twenty-one of the most ancient cities and countries that existed soon after the Flood. Consider Table 13-B at the end of this chapter for a list of these cities and countries. There is a verification of 95 percent of these cities and countries. Moses' record of nations that originated after the Flood are the most accurate and detailed found among other ancient documents.

Evidence for Tower of Babel, Confusion of Tongues, and Origin of Nations

In Genesis 9:1 God blessed Noah and his sons and commanded them, "*Be fruitful and increase in number and fill the earth*" [emphasis added]. In Genesis 11:1–5 men disobeyed God's will; they did not "*fill the earth*," but instead they settled in the land of Shinar which is Babylon. They had the same language and there they built a city and a tower that reached to the heavens so that they would ". . . not be scattered over the

face of the whole earth." Genesis 11:5–9 says that God stopped the building of the tower. He confused their language and scattered them over all the earth giving origin to different languages and nations. Ancient records of the King's List of Kish tells of a golden age when all lived in harmony and spoke a common language.⁹⁵

William W. Hallo and William Kelly Simpson, professors of history at Yale University say, "As in the biblical tale of the 'confusion of tongues,' this stage seems to be pictured as the immediate sequel to the Deluge."⁹⁶ This was the Flood. Some scholars identify this tower as a ziggurat built at Ur by Ur-Nammu approximately 2070 B.C.⁹⁷ Nabopolassar and Nebuchadnezzar, kings of Babylon in the seventh and sixth centuries B.C., claim to have rebuilt the ziggurat Babili (ziggurat or Tower of Babel).⁹⁸ The Esagil Tablet and Herodotus describe the tower as restored by these two Babylonian kings as being three hundred feet by three hundred feet at the base and three hundred feet high.⁹⁹

Evidence for Bible History of Abraham and Other Patriarchs

Abraham was seventy years old in 1876 B.C. when God commanded him to leave Ur to go to Canaan (cf. Genesis 12:1–3; 15:13–21; Galatians 3:17; 1 Kings 6:1). The city of Ur is frequently mentioned in ancient literature. It appears over forty times in the *Ancient Near Eastern Texts*. Abraham stayed in Haran for five years before entering Canaan at age seventy-five in 1871 B.C. (cf. Genesis 11:31–12:5). The city of Haran

^{95.} Hallo, William W., *Ancient Near East, a History*, Yale University, p. 39, citing Samuel Noah Kramer, "The 'Babel of Tongues': a Sumerian Version." Essays in Memory of E. A. Speiser, ed. Hallo, p. 108–111.

^{96.} Ibid., p. 39.

^{97.} Finegan, Jack, *Light from the Ancient Past*, Vol. I.49–50.

^{98.} Pinches, T.G., "Babel, Tower of: Archaeological Evidences," *International Standard Bible Encyclopedia*, Rev., I

^{99.} Ibid.

(Haran) is listed ten times in Ancient Near Eastern Texts. Abraham lived in Canaan during the time of Kedorlaomer and Amraphel. Abraham entered Canaan in 1872 B.C. (cf. Acts 7:4). Abraham was eighty-six years old when Ishmael was born in 1861 B.C. (cf. Genesis 16:18). Approximately fifteen years before Ishmael was born (c. 1876 B.C.), the kings of Sodom, Gomorrah, and the other cities of the Valley of Siddim had been conquered by Kedorlaomer, king of Elam, and remained subject to him for twelve years. In Kedorlaomer's thirteenth year (c. 1863 B.C.), the kings of the valley rebelled against him (cf. Genesis 14:1–4). In his fourteenth year (c. 1862 B.C.), Kedorlaomer joined Amraphel, king of Shinar (in Babylon), Arioch, king of Ellasar, and Tidal, king of Goiim, to attack Canaanite kings in the Valley of Sidim (cf. Genesis 14:5–18). Kedorlaomer's coalition of kings defeated the kings of the valley, including Sodom and Gomorrah, and carried off much spoil and people, including Lot, Abraham's nephew. Abraham led an army of 318 men and surprised them at night, routing their armies and returning to Canaan with the spoils and prisoners. This would give the historical confirmation that Abraham was a contemporary of Kedor, Arioch, Amraphel, and Tidal in Genesis 14:14.

The kingdom of Elam, over which Kedorlaomer later ruled, overthrew the third dynasty of Ur approximately 2006 B.C.¹⁰⁰ For 250 years no single power ruled Mesopotamia. Rather, city and state kings, such as listed in Genesis 14, ruled during the 19th century, which is the time of Abraham.¹⁰¹ Kudur-Marbuk, king of Elam, was reigning in the early 1800's. His name is amazingly close to Kedorlaomer, which may mean Kedor, the Elamite.¹⁰² Another king who was a contemporary of Kudur-marbuk (Kedorlaomer) was Hamurapi, "the man of

^{100.} Cambridge Ancient History, I.2B.659, 998.

^{101.} K. A. Kitchen, "The Patriarchal Age: Myth or History?" *Biblical Archaeological Review*, March/April, 1995, pp. 56.

^{102.} William Hallo, *Ancient Near East: a History*, pp. 97–98.

Babylon.”¹⁰³ Hamurapi has the same consonants and sounds the same when aspirated, as Amraphel, king of Shinar (in Babylon), who was an ally of Kedorlaomer, in Abraham’s time. Tidal is a Hittite name used for the ruler of Turkey during the early nineteenth century B.C., when Abraham encountered Tidal, king of Goiim.¹⁰⁴ The name of Arioch (Arriyuki) is found in the documents at Mari in Mesopotamia dated in the time of Zimri-Lin and his father, contemporaries with Hamurapi in the nineteenth century B.C.¹⁰⁵

Cultural Confirmation That Abraham and Hammurabi Were Contemporaries

Hammurabi’s Law fits the cultural picture of Abraham’s wife Sarah and her handmaid Hagar, whom Sarah gave to Abraham as a surrogate wife to bear a child in Genesis 16.¹⁰⁶ Old Testament patriarchs —

show numerous apparent parallels to law and society of the Hurrian culture attested in northern Mesopotamia at that time. For example, maids were given to husbands as a surrogate wife; there was a sanctity of marriage and condemnation of adultery.¹⁰⁷

Isaac planned to give Esau an extra share of his inheritance because he was his firstborn. The Code of Hammurabi, contemporary with Abraham and Isaac, also gives an extra share for the firstborn. One hundred years later in the early seventeenth century, Jacob gave his twelve sons equal shares of his inheritance with no extra share for Reuben, his firstborn son (cf. Genesis 49). In the mid seventeenth century B.C. laws at

^{103.} Kitchen, op. cit., p. 56.

^{104.} Ibid., pp. 56–57.

^{105.} Ibid.

^{106.} *Cambridge Ancient History*, 3rd Ed., 1973, II.1.206–207.

^{107.} Hallo, op. cit., p. 74.

Mari and Nuzi also gave equal shares to all the children without giving an extra inheritance for the firstborn, fitting precisely the time of Jacob.¹⁰⁸

The names of Isaac, Jacob, Joseph, and Judah in Hebrew all begin with prefixes that uniquely fit sixteen percent of 6,000 names of the nineteenth and eighteenth centuries B.C. These names though fit only two percent of the 1,860 names of the fifteenth through the thirteenth centuries B.C.¹⁰⁹ The price of slaves changed between Abraham and Moses as it changed in corresponding eastern history.¹¹⁰ In the Akkad Empire (2371–2191 B.C.) slaves cost ten to fifteen silver shekels. In the third Dynasty of Ur (2113–2006 B.C.), slaves cost only ten shekels. In the Laws of Hammurabi and the Documents of Mari (nineteenth century B.C.), the contemporaries with Abraham, the price of slaves rose to twenty silver shekels. Joseph was sold for twenty silver shekels in the early seventeenth century B.C. (cf. Genesis 37:28). In the documents of Nuzi and Ugarit in fifteenth to thirteenth centuries, the price rose to thirty shekels. Moses' Law (fifteenth century) said a slave was redeemed for thirty shekels of silver (cf. Exodus 21:32). The conclusion from this information would show that the changing Bible prices for slaves matches the changing prices of eastern countries dated to the same time. The over-all conclusion comes from Hallo, the Yale University historian:

The literary and archaeological evidence . . . stress the overall compatibility of the Biblical and extra-Biblical sources with respect to the general conditions of life, settlement, and movement in the area . . .¹¹¹

^{108.} Kitchen, *op. cit.*, p. 92.

^{109.} *Ibid.*, pp. 91–92.

^{110.} *Cambridge Ancient History*, 3rd Ed., 1973, II.

^{111.} Hallo, *op. cit.*, p. 75.

Astronomical Evidence That Hammurabi and Abraham Were Contemporaries

Newer evidences show that Hammurabi and Abraham were contemporaries. Abraham's battle with Amraphel (Hammurabi) and Kedorlaomer (Kudur-Marbuk) occurred approximately 1862 B.C. The 1973 edition of the *Cambridge Ancient History* dated Hammurabi's accession year in 1792 B.C., seventy years too late for the time of Abraham.¹¹² However, the 1991 edition of the *Cambridge Ancient History*, 2nd Ed., now dates Hammurabi's first year in 1848 B.C., fifty-six years earlier, which would make him a contemporary of Abraham.¹¹³ The *Venus Tablet of Amissaduqa* gives months and dates of first and last visibility of Venus as a morning or evening star, and the length in days of its period of invisibility, for twenty-one consecutive years.¹¹⁴ Amissaduqa was a Babylonian King, who began his reign 148 years after Hammurabi began to reign. In 1982 Peter Huber of Harvard University restudied the Venus Tablet of Amissaduqa, using a highly sophisticated computer program.¹¹⁵ He compared the astronomical patterns of Venus during the reign of Amissaduqa with new moon dates and the lengths of moon months reported during the reigns of other Babylonian kings. Former scholars gave three possible dates for Hammurabi. Huber showed the odds were fifteen to one in favor of 1702 B.C. as Amissaduqa's first year, fixing **1848 B.C.** for Hammurabi's first year.¹¹⁶ Thus the astronomical evidence shows that Hammurabi was a contemporary of Abraham. Hammurabi is the Amraphel who encountered Abraham in approximately 1862 B.C.

^{112.} Cambridge Ancient History, II.1.820.

^{113.} Ibid., III.2.280.

^{114.} Ibid., II.2.279.

^{115.} Huber, Peter, *Astronomical Dating of Babylonia I And Ur III*, Monographic Journals of the Near East, Occasional Papers, June 1982.

^{116.} Ibid., p. 4.

Our Bible chronology shows Abraham entered Canaan in 1872 B.C. and that Ishmael was born in 1861 B.C., when Abraham was 86. The Bible dates the battle of Abraham with Amraphel and other kings before Ishmael's birth, thus c. 1862 B.C., fourteen years earlier than Hammurabi's 1848 B.C. date, as king of Akkad and Babylon. Genesis 14:1 says Amraphel was king of Shinar, a territory where the city of Babylon was built (cf. Genesis 11:1,8). Akkad was another territory of the ancient nation of Babylon¹¹⁷ and is often mentioned independently from the capital of Babylon. Amraphel (Hammurabi) did not likely reign over Akkad until 1848 B.C. when he became king of all of Babylon. Therefore, Hammurabi can still be Amraphel who was king of Shinar, a province of Babylon c. 1862 B.C., fourteen years before he became king of all of Babylon and Akkad in 1848 B.C.

Genesis 14:4 says Canaan had been subject to Chedorlaomer (Kedorlaomer/Kudur-Marbuk) for twelve years before rebelling in his thirteenth year of reign. This proves Chedorlaomer was the chief of the coalition of kings that attacked Canaan and that Amraphel (Hammurabi) was an ally of Chedorlaomer, following Chedorlaomer's lead, since he formerly dominated Canaan. Thus, the new astronomical date of Hammurabi makes him a contemporary with Abraham in 1862 B.C., confirming Genesis 14:1–10.

Conclusion

Critical scholars claim there is no evidence to support Bible history of the Patriarchal Age, but this chapter has demonstrated that there is significant evidence confirming this period of biblical history.

¹¹⁷ “Akkad” found frequently in the *Ancient Near Eastern Texts*, sometimes in contrast to the city of Babylon, and sometimes, including it. pp. 159, 161, 165, 178, 267, 271, 273, 274, 277, 289, 301–306, 308, 309, 313, 315, 316, 451, 523, 534, 535, 561, 564, 606, 626, 641.

Table 13-A

List of Ancient Nations since the Flood (Genesis 10–11)

I. JAPHETH (+ 7 sons and 7 grandsons) :

- A. Gomer (Gurumu) - A.R. I.771,788,805; et. al.
 - 1. Ashkenaz = Jeremiah 51:27
 - 2. Riphath
 - 3. Togarmah (Til-garimmu) A.R. II.26,60,290
- B. Magog - Ezekiel 38:2
- C. Madai (Medes) - A.R. I.581,739,784; et. al.
- D. Javan - A.R. II.710
 - 1. Elishah - Ezekiel 27:7
 - 2. Tarshish - Isaiah 2:26;23:1; Jeremiah 10:9; Jonah 1:3
 - 3. Kittim (Kuti) - A.R. I.73,117,125, et. al.
 - 4. Rodanim
- E. Tubal (Tabal) - A.R. I. 579,580,588,674, et. al.
- F. Meshech (Mushki or Muski) A.R. I.221,276, etc.
- G. Tiras

II. HAM (+ 4 sons and 27 grandsons and great-grandson):

HAM: Cited by Thutmose III as a location (Ham) and possibly (Hamath) Thutmose III, *ANET*, p. 242.

- A. Cush (Kush) A.R. II.564,583,753, et. al.
 - 1. Seba (Saba) A.R.I.778;II.440
 - 2. Havilah - Genesis 25:18
 - 3. Sabtah
 - 4. Sabteca
 - 5. Raamah - Ezekiel 27:22
 - a. Sheba - (Saba) A.R. I.778;II.440
 - b. Dedan - Isaiah 21:13; Jeremiah 25:23-24
 - 6. Nimrod - A.R. I.1020
- B. Mizraim (Musri) - A.R. I.787,800,815; II.18,54
 - 1. Ludites
 - 2. Anamites
 - 3. Lehabites
 - 4. Naphtuhites
 - 5. Pathrusites
 - 6. Casluhites - The Philistines (Peleset) Rameses III, "War Against the Peoples of the Sea," *ANET*, p. 262.
 - 7. Caphtorites - Deut. 2:23
- C. Put (Lybia) - Ezekiel 27:10
- D. Canaan - Genesis 9:18, 25-27; Kinah (country of Canaan), Amarna Letters 11,14,50,294

1. Sidon (Sidunu-city) A.R. I.302,328,479
2. Hittites (Hatti) A.R. I.112,116,164 et. al.
3. Jebusites (city of Gebal) A.R. I.518,578
4. Amorites (Amurru) - A.R. I.249,444
5. Girgashites (Girgira, city) - A.R. I.773
6. Hivites
7. Arkites (Arku, city), A.R. 772,815
8. Sinites (Desert of Sin, Exodus 16:1)
9. Arvadites - City: A.R.I.302,306,328,et.al.
10. Zemarites - City: Zamri I.453; Zimarra - I.815
11. Hamathites - city - A.R.I.563, 568,610, et.al.

III. SONS OF SHEM: (+5 sons, 5 grandsons and 26 others)

- A. Elam - A.R. I.726,789 and many more.
- B. Asshur - Name of Assyria and their chief god throughout the Assyrian records.
- C. Arphaxad: successive generations.
 1. Shelah (land of Shaalli, A.R. I.790
 2. Eber - (land of Ebir-nari, A.R. II.901) = Hebrews (Habiru = Apiru)
 - a. Peleg (city of Pilagura, A.R.II.690) Father of successive generations:
 - (1) Reu (land of Rua and tribe of Ruua) A.R. I. 774,7 83, 788, 799
 - (2) Serug
 - (3) Nahor (Nairi,land,I.142)
 - (4) Terah
 - (5) Abram and his brothers
 - (6) Nahor and
 - (7) Haran (Harranu), city A.R. I and II.
 - b. Joktan (From Mesha (A.R. A.R.581) to Sephar in East: sons
 - (1) Almodad
 - (2) Sheleph
 - (3) Hazarmaveth
 - (4) Jerah
 - (5) Hadoram
 - (6) Uzal
 - (7) Diklah
 - (8) Obal
 - (9) Abimael
 - (10) Sheba (Saba) A.R. I.778
 - (11) Ophir I Kings 9:28; Ps. 45:9
 - (12) Havilah Genesis 25:18
 - (13) Jobab

- D. Lud Isaiah 66:19; Ezekiel 27:10; 30:5
- E. Aram (Arime): Arameans, A.R.366,389,390,391
 - 1. Uz (Uzi, person,A.R. II.147);Uze, Uzzi, city, I. 448, 585
 - 2. Hul - Hulai A.R. I.444,445; Hulli, I. 802
 - 3. Gether
 - 4. Meshech (land of Muski, A.R. I. 221, 276)

TABLE 13-B
21 Ancient Cities and Countries in Genesis 10

Scholar's Dates	
1. Babylon "The Creation Epic," Tablet VII, <i>ANET</i> , p. 68.	c. 1800 B.C.
2. Erech "The Death of Gilgamish," <i>ANET</i> , pp. 51-53	c. 1800 B.C.
3. Akkad "Lipit-Ishtar Lawcode," <i>ANET</i> , pp. 159, 161	c 1800 B.C.
4. Calneh Isaiah 10:9; Amos 6:2	c. 700 B.C.
5. Shinar "Sanhar," "Asiatic Campaign of Amen-hotep II, <i>ANET</i> , p. 247	c. 1400 B.C.
6. Assyria All of the <i>Ancient Records of Assyria</i>	c. 1800 B.C.
7. Nineveh <i>Ancient Records of Assyria</i> - 150 times	c.1800 B.C.
8. Rehoboth ir "Campaign of Seti I," <i>ANET</i> , p. 253	c.1300 B.C.
9. Calah <i>Ancient Records of Assyria</i> , I.436,437,467, et. al.	c.1100 B.C.
10. Resen <i>Ancient Records of Assyria</i> , I.588, 770	c. 850 B.C.
11. Canaan <i>Amarna Letters</i> , <i>ANET</i> , p. 484.	
12. Sidon Tiglath Pileser I, <i>ANET</i> , p. 275	c.1100 B.C.
13. Gerar 2 Chronicles13	c.480 B.C.
14. Gaza "Asiatic Campaigns of Thutmose III," <i>ANET</i> , p. 235	c.1450 B.C.
15. Sodom <i>The Archives of Ebla</i> , trans. G. Pettinato, Doubleday, 1981, p. 287	
16. Gomorrah	
17. Admah	
18. Zeboiim <i>The Archives of Ebla</i> , trans. G. Pettinato, Doubleday, 1981, p. 287.	c.2000 B.C.
19. Lasha = Laish, Records of Thutmose III, <i>ANET</i> , p. 243.	
20. Mesha = Mesu?, <i>ANET</i> , p. 281.	c.850 B.C.
21. Sephar = Sippar, <i>ANET</i> , p. 164.	c.1850 B.C.

Discovery of the Remains of Sodom and Gomorrah

Critical scholars claim that biblical history from the Flood to Abraham is pure fiction. Scholars especially scoff at the biblical story of the destruction of Sodom and Gomorrah by burning sulphur. In 1991 Ron Wyatt discovered what is certainly the remains of Sodom, Gomorrah, and the other cities of the plain. These sites reveal undisputable evidence that they were destroyed by burning sulphur that fell from the sky.

Biblical History of Sodom and Gomorrah

Lot looked up and saw that the whole plain of the Jordan was well watered, like the garden of the LORD, like the land of Egypt, toward Zoar. (This was before the LORD destroyed Sodom and Gomorrah) (Genesis 13:10).

At this time in history the Dead Sea was a valley, not a sea, with the Jordan River flowing through it and sinking down into crevices into the ground below. Since the area looked like the “*garden of the LORD*,” the land must have been very fertile and its inhabitants very wealthy. In Genesis 14 the kings of the east battled against the armies of Sodom, Gomorrah, and the other cities of the plain and fought in the Valley of Siddim (Sodom), which is now the Dead Sea. Some fell into tar pits in the valley (cf. Genesis 14:10). These tar pits were likely a source of great income for the cities of Sodom and Gomorrah.

The Sodomites’ great wealth was counter-balanced by their great sin: “*Now the men of Sodom were wicked and were*

sinning greatly against the LORD” (Genesis 13:13). Ezekiel says:

Now this was the sin of your sister Sodom: She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy. They were haughty and did detestable things before me. Therefore I did away with them as you have seen (Ezekiel 16:49–50).

The great wealth of Sodom led to gluttony, laziness, arrogance, and selfishness. They were unconcerned about helping the poor and the hungry. The LORD and two angels went to see Abraham and told him:

... “The outcry against Sodom and Gomorrah is so great and their sin so grievous that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know” (Genesis 18:20–21).

Genesis 19:4–5 says that the two angels stayed in Lot’s house and —

Before they had gone to bed, all the men from every part of the city of Sodom — both young and old — surrounded the house. They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.”

No wonder God determined to destroy these two cities. The two angels in human form stayed in Lot’s house, and all of the males of Sodom gathered outside Lot’s house requesting that he send the two men out so that they could homosexually rape them.

In spite of Sodom's sin, Abraham was kind to the people of Sodom. In Genesis 14:1–25 when the four kings from the east plundered the cities of Sodom and Gomorrah and captured Lot, his family and many others, Abraham and his army surprised the enemy's army at night and rescued the hostages and recaptured the loot. Abraham returned the people and possessions to the king of Sodom, even though this king was a terrible sinner before God (cf. Genesis 14:17–24).

Abraham was kind to the King of Sodom in yet another way. He knew that he needed to be kind to sinners in order to change them just as we today need to be kind to all sinners, even the homosexuals. Christians must hate the sin, but love the sinner and be kind to them in an effort to move them to repentance. Abraham interceded for Sodom:

. . . Abraham approached him and said: “Will you sweep away the righteous with the wicked? What if there are fifty righteous people in the city? Will you really sweep it away and not spare the place for the sake of the fifty righteous people in it? Far be it from you to do such a thing — to kill the righteous with the wicked, treating the righteous and the wicked alike. Far be it from you! Will not the Judge of all the earth do right?” The LORD said, “If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake” (Genesis 18:23–26).

Then Abraham gave an extraordinary example of persistence in prayer on behalf of a sinful city. He continued to ask God to save the souls of the righteous in the city if the souls numbered only forty-five, then forty, then thirty, and even twenty. Each time God told Abraham that He would save the city if this minimum number of people could be found in Sodom. Finally in Genesis 18:32, Abraham challenged the patience of God with one last request: “. . . ‘May the Lord not be angry, but let me speak just once more. What if only ten can be found

*there?'" God answered, ". . . 'For the sake of ten, I will not destroy it.''" In Genesis 18:33 when the LORD had finished speaking with Abraham, He left and Abraham returned home. Jesus also teaches men today to pray with persistence (cf. Luke 18:1–8). He spoke of a persistent widow who continued to plead for justice before a judge who finally granted her plea so that she would not bother him any longer. First Timothy 2:1–5 instructs Christians to never quit praying for all men, including the terrible emperor Nero. Paul told Timothy and all Christians why they should continue to pray for all sinners: "*This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth*" (1 Timothy 2:3–4).*

God's Destruction of Sodom, Gomorrah, and Other Cities

God could not find even ten righteous people in Sodom; thus God had no alternative but to express His punitive justice and destroy Sodom and all of the other sinful cities in the plain along the Dead Sea. The two angels who entered Lot's house blinded the citizens of Sodom outside and led Lot and his family out so they could escape the destruction that God would soon send on the city (cf. Genesis 19). God warned Lot and his wife not to look back while Sodom was being destroyed, but Lot's wife looked back and turned into a pillar of salt (cf. Genesis 19:26). God permitted Lot and his daughters to flee to Zoar, a city only a few hours walk from Sodom (cf. Genesis 19:18–24). When Lot and his family left Sodom, the LORD who had talked to Abraham rained down sulphur and fire upon the cities of the plain.

In Genesis 19:24 there is a unique expression used: "*Then the LORD rained down burning sulfur on Sodom and Gomorrah — from the LORD out of the heavens.*" Notice there are two "**LORDS**" (Hebrew word = ***Yahweh*** = ***Jehovah***) who participated in the destruction of Sodom and Gomorrah. The LORD (***Yahweh***) on earth who talked to Abraham rained down the burning sulfur from another LORD (***Yahweh***) in heaven.

Genesis 19:24 teaches the plurality of the Godhead: The Father and Son; Genesis 1:1–3 includes the Holy Spirit. All three are divine, but forming one Godhead.

The Judgment and Salvation Principle

Second Peter 2:6–9 expresses some important lessons Christians need to receive from this destruction of Sodom:

If he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly; and if he rescued Lot, a righteous man, who was distressed by the filthy lives of lawless men (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard) — if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment. This is especially true of those who follow the corrupt desire of the sinful nature and despise authority (2 Peter 2:6–10).

Jude 1:7 says that Sodom and Gomorrah served as an example of those who suffer the punishment of eternal fire. The destruction of Sodom and Gomorrah was eternal in the sense that these cities were never rebuilt and no one ever lived in them again. Consider the following scriptures:

The whole land will be a burning waste of salt and sulfur — nothing planted, nothing sprouting, no vegetation growing on it. It will be like the destruction of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in fierce anger (Deuteronomy 29:23).

Babylon, the jewel of kingdoms, the glory of the Babylonians' pride, will be overthrown by God like Sodom and Gomorrah. She will never be inhabited or lived in through all generations" (Isaiah 13:19–20).

Historical Confirmation of Sodom and Zeboiim

There is a possible historical confirmation of the destruction of the cities of Sodom and Zeboiim. Giovanni Pettinato found in the *Ebla Tablets* what he believed were the names of Sodom and Zeboiim, two of the many cities with which Ebla traded.¹¹⁸ These Tablets are dated between 2400 and 2000 B.C., but likely need to be re-dated two hundred to three hundred years later. Ebla's trade with Sodom and Zeboiim supported their historical existence and their wealth and commercial importance even before the time of Abraham.

Biblical Date of the Destruction of Sodom and Gomorrah

Sodom and Gomorrah's destruction occurred one year before Isaac's birth. When the LORD told Abraham about His plans to destroy Sodom, He also told Abraham in Genesis 18:10 that Sarah would have a son the following year. Isaac was born the year after Sodom and Gomorrah were destroyed. These cities were destroyed in 1847 B.C. and Isaac was born in 1846 B.C.

Location of Sodom and Gomorrah

Critical scholars claim there is no evidence to support Bible history of the Patriarchal Age. This chapter demonstrates that there is abundant and significant evidence to confirm this period of biblical history. There are different opinions about where Sodom and Gomorrah were located. Some say it was at the south end of the Dead Sea. Genesis 10:18–19 would contradict this: "*Later the Canaanite clans scattered and the borders of Canaan reached from Sidon toward Gerar as far as*

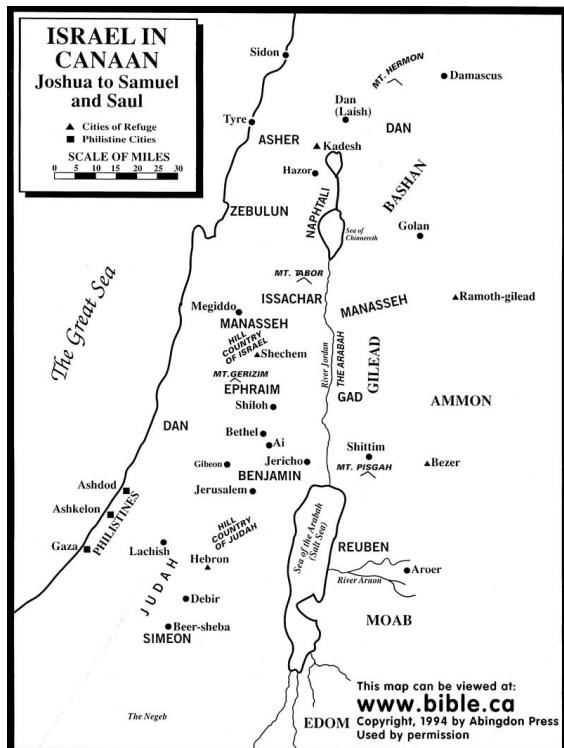
^{118.} Pettinato, Giovanni, *The Archives of Ebla*, Doubleday, 1981, p. 287.

Gaza, and then toward Sodom, Gomorrah, Admah and Zeboiim, as far as Lasha." Some scholars think that these cities were located under the Dead Sea, but Genesis 13:12 says, "*Abram lived in the land of Canaan, while Lot lived among the cities of the plain and pitched his tents near Sodom.*" This says the cities were located in the plain of the Jordan River rather than the valley where the Dead Sea was located. In Genesis 14:8–10 it says:

Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim and the king of Bela (that is, Zoar) marched out and drew up their battle lines in the Valley of Siddim against Kedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar and Arioch king of Ellasar — four kings against five. Now the Valley of Siddim was full of tar pits, and when the kings of Sodom and Gomorrah fled, some of the men fell into them and the rest fled to the hills.

Sodom and Gomorrah could not have been located in the valley where there were also tar pits, they were up on the plains. Some have said they were located on the eastern side of the Dead Sea in Moab, but again looking at Genesis 10:19 the Bible says that these cities were located on the border of Canaan, not Moab. Canaan's border is west of the Dead Sea, so Sodom could not be located in Moab. To travel from Hebron to Sodom, the angels left Abraham and traveled "down" which is south, not across the Dead Sea which would be east. When Abraham looked "... down toward Sodom and Gomorrah, toward all the land of the plain . . . he saw dense smoke rising from the land, like smoke from a furnace" (Genesis 19:28). He looked down south on the same side of the Dead Sea. The conclusion has to be that Sodom and Gomorrah were located on the western coast of the Dead Sea. Looking again at Genesis 10:19, consider the following descriptions with the map below:

and the borders of Canaan reached from Sidon toward Gerar as far as Gaza, and then toward Sodom, Gomorrah, Admah and Zeboiim, as far as Lasha.



Sidon was located on the northwestern boundary on the Mediterranean Sea. Gaza was located due south of Sidon, also on the Mediterranean Sea forming the western boundaries of Canaan. Gerar was located east of Gaza inside Canaan on the southern border. Sodom was located further east of Gerar on the western coast of the Dead Sea. Canaan's southern border ran from Gaza, to Gerar, to Sodom. Gomorrah was located due north of Sodom still on the western coast of the Dead Sea. Admah was located further north on the coast of the Dead Sea and Zeboiim was located north of Admah on the western bank

of the Jordan River. Lasha, which is also called Dan, marks the northern most point of Canaan's eastern border. The eastern border of Canaan runs from Sodom, Gomorrah, Admah, Zeboiim, and Lasha (Dan) in the far north. The northern border runs from Lasha back across to Sidon on the Mediterranean Sea. These descriptions for the boundaries of Canaan fit perfectly for "*all the land of the plain . . . the cities on the plain*" which God destroyed in Genesis 19:28–29.

Consider the location of Zoar where Lot fled with his daughters when the city of Sodom was about to be destroyed. Zoar had to be close to Sodom so that he could reach the city within an hour or two (cf. Genesis 19:21–23). Scholars agree that Zoar is located at the southwestern end of the Dead Sea, which is not very far from the location of Sodom, perhaps a one or two hour journey by foot. The battle of Genesis 14:1–12 locates the cities of the plains and described the Canaanite kings going out from their cities and down into the valley of Sidim.

Remains of Sodom, Gomorrah, Admah, Zeboiim, Zoar

Flavius Josephus was a first century Jewish scholar. Josephus said the remains of all five cities still existed in the first century A.D. when he wrote and that he had seen them with his own eyes, including fruit that turned to smoke and ashes when plucked with the hands.¹¹⁹ He also claimed that he had seen the pillar of salt into which Lot's wife turned.¹²⁰

Discovery of All Five Cities by Ron Wyatt

(Notes taken from the video by Ron Wyatt which is a portion of chapter #14 in the DVD series Apologetics 2.)

Ron Wyatt claims to have found all five cities in their biblical locations (as noted above). The "*cities of the plains*" as they are listed in Genesis 10:19 were destroyed by God:

^{119.} Josephus, *Wars of the Jews*, 4.8.4.

^{120.} Josephus, *Antiquities of the Jews*, 1.11.4.

Then the LORD rained down burning sulfur on Sodom and Gomorrah — from the LORD out of the heavens. Thus he overthrew those cities and the entire plain, including all those living in the cities — and also the vegetation in the land . . . So when God destroyed the cities of the plain, he remembered Abraham, and he brought Lot out of the catastrophe that overthrew the cities where Lot had lived (Genesis 19:24–25, 29).

Sodom was found at the base of the Mount Sodom (Siddim) on the western side of the Dead Sea. Gomorrah is the best preserved and was found north of Sodom about a half-mile north of the base of Mt. Massada. The ashen remains of Gomorrah clearly denote former buildings and other construction, including a temple and a ziggurat. The remains of burning sulphur can be clearly seen in slabs of construction upon which the brimstone fell, leaving some of the sulphur within the blackened holes it forms when it was smothered by the fallen ashes. Mr. Wyatt had the sulphur examined in a laboratory in Knoxville, Tennessee, and it proved to be ninety-five percent pure sulphur.

Ron Wyatt and others including myself and my wife, Dot physically examined the sites of Sodom and Gomorrah in 1991. The site of the remains of Gomorrah is located just north of Massada. The outer wall of Gomorrah was clearly evident and ashen remains of buildings, a temple and a ziggurat were evident. Rectangular door and window openings are clearly seen in some of the remains. Sulphur balls could be found all over the site of Gomorrah.

Mr. Dutton of the Southwestern Public Service Co. in Amarillo, Texas, had some specialists test samples of these sulphur balls; they were found to contain 96.1 percent sulphur. Mr. Dutton said that sulfur is obtained by drilling deep into the ground, liquefying the crystallized sulfur; then pumping it out of the ground. He had never seen balls of powdered sulfur before seeing samples I present to him. He considered this evidence as absolute proof that burning balls of powdered sulfur fell on this site and burned it as the Bible says. What more proof would anyone need to prove the historical biblical story of Sodom and Gomorrah?

Egyptian History Contradicts the Bible History of Joseph and Moses

Critical scholars say that Egyptian history and archaeology linked to Egyptian dating contradicts Bible history from Joseph to Moses. Indeed, if Egyptian history is correctly dated, biblical history from Joseph to Moses seriously contradicts Egyptian history. This chapter demonstrates the serious conflict that exists between Egyptian and biblical histories if both of the histories are correctly dated. It is important to see the problem to be able to understand the solution. First it is important to establish the dates of biblical history from Abraham to the Conquest before looking at parallel Egyptian history. Consider the following dates using the information from the Scripture:

Biblical History Chronology

- 966 B.C. Spring of **Solomon's 4th year** (Thiele).
- 1406 B.C. Conquest of Canaan (40 years after **Exodus**) (Joshua 5:6).
- 1446 B.C. **Exodus** was 480 yrs. before Solomon's 4th year (1 Kings 6:1).
Moses returned to Egypt at 80 and left that same year (Exodus 7:7, 12–14).
- 1486 B.C. Moses fled to Midian at age 40 (Acts 7:23).
- 1526 B.C. Moses' birth — 80 years before Exodus (Exodus 7:7).
- 1585 B.C. Joseph's death at age 110 (Genesis 50:26).
- 1665 B.C. **Joseph became Prime Minister of Egypt** (9 yrs before Jacob entered Egypt - Jacob entered 2nd yr of famine - Joseph was 30 yrs old) (Genesis 41:46, 45:11).

- | | |
|-----------|--|
| 1656 B.C. | Jacob entered Egypt at age 130 (Genesis 47:9). |
| 1678 B.C. | Joseph was 17 when sold as a slave into Egypt (Genesis 37:2). This was 13 yrs before he became Prime Minister. |
| 1695 B.C. | Joseph was born in Canaan (30 yrs before he was P.M.) |
| 1786 B.C. | Birth of Jacob when Isaac was 60 yrs old (Genesis 25:26). |
| 1846 B.C. | Birth of Isaac when Abraham was 100 yrs old (Gen. 21:5) |
| 1860 B.C. | Birth of Ishmael (Abraham 86 yrs old) (Genesis 16:16). |
| 1871 B.C. | Abraham left Haran at age 75 (Genesis 11:31–32, 12:1–4, Acts 7:1–4). |
| 1876 B.C. | Promise to Abraham 430 yrs. before Exodus (Gal 3:17).
Promise to Abraham in Ur at age 70 (Genesis 15:7). |

Summary of Dates

Edwin R. Thiele (1895–1986) was an American missionary in China, an editor, archaeologist, writer, and Old Testament professor. He is best known for his chronological studies of the Hebrew kingdom period. He wrote the book *Mysterious Numbers of the Hebrew Kings* and dated the spring of Solomon's fourth year as 966 B.C. According to 1 Kings 6:1 the Exodus of the Israelites from the land of Egypt happened 480 years before Solomon's fourth year which would be 1446 B.C. That would make 1876 B.C. the year God made His promise to Abraham concerning the land according to Galatians 3:17. Isaac's birth happened when Abraham was one hundred years old in 1846 B.C. (cf. Genesis 17:17). Isaac was sixty years old when Jacob was born, which would be 1786 B.C. (cf. Genesis 25:26). Jacob entered Egypt when he was "*a hundred and thirty*," which would be 1656 B.C. (cf. Genesis 47:9). Joseph became prime minister at thirty years of age, which would be 1665 B.C. (cf. Genesis 41:46). It is possible to figure out this date because in Genesis 45:6 it says Jacob arrived in Egypt after there had been two years of famine in the land. Remember that there were seven years of abundance followed by seven years of famine; that would mean that Jacob came to the land after Joseph had been prime minister for nine years. Add that to the date when Joseph arrived in Egypt to give the figure of when Jacob arrived in Egypt. The seven years of abundance began the same year that Joseph became the prime minister of

Egypt (cf. Genesis 41:32–47). Joseph was seventeen years old when he was sold as a slave into Egypt (cf. Genesis 37:2), which happened thirteen years before he was appointed prime minister at age thirty: $1656 + 13 = 1678$ B.C. That would mean that Joseph was born in 1695 B.C. in Canaan thirty years before he became prime minister. Joseph died in Egypt at the age of 110 years which would make it 1585 B.C. (cf. Genesis 50:26).

Chronology from Joseph to the Conquest

The Pharaoh of Moses' birth likely died before Moses was forty, because he had been reigning for sometime before Moses was born. Moses' foster uncle (brother of Moses' Egyptian mother) was likely reigning when Moses was forty and fled to Midian (cf. Exodus 2:11–15, Acts 7:23). Moses remained in Midian forty years because he was eighty when he returned to Egypt (cf. Exodus 7:7). Toward the end of Moses' 40-year exile in Midian the Pharaoh who sought to kill Moses also died (Exodus 2:23). The Pharaoh who tried to kill Moses should have reigned forty years or more since he was reigning before Moses fled to Egypt and reigned most of Moses' 40-year exile. When all the men who formerly knew Moses had died, God commanded Moses to return to Egypt (cf. Exodus 4:19).

Moses returned to Egypt at age eighty in 1446 B.C. and most likely left Egypt in that same year (cf. Exodus 7:7, 12–14). The Pharaoh of the Exodus began to reign toward the end of Moses' 40-year exile and was still reigning when Moses returned to Egypt. Psalm 136:15, joined with Exodus 14:28, teach that the Pharaoh of the Exodus died with his army in the Red Sea in 1446 B.C. Since the Pharaoh of the Exodus came to power shortly before Moses returned to Egypt and died in the Sea, his reign had to be very short, certainly less than ten years. Joshua 5:6 records that Joshua led Israel to conquer Canaan forty years later making that conquest in 1406 B.C.

Egyptian History Contradicts the Bible History of Joseph

The evidence for Joseph to be the prime minister of the thirteenth dynasty Pharaoh in 1665 B.C. is not good. J. R. Baines revised Egyptian chronology in the 1991 edition of the *New Encyclopedia Britannica*, assigning the year 1665 B.C. to the beginning of the last thirty years of the thirteenth dynasty.¹²¹ However, the thirteenth and fourteenth dynasties were reigning simultaneously over a divided Egypt in 1665 B.C. Notice the following information in Table 15-B below from the source of *Cambridge Ancient History*, II.1.818-19; *Cambridge Britannica*.

Was Joseph Vizier of a Thirteenth Dynasty Pharaoh?

Dates	Fall of 12th Dynasty		
B.C.	13th Dynasty	14th Dynasty	
1786 - 1756	Capital: Itjtow(Zoan)	Capital: Xois Western Delta	
	31 Kings Reigned for 153 Years (average) 4.94 yrs per king	76 Kings Reigned for 184 Years (avg) 2.4 yrs per king	
1740 - 1710	Neferhotep I	11 Yrs	?
1729 - 1699	Sobkhotpe IV	8 Yrs	?
1721 - 1691	Sobkhotpe V	2 Yrs	?
1719 - 1689	Neferhotep II	2 Yrs	?
1717 - 1687	Sobkhotpe VI	5 Yrs	?
1712 - 1682	Neferhotep III	1 Yr	?
1711 - 1681	Wahibre Yayebyi	11 Yrs	?
1700 - 1670	Merneferre IY	24 Yrs	?
1676 - 1646	Merhetepre INI	2 Yrs	?
1674 - 1644	Dudimose I	1 Yr	
1674 - 1630	Hyksos invade Egypt: Establish 15th & 16th dynasties of Egypt; 13th dynasty driven south to Thebes; 14th remains at Xois; Four dynasties reign over Egypt simultaneously — 13 th - 17 th dynasties		
End: 1567 - 1539			

¹²¹. J. R. Baines, *New Encyclopedia Britannica*, 1991 Ed., 18.114.

Parallel dynasties contradict the biblical description of Egypt's kingdom when Joseph was prime minister of Egypt. The Bible says that Joseph was prime minister of a Pharaoh who alone ruled over all of Egypt (cf. Genesis 41:41–44, 55–56). Since the fourteenth dynasty reigned over part of Egypt while the thirteenth dynasty reigned over another part of Egypt, Joseph could not be the prime minister of either one of these dynasties. During the years of famine Joseph bought all of the land of Egypt and then leased the land back to the Egyptians after the famine had passed. Moses said that Joseph's lease law was still operative at the time of the Exodus (cf. Genesis 47:20–26). Joseph's law could not endure until Moses' time if Joseph lived in the thirteenth dynasty, because the two Hyksos dynasties (fifteenth and sixteenth) invaded Egypt thirty years later, took over the land of northern Egypt for themselves, and thus annulled former Egyptian lease laws. (See this chronology in Table 15-B). Joseph could not have been the prime minister of a thirteenth dynasty Pharaoh, nor of a fifteenth dynasty Pharaoh.

Most scholars believe Joseph was the prime minister of a Hyksos pharaoh.¹²² Since Moses was appointed prime minister in 1665 B.C., earlier Egyptian histories like the Cambridge Ancient History of 1979 reports that 1665 B.C. was during the reign of the Hyksos pharaohs. The Hyksos were fellow Semites and are thought to be more likely to have appointed him as prime minister than a pure Egyptian Pharaoh. The Hyksos had their capital Avaris in the eastern delta of Egypt where Goshen was located close to the Israelites as Genesis 45:10 says. That would be evidence that they could have been during the time of Joseph. There is proof that Joseph could not be the prime minister of a Hyksos pharaoh. Four dynasties (thirteenth to sixteenth) reigned simultaneously over Egypt in 1665 B.C.

¹²³. C. F. Pfeiffer, "Joseph," *Zondervan Pictorial Bible Encyclopedia*, III.695.

(*Cambridge Ancient History*).¹²³ The fifteenth dynasty reigned with its capital at Avaris in the delta (Note the information in Table 15-C below from the source of *Cambridge Ancient History*, II.1.818-19).

Was Joseph the Vizier of a Hyksos Pharaoh?

13th Dynasty Itjtowy 1786-1633 B.C.

31 Kings reigned for 153 yrs

Average 4.94 yrs per King

Moved to Thebes 1674 B.C.

14th Dynasty Xois 1786-1603 B.C.

76 Kings reigned for 184 yrs

Average 2.4 yrs per King

15th Dynasty Avaris 1674-1567 B.C.

6 Kings - 107 yrs 18 yrs per King

16th Dynasty Memphis 1684-1567

8 Kings - 117 yrs. 15 yrs per King

17th Dynasty Thebes 1650-1567

18th Dynasty Thebes 1567 B.C.

Hyksos driven out of Egypt

18th dynasty sole ruler of Egypt

The Bible says that Joseph was the prime minister of a Pharaoh who alone ruled over all of Egypt (cf. Genesis 41:41–44, 55–56). Joseph could not have ruled during these dynasties because of the parallel reigns. The Bible also says that the Pharaoh of Joseph bought all of the livestock and land of Egypt (cf. Genesis 45:8, 26; 47:16–26). Therefore, this Pharaoh could not belong to the fifteenth Hyksos dynasty, because three other Pharaohs and their Egyptian subjects owned land all over Egypt.

^{124.}

Cambridge Ancient History, II.1. p. 818.

Eighteenth Dynasty History Contradicts Bible History of Moses and the Exodus

The date of Moses' birth coincides with the reign of Ahmose of the eighteenth dynasty. The *Britannica* chronology dates Ahmose, the first king of the eighteenth dynasty, as reigning in 1526 B.C., the biblical date of Moses' birth. If both Egyptian and biblical dates are correct, Ahmose should have been the reigning Pharaoh whose daughter found baby Moses in the reeds of the Nile (Note the information in the table below comparing the eighteenth dynasty with biblical chronology).

Problems Dating Moses and the Exodus in the Eighteenth Dynasty

1537 B.C. – 1447 B.C.

B.C. Biblical History	18th Dynasty History
1536 Pharaoh did not know Joseph. Enslaved the Israelites in the delta. Capital in Zoan in north Egypt. Israelites built Rameses in delta.	1539 - 1514 B.C. Ahmose Drove out Hyksos from delta, Capital in Thebes in south Egypt. Did not build in delta, capital still located in south Egypt.
1526 Moses was born; Pharaoh threw infants into Nile in delta. Moses raised as Egyptian prince.	1514 - 1493 Amenhotep I Capital in south Egypt. No construction in the north. Hebrews lived in Canaan in time of Idrimin of Alalakh.
1516 Moses became important official in Egypt. Israel continued to construct the cities of Rameses and Pithom. Death of the Pharaoh of the Oppression. Moses' uncle became king.	1493 - 1482 Thutmose I Died 11 years later.

1486 Moses fled to Midian. Pharaoh tried to kill Moses. Moses' foster uncle continued to seek Moses' life and continued to oppress the Israelites.	1479 - 1426 Thutmose III 1479 - 1458 Hatshepsut Hatshepsut died 1458. Thutmose continued to reign. Hebrews in Joppa. No plagues recorded, prosperity continued. Pharaoh and army continue.
1456 Moses' foster uncle died. Pharaoh of Exodus reigned and oppressed the Israelites.	1426 - 1400 Amenhotep II Captured 3,600 Hebrews in Canaan. Archaeology: Canaanite cities did not fall.
1446 Moses returned to Egypt. Exodus: Ten plagues, Pharaoh and army destroyed, Mount Sinai, wandering in the wilderness.	
1406 Conquest of Canaan began. Carbon 14 confirms date.	1400 - 1390 Thutmose IV Archaeology: Jericho had no walls that fell. Archaeology: no newcomers in Canaan.
1396 Conquest of Canaan complete.	

Egypt's Capital at the Exodus

Egyptologists locate the eighteenth dynasty capital in Thebes (modern Luxor) in southern Egypt, approximately four hundred miles from the land of Goshen by the Nile River. In 1526 B.C. (Moses' birth year), Egypt's capital was located close to Goshen, because Pharaoh's daughter found baby Moses in the Nile River close to the palace (cf. Exodus 2:1–10). This shows that this could not have been the eighteenth dynasty because the capital was located in the north during the time of Joseph and it was located at Thebes in the south during the eighteenth dynasty. In 1446 B.C., the year of the Exodus, the capital of Egypt was still located in northern Egypt near the land of Goshen. Psalm 78:12,43 and Numbers 13:22 name "Zoan" as

Egypt's capital at the Exodus. Zoan is located in the eastern delta on the northern border of Goshen. Zoan's closeness to Goshen explains how Joseph and Moses traveled back and forth between Goshen and Zoan sometimes on a daily basis (cf. Genesis 45:10; Exodus 7:15; 8:6–8, 20–23; 9:7, 13, 27, 33; 10:22–24; 12:29–31, 37).

Rameses and Pithom in Goshen

The reigning Pharaoh of Moses' birth forced the Israelites to construct the cities of Rameses and Pithom in the land of Goshen (cf. Exodus 1:11). Israel was constructing with mud bricks and straw in Goshen when the Exodus occurred eighty years later (cf. Exodus 5). Archaeological excavation of these cities in Goshen shows that neither Ahmose, nor any other eighteenth dynasty king constructed them. They were originally constructed hundreds of years earlier by twelfth dynasty kings. Geographical and archaeological history of the eighteenth dynasty contradict the Bible history of Moses' first eighty years of life.

According to the *Britannica* chronology, Thutmose I was ruling in 1486 B.C., when Moses fled to Midian at age forty (cf. Exodus 2:11–15; Acts 7:23–29). If that is so, Thutmose I is the Pharaoh that hated Moses and tried to kill him. The king that tried to kill Moses died toward the end of Moses' 40-year exile (cf. Exodus 2:23). Thutmose I's reign endured only eleven years, from 1493–1482 B.C. Thus, Thutmose I's death is dated four years after Moses arrived in Midian. Thutmose I did not reign most of Moses' forty-year exile and cannot be the Pharaoh that tried to kill him.

According to *Britannica's* chronology Thutmose III reigned from 1479–1426 B.C. and should be the Pharaoh of the Exodus in 1446 B.C. However, the capital of the Pharaoh of the Exodus was located in northern Egypt, whereas Thutmose III's capital was at Thebes, four hundred miles south of Goshen by the Nile. He is not the Pharaoh that Moses saw often near Goshen. Exodus 2:23 reports that the Pharaoh of the Exodus

came to power toward the end of Moses' 40-year exile in Midian. The Pharaoh of the Exodus died in the Red Sea with his army and thus reigned less than ten years (cf. Psalm 136:13–15; Exodus 14:6–28). Thutmose III reigned a total of fifty-three years, including twenty years after the 1446 B.C. Exodus. Thutmose III cannot be the Pharaoh of the Exodus.

Egypt's Destroyed Army

Exodus 14:5–28 states that Pharaoh's entire army was destroyed in the Red Sea in the biblical date of 1446 B.C. The *Britannica* chronology and the *Ancient Records of Egypt*, (II.406, p. 174) say that Thutmose III continued to fight and win battles for twenty years after 1446 B.C., including his greatest victory in 1445 B.C. *Britannica*'s new chronology dates Amenhotep II's reign from 1426–1400 B.C., precisely when the 1406 B.C. conquest should have occurred. However, in his seventh year, dated 1419 B.C., Amenhotep II invaded Canaan and captured 3,600 Hebrews.¹²⁴ The Hebrews were not supposed to arrive in Canaan until 1406 B.C. This is another contradiction between eighteenth dynasty history and biblical history.

Archaeologists report that Jericho and other Canaanite cities fell as the Bible describes in the middle Bronze II B Age, dated from 1800–1550 B.C.¹²⁵ The Bible dates for the conquest of Canaan are 1406–1396 B.C. Archaeology dates the fall of Jericho and other Canaanite cities some fifty to four hundred years before the biblical conquest.

Low population in the southern Negev was before the years from 1700–1200 B.C. Numbers 13:26–29 says that all of Canaan was heavily populated with large fortified cities and giant inhabitants before Israel conquered the land in 1406 B.C.

^{124.} James Pritchard, *Ancient Near Eastern Texts*, 3rd Ed., p. 247.

^{125.} Amihai Mazar, *Archaeology of the Land of the Bible*, p. 30.

Hallo, the Yale University historian, presents evidence against the biblical account of the highly populated and fortified cities from 1444–1406 B.C.:

Archaeological surface exploration in the Negev [southern desert of Canaan] . . . proves it to have been totally devoid of occupation during the last three-fourths of the second millennium [1700–1300 B.C.]¹²⁶

This contradicts the biblical account of large populations in 1406 B.C.

Problems of the Exodus in the 19th Dynasty

Many Bible scholars identify Ramses II of the nineteenth dynasty as the Pharaoh of the Exodus. The *Britannica* new chronology dates Ramses II's reign from 1279–1213 B.C., that is 167–240 years later than the biblical date of 1446 B.C. The 480 years of 1 Kings 6:1 are interpreted as figurative of twelve generations of forty years each, rather than as literal years. The three hundred years of Judges 11:16 also contradicts the idea that Ramses II was the Pharaoh of the Exodus. Ramses II constructed a new capital called Pi-Rameses in the delta of Egypt, fitting the location and name of the city of Rameses in Exodus 1:11. Many scholars concluded that Ramses II must be the Pharaoh of the Exodus.

There are still contradictions between nineteenth dynasty history and biblical history of the Exodus. Rameses was a store city, not the capital of Egypt in Moses' day. Pharaoh built the store cities of Rameses and Pithom during Moses day (cf. Exodus 1:11). Ramses II constructed Pi-Rameses as his new capital and it was not a store city. Zoan was the capital of Egypt during Moses' time (cf. Numbers 13:22; Psalm 78:12,43). Pi-Rameses was the capital city during Ramses II's day. During Ramses II's time Zoan was not the capital. Moses and Ramses

¹²⁶. Hallo, *Ancient Near East, A History*, p. 74.

II lived in different historical periods. Pi-Rameses, the capital city of Ramses II, was constructed out of stone over the ruins of the Hyksos capital of Avaris. Underneath the Hyksos strata was found an older, mud-brick store city built five hundred years earlier by Pharaohs of the twelfth dynasty.¹²⁷ Rameses, the store city during Moses' time, was built out of mud-bricks (cf. Exodus 1:11, 5:6–19). Ramses II built the stone capital of Pi-Rameses five hundred years after the mud-brick store city of Rameses was built by a twelfth dynasty king. The two cities were not the same.

The tribe of Asher was already in Canaan before Ramses II reigned. A scribe of Ramses II's early reign contacted the chief of Asher while journeying in Canaan.¹²⁸ Asher was one of the twelve tribes of Israel (cf. Exodus 1:1–5). Ramses II's scribe met the chief of Asher in the very area of Canaan that Joshua designated for the tribe of Asher (cf. Joshua 19:24–31). Israel was already present in Canaan before the Exodus supposedly took place later during Ramses II's reign.

Ramses II also reigned too long to be the Pharaoh of the Exodus. He reigned sixty-seven years. The Pharaoh of the Exodus could not have reigned more than ten years. Ramses II's long reign disqualifies him from being the short-reigning Pharaoh of the Exodus (See Table 15-E on the following page).

Israel was desolate in Canaan in the fifth year of Merneptah, the son of Ramses II.¹²⁹ If Ramses II was the Pharaoh of the Exodus, Israel should have been wandering in the wilderness for forty years or victorious in Canaan in Merneptah's fifth year. Merneptah's picture of desolate Israel in Canaan proves Israel was present in Canaan at that time, but gives no support to Ramses II as the Pharaoh of the Exodus.

¹²⁷ W. A. Shea, "Exodus, Date of," *International Standard Bible Encyclopedia*, II.231.

¹²⁸ Yohanan Aharoni and Michael Avi-Yonah, *Macmillan Bible Atlas*, p.39.

¹²⁹ "Hymn of Victory of Merneptah," *Ancient Near Eastern Texts*," Ed. Pritchard, p.378.

19th Dynasty History Contradicts Bible History of Moses

Biblical B.C. Dates	Britannica B.C. Dates
1536 New Pharaoh Hated foreigners Enslaved Hebrews Built Rameses in the delta.	1319 HOREMHEB Helped foreigners expelled by Hebrews in Canaan Did not build Rameses Palace located in northern Egypt.
1526 Moses birth Palace in northern Egypt Moses over Egyptian army.	1292 RAMSES I
1485 Moses' Exile Rameses was a store city Built with mud bricks Pharaoh tried to kill Moses Hebrews in Egypt.	1290 SETI I Fought Hebrews in Canaan Palace in Goshen
1450 Pharaoh who hated Moses died Ten Plagues ruined Egypt.	1279 RAMSES II Rameses was the capital Built with stone Chief of Asher (Hebrew Tribe) lived in Canaan Ramses II continued to reign.
1446 EXODUS Army + Pharaoh destroyed Israel wandered in desert.	1239 Ramses II continued to reign in Egypt for 26 more years with his army
1420 Israel in the wilderness.	1213 MERNEPTAH
1416 Wandered for 40 years.	1209 Israel was desolate in Canaan.
1406 Conquest of Canaan	

The conquest of Canaan occurred in Middle Bronze II age, not the late Bronze Age. All modern archaeologists date the foreign conquest of Jericho and other Canaanite cities in the Middle Bronze II B/C Age. Ramses II lived in Late Bronze II age, more than three hundred years after Middle Bronze II ended. Therefore, Ramses II cannot be the Pharaoh of the Exodus.

The growing rejection of the biblical Exodus and the conquest of Canaan by scholars has come about because of all the contradictions in evidences. The late Kathleen Kenyon, knighted by England for her archaeological excavation of Jericho, says Jericho's walls fell before the time of the eighteenth or nineteenth dynasties. Kenyon concluded that the biblical account of the conquest under Joshua never occurred and that it is a waste of time to read biblical chronology from Abraham to David. Kenyon proposed that the literary and archaeological evidence suggests that the Israelites arrived in Palestine in three phases:

- Many Israelites remained in Canaan and never went to Egypt.
- Some were expelled with the Hyksos in 1570 B.C.
- A few others entered with Joshua in the time of Ramses II, but not as the Bible describes.¹³⁰

The late Joseph Callaway, former director of Graduate Studies at Southern Baptist Theological Seminary, excavated Ai and determined that Ai did not exist as a city during the eighteenth and nineteenth dynasties and that therefore the biblical account of the conquest is completely erroneous.¹³¹ Many archaeologists consider biblical archaeology “dead” and are “embarrassed” by those who connect archaeological excavation to biblical

^{130.} K. Kenyon, *Archaeology of the Holy Land* (Nelson Publishing, 1985), pp. 16, 111, 204–206.

^{131.} *Biblical Archaeological Review*, Nov./Dec., 1988, p. 24.

events.¹³² Most archaeologists, historians, and a growing number of biblical scholars no longer believe the biblical events surrounding Joseph, Moses, the Exodus, and the Conquest as historical truth. Hershell Shank, editor of the *Biblical Archaeological Review* recently asked William Dever if **most** archaeologists rejected the biblical description of Joshua's conquest of Canaan. Dever answered, "I would say **all** archaeologists."¹³³

Religious Consequences of the Exodus Problem

The Church of England has closed the doors to scores of houses of worship in London because the people no longer believe in the Bible nor in religion. Many United States denominations are dividing over the historicity of the Bible. As a result, these churches are dividing over the moral and religious authority of the Bible. Homosexual and lesbian preachers are being appointed in churches. Pre-marital sex and adultery are being condoned and the ordination of women as preachers and elders is occurring.

Conclusion

The Exodus problem seriously calls into question the veracity of biblical history and has created growing unbelief and immorality. The solution to these contradictions will be addressed in the next two chapters of this book.

^{132.} Neil Silberman, "Lure of the Holy Land," *Archaeology*, Nov./Dec., 1990, p. 33.

^{133.} Hershel Shanks, "Is This Man a Biblical Archaeologist," *Biblical Archaeology Review*, July/August, 1996, 22.4, p. 37.

Discovery of the True Pharaohs of Joseph, Moses, and the Exodus

Chapter 15 showed the serious contradictions between biblical history from Joseph to the Exodus and the Egyptian history of the eighteenth and ninth dynasties. In this chapter an evaluation of the solutions presented by different scholars will be examined. I will also present my own solution, which I strongly believe is the discovery of the true Pharaohs of Joseph, Moses, and the Exodus.

Evaluating Other Scholars' Solutions

Immanuel Velikovsky's Proposed Solution Examined

Velikovsky, in his book *Ages in Chaos*, claimed Egyptian history was misdated by five hundred years and would harmonize with Bible history when accurately dated.¹³⁴ Velikovsky cited Ipuwer, an Egyptian high priest, who appeared to be an eyewitness of the ten plagues. He believed Ipuwer reported the invasion of the Hyksos into the delta of Egypt, linking the Exodus just before the Hyksos invasion. The Hyksos invaded Egypt during the reign of Dudimose I of the thirteenth dynasty. Velikovsky identified Dudimose I as the Pharaoh of the Exodus. David Rohl's 1995 book, *Pharaohs and Kings*, also identifies Dudimose I as the Pharaoh of the Exodus. Velikovsky

¹³⁴. Velikovsky, *Ages in Chaos*, 1952.

ky wrongly dated Ipuwer to the Hyksos invasion because Ipuwer only mentions the invasion of the Libyans (from the northwest) and the Nubians (from the south), not the Hyksos (who came from the east).

Dudimose I's predecessor disqualifies him from being the Exodus Pharaoh. Exodus 2:23 and 4:19 say that the Pharaoh who preceded the Pharaoh of the Exodus reigned during most of Moses' 40-year exile in Midian. If Dudimose I was the Pharaoh of the Exodus, then Merhetepre Ini must be the Pharaoh who tried to kill Moses, but Merhetepre reigned only two years and two months, not the necessary thirty-five to forty-five years.¹³⁵ Therefore, Dudimose I can not be the Pharaoh of the Exodus.

Evaluation of Donovan Courville's Identifications

Donovan Courville identified Sesostris I of the twelfth dynasty as the Pharaoh of Joseph and Mentuhotep and Sesostris I's prime minister as Joseph. Courville found a famine inscription during the reign of Sesostris I, the second king of the twelfth dynasty, that sounded like the famine of Joseph's time. Courville noted that the "Canal of Joseph" was constructed during the reign of twelfth dynasty kings. Mentuhotep was a governor, who inherited his office from his Egyptian parents. Joseph's parents were Canaanite Hebrews. Mentuhotep was a high priest of an Egyptian god, whereas Joseph worshiped the Hebrew God, Yahweh. Mentuhotep was later expelled as prime minister and disgraced because of his pride and self-exaltation. Joseph was humble, obedient, and honored Pharaoh all of his life in Egypt.

Courville identified Sesostris III as one of the Pharaohs of the Oppression. Sesostris III constructed the cities of Rameses and Pithom as store cities, as the Pharaoh of Moses' birth did. However, Courville dated Sesostris III many years after Moses' birth, instead of reigning before and after his birth, as the Bible

^{135.} "Chronological Tables," *Cambridge Ancient History*, 3rd Ed. II.1.818.

says. Courville identified Khoncharis of the thirteenth dynasty as Pharaoh of the Exodus.¹³⁶ However, Khoncharis' predecessor was Khaneferre, who reigned only eight years. The Pharaoh who tried to kill Moses reigned at least thirty-five to forty years before the Pharaoh of the Exodus came to power. Thus, Khaneferre's 8-year reign disqualifies him to be the predecessor of the Pharaoh of the Exodus and thus disqualifies Khoncharis as the Pharaoh of the Exodus.

Courville also dated Dynasties six, twelve, and thirteen as parallel to each other at various points in order to reduce the chronology of these dynasties. However, many twelfth dynasty documents prove it was the sole dynasty of all of Egypt during its entire duration. Itjtowy was the capital of both the twelfth dynasty and the succeeding thirteenth dynasty. It was impossible for a twelfth dynasty king to reign at Itjtowy at the same time that a thirteenth dynasty king reigned at the same capital. When the thirteenth dynasty came to power, the fourteenth dynasty simultaneously appeared in the western delta of Egypt; thus two dynasties were reigning over Egypt when Khoncharis and Dudimose I reigned at different times over the thirteenth dynasty. Exodus 14:7 says the Pharaoh of the Exodus took all the chariots of Egypt with him; thus the Pharaoh of the Exodus was the sole ruler of all of Egypt. Therefore, no thirteenth dynasty king, each of whom ruled over only a part of Egypt, could be the Pharaoh of the Exodus.

Evaluation of David Rohl's Proposed Solutions

David Rohl's 1995 Book, *Pharaohs and Kings*, identifies Didymus I as the Pharaoh of the Exodus, the same king identified by Velikovsky. The same objections against Velikovsky's identification apply equally to Rohl's proposal. Rohl identified a different twelfth dynasty king than Courville did for the Pharaoh of Joseph, Amenemhet III, one of the last kings of the twelfth dynasty. Rohl found evidence of greatly

¹³⁶ Courville, *The Exodus Problem & Its Ramifications* (2 vol.).

elevated heights of the Nile in a 7-year period of Amenemhet III's reign. Rohl concluded that the high Niles flooded the land and ruined the crops, causing the 7-year famine.

The Bible description of the famine does not fit the flooding of the Nile. Genesis 41:6 says that the famine resulted from hot winds (not floods) that "scorched" the grain. Genesis 41:57 says, "*And all the countries came to Egypt to buy grain from Joseph, because the famine was severe in all the world.*" The flooding of the Nile did not affect other countries. The famine also extended to the Israelites, who lived in southern Palestine (cf. Genesis 42:5). The flooding of the Nile did not affect Palestine and the only river of any size in Palestine was the Jordan, and its flooding could not reach the area where the Israelites lived. No evidence of famine is found in the time of Amenemhet III. Amenemhet III controlled the high Niles in his reign by siphoning off the water into the Joseph Canal (built by Sesostris I) and by storing the water in Lake Moeris as Sesostris I did.

Rohl also presented evidence of Hebrew slaves in the thirteenth dynasty. He used this to support his theory that Israel was still in Egypt during the early thirteenth dynasty. Most of the names of the slaves were female rather than male, indicating to Rohl that the Hebrew males had been killed off, leaving mostly females, confirming the killing of the male infants by the Pharaoh of the Oppression (cf. Exodus 1:8–22). However, these Hebrew slaves were located only in southern Egypt, not in northern Egypt, where most of the Hebrews lived. The fact that mostly female Hebrew names are found in southern Egypt during the thirteenth dynasty is easily explained by marriages with Egyptian men who later moved to southern Egypt. When the Exodus occurred at the end of the twelfth dynasty (which we will soon show), these female slaves in southern Egypt were too far away to leave with the majority of their fellow Israelites, who lived in Goshen in northern Egypt, and who left in a single night from there (cf. Number 33:3–5). The Hebrews first entered Goshen two hundred years earlier in the beginning

of the twelfth dynasty and they left Egypt three years before the twelfth dynasty was replaced by the thirteenth and fourteenth dynasties.

My Search for a Better Solution

Two hundred and ten (210) points of Bible history from Joseph to the Exodus have been found in Egyptian documents of the twelfth dynasty. Table 16-A records the main documentary sources to find this amazing historical synchronism. Table 16-B records the over-all historical parallelism between the twelfth dynasty and biblical histories. These tables are presented at the end of this chapter.

Amenemhet I, the Pharaoh of Joseph's First Eleven Years in Egypt

Amenemhet I founded the twelfth dynasty. He moved its capital from Thebes in the south to northern Egypt, close to the land of Goshen where the Bible places the Egyptian capital during the days of Joseph (cf. Genesis 45:10). Officials and household servants attempted to kill Amenemhet I while his son Sesostris I was "away," likely with the Egyptian army. Recovering from his wounds, Amenemhet I exhorted his son, Sesostris I, to exercise full control of the kingship, but warned him to beware of the officials and household servants who tried to kill him. Kenty-bau, Amenemhet I's prime minister, likely led the military coup that attempted to assassinate Amenemhet I, while his son Sesostris I was gone. Sesostris I likely killed Kenty-bau when he returned with the army. All of Amenemhet I's important officials, except Kenty-bau, were buried within Amenemhet I's pyramid complex. The fact that Kenty-bau's tomb is missing supports the theory that he died in disgrace.

Joseph was in prison with the baker and butler (cf. Genesis 39:20–40:3). The assassination attempt by Kenty-bau and household servants explain why Joseph met Pharaoh's baker

and butler in prison. Sesostris I likely suspected the baker and butler as having participated in the coup and placed them in prison, where Joseph met them and interpreted their dreams. In fulfillment of Joseph's interpretation, the baker was hanged, likely because he was found to be an active participant in the coup. The butler was likely released because he was found to be only negligent, but not a direct participant in the assassination attempt. Egyptian records show Amenemhet I lived on for ten years after the coup, but was too weak to resume his duties. In his place, Sesostris I acted as sole Pharaoh of Egypt during these ten years and thirty-five years afterwards for a total 45-year reign.

Sesostris I, the Pharaoh Who Appointed Joseph Prime Minister

Joseph's release from prison is recorded in Genesis 41. Genesis 41:1 says two years after the butler was released, he remembered Joseph when Pharaoh (Sesostris I) had dreams. Genesis 41:25–40 says Joseph interpreted Pharaoh's dreams to mean seven years of abundance followed by seven years of famine. Joseph gave Pharaoh wise advice and that created his advancement. He told Pharaoh to store up grain during the years of abundance. This convinced Pharaoh (Sesostris I) that he was wise and trustworthy so he appointed Joseph prime minister of Egypt. The reason the office of prime minister was vacant at this time is because the former prime minister, Kenty-bau, was killed after the coup attempt. Sesostris I feared to appoint a prime minister to take the place of Kenty-bau, because his father had warned him not to trust his officials. Thus, the office was still vacant two years after the attempted assassination until Joseph appeared. Joseph immediately began to store up grain in the principal cities of Egypt during the seven years of abundance (cf. Genesis 41:46–49).

James Breasted included a twelfth dynasty scene of grain being sacked and then poured into a large granary, but did not

specify under which king the grain was being collected.¹³⁷ In Breasted's translation of the *Ancient Records of Egypt*, there is an inscription of a famine of many years which Courville had mentioned in his book. This famine inscription was recorded during the reign of Sesostris I.¹³⁸

My Trip to Egypt to Look for the Famine Inscription

Our contingent of adventurers which consisted of myself, my wife, Dot, along with Jody Jones and Virgil Yocham, traveled to Egypt in 1991 to look for this famine inscription. They found the inscription in a tomb at Beni Hasan that tells of "distributing to the hungry during the years of famine." On the left wall as they entered the tomb, they found an inscribed picture recording the storing of large amounts of grain into a granary, the same picture I had earlier seen in Breasted's *History of Egypt*. A representative of the governor of Beni Hasan counted every sack filled with grain. A scribe recorded the amount. A representative of Sesostris I was on top of the granary and counted every sack of grain poured into the granary and his scribe recorded the number. Genesis 41:48–49 says Joseph stored the grain in Egypt's major cities and counted the grain until it became so abundant that he quit counting. Farther down on the same wall was found inscribed pictures of both Egyptians and foreigners coming to Beni Hasan to trade money, products, animals, and land for grain during the "years of famine," exactly as described in Genesis 43–46.

Additional evidence that points to Sesostris I as the Pharaoh of Joseph can be seen in Breasted's *Ancient Records of Egypt*. Evidence can be found of contracts dated to Sesostris I's reign after the years of famine that demonstrate that Sesostris I owned all the land and livestock of Egypt (except

^{137.} James Breasted, *History of Egypt*, p. 158.

^{138.} "Inscription of Amenemhet (Ameni)," Trans. J. Breasted, *Ancient Records of Egypt*, I.252–253 (Nos. 522–523).

the priests') as Genesis 47:17–22 describes. The same contracts show that Sesostris I rented this land and livestock back to the Egyptians on a share cropper's basis precisely as Genesis 47:23–26 says. Amenemhet I, the father of Sesostris I, formerly constructed a fortified city in the eastern delta to prevent Canaanite shepherds from entering the delta. Another inscription recorded permission for certain shepherds from Canaan to graze their flocks in Goshen identical to Pharaoh's permission for Joseph's family of shepherds to live in Goshen (cf. Genesis 45:16–19, 47:1–11).

Posener (*Cambridge Ancient History*) admits this story sounds like the time of Joseph, but believes it occurred hundreds of years before Joseph lived.¹³⁹ During the reigns of Amenemhet II and Sesostris II inscriptions and drawings show growing numbers of free foreigners from Canaan in Egypt. The Egyptian army was composed of many free foreigners from Canaan. Growing numbers of laborers from Canaan worked for Egypt as free citizens. No better confirmation could be desired of Exodus 1:6–8 which describes the rapid growth of the Hebrews in Egypt before they were enslaved.

The Pharaoh of the Oppression

Evidence for Sesostris III as the Pharaoh of the Oppression can be seen through the fact that Sesostris III praised his general for enslaving the foreigners (Israelites from Canaan) in the north (land of Goshen) as Exodus 1:8–12 describes. Sesostris III also took away the power from the governors of Egypt and appointed two prime ministers, one over the south and one over the north. Sesostris III hated foreigners and wrote curses against them. Sesostris III said the only way to make foreigners respect him was to smash them in the face. Sesostris

¹³⁹Poesener, *Cambridge Ancient History*, 3rd. ed., I.2A.537.

III's statues show his stern cruelty in his face and stiff arms from his youth to his middle years.

Sesostris III used large slave gangs to construct the store cities of Rameses and Pithom in Goshen (cf. Exodus 1:11). Five hundred years later Ramses II built his new capital on top of the old store city called Rameses. Sesostris III constructed his cities out of mud-brick mixed with straw as Exodus 5:6–18 describes. Ramses II constructed his new capital Pi-Rameses out of stone. Sesostris III threw his enemies into the Nile just as the Pharaoh of the Oppression did with the Israelite infants (cf. Exodus 1:22). Sesostris III gave instructions to mid-wives in the same way the Pharaoh of the Oppression also did in the time of Moses' birth (cf. Exodus 1:15–20). Sesostris III cursed the sons of Anak who were building large cities in Canaan as was the case during the time of Moses (cf. Numbers 13:27–33).

Sesostris III reigned thirty-eight years. Since he had been reigning for some time before he enslaved Israel and before Moses was born, he must have died when Moses was approximately twenty-two to thirty years of age (c. 1504–1496 B.C.). Sesostris III's son, Amenemhet III reigned 48 years after his father's death, dating his death approximately 1456–1450 B.C., thirty to thirty-six years after Moses left Egypt to go to Midian. Amenemhet III also tossed his enemies into the Nile as his father did and just as the biblical Pharaohs of the Oppression did with the Israelite male infants. Amenemhet III also used mud brick mixed with straw to continue construction in the land of Goshen (Wadi Tumilat) and also to build his own pyramid. Amenemhet III sent the bricks to the "head of police" in the land of Goshen, proving that armed policemen, or taskmasters, guarded the Hebrew slaves who were constructing in Goshen during his reign. Amenemhet III was the Pharaoh who tried to kill Moses.

Amenemhet IV, the last male Pharaoh of the twelfth dynasty, fits the infamous Pharaoh of the Exodus. His short reign of nine years (less years of co-reign) harmonizes with the short reign of the Pharaoh of the Exodus. Previous twelfth

dynasty kings constructed large pyramids in which they were buried. The pyramid and tomb of Amenemhet IV has never been found. His skeleton likely still lies at the bottom of the Red Sea. His firstborn son did not succeed him to the throne likely because he died during the tenth plague. Instead, Amenemhet IV's sister/wife reigned in his place. His sister/wife lasted only three years. Then, the glorious twelfth dynasty, one of the wealthiest and most powerful in history, mysteriously fell. Two new dynasties (the thirteenth and fourteenth) began to reign over a divided Egypt.

There are eye witnesses' records describing the Ten Plagues and the Exodus. Ipuwer, the high priest of Heliopolis, lived at the end of the twelfth dynasty. Ipuwer describes Egypt ravaged by the Nile's turning to blood, death of the fish, ruined crops, stripped trees, animals killed, and many Egyptians dead, filling the tombs and the Nile River with their bodies. Ipuwer said, "*Egypt is ruined,*" in the same manner that Pharaoh's officials spoke in Exodus 10:7. Many tombs all over Egypt in the late twelfth dynasty record a prophecy of the death of the firstborn of men and gods (firstborn of animals were considered gods) just as in Exodus 12:29–30. Ipuwer records the loudest noise of wailing ever heard in Egypt, precisely the language of Exodus 11:6–7, 12:30. Ipuwer says slaves ran away with their master's riches as in Exodus 12:35–36. Ipuwer reported that their king (Amenemhet IV) was dead from "pouring water," confirming his death in the Red Sea (cf. Exodus 14:28; Psalm 136:13–15). Beggars entered the palace without resistance; the criminal element ran rampant all over Egypt, because the army was not present to restrain them. The Exodus events explain the "mysterious fall" of the twelfth dynasty.

Conclusion

The study (shown in Table 16-B) summarizes only a few of the 210 historical links between twelfth dynasty history and Bible history from Joseph to the Exodus. We can either re-date

biblical history to fit the Egyptian dates or re-date Egyptian history to fit the Bible dates.

Principal Sources for this Chapter (Table 16-A)

1. J. R. Baines, *Atlas of Ancient Egypt* and his articles on “Egypt” in vol. 18 of the 1991 edition of the *New Encyclopedia Britannica*.
 2. James Breasted’s *History of Egypt*, and his 5-volume work on the *Ancient Records of Egypt*.
 3. The 3rd edition of the *Cambridge Ancient History*.
 4. William Hayes, 1990 edition of *The Scepter of Egypt*, 2 volumes.
 5. Miriam Lichtheim’s, *Ancient Literature of Egypt* in 3 volumes.
 6. Petrie’s 3-volumes on *History of Egypt*.
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**“Biblical History from Joseph to Moses Compared with Twelfth
Dynasty History” — by Ted Stewart (Table 16-B)**

**Manetho’s Chronology + Inscriptions
(Over-laps Show Co-reigns)**

Cambridge Britannica Dates			BIBLE		
B.C.	B.C.		B.C.		
1991	1938	Amenemhet I	0	1688	Accession Year
			19	1668	Joseph in Prison
1971	1918	Sesostris I	20 0	1667	Baker+Butler in Prison
			21 0	1666	Butler in Palace
1969	1916		22 02	1665	Joseph 1st Year Vizier
			28 08	1659	7 th Year of Abundance
			29 09	1658	1 st Year of Famine
			30 10	1657	2 nd Year of Famine
1960	1907		11	1656	Jacob Enters Egypt:
			15	1652	130 yrs 7 th Year of Famine
			28	1639	Jacob’s Death: 147 yrs.
1929	1876	Amenemhet II	0 42	1625	
			4 46	1621	
			5	1620	Israelite Prosperity
1897	1844	Sesostris II	35 0	1590	
			38 3	1587	
			5	1585	Joseph’s Death
			30	1560	Israelite Growth
1878	1836	Sesostris III	0 48	1542	Slavery of Israel
			7	1535	Construction of Rameses
			16	1526	Moses’ Birth
1844	1818	Amenemhet III	45 0	1498	
			12	1486	Moses’ Exile to Midian Continued Const. in Goshen
1799	1770	Amenemhet IV	0 42	1456	
			6 48	1450	Amenemhet III’s Death
			9	1447	Others Die; Moses Returns
1789	1760		10	1446	Plagues & Exodus
<u>13th Dynasty</u>			<u>40 Years of Wandering</u>		
1749	1720	Sekhemre Sobkemsaf I	1406		Conquest of Jericho

Discovery of the Red Sea Crossing

After leaving Egypt, Israel headed toward Mt. Sinai and camped by the Red Sea on the way (cf. Exodus 12:37; 13:17–14:4). The Egyptians thought Israel was trapped and attempted to annihilate them. However, God miraculously opened the Red Sea and Israel crossed on dry land with the Egyptians close behind them. When Israel reached the other side, the waters returned, destroying the entire Egyptian army (cf. Exodus 14:5–31). God’s awesome victory over Egypt and His marvelous salvation of Israel remained forever etched in the memory of Israel and is cited frequently in the Old and New Testaments, and even in the Koran.

Scholars have long debated the Exodus route, the Red Sea crossing site, and the location of Mt. Sinai. Some scholars believe Israel crossed a fresh water lake in Egypt not far from the Mediterranean Sea. Other scholars believe Israel crossed the Suez branch of the Red Sea before proceeding south to the traditional site of Mt. Sinai. This chapter presents biblical evidence of the discovery of the true site of the Red Sea crossing on the Gulf of Aqaba. This chapter will examine the biblical evidence of the route the Israelites took after leaving Egypt and traveling to the Red Sea. It will consider historical and visual evidence which points to a precise location on the Gulf of Aqaba where Israel crossed the Red Sea. It will look at biblical and linguistic evidence that the Hebrew words, *Yam Suph*, translated the “Red Sea,” but written in foot notes as “the Sea of Reeds,” can refer to the salt water plants of the Gulf of Aqaba. There is also a short review of the findings of Ron

Wyatt and what can be seen on the video concerning these findings. I traveled with Ron Wyatt and others in 1991 to see the Red Sea crossing site. I was an eye witness to many of the things in this chapter.

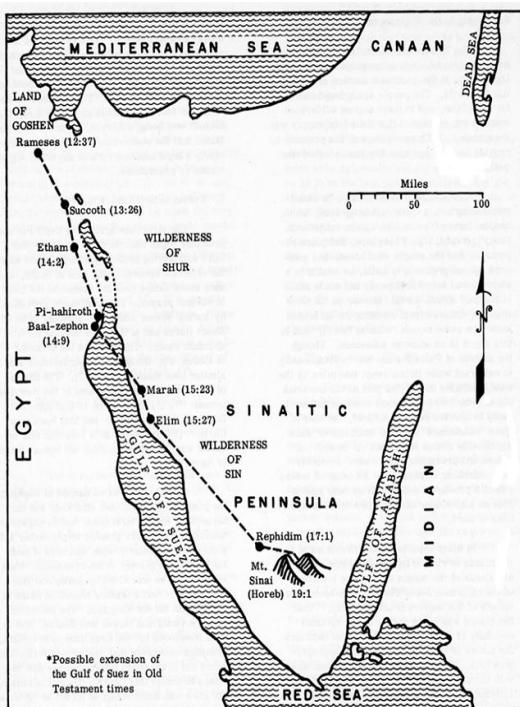
Route of Moses to Mount Sinai

When Moses killed the Egyptian he fled to the land of Midian to escape the wrath of Pharaoh (cf. Exodus 2:15). The fastest and safest route for Moses was to cross the desert to the tip of the Gulf of Aqaba and then to head south into Saudi Arabia, where the land of Midian is located on most Bible maps. While in Midian, Moses saw a burning bush on Mt. Horeb (Sinai). God spoke in the fire, commanding Moses to return to Egypt and lead Israel back to Midian to worship God on the very same mountain (cf. Exodus 3:1–12).

The shortest and fastest way to get out of Egypt was a road leading parallel to the Mediterranean Sea from Goshen northeast to Canaan. In Exodus 13:17–18 God rejected this route because it led directly into Philistine territory which would result in immediate war. God led them across the desert to the Red Sea — the Gulf of Aqaba. This route took longer to get out of Egypt, but was actually closer to and faster to get to Mt. Sinai in Midian. Israel departed from “Rameses,” either the store city or the district of Rameses in the land of Goshen (cf. Exodus 12:37; Numbers 33:3,5). They traveled fast, at times going three days and nights without camping (cf. Exodus 15:22; Numbers 33:8). The Israelites were guided by a pillar of fire by night and a pillar of cloud by day (cf. Exodus 13:21–22). It is likely that the children rode in carts pulled by oxen. The men probably took turns sleeping and resting in these carts as they moved between camps along the way.

Succoth was Israel’s first camping stop (cf. Exodus 12:37; Numbers 33:5), midway across the desert toward the Gulf of Aqaba. After a day or two of rest Israel started another journey of three days and three nights, ending at Etham which was the

Israelites' second camping stop on their journey (cf. Exodus 13:20). Etham is a key city to identify the actual Red Sea crossing site for the Israelites. While staying at Etham God gave Moses some unexpected instructions in Exodus 14:1–3:



Traditional Map of Israel's Journey

*"Tell the Israelites to **turn back** and encamp near Pi Hahiroth, between Migdol and the sea. They are to encamp by the sea, directly opposite Baal Zephon. Pharaoh will think, 'The Israelites are wandering around the land **in confusion**, hemmed in by the desert.'"*

Turning back from Etham, Israel had to go the same way they had come. Imagine how confusing this was both for Israel and the Egyptians since Etham was located outside of Egypt on its eastern border. This means Israel left Egypt and then reentered Egypt.

Proof Etham was East of Egypt's Border

When Israel later crossed the Red Sea, they entered the Desert of Etham in Numbers 33:6, 8. Etham is east of the Red Sea. But Exodus 15:22 says Israel entered the “*the Desert of Shur*” after crossing the Red Sea. Therefore, the names Etham and Shur are interchangeable. The NIV Study Bible says Shur means “fortress wall” in Hebrew and Etham means “fortress wall” in the Egyptian language. Etham and Shur are obviously the same city. Genesis 25:18 says that the descendants of Ishmael settled in the area “*...from Havilah to Shur, near the border of Egypt . . .*” Unger’s New Bible Dictionary identifies Havilah as “a district evidently north of Sheba in Arabia.” Thus, Havilah was the eastern border for Ishmael in Arabia and Shur was the western border in Arabia, near the eastern border of Egypt. Since Etham and Shur are the same city, Etham was also located just outside the eastern border of Egypt. Egypt’s ancient border ran north from the tip of the Gulf of Aqaba to the river or Wadi of Egypt, which runs into the Mediterranean. Shur, which is Etham, was east of the Gulf of Aqaba.

Therefore, when Israel arrived at Etham, they crossed the border of Egypt. Then Israel turned south down the western coast of the Gulf of Aqaba. They reached a beach near Pi Hahiroth, which was precisely located between Migdol on the west and the Red Sea, the Gulf of Aqaba, on the east.

Ron Wyatt’s Discovery of the Red Sea Crossing

Research and Discovery

Ron read in Josephus that the Israelites were “hemmed in” by mountains that came down parallel to the western coast of

the Gulf of Aqaba and then suddenly “closed with the sea” at the south end of the beach.¹⁴⁰ Wyatt saw on the map that rugged mountains run from north to south parallel to the western coast of the Gulf of Aqaba for forty miles. Suddenly these mountains turn and jut into the Gulf, blocking off the pathway of anyone trying to go farther south on the coast. Ron found on the map the location where Josephus says Israel was “hemmed in” by mountains on the west and south, with the sea on the east and Pharaoh’s army coming from the north. This is obviously why Pharaoh thought the Israelites were hopelessly trapped.

The Israelite Camping Ground

Wyatt found the Noweiba Beach next to the mountains, which jutted into the Gulf cutting off the Beach. The Noweiba Beach is about six miles long and a mile and a half to a quarter of a mile in width. Noweiba has sufficient space for three million Israelites and their livestock. At the northern end of the beach is an old Egyptian fortress still standing. Near the fortress is an oasis with beautiful palm trees and wells of fresh water. This site is likely the remains of Pi Hahiroth. Exodus 14:2 says Israel camped between Migdol and the sea. On top of the mountains to the west directly behind the beach is an old fortress tower that Egypt constructed, which must be Migdol, because it means “watchtower” in Hebrew.¹⁴¹ Across the Gulf to the west in Saudi Arabia is another enormous beach, about the same size as Noweiba and thus large enough for Israel to camp after crossing to the other side. At the south end of this Arabian beach is an ancient deserted city, no doubt “Baal Zephon” (cf. Exodus 14:9), not an Egyptian name, but an Asiatic name.

^{140.} Josephus, *Antiquities*, II.15.3. p. 75.

^{141.} NIV Study Bible, foot note on Exodus 14:2.

Discovery of the Two Pillars of Solomon

In 1977 Ron found a large stone pillar lying down on the Noweiba Beach. Several years later Ron went to the beach on the opposite side in Saudi Arabia and found an identical pillar still erect with inscriptions in Hebrew, worn but still readable with the words: "Pharaoh, Egypt, Death, Israel, Yahweh (Jehovah) and Solomon." Ron believes Solomon erected the two Phoenician style columns in commemoration of the Exodus event. First Kings 6:1 says that Solomon celebrated the 480th anniversary of the Exodus in his fourth year. Solomon likely set up these pillars as part of that celebration. Ron later flew by helicopter with a Saudi prince and Saudi archaeologist and showed them this pillar. When Ron's friends returned to the site in 1993, the pillar had been removed with only a concrete block and a flag marking its location. Apparently, the Saudi archaeologist had the pillar removed and transported it to some museum or store room elsewhere in Saudi Arabia. How marvelous it would be if this pillar could be found and examined by the scholars of the world. This would be the earliest inscription about Solomon ever found by archaeologists.

Consulting nautical maps of the British Admiralty in London, Wyatt saw that a natural, underwater bridge about a mile wide and eight miles long led across the Gulf from the Noweiba Beach over to Saudi Arabia. The width and length of the crossing was sufficient for three million Israelites and their livestock to cross the Gulf in five to seven hours. Wyatt said the maps of the British Admiralty showed this underwater bridge gradually declines at a 7-degree angle to a depth of about one thousand feet in the middle and then gradually ascends at the same angle to the Saudi Arabian shore. Wyatt's video also claims that deep gorges on each side of the bridge plunge to about five thousand feet deep. The map that I used shows the span is about ten miles and the bridge about 1,500 feet deep one third of the way out from shore. From there the depth

increases to about 2,500 feet in the middle before ascending to the Saudi-Arabian side. The map shows gorges of about 3,370 feet on each side of the land bridge. However, this land bridge is the most shallow area across the entire Gulf of Aqaba except at its mouth at the Strait of Tiran.

How God Could Have Opened the Gulf at this Point

Psalm 77:17–20 suggests an earthquake occurred simultaneously with a “*whirlwind*” that opened the path through the Red Sea:

The clouds poured down water, the skies resounded with thunder; your arrows flashed back and forth. Your thunder was heard in the whirlwind . . . the earth trembled and quaked. . . . your path led through the sea . . . though your footprints were not seen . . . you led your people like a flock by the hand of Moses and Aaron.

The earthquake may have lifted the land bridge higher and deepened the gorges on the sides to lower the water level on the bridge. Exodus 14:21 says God drove the sea back and divided it with a strong east wind. The “*whirlwind*” in Psalm 77 could have been a tornado or hurricane that swept the waters away from the land bridge as Israel walked through the eye of the storm. When the “*whirlwind*” lifted, Israel was safe on the Saudi Arabian side and the waters rushed over the Egyptian army. Not a single Egyptian survived, including Pharaoh (cf. Exodus 14:28; Psalm 136:15). While he was scuba diving at Noweiba, Ron Wyatt found remains of Pharaoh’s army, horses, and chariots. He video-taped what he found (now on DVD). The following paragraphs are a review of what students can see on the DVDs available for purchase at the *Sunset*

International Bible Institute External Studies Department in Lubbock, Texas.

A Review of Some of the Evidence on the Video

Two coral-covered chariot wheels are still on their axle in a vertical position with one wheel planted on the sea bottom and the other suspended above the sea floor. Ron Wyatt used a molecular frequency generator (metal detector) to find the smaller, four-spoked, gold-plated chariot wheel, a third wheel. A fourth chariot wheel, 6-spoked, also coral-encrusted, can be seen lying by itself on the sea bottom. All 6 spokes are visible, but some have partially disintegrated. Ron also found a rib-cage of a man and a hoof of a horse on the sea bottom. Exodus 14:29–31 says many Egyptians washed up on the Arabian side. Most of the remains of the Egyptians should be on the Arabian side; yet Wyatt only searched on the Egyptian side. Also, Wyatt was limited to scuba diving (maximum of 150–200 feet). Deep sea diving on the Arabian side should reap a harvest of artifacts.

The Biblical Definition of the Term Yam Suph

Yam Suph, the Hebrew words for “*the Red Sea*,” are translated by most scholars as meaning, “the Sea of Reeds.” Since reeds grow only in fresh water, many scholars believe the *Yam Suph* must refer only to a fresh water lake, not an ocean or sea of salt water. It is true that *suph* means fresh water reeds in the Nile River in Exodus 2:3. However, *suph* means **seaweed** in the Mediterranean in Jonah 2:5, proving *suph* refers to any water plants, whether they grow in fresh or salt water. Thus, *Yam Suph* can be translated the “Sea of Sea-Weed.” Sea weed is often red in color and the Gulf of Aqaba may have derived the latter name of “Red Sea” from the color of the *suph* (sea weed).

The Gulf of Aqaba is also called the Sea of Edom (cf. 1 Kings 9:26; Jeremiah 49:19–22). Since Edom comes from

Esau, which means “red” in Hebrew,¹⁴² the Sea of Edom can be translated as “The Red Sea,” which is the name translated in the Greek Septuagint and in the New Testament (cf. Acts 7:36; Hebrews 11:29). Yam Suph usually refers to the Gulf of Aqaba in the Old Testament. First Kings 9:26 says, “*King Solomon also built ships at Ezion Geber, which is near Elath in Edom, on the shore of the Red Sea*” (NIV foot note: Hebrew Yam Suph, that is, the Sea of Seaweeds, which would be the Gulf of Aqaba). Ezion Geber and Elath are on the Gulf of Aqaba, which is salt water. Numbers 33:8–11 reports that Israel returned to the Red Sea (“*Yam Suph*”) after walking in the desert of Etham three days. If the Red Sea were a fresh water lake close to the Mediterranean, then Israel would have returned to Egypt (cf. Deuteronomy 1:40; 2:1). Numbers 21:4 says that Israel traveled toward the Red Sea (*Yam Suph*) to go from Kadesh Barnea around Edom. This road leads only south to the Gulf of Aqaba, not west toward the Suez branch of the Red Sea in Egypt. Since Numbers 21:4 calls the Gulf of Aqaba the Red Sea when Israel headed south to go around Edom, then it is only logical that Numbers 33:8–11 is also referring to the Gulf of Aqaba when it says Israel crossed the Red Sea and later returned to the Red Sea after crossing it.

Conclusion

The biblical evidence decisively points to the Gulf of Aqaba as the body of water Israel crossed to get out of Egypt.

^{142.} Genesis 25:30; *The New Brown, Driver, Briggs, Gesenius Hebrew and English Lexicon*, p. 10.

Discovery of the True Mount Sinai

All Bible maps and most Bible scholars believe that Mt. Sinai is located at the southern tip of the Sinai Peninsula. This chapter shows why the traditional site of Mt. Sinai cannot be correct and why it must be located in Saudi Arabia, where Mr. Ron Wyatt found it.

Two Possible Locations of Mount Sinai — Mount Horeb

Mount Sinai is located on the Sinai Peninsula in Bible atlases because of Byzantine traditions. The tradition of Mt. Sinai's location on the tip of the Sinai Peninsula does not antedate the fourth century A.D.¹⁴³ Byzantine monks claimed that Saint Catherine (a Christian queen of the fourth century A.D.) was carried by the angels to be buried upon this mountain in the Sinai Peninsula. Later a monastery was built there in her honor.¹⁴⁴

The name, Sinai, was not attached to the peninsula until the 4th century A.D. The word Sinai does not exist in the vocabulary of ancient Egyptian hieroglyphics and hieratic literature. An official of Sesostris I used the Egyptian word *By'*

^{143.} Frank Moore Cross, "An Interview. Part One, Israelite Origins," *Bible Review*, Ed. Hershel Shanks, August 1992, p. 24.

^{144.} H. G. Anderson, "Sinai, Mount," *Zondervan Pictorial Bible Encyclopedia*, op. cit., V.448.

to refer to the mine-lands of Sinai.¹⁴⁵ Sesostris III called the Sinai region by the Egyptian name, *Mntw*, which Breasted translated by the traditional name, “Sinai.”¹⁴⁶ The twelfth, eighteenth, and nineteenth dynasty kings extracted turquoise and copper from mines located close to traditional Mt. Sinai and also in eastern Sinai near the tip of the Gulf of Aqaba.¹⁴⁷ Egypt kept military garrisons of soldiers around this entire area to protect their mining interests.¹⁴⁸ Moses would not flee Egypt and then take Israel to an area occupied by Egyptian soldiers. Egypt’s eastern border ran south on the Wadi of Egypt all of the way to the tip of the Gulf of Aqaba.¹⁴⁹ This is also the border of modern Egypt.

Therefore, neither Moses nor Israel left Egypt if Sinai is on the peninsula. Frank Cross of Harvard University excavated the traditional site of Mt. Sinai and found only Egyptian culture, no Midianite culture.¹⁵⁰ Traditional Mt. Sinai is also too rocky to offer sufficient pasture or food for 3 million Israelites and their flocks to survive an entire year.

Biblical Location of Mount Sinai

Exodus 2:15 and 3:1 place Mount Horeb (Sinai) in Midian. In Exodus 3:2–12 God commanded Moses to return to Egypt to free Israel and bring them back to “... worship God on this mountain” — on the same mountain where Moses stood in Midian. Jethro, the priest of Midian and Moses’ father-in-law, was still living in Midian near Mt. Sinai when Moses brought Israel back to Mt. Sinai (cf. Exodus 18:5). Midian is located in

^{145.} Breasted, *Ancient Records of Egypt*, I.274 (602), note d.

^{146.} James Breasted, *Ancient Records of Egypt*, I.319 (728).

^{147.} John Baines, *Atlas of Ancient Egypt*, p. 188.

^{148.} “Sinai Peninsula,” *New Encyclopedia Britannica*, 10.827.

^{149.} Genesis 15:18; Numbers 34:5; Joshua 13:3; 15:4,47; 1 Kings 8:65; 2 Kings 24:7; 1 Chronicles 13:5; 2 Chronicles 7:8; Isaiah 23:3; 27:12; Amos 9:5; Jeremiah 2:18; Ezekiel 47:19; 48:28.

^{150.} Frank Moore Cross, “An Interview. Part One, Israelite Origins,” *Bible Review*, Ed. Hershel Shanks, August 1992, p. 25.

Saudi Arabia, not the Sinai Peninsula. Genesis 25:1–6 says the Midianites lived “east” of Canaan, placing them in Arabia, not in the Sinai Peninsula. When the Midianites fled from Gideon, they fled in a southeasterly direction from the Jordan River (cf. Judges 7:22–25, 8:4). If the Midianites had lived west of the Gulf of Aqaba on the Sinai Peninsula, they would have returned on the west side of the Jordan.

Galatians 4:25 says Mt. Sinai is located in “*Arabia*.” The New Encyclopedia Britannica says the Sinai Peninsula did not become part of Arabia until after 106 A.D.¹⁵¹ Sinai was in Saudi Arabia when Paul wrote. Josephus, Ptolemy of Egypt, and Eusebius of Caesarea located Midian east of the Gulf of Aqaba rather than on the Sinai Peninsula.¹⁵² Josephus reported that Mt. Sinai was the tallest of the mountains in Arabia and that much pasture was available there for livestock.¹⁵³ The International Standard Bible Encyclopedia (Revised Edition), which favors the traditional site, admits that some modern scholars locate Mt. Sinai in northwest Arabia.¹⁵⁴

Dr. Frank Cross of Harvard found Midianite culture and pottery east of the Gulf of Aqaba in Jordan, but found none around the traditional site of Mount Sinai; he concluded that Mt. Sinai must be located east, rather than west, of the Gulf of Aqaba.¹⁵⁵ Dr. Cross suggested Mt. Sinai might be Jebel el Lawz, the highest (8,460 feet) mountain in northwest Arabia or some other mountain in Jordan.¹⁵⁶ Cross made several attempts

^{151.} “Sinai Peninsula,” *New Encyclopedia Britannica*, op. cit., 10.827.

^{152.} Josephus, “Antiquities,” II.11.1; Ptolemy Geor. Vi. 7:27; Eusebius, *Onom.* P. 124.

^{153.} Josephus, “Antiquities,” II.12.1; III.5.1. *Works of Josephus*, op. cit., p. 71, 83–84.

^{154.} T. V. Brisco, “Midian,” *The International Standard Bible Encyclopedia*, op. cit., III.350.

^{155.} Frank Moore Cross, “An Interview, Part One. Israelite Origins,” *Bible Review*, op. cit., p.25.

^{156.} Ibid., p. 32.

to enter Saudi Arabia to excavate Jebel el Lawz, but was turned down each time by the Saudi government.¹⁵⁷

Wyatt's Discovery of Mt. Sinai at Jebel El Lawz

Ron Wyatt, an amateur archaeologist (1933–1999), claimed to have found evidence that Jebel el Lawz is indeed biblical Mount Sinai. Wyatt's own study of the Bible, Josephus, and a topographical map of Saudi Arabia convinced him that Jebel el Lawz was likely Mt. Sinai. Jebel el Lawz was a former volcano and contains a huge flat valley with about 5,000 acres of camping space and pasture for Israel and their livestock.

Ron Wyatt's first visit to the site of Jebel el Lawz ended as a disaster. For three years the Saudis refused to give Mr. Wyatt a visa to enter Arabia. Ron and his two teen-age sons sneaked over the border from Jordan into Saudi Arabia and walked to the site of Jebel el Lawz. When they returned to their car, Ron and his two sons were arrested by Saudi policemen and were imprisoned for seventy-five days for being "Israeli spies." All of Wyatt's photos and photographic equipment were confiscated. Jim Irwin, the famous astronaut, arranged for Ron's release from the Saudis.

The NBC television network interviewed Ron after his release. Later Saudi Arabian officials apologized for Ron's arrest and invited him back for a visit. David Fasold, Ron's co-worker on Noah's ark, accompanied him on this trip. Ron led a Saudi Arabian prince and an archaeologist from Rihad University to show what he found at Jebel el Lawz. The Saudis were very impressed with the evidence shown them by Ron; however, they refused to give Ron his videos and photos of the site. Ron finally secured a video tape of Jebel el Lawz from two friends who lived in Saudi Arabia in 1993. Wyatt has given the *Sunset International Bible Institute External Studies Department* permission to use his video recorded material.

^{157.} Ibid., p. 24.

This material is available to be purchased and shown to go along with the Sunset Institute DVD and book sells.

Evidence That Jebel El Lawz Is Mt. Sinai

The peak of Jebel el Lawz is blackened from fire and smoke as described in Exodus 19:18–19 in which God descended upon Mount Sinai in fire. God told Moses that he would place him in “*a cleft in the rock*” and cover him with his hand (Exodus 33:21–22). A large rock formation high on the mountain is split with a cleft large enough for a man to stand between the two sections of rock. Elijah traveled all of the way from northern Israel to Mount Horeb in forty days and stayed in a cave on the mountain (1 Kings 19:8). A single cave can be seen on Jebel el Lawz.

Evidence Around Jebel el Lawz

- An altar of uncut stones. In Exodus 20:25 God prohibited Moses from building an altar of hewn or dressed stones. In Exodus 24:4 Moses built an altar at the foot of the mountain, obviously out of uncut stones. An altar of uncut stones can be seen at the bottom of the mountain.
- Egyptian cow-gods. While Moses was on the mountain, the Israelites formed a golden calf and worshiped it (cf. Exodus 32:4–35). The calf, the cow, and Apis, the bull-god, were objects of worship in the Egyptian religion.¹⁵⁸ The Bible says Israel worshiped the idols of Egypt both before and after they left Egypt (cf. Ezekiel 20:7, 18–24). The video shows Egyptian cow-gods inscribed on stone walls within the fenced area. The archaeologist from Rihad University told Ron that these are the only ancient Egyptian drawings he has ever seen in Saudi Arabia.
- A broken mill stone covered with a green fungus growth is shown in the video. Moses said that millstones were a

^{158.} *Cambridge Ancient History*, I.2A.p. 53.

common possession for even the poorest of Israelites (cf. Deuteronomy 24:6). Numbers 11:7–8 explains how Israelites used “*a hand mill*” to grind the manna.

- A large stream bed comes out of the mountain and heads into the plain below. The size indicates sufficient water to quench the thirst of the three million Israelites and their animals.
- An area covering about 5,000 acres of pasture land gives sufficient space for the three million Israelites and their livestock to camp and graze.
- A large boulder near Mount Sinai is split open and shows evidence of great amounts of water that once gushed out of it. The location and description fit precisely the rock at Horeb that Moses struck to bring forth water before arriving in front of Mt. Sinai (cf. Exodus 17:6).

Evidence From the Territory Between the Red Sea (Gulf of Aqaba) and Jebel el Lawz

Ron’s Saudi friends backtracked the steps of the Israelites from Sinai to its various stopping points all of the way to the Red Sea Crossing. They found what appears to be the hill where Moses likely stood nearby Rephidim while Israel fought the Amalekites (cf. Exodus 17:8–15). They also found Elim, the place of twelve springs and seventy palm trees, where the manna first daily appeared to feed the multitudes of Israel (cf. Exodus 15:27, 16:1–34). Finally they arrived back at the Red Sea Crossing where the Israelites began their journey in Saudi Arabia.

The Eleven Day Journey from Sinai to Kadesh-barnea

Deuteronomy 1:2 says the distance from Mount Horeb (Sinai) to Kadesh Barnea was “*eleven days . . . by the Mount Seir Road.*” The road from traditional Mount Sinai to traditional Kadesh Barnea is about approximately 250 miles. One hundred miles of the journey is through rugged mountains. Women, children, and livestock would have to be moved at the

rate of more than twenty-two miles a day over rugged territory for eleven consecutive days. The journey does not follow the Mount Seir Road at all. From Jebel el Lawz in Saudi Arabia Israel could have headed straight north to Mt. Seir, parallel to the Gulf of Aqaba, arriving in eleven days. The terrain is easily traveled in comparison to the rugged mountains on the western coast of the Gulf of Aqaba on the Sinai Peninsula. The trip to traditional Kadesh Barnea is approximately 150 miles. Israel could cover this distance in eleven days at the rate of 13.6 miles per day.

Need for Excavation of Jebel El Lawz

Archaeological treasures are likely buried beneath the sand where Israel camped for an entire year at Sinai (Jebel el Lawz) and where Midianites lived for centuries. The Saudis have never given permission for outsiders to excavate. If Amenemhet IV is the Pharaoh of the Exodus, the inscriptions of the cow-god and artifacts found in excavation should fit a late twelfth dynasty context, if indeed these inscriptions were made when Israel camped there.

Conclusion

The biblical, archaeological, and video evidences decisively point to Jebel el Lawz as the true Mt. Sinai.

The Myth of Egypt's “Astronomically Absolute” Chronology

Growing numbers of scholars reject Bible history as myth because it contradicts the “astronomically dated” history of Egypt. We learned in Chapter 16 that 210 points of historical synchronism link Egypt’s twelfth dynasty to Bible history from Joseph to Moses. The twelfth dynasty is dated three centuries before the biblical dates from Joseph to Moses. Either biblical dates must be expanded three hundred years to fit the Egyptian dating or twelfth dynasty dates must be reduced three hundred years to fit the biblical dates.

Egyptologists say twelfth dynasty dates are astronomically fixed and cannot be revised. This chapter demonstrates that Egyptian chronology is not “astronomically” fixed and can be revised three centuries later to fit the Bible dates.

Egypt’s Dates Are Not “Fixed,” but Continually Revised

W.F. Petrie, the “father of modern archaeology,” astronomically dated the beginning of the first dynasty to 5546 B.C. and the beginning of the twelfth dynasty to 3579 B.C. James Breasted, of the University of Chicago, revised Petrie’s date for the first dynasty to 3400 B.C., a reduction of 2,146 years (See Table 19-A).

Table 19-A
 Revisions of Scholars' Dates from 1st to the 11th Dynasty

(Number under each date = duration of years of reign)					
Dyn.	Petrie	Breasted	Hayes	Baines	Encyclopedia Britannica
I	5546-5292	3400 - 3190	3100 - 2890		2925 - 2775
	254	c. 215	210		150
II	5292-4991	3190 - 2980	2890 - 2686		2775 - 2650
	301	c. 205	204		125
III	4991-4777	2980 - 2900	2686 - 2613		2650 - 2575
	214	80	73		75
IV	4777-449	2900 - 2750	2613 - 2498		2575 - 2465
	284	150	115		110
V	4493-4275	2750 - 2625	2494 - 2345		2465 - 2325
	218	125	149		140
VI	4275-4077	2625 - 2475	2345 - 2181		2325 - 2150
	198	150	164		144
VII	4077-3910	2475 - 2445	2181 - 2160		2150 - 2130
VIII	167	30	21		20
IX	3910-3807	2445 - 2360	2160 - 2130		2130 - 2080
	103	c. 100	30		50
X	3807-3733	2360 - 2160	*2130 - 2040*		*2080 - 1970*
	74	c. 200	90		110
XI	3733-3579	2160 - 2000	*2133 - 1991*		*2081 - 1938*
	154	c. 160	49		32
Total Years	1967	1400	1109	987	
* OVER-LAPPING DATES*					

Breasted's Astronomical Methodology

Breasted used "1,460-year Sothic Cycles" to date the beginning of the twelfth dynasty at 2,000 B.C., 1579 years later than Petrie's date of 3579 B.C. Breasted claimed that Egypt's Calendar originally began on the day that the star Sirius annually appeared on the horizon just before dawn. Breasted claimed that Egypt never adjusted its 365-day calendar for Leap Year, causing Sirius to appear one day later on Egypt's calendar every four years. Thus, Sirius' rising theoretically rotated an

entire 365 days and coincided again with Egypt's New Year's Day every 1,460 years ($365 \times 4 = 1460$).¹⁵⁹

Censorinus, a Roman astronomer, claimed Sirius' rising coincided with Egypt's New Year's Day c. July 20, 140 A.D. Romans called Sirius by the name of Sothis; thus Breasted called the 1460-year periods, "**Sothic Cycles.**" (See Table 19-B).

TABLE 19-B

Breasted's Sothic Dating

Breasted's Sothic Rate (1 Day Every 4 Years)

Egypt did not adjust its 365-Day Calendar for Leap Year once every four years. Thus, Sirius' annual heliacal rising (just before dawn) shifted one day every four years on Egypt's 365-day calendar.

Breasted's Sothic Cycle (1460 Years)

The Amount of Time it Takes for New Year's Day to Shift 365 Days on Egypt's 365-Day Calendar and To Coincide with Sirius' Rising at the Rate of One Day Every Four Years: ($365 \times 4.0 = 1460$).

Breasted's Sothic Cycles of 1460 Years Each

July 19	July 19	July 19	July 20
4240 1460	2780 1460	1320 1460	140
B.C. Years	B.C. Years	B.C. Years	A.D.

Breasted's Astronomical Dates of the 12th and 18th Dynasties

Sirius' Rising on 8-16 of Sesostris III's 7th year

Sirius' rising on 8-16 is a 225-day shift from 1-1 on Egypt's 365-Day Calendar.

$225 \text{ Days} \times 4 = 900 \text{ years}$

Sirius rose on 1-1 in 2780 B.C. - 900 years = 1880 B.C.

Sirius' Rising on 11-9 of Amenhotep I's 9th Year

Sirius rising on 11-9 is a 83-day shift from 8-16

$83 \times 4 = 332 \text{ years}$

1880 B.C. - 332 years = 1548 B.C.

^{159.} Breasted, *Ancient Records of Egypt*, I.25-29.

Using **July 20, 140 A.D.**, as the ending point, and the latitude of Memphis (c. 30°) as the observation point, Breasted calculated that previous Sothic Cycles of 1460 years began on:

- July 19, 1320 B.C. ($1460 - 140 = 1320$)
- July 19, 2780 B.C. ($1320 + 1460 = 2780$)
- July 19, 4240 B.C. ($2780 + 1460 = 4240$).¹⁶⁰

Breasted declared July 19, 4241 B.C., as the origin of Egypt's 365-day calendar and "the oldest fixed date in history."¹⁶¹

Breasted's Astronomically Fixed Date for Sesostris III's Seventh Year

Sirius' rising was registered on the eighth month, sixteenth day in the seventh year of Sesostris III, a twelfth dynasty king. (See Table 19-A. August 16th is 225 days from New Year's Day, January 1st, on Egypt's calendar). At one day every four years, this shift took nine hundred years ($4 \times 225 = 900$). Subtracting nine hundred years from 2780 B.C. (when Sirius last rose on Egypt New Year's Day), Breasted set July 19, 1880 B.C. as the "astronomically absolute" date for Sesostris III's seventh year.¹⁶²

Breasted's Astronomically Fixed Date for Amenhotep I's Ninth Year

Sirius appeared on November 9th of the Egyptian calendar in the ninth year of Amenhotep I, the second king of the eighteenth dynasty. November 9th is a shift of eighty-three days from August 16th in Sesostris I's seventh year. Breasted calculated the day shift took 332 years: $83 \times 4 = 332$. Subtracting 332 years from 1880 B.C., Breasted astronomically

^{160.} Breasted, *Ancient Records of Egypt*, I.30.

^{161.} Ibid., I.30, 26, footnote a.

^{162.} Ibid., I.31.footnote a.

fixed July 19, 1548 B.C., as Amenhotep I's ninth year of reign.¹⁶³ (See Table 19-B).

Parker's and Hayes' Revisions of Breasted's Astronomical Dates

In 1950, Richard Parker, the famous Egyptologist, corrected Breasted's date of July 19, 1880 B.C. for Sirius' rising on Sesostris III's seventh year, to July 17, 1872 B.C., correcting Breasted's date for Sirius' rising by eight years and two days from July 19 to July 17.¹⁶⁴ In the 1971 edition of the *Cambridge Ancient History*, William Hayes rejected Breasted's date of July 19, 4241 B.C. as the oldest fixed date in history.¹⁶⁵ Hayes found 150 additional years of co-reigns in dynasties one to nine and 142 additional years of rival reigns in dynasties ten and eleven, lowering the date for the first dynasty to 3100 B.C., three hundred years after Breasted's date.¹⁶⁶ Hayes accepted Parker's July 17, 1872 B.C. for Sesostris III's seventh year.¹⁶⁷ (See the Cambridge revisions of Breasted in Table 19-C).

Baines' and Krauss' New Revisions of the Chronology of Dynasties One to Twelve

In 1991 J. R. Baines lowered the beginning of the first dynasty to 2925 B.C.,¹⁶⁸ 175 years later than the Cambridge date (See Table 19-C). In 1985 Rolf Krauss' revised Parker's "astronomically absolute" date for Sesostris III's seventh year from July 17, 1872 B.C. to July 9, 1830 B.C. forty two years later.¹⁶⁹ Friends of mine, Richard Walker and Tom Black,

^{163.} Ibid., I.31 and also footnote c.

^{164.} R. A. Parker, *The Calendars of Ancient Egypt* (Univ. of Chicago Press, 1950), pp. 66-69.

^{165.} William Hayes, *Cambridge Ancient History*, I.1.173-174.

^{166.} Ibid., I.1.174-181; I.2B.994-996.

^{167.} Ibid.

^{168.} J. R. Baines, "Egypt," *New Encyclopedia Britannica*, 18.109.

^{169.} Rolf Krauss, *Sothis- und Monddaten: Studien zur astronomischen und technischen Chronologie Altgyptens* (1985), 63-67, 100-110.

translated most of Krauss' work from German to English so that I could learn how Krauss revised these dates.

Revisions of “Astronomical Dates” of the Twelfth to Nineteenth Dynasties

*Astronomical Dates (Numbers in Parenthesis = duration of years of dynasty)

Dyn.	Petrie	Breasted	Cambridge	Britannica	Kitchen
				(Parker)	
XII	3579-3368 (211 years)	2000-1788 . (212 years)	1991-1786 B.C. (205 years)	1938-1756 B.C. (182 years)	1979-1801 (178 yrs)
SESOSTRIS III					
7 th *	3458 B.C.*	1880 B.C.*	1872 B.C.*	1838 B.C.*	1872 B.C.*
Year					
XIII-	3368-1587 (1781 years)	1788-1580 (208 years)	1786-1567 B.C. (219 years)	1756-1523 B.C. (233 years)	1801-1550 (251 yrs)
XVIII	1587-1328 (259 years)	1580-1350 (230 years)	1567-1320 B.C. (247 years)	1539-1292 B.C. (247 years)	1550-1295 (255 yrs)
AMENHOTEP I					
9 th *	1546 B.C.*	1548 B.C.*	1537 B.C.*	1506 B.C.*	1517 B.C.*
Year					
THUTMOSE III					
1 st *	1503 B.C.*	May3,1501	*1504 B.C.*	1479 B.C.*	1479B.C.*
Year					
XIX	1328-1202 (126 years)	1350-1205 (145 years)	1320-1200 B.C. (120 years)	1292-1190 B.C. (102 years)	1295-1186 (109 yrs)
RAMSES II					
	1300 B.C.	1292 B.C.	1304 B.C.	1279 B.C.	1279 B.C.

Krauss located the observatory for Sirius' rising at Elephantine on Egypt's southern border, where Sirius rises five to six days earlier than in Memphis in northern Egypt. The southern latitude of observation illogically has the priests in northern Egypt celebrating the feast of Siris five to six days

before they could even see the star. Krauss used twenty lunar dates to revise the rising of Sirius in Sesostris III's seventh year to July 9, 1830 B.C., which he admitted was not sufficiently compatible with the astronomical data. Krauss reduced Sesostris II's documented reign between eighteen and thirty-eight years to only eight years and dated Sirius' rising in Sesostris II's seventh year (instead of Sesostris III's seventh year), producing a date of July 9, 1838 B.C. However, the historical evidence indicates Sesostris II was dead and Sesostris III was reigning when the priests' recorded Sirius' rising because they were celebrating this rising in Sesostris II's pyramid temple in memory of the deceased Sesostris II.

Krauss' revised the astronomical date for Amenhotep I's ninth year. Sirius rose on November 9th in the ninth year of the eighteenth dynasty king, Amenhotep I. Thus, Sirius rose days later than it appeared on August 16th in the seventh year of Sesostris II (according to Krauss). Three hundred and thirty-two years was calculated between the two risings of Sirius ($83 \times 4 = 332$). Subtracting three hundred and thirty-two years from July 9, 1838 B.C., Krauss astronomically fixed Amenhotep I's ninth year on July 9, 1506 B.C. ($1838 - 332 = 1506$).

Krauss interpreted Sirius' rising in Amenhotep I's ninth year to mean that a new moon month began on the same day Sirius rose. Krauss calculated that a new lunar month also began on July 9, 1506 B.C. Krauss believed this remarkable coincidence proves that all of his dates for the twelfth and eighteenth dynasties are "**astronomically absolute,**" in spite of the illogical historical and geographical inconsistencies involved. J. R. Baines claimed in the *Encyclopedia Britannica* that Krauss disproved all astronomical dates calculated before 1985, and thus Baines incorporated Krauss' new astronomical date into Egypt's new astronomical chronology in the 1991 Revision of the *New Encyclopedia Britannica*¹⁷⁰ (See these revisions in Table 19-C on p. 236).

¹⁷⁰. J. R. Baines, "Egypt," *New Encyclopedia Britannica*, 18.107.

New Astronomical Date by Dr. Danny Faulkner

To test the astronomical accuracy of these constantly changing “astronomical dates” of Egyptian dynasties, I secured the services of Danny Faulkner, who has his doctorate in astronomy and teaches astronomy and physics at the University of South Carolina at Lancaster. Faulkner used sophisticated astronomical software developed by Dr. Brad Schaeffer of the Bethesda Space Center in Maryland. This highly accurate software demonstrated that the Julian date of Sirius’ rising had fluctuated on different Julian days in each century and that it gradually shifted at the latitude of thirty degrees from the Julian dates of July 14 to July 17 between 2,000 B.C. and 1 B.C.

Dr. Faulkner provided 120 dates of the rising of the star Sirius from different latitudes from 2000 B.C. to 200 A.D. (See Table 19-D in the Apologetics 2 Study Guide). Based on dated risings of the star Sirius in particular years of reign of named Egyptian kings, Egyptologists check the astronomical compatibility of the Julian date of Sirius’ rising with multiple dates of new moon months that are dated in specific days, months, and years of named Egyptian kings. Dr. Faulkner calculated more than 250 new moon dates that I used to test the compatibility of optional astronomical chronologies proposed by different Egyptologists. This same astronomical data (of the dates of Sirius’ rising and the moon dates) enabled me to test my own proposed astronomical chronology dated three centuries later than the dates used by Egyptologists.

Testing Different Astronomical Chronologies of Egypt

Faulkner’s dates enabled me to check the astronomical chronologies of Breasted, Parker, Krauss, and other Egyptologists based on dated appearances of Sirius from different latitudes. Breasted claimed that Sirius rose on the Julian date of July 19 at the latitude of Memphis (30°) for “many thousands of years B.C., until far down in the last thousand years B.C. when the Sothic year had sufficiently

lengthened to shift the heliacal rising of Sothis to July 20.”¹⁷¹ Faulkner’s calculations showed that Sirius rose on July 14, 1880 B.C., at 30° latitude, five days earlier than Breasted’s calculation of July 19, 1880 B.C. Breasted’s five day error invalidated all of his astronomical dates based on correlations of the date of Sirius’ rising with new moon dates recorded on Egypt’s calendar during the reigns of twelfth dynasty kings (See Table 19-D in the Apologetics 2 Study Guide).

In 1950 Richard Parker noted Breasted’s error on Sirius’ rising and revised Breasted’s date for Sirius’ rising at the latitude of 30 degrees to July 17, 1872 B.C. Faulkner’s newly computerized dates shows that Sirius rose at thirty degrees latitude on July 14, 1872 B.C., three days earlier than Parker’s erroneously calculated date of July 17. This three-day error completely invalidated Parker’s astronomical chronology for the twelfth dynasty, which is recorded as “absolute” by Hayes in the *Cambridge Ancient History*.¹⁷²

On the other hand, Faulkner confirmed Krauss’ date of July 9 for Sirius’ rising between 1838 and 1830 B.C. at the latitude of 24°(See his dates in Table 19-D). However, Faulkner tested Krauss’ lunar dates based on Sirius’ rising in Sesostris III’s seventh year in 1830 B.C. and found an astronomical compatibility of only five percent accuracy (one out of twenty) and only twenty-five percent on month-length accuracy (three out of twelve), for an average 15 percent compatibility, far below the accuracy of Babylonian astronomical observation: 82.6 percent on the dates of crescents and 66.3% on month lengths, for an average accuracy of 74.5 percent¹⁷³ (See Table 19-E in the Apologetics 2 Study Guide).

^{171.} James Breasted, *Ancient Records of Egypt*, I.26.footnote a.

^{172.} William Hayes, “Chronology,” *Cambridge Ancient History*, 3rd Edition, 1980, I.173-174.

^{173.} (82.6 + 66.3 divided by 2 = 74.5).; Peter Huber of Harvard University, “Astronomical Dating of Babylon I and Ur III,” *Monographic Journals of the Near East: Occasional Papers* 1/4 (June, 1982) p. 28.

Faulkner tested Krauss' lunar dates based on Sirius' rising in Sesosiris II's seventh year in 1838 B.C. (even though all the evidence indicates that Sirius rising was recorded in the seventh year of Sesosiris III, not Sesosiris II). Faulkner's computerized dates showed that Krauss' chronology for Sirius' rising Sesosiris II's seventh year achieved an astronomical compatibility for lunar dates of only fifty-five percent (eleven out of twenty) and a lunar month length accuracy of only twenty-five percent (three out of twelve). Together, these two percentages yield an over-all average of only forty percent accuracy, far inferior to the Babylonian average of 73.5 percent (See Table 19-F in the Apologetics 2 Study Guide). Therefore, Krauss' twelfth-dynasty chronology is not even astronomically compatible, much less astronomically absolute or fixed. Yet, most Egyptologists now accept Krauss' new astronomical dates as "absolute."¹⁷⁴

Astronomical Compatibility of My Twelfth Dynasty Chronology

My biblically assigned date for Sesosiris III's seventh Year is 1535 B.C., 298 years later than Krauss' 1838 B.C. date for Sesosiris II's seventh year. Faulkner's test of the astronomical compatibility of my newly proposed chronology achieved the following results:

- Moon Dates = $15/20 = 75$ percent
- Month Lengths = $9/12 = 75$ percent

My astronomical chronology thus has an average accuracy of 75 percent in contrast to Krauss' 40 percent rating. His new chronology has an astronomical accuracy almost identical to the

¹⁷⁴. J. R. Baines, "Egypt," *New Encyclopedia Britannica* (1991 Ed.), 18.107.

Babylonian observation accuracy of 73.5 percent¹⁷⁵ (See Table 19-G in the Apologetics 2 Study Guide).

Carbon- 14 Dating Confirm My Dates

The uncalibrated Carbon-14 dates I used for Sesostris II and Sesostris III's confirms my biblically assigned dates for the twelfth dynasty. In addition to that fact, my dates are astronomically compatible with new astronomical dates for the twelfth dynasty. The 1600 B.C. Carbon-14 date for Sesostris II's reign is only ten years off my assigned dates of 1590 B.C., but that date is 225 years off Krauss' date of 1845 B.C. The Carbon-14 dating for Sesostris III's reign is 1550 B.C. which is only eight years off my assigned years of 1542 B.C. This date of 1550 B.C. is 287 years off of Krauss' date of 1837 B. C. Carbon-14 dating confirms my chronology.

The False Premise upon Which Sothic Dating Rests

In order to date the twelfth dynasty three hundred years later than its present dating, one must disprove the continuity of unbroken Sothic cycles that all Egyptologists maintain as valid. The major premise upon which Sothic dating rests is that Egypt never revised or adjusted its 365-day calendar in its entire B.C. history.

In certain periods Egyptian documents prove that Egypt's 365-day was not adjusted for Leap Year. However, I found documented evidence that Egypt revised its calendar at least three times in past history. These revisions nullify the 1460-year Sothic cycles and the ability to determine the century of previous recorded risings of Sirius.

Rameses III's calendar proves the calendar was revised or adjusted. In the first year of Rameses III, Sirius' rising is dated on New Year's Day.¹⁷⁶ Sirius' rising on November 9 of Amenhotep I's ninth year in Krauss' date of 1506 B.C., needed

¹⁷⁵. Ibid.

¹⁷⁶. Breasted, *Ancient Records of Egypt*, IV.84.

to shift fifty-seven more days to occur on New Year's Day. A fifty-seven day shift requires 228 years at four years per day: $57 \times 4 = 228$ years. 1506 B.C. minus 228 years is 1278 B.C., the second year of Rameses II, according to Krauss' astronomical chronology. However, Krauss' date for Rameses III's first year is 1187 B.C., ninety-one years after the 1278 B.C. date when it was supposed to occur.¹⁷⁷

Rameses III's calendar proves Egypt revised its calendar. Breasted explained this discrepancy by calling Rameses III's calendar "a religious calendar" that differed from Egypt's "civil calendar."¹⁷⁸ However, Rameses III's calendar united civil events and religious events on the same calendar,¹⁷⁹ in contradiction to Breasted's interpretation.

Foreigners occupied Egypt before Rameses III's reign.¹⁸⁰ After their expulsion, Rameses III likely celebrated their freedom with a new calendar. Thus, Rameses III's new calendar broke the Sothic cycle, nullifying the ability to determine the year or century of previous risings of Sirius.

The high Nile in Osorkon II's reign (twenty-second dynasty) proves Egypt revised the calendar. The Nile River flooded Thebes on the twelfth day of the fifth month of Osorkon II.¹⁸¹ Breasted refused to accept this reading because it contradicted his theory that Egypt never revised its calendar.¹⁸² The *Britannica* date for Osorkon third year is 885 B.C. The Nile reached its greatest height approximately mid-September in Thebes.¹⁸³ On this basis Osorkon's flooding of the Nile on the twelfth of the fifth month of the Egyptian calendar should be dated to c. September 15.

^{177.} Krauss, *op. cit.*, p. 207.

^{178.} Breasted, *Ancient Records of Egypt*, I.29, note b.

^{179.} Ibid., IV.84,143.

^{180.} Ibid., IV.198-199.

^{181.} Ibid., IV.369 (743) and note c.

^{182.} Ibid., note c.

^{183.} "Africa," *New Encyclopedia Britannica*, 13.107.

In 885 B.C. Sirius appeared at Thebes on the Gregorian date of July 3, seventy-four days before September 15, which is the twenty-eighth day of the second month of Osorkon's calendar. Sirius' rising thus shifted 114 days from the ninth day in the eleventh month to the twenty-eighth day in the second month between Amenhotep I's ninth year and Osorkon II's third year. At four years per day, Sirius shifted 114 days in 456 years.

However, Krauss dates Osorkon II's third year in 885 B.C., 621 years later than Amenhotep's ninth year of 1506 B.C. The difference between 456 and 621 is a discrepancy of 165 years. Thus, Osorkon II used a different calendar than Amenhotep I used.

Osorkon's calendar was also different from Rameses III's Calendar. Sirius shifted from the first day of the new year on Rameses III's calendar to the twenty-eighth day of the second month in Osorkon II's calendar, a 57-day shift, which takes **228 years** at one day every four years. Krauss dates Osorkon II's third year in 885 B.C., **302 years later** than Rameses III's accession year in 1187 B.C.¹⁸⁴, **seventy-four years too much**. Therefore, Osorkon II's calendar is not a continuation of Rameses III's calendar.

Osorkon II was Libyan, a foreigner in Egypt; Rameses III was an Egyptian. Sheshonk I, the grandfather of Osorkon II, likely substituted Rameses III's calendar with a Libyan calendar when he began the twenty-second dynasty. Osorkon II's Libyan calendar nullified the Sothic cycles.

Shabaka (twenty-fifth Dynasty) used a calendar different from Osorkon II's calendar. Another high Nile occurred on the fifth day of the ninth month of Shabaka's third year at Thebes.¹⁸⁵ Shabaka's high Nile of the fifth day of the ninth month shifted 113 days on Egypt's 365-day calendar from the

^{184.} Krauss, *op. cit.*, p. 207.

^{185.} Breasted, *op. cit.*, IV.452 (887).

previous date of fifth day of the ninth in Osorkon II's reign. At the true Gregorian rate (not Sothic) of 4.1288 years per day, it would take 466.55 years to shift 113 days on the Gregorian Calendar. But the maximum time that scholars calculate between Osorkon II's reign and Shabaka's reign is 210 years, short by 256 years.¹⁸⁶

Shabaka came from Nubia or Ethiopia, south of Egypt, and thus used a Nubian calendar, likely different from Osorkon II's Libyan calendar. New Year's Day of Osorkon II's calendar fell in the spring time and Shabaka's calendar began in the winter time. In Israel's divided kingdom, northern Israel used a spring lunar calendar and the nation of Judah used a fall lunar calendar.¹⁸⁷ Shabaka's Nubian winter calendar was certainly not a continuation of Osorkon II's Libyan spring calendar.

Shabaka's calendar was also not a continuation of Amenhotep I's calendar. Sirius' rose on the Gregorian date of June 27, 1506 B.C., the year Krauss designated for Amenhotep I's ninth year. Thus, the high Nile of Sept. 15 occurred about eighty days later than Sirius' rising on the Gregorian date of June 27, 1506 B.C. Adding eighty days to the ninth day of the eleventh month of Amenhotep I's calendar date gives us a date of January 24th for the high Nile in 1506 B.C. Thus, the high Nile on the twenty-fourth day of the first month in Amenhotep I's reign shifted to the fifth day of the ninth month in Shabaka's reign, a total of 221 days.

At the Gregorian rate of 4.1288 years per day, 912 years should separate these two high Niles. However, scholars calculate only 790 years between Amenhotep I's ninth year and Shabaka's third year, short by 122 years. Therefore, Shabaka's Nubian calendar was not a continuation of Amenhotep I's Egyptian calendar.

^{186.} E. F. Wente & J. R. Baines, *New Encyclopedia Britannica*, 18.120-121.

^{187.} Edwin Thiele, *Mysterious Numbers of Hebrew Kings*, pp.43-60.

Significance of These Three Revisions

Egypt thus revised its calendar at least three times from the twentieth to the twenty-fifth dynasties. These revisions nullify the Sothic method of determining the century and year of dynasties that preceded the twentieth dynasty.

However, my research indicates that between the twelfth and ninth dynasties, no revision of the Egyptian calendar occurred. On this basis it is valid to calculate the years between two recorded appearances of Sirius. It is also valid to calculate astronomical compatibility between dated appearances of Sirius with new moon dates that occurred in the years of kings from the twelfth through the nineteenth dynasties.

New Astronomical Chronology for Dynasties Thirteenth to Nineteenth (See Table 19-H)

My new astronomical dating of the thirteenth to the seventeenth dynasties. With 1535 B.C. biblically fixed as Sesostris III's seventh year and 1446 B.C. fixed for the date of the Exodus, the twelfth dynasty ended in 1443/42 B.C. Using *Britannica* years for the duration of the thirteenth and fourteenth dynasties, I dated these dynasties from c. 1443–1317 B.C. The years 1443 to 1317 B.C. cover Israel's wandering in the desert for forty years, their conquest of Canaan and eighty-four years of the period of the Judges. The fifteenth to seventeenth dynasties reigned parallel to each other from c. 1317–1217 B.C. covering the next one hundred years of the period of the Judges.

My new astronomical dating of Sirius' rising in Amenhotep I's ninth year dated Sirius' rising on sixteenth day of the eighth month in Sesostris III's seventh year to the Julian date of July 15, 1535 B.C., at the latitude of Memphis (thirty degrees). Sirius' rising shifted eighty-three days to ninth day of the eleventh month in Amenhotep I's ninth year, implies no adjustment for Leap Year was made from dynasty twelve to dynasty eighteen. This eighty-three day shift thus took 332 years (83 X 4), assuming that the latitude of observation is

thirty degrees (Memphis) in northern Egypt for both sightings of Sirius.

However, Amenhotep I resided in his capital in southern Egypt at Thebes. In an unknown year of Thutmose III, a later eighteenth dynasty king, Sirius' rising is recorded at Elephantine, on the southern border of Egypt. Thus, the eighteenth dynasty kings likely observed Sirius' rising at Elephantine in the south, whereas the twelfth dynasty had a northern observatory near Memphis. Sirius rises five days earlier at Elephantine than Memphis in 1535 B.C. At the rate of four years per day, we should add twenty years ($4 \times 5 = 20$) to the 332 years and get 352 years plus or minus 3 years between Sesosiris III's seventh year and Amenhotep I's ninth year. Subtracting 352 years from 1535 B.C. (Sesosiris III's seventh year), Sirius should have risen c. 1183 B.C. (plus or minus three years) in Amenhotep I's ninth year.

Faulkner calculated Sirius' rising at Elephantine on July 10, 1183 B.C. Faulkner calculated that a new moon month began on July 9, 1183 B.C., one day before Sirius rose on July 10 of that same year. Bad weather likely prevented observation on July 9, but the moon was still invisible on the dawn of July 10 when Sirius first appeared, permitting the coinciding of a supposed new moon month and the rising of Sirius on July 10. I set 1183 B.C. as Amenhotep I's ninth year, 323 years later than Krauss' 1506 B.C. date (See Table 19-H below).

Stewart's Astronomical Chronology for Egypt's Twelfth, Eighteenth, and Nineteenth Dynasties

^{12th} Dynasty

1535 B.C. SESOSTRIS III'S 7th YEAR. Sirius rises 8-16 at Latitude of 30° = July 15, Julian, 1535 B.C.

^{18th} Dynasty

1183 B.C. AMENHOTEP I'S 9th YEAR. Sirius rises 11-9 at Latitude of 24° = July 10, Julian, 1183 B.C. New Moon Month on 11-9 = July 9, 1183 B.C.

1123 B.C. THUTMOSE III'S 23rd YEAR. New Moon Month on 9-21 = May 8, Julian, 1183 B.C.

^{19th} Dynasty

854 B.C. RAMSES II'S 52nd YEAR. New Moon Month on 6-27 = December 9, 854 B.C.

A new moon month began on the twenty-first day of the ninth month of Egypt's calendar in Thutmose III's twenty-third year. Thutmose III's twenty-third year is dated sixty years after Amenhotep I's ninth year.¹⁸⁸ A new moon month began on July 9, 1183 B.C., on eighth day of the eleventh month in Amenhotep I's ninth year. On this basis twenty-first day of the ninth month of Thutmose III's twenty-third year should have occurred on May 8, 1123 B.C., sixty years later. Faulkner calculated that a new moon month did indeed occur on May 8, 1123 B.C.

New astronomical dating of the new moon in Rameses II's fifty-second year began on the twenty-seventh day of the sixth month. I calculated that the twenty-seventh day of the sixth month moon date in Rameses II's fifty-second year occurred 269 years later than the new moon date of the twenty-first day of the ninth month of Thutmose III's twenty-third year. Subtracting 269 years from 1123 B.C. (Thutmose III's twenty-third year), I got 854 B.C. as Rameses II's fifty-second year (See Table 19-H above).

^{188.}

William Hayes, *Scepter of Egypt*, 1990 revision, II.499.

Since the twenty-first day of the ninth month fell on May 8, 1123 B.C., the twenty-seventh day of the sixth month should have fallen on December 9, 854 B.C. on an unadjusted 365-day calendar, in Rameses II's fifty-second year. With these astronomical dates set, students of the Bible can be ready to work out the entire chronology of these dynasties and look for parallels with biblical history.

Conclusion

Egyptian history is not astronomically dated as Egyptologists claim. Three revisions of Egypt's calendar invalidate the system of "Sothic Dating." My new dates for the twelfth dynasty have a superior astronomically compatibility than the scholars' dates have. His astronomical dates for dynasties eighteen through nineteen will produce amazing and abundant synchronism with later biblical history.

Bible History From Sinai to Solomon in Egyptian History Archaeology of Palestine

This chapter contains remarkable historical and archaeological synchronism between Egyptian history and Bible history from Sinai to Solomon. This amazing synchronism occurs only when Egyptian history and the archeological ages are re-dated three centuries later on the B.C. calendar. This chapter will compare and match Bible history during the years from Sinai to Solomon. It will investigate evidence concerning the fall of Jericho, Hazor, and other Canaanite cities as that fall relates to Egyptian history. There is evidence from ancient documents, letters written by the Canaanite rulers in Egypt, and archaeological evidence which substantiate biblical history.

Linking Biblical Dates to Dynasties Twelve Through Nineteen

Four astronomical anchor dates were calculated on a three-century revision of Egyptian chronology and also using astronomical details of the rising of the star Sirius and new moon dates associated with Sirius' rising:

- 12th Dynasty: Sesostris III's 7th year fixed at 1535 B.C.
- 18th Dynasty: Amenhotep I's 9th year fixed at 1183 B.C.
- 18th Dynasty: Thutmose III's 23rd year fixed at 1123 B.C.
- 19th Dynasty: Rameses II's 52nd year fixed at 854 B.C.

These four anchor dates enabled me to re-date the chronology of Egypt's dynasties twelve through nineteen to fit Bible history. This complete reconstructed chronology can be seen in Table 20-A below.

Table 20-A
New Biblical Dates Assigned to Dynasties Twelve to Nineteen

			Dynasty
1535 B.C.	*= Sesostris III's 7 th yr	Enslaver of Israel	12 th
1446 B.C.	= Amenemhet IV, yr. 9	Exodus: Pharaoh dies	12 th
1443 B.C.	= Sobkhotpe I's 1 st yr	12 th Dynasty Ends	13 th
1406 B.C.	= Sobk-hotep V	Conquest of Canaan	13 th
1317 B.C.	= Hyksos dynasties begin	Period of Judges	15-16
1217 B.C.	= Ahmose's 1 st yr	2 nd Half of Judges	18 th
1183 B.C.	*= Amenhotep I's 9 th yr	Deborah the Judge	18 th
1123 B.C.	*= Thutmose III's 23 rd yr	Gideon the Judge	18 th
1050 B.C.	= Amenhotep III's 5 th yr	Saul reigns as King	18 th
1010 B.C.	= Amenhotep IV's 6 th yr	David's 1 st year	18 th
998 B.C.	= Smenkhhara's 1 st yr	David's 12 th year	18 th
993 B.C.	= Tutankhamun's 1 st yr	David's 17 th year	18 th
983 B.C.	= Aja's (Ay's) 1 st yr	David's 27 th year	18 th
979 B.C.	= Zeserk's 1 st yr	David's 31 st year	18 th
970 B.C.	= Zeserk's 10 th yr	Solomon's 1 st yr	18 th
930 B.C.	= Zeserk's 50 th yr	Rehoboam's 1 st yr	18 th
926 B.C.	= Zeserk's 54 th yr	Rehoboam's 5 th yr	18 th
921 B.C.	= Zeserk's 59 th yr	Rehoboam's 10 th yr	18 th
920 B.C.	= Ramses I's 2 nd yr	Rehoboam's 11 th yr	19 th
919 B.C.	= SetiI's 1 st year	Rehoboam's 13 th yr.	19 th
905 B.C.	= Ramses II's 1 st year	Asa's 5 th year	19 th
854 B.C.	*= Ramses II's 52 nd yr	Jehoshaphat's 18 th yr	19 th

Linking Biblical Dates to the Archaeological Ages

The dates of the archaeological ages are determined by links to the “astronomical” dates of the Egyptian dynasties.¹⁸⁹ Table 20-B shows the new dates of the archaeological ages

¹⁸⁹. Amihai Mazar, *Archaeology of the Land of the Bible*, p. 28-30.

when the new biblical and astronomical dates of Egyptian history are applied.

Table 20-B
Newly Assigned Biblical Dates for the Archaeological Ages

Name of Age	Abbreviation	Scholar's Dates	Biblical Dates
Middle Bronze II B/C	MB II B/C	1800-1550 B.C.	1486-1236 B.C.
LATE BRONZE I	LBI	1550-1400 B.C.	1236-1050 B.C.
LATE BRONZE II A/B	LB II A/B	1400-1200 B.C.	1050-820 B.C.
IRON IA	IRON IA	1200-1150 B.C.	820-780 B.C.
IRON IB	IRON IB	1150-1000 B.C.	780-740 B.C.
IRON IIA	IRON IIA	1000- 925 B.C.	740-710 B.C.
IRON IIB	IRON IIB	925- 720 B.C.	710-650 B.C.
IRON IIC	IRON IIC	720- 586 B.C.	650-586 B.C.

The new dating of Egypt's dynasties and the archaeological ages results in synchronism with biblical history. The 1406 B.C. fall of Jericho occurred in the thirty-sixth year of the thirteenth dynasty, in the first quarter of the Middle Bronze IIB Age. All scholars agree that Jericho was destroyed in the Middle Bronze IIB Age. However, scholars differ as to exactly when Jericho fell. Kenyon dates Jericho's fall at the end of the age,¹⁹⁰ whereas some Israelis date its fall earlier in the Middle Bronze IIB Age, the same as when I dated it.¹⁹¹

Evidence for Middle Bronze IIB Jericho in Joshua's Time

Archaeologist Bryant Wood examined Kathleen Kenyon's data of the excavation of Jericho and found amazing links to

¹⁹⁰. Kathleen Kenyon, *Archaeology in the Holy Land*, Thomas Nelson, 1979, p. 208.

¹⁹¹. Micha Ashkenazi, archaeologist and tourist guide, from Jerusalem, 1991.

the Bible story of Jericho's fall.¹⁹² For instance, Joshua 2:15 says that Rahab, the harlot, lived in a house built into Jericho's outside wall. Excavation shows that houses were built into Jericho's walls in the Middle Bronze IIB Age. Critics say that Joshua was written hundreds of years after the fall of Jericho, but how did the writer know about Jericho's walls after the walls had been burned and buried. Consider the following Scriptures and the details they give concerning this time in the Israelites history:

- **Joshua 2:15** — Rahab the Harlot lived in a house built into Jericho's outside wall. Excavation shows houses built into Jericho's walls in the Middle Bronze IIB age.¹⁹³
- **Joshua 3:13–15** — Jericho was destroyed at harvest time when the banks of the Jordan were overflowing. Kenyon found underground, sealed store bins, full of grain proving Jericho was overthrown rapidly at harvest time.¹⁹⁴
- **Joshua 3:15–17** — The Jordan River suddenly dried up and stopped flowing upstream at a town called Adam (Adyма). Earthquakes at Adyма have caused land slides that stopped the Jordan's flow four different times in recorded history.¹⁹⁵ God likely used an earthquake to stop the flow during Joshua' time.
- **Joshua 6:15–20** — Jericho's walls collapsed. Excavation shows an earthquake demolished the walls and also many houses.¹⁹⁶ The miracle was the timing of the earthquake to coincide with Israel circling the city seven times on the seventh day.

^{192.} Bryant Wood, "Did the Israelites Conquer Jericho?", *Biblical Archaeological Review*, March/April, 1990, 44–59.

^{193.} Ibid.

^{194.} Ibid.

^{195.} Ibid.

^{196.} Ibid.

- **Joshua 6:24** — Israel burned the entire city. Excavation revealed a three foot layer of burned material all over the city at the Middle Bronze IIB level.¹⁹⁷ The charcoal taken from Jericho’s fallen walls was carbon-14 dated originally at 1130 B.C., with a calibrated date of 1410 B.C. plus or minus of forty years, which Bryant presented as proof of the biblical date for Jericho’s fall.¹⁹⁸ Later, the British Museum discovered an error and corrected the original carbon-14 date to 1350 B.C., calibrating it to 1550 B.C. plus or minus 110 years.¹⁹⁹ Carbon-14 dates calibrated by tree rings contradict the “astronomical dates” of Egyptian history by about three centuries. When scientists learn that Egyptian history is misdated by three centuries, they will accept only uncalibrated carbon-14 dates as valid. The uncalibrated date of 1350 B.C. has a range of plus or minus 110 years, and thus includes the 1406 B.C. date for Jericho’s fall.
- **Joshua 11:11–12** — There is also evidence for the fall of Hazor and the other Canaanite cities that occurred when the Israelites entered the land. Hazor was the only city in northern Israel that Joshua burned. Kenyon reported that Hazor was “covered with a thick layer of burning” contemporary with Jericho’s fall in the Middle Bronze IIB Age.²⁰⁰ Amihai Mazar admits that “a significant number of Middle Bronze cities were destroyed” before the Middle Bronze Age ended.²⁰¹ Archaeological excavation shows that the following Canaanite cities of Jericho, Gibeon, Hebron, Arad, Debir, Lachish, Hazor, and Bethel existed at the beginning of Middle Bronze IIB, but were destroyed before

¹⁹⁷. Ibid.

¹⁹⁸. Ibid., p. 53.

¹⁹⁹. S.G.E. Bowman, J. C. Ambers & M. N. Lee, “Re-evaluation of British Museum Radiocarbon. Dates Issued Between 1980 and 1984,” *Radiocarbon*, Vol. 32, No. 1, 1990, pp.59–79.

²⁰⁰. Cambridge Ancient History, 3rd Ed., II.1.100.

²⁰¹. Amihai Mazar, *Archaeology of the Land of the Bible*. p. 226.

it ended.²⁰² Therefore, the conquest described in the Bible fits the archaeology of the Middle Bronze IIB Age and harmonizes with my three century revision dates in history.

Giants and Fortified Cities in Canaan

There is also evidence supporting the giants and fortified cities in Canaan. Two years after the Exodus (1444 B.C.), Israelite spies found giants in Canaan called the “*Sons of Anak*” living in high-walled, fortified cities (cf. Numbers 13:21–33). Chapter 16 identified Sesostris III and Amenemhet III as the twelfth dynasty Pharaohs who enslaved Israel and cursed the rulers of the three cities of “Anak” in Canaan. Thus, the sons of Anak already existed in Canaan during the Middle Bronze IIA Age before Israel entered Canaan in the Middle Bronze IIB Age. Pritchard, the famous historian who cites these curses, admits that they may relate “to the Anakim ‘giants’ who were in . . . Canaan at the time of the conquest in Deuteronomy 2:10.”²⁰³ Joshua 13:13 says Caleb drove out the three Anakites in Hebron: Sheshai, Ahiman, and Talmai. The first Hyksos king of the fifteenth dynasty was named Sheshai, indicating he was either the giant’s descendant or was named in his memory.²⁰⁴

Mazar says, “the art of fortification reached a level of unparalleled sophistication. . . . with the city wall high above the surrounding area” during the Middle Bronze IIB Age.²⁰⁵ Thus the historical and archaeological evidences confirm that there were giants living in highly fortified cities with high walls in Canaan during the early Middle Bronze IIB Age. This is the precise age that the three century revision of Egyptian history indicates for Israel’s entrance into Canaan.

^{202.} David Rohl, *Pharaohs and Kings*, p. 306.

^{203.} James B. Pritchard (ed.), “The Execration of Asiatic Princes,” *Ancient Far Eastern Texts*, p.328.

^{204.} David Rohl, *Pharaohs and Kings*, pp. 309-311.

^{205.} Mazar, op. cit., pp. 197, 198

Hyksos During the Period of the Judges

There is also evidence of the Hyksos in the period of the Judges. Two Hyksos dynasties, the fifteenth and sixteenth, ruled northern Egypt for c. 100 years.²⁰⁶ My new chronology dates them from 1317–1217 B.C. which is the period of the Judges. The Hyksos established military bases in Palestine during and after they ruled Egypt.²⁰⁷ They are not mentioned by name in the Book of Judges. Why? Hyksos means “foreign rulers” in Egypt’s language. Hatshepsut, an Egyptian queen, called the Hyksos “Amu.”²⁰⁸ Amu fits the name of Amulek or Amalek, one of Israel’s enemies in Canaan.²⁰⁹ The Bible says Amalek inhabited southern Canaan and northwest Arabia from Abraham to David (cf. Genesis 14:7; Numbers 13:29, 14:25). Remember that Israel fought Amalek in Arabia after they had left Egypt (cf. Exodus 17:8–15).

The Septuagint of Genesis 45:10 translates “*the land of Goshen*” where the Israelites once lived as “*Gesen of Arabia*,” because the Hyksos came from Arabia and built their capital of Avaris in the land of Goshen where the Israelites used to live. When the Hyksos were expelled from Egypt, some of them returned to southern Palestine and resided in the city of Sharuhene.²¹⁰ Since both the Amalekites and Hyksos inhabited the same areas, they are likely the same people. Numbers 24:20 says, “*Amalek was first among the nations, but he will come to ruin at last.*” Amalek was **not** the first nation to exist chronologically, however they were first in military power when Israel was about to enter Canaan in 1406 B.C. Amalek (Hyksos) later conquered Egypt in the new dating of 1317 B.C. during the period of the Judges. Many ancient Arab writers

^{206.} Mazar, op. cit., pp. 197, 198

^{207.} *Cambridge Ancient History*, II.1.346.

^{208.} Breasted, Trans., *Ancient Records of Egypt*, II.125 (303), translated “Amu” as “Asiatics”.

^{209.} Velikovsky in his book, *Ages in Chaos*, is the first to make this identification.

^{210.} *Cambridge Ancient History*, 3rd Ed., II.1.294.

describe Amalek's conquest of Egypt in the same language as the Hyksos' conquest of Egypt was described.²¹¹ Amalek (Hyksos) oppressed Israel often during the period of the Judges. Consider the following Scriptures:

- **Judges 3:13** — “*Getting the Ammonites and Amalekites to join him, Eglon came and attacked Israel, and they took possession of the City of Palms.*”
- **Judges 5:14** — “*Some came from Ephraim, whose roots were in Amalek; Benjamin was with the people who followed you . . .*” How is it that Ephraim's roots were in Amalek when he was the son of Joseph? Ephraim was trusting in the military power of Amalek because they had conquered Egypt.
- **Judges 6–7** — These scriptures tell how Amalek united with the Midianites to oppress Israel.
- **1 Samuel 14–15** — These chapters tell of Samuel and Saul's battles against Amalek.
- **Exodus 17:14–16** — Predicts Amalek's name would be blotted out. Amalek's name disappeared after the reign of David. The name, Hyksos, also disappeared from history after being expelled from Egypt. Both of their names were blotted out because they were the same people.

Egypt's Eighteenth Dynasty and Israel from 1217–1050 B.C.

My revision of Egyptian history dates the first half of the eighteenth dynasty parallels to the last period of the Judges from 1217–1050 B.C. Ahmose, the last king of the seventeenth dynasty, drove out the Hyksos and became the first king of the eighteenth dynasty in biblical date of 1217 B.C. The eighteenth dynasty expelled the Hyksos and for sixty years rebuilt Egypt instead of invading Canaan. Egypt is not mentioned in the Book of Judges from 1217–1157 B.C. Idrimi, king of Alalakh,

^{211.} Immanuel Velikovsky, *Ages in Chaos*, pp. 63–66.

was a contemporary with Ahmose. Scholars date Idrimi in 1519 B.C.; I date him biblically in 1197 B.C. Idrimi said that he lived seven years in Canaan among “the Hapiru-people.” Many scholars, such as Yohanan Aharoni, now identify the Hapiru as **Hebrews**,²¹² a name used synonymously for Israelites in the Bible (cf. Genesis 14:13, 39:14,17; 41:12; Exodus 1:15,16,19; 2:7, 11; 21:2; Deuteronomy 15:12; Jeremiah 34:9). These new dates prove the Hebrews were in Canaan early in the eighteenth dynasty. In the biblical date of 1123 B.C., a scribe of Thutmose III, another eighteenth dynasty king, wrote of his encounter with a Hapiru (a Hebrew) at Joppa.²¹³ In the same year, Thutmose III defeated a coalition of 330 city rulers of Syria and Palestine at the city of Megiddo in northern Israel.²¹⁴

Why is Thutmose III’s conquest at Megiddo not mentioned in the Bible? Joshua 15–19 and Judges 2 lists fifteen of Canaan’s most important cities, including Megiddo, that Canaanites repossessed after Joshua’s conquest. The Hebrews occupied the smaller towns and rural areas of Palestine during the period of the Judges. The Book of Judges only recorded Israel’s history, it did not record Thutmose III’s conquest of Megiddo which was inhabited by the Canaanites. An uncalibrated carbon-14 date of 1151 B.C. has been assigned to Thutmose III’s reign,²¹⁵ confirming the date of 1145 B.C. for the beginning of his reign. In the biblical year of 1112 B.C., Amenhotep II, the son of Thutmose III, captured 3,600 Hebrews in Canaan,²¹⁶ confirming the continued Hebrew presence in Canaan during the last half of the period of the Judges.

^{212.} Yohanan Aharoni, *The Macmillan Bible Atlas* (New York: Macmillan, 1968), p. 34

^{213.} Pritchard, *Ancient Far Eastern Texts*, p. 22.

^{214.} Cambridge Ancient History, 3rd Ed., II.1.444– 452.

²¹⁵ “Egyptian Chronology & The Irish Oak Calibration,” *Journal of Near Eastern Studies*, Vol. 44, p. 312, Oct. 1985; B.M. 736b (R.19) of 3101 –1950 A.D. = 1151 B.C. + or - 51 years, uncalibrated.

^{216.} Pritchard, *Ancient Far Eastern Texts*, p. 247.

Saul and David in the Amarna Period of Canaanite History

First and Second Samuel reports continual warfare between Israel and Philistia during the reigns of Saul and David from 1050–970 B.C. All of King Saul’s reign and part of David’s reign ran parallel with Amenhotep III and Amenhotep IV (Akhenaten). Canaanite cities requested military aid from Amenhotep III and Amenhotep IV to fight the Hapiru (the Hebrews). This correspondence is called *The Amarna Letters*. These *Amarna Letters* describe the same conditions that existed in Canaan during the reigns of Saul and David. Let us notice a few excerpts of these letters:

- Rib-Hadda, Ruler of Gubla (Gebal = Byblos), refers to the Hapiru (Hebrews) fifty times in seventy-eight letters. He frequently criticized the ruler of the Amorites for making alliances with the Hapiru and turning over Canaanite cities to the Hapiru. These letters confirm 1 Samuel 7:12–14 that says Samuel, Saul, and David established peace alliances between Israel and the Amorites.
- Zimreddi, Ruler of Sidon (#144) — “All the cities that the king put in my charge have been joined to the Hapiru (Hebrews).”
- Abi-Milku, ruler of Tyre (#148) — “The king of Hasura [Hazor] has . . . aligned himself with the Hapiru. . . . He has taken the land over for the Hapiru.”
- Bayawa, ruler in Syria, (#215) — “Should Yanhamu [Egyptian general] not be here within this year, all the lands are lost to the Hapiru [Hebrews].”
- Suwardata, mayor of Qiltu (close to Gath), (# 366) — “May the king, my lord, be informed that the Hapiru [singular] that rose up against the lands, the god, the king, my lord, gave to me, and I smote him.” The Hapiru (singular) who was killed is likely King Saul when he died in battle (cf. 1 Samuel 31).
- Habdi-Heba, King of Jerusalem, wrote in Letter #286 — “That Habiru [singular = David] has plundered all the lands

of the king. . . . If there are no archers, lost are the lands of the king, my lord.”

- Habdi-Heba wrote (#288) — “Now the Hapiru have taken the very cities of the king. Not a single mayor remains to the king, my lord; all are lost.” Second Samuel 5–8 say David conquered all of Canaan’s cities and made Jerusalem his capital.
- Habdi-Heba (#292) — “Consider the deed of Peya, the son of Gulatu, against Gazru [Gezer]. Gulatu is **Goliath** in English, the giant David killed in 1 Samuel 17.
- Scholars note the striking similarity of Akhenaten’s monotheism and psalms of praise, both similar to David’s monotheism and Psalms in the Bible. Many scholars claim David copied Akhenaten’s religion and writings. More likely, Akhenaten copied David’s religion and psalms.
- Habdi-Heba’s (#286) — “Why do you love the Hapiru, but hate the mayors [rulers of Canaan]?” Akhenaten admired the Hapiru King (David). Akhenaten admired David as a poet, musician, and warrior, and he did not send military assistance for the Canaanite kings against David. Akhenaten permitted David to conquer these Canaanite cities by refusing to send Egyptian troops.

David, a Contemporary with King Ay of the Eighteenth Dynasty

First Kings 11:14–19 records that in David’s reign Hadad, a prince of Edom, fled to Egypt for refuge as a boy. When Hadad grew older, Pharaoh gave him a wife, the sister of his own wife, Tahpenes. Ay, an eighteenth dynasty king, began reigning in 983 B.C., the twenty-seventh year of King David. Ay’s wife was named Ty,²¹⁷ the first syllable of Tahpenes, the Egyptian queen of Ay, supporting my identification of Ay as a contemporary of David. Horemheb, general under Ay, received certain Asiatics from Canaan, whose towns had been

²¹⁷. Cambridge Ancient History, II.2.70.

destroyed.²¹⁸ These Asiatics likely included Hadad and others who fled the country when David conquered the surrounding countries.

A nineteenth dynasty document lists the fifty-ninth year of Horemheb.²¹⁹ My chronology dates Horemheb's fifty-nine year reign from David's fifty-first year in 979 B.C., throughout all of Solomon's forty year reign terminating in the ninth year of Rehoboam, the son of Solomon, in 920 B.C. On this basis Horemheb was the Pharaoh who gave his daughter in marriage to Solomon (cf. 1 Kings 3:1). Horemheb just happens to be Egypt's first king to marry his daughter to a foreign king. An alabaster vase excavated in Ugarit depicts "Sharelli," the daughter of Horemheb, being married to an unknown Asiatic King.²²⁰ Solomon is likely the Asiatic king and Sharelli is likely his Egyptian wife. Horemheb conquered an unnamed Canaanite city,²²¹ likely Gezer, which 1 Kings 9:16 says Pharaoh gave to his daughter when she married Solomon.

In 2 Chronicles 8:11 Solomon built a palace for Pharaoh's daughter outside the city gates and above Jerusalem. Located just outside and above modern Jerusalem is the beautiful garden tomb, which is identified by many as the tomb where Jesus was buried. It fits perfectly the location described in 2 Chronicles 8:11. David Rohl says eighteenth dynasty pottery, hieroglyphic texts, an offering table, a limestone column capital with a design of palms, and a statuette of an Egyptian female have been found in the garden.²²² The eighteenth dynasty artifacts fit the time of Horemheb and the statuette may be Horemheb's daughter and Solomon's wife.

^{218.} Breasted, *Ancient Records of Egypt*, III.6-7 (10-12).

^{219.} Hayes, *Scepter of Egypt*, II.309.

^{220.} Rohl, *Pharaohs and Kings*, pp. 184-185.

^{221.} Breasted, *Ancient Records of Egypt*, III.20 (34).

^{222.} David Rohl, *op. cit.*, pp. 181-183.

Archaeologists date Solomon in the Iron Age IIA (1000 to 925 B.C.).²²³ James Pritchard says that Iron Age IIA cities were “like villages . . . with relatively small public buildings and poorly constructed dwellings with clay floors . . . The magnificence of the age of Solomon is . . . decidedly lackluster, but 1 Kings implies exactly the opposite.”²²⁴ Scholars also consider the 10th century B.C. as “the dark age” of Palestinian art.²²⁵ Thus, most archaeologists believe the biblical story of Solomon’s glory is either greatly exaggerated or completely fictitious. By dating Horemheb (Zeserk) to the time of Solomon, the archaeological age of Solomon is not Iron Age IIA, but late Bronze IIA.²²⁶ Excavation of late Bronze IIA Megiddo uncovered the largest and richest collection of carved ivory (200 plaques), gold vessels, and stylish jewelry ever found in Palestine.²²⁷ This palace represents the zenith of glory, wealth, and outstanding architecture of Palestine. The bathroom was paved with seashells. One ivory plaque shows a king or governor sitting on a throne with cherubim on each side of the throne. The enthroned man could be Solomon visiting Megiddo, or Baana, son of Ahilud, whom Solomon appointed as governor of Meggido (cf. 1 Kings 4:12). Meggido’s gate was constructed of ashlar (finely cut) blocks of stone with inserted cedar beams, exactly as 1 Kings 7:9–12 describes Solomon’s buildings.²²⁸

First Kings 9:15 and 11:17 tells how Solomon built the Millo, a massive terrace system with stone retainer walls. Kenyon excavated the Millo and dated it in the late Bronze

^{223.} Amihai Mazar, *Archaeology of the Land of the Bible*, p. 30.

^{224.} James Pritchard, *Solomon & Sheba*, p. 35 cited by David Rohl, *Pharaohs & Kings*, p. 174.

^{225.} Kathleen Kenyon, *Archaeology in the Holy Land*, 1960 Ed., cited by Rohl, *Ibid.*, p. 174.

^{226.} Amihai Mazar, *Archaeology of the Land of the Bible*, p. 30.

^{227.} David Rohl, *Pharaohs and Kings*, pp. 173–185.

^{228.} Rohl, *Pharaohs & Kings*, p. 177.

Age, 340 years before Solomon.²²⁹ But the late Bronze Age includes the reign of Horemheb, the Pharaoh I put parallel to Solomon. Thus my new chronology thrusts the wealthiest period of Palestine into the reign of Solomon, the richest king in history, confirming 1 Kings 9–10.

Horemheb can be identified as Pharaoh Shishak. Pharaoh Shishak hosted Jeroboam when he fled to Egypt from Solomon (cf. 1 Kings 11:40) and later invaded Jerusalem five years after Solomon died in 925 B.C., sacking all of Solomon's treasure (cf. 1 Kings 14:25ff). My new chronology dates Horemheb's reign from 979 to 920 B.C., which includes the years that Pharaoh Shishak reigned. All biblical, historical, and archaeological scholars have traditionally identified Sheshonk I of the twenty-second dynasty as Pharaoh Shishak. Chapter 22 will give devastating evidence that proves Sheshonk I cannot be Pharaoh Shishak. How can Horemheb be Pharaoh Shishak? Horemheb's throne name is "Zeserk-hepru-re."²³⁰ Zeserk, or Siserk, is as close to Shishak (Hebrew) as Sheshonk. All of the evidence above that Horemheb (Zeserk) was contemporary with David and Solomon supports our identification of him as Pharaoh Shishak. Most of Horemheb's (Zeserk's) records were destroyed by Rameses II, explaining why his conquest of Jerusalem in Rehoboam's fifth year has not been found.

Horemheb's uncalibrated carbon-14 dates vary from 1082 to 926 B.C., supporting my dates of his reign from 979–920 B.C., but contradicting scholars' dates (1319–1292 B.C.) by 237 years. The 926 B.C. carbon-14 date for Horemheb (Zeserk) fits precisely Pharaoh's Shishak's invasion of Jerusalem in 925 B.C. Derricourt reports, "Radiocarbon dates [are] considerably lower than the calendar dates . . . This discrepancy has led many Egyptologists either to cast doubt on

²²⁹. Ibid., p.180.

²³⁰. Breasted, *Ancient Records of Egypt*, III.7 (12), 22 (42).

the C-14 method or to reject its applicability to Egypt.”²³¹ The real discrepancy is the claim that Egypt’s history is astronomically dated which I disproved.

Important historical, archaeological, and scientific evidence confirms Bible history from Sinai to Solomon when Egyptian history and archaeological ages are dated three centuries later on the B.C. calendar. The period of history that so many scholars thought was mythical is now confirmed as historical truth. God’s history book stands vindicated!

²³¹. Robin Derricourt, “Radiocarbon Chronology for Egypt & N. Africa,” *Journal of Near Eastern Studies*, 42.4.271-7, Oct., 1983.

Confirmation of Bible History of Israel's Divided Kingdom

In contrast to Egyptian history which has to be reformatted three centuries, Assyrian history is accurately dated and confirms Bible history. Formerly, biblical scholars considered the numbers and the history of the Hebrew kings to be a mass of confused contradictions. Edwin Thiele, in his book, *Mysterious Numbers of the Hebrew Kings* harmonized all but three of the numbers in 1 and 2 Kings. The prestigious *Cambridge Ancient History* adopted Thiele's chronology as "the absolute chronology of Palestine" for the period of the Israel's divided kingdom.²³²

This chapter shows how Thiele calculated this "absolute chronology." This chapter also shows how to reconcile the three problems Thiele failed to solve. More important, this chapter presents eighty-seven points of historical synchronism between Bible history and the histories and archaeology of Assyria and Babylonia. The sources for the evidences in this chapter are in the footnotes of this chapter which will present evidence that will confirm the Bible history of Israel's divided kingdom. It will also examine Thiele's basis for dating the divided kingdom and problems he did not adequately solve. Consider evidences that serve to confirm Bible history of the divided kingdom and be ready to learn the archeological evidence which confirms the Bible history during captivity to the Persian restoration.

^{232.} T.C. Mitchell, "Israel and Judah Until the Revolt of Jehu," *Cambridge Ancient History*, 2nd Ed., III.1.445.

Thiele's Basis for Dating the Divided Kingdom

Nine eclipses of the sun in specific years of reign of Assyrian, Babylonian, and Persian kings have established astronomically absolute dates for Bible history from Solomon to Judah's return from Babylonian captivity. These dates are presented in Table 21-A below:

Eclipses of the Sun

Date	Year	King	Year of Nabonassar Era
June 15, 763 B.C.	- 10 th	Ashur-Dan III, Assyria	
Mar. 19, 721 B.C.	- 1 st	Merodach-baladan II, ¹ Babylon	27
Mar. 8, 720 B.C.	- 2 nd	Merodach-baladan II, Babylon	28
Sept. 1, 720 B.C.	- 2 nd	Merodach-baladan II, Babylon	28
April 22, 621 B.C.	- 5 th	Nabopolassar, Babylon	127
July 4, 568 B.C.	- 37 th	Nebuchadnezzar, Babylon	180
July 16, 523 B.C.	- 7 th	Cambyses, Persia	225
Nov. 19, 502 B.C.	- 20 th	Darius, Persia	246
April 25, 491 B.C.	- 31 st	Darius, Persia	257

Source: Edwin Thiele, *Mysterious Numbers of the Hebrew Kings*, p. 229

Assyria's Eponym Calendar calls every year by the name of an important official, permitting scholars to know specifically which year a particular event occurred. Ptolemy, the famous astronomer of Egypt of the second century A.D., recorded Babylon's Nabonassar Era, which specifies exact years of Babylonian kings who reigned before and after the reign of Nabonassar, beginning in 747 B.C. Assyrian and Babylonian inscriptions record in known B.C. years the names of Hebrew kings and other biblical people and events. These links enabled Thiele to establish the absolute chronology of the Bible history during the divided kingdom.

Thiele Used Six Factors to Reconcile What Appeared to Be Contradictory Dates²³³

- **Spring/Fall Calendars:** Thiele proved Judah used a fall calendar beginning in the month of Tishri and that northern Israel used a spring calendar beginning in Nisan.
- **Accession Year Method:** Judah used the accession year method, which counted the first year of reign as year zero. New Year's Day of the next year began Year One.
- **Non-Accession Year Method:** Northern Israel used the non-accession year method: the year the king began his reign was called Year One.
- **Co-Reigns:** Kings of both Judah and northern Israel often appointed their sons as co-regents to avoid conflict as to which son was the true heir when the father died. Some prophets who recorded 1 and 2 Kings included the years of co-reign in the total reign. Other prophets recorded only the years of sole reign (after the father died).
- **Rival Reigns:** Links to Assyrian history enabled Thiele to discover that northern Israel was divided into two dynasties at one point, reconciling an apparent discrepancy.
- **Dual-Dating:** This method linked the beginning of a Judean king to a particular year of reign of a northern Israelite king and vice-versa.

Thiele's Absolute Date in Old Testament Chronology²³⁴

Shalmaneser III, an Assyrian king, has been astronomically dated 858–824 B.C.²³⁵ Shalmaneser III's encounter with King Ahab fixed 853 B.C. as Ahab's death. Shalmaneser III's encounter with King Jehu fixed 841 B.C. as Jehu's first year.

²³³. Thiele, *Mysterious Numbers of the Hebrew Kings*, 43–66.

²³⁴. Thiele, *Mysterious Numbers of the Hebrew Kings*, pp. 67–78.

²³⁵. *Cambridge Ancient History*, 2nd Ed., III.1.259.

853 B.C. and 841 B.C. were the anchor dates that enabled Thiele to calculate an **absolute chronology** for the kings who reigned before and after Ahab and Jehu.

Three Chronological Problems Thiele Did Not Adequately Solve

First Kings 16:8 says Baasha died in Asa's twenty-sixth year. In apparent contradiction, 2 Chronicles 16:1 says Baasha fortified Ramah in Asa's thirty-fifth year. Thiele believed this was an error that a later editor created. Thiele proved that Baasha died in Asa's twenty-sixth year in 885 B.C., confirming 1 Kings 16:8. However, Thiele failed to see that 2 Chronicles 16:1 says Baasha fortified Ramah in the thirty-fifth year of "*Asa's reign*," not of Asa himself. The Hebrew word for "*reign*" is *malkuth*, which Brown, Driver and Briggs defines as "royalty, royal power, reign, kingdom." Asa's kingdom or dynasty began when his father Rehoboam inherited the throne from Solomon in 930 B.C. Baasha thus fortified Ramah in the thirty-fifth year of Asa's kingdom, which was 895 B.C., ten years before Asa died in 885 B.C. First Kings counted the years of Asa's personal reign and 2 Chronicles counted the years of Asa's dynasty, reconciling an apparent contradiction.

Second Kings 15:30 links Hoshea's first year of reign to the twentieth year of Jotham, which was 732 B.C., but 2 Kings 17:1 links Hoshea's first year of reign to Ahaz's twelfth year, which was 724 B.C., an apparent contradiction of eight years. Thiele attributed the error to a later scribe, who changed the original out of ignorance. If Ahaz was appointed co-ruler in Jotham's eighth year (744 B.C.), then Ahaz's twelfth year of co-reign coincided with Jotham's twentieth year in 732 B.C., and the 8-year contradiction disappears. Perhaps Thiele thought that Jotham could not have appointed Ahaz as his co-ruler in his eighth year (744 B.C.) because Jotham was still co-reigning in that year with his father Azariah (called also Uzziah). However, 2 Chronicles 26:21 says Azariah ("*Uzziah*") became a leper late in life and retired to a separate house, leaving

Jotham as sole ruler. If Azariah retired by 744 B.C., then Jotham was free to appoint his son Ahaz as his co-ruler in 744 B.C., making 732 B.C. Ahaz's twelfth year of co-reign, Jotham's twentieth year, and Hoshea first year, solving the problem.

Second Kings 18:1 says that Hezekiah began to reign in the third year of Hoshea, which is fixed by Assyrian history to 729 B.C. However, the same Assyrian records prove that Hezekiah's fourteenth year occurred in 701 B.C., dating his first year in 715 B.C., an apparent 14-year contradiction with 2 Kings 18:1. Thiele attributed this error also to a scribe who ignorantly revised the original text. However, Thiele did not consider a co-reign for Hezekiah. If Ahaz appointed Hezekiah co-ruler at eleven years of age in Ahaz's sixth year of sole reign (729 B.C.), then Hezekiah began to co-reign in Hoshea's third year (729 B.C.) as 2 Kings 18:1 says. Thus, Hezekiah became co-ruler in 729 B.C. at age eleven and co-reigned for fourteen years until Ahaz died in 715 B.C. In 715 B.C. Hezekiah became sole ruler and reigned for twenty-nine years. Some prophets count his years of co-reign and others only his sole reign.

Judah's kings adopted the practice of appointing co-rulers at a young age. Jotham appointed Ahaz co-ruler when he was eight. Ahaz appointed Hezekiah co-ruler when he was eleven. Hezekiah appointed his son Manasseh co-ruler at age twelve.²³⁶ Appointing a young son as the official heir to the throne avoided disputes among brothers and allowed the young prince to be trained early for his future work as king. Thus, co-reigns often explain what appear to be contradictory data in the Bible.

Archaeological Confirmation of the Early Divided Kingdom

In this century many archaeological discoveries have confirmed biblical events during the period of the early divided kingdom. Some of these discoveries are listed in this chapter.

²³⁶ Thiele, op. cit., p. 64.

Most of the evidence is taken from an article by Bryant G. Wood on “*Biblical Archaeology’s Greatest Achievements*”²³⁷:

- A recently discovered inscription at Tel Dan, dated from the mid-9th century B.C., mentions “the House of David,”²³⁸ the first time David’s name has been found. First Kings 12:28–30 says Jeroboam built a cult center at Dan. Dan was excavated and the cult center was found and dated to the time of Jeroboam.²³⁹
- First Kings 16:15–18 says King Zimri burned the city of Tirzeh when he was attacked by his own general Omri. Excavations show that Tirzeh was indeed destroyed by fire in the early ninth century when Zimri reigned.
- Ostraca found evidence at Samaria dated to the early eighth century records with seven clan names in Israel (Abiezer, Helek, Asriel, Shechem, Shemida, Noah, and Hoglath), all found in the Bible (cf. Numbers 26:29–34; Joshua 17:2–3).
- Amos 1:1 recorded an earthquake during the reign of Uzziah, king of Judah, between the years 792 and 753 B.C. Excavation of Gezer and other eighth century cities show evidences of this earthquake.
- An inscription on a small ivory pomegranate from the mid-eighth century mentions the “house of Yahweh,” a reference to Solomon’s temple in Jerusalem.²⁴⁰
- A text in Jordan dated from the mid-8th century records a vision of Balaam that is similar to Numbers 22–24, including the name for God as El-Shaddai.²⁴¹

²³⁷. *Biblical Archaeological Review*, May/June, 1995, pp. 33–35.

²³⁸. “David Found at Dan,” *Biblical Archaeological Review*, Mar./April, 1994.

²³⁹. “The Remarkable Discoveries at Dan,” *Biblical Archaeological Review*, Sept./Oct., 1981.

²⁴⁰. “The Pomegranate Scepter Head,” May/June, 1992, *Biblical Archaeological Review*.

²⁴¹. “Fragments from the Book of Balaam Found at Deir Alla,” *Biblical Archaeological Review*, Sept/Oct., 1985.

Confirmation of Bible History of Omri, Ahab, and Jehu

The Moabite Stone by King Mesha of Moab confirms the history surrounding kings Ahab and Omri. It is dated c. 850 B.C., shortly after Ahab's death. Consider the following confirmations from this stone:

- It gives the correct Hebrew style of letters for the ninth century.
- It confirms that king Mesha ruled Moab as recorded in 2 Kings 3:4–27.
- It confirms kings Omri and Ahab ruled over Israel (cf. 1 Kings 16:22–30).
- It confirms that Ahab invaded and controlled the land of Moab (cf. 2 Kings 3:1–5).
- It confirms Mesha's revolt against Israel (cf. 2 Kings 3:5).
- It confirms Moab's god was Chemosh (cf. Numbers 21:29; 1 Kings 11:7,33).
- It also mentions the name of Yahweh, God of the Israelites.
- It confirms the names of many biblical cities and places:
 - ▶ “*Arnon*” (cf. Numbers 21:13).
 - ▶ “*Aroer*” (cf. Joshua 13:16).
 - ▶ “*Ataroth*” (cf. Numbers 32:34).
 - ▶ “*Baal Meon*” (cf. Joshua 13:17; Numbers 32:38).
 - ▶ “*Bamoth Baal*” (cf. Joshua 13:17).
 - ▶ “*Beth Diblathaim*” (cf. Jeremiah 48:22).
 - ▶ “*Bezer*” (cf. Joshua 20:8).
 - ▶ “*Dibon*” (cf. Numbers 32:34; Joshua 13:17).
 - ▶ “*Horonaim*” (cf. Isaiah 15:5).
 - ▶ “*Jahaz*” (cf. Joshua 13:18).
 - ▶ “*Kerioth*” (cf. Jeremiah 48:24).
 - ▶ “*Kiriathaim*” (cf. Joshua 13:19).
 - ▶ “*Medeba*” (cf. Joshua 13:9,16)
 - ▶ “*Nebo*” (cf. Numbers 32:38; Deuteronomy 34:1).

The Assyrian king Shalmaneser III named five kings and recorded events that are confirmed in the Old Testament. His reign is astronomically dated 858–823 B.C. His name is mentioned three times in the Old Testament (cf. 2 Kings 17:3–4, 18:9). Consider these facts:

- He fought Ahab in his sixth year (853 B.C.) confirming 1 Kings 20:1–2.²⁴²
- He fought Ben-Hadad (Hadadezer) named in 1 Kings 20:1–2.²⁴³
- He took tribute from king Jehu of Israel (called Omriland = land of king Omri) in his 18th year (841 B.C.).²⁴⁴
- He inscribed a picture with King Jehu bowing before him.²⁴⁵
- He defeated Hazael, king of Aram, who fought Jehu (cf. 2 Kings 10:31–36).²⁴⁶

Confirmation of Bible History from 745 to 727 B.C.

Tiglath-Pileser III, another Assyrian king, is astronomically dated 745–727 B.C. The Bible names him five times (cf. 2 Kings 5:29, 16:7, 10; 1 Chronicles 5:6, 26; 2 Chronicles 28:20). Tiglath-Pileser recorded six names and events found in the Bible.

- Second Kings 15:19 says Menahem, king of Israel, gave one thousand talents of silver to king Pul.
- Tiglath-Pileser III reported that he defeated Menahem, king of Israel and Azariah, king of Judah, in 743–742 B.C.²⁴⁷

^{242.} *Ancient Records of Assyria* (A.R.) I.611; *Ancient Near Eastern Texts*, p. 279.

^{243.} *Ancient Records of Assyria* I.563.

^{244.} *Ancient Records of Assyria* (A.R.) I.590; *Ancient Near Eastern Texts*, p. 280–81.

^{245.} Pritchard, Ed., *The Ancient Near East in Pictures*, p. 122.

^{246.} *Ancient Records of Assyria*, I.575.

^{247.} Ibid., I.770,772,779.

- He received tribute from Ahaz,²⁴⁸ confirming 2 Kings 16:5–18 and 2 Chronicles 28:16–21.
- He replaced Pekah with Hoshea,²⁴⁹ confirming 2 Kings 15:29–30.
- He conquered large parts of Israel (Omriland) in confirmation of 2 Kings 15:29–30 and called these locations the land of Omri.²⁵⁰
- He defeated Rezin of Syria,²⁵¹ fulfilling Isaiah 7:1–8:8 and 2 Kings 15:37.

Assyrian Confirmation of Biblical History from 727–704 B.C.

Second Kings 17:3–6 and 18:9–10 say Shalmaneser V conquered northern Israel and destroyed the capital of Samaria. Assyrian records confirm Shalmaneser V's conquest:²⁵²

- First Kings 22:39 and Amos 3:15; 6:4 describe Ahab's palace of ivory and ivory beds. Excavation of Samaria confirmed its destruction and uncovered many plaques and panels of ivory among its ruins.²⁵³
- Second Kings 17:24–41 and 18:9–12 report how Assyria carried Israel into Assyrian exile. Assyrian records show that Shalmaneser V died in 722 B.C., the same year he conquered Israel. His son, Sargon II, took his father's place and recorded the exact number of Israelites who were carried into captivity.²⁵⁴
- Sargon II recorded his capture of Ashdod in his eleventh year (711/710 B.C.), the same year when Isaiah prophesied that Assyria would conquer Egypt in Isaiah 20:1–4:

^{248.} Ibid., I.801.

^{249.} Ibid., I.815–16.

^{250.} Ibid., I.815–16.

^{251.} Ibid., I.772,779.

^{252.} Ibid., I.828.

^{253.} Ibid. and Finegan, *Light From the Ancient Past*, I.185–188.

^{254.} *Ancient Records of Assyria*, II.4,55,99,118.

In the year that the supreme commander, sent by Sargon king of Assyria, came to Ashdod and attacked and captured it — at that time the LORD spoke through Isaiah son of Amoz. He said to him, “Take off the sackcloth from your body and the sandals from your feet.” And he did so, going around stripped and barefoot. Then the LORD said, “Just as my servant Isaiah has gone stripped and barefoot for three years, as a sign and portent against Egypt and Cush, so the king of Assyria will lead away stripped and barefoot the Egyptian captives and Cushite exiles, young and old, with buttocks bared — to Egypt’s shame.”²⁵⁵

Confirmation of Biblical History of Hezekiah and Manasseh

Second Kings 20:20 and 2 Chronicles 32:2–4, 30 report that Hezekiah prepared for the invasion of Assyria by building the Siloam Tunnel to bring water from the Gihon spring outside the walls into the city at the Pool of Siloam. Consider these confirmations:

- An inscription found inside the tunnel confirms that Hezekiah built it.²⁵⁶
- Sennacherib, an Assyrian king who reigned 705–681 B.C., is mentioned by name in thirteen different Bible verses (cf. 2 Kings 18:13, 19:16, 20, 36; 2 Chronicles 32:1, 2, 9, 10, 22; Isaiah 36:1, 37:17, 21, 37).
- Sennacherib’s records confirm five different people and events recorded in the Bible:
 - Isaiah 39:1–4 says Merodach Baladan, a Babylonian king, sent Hezekiah a gift when he was sick. Sennacherib

^{255.} Ibid., II.29–30.

^{256.} Finnegan, *Light From Ancient Past*, I.190–191.

recorded the existence of Merodach Baladan as contemporary with Hezekiah.²⁵⁷

- Second Kings 18:13–14 says Sennacherib captured all of the fortified cities of Judah, and stopped in Lachish before going to Jerusalem. Records of Sennacherib report the capture of Lachish and forty other cities of Judah.²⁵⁸
- Isaiah 36–38 reports that Sennacherib and his army surrounded Jerusalem and were getting ready to destroy it. Sennacherib wrote in his memoirs that he “encircled Hezekiah like a bird in a cage” in Jerusalem.²⁵⁹
- Isaiah 37:36–37 reports that God’s angel killed 185,000 Assyrian troops, saving Jerusalem from what seemed certain destruction. Isaiah 10:16 predicted that Assyrian troops would be destroyed by a “wasting disease.” The angel may have killed the troops by putting poison in their food. This may be the first instance of germ warfare. Sennacherib failed to report the loss of his soldiers, but he also did not dishonestly claim to have destroyed Jerusalem and to have captured Hezekiah.
- Isaiah 37:37–38 reports that Sennacherib returned to his palace in Nineveh where two of his sons killed him and fled to the land of Ararat. Esarhaddon, the son of Sennacherib, confirms that his two brothers killed his father, but he did not know where they fled, whereas Isaiah did because it was revealed to him by revelation from God.²⁶⁰
- Esarhaddon, king of Assyria, reigned over Assyria 681–668 B.C. His name is mentioned three different times in the Bible (cf. 2 Kings 9:37; Ezra 4:2; Isaiah 37:38).

^{257.} *Ancient Records of Assyria*, II.241.

^{258.} *Ancient Records of Assyria*, II.489.

^{259.} Ibid., II.340,327,347.

^{260.} Ibid., II.502.

- ▶ Esarhaddon's own records report he received tribute from Manasseh, which is also recorded in 2 Kings 21:1–18 and 2 Chronicles 32:33.²⁶¹
- ▶ Esarhaddon said he conquered Egypt and Tirhakah, the Ethiopian king of Egypt, as predicted in Isaiah 20:2–6 and as reported in Isaiah 37:9.²⁶²
- ▶ Esarhaddon also boasted great things as described in Isaiah 10:12–16.²⁶³
- ▶ Ashur-Banipal reigned from 668–632 BC and killed king Tirhakah, whose name appears as the Cushite king of Egypt in 2 Kings 19:9 and Isaiah 37:9.
- ▶ Ashur-Banipal also conquered Egypt and appointed new kings over Egypt who gave their allegiance to him,²⁶⁴ as predicted in Isaiah 20:2–6.

Evidence for Bible History from 621 to 586 B.C.

An eclipse of the moon on April 22, 621 B.C. dates the fifth year of Nabopolassar, king of Babylon, fixing 605 B.C. as Nabopolassar's twenty-first and last year.²⁶⁵

- Babylonian records show that in 609 B.C. Ashur-uballit II led a coalition of Egyptian and Assyrian forces against a Babylonian army at Haran on the Euphrates River.²⁶⁶
- Second Kings 23:30–35 reported that in the same year of 609 B.C. king Josiah of Jerusalem was killed by Pharaoh Neco of Egypt when he passed through Israel to join the Assyrian forces at Haran. Babylonian records show the battle at Haran lasted three months, confirming 2 Kings 23:30–35

^{261.} Ibid., II.690,876.

^{262.} Ibid., II.556,564,575.

^{263.} Ibid., II.876.

^{264.} Ibid., II.580.

^{265.} Thiele, *Mysterious Numbers of the Hebrew Kings*, p. 181.

^{266.} Ibid., p. 181; (B.M. 21946).

that says Jehoahaz reigned only three months after Josiah died in 609 B.C.

- Second Kings 23:31–35 also says Pharaoh Neco imprisoned Jehoahaz and replaced him with Jehoiakim immediately after his battle at Haran against Babylonia.
- In the spring of 605 B.C., Nabopolassar's records show that he sent his son, Nebuchadnezzar, to fight Pharaoh Neco at Charchemish.²⁶⁷
- Egypt was defeated and Nebuchadnezzar went on to conquer all of Hatti-land, which included all of Syria and Judah to the border of Egypt.²⁶⁸ Jeremiah 46:2 lists the victory at Charchemish in Jehoiakim's fourth year in Nisan (spring) years. Daniel 1:1 dates the same war in Jehoiakim's third year in Tishri (fall) years. The conquest occurred in 605 B.C.
- Nabopolassar died in August, 605 B.C. and Nebuchadnezzar returned to Babylon to become king. Jeremiah 25:1 assigns 605 B.C. to the first year of Nebuchadnezzar, using non-accession dating of his reign, in complete agreement with the Babylonian records.
- A letter found at Arad refers to the Temple of Yahweh and to the last days of Judah's kingdom until Jerusalem was destroyed in 586 B.C.²⁶⁹
- Seals of Jeremiah's companions, Jerahmeel, the king's son (cf. Jeremiah 36:26) and of Barachiah ("Baruch son of Neriah") the scribe (cf. Jeremiah 32:12; 36:4), were found by archaeologists and dated to the time of Jeremiah.²⁷⁰
- Babylonian records say Nebuchadnezzar captured Jerusalem a second time March 16, 597 B.C., in his seventh year.²⁷¹ Second Kings 24:12 says that Nebuchadnezzar captured Jerusalem in his eighth year. The Babylonian and biblical records are in agreement because Babylon used a spring

^{267.} Ibid., pp. 183–185

^{268.} Ibid., p. 183.

^{269.} *Biblical Archaeological Review*, Mar./April, 1987.

^{270.} *Biblical Archaeological Review*, May/June, 1995, pp. 33–35.

^{271.} Thiele, op. cit., p. 186.

calendar and Judah used a fall calendar. Nebuchadnezzar destroyed Jerusalem July 18, 586 B.C.²⁷² (cf. 2 Chronicle 36:10–21; 2 Kings 25:2–25; Jeremiah 32:1, 39:1, 41:1–2, 43:2–7, 52:4–27; Ezekiel 24:1–24, 33:21).

Evidences for Babylonian Captivity to the Persian Restoration

- Second Kings 24:12–15 reports Nebuchadnezzar making Jehoiachin a prisoner and carrying him to Babylon with ten thousand of his officials and skilled men. Babylonian national records dated from Nebuchadnezzar's years ten to thirty-five list daily provisions for "Jehoiachin, king of Judah" and other "men of Judah."²⁷³
- Second Kings 25:27–30 says Evil-Merodach, the king of Babylon, released Jehoiachin from prison and permitted him to eat in the king's palace the rest of his life. A Babylonian text names "*Evil-Merodach*" (Amel-Marduk) as Nebuchadnezzar's successor in 561 B.C. in confirmation of the biblical record of his existence.²⁷⁴
- Daniel 5 names Belshazzar as the last Babylonian king, but Herodotus, the Greek historian, says the last king was Nabonidas. Formerly, scholars thought Daniel was wrong. However, a Persian cylinder was excavated that names Belshazzar as co-ruler with his father. Belshazzar reigned in Babylon as Daniel 5 says and his father retired to Arabia.²⁷⁵
- Daniel's knowledge of Belshazzar as co-ruler (cf. Daniel 5–7) proves he was an eyewitness of this period of history.
- Ezra 1:1–4 reports that Cyrus conquered Babylon, liberated the Jews, and permitted them to return to Israel and rebuild Jerusalem and the temple. Excavation uncovered the Cylinder of Cyrus which records his liberation of all the

^{272.} Ibid., pp. 187–191)

^{273.} Pritchard, Ed., *Ancient Near Eastern Texts*, p. 308.

^{274.} Ibid., pp. 311–312.

^{275.} Ibid., p. 309–10, footnote 5.

slaves of Babylon with permission to return to their lands and rebuild their temples.²⁷⁶

Conclusion

This chapter has recorded numerous historical and biblical synchronisms. They confirm Bible history from Solomon to Cyrus and the decree to free the Jews from Babylonian captivity. Thiele's reconciliations in the "*Mysterious Numbers of the Hebrew Kings*" prove that the meticulous accuracy of the biblical records is real even in the three instances that Thiele thought an editor had incorrectly revised the biblical texts reasonable solutions have been found and to vindicate the biblical writers and the accuracy of the Hebrew scribes. One of those accurate writers calculated the exact years between Solomon's fourth year and the Exodus in 1 Kings 6:1:

In the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, the second month, he began to build the temple of the LORD.

This number for "... *the four hundred and eightieth year after the Israelites had come out of Egypt in the fourth year of Solomon's reign . . .*" is just as accurate as any of the other numbers recorded in First and Second Kings. The precision, the chronology, and the accuracy in First and Second Kings gives all men confidence that the Exodus occurred in 1446 B.C. and that Solomon began his reign in 970 B.C. The Bible stands out as the most accurate history book ever written. It is the only book that gives God's view point of history. Every year new archaeological discoveries are made that confirm additional details of Bible history.

^{276.} Ibid., p. 316.

Re-dating Egyptian History to Fit Biblical History

930–525 B.C.

Previous chapters demonstrated that the history of Egypt's dynasties twelve through eighteen synchronize harmoniously with the biblical history from Joseph to Solomon when Egyptian history is dated approximately three centuries later than conventional dating. Chapter 21 presented abundant synchronism between the Bible history of the Divided Kingdom and Assyria's astronomically dated history. This chapter will show how dynasties nineteen through twenty-six can be re-dated so as to produce unique synchronism with Bible history and Assyrian history from 930–525 B.C.

This chapter will reconstruct Egyptian history so that it uniquely synchronizes with, and confirms, the biblical history from 930–525 B.C. Visualize how the new date of 854 B.C. for Rameses II's fifty-second year creates unique synchronism with the biblical and Assyrian histories. By doing this students can observe how three centuries of dark ages in Hittite art are closed when Egypt's chronology is re-dated by approximately three centuries later. This chapter will consider new evidence that proves dynasties nineteen through twenty-six reigned parallel to each other at different times from different capitals. This chapter will examine solid reasons why Shoshenq I cannot be Pharaoh Shishak who attacked Jerusalem in the fifth year of King Rehoboam. It will also enable students to visualize unique historical synchronism with the Bible and other nations'

histories when dynasty twenty-two is dated in the eighth century B.C.

New Dates for Rameses II Creates New Synchronism with Biblical and Assyrian Histories

There are links between Seti I and Elah, the king of Israel. I astronomically fixed 854 B.C. as the fifty-second year of Rameses II as seen in Table 22-A below:

Re-dating of the 19th Dynasty to Fit Biblical History

KIT.=Kenneth Kitchen's dates and TED=Ted Stewart's dates.

Pharaoh	Kit. Year	B.C.	Ted B.C.	King of Judah	Year	King of Israel	Year
Rameses I	1	1295	924	Rehoboam	9	Jeroboam	10
Seti I	1	1294	922		11		12
Rameses II	1	1279	906	Asa	4	Baasha	4
	20	1260	886		23	Elah	0/1
	52	1228	854	Jehoshaphat	17	Ahab	21
Merneptah	1	1214	839	Athaliah	3	Jehu	3
End of Dynasty	19	1186	812	Joash	22	Jehoahaz	3

I dated the first year of Seti I, the father of Ramses II, in 922/21 B.C., which is the tenth year of Jeroboam, king of northern Israel. This date produces a unique synchronism with biblical history. In his first year, Seti I defeated the “Hapiru” (Hebrews) near Bethshean²⁷⁷ and wrote on a monument: “The wretched enemy in the city of Hamath holds the city of Bethshean by treaty with Elah of Pehel.”²⁷⁸ Pehel is located just a few miles east of the Jordan River on the same latitude as Bethshean in northern Galilee. Elah, the name recorded by Seti

²⁷⁷. R. O. Faulkner, *Cambridge Ancient History*, II.2.218–220.

²⁷⁸. Yohanan Aharoni, *Macmillan Bible Atlas*, p. 37.

I, became king of northern Israel in 886 B.C. after his father Baasha established a new dynasty in 908 B.C. (cf. 1 Kings 15:27–16:14). Baasha and his son Elah were likely officials in Jeroboam’s government in 921 B.C. when Seti I invaded northern Israel. The city of Bethshean was assigned to the Israelite tribe of Issachar (cf. Joshua 17:11). First Kings 15:27 says that Baasha was of the “*house of Issachar.*” Elah was likely living in Pehel with authority over Bethshean when Seti I captured the city in 921 B.C.

Genealogical Proof for Rameses II’s Reign from 906/05 to 838 B.C.

Khnemibre, a royal architect, inscribed his genealogy of twenty-two former royal architects in the twenty-sixth year of Darius, a Persian king, dated to 496 B.C.²⁷⁹ The twenty-second generation was Rahotep, the famous architect, who began his work about the ninth year of Rameses II dated by Krauss in 1270 B.C. Thus twenty-two architects were born after Rahotep between 1270–496 B.C., a total of 774 years, an average of 35.2 years per generation. Krauss’ chronology for the eighteenth and nineteenth dynasty kings lists nineteen kings for a total of 335 years, an average of 17.6 (18) years per king. The famous Egyptologist, K. A. Kitchen, uses a twenty year average. Multiplying eighteen years by twenty-two architects gives 396 years before 496 B.C., assigning 892 B.C. to Rahotep’s appointment by Rameses II in his ninth year. If Rameses II’s ninth year was 892 B.C., his first year should be approximately 900 B.C., only five years off the fixed date of 906/05 B.C. Thus Khnemibre’s genealogy contradicts scholars’ dates of Egyptian history by 379 years, but confirms my astronomical chronology within five years.

^{279.} David Rohl, *Pharaohs & Kings*, pp. 141–142.

Links Between Rameses II and the Reign of King Asa

In Rameses II's early reign, his scribe met the "Chief of Asher" when traveling through the pass of Aruna north of Megiddo.²⁸⁰ The Aruna Pass runs between Megiddo and the territory assigned by Joshua to the Hebrew tribe of Asher in northern Israel.²⁸¹ The chief of the Hebrew tribe of Asher and the biblical location for Asher harmonize with Rameses II's reign in the early divided kingdom of Israel and proves the Hebrews were there before Rameses II reigned. In 900 B.C., the eleventh year of King Asa, Judah defeated Zerah the Cushite, who had an army of one million Cushite and Libyan soldiers (cf. 2 Chronicles 14:1, 8–15; 16:8).

My new chronology assigns 900 B.C. to Rameses II's sixth year of reign. In Rameses II's fifth year (901 B.C.), he was defeated by Muwatallish, king of the Hittites.²⁸² This defeat caused Palestine to rebel against Egypt in years six and seven.²⁸³ However, year six is a blank in Rameses II's records. In the sixth year (900 B.C.) Rameses II likely sent his Cushite general, Zerah, with only Cushite and Libyan troops to fight King Asa, while he let his Egyptian troops rest from their defeat in his fifth year. Historical records show Seti I and Rameses II had complete control over Libya and Cush (Nubia).²⁸⁴ The terrible failure of General Zerah was not recorded by Rameses II. In the seventh year, Rameses II led his Egyptian troops against the city of Ashkelon and besieged it many months before conquering it.²⁸⁵ In the eighth year, Rameses II conquered the cities of Bethanath, Kerpet, Merem, Marom, and Sherem, all

^{280.} Aharoni, op. cit., p. 39.

^{281.} Ibid. & Josh. 19:24–31.

^{282.} R. O. Faulkner, "Egypt: From the Inception of the 19th Dynasty to the Death of Rameses III, *Cambridge Ancient History*, II.2.226–228.

^{283.} Ibid.

^{284.} Ibid., p. 224.

^{285.} R. O. Faulkner, "Egypt: From the Inception of the 19th Dynasty to the Death of Rameses III, *Cambridge Ancient History*, II.2.226–228. p. 228.

located north of the Sea of Galilee, staying clear of the cities of Judah, perhaps because of Asa's victory earlier.

Links Between Rameses II and Shalmaneser III

Shalmaneser III, an Assyrian King, is astronomically dated 858–824 B.C. These new dates for Rameses II make him a contemporary of Shalmaneser III 858–838 B.C. Dual monuments, constructed side by side out of the same material, obviously in the same time period, picture Rameses II on one side and Shalmaneser III on the other side.²⁸⁶ This is amazing proof that the two kings were contemporaries. In 858 B.C. Shalmaneser III defeated Sapalulme, a Hittite king,²⁸⁷ whose name fits the Assyrian spelling, Suppiluliumas II, the last king of the Hittite empire. Scholars date him contemporary to the latter reign of Rameses II and Merneptah²⁸⁸ (cf. Table 22-B).

Scholars say Egypt's alliance with the Hittites ended c. 1200 B.C. However, 2 Kings 7:6 says that the Hittites still had an alliance with Egypt in 842 B.C.: “Behold, the king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians, to come upon us.” Thus, the alliance Rameses II had with the Hittites still existed in 842 B.C. because Rameses II was still reigning in 842 B.C. Thus, Egyptian, Assyrian, Hittite, and biblical records form unique synchronism when Rameses II's reign is dated 374 years later changing 906/5 to 840/39 B.C.

^{286.} Pritchard, Ed., *Ancient Near East In Pictures*, p. 112, figure 335.

^{287.} Luckenbill, *Ancient Records of Assyria & Babylonian*, p. 215.

^{288.} *Cambridge Ancient History*, II.2.265.

Table 22-B
New Chronology of Rameses II Fits
Chronology of Shalmaneser III and 2 Kings 7:6

Baines' Egyptian Dates Dates B. C.	Stewart's Egyptian Dates B.C.
1300 Rameses II's 5th Year = Defeated by Muwatallish	901
1284 Rameses II's 21st Year = Signs Treaty with Kattushilish	885
1271 Rameses II's 34th Year = Marries Khattushilish's Daughter	872/1B.C.
1265 Rameses II's 40th Year = Tudkhaliash IV's reign begins	866
1258 Ramses II's 47th Year = Shalmaneser III's 1st Year Shalmaneser III conquered Alimush, the city of Sapalulme, the Hittite, who can be identified as Shuppiluliumash II, son of Tudkhaliash IV, a contemporary of Ramses II	858
1253 Ramses II's 53 rd Year = Shalmaneser III's 5th/6th year Fights King Ahab in the year of his death (853)	853
1244 Ramses II's 61st Year = Arnuwandash becomes King	845
1242 Ramses II's 63rd Year = Shalmaneser III's 17th year 2 Kings 7:6 says the Hittites and Egyptians had an alliance	843
1239 Ramses II's 66th Year = Shalmaneser III's 20th year	840
1238 Merneptah's 1st Year	839
1230 Merneptah's 9th Year = King Shuppiluliumash, brother of Arnuwandash	830
1200 Amenmesses' 3rd year = Shuppiluliumash II dies	790

**Art of the Thirteenth/Twelfth Century Are Identical
to Art of the Tenth/Eighth Centuries**

A Hittite storm god from Charchemish is dated by archaeologists to the thirteenth century, but it is dated by art historians to the tenth/ninth centuries.²⁸⁹ Hittite art of the thirteenth century suddenly reappeared in the ninth century.²⁹⁰ Thirteenth century sculpture work on a Lion Gate at Mycenae is duplicated in the eighth century in Phrygia.²⁹¹ A thirteenth century sun god in Anatolia, dated by Egyptian history, is

²⁸⁹. Peter James, *Centuries of Darkness*, picture across from p. 170.

²⁹⁰. Ibid., pp. 122–124.

²⁹¹. Ibid., p. 93.

identical to a seventh century sun god at Charchemish which is dated by Assyrian history.²⁹² An ivory figurine from twelfth century Megiddo is identical to an ivory figurine from eighth century Athens, dated by Greek history.²⁹³

Uncalibrated Carbon-14 Dating of Rameses II's Reign

A scholarly article entitled “*C-14 Dating and Egyptian Chronology*” assigns Rameses II a date of 950 B.C. plus or minus fifty years, 329 years later than scholars’ dates for Rameses II,²⁹⁴ but only forty-five years earlier than my date of 906/5 B.C. Another scholarly article entitled “*Radiocarbon Chronology for Egypt and Northern Africa*” lists various carbon-14 dates from 800–1,000 B.C., fitting the dates of 906/5 – 840/39 B.C., but 270–470 years later than Rameses II’s traditional dates.²⁹⁵

Evidence of Merneptah’s Reign from 838–828 B.C.

Rameses II’s son, Merneptah, reported in his fifth year (the date of 835 B.C.) that “Israel is laid waste; his seed is not; Hurru is become a widow for Egypt.”²⁹⁶ Hazael became king of Aram in 842 B.C. Second Kings 10:32–33 says:

In those days the LORD began to reduce the size of Israel. Hazael overpowered the Israelites throughout their territory east of the Jordan in all the land of Gilead (the region of Gad, Reuben and Manasseh), from Aroer by the Arnon Gorge through Gilead to Bashan.

^{292.} Ibid. p. 128.

^{293.} Ibid., in front of Title page.

^{294.} T. Save-Soderbergh and I. U. Olsson, *Radiocarbon Variations and Absolute Chronology*, p. 50.

^{295.} *Journal of Near Eastern Studies*, Oct. 1983.

^{296.} Pritchard, *Ancient Near Eastern Texts*, p.378.

In 2 Kings 8:12 Elisha had previously predicted that Hazael would “*... set fire to their [Israel’s] fortified places, kill their young men with the sword, dash their little children to the ground and rip open their pregnant women.*” Merneptah did not say he had destroyed Israel, but that Israel “is laid waste,” in the passive voice, meaning that a third party (Hazael) had wasted Israel and made her “a widow” who needed Merneptah to marry her and protect her. Thus, Merneptah was the first Egyptian king to call northern Israel by the name of Israel and to refer to their devastated state in 835 B.C., not in 1220 B.C.

Evidence That Dynasties Nineteen Through Twenty-Six Reigned Parallel to Each Other at Different Times from Different Egyptian Capitals

My date for the end of dynasty nineteen is 812 B.C. In order for the twenty-sixth dynasty to end in the astronomically fixed year of 525 B.C., which all scholars accept, dynasties nineteenth through twenty-sixth must reign parallel to each at different times. The greatest challenge was discovering how and when these dynasties reigned parallel to each other. Key evidence is seen in the burials of twenty-six Apis bull-gods during the reigns of the named Pharaohs (cf. Table 22-C).

Egyptians had a formal burial for the bull-god when it died. Twenty-three Apis bulls were buried at Sakkara, near Memphis, between Rameses II’s thirtieth year (nineteenth dynasty) and Psamtek I’s twenty-first year (twenty-sixth dynasty). Three more buried bulls were found without links to any Pharaoh.²⁹⁷

^{297.} Rohl, op. cit., pp. 56–57.

Table 22-C
Apis Burials from Ramses II to Psamtek I

			Time Span	TOTAL YEARS	Time B.C.
	Year	DYN.	Years		TIME
1.	Ramses II	30	19	0	876
2.	Ramses II	38?	19	8?	868
3.	Ramses II	46?	19	8?	860
4.	Ramses II	55	19	9?	851
5.	Ramses II	67?	19	12?	839
6.	Siptah	(?)	19	12?	827
CHAOS					
7.	Ramses III	(?)	20	15?	812
8.	Ramses VI	(?)	20	20?	792
9.	Ramses IX	(?)	20	15?	777
10.	Ramses XI	(?)	20	10?	767
11.	Ramses XI	(?)	20	10	757
12.	Ramses XI	(?)	20	10	747
195 Years Are Missing from Conventional History, Including All of Dynasty 21 and the 1st Three Kings of the 22nd Dynasty					
13.	Takelot I	(?)	22	10	737
14.	Osorkon II		23	22	150
15.	Shoshenk III	28	22	10	717
16.	Pimay	2	22	10	707
17.	Shoshenk V	11	22	10	683
18.	Shoshenk V	37	22	26	657
19.	Bakenranef		6	24 = the 37th year of Shoshenk V <i>(Cambridge Ancient History, III. 1. 575).</i>	695
20.	Taharka	4	25		687
21.	Taharka	14	25		677
22.	Taharka	24	25		667
23.	Psamtek I	21	26		644

The average life span of a bull is about twenty years, but it ceases to be procreative by the age of ten to twelve years. Egyptians considered the firstborn of animals as "gods" (cf. Exodus 12:12). When the Apis god-bull was eight to twelve years old, the priests likely bred him to a young heifer to produce a firstborn bull-calf who replaced the god-father when he died. On this basis the average generation between the god-father and the god-son would be eight to twelve years, not

eighteen years. The burial dates of the Apis bulls give evidence of a ten year average in the reigns of a number of kings.²⁹⁸ Five bulls between Rameses II's thirtieth and sixty-seventh year, a period of only thirty-seven years, divided by four gives a generation span of only 9.25 years. Three bulls died during Rameses XI's thirty year reign, a likely average of ten to twelve years per bull. Three bulls were buried consecutively in the specified years of four, fourteen, and twenty-four of Taharka, precisely every ten years.

Scholars date Rameses II's thirtieth year in 1249 B.C. The twenty-first year of Psamtek I is certainly 644 B.C., 605 years later. If my date of 876 B.C. for Rameses II's thirtieth year is correct, then only 232 years intervened before Psamtek I's twenty-first year in 644 B.C., a nine year average between each bull burial, which confirms my chronology. The burial records show apparent irregularities that enabled me to arrange the dynasties in proper relation to each other (cf. Table 22-C).

Burials one through twelve run from Rameses II's thirtieth year in the nineteenth dynasty through Rameses XI's latter reign in the twentieth dynasty. However, between burials twelve and thirteen the entire twenty-first dynasty and the first three kings of the twenty-second dynasty were missing. Some burials in the twenty-second dynasty occurred in impossible intervals of fifty-four years, twenty-six years, and twenty-two years. These exaggerated intervals were reconciled when I realized that parallel dynasties filled in the gaps and prevented twenty-first dynasty kings from participating in the bull burials. The three burials of bulls not linked to any Pharaoh fit perfectly in the reigns of the first two kings of the twenty-second dynasty, which were also parallel to dynasties twenty through twenty-six (cf. Table 22-D which can be found in the back of the Apologetics 2 Study Guide).

Important evidence proves Shoshenk I of the twenty-second dynasty ruled before Siamun of the twenty-first

^{298.} Ibid., p. 57.

dynasty.²⁹⁹ All Egyptologists date Siamun of the twenty-first dynasty approximately thirty-five years before Shoshenk I of the twenty-second dynasty. However, in the eleventh year of Shoshenk I, the body of Djedptahefankh was deposited in a new tomb. In Siamun's tenth year, the body of Seti I of the nineteenth dynasty was moved from his old tomb into the same tomb of Djedptahefankh. His coffin was so large that Seti's coffin was placed in front of Djedptahefankh's coffin because there was no room to go around it. Therefore, Seti I's coffin was deposited last, proving that Shoshenk I's eleventh year preceded Siamun's tenth year.

Evidence also indicates that the death of Osorkon II of the twenty-second dynasty preceded the death of Psusennes I of the twenty-first dynasty.³⁰⁰ The tomb of Osorkon II was constructed before the tomb of Psusennes I because the constructors of Psusennes I's tomb built his tomb into one of the corners of Osorkon II's tomb. Yet, scholars date Osorkon II's death 141 years after Psusennes I's death. In reality, dynasties twenty-one and twenty-two reigned parallel to each other so that Osorkon II died before Psusennes I died. I arranged dynasties nineteen through twenty-six parallel to each other (cf. Table 22-D in the Apologetics 2 Study Guide).

Biblical Evidence of Multiple Dynasties During the Latter Reign of the Ninth Dynasty

Second Kings 7:6 records the following information:

for the Lord had caused the Arameans to hear the sound of chariots and horses and a great army, so that they said to one another, “Look, the king of Israel has hired the Hittite and Egyptian kings to attack us!”

^{299.} Peter James, *Centuries in Darkness*, pp. 242–243.

^{300.} Ibid., pp. 243–245.

Egypt had multiple dynasties in 842 B.C. The Hebrew of 2 Kings 7:6 clearly states that a plurality of kings existed in Egypt as well as among the Hittites in 842 B.C. Conventional Egyptian history dates Takelot II of the twenty-second dynasty as the sole king of Egypt in 842 B.C. in contradiction to 2 Kings 7:6. I dated 842 B.C. in Rameses II's sixty-third year. Thus, 2 Kings 7:6 proves parallel dynasties existed in Rameses II's later reign (cf. Table 22-D at the end of the Apologetics 2 Study Guide).

Evidence That Shoshenk I of Dynasty Twenty-Two Was Not Pharaoh Shishak

Scholars universally identify Shoshenk I as Pharaoh Shishak. I identified Shishak as Zeserk (Horemheb) in Chapter 20. First Kings 14:25 says that Shishak attacked Jerusalem in the fifth year of Rehoboam, son of Solomon, dated by Thiele to 926–925 B.C.³⁰¹ Shoshenk I listed twenty-nine Palestinian cities he had conquered. Jerusalem was not on the list.³⁰² Shoshenk listed these cities in chronological order, listing Gibeon as the seventeenth city. Jerusalem should have been the eighteenth city, but Shoshenk passed by Jerusalem and attacked across the Jordan River from Jerusalem.

Second Chronicles 11:5–10; 12:1–4 names fifteen cities that Shishak captured. Shoshenk listed twenty-nine cities. Aijalon is the only city that appeared in both lists. First Kings 11:40 says Jeroboam fled from Solomon and went to Pharaoh Shishak for protection. Later, Jeroboam returned to become the king of northern Israel, making him an ally of Shishak. Thus, 1 Chronicles 12:1–4 reports that Shishak attacked only the fortified cities of Judah, not cities of northern Israel. Yet, Shoshenk I attacked twenty-three cities in northern Israel where

^{301.} Edwin Thiele, *Mysterious Numbers of the Hebrew Kings*, p. 50.

^{302.} Most of these reasons are found in David Rohl's, *Pharaohs & Kings*, pp. 122–127, 370–71.

his ally, Jeroboam was supposedly reigning. For all of these reasons, Shoshenk I cannot be Pharaoh Shishak.

Proof That the Dynasty Twenty-Two Existed in the Eighth Century

Scholars are agreed that Shoshenk I and his son Osorkon I were contemporaries with certain kings of Byblos (Gubla) (cf. Table 22-E). Modern scholars date these twenty-second dynasty kings and the rulers of Byblos between 945–874 B.C. Takelot I was a contemporary with Shipitbaal from 889–874 B.C. Tiglath-Pileser III in 743 B.C. reported that Sibitti-bili, ruler of Byblos, paid tribute to him in his third year, which is astronomically dated to 743 B.C.³⁰³ Sipbitti-billi's name appears to be the same as Shipitbaal, the contemporary of Takelot I. This synchronism results in a new chronology for the twenty-second dynasty and reduces the chronology of this dynasty from by 131–146 years (cf. Tables 22-D and 22-E).

Table 22-E
New Synchronism with Dynasty 22 and Rulers of Byblos
and Assyria Reduces Dates by 145 Years

Egyptian Dates B.C.	Biblical & Assyrian Dates B.C.
945-935	Shoshenk I Sent a Statue to Abibaal, Father of Yehimilk 800-810
935-924	Shoshenk I Was a Contemporary of Yehimilk 800-789
924-889	Osorkon I Sent a Statue to Elibaal, Son of Yehimilk 789-754
889-874	Takelot I Was Contemporary With, Shipitbaal, Elibaal's Son. 754-739 Shipitbaal (Shipitbili) Is Mentioned as Conquered in Tiglath-pileser III's 3rd Year 743/2
874-850	Osorkon I's Reign 739-715
B.C.	Osorkon I's Statue Was Found in the Ruins of Samaria Destroyed by Shalmaneser V Because Hoshea, King of Israel Trusted in King So of Egypt 722
	Osorkon I's Throne Name Is So-tepen-ra = King So (cf. 2 KINGS 17:4)

^{303.} Luckenbill, *Ancient Records of Egypt*, I.272 to 276, paragraphs 769 and 772.

The contents of these tombs also fit the eighth century B.C. The style of writing found in the tombs of these Byblos kings fits the eighth century and not the tenth century.³⁰⁴ Cypriot pottery was also found in these same tombs of Byblos dated 850–700 B.C.³⁰⁵

Genealogical evidence also indicates that Shoshenk I lived in the eighth, instead of the tenth century. Khnemibre, writing in 496 B.C., listed twenty-two former architects back to Rahotep, the royal architect of Rameses II.³⁰⁶ Haremsaf, the fourteenth architect before Khnemibre, served Shoshenk I. Multiplying fourteen architects by twenty years equals approximately 280 years that separate the two architects equaling 776 B.C., and giving amazing confirmation for my date for Shoshenk I's reign from 800–769 B.C.

Second Kings 17:4–10 says Hoshea, king of Israel, trusted in king So of Egypt, provoking Shalmaneser V, king of Assyria, to destroy Samaria and take northern Israel into captivity in 722 B.C. A statue of Osorkon II of the twenty-second dynasty, was found in the excavated palace in Samaria that Shalmaneser V destroyed.³⁰⁷ Petrie lists Osorkon II's throne name as So-Tepen-Ra,³⁰⁸ a name that begins with So, the prefix of Osorkon II's throne name. As Tiglath-Pileser III's name was reduced to “*Pul*” in 2 Kings 5:19, also So-Tepen-Ra was reduced to “*So*” in 2 Kings 17:4–6. Hoshea's trust in King So in 722 B.C., fits perfectly my new chronology of Osorkon II (So-Tepen-Ra) from 729–715 B.C.

Other archaeological evidence also dates the twenty-second dynasty in the eighth century B.C. A chalice of the early twenty-second dynasty was found at Buseirah in Edom, a city that was not constructed until the eighth century B.C., when I

^{304.} Peter James, op. cit., pp. 250–253.

^{305.} Ibid.

^{306.} David Rohl, op. cit., *Kings*, pp. 141–142.

^{307.} *Cambridge Ancient History*, 2nd Ed., III.1.558.

^{308.} Petrie, *A History of Egypt*, III.240, 248.

dated Osorkon II.³⁰⁹ Also, a scarab of Osorkon I or II was found in a tomb at Salamis, Cyprus, that is dated about 700 B.C.³¹⁰ Alabaster vases with Osorkon II's name were found in tombs with two Greek vases that did not exist before 780 B.C.³¹¹ Thus, abundant evidence confirms that Shoshenq I, Takelot I, and Osorkon II reigned in the eighth century B.C., 145 years later than the dates used by scholars.

Conclusion

Future research will produce new synchronism. My arrangement of parallel dynasties from nineteen through twenty-six is presently tentative. I devised this arrangement in the summer of 1996 after combining the research of Peter James' *Centuries of Darkness* and David Rohl's *Pharaohs and Kings*. James shows how three centuries of dark ages in twenty-two nations' histories linked to Egypt disappear when Egyptian history is re-dated approximately three centuries later. The chronology of *Centuries in Darkness* differs from my chronology by about 120 years for dynasties eighteen through twenty-one, but only twenty-five years for dynasties twenty through twenty-four. Rohl's chronology fits my chronology in dating Akhenaten parallel to the reign of King David. Rohl identifies Rameses II as Pharaoh Shishak, whereas I identify Horemheb (Zeserk) as Pharaoh Shishak, a difference of about thirty to forty years.

My new chronologies produce more than thirty points of unique synchronisms between Bible history, Egyptian history, and Assyrian history plus the archaeological histories of other nations in this one chapter. These multiple dynasties from the nineteenth to the twenty-sixth dynasty validate my arrangement of re-dating Egyptian history to fit Bible history from Joseph to Solomon in dynasties twelve through eighteen. Both

^{309.} Peter James, op. cit., p. 251.

^{310.} Ibid.

^{311.} Ibid., p. 252.

astronomical and un-calibrated Carbon-14 dates agree with my new chronology for Egyptian history for dynasties twelve to twenty-two. God has given man sufficient evidence to believe that Egyptian history has been misdated and that Bible history and Assyrian and Babylonian history are accurately dated and mutually confirm each other. There is sufficient evidence to prove that the Bible is God's true history that can be trusted more than any other history book ever written. Consider what the Apostle Paul said in Romans 3:4 —

*Let God be true, and every man a liar. As it is written:
“So that you may be proved right when you speak
and prevail when you judge.”*

Canonicity and Preservation of the Old Testament

This chapter will consider how the books of the Old Testament were selected, collected, and preserved? This chapter gives a brief overview of how this process occurred. It is important to learn something about the term “canon” and how the books of the Old Testament were determined to be worthy to be included in the canon. Consider the reasons why some books were included while others were excluded from the Canon. Learning how the Old Testament books were copied and preserved through the years and seeing the attacks against the authenticity of the Old Testament books made by critical scholars will help biblical students appreciate His Book and the need to study all of it.

The Problems and Proof of Canonicity

It is important to know the definition of canonicity. The word, canon, comes from the Hebrew word, *kaneh*, and the Greek word, *kanon*, which means “a reed, a rod, a measuring tape, or a ruler” which was used to measure the length, width, and height of things. In Ezekiel 40 the “*measuring rod*” was used to measure God’s temple. The Old Testament was God’s “*measuring rod*” to the Jews, to know what was correct in religious and moral matters. In Deuteronomy 4:2 God warned the Jews, “*Do not add to what I command you and do not subtract from it, but keep the commands of the LORD your God that I give you.*” The Old Testament itself came to be called the canon or rule of God. Deuteronomy 12:32 says, “*See that you*

do all I command you; do not add to it or take away from it.”

Deuteronomy 32:45–47 records the words of Moses:

When Moses finished reciting all these words [the Song of Moses] to all Israel, he said to them, “Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law. They are not just idle words for you — they are your life. By them you will live long in the land you are crossing the Jordan to possess.”

Proverbs 30:6 says, “*Do not add to his words, or he will rebuke you and prove you a liar.*” Later the New Testament also became the canon or rule for Christians.

Six Tests to Determine the Canon in the Opinion of Geisler and Nix

Modern day scholars believe that the canon was determined by Jewish councils of later ages who determined which of many books could pass a certain criteria. Geisler and Nix in their book, *General Introduction to the Bible*, list six tests that they believe were used to form the Old Testament canon. Consider the following:

- Inspiration (Authorship): Was the author a man of God with the gift of inspired prophecy?
- Genuineness: Was the alleged author actually the person who wrote it?
- Authenticity: Does the book reveal only truth with no obvious errors?
- Authority: Does the book demonstrate the authority of God’s word?
- Receptivity: Did God’s people receive the book as God’s Word?
- Influence: Does the book inspire faith and transform lives?

Misconceptions, Testimony, and Preservation

Even though these tests were good, Jewish councils of later ages did not determine which books should be in the Old Testament canon. The Old Testament canon began to be determined and ratified in the lifetime of Moses. After that each successive book was examined and ratified to join the canon in the lifetime of each writer from Joshua to Ezra. Consider the process by which this occurred:

- God called Moses to be His prophet in Exodus 3–4.
- In Exodus 5–12 God enabled Moses to work miracles and to predict the future to prove that what he taught was the inspired word of God. Deuteronomy 34:10–12 says:

Since then, no prophet has risen in Israel like Moses, whom the LORD knew face to face, who did all those miraculous signs and wonders the LORD sent him to do in Egypt — to Pharaoh and to all his officials and to his whole land. For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel.

- God inspired Moses to write accurately His word in the first five books of the Old Testament. Exodus 24:4 says, “*Moses then wrote down everything the LORD had said.*”
- Moses set up the process by which the Old Testament canon would be collected and preserved. Deuteronomy 31:24–26 says:

After Moses finished writing in a book the words of this law from beginning to end, he gave this command to the Levites who carried the ark of the covenant of the LORD: “Take this Book of the Law and place it beside the ark of the covenant of the LORD your God. There it will remain as a witness against you.”

Each succeeding book that Moses and the prophets wrote were attached to “*the Book of the Law . . . beside the ark of the covenant.*” After the Book of Genesis, the Hebrew word “*and*,” which is *wah*, begins every single book from Exodus to 2 Kings except the Book of Deuteronomy. That “*and*” connects all of those books into one book.

God continued to call new prophets in each successive new generation such as Samuel, Isaiah, and others. These men recorded by inspiration additional books which were joined by the priests to the canon books located beside the ark of the covenant.

Moses recorded instructions to test the prophets to see if they were from God. The prophet had to pass these tests to be considered a true prophet and to be able to write inspired Scripture. Consider the following:

- Test the **prophet’s predictions:** Do they come to pass?

You may say to yourselves, “How can we know when a message has not been spoken by the LORD?” If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. That prophet has spoken presumptuously. Do not be afraid of him (Deuteronomy 18:21–22).

The LORD was with Samuel as he grew up, and he let none of his words fall to the ground. And all Israel from Dan to Beersheba recognized that Samuel was attested as a prophet of the LORD. The LORD continued to appear at Shiloh, and there he revealed himself to Samuel through his word (1 Samuel 3:19–20) (cf. Isaiah 30:8; Ezekiel 33:33).

- Test the **prophet’s miracles:** After Elijah had healed the son of the widow at Zarephath, — “*Then the woman said to*

Elijah, ‘Now I know that you are a man of God and that the word of the LORD from your mouth is the truth’” (1 Kings 17:22–24) (cf. Deuteronomy 34:10–12; Joshua 3:7).

- Test the **prophet’s teaching:** Does the prophet’s teaching harmonize with previously inspired Scripture? Consider what Moses wrote in Deuteronomy:

If a prophet, or one who foretells by dreams, appears among you and announces to you a miraculous sign or wonder, and if the sign or wonder of which he has spoken takes place, and he says, “Let us follow other gods” (gods you have not known) “and let us worship them,” you must not listen to the words of that prophet or dreamer. The LORD your God is testing you to find out whether you love him with all your heart and with all your soul. It is the LORD your God you must follow, and him you must revere. Keep his commands and obey him; serve him and hold fast to him. That prophet or dreamer must be put to death, because he preached rebellion against the LORD your God, who brought you out of Egypt and redeemed you from the land of slavery; he has tried to turn you from the way the LORD your God commanded you to follow. You must purge the evil from among you (Deuteronomy 13:1–5).

A miracle performed is not enough to prove that a man is a true prophet. His teachings must also agree with previously revealed truths.

The historical books of the Bible were also written by inspired prophets who passed these tests. The writer of 1 and 2 Chronicles was Ezra, a priest with the gift of prophecy. Ezra constantly referred to the contents of 1 and 2 Samuel and 1 and 2 Kings, attributing the authorship of these books to different prophets. Ezra, who likely wrote 2 Chronicles 35:26–27

considered the books of 1 and 2 Kings to be part of God’s Law and God’s Book. The priests became the guardians of the holy covenant, as was Ezra in Nehemiah 8:1–3.

First Chronicles 29:29 records that the “*events of King David’s reign*” were written by “*Samuel, the seer,*” *Nathan the prophet,*” and “*Gad the seer.*” Second Chronicles 9:29 says that the events of Solomon’s reign were recorded by “*Nathan the prophet, in the prophecy of Ahijah the Shilonite and in the visions of Iddo the seer.*” Second Chronicles 12:15 says that the events of Rehoboam’s reign and his genealogies were written “*in the records of Shemaiah the prophet and of Iddo the seer.*” Second Chronicle 13:22 says that the events of Abijah’s reign were written by the prophet Iddo. The events of Jehoshaphat’s reign were written “*in the annals of Jehu*” (2 Chronicles 20:34). The “*events of Hezekiah’s reign and his acts of devotions*” were written “*in the vision of the prophet Isaiah*” (2 Chronicles 32:32). The events in the life of Manasseh were “*written in the annals of the kings of Israel . . . in the records of the seers*” (2 Chronicles 33:19).

Each prophet who passed the tests of being a true prophet delivered his writing to the high priest who deposited the writing by the side of the ark of the covenant (cf. Deuteronomy 31:24–26). In Isaiah 34:16 he told his future leaders to “*Look in the scroll of the LORD*” to see that he had predicted accurately the details of the destruction of Edom. God’s people, through their high priests and kings, recognized the genuineness and authenticity of the prophets and his writings. All inspired Scripture was written by men with the gift of prophecy, which signified that the Holy Spirit revealed the message and guided the writer, preserving it from error (cf. 2 Peter 1:20–21). A copy of the inspired writing was also deposited with the king (cf. Deuteronomy 17:18–19). This copy left with the king served as a second witness and a second preserver and protector of the sacred canon.

The discovery of the “*Book of the Law*” in the temple during Josiah’s time showed that the priests who were to guard the sacred canon in the temple had neglected their responsibilities during the apostasy of King Manasseh (cf. 2 Kings 22; 2 Chronicles 34–35). Ezekiel 13:9 says that false prophets were not accepted on the “*council*” which was the Sanhedrin court to determine which books should be added to the canon. Josephus, the Jewish historian, says that the high priest, the prophet, and the Sanhedrin judges resolved the most difficult Jewish problems.³¹²

The Close of the Canon and its Confirmation

The Old Testament prophets predicted a time when prophecy would cease and prophets would no longer speak for God. In Amos 8:11–12 the prophet said:

“The days are coming,” declares the Sovereign LORD, “when I will send a famine through the land — not a famine off food or a thirst for water, but a famine of hearing the words of the LORD. Men will stagger from sea to sea and wander from north to east, searching for the word of the LORD, but they will not find it.”

In Zechariah 13:2, the prophet said:

“On that day, I will banish the names of the idols from the land, and they will be remembered no more,” declares the LORD Almighty. “I will remove both the prophets and the spirit of impurity from the land.”

These prophecies were fulfilled approximately 400 B.C., when prophecy ceased and no new inspired books existed to be

^{312.} Josephus, *Antiquities*, Book IV, VIII.14.

added to the canon of the Old Testament. The Babylonian Talmud, which was the Book of Tradition among the Jews says that after the later prophets of Haggai, Zechariah, and Malachi, the Holy Spirit departed from Israel.

First Maccabees was written approximately 150 B.C., in the middle of this 400-year period between the Testaments. This book says that Israel was still waiting for a prophet to rise. Thus the Old Testament was still closed in 150 B.C. Scripture did not open again until Jesus Christ and John the Baptist came along.

Jesus Christ confirmed the Old Testament canon, accepting the Scriptures that the Jews accepted in the first century A.D. Consider these quotations from Jesus in approximately 30 A.D.:

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished” (Matthew 5:17–18).

“And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berekiyah, whom you murdered between the temple and the altar” (Matthew 23:35).

The story of Abel's murder is recorded in Genesis, the first book of the Old Testament. The story of the murder of Zechariah is recorded in 2 Chronicles, the last book of the Hebrew Old Testament. Jesus thus placed His stamp of approval on the entire canon of Old Testament Scripture.

He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is

written about me in the Law of Moses, the Prophets and the Psalms” (Luke 24:44).

Jesus’ words confirmed the Hebrew canon of Scripture which the Jews divided in their Hebrew Bible into three major sections: “*the Law of Moses, the Prophets and the Psalms.*” The first section of the Hebrew Bible was Moses’ writings (the first five books of the Old Testament) or “*the Law of Moses.*” The second section was “*the Prophets,*” which included Joshua through 2 Kings (because they were written by prophets) and all of the prophets except Daniel. The third section, which Jesus entitled, “*the Psalms,*” included the other writings of the Old Testament that were not written by Moses or “*the Prophets,*” but were written by men who had other professions, but also had the gift of divine inspiration, such as Job, David (Psalms), and Solomon (Proverbs, Ecclesiastes, and Song of Solomon). They were also rulers or kings and not full time prophets. Daniel was a full time government official, not a full time prophet. The books of Ezra and 1 and 2 Chronicles were written by Ezra, a full time priest and scribe, not a full time prophet. The same was true of the books of Nehemiah and Esther.

Writings that did not follow this canonical process were rejected as uninspired. The Jews wrote many books during the period between the Testaments that were not inspired and were rejected by the Jewish priests. In this manner the Jews were “*entrusted with the very words of God*” (Romans 3:2). The Pseudepigrapha and Apocrypha were all written in the Greek language during the period between the Testaments. The Jews, the priests and the Levites, rejected these books as being inspired literature because their authors did not pass the tests of a prophet before writing. They did not include these manuscripts among their sacred Scripture.

Flavius Josephus, a Pharisee and governor of Galilee when Rome destroyed Jerusalem in A.D. 70, confirmed the conviction of Jesus Christ and represented the Jewish

conviction of the first century that prophecy had previously ceased and that the canon had closed shortly after Nehemiah returned to Persia in the thirty-second year of Artaxerxes in 433 B.C. In his writings, *Contra Apion*, Book I, chapter 8 Josephus said:

For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another (as the Greeks have), but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind until his death. But as to the time from the death of Moses to the reign of Artaxerxes, king of Persia who reigned after Xerxes, the prophets after Moses' time wrote down what was done in their time in thirteen books. The remaining four books contain hymns to God and precepts for the conduct of human life. It is true that our history hath been written after Artaxerxes very particularly, but hath not been esteemed with authority by our fore-fathers because there hath not been an exact succession of prophets since that time. And how firmly we have given credit to those books by our own nation is evident by what we do during so many ages that have past, no one has been so bold as either to add anything to them or take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them.

The twenty-two Old Testament books mentioned by Josephus are equivalent to the thirty-nine Old Testament books in the Bible today. The following six pairs of books were united into

one each in the Hebrew Bible: Judges and Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra and Nehemiah, and Jeremiah and Lamentations. The twelve minor prophets were looked at as a single book. Subtracting these seventeen books from the thirty-nine books in the present day Bible equals exactly the twenty-two books listed by Josephus. Later Josephus admitted that many Jewish writings appeared in the four hundred years of silence that were not inspired and were sometimes contradictory.

The Disputed Books of the Old Testament: Antilegomena, Pseudepigrapha, and Apocrypha

- **The Homolegomena (same work)** — Thirty-four of the thirty-nine Old Testament books were accepted by all the Jews of all generations without dispute.
- **The Antilegomena (spoken against)** — These were disputed by some of the rabbis centuries later after the books had already been accepted into the canon:
 - ▶ Song of Solomon: too sensual, some thought.
 - ▶ Ecclesiastes: too skeptical, some thought.
 - ▶ Esther: God's name not mentioned.
 - ▶ Ezekiel: thought to contradict Pentateuch.
 - ▶ Proverbs: thought to contradict itself (Proverbs 26:4–50).
- **The Pseudepigrapha (false or spurious writings)**
These books were all written in the Greek language during the four hundred years between the Testaments, books which both Jews and Christians of all ages rejected from their canon of Scripture. Yet, some are thought to have been used by Jude (Book of Enoch, 1:14 and the Assumption of Moses, 1:9); and by Paul (Penitence of Jannes and Jambres in 2 Timothy 3:8).
- **The Apocrypha**
These books were edifying but did not claim inspiration. Apocrypha means “hard to understand” or “hidden.” This description applied to these books (not known by the Church

and thus not openly approved by God). Arguments in favor of including them:

- ▶ The Alexandrian canon, represented by a fourth century manuscript contains all of the apocrypha's fifteen books
- ▶ The New Testament refers to 2 Maccabees 7, 12 in Hebrews 11:35.
- ▶ The New Testament quotes the LXX which contained the Apocrypha.
- ▶ Irenaeus, Tertullian, and Clement of Alexandria accepted these books as canonical.
- ▶ Catacomb scenes depict episodes from the Apocrypha.
- ▶ Greek manuscripts (Aleph, A & B) interpose the Apocrypha among the Old Testament books.
- ▶ Syrian church accepted them in the fourth century.
- ▶ Augustine and Councils at Hippo (393 A.D.) and Carthage (397 A.D.) accepted them, as did also the Greek church.
- ▶ The Council of Trent (1546 A.D.) pronounced them canonical.
- ▶ Protestant Bible contained them until the nineteenth century.
- ▶ Some written in Hebrew were found among the Dead Sea Scrolls.

Refutation of the above arguments:

- ▶ There are no quotations in the New Testament from these books as "Scripture."
- ▶ The Roman Catholic Church does not accept all of the Alexandrian canon.
- ▶ No one knows that earlier manuscripts of the LXX contained the apocrypha because our only copy is from the fourth century.
- ▶ No council of the entire church favored them.
- ▶ Scenes from the catacombs were only that of historical events.
- ▶ A fourth century canon does not prove a first century canon.

- ▶ The Syrian church of the second century did not include them in their canon.
- ▶ The Greek church did not accept the Apocrypha in early centuries.
- ▶ Council of Trent was the first council to pronounce them canonical, approximately 1500 years after the apostolic age.
- ▶ The Apocryphal books in Protestant Bibles appeared in a separate section to distinguish them from canonical books.
- ▶ The existence of some Apocryphal books among the Dead Sea Scrolls does not indicate they were thought to be inspired.

Arguments opposing the Apocrypha and supporting the Hebrew canon:

- ▶ God entrusted the “Oracles of God” in the Old Testament to the Jewish nation (cf. Romans 3:2).
- ▶ The Jewish nation, under its high priests and judges, never accepted any of the Apocrypha into the canon of sacred Scripture.
- ▶ The authors of these books were not approved as prophets of God.
- ▶ No testimony of reliable history can establish the authors of these books as true prophets of God.
- ▶ These books do not claim to be inspired literature.
- ▶ Jesus Christ accepted the canon of the Jews of his day, referring to the same divisions of the Old Testament as they did (cf. Luke 24:27,44).
- ▶ The Jewish Council of Jamnia (A.D. 90) confirmed this same canon of Palestine as the only inspired Scriptures.
- ▶ The Babylonian Talmud (Book of Tradition among the Jews) says, “After the latter prophets Haggai, Zechariah, and Malachi, the Holy Spirit departed from Israel” (VII–VIII, 24. cited from Geisler and Nix, p. 174).
- ▶ The Catholic Church did not accept the entire Apocrypha in the Alexandrian canon, but only twelve of the fifteen books.

- Jerome, the translator of the Latin Vulgate, the official Roman Catholic Bible, refused to include the Apocrypha in the Vulgate because they were not a part of the Hebrew canon.

These books reveal the beliefs and history of the Jewish people during the inter-testamental period. First and Second Maccabees contain material that shows the fulfillment of two important prophecies from Daniel 8 and 11–12.

The copies of Scripture used by the priests and the kings were made by trained scribes. Deuteronomy 17:18–20 gave the following instructions to the King:

When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the priests, who are Levites. It is to be with him, and he is to read it all the days of his life so that he may learn to revere the LORD his God and follow carefully all the words of this law and these decrees and not consider himself better than his brothers and turn from the law to the right or to the left. Then he and his descendants will reign a long time over his kingdom in Israel.

These scribes were well trained. The Massoretes, a Jewish school of priests and scribes who lived in the seventh and eighth centuries A.D., meticulously counted every letter in every line and every line on every page and pages with mistakes were burned and rewritten.

The Copying and Preservation of the Canon of Scripture

The greatest confidence that the original Old Testament canon was accurately and completely preserved is God's promises to preserve it:

- Psalm 119:89 — “*Your word, O LORD, is eternal; it stands firm in the heavens.*”
- Psalm 119:152 — “*Long ago I learned from your statutes that you established them to last forever.*”

- Isaiah 40:8 — “*The grass withers and the flowers fall, but the word of our God stands forever.*”

Moses instructed that all the future kings should write “*. . . on a scroll a copy of this law, taken from that of the priests, who are Levites*” in Deuteronomy 17:18–19. The king was to read that scroll “*. . . all the days of his life so that he may learn to revere the LORD his God . . .*”

Jeremiah was a prophet and a priest; his scribe, Baruch, was likely a Levite. Baruch carried Jeremiah’s scroll to the temple and read the prophecies to all the people. In Jeremiah 36:4–6 he told his scribe, Baruch son of Neriah, “*I am restricted; I cannot go into the LORD’s temple. So you go to the house of the Lord . . . and read to the people from the scroll the words of the LORD that you wrote as I dictated.*” Baruch read to all the people at the LORD’s temple and then he took the scroll to the palace of King Jehoiakim and deposited it with Elishama, the king’s secretary. He did this so that a copy of the scroll could be made for the king (cf. Jeremiah 36:11–20). The king sent Jehudi to get Jeremiah’s scroll and then the king listened to Jehudi read the scroll. The king became so angry that he cut the scroll in pieces and threw them into his firepot and burned them up (cf. Jeremiah 36:20–23). God punished Jehoiakim with death for what he had done and He commanded Jeremiah,

“Take another scroll and write on it all the words that were on the first scroll . . .” So Jeremiah took another scroll and gave it to the scribe Baruch . . . and as Jeremiah dictated, Baruch wrote . . . And may similar words be added to them (Jeremiah 36:28–32).

God Commanded Priests, Levites, and Elders to Teach Israel His Law

(Leviticus 10:11; Deuteronomy 4:9, 17:9–11, 31:9–11)

It was therefore necessary that copies of the Law be made so that the leaders of Israel could study God's Law and teach it. With the passing of time the original scrolls upon which the Scriptures were penned became ragged and worn and needed to be replaced with new copies. Deuteronomy 17:18–19 and 31:24–26 indicate that it was the responsibility of the priests, other Levites, and the king to make these copies. Numerous Old Testament references indicate the kings of Israel appointed special priests and secretaries (likely Levites) to copy, as well as interpret the Scriptures (cf. 2 Samuel 8:17, 20:25–26; 1 Kings 4:3; 2 Kings 22:3, and many other verses). Until prophecies ceased, many of the Levites and priests were inspired and guided by the Holy Spirit to copy the Scriptures accurately. During David's reign God inspired Asaph and other sons of Korah to write some of the inspired psalms (cf. Psalms 44–50, 73–85). Also the prophets Jeremiah, Ezekiel, and Ezra were prophets and priests with the gift of inspiration.

Ancient Texts of the Old Testament

When the canon was closed approximately 400 B.C., uninspired scribes, who were well trained in their profession, continued to make copies of the Scriptures. Since these scribes were not inspired they occasionally made errors by misspelling words, leaving out words, sometimes skipping by accident entire verses. However, these mistakes and errors were rare. The Massoretes, a Jewish school of priests and scribes who lived in the seventh and eighth centuries A.D., meticulously counted every letter and every line, and every line on every page. They burned any page that had an error and rewrote it until it was correct. Copying from the same original manuscript different scribes did not make the same errors and thus the true text could be determined by a majority agreement among the many copies.

The Masoretic Texts were translated by Hebrew scribes called the Massoretes. The oldest complete manuscript of the Old Testament in Hebrew is the Leningrad Codex which was

made in A.D. 1008. Many Hebrew texts of the Old Testament are dated between the second and tenth centuries A.D.

The Greek Septuagint was translated from the Hebrew into the Greek in the days of King Ptolemy of Egypt who reigned in 285–246 B.C. The name Septuagint means “70.” It received its name because seventy Jewish scholars were involved in the translation from Hebrew to Greek. The earliest known complete copies of the Septuagint translation are found in the following manuscripts: Sinaiticus (4th century A.D.), Vaticanus (4th century A.D.) and Codex Alexandrinus (5th century A.D.). The Septuagint has many differences with the Masoretic Text, because the translations are actually interpretations of the Hebrew copies.

The Dead Sea Scrolls were discovered in 1947. Most of them have been translated in the last fifty years. They represent the oldest Hebrew manuscripts every found to date. One thousand two hundred Old Testament manuscripts have been found and carbon-14 dated from 250 B.C.–100 A.D. Every Old Testament book has been found among the Dead Sea scrolls except the book of Esther. The Dead Sea Scrolls confirm ninety-five percent of the Masoretic Text where it differed with the Septuagint Greek translation. In a few cases the Dead Sea Hebrew Scrolls agreed with the Septuagint against the Masoretic Text and specifically in instances where the New Testament quotes the Septuagint Greek instead of the Hebrew text. For example, Hebrews 1:6 quotes the Septuagint version of Deuteronomy 32:43, “*Let all God’s angels worship him,*” (talking about Jesus) which is omitted in the Masoretic Hebrew Text. However, a Dead Sea Scroll has the exact same words of the Septuagint in Hebrew, confirming the Septuagint and Hebrews 1:6 rather than the Masoretic text.³¹³

Exodus 1:5 in the Masoretic Text says “*seventy*” Israelites descended to Egypt, and the Septuagint text says “*seventy-five*” Israelites entered Egypt. In Acts 7:14 Luke agreed with the

^{313.} *NIV Study Bible* on Heb. 1:7, footnote d.

“seventy-five” number found in the Septuagint, thus giving an inspired judgment that the Septuagint is correct on this verse. A Hebrew fragment of Exodus among the Dead Sea Scrolls also has “seventy-five,” indicating that the original Hebrew also had seventy-five and that a latter scribe of the Massoretic sect accidentally wrote seventy instead of seventy-five.³¹⁴

Luke 3:35–36 inserts Cainan between Arphaxad and Shelah, but the Hebrew Masoretic Text of Genesis 11:12–13 omits Cainan. However, the Septuagint translation of Genesis 11:12–13 includes Cainan as Luke 3:35–36 does. In this case, Luke, who was inspired by the Holy Spirit, gives approval to the Septuagint in the inclusion of Cainan. All of God’s Word in the Old Testament has always been preserved either in the Masoretic Text (ninety-five percent) or the Septuagint text (perhaps five percent). The New Testament and the Dead Sea Scroll testify to the reliability of the Masoretic Text and only rarely approved of the Septuagint over the Hebrew manuscripts. God’s Old Testament canon is thus preserved in all these Greek and Hebrew texts together, but not in any one of them alone. God has preserved His ancient Word, but we need to study sufficiently to determine which of the few differences is the correct reading of God’s Word.

Higher Criticism of the Old Testament Canon Using Egyptian History and Palestinian Archaeology

As presently dated by scholars, Egyptian history and Palestinian archaeology contradict most of Old Testament history from Genesis to the time of David and Solomon. Liberal scholars propose that the Pentateuch was not written by Moses, but by five different authors called J (Jehovah writer), E (Elohim writer), P (Priestly writer: Ezra), P (Prophetic writer) and R (Redactor). Jesus Christ believed that Moses wrote all five books of the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) (cf. Matthew 8:4, 19:8;

^{314.} Geisler and Nix, *General Introduction to the Bible*, p. 374.

Mark 7:10, 12:26; Luke 24:27, 24:44; John 5:46, 7:19, 22.) Critical scholars claim that Isaiah was written by at least two authors, writing in two different periods of Hebrew history. Arguments from the critics say Isaiah's predictions are too detailed and historically accurate; therefore, they must have been written after their fulfillment on the basis that miraculous predictions are impossible. Critics propose that Isaiah 1–39 was written by the Isaiah of 2 Kings 19–20 and that Isaiah 40–66 was likely written by an unknown author after the Babylonian Exile, hundreds of years after the biblical Isaiah died. But Jesus believed in a God that predicted the future miraculously (cf. Luke 24:27, 24:45; John 5:46). Jesus and His apostles believed that Isaiah 1–39 and Isaiah 40–66 were written by the same Isaiah.

Matthew 3:1–3 reports that John the Baptist fulfilled the prediction of Isaiah 40:3, which “*... was spoken of through the prophet Isaiah.*” Matthew 4:14–15 says that “*the prophet Isaiah*” predicted the words of Isaiah 9:1–2. Matthew 8:17 quotes Isaiah 53:4 as “*spoken through the prophet Isaiah.*” Matthew 12:17–21 quotes Isaiah 42:1–4 and writes that it “*was spoken through the prophet Isaiah.*” In Matthew 13:14–15 Jesus quoted Isaiah 6:9–10 and attributed the words to “*the prophecy of Isaiah.*” In Matthew 15:7–9 Jesus quoted Isaiah 29:13 and said, “*‘You hypocrites! Isaiah was right when he prophesied about you.’*”

Critics say Daniel was not written in the sixth century B.C., as he claimed, but in the second century B.C. Again critics do not believe in miraculous predictions. Daniel's predictions are so amazingly accurate that critics, who do not believe that God can reveal the future to His prophets, are forced to date the predictions after their fulfillment. Daniel 2, 7, and 9 clearly point to the Roman Empire, the birth of Christ, and the destruction of Jerusalem by the Romans in 70 A.D. as the time of the fulfillment. Dead Sea Scrolls of Daniel date back from 100 to 150 B.C., proving that the Book of Daniel existed before the fulfillment of some of its prophecies.

Conclusion

The ancient Jews tested the prophets to see whether they were of God. They selected only those writings whose authors were proved to be true prophets. The priests and Levites collected the books of God's Law and deposited them beside the Ark of the Covenant. The same priests and Levites meticulously copied the sacred Scriptures so that future generations could continue reading and studying God's Word. God Himself promised that He would preserve that Word forever. God kept that promise by preserving His Word in many manuscripts and Greek translations of the Hebrew. The Dead Sea Scrolls confirm that God's Word has been accurately copied and preserved throughout the ages.

Many Christians do not see the need to study the Old Testament, but Romans 15:34 says,

For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.

The inspired writers of the New Testament certainly thought the Old Testament was important to study because they quoted 1,072 verses of the Old Testament in the New Testament. Praise God for having preserved His Old Testament Word which is filled with the wisdom and knowledge that also benefits Christians in all the ages.

Canonicity and Preservation of the New Testament

Chapter 23 covered how the Old Testaments books were selected, collected, and preserved. Just as the Old Testament was the canon of Israel, so the Old and New Testaments are the canon for Christians. This chapter is designed to convince the student that God revealed, inspired, and preserved His Word in the New Testament. Students will learn how all of the books of the New Testament were collected as a part of God's sacred Canon. Students will consider the reasons why some books were included in the canon, while others were excluded from it. It is important to learn how to answer the attacks of critical scholars against the genuineness and authenticity of the New Testament books.

The Need for the Formation of the New Testament Canon

The New Testament claimed to be God's inspired Word. In John 7:16, Jesus said, "*'My teaching is not my own. It comes from him who sent me.'*" Jesus told His apostles in John 14:26, "*'But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.'*" Jesus also told His apostles in John 16:12–13:

"I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come."

Therefore, all of Christ's will, His entire Testament, was to be revealed to His apostles. Peter said in 2 Peter 1:3, 19:

His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness . . . And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts.

In 1 Corinthians 2:13 Paul said, "*This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.*" He also said in 1 Corinthians 14:37, "*If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command.*" In Acts 20:27 as he was speaking to the Ephesian elders, Paul said, "*For I have not hesitated to proclaim to you the whole will of God.*"

In order for the Jews and the Gentiles to test the claims of Jesus Christ and His apostles to see if they were from God, it was necessary to examine their lives, their works, and their teachings. Remember the three tests that have already been presented to see if a prophet is from God. However, there are really four tests, since Jesus added one more as He spoke to the multitude on the mountainside in Matthew 7:

- Test of the prophet's predictions.
- Test of the prophet's miracles.
- Test of the prophet's teachings.
- Test of the prophet's life. Jesus said:

"Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from

thistles? Likewise every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them” (Matthew 7:15–20).

Jesus Christ passed all four of the tests of a true prophet better than any man in history. The four Gospels record thirty-five different miracles that Jesus performed including giving sight to the blind and raising the dead. Yet all of His miracles were not recorded. John 21:25 says, “*Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.*”

Chapter 8 of this book, Evidence to Prove the Bible Is God’s Inspired Word, showed how Jesus fulfilled in His person three hundred Old Testament predictions of Israel’s coming Messiah and King. Luke 24:27 says that as Jesus was speaking to the two men on the road to Emmaus, “*And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.*” Indeed, no other man in history has fulfilled or can fulfill all these Old Testaments prophecies. God reported in great depth only a few of Jesus’ miracles. John 20:30–31 says:

Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

Jesus also predicted many future events including His own betrayal, His rejection by the Jewish leaders, His death, His resurrection within three days, His ascension into heaven, His reign at God’s right hand, and the destruction of Jerusalem in

the lifetime of His apostles. All of Jesus' predictions were fulfilled in the first century except His future coming to judge the world. Jesus' teachings harmonized with everything the Old Testament taught because the Old Testament itself predicted that one day God would establish His covenant being made with both Jews and Gentiles. Jesus totally accepted the Old Testament as God's inspired Word and He warned men not to change it in anyway.

Jesus' life showed the fruit of a man of God more than any other man in history. Only Jesus could ask His enemies, “*Can any of you prove me guilty of sin? . . .*” as He did in John 8:46 and not receive a single reply. Peter testified in 1 Peter 2:22, “*He committed no sin, and no deceit was found in his mouth*” concerning Jesus. In 2 Corinthians 5:21, Paul said, “*God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.*” The example of Jesus' life was so perfect that He could say, “*. . . Anyone who has seen me has seen the Father . . .*” (John 14:9). Jesus Christ passed every test of a true prophet.

Testing and Accepting Canonical Scripture

The apostles and prophets of Christ had to be tested also. Mark 16:20 says, “*Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.*” Acts 14:3 says, “*So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders.*” Second Corinthians 12:12 says, “*The things that mark an apostle — signs, wonders and miracles — were done among you with great perseverance.*” Hebrews 2:3–4 says:

How shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. God also testified to it by signs, wonders and

various miracles, and gifts of the Holy Spirit distributed according to his will.

Jesus' words in Matthew 7:15–16 bear repeating because they contain the test for New Testament prophets as He urged His disciples:

"Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles?"

The apostles lived lives of faith, purity, honesty, and total commitment. In John 15:13 Jesus said, “*'Greater love has no one than this, that he lay down his life for his friends.'*” Most of the apostles were killed by the Roman emperors because of their faith in Jesus Christ.

In 1 John 4:1, 6 John said,

Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world . . . We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of falsehood.

These verses convey that the agreement with apostolic doctrine is another test to determine true or false prophets — “*We are from God, and whoever knows God listens to us.*” The apostles of Christ agreed with each other and the Old Testament prophets and in that way they passed the test of a true prophet. Alleged prophets who contradicted apostolic doctrine were proved to be false prophets.

The Close of the New Testament Canon

The Apostle Paul predicted in 1 Corinthians 13:8–10 that prophecy would cease when the New Testament canon became complete. He said:

*Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is **perfect** has come, then that which is in part will be done away (NKJV).*

Paul specifically predicted the end of the prophecies, tongues, the gift of knowledge and the Holy Spirit. This passage really reminded Christians in the first century of everything that Jesus had said. Paul said that each prophecy reveals only a “*part*” of God’s knowledge or will — “*For we know in part and we prophesy in part. But when that which is **perfect** has come, then that which is in part will be done away.*” The word “*perfect*” here in the Greek is *teleios*, which means complete, that is, when the complete knowledge and will of God has been revealed and recorded in Scripture, then the gift of prophecy and the gift of knowledge which revealed only parts of Christ’s Word would cease. Paul said in 2 Timothy 3:16–17:

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.

Paul believed that God had revealed in Scripture “*every good work*” that He wanted man to do. Scripture was thus complete when Paul wrote 2 Timothy 3:16–17 at the end of his life.

The Old Testament canon was open for a thousand years and it was expanded into 1,331 pages in the New International Version of the Bible until prophecies ceased at approximately

400 B.C. The New Testament canon was only open for sixty years and expanded into only 387 pages in the New International Version of the Bible. It ceased in approximately A.D. 90.

The Church in the second to the fourth centuries looked back to the New Testament of the first century as their authority and rule of faith and practice, the true canon of God. The only Christian group who claimed to have miraculous and prophetic gifts were those who followed Montanus, who arose in the third century. He predicted that Jesus would return before he died and set up His throne in Asia Minor, which is in modern Turkey where Montanus lived. When Montanus died and Christ had not returned, he was proved to be a false prophet, and the whole movement died. The true prophet must stand the test of fulfilled prophecies and Montanus failed that test.

If the gift of prophecy had continued after the first century to the present day, the New Testament would have grown and have been as big as the Old and the New Testaments put together making it much larger than the Old Testament. The fact that no books were added to the New Testament canon after the first century is proof that the gift of prophecy had ceased and that the New Testament was closed just as the Old Testament was when prophecy ceased. Remember that Paul predicted that would happen.

All Christians today should search the New Testament Scriptures to find Christ's will for their lives and for Christ's rule for the Church. In 1 Corinthians 4:6 Paul even told the Christians in the first century, "... *'Do not go beyond what is written.'*" Christ intended that New Testament Scripture be the complete will of Christ and that no one should teach or require anything that would add to its rules and regulations. Paul warned in Galatians 1:8–9:

*But even if we or an angel from heaven should preach
a gospel other than the one we preached to you, let*

him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

Men who change the Gospel will have to answer to Jesus Christ.

Collecting the New Testament Canon

The thirty-nine books of the Old Testament were collected at a central location in the temple of Jehovah in Jerusalem. There those books were collected, guarded, preserved, and copied by a special group of Levites and priests headed by the High Priest who lived in Jerusalem. However, the New Testament Church had no central city and temple for the inspired books to be collected. They had no single group of priests or High Priest to determine which books were canonical.

By A.D. 606 Boniface III, one of the successors of Gregory the Great, had declared himself to be the universal pope and head of the Church. However, the New Testament canon had been complete for five hundred years before Boniface became Pope. Gregory the Great had denied that he was a pope and denounced any man who attempted to become the head of the Church as an antichrist. Ephesians 1:22 says that Jesus was the head of the Church in the first century and every century since — “*And God placed all things under his feet and appointed him to be head over everything for the church.*” His palace and holy temple were not on earth. They were and still are heaven (cf. Hebrews 1:3, 13). And they certainly were not located in Rome. Christ’s Church was planted all over the world because He said in Matthew 28:18–19: “. . . ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations . . .’”

During the beginning of the early Church, the apostles laid hands on certain members of each congregation and transmitted to them miraculous gifts so that the new Church members

themselves could reveal God's Word to one another and teach God's Word after the apostles had departed to another location (cf. 1 Corinthians 12–14). Gradually the apostles and other inspired disciples such as Mark, Luke, James, and Jude began to write inspired documents and send them to local churches. Paul the Apostle said in 1 Corinthians 3:16–17 that each local congregation for Christ should be considered as God's temple:

Don't you know that you yourselves are God's temple and that God's Spirit lives in you? If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple.

Thus different local congregations became separate locations for each inspired document to be received and protected rather than a central location where all the letters had to go like Jerusalem in the Old Testament. In Paul's lifetime there were already false letters being written in his name.

In 2 Thessalonians 2:1–2 Paul said, “. . . we ask you, brothers, not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come.” In 2 Thessalonians 3:17 Paul made it clear to the Thessalonians how to distinguish between his letters and false letters, “I, Paul, write this greeting in my own hand, which is the distinguishing mark in all my letters. This is how I write.” Each congregation needed to be certain that each letter they accepted was the genuine product from a true apostle. They could always talk with the apostle later to find out, “Did you write this or not?” and verify if the letter was valid or not. They could do that in the first century.

An inspired document became part of the New Testament canon when it was accepted by a local congregation, which is God's temple, as an authentic work of an inspired man. In 1 Thessalonians 2:13 Paul said, “. . . when you received the word of God, which you heard from us, you accepted it not as the

word of men, but as it actually is, the word of God, which is at work in you who believe.”

Paul urged the church at Colossae to exchange letters with other churches and to read these to the whole church (cf. Colossians 4:16). The church at Colossae likely made copies of Paul’s original letter and sent them to other churches while retaining the original and vouching for it as an authentic and inspired writing from Paul. Other congregations that received inspired documents followed the same practice. Gradually, these first century churches began to collect all of the Gospels, all the letters of Paul, and all the other letters of the other inspired writers.

At the end of Peter’s life, he had already collected and read most of Paul’s letters and considered them as sacred Scripture. We know this because in 2 Peter 3:15–16 Peter said:

Bear in mind that our Lord’s patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.

Notice that he called Paul’s letters “*Scriptures*.” Paul also believed that Luke wrote Scripture and he quoted Luke 10:7 in 1 Timothy 5:18. Remember that Luke traveled with Paul and wrote the Book of Acts while they were traveling together.

The Book of Jude also quoted 2 Peter 3:3 and showed how the prediction of false teachers in 2 Peter 2 were fulfilled in Jude’s own day. The apostolic documents were circulated so well that the apostles were reading each others’ inspired works in their own lifetime.

The combined collection of the inspired documents of all the apostolic churches of the first century finally made up the

entire New Testament canon. Thus the New Testament canon was formed and likely collected in several congregations in the first century. The collection of the New Testament documents multiplied in the second century all over the Roman empire. The uninspired writings of the Christian leaders of the second century, who wrote in the post-Nicene period, and the Nicene fathers quoted 1,497 verses from every book in the New Testament except for 3 John.

During the third and fourth centuries almost the entire New Testament could be duplicated verse by verse just from the quotations of those church writers. Papyri dated from the second to the fourth centuries include every New Testament book except 2 and 3 John. Three complete manuscripts, the Sinaiticus, the Vaticanus, and the Alexandrinus, contain the entire New Testament and they are dated to the fourth and fifth centuries. Also Egyptian Coptic translations from the Greek of the entire New Testament existed in the third and fourth centuries proving that the entire New Testament also had to exist previously in the second century. During the fourth century the entire New Testament was translated into Latin, Syrian, Gothic, Armenian, and Georgian (Russian language). At this time the New Testament was the most popular and widely distributed book in all history.

The New Testament Apocrypha (Pseudepigrapha)

The Church rejected what is called the New Testament Pseudepigrapha. In the second century many false doctrines were written in the names of the apostles. They were called either the New Testament Apocrypha, which means doubtful or Pseudepigrapha, which means false writings. The Apocryphal gospels were the Gospel of Thomas, Pseudo-Matthew, Assumption of the Virgin Mary, Gospel of Peter, Gospel of Nicodemus, Gospel of the Nazarenes, Gospel of the Ebionites, Gospel of the Hebrews, Nag Hammadi Gospels and many others. The Apocryphal Acts included Acts of Paul,

Peter, John, Andrew, Thomas, Thaddaeus, Philip, Andrew, and Matthias. These were all different books.

Irenaeus, a church leader in France about 180 A.D., said that no document could claim to be apostolic or inspired unless a New Testament church established in the first century attested that she had received that book during the first century from a known and proved apostle of Christ. He claimed that the Pseudepigrapha had no such credentials and that they all first appeared in the second century, not the first century. He also claimed that these documents appeared in churches that were established in the second century, not the first century. Irenaeus also claimed that these same books contained false doctrines especially the gnostic belief that plainly contradicted New Testament Scripture and denied the deity of Christ. Irenaeus' criteria for rejecting books that were not accepted in the first century as inspired, then became the criteria that all churches began to use to reject these false documents.

The Preservation of the New Testament

Jesus Christ promised in Matthew 24:35, “*Heaven and earth will pass away, but my words will never pass away.*” Jesus said His words would always be preserved. Peter quoted Isaiah 40:6–8 in 1 Peter 1:23–25 and he applied it to New Testament Scripture:

For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God. For, “All men are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall, but the word of the Lord stands forever.” And this is the word that was preached to you.

Peter considered his own Gospel message on a par with Isaiah's own message from God. Both of them were eternal.

Jude, one of the last inspired letters written in the New Testament, said in Jude 3, “*. . . contend for the faith that was once for all entrusted to the saints.*” This expression “*once for all*” means one time for all time which means once forever.

There are more than five thousand Greek manuscripts of the New Testament that were written during the sixth through the tenth centuries making the New Testament the most popular and the most widely distributed book in the entirety of ancient history. Only one to three manuscripts exist for most of the great classics of ancient history including Shakespear. The five thousand Greek manuscripts and dozens of translations guarantee that the inspired New Testament of Jesus Christ is totally preserved within the thousands of pages of these manuscripts. New Testament scribes were not as well trained as the Old Testament scribes and certainly were not inspired in the post apostolic period, consequently, they often made common mistakes, most of them unintentionally. However, these scribes did not make the same mistakes and textual critics are able to compare the most ancient manuscripts and discover within a ninety-nine percent probability as to which was the original text. In the one percent of doubt there were always two alternatives, neither of which created a false doctrine or contradiction. Thus we can have great confidence knowing that the canon of Jesus Christ’s New Testament has been totally preserved in its entirety in these five thousand manuscripts.

Conclusion

Christians can see how Jesus revealed His New Testament. He sent the Holy Spirit to guide the apostles and the other prophets to reveal, to confirm with miracles, to record in writing, and to distribute those documents to the Church all over the world all within the first century. Within sixty years the New Testament grew to contain all of Christ’s will. Then the gift of prophecy ceased and the canon of the New Testament was closed in contrast to the Old Testament canon which had expanded for one thousand years. In spite of

persecution and the slaughter of thousands of Christians by the Roman emperors Nero and Domitian, the Scriptures were copied and distributed all over the world by the end of the first century. Complete manuscripts of the New Testament already existed by the end of the first century and throughout the second century in spite of continued persecution by Rome.

Diocletian, who reigned from 280–300 A.D., burned Bibles, destroyed church buildings, and slaughtered Christians by the thousands. His mausoleum where he was buried is now a church building. Rome fell and the church endured and so did the Word of God endure. The French philosopher and author, Voltaire, predicted that the Bible would be forgotten in one hundred years. He died in 1778. Two hundred years later the Bible Society of Geneva established their headquarters in his house.

The Bible has been the best selling book every year of this century. It is essential that all Christians accept the Bible for what it really is, the Word of God. His book can fill every man with God's wisdom, His love, His purity, His strength, His comfort, and His peace. The Bible needs to be used as the guide for every man's life. Man needs to look for God's will in his life within the Bible. Christians must stand up for the Bible and, if necessary, to die for it.

Appendix:

Chapter 24 of Apologetics 2 in the Study Guide contains more information than I was able to record on the Apologetics 2 DVDs. For that reason an appendix with that additional information has been created for the end of this book. Some of this information may be repeated, but much of this appendix is additional scripture references and data

Canonicity and Preservation of the New Testament

Need for the Formation of the New Testament Canon

The nature of the New Testament documents required a standard canon. The books of the New Testament were considered prophetic, divinely inspired of God (cf. 1 Thessalonians 2:13; 1 Corinthians 4:6; 2 Peter 3:15–16). The apostles taught the Church that their teaching was complete (cf. 2 Peter 1:3), eternal (1 Peter 1:25), authoritative (cf. 1 Corinthians 14:37), and that it should be preserved and taught to future generations (cf. 2 Timothy 2:2; 2 Peter 1:12–14) as the all sufficient word of God (2 Timothy 3:16–17). The churches were to exchange letters with other churches and to read these to the whole church (cf. Colossians 4:16)

False teachers had to be exposed. There arose the need to list the canonical books and agree on a standard canon for the universal church. The need to translate required the decision of which books to translate and which to exclude. Constantine, the first Emperor of the Byzantine Empire, was converted to Christianity and wanted all of the citizens of his kingdom to have access to the Scriptures. He ordered Eusebius, the church historian, to prepare fifty copies of Scripture at state expense.

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Eusebius had to make the decision which books to translate and which books to exclude.

Primary Test of a Canonical Book

What makes a document canonical? A writing of an inspired man of God is immediately canonical when it is written. It becomes canonical to the Church when its apostolic or prophetic authorship is recognized by the Church (cf. 2 Peter 1:19–21; 1 Thessalonians 2:13).

Credentials of a True Prophet or Inspired Writer

The prophet must exhibit the credentials of a true prophet of God (cf. 2 Corinthians 12:12). Preaching accompanied with miraculous signs that would confirm and establish the truth of the message (cf. Mark 16:16–20). This miraculous attestation of apostles and prophets occurred in the first century (cf. Acts 14:3; 2 Corinthians 12:12; Hebrews 2:1–4).

The test of a true prophet in the New Testament times included the following tests:

- An apostle had to have had direct association with Jesus as an eye witness of His resurrection:

“Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us, beginning from John’s baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of his resurrection” (Acts 1:21–22).

- Prophets and inspired teachers must meet the following qualifications:
 - The laying on of the apostles’ hands (cf. Acts 8:14–18, 19:6; 2 Timothy 1:7).

- ▶ Their prophecies and revelations from God must be confirmed with miraculous signs (cf. Mark 16:17–20; Hebrews 2:1–4; 2 Corinthians 12:12).
- ▶ Their messages must agree with the doctrine of the apostles (cf. 1 John 4:6).
- ▶ Their lives had to measure up to their teaching (cf. Matthew 7:15–23).
- ▶ All of the tests above had to be met (cf. Matthew 7:21–23).

The Method of Testing and Accepting Canonical Scripture

Prophets in congregations served as inspired judges of the credentials of each writer. During the formative stages of the canon, God appointed prophets in each congregation (cf. 1 Corinthians 12:28–31, 13:9–10, 14:1–4). These prophets were to pass judgment on any oral/written prophecy (cf. 1 Corinthians 14:29, 37). A plurality of prophets served as a check and balance on prophecy.

The Testimony of Elders and Evangelists

The apostles appointed elders and gave them instructions concerning their duties (cf. Acts 14:23, 20:17, 28) and evangelists (cf. Ephesians 4:11; 2 Timothy 2:2, 4:5) in the congregations they planted. Elders and evangelists joined the prophets in testing the validity or non-validity of the men and their alleged inspired writings.

The testimony of three groups (prophets, elders, and evangelists) served as judges of all inspired utterances and writings. Each writing was examined and accredited as a truly prophetic work before it could be accepted. It was accepted by a congregation established by the apostles and prophets. And accepted by congregations with elders, evangelists, and prophets which gave its divine approval.

Specific Steps of Canonicity

An approved book had to be sent to a specific church or person. The writing and the author were put to the test. The elders, evangelists, and prophets of the local congregation judged the writing to be inspired or not. The church who received the document as an inspired production preserved the document, copied it, circulated it, and testified to it as an inspired work. Churches collected the inspired documents which had the approval of the churches to which they were originally written. The combined collection and preservation by all of the churches finally make up the entire canon.

Other Witnesses to the Canon

Inspired witnesses to the canon included:

- Paul who recognized Luke's Gospel as inspired literature (cf. 1 Timothy 5:18).
- Peter recognized Paul's writings as inspired (cf. 2 Peter 3:15–16).
- Jude 17–18 quoted 2 Peter 3:3 as authoritative apostolic teaching.

Uninspired writers of the second and third centuries quoted these apostolic documents for proof and authority for their teaching. These quotations served as secondary witnesses to the canonicity of the New Testament documents.

Original Preservation and Circulation of the New Testament Documents

After accepting a writing as genuine it became the responsibility of that church to preserve that inspired document (cf. 1 Timothy 3:15). God's spiritual temple, the Church, became the depository of that book as an authentic document of the New Covenant. The testimony of these first century churches were preserved by faithful men to whom these

documents were committed for future generations (cf. 2 Timothy 2:2).

The original collectors and circulations of New Testament documents were the congregations who received the inspired documents. They immediately began to make copies of their works and distributed them to other churches (cf. Colossians 4:16). Collections by these churches were made in the lifetime of the apostles (cf. 2 Peter 3:15–16). Peter already had a collection of Paul’s letters.

The providence of God in the collection and preservation process is documented in God’s promises to preserve His Word (cf. 1 Peter 1:22–25). God providentially arranged for all the inspired New Testament documents to be collected and preserved by the churches.

Later Preservation and Circulation of the New Testament Canon

Second generation preservers and witnesses of the New Testament documents were Christians of later centuries. They researched the writings of men who taught in first century churches to find their testimony concerning the various books of the New Testament. Christian writers of the second and third centuries cited twenty-six of the twenty-seven New Testament books (all except 3 John). Their sources included Scripture index of Vol. 1 of the *Ante-Nicene Fathers*, called the *Apostolic Fathers; Nicene and Post Nicene Fathers*, and F.F. Bruce, *The Canon of Scripture*.

Specific witnesses to the New Testament canon in the second and third centuries were some of the following:

- Clement of Rome (c. 95 A.D.) who quoted passages from eighteen books.
- Ignatius (100–110 A.D.) who quoted Scripture from six books.
- Barnabas (100–120 A.D.) who quoted or used the unique language of “Scripture” from ten books.

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- Polycarp (c. 110–50) quoted eighteen books.
- Justin Martyr (110–165) cited thirteen New Testament writers.
- Hermas (115–140 A.D.) quoted from thirteen books.
- Didache (120–150 A.D.) referred to seven New Testament books.
- Papias (c. 130–140 A.D.) said the apostle John wrote the Gospel of John and Revelation.
- Marcion, the gnostic heretic who wrote in approximately 140 A.D. accepted only eleven books and rejected all of the other New Testament books.
- Diognetus (c. 150 A.D.) cited 2 Corinthians, Galatians, Colossians, and Titus.
- Clement of Alexandria (c. 150–180 A.D.) cited from twenty-one New Testament books.
- Muratorian Fragment (c. 170 A.D.) contained all four Gospels and the other New Testament books except Hebrews, James, 1 and 2 Peter (twenty-three of twenty-seven books).
- Irenaeus, (180 A.D.) quoted every single book of the New Testament except 3rd John.
- Baroccio (c. 206 A.D.) quoted all twenty-seven except Revelation.
- Apostolic Constitution (c. 300 A.D.) cited all twenty-seven except Revelation.

Christian writers and councils of the fourth and fifth centuries who used the New Testament were:

- Eusebius of Caesarea (314–339 A.D.) divided the New Testament into three categories and universally acknowledged that there were four Gospels, Acts, fourteen Epistles of Paul (including Hebrews), 1 John, 1 Peter, and Revelation equaled 22 books. Five disputed books were recognized by a majority — James, 2 Peter, 2 and 3 John, and Jude.

- Spurious books — Acts of Paul, Shepherd, Apocalypse of Peter, Barnabas, Teachings of the Apostles, Gospel according to the Hebrews and some of the Apocalypse of John, the Gospel of Peter, Gospel of Thomas.
- Council of Nicea, (325 A.D.) — all twenty-seven books of the New Testament were listed with questions or doubts about James, 2 Peter, 2 John, 3 John, and Jude.
- Augustine (354–430 A.D.) — all twenty-seven books.
- Athanasius (367 A.D.) — all twenty-seven books.
- Canon of Laodicea — twenty-six books (omits Revelation).
- Jerome (c. 383 A.D.) — all twenty-seven books.
- Councils of Hippo (393 A.D.) and Carthage (397 A.D.) — all twenty-seven books.
- Council of Carthage (397 A.D.) — all twenty-seven books confirmed.
- Council of Carthage (419 A.D.) — all twenty-seven books confirmed.

Higher Criticism of Some New Testament Books

Antilegomena meant some books which were spoken against. Some Christian writers had doubts about seven New Testament books: Hebrews, James, 2 Peter, 2 John, 3 John, Jude, Revelation. Modern scholars criticize all of the New Testament, especially the four gospels.

Eusebius says in Book 6, ch.25, that the difference in the style of **Hebrews** in relation to Paul's other letters gives him doubts about Paul's authorship. Origin, c. 220 A.D., admitted "that the ancients have handed it down as Paul's" and not "without cause." However, he noted that some objected to Paul's authorship. The earliest attestation of Hebrews is Clement of Rome (95 A.D.), who cited Hebrews as Scripture fourteen different times and Justin Martyr (110 A.D.), who quoted it once.

Clement of Alexandria (180 A.D.) quoted Pantaenus (130–160 A.D.), who gave the best explanation of any recorded in history:

The Epistle to the Hebrews asserts that it was written by Paul, to the Hebrews in the Hebrew tongue; but it was carefully translated by Luke, and published among the Greeks. Whence, also one finds the same character of style and of phraseology in the epistle as in the Acts. But it is probable that the title, Paul the Apostle, was not prefixed to it. For as he wrote to the Hebrews, who had imbibed prejudices against him and suspected him, he wisely guarded against diverting them from the perusal, by giving his name . . . But now as the blessed presbyter used to say, “since the Lord who was the apostle of the Almighty, was sent to the Hebrews, Paul by reason of his inferiority as if sent to the Gentiles, did not subscribe himself an apostle of the Hebrews; both out of reverence for the Lord, and because he wrote of his abundance to the Hebrews as a herald and apostle of the Gentile.”³¹⁵

Some thought the letter of **James** was too Jewish. However, James is cited as Scripture thirteen times by the earliest apostolic fathers.

Geisler and Nix had the following to say about **2 Peter**: “No other book in the New Testament has been questioned as persistently as 2 Peter. Even Calvin seemed unsure of it.”³¹⁶ The external evidence, the historical evidence, is actually much stronger than most scholars will admit:

- Jude 17 (1st century A.D.) quoted 2 Peter 3:3.
- Barnabas (120 A.D.) quoted 2 Peter 3:8 as Scripture.
- Clement of Rome (95 A.D.) quoted 2 Peter 2 as Scripture.
- Jerome accepted it as a genuine book from Peter.

^{315.} *Church History of Eusebius*, Bk. 6, XIV.1–4.

^{316.} Geisler and Nix, *General Biblical Introduction*, p. 197).

The internal evidence which consists of critical scholars say the difference in vocabulary and style between 1 and 2 Peter prove that the same author did not write both books:

- F. H. Chase contended that the two letters are “in complete contrast in reference to literary style,” and 2 Peter’s style is so inferior that Peter could not have written it.
- J. B. Mayor said, “The Greek of the one is not by the same hand as the Greek of the other.”³¹⁷
- A. E. Barnett wrote, “Differences in style from 1 Peter create insuperable difficulties for the view that the two epistles have a common author.”³¹⁸
- In my Master’s Thesis³¹⁹ I tested the arguments on style and vocabulary. I examined every Greek word and the Greek style in 1 and 2 Peter. To compare the differences in the two letters, I made an analysis of the vocabulary and style of the Greek in two other New Testament passages: 2 Corinthians 1–6 and 2 Corinthians 10–12. The two passages in 2 Corinthians are parallel to 1 and 2 Peter in difference of length of the Greek text. All scholars agree that Paul wrote 2 Corinthians. The two passages in 2 Corinthians are also parallel to 1 and 2 Peter in treating different subject matter: 2 Corinthians 1–6 emphasizes God’s grace and comfort as does 1 Peter; 2 Corinthians 10–13 denounces false teachers as does 2 Peter.
- Argument of Scholars: Out of 330 words in 2 Peter, 230 are not found in 1 Peter, a difference of 69.6 percent. Refutation: Out of 306 words in 2 Corinthians 10–12, 217 are not found in 2 Corinthians 1–6, a difference of 70.9 percent. The difference of the subject matter is the explanation for the difference in vocabulary.

^{317.} *Epistles of St. Jude and of the 2nd of St. Peter*, p. lxxiv.).

^{318.} *Interpreter’s Bible*, XII.164.

^{319.} Ted Stewart, *Internal Evidence for the Genuineness of 2 Peter*, at Abilene Christian University, 1960.

- Scholars' argument: Christ's second coming is solely translated by *apokalupsis* (appearance) in 1 Peter and solely by *parousia* (presence) in 2 Peter. Refutation: Paul used both words in 2 Corinthians 10–12 and neither of the words in 2 Corinthians 1–6. Paul used only *apokalupsis* in Romans and only *parousia* in 1 Thessalonians.
- Scholars' argument on compound/family words with *agathos* (good) and *kakos* (bad): 1 Peter used four forms of *agathos* and five forms of *kakos*; 2 Peter did not use any of these compound words. Refutation: Paul used compound /family words with *doxa* (glory) in 2 Corinthians 1–6, but did not use them in 2 Corinthians 10–12. Paul used compound/family words with *pseudo* (false) in 2 Corinthians 10–12, but did not use them 2 Corinthians 1–6.
- Scholars' argument on compound words with *sun* (with): 1 Peter has eight and 2 Peter only three. Refutation: Paul used eight *sun* compounds in 2 Corinthians 1–16 and only four in 2 Corinthians 10–12.
- Scholars' argument of 2 Peter's redundant use of *gar* (for or because): fifteen times in 2 Peter and ten times in 1 Peter. Refutation: Paul used *gar* twenty-four times in 1 Thessalonians and five times in 2 Thessalonians.
- Scholars' argument: *men de* (on one hand, but on the other hand) clauses used in 1 Peter four times, absent in 2 Peter. Refutation: Paul used *men de* clauses twenty-two times in 1 Corinthians, but did not use them at all in 1 and 2 Thessalonians.
- Scholars' argument: 2 Peter 1:3–4 uses the preposition *dia* (by or through) four times in 2 Peter 1:3–4, a cumbrous and awkward repetition of the same preposition. Refutation: 1 Peter 1:3–5 uses *eis* (for) four times; 1 Peter 1:20–23 uses *dia* (by or through) four times and 1 Peter 2:12 uses *en* (in) three times.
- Affirmative evidence favoring Peter as the author of both letters is the inherent and distinctive similarities of vocabulary and style indicating a common authorship.

- ▶ Common words (30 percent) of the two passages in 2 Corinthians prove that 30 percent in 1 and 2 Peter is to be expected when writing on two different subjects.
- ▶ There are fifty-nine *hapax legomena* (words found only one time in the New Testament) in 1 Peter and fifty-six in 2 Peter. The writer of both letters had the same style of using unique and rarely used words.
- ▶ Both letters have an abundant use of Hebraistic parallelism (repeating the same thought in different ways), indicating that the author was Jewish.
- ▶ Both letters used plural abstract nouns: six in 1 Peter and five in 2 Peter. Five of these plural nouns are not found elsewhere in the New Testament.
- ▶ Both letters abound in figurative language: twenty-six in 1 Peter and twenty-nine in 2 Peter.

Second John was small and seldom quoted and thus doubt surrounded its canonicity; but Irenaeus (180 A.D.) quoted four of its verses. **Third John** was not quoted by early church fathers, but was small and little used. **Jude** was also small and thus seldom quoted; yet Polycarp (110 A.D.) quoted Jude 3 as Scripture and Irenaeus quoted Jude 3 and Jude 7.

Revelation was too complex to understand and just doubted by some. However, the book of Revelation is listed in the earliest canon (Muratorian Fragment) and Justin Martyr (110 A.D.) quoted Revelation 20:4–5 and Irenaeus (180 A.D.) quoted forty-seven verses from Revelation.

The New Testament Apocrypha (Pseudepigrapha)

The New Testament Apocrypha consisted of books accepted by some as canonical, but which the majority considered non-canonical. Sometimes these are called Pseudepigrapha, which means false or spurious writings. The Apocryphal Gospels were: Gospel of Thomas, Pseudo-Matthew, Assumption of the Virgin Mary, Gospel of Peter, Gospel of Nicodemus, Gospel of the Nazarenes, Gospel of the

Ebionites, Gospel of the Hebrews, Nag Hammadi Gospels: Gospel of Thomas, Philip, and Truth of the Egyptians. There was also Apocryphal Acts: Acts of Paul, Peter, John, Andrew, Thomas, Thaddaeus, Philip, Andrew, and Matthias.

Indestructible Truth

Consider the biblical promises made by God and Christ to preserve the Old Testament and the New Testament (cf. Isaiah 40:8 Matthew 5:18, 24:35; 1 Peter 1:23; Jude 3). Yet through the centuries, men have tried to destroy the Scriptures. Antiochus Epiphanes, 170–164 B.C. tried to destroy Judaism and worship of the Bible and burned the Scriptures with fire. Diocletian, 280–300 A.D. burned Bibles, destroyed church buildings, and persecuted Christians. The famous French philosopher and author, Voltaire, predicted that the Bible would be forgotten in one hundred years. He died in 1778. Two hundred years later the Bible Society of Geneva has headquarters in his house.

Uninspired scribes made unintentional mistakes when copying the original manuscripts. Occasionally a scribe made an intentional change to fit his particular bias or to clarify what he thought was obscure. A plurality of scribes copied the same original manuscript. The scribes did not all make the same mistake. By examining all of the most ancient manuscripts of a particular variation, the majority opinion almost always indicates what was the original reading. If the ancient Greek manuscripts are equally divided on a particular textual variation, the ancient translations, as well as quotation by ancient church fathers, will ordinarily decide which of two readings is the original text.

Other considerations were used to determine which was the best reading of two or more textual variations. Observations of the geographical distribution of the manuscripts were used. Considerations of the immediate and wide literary and doctrinal context of each textual variation were considered.

**Reference Books on the Subject of The Text and Canon
of the New Testament:**

Eldon J. Epp and Gordon D. Fee, *Studies in the Theory and Method of New Testament Textual Criticism* (Grand Rapids: Eerdmans Pub. Co., 1993).

Norman Geisler and William Nix, *A General Introduction to the Bible* (Chicago: Moody Press), 1977

Bruce Metzger, *The Text of the New Testament* (New York: Oxford Univ., 1968).



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He is the author of *Solving the Exodus Mystery*, a book on the chronology of Egyptian history, and frequently lectured on the reliability of the Bible, the existence of God, and the discovery of Noah's ark. Ted and Dot also owned and operated the Sunset Bookstore (Biblemart) in Lubbock for 30 years. He passed away in 2012.

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