

BIBLE CONTRADICTIONS: THE KEY TO THEIR UNDERSTANDING

Have you ever considered the fact that there are numerous contradictions in the Bible? And with all those contradictions, how does that affect your trust in the Bible, or even in the author of the Bible - the Holy Spirit? For many, these contradictions are empirical evidence that the Bible is in fact a false book and could not have been authored by a perfect God. Following is an example of this conclusion.

If there is any area in which the Bible's imperfections and errancy is most apparent, it is that of inconsistencies and contradictions. The book is a veritable miasma of contradictory assertions and obvious disagreements, which is to be expected in any writing formulated over approximately 1,500 years by 40 or 50 different writers, few of whom seemed to be precisely concerned with what the others had penned. Moreover, the highly repetitive nature of the Bible accounts for many of the conflicts. It would have been far better for those attempting to defend the Book if, for example Deuteronomy had not repeated so much of Exodus, Chronicles had not repeated so much of Samuel and Kings, and the gospels had not been so repetitious. But they do repeat and, thus, problems exist. Yet, despite all historical, mathematical, ethical, philosophical, geographical, and chronological difficulties contained therein, some die-hard fundamentalists carry their hopelessly doomed resistance to the bitter end. As incredible as it may seem, there are some individuals who still say, "The Bible is perfect and inerrant. There are no inaccuracies." So, for the benefit of these holdouts, I am going to provide a list of some simple, straight-forward problems that even some well-known spokesmen for the fundamentalist position grudgingly concede:

- (a) David took seven hundred (2 Sam. 8:4), seven thousand (1 Chron. 18:4) horsemen from Hadadezer;
- (b) Ahaziah was 22 (2 Kings 8:26), 42 (2 Chron. 22:2) years old when he began to reign;
- (c) Jehoiachin was 18 (2 Kings 24:8), 8 (2 Chron. 36:9) years old when he began to reign and he reigned 3 months (2 Kings 24:8), 3 months and 10 days (2 Chron. 36:9);
- (d) There were in Israel 800,000 (2 Sam. 24:9); 1,100,000 (1 Chron. 21:5) men that drew the sword and there were 500,000 (2 Sam. 24:9), 470,000 (1 Chron. 21:5) men that drew the sword in Judah;

- (e) There were 550 (1 Kings 9:23), 250 (2 Chron. 8:10) chiefs of the officers that bare the rule over the people;
- (f) Saul's daughter, Michal, had no sons (2 Sam. 6:23), had 5 sons (2 Sam. 21:6) during her lifetime;
- (g) Lot was Abraham's nephew (Gen. 14:12), brother (Gen. 14:14);
- (h) Joseph was sold into Egypt by Midianites (Gen. 37:36), by Ishmaelites (Gen. 39:1);
- (i) Saul was killed by his own hands (1 Sam. 31:4), by a young Amalekite (2 Sam. 1:10), by the Philistines (2 Sam. 21:12);
- (j) Solomon made of a molten sea which contained 2,000 (1 Kings 7:26), 3,000 (2 Chron. 4:5) baths;
- (k) The workers on the Temple had 3,300 (1 Kings 5:16), 3,600 (2 Chron. 2:18) overseers;
- (l) The earth does (Eccle. 1:4), does not (2 Peter 3:10) abideth forever;
- (m) If Jesus bears witness of himself his witness is true (John 8:14), is not true (John 5:31);
- (n) Josiah died at Megiddo (2 Kings 23:29-30), at Jerusalem (2 Chron. 35:24);
- (o) Jesus led Peter, James, and John up a high mountain after six (Matt. 17:1, Mark 9:2), eight (Luke 9:28) days;
- (p) Nebuzaradan came unto Jerusalem on the seventh (2 Kings 25:8), tenth (Jer. 52:12) day of the fifth month.

This is a quote from the writings of Dennis McKinsey at Biblical Errancy. McKinsey is a profuse writer and avid Bible researcher, and has composed a list of contradictions which is quite remarkable, some which are very valid and some which are strongly biased and narrow unfounded criticisms. And Mr. McKinsey's criticisms are not isolated. A Muslim writer, Shabbir Ally, published a book entitled "101 Clear Contradictions in the Bible," while another Muslim writer claimed to find 109 contradictions. Each of these men's positions on these contradictions is that any book for which the claim is made that it is a perfect and infallible writing given to us by God, cannot have these disparaging contradictions.

Let us look at one other example of the attitude fostered by these Bible contradictions. This is added to help you understand the reasonable justification of other's objections to the Bible's seeming errancy, and their perception of Christian's assumed blindness to this "fault." If one spent much time in Christian news groups on the web, they would discover that the conversation is filled with criticisms of Christianity and the Bible. One of the chief and frequently arising objections is this matter of Bible contradictions. Following is just one such example:

Why do you xians continue to insist God is very clear, when not one of you has a clue what is meant after reading what is written on the pages of the bible?

It is amazing how these christians delude themselves with 'doublethink', they FORCE themselves to believe in their false religion and their false god as if they were true. Anyone

reading the Torah and the Tanakh realizes that Jesus is not the Messiah or the Son of YHWH.

To further the complications, look at how the the synoptic gospels are merely alterations of the gospel of Mark; for example, the three gospels agree only so far as Mark goes, but once they step outside of Mark they utterly fail to agree -- proof that the authors of Matt. and Luke did not share information. So in reality, there is only Mark and John which can be considered primary sources, Matt. and Luke are secondary sources. For example:

1) Where was Jesus on the 8th and 30 days after his birth?

*Mark and John say nothing.

*Luke claims that Jesus remained in Beth., was circumcised on the 8th day, and on the 30th, went up to Jerusalem. No Herod hunting him.

*Matthew claims that Jesus could not remain in Beth., and his family fled to Egypt until Herod died [BC 04]. So there is no Jerusalem visit until AFTER Herod's death.

**NOTE: Both these stories cannot be true, one at least must be false.

Another example.

In Matthew, Mark, and Luke; Jesus immediately goes into the wilderness following his baptism by John. BUT, AND A BIG BUT, in John, Jesus is baptized, hangs around on the second day, and attends a marriage on the third! Obviously, the author of John disagrees with the others. Jesus cannot be in the wilderness for 40 days, and at the same time roaming around the Jordan in sight of John the Baptist, collecting his apostles, and attending marriages drinking wine. SOME FASTING!!!!

Dear Reverend, are christians self deluded with their false book or what?

I guarantee you, Mr. McKinsey and other critics have thoroughly read their Bibles. They do know what they are talking about when they point out the Bible's numerous contradictions. And, from their perspective, they are entirely justified in their objection to the Bible's seeming errancy, as well as Christian's blindness to these contradictions.

Most Christians are not even aware of these contradictions in the Bible, and unfortunately their response when questioned about them is generally, as Mr. McKinsey relates - "There are no inaccuracies." This is a very blind and, quite frankly, ignorant statement to make when in fact there are numerous contradictions in the Bible, which the Bible's critics have aptly but sometime excessively pointed out.

So what is the response of Christians who are aware of these contradictions? Mr. McKinsey affords the rebuttals to some of his findings, along with his response to the them, at his web site. To Mr. Ally's book, some Bible teachers composed their own web site to dispel his findings. Their response can be found at <http://debate.org.uk/topics/apolog/contrads.htm>. Frankly, when reading their defenses, I think they do God and the Bible a very great injustice by giving cause to the errors as being translation problems or mere account recollection discrepancies. If the Holy Spirit authored the Bible, can He not keep His word as well? In all candor, their defense is milk

toast. I find that I would often have to agree with the critic Mr. McKinsey in his responses to many Christian's blind and often shallow responses. Not that I agree with Mr. McKinsey's conclusions concerning the Bible; but truth is truth, no matter who says it or what their motive is in saying it. And Mr. McKinsey is often true in his findings. It is his conclusions that I must disagree with.

Frankly, I don't know if you realize how significant these differences are. They cannot be brushed off so easily as being mere discrepancies in the writer's recollections or as copying errors. If these differences are attributed to either of these frail causes, then is it not evident that these differences tell us that one of the accounts cannot be trusted, that it is in error? And, if in fact one of these accounts cannot be trusted because it is a flaw/an error, then this calls the whole Bible into doubt and demands the question - Can any of the accounts in the Bible be trusted? Do you not see the weakness of saying that any one of the accounts cannot be trusted as Divinely intentional?

So, the question is - What is your response going to be to the Bible's clear contradictions? Will it be to join Mr. McKinsey and conclude that the Bible cannot be the writings of a perfect God? Or will it be the milk toast response of denying the obvious, which only weakens one's validity, highly justifies the opponent, and even results in bringing the entire Bible into suspect? Or, let me offer a third option which up to now nobody has ever considered.

I suggest to you, to Mr. McKinsey, to Mr. Ally, and to everyone, that these obvious contradictions in the Bible are entirely divinely intentional. And as such, they offer very unique riddles, hidden riddles, that reveal God's divine works and plans for mankind. These contradictions are Yahweh's intended riddles that speak as much truth as does the written text itself, but only in hidden form. And it is these riddles that these writings seek to open up to the reader - Yahweh's hidden riddle meanings.

In 1 Corinthians 1:27 through 29 we read:

but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are, that no man should boast before God.

These clear contradictions, which the Bible's critics often accurately attack and Christians palely respond to, are Yahweh's foolish, weak, and base things which He has chosen to use to the shame of not only the Bible's critics, but equally to the shame of erroneous Christians.

From my studies, which I will only begin to address in this writing, I find that these contradictions which Bible critics aptly point out are Yahweh's riddle messages to us, containing immense and vital truth. Concerning these corrections, I find and hold that **if it is to be maintained that the Scriptures are under the authorship of the Holy Spirit, it must be**

maintained that the contradictions within the Scriptures are equally His authorship, are intentional, and contain hidden riddle meanings.

If you were asked if the Bible is the written word of God, more than likely you would respond with an emphatic "yes." Most Christians believe that the Scriptures were written by men under the anointing and unction of the Holy Spirit, thus providing to man God's written and infallible word. But, when contradictions in His word are presented, most Christians weakly respond with the pale compromise that these contradictions are simply errors from copying text or that the differences were created from the different recollections of men. For example, a common response is that if there was an automobile accident, then different observers would contribute slightly differing accounts on the one and same event. Quite so, but there is one important distinction here - we are not here talking about the mere words or accountings of men! The Bible is the acclaimed word of God, and any differing accounts either demise the authenticity of the words as God's, as understandably concluded by Bible critics, or, as will be presented in this writing, one must conclude that the differences are intentional and bear a uniquely hidden and remarkably revealing meaning. Holding to the two divergent opinions that the Bible is both God's written word, as well as the unplanned fallacies of the accounts of men, is to espouse two ideas that are in clear and highly vulnerable conflict, which the critics justifiably relish. Either the Bible is entirely intentional as God's infallible written word, or it is not.

For one to truly hold to the trust and belief that the Bible is God's word, then one must conclude that the contradictions hold very special meaning. If the Holy Spirit wrote the Bible, then the contradictions within the Bible are His plan as well, and are thus intentional and meaningful - a meaning that (1) must include repeatable consistency in its representation and interpretation, and (2) must be of tremendously great significance since Yahweh, once again, has hidden His truth from the multitudes, and by its unique construction shames the wise.

This latter position is precisely what this writer has found to be true. Yahweh's word is entirely perfect in content, entirely perfect in construction, and the contradictions are intentional riddles that confound and shame the wise by their appearance as meaningless errors.

So why have men not seen this before in 2,000 years of church history? For two reasons. First, the Holy Spirit has not chosen to reveal it to us. Frankly, all men, including Christians, are very blind. For the one who is a Christian and is offended by this statement, I simply offer - If Christianity is not blind, why are there 22,000 different sects and denominations of Christianity that differ, often dramatically, in what they believe and proclaim is true? If Christianity saw all things with clarity, then it would agree in what is truth. But no, the truth is elusive and muddled for the Christian as well. And truth concerning the riddles of contradictions is one simple case in which Christianity has not seen either the evidences or the conclusions of these riddle messages.

This leads us to the second reason. (Not that there are only two.) Not only do men not recognize these riddles, but if they did question their meaning, their beliefs would not allow them to discern the answers. If the answers were different from the beliefs which one holds, then efforts to discern the contradiction riddles, based on one's erroneous understanding, would either cause one

to fall short of the true answer, or to attempt to manipulate facts to conform to one's already established erroneous belief structure. This was in effect what happened when Yahshua told Nicodemus that he must be "born from above." Nicodemus responded to this riddle out of his established belief structure - "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" Under his limited beliefs and understanding, Nicodemus had no idea what Yahshua was even talking about. (And frankly, concerning this passage, neither do most Christians.) Yahshua eventually answered Nicodemus, "Are you the teacher of Israel, and do not understand these things?" Equally true, Christianity is the teacher of the church, and it fails to understand many of the things of Yahweh, including His contradiction riddles.

The purpose of this writing is to introduce this third response to the Bible's contradictions - they are hidden riddles with profound and important truth. We will here examine not only some of these Bible riddles, but most importantly, we will seek to discern what it is Yahweh is telling us in them. This requires that we have the key to understanding them, which we will lay out in this writing. But first, let us consider only a few of these contradiction riddles.

SOME BIBLE CONTRADICTIONS

The purpose of this section is to bring to your attention just a few of these Bible contradictions, or as we have claimed, these Bible riddles. We have already seen some contradictions as pointed out by Mr. McKinsey, as well as the news group participant. Here we will draw a few more from the introductory writing in this series entitled - [*Bible Contradictions: Riddles*](#). We will not spend much time on these, but only offer them as stimulating evidence to the variance that these texts in the Bible often afford. And again, it is our contention that these variances are both divinely intentional as well as revelatory.

The first contradiction that this writer ever saw as being the product of both intentional and revelatory authorship, is a very obscure point found in the gospels. This contradiction is the first riddle that is fully addressed in this series on "*Bible Contradictions*," and follows this writing. And even as Yahweh uses the small things to shame the wise and the strong, as you will see, this small point of contradiction holds a vast wealth of truth that fulfills that wise intention of God. Let us very briefly see what this first contradiction is.

In Matthew 10:9-10, we find Yahshua's specific instructions to His twelve disciples concerning what not to take on their first missionary journey which He was about to send them on. Two specific items will be noted here because they are the subject of a contradiction. In this account in Matthew, Yahshua tells His disciples specifically not to take sandals or a staff. Why this specific and unusual instruction? Because, as you will see in *Bible Contradictions: The Sandals And The Staff*, these items are highly significant in the laws, the order, and the ways of Yahweh. In obvious contrast, Mark gives us an entirely opposite account of this instruction of Christ to His twelve. We find in Mark 6:8-9 that Yahshua instructed them specifically to take both sandals as

well as a staff. Are one of these accounts wrong? Obviously, some would take that position, as we pointed out in the first section of this writing. But what we find and what is addressed in the related writing is that this and other contradictions are indeed intentional and hold great meaning.

Continuing our comparison, in Luke 9:3 we read that Yahshua instructed His disciples once again not to take a staff, and there was no mention whatsoever concerning the sandals (which you will find speaks truth in itself). John does not address this account. For a full analysis of this contradiction and its highly revealing content, read *Bible Contradictions: The Sandals And The Staff*. First though, one must complete this writing in order to have the basis on which to understand the meaning of these separate accounts. Let us quickly point out other clear examples of these contradictions. If you have already read *Riddles*, you may want to [proceed to the next section in this writing](#). If not, continue reading for a few more brief examples of clearly contradicting Bible accounts.

In Matthew, Yahshua rode into Jerusalem on a donkey and a colt, entered into the temple, and cast out the moneychangers, all in one day (Matthew 21:1-17). In Mark, Yahshua rode into Jerusalem on a colt, entered into the temple and looked around, then in clear contrast departed to Bethany to spend the night, returned to Jerusalem the following day, and then cast out the moneychangers (Mark 11:1-18). This would have been the day after riding into Jerusalem. In Luke Yahshua, once again in agreement with the Matthew account, rode into Jerusalem on a colt, entered the temple, and cast out the moneychangers, all on the same day (Luke 19:28-46). Finally, in John we find an account entirely different from the other three gospels. After performing His first miracle of turning water into wine, Yahshua next went into the temple and cast out the moneychangers! Ten chapters later, Yahshua rode into Jerusalem on a young donkey, and there is absolutely no mention of a temple cleansing (John 2:1-17 and 12:12-19). So what is the meaning of these clear contradictions? As you will find in forthcoming writings to be published on this site, the meaning is very great! First though, as you will see in the next section of this writing, in order to discern the riddle one must have an accurate understanding as to what each of these gospels represent. Let us now see another contradiction.

All the events cited in this example took place immediately following Yahshua's feeding of the 5,000. In Matthew the disciples were sent out onto the sea where Peter walked on water, and was saved by Yahshua. The disciples in the boat then worshipped Yahshua, saying, "You are certainly God's Son" (Matthew 14:13-36). In Mark, we find that Yahshua "intended to pass by them" and not get into the boat; and instead of worshipping Him, to the contrary "their heart was hardened" (Mark 6:30-56). Thus once again the Mark account has an entirely and shockingly different meaning! And if these differences are not already striking enough, look at the Luke account. The disciples were never sent out onto the sea, but instead they went to join Yahshua where He was alone! (This is an amazing contradiction with substantial meaning!) There He taught them the cost of following Him and promised that some of those standing there "would not taste death" until they saw the "kingdom of God" (Luke 9:12-27). In John, Yahshua withdrew to the mountain, perceiving that the multitudes were intending to "take Him by force" and make Him king. On the sea, Yahshua entered the boat with the disciples and "immediately

the boat was at the land to which they were going" (John 6:1-21). So once again, we see striking contradictions in these different accounts.

To avoid being too lengthy or redundant here, we will point out one final (of numerous) contradiction in the gospels. This contradiction is one in which Bible theologians of necessity have often sought to resolve, in that it has to do with the crucial issue of the day on which Yahshua was crucified.

Matthew, Mark, and Luke all agree that Yahshua was crucified on the day following Passover, having shared the Passover meal with His disciples the night of His arrest (Matthew 26:17-19, Mark 14:12-15, Luke 22:7-16). But in clear contradiction, John states that Yahshua was crucified specifically on Passover (as our Passover lamb), and that the meal He shared with His disciples was simply a "supper" (John 13:1-4, 18:28, 19:13-14 & 36). Were you aware of this contradiction? Its presence has created a storm of writings that have come up with every imaginable way to try and resolve it. But, such resulting theological contortions are not necessary, if in fact Yahweh is saying something to us through this obvious contradiction, which He is.

A second group of contradictions are found in the Old Testament. These contradictions are facilitated by Yahweh's intentions of providing two often remarkably parallel accounts as recorded in Samuel and Kings, in contrast to Chronicles. Frankly, it is this similarity in which there is almost word for word accounting in many cases, that makes the contradictions so (1) obvious, and (2) meaningful. Let us look once again at only a few of these contradictions.

As pointed out by Mr. McKinsey, in 1 Kings 7:26 we read that the sea in Solomon's temple had a volume of 2,000 baths; but, in the identically worded account in 2 Chronicles 4:5, we read that the same sea had a much larger volume of 3,000 baths. Which one is right - 2,000 or 3,000? This is a considerable difference! But as we will see, from the standpoint of what Yahweh is truly speaking to us, the message in the contradiction is exceedingly far more important than the mere accuracy of the volume of this great vessel. Who really cares what its volume was? The true volume of that vessel has no affect upon us today. But, the far greater and infinitesimally more impacting question to be discerned is - What is Yahweh seeking to tell us by these intentionally contradicting volumes? Even as the New Testament is God's infallible word, equally so is the Old Testament. When Yahweh recorded the volume of the sea as containing two clearly different volumes in these two accounts, He seeks to tell us something very important by this contradiction.

A more obscure but nonetheless significant contradiction (since any time Yahweh seeks to communicate anything to man is significant) is found in 1 Kings 8:66 and 2 Chronicles 7:10. Once again these two passages are the accounts of the identical event, this time the dedication of Solomon's temple. The dedication was during the feast of Tabernacles, and in 1 Kings we read that the people were sent home on the "eighth day," which would have been on the twenty-second day of the seventh month. In contrast, 2 Chronicles tells us that the people were sent home "on the twenty-third day of the seventh month." So again we see a clear contradiction. And

again we ask - What is it Yahweh is seeking to tell us in this Divine contradiction? Or as we ask in the writing entitled *Riddles*, what is the riddle He has propounded?

The third and final example we will cite is a bit more lengthy to lay out; thus, this accounting will require a little more thought on the part of the reader. With all the interest in Armageddon, one should be interested in knowing specifically what Biblical events took place in the town from which that valley received its name - Megiddo. I suggest that if you want to know what will happen at Armageddon (meaning, valley of Megiddo), then you must examine the unusual and contradicting set of circumstances surrounding Megiddo. Time will reveal that what will indeed occur at Armageddon, is as illusive to discern as the actual accounts regarding the deaths of two Judah kings at Megiddo.

We read in the second book of Kings that two kings died at Megiddo. Ahaziah, king of Judah, was shot by Jehu's men at Ibleam, and wounded "he fled to Megiddo and died there" (9:27). Likewise, the good king Josiah, also of Judah, went out to do battle with Pharaoh Neco of Egypt, and Neco "killed him at Megiddo. And his servants drove his body in a chariot from Megiddo, and brought him to Jerusalem and buried him ..." (23:29-30). But what do the parallel accounts of these events in Chronicles reveal? Let us see. You may be surprised.

In 2 Chronicles 22:9 we read that Ahaziah did not die at all in Megiddo, but that he fled south to Samaria (which was south of Ibleam), was brought to Jehu (who was either at Jezreel where he next killed Jezebel or at Ibleam), and was put to death. According to 2 Chronicles then, Ahaziah was killed in Jezreel or Ibleam, and never went to Megiddo.

And how about King Josiah; according to 2 Chronicles, where did he die? We read - "And the archers shot King Josiah, and the king said to his servants, 'Take me away, for I am badly wounded.' So his servants took him out of the chariot and carried him in the second chariot which he had, and brought him to Jerusalem where he died ..." (35:23-24). Thus we see that according to 2 Chronicles, Josiah explicitly died in Jerusalem, not in Megiddo as recorded in 2 Kings.

Thus we have another set of perplexing contradictions surrounding the deaths of two men; both according to Kings dying in Megiddo, but in Chronicles dying in entirely different places - Jezreel or Ibleam and Jerusalem - and even in marked different scenarios. So here once again we have another contradiction riddle from Yahweh.

These are only a mere few of the contradicting accounts in which Yahweh has propounded to men riddles concerning His plans. His word is accurate, accurate in message and accurate in construction. The question remains - What are the meanings of these contradiction riddles? In order to answer these riddles, one must have a correct understanding of what it is that Yahweh is doing in His church. The church is the kingdom of Yahweh to mankind, and all that He performed in the past as well as in the future surrounds this one most important work. In order to answer the riddles, let us now consider the construction of this kingdom, His church.

THE CHURCH

Numerous theologians have offered perspectives concerning the uniqueness of the four gospels; most suggesting that they were addressed to different ethnic and religious groups. But none have ever recognized the most significant and most dynamic and revealing directives which these four individually unique and often contradicting accounts afford. Apart from understanding the true unique directive of each of the four gospels, one can never understand why the differences and the contradictions exist. This lack of understanding is one key reason why men up to now have failed to understand the meaning of these contradictions.

I use the word directive here, for we find that each gospel is directed to, or one could even say reveals, four specific and unique works of the Holy Spirit. In Zechariah 4 we find three of these specific and unique works. In Chapter four of Zechariah, they are specifically identified as:

An olive tree located to the right of a seven-branched lampstand,
In the center a seven-branched lampstand of gold with its bowl on top of it,
And to the left of the seven-branched lampstand another olive tree.

May I suggest you stop and read in your Bible this short chapter in Zechariah. This entire picture seen by the prophet and commented on by an angel, was specifically identified by the angel as being that which is "Not by might nor by power, but by My Spirit" (4:6). Is there any question that this work of Yahweh which is "Not by might nor by power, but by My Spirit," is anything else than the church? It was to the church that Yahshua promised that the Father would send the Holy Spirit at His request (John 14:16-17). And it was this Helper that would accompany the church and never leave it. It was the church that did in fact receive the Holy Spirit on the day of Pentecost (Acts 2), an earnest from God (2 Corinthians 5:5), and with whom men have been filled. Clearly, without any question, it is the church, the work of the Holy Spirit, that Zechariah saw in this vision, and concerning which Zechariah received important commentary by the angel.

But, why is it that the church has never recognized this picture of itself? Because the church has not understood what the Holy Spirit is doing in the entirety of the church. For example, instead of recognizing the two olive trees on the right and the left of the lampstand as being unique parts of the Holy Spirit's work in the church, Christians leap to entirely different eras to identify these two as two Old Testament prophets. How could two Old Testament individuals appear in the church? They cannot, for they are not even a part of the church. There may be Old Testament figures that could equally picture these two olive trees (as in fact do Moses and Elijah), but they are only pictures of two separate and unique works of the Holy Spirit specifically, as we will confirm, at the beginning and at the end of the church period (with the seven-branched lampstand period occupying the center).

The uniqueness and separateness of each of these three parts of the church (or two parts, depending on how one defines them), as well as the unique related quality of the two olive trees, is evidenced through the second question raised by Zechariah during this revelatory occasion -

"What are these two olive trees on the right of the lampstand and on the left?" Zechariah was in effect asking - "What are these two parts of the church?" To this question posed twice by the inquiring prophet, the angel answered - "These are the two sons of fresh oil (Lit. translation), who are standing by the Lord of the whole earth."

So one must now ask the question - In the church, what are the two distinct works of Yahweh revealed here in this vision that occupy both sides of the seven-branched lampstand period, and are specifically identified as the "two sons of fresh oil"?

Keep in mind that this entire vision revolves around one common and unifying point - this is the work of the Holy Spirit. The Holy Spirit is often characterized in the Scriptures as being oil. In this picture, not only do we see the oil that obviously resided in the lampstand and its bowl, providing the light for the lampstand, but we also see the source of the oil for the lampstand, and that is from the two olive trees on the right and the left.

So we see that the lampstand would have oil, being a work of the Holy Spirit, but the specific and unique characterization of the two olive trees gives them a very important place in the church, for these are "the two sons of fresh oil." Yes, the lampstand would have oil; but, these two olive tree sons would have the fresh oil! Who specifically are these two sons of fresh oil? They are the two works of the Holy Spirit in the church which are formed at its beginning and at its end (on the right and the left) by the "fresh oil" - those that receive the two fresh outpourings of the Holy Spirit. Specifically when is it that these two fresh outpourings occur? One outpouring has already occurred, and that was on the day of Pentecost and the days shortly thereafter, as recorded in the opening chapters of the book of Acts. Pentecost was the "fresh oil" that was poured out on the church at its very beginning, forming the first son of fresh oil. When will the second son of fresh oil be formed? The answer to this is revealed in the question - When will the second outpouring of the Holy Spirit occur? Let us look.

The Scriptures equally speak of two rains - the former rain and the latter rain (Joel 2:23, Jeremiah 5:24). These two rains reveal the two rains or outpourings of the Holy Spirit. The former rain took place at the beginning of the church during and immediately following Pentecost. And even as there is a second son of fresh oil, there is a second or latter rain. When will this latter rain occur? As revealed in Zechariah 4, it will be at the end of the church period - on the other side of the golden lampstand. The latter rain of the Holy Spirit will form the second son of fresh oil who receives the second and final great outpouring of the Holy Spirit on the church. When will this take place? For numerous reasons, I believe its time is upon us. There must be a latter rain that will form this second son of fresh oil just prior to the return of Yahshua. In fact, it will be this outpouring of the Holy Spirit that will prepare the way for Yahshua's return. The latter rain forming the last son of fresh oil provides the required Elijah that must prepare the way for the coming King. The latter son of fresh oil is the Elijah.

Now, we need to introduce another term that is equally used to identify these two sons of fresh oil. This term will be used in this writing instead of the longer descriptive term provided by the angel to Zechariah. Another word that describes the two trees is the Remnant. These two trees

are in fact a remnant out of the church whole. Their remnant quality is that they are a small portion out of the whole. The church being the tithe of mankind, the Remnant is the fulfillment of the commanded tithe of the tithe (Numbers 18:26). Even as there exists a tithe out of mankind, of necessity, according to God's laws, there must be the tithe out of the tithe as well. The Remnant are unique in the church in that they are formed by these two specific outpourings of the Holy Spirit - one at the beginning of the church and one at its completion. They are a remnant, a tithe of the tithe, a very small part of the church whole, which is of course almost 2,000 years in duration. This larger and far vaster tithe portion between the former and latter rains, is of course the lampstand period of the church, or Christianity.

A highly unique work formed in a year and a half at the beginning of the church (from the day of Pentecost to the stoning of Stephen, his death marking a most dramatic and significant change in the church), and what will be another highly unique work formed at the completion of the church (for three and a half years), is truly a remnant out of the whole of nearly 2,000 years of the Holy Spirit's work. That which is needed now to complete this work is the second and final outpouring that forms the second son of fresh oil, or the last days or latter rain Remnant.

These two parts, the first or former rain Remnant and the last or latter rain Remnant, are united to form the Remnant whole. It is this Remnant that, as declared by the angel in Zechariah, will "stand by the Lord of the whole earth" - Zechariah 4:14. They will be gathered together as one in heaven, the Moses group who died before entering the promised land, and the Elijah group who enter alive, and there they will receive their incorruptible "born from above" bodies, preparing them to return with Yahshua to reign with Him in the Millennium - Revelation 20:4-6. They will "stand by the Lord of the whole earth." "The kingdom of the world" will have "become the kingdom of our Lord, and of His Christ; and He will reign forever and ever" (Revelation 11:15).

I hope you see this picture and its fulfillment in the church. The church whole is more than what people perceive it to be. Its complete three-part structure is given to us here in Zechariah 4, creating what is of necessity a two-part kingdom - Remnant and Christianity. And let us now add, it is this exact picture or pattern vividly seen here in Zechariah 4 that the gospels consistently reveal. And not only do they reveal and confirm what we have seen in Zechariah, but they greatly elaborate on these very truths. Let us now look at the four gospels in light of what we have just learned.

THE UNIQUE MESSAGES OF THE FOUR GOSPELS

Even as we saw in Zechariah 4 the pattern or picture of the church in the olive tree, then the lampstand, then another olive tree, so we find in the gospels this identical pattern. The first gospel of Matthew represents or reveals the first olive tree, the first son of fresh oil, or the first Remnant. Again, this is the Remnant that was formed by the first outpouring of the Holy Spirit and occupied the very unique period of the church from the day of Pentecost to the stoning of Stephen. We will elaborate more on the place of Matthew as the gospel per the first Remnant.

The gospel of Mark represents or reveals the center and much vaster period of the church; that is, the seven-branched lampstand known as Christianity. Once the initial Jerusalem-based first Remnant period of the church was completed, the much vaster and obviously far longer spanning Pauline Antioch-based period of the church began. The initial period of the church was known specifically as "the way." From Paul's work based in Antioch, we find the beginning of that which the Antiochens first called Christianity (Acts 11:26). This initial period identified as "the way" was never called, and should not be called today, Christianity. Christianity is the specific and separate lampstand work that followed the first son of fresh oil first Remnant work at the first outpouring of the Holy Spirit, or the former rain. It is a grave and most confusing mistake to fail to separate these two distinct works of the Holy Spirit thus far accomplished within the church. One will never comprehend what Yahweh is doing in the church if this distinction as seen in Zechariah 4 and confirmed throughout the Bible is not drawn. Never call the first Pentecost work of the Holy Spirit Christianity. Christianity is the central located lampstand Pauline work. You can call all of this the church, as in fact it is - "Not by might nor by power, but by My Spirit." But in no way can you lump all of this together as Christianity. It is not. Christianity is Antioch based, Pauline, and is the seven-branched lampstand. The two Remnant are separate unique works - the two olive trees, or the "two sons of fresh oil." And it is specifically the book of Mark, as we will clearly see, that represents or reveals this lampstand work of Christianity.

The third and final distinct part or work in the church is the second son of fresh oil, or the last days second Remnant. This distinct and highly important work (in that it is the Elijah) is clearly represented in the third gospel of Luke. (Each of these representations will be confirmed in this writing.)

What could the fourth and final gospel of John represent, in that all three parts of the church are now revealed? This unique gospel, which is indeed highly unique in character and content from the other much more similar gospels, is the gospel that reveals or represents the true and pure kingdom of heaven which is above. Like its author, John is the pure, the beloved, that which will never die.

Having stated all of this, these specific distinctions are of no value unless these characterizations are consistently evidenced in each of the gospel accounts themselves. But this is the marvel of all that is written here thus far. The evidence of these specific identities or representations is most consistently portrayed in these four individually unique accounts. Once the distinguishing representations of each of these four gospels is recognized, only then do the differences and contradictions bear any meaning whatsoever. And GREAT meaning do they bear when one recognizes these highly important and revealing representations. Let us now look at some qualities of each of the four gospels that establish and confirm their relevance to the specific works of Yahweh we have just ascribed.

In summary, the messages in each correlating gospel chronologically address four works of Yahweh - the first Remnant, Christianity, the second Remnant, and the pure kingdom of heaven. Thus we find the following order: Matthew was written per the first Remnant, Mark was written

per Christianity, Luke was written per the second Remnant, and John was written per the pure kingdom of heaven. Let us now look at some of the facts from each gospel confirming this.

MATTHEW - the first Remnant

The writer's example: Matthew was one of the twelve disciples. He had an unpopular beginning as a tax collector, which if you understood the failure of the first Remnant speaks of their flawed beginnings. This flawed beginning is often a characteristic of other Remnant pictures - Rahab the harlot bore a scarlet thread rope in her window, Zerah bore the scarlet thread on his wrist and was the product of Tamar's deceptive practice as a harlot, and Solomon, who built the temple, was born of Bathsheba, David's bride of Uriah whom David indirectly slew.

Meaning of Matthew's name: gift of Yahweh. The first Remnant is the Father's first installment gift to His Son for His kingdom to come.

Number of parables: 20. Twenty is the number of redemption. The first Remnant is the first portion of fruits redeemed out of man to be of His priesthood.

Matthew's closing verse: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." What age? The church age. The first Remnant that was formed at the beginning of the church possessed the high call of converting all nations, which it will fulfill when they return with Christ in the Millennium. They will not be forgotten, but will be resurrected as specifically promised in Revelation 20:4-6.

MARK – Christianity

Mark's example: Mark was one who, though having the prestige of being the cousin of Barnabas (Colossians 4:10) and possibly a personal convert of Peter (1 Peter 5:13), failed in his missionary efforts and deserted the others, having "not gone with them to the work" (Acts 15:38). Mark was therefore not allowed to accompany Paul on his next journey, which split him and Barnabas. Christianity likewise will not go with Yahshua in resurrected bodies "to the work" of His kingdom reign in the Millennium because of their unfaithfulness, and will not accompany the Remnant in resurrection in the kingdom. But even as Mark was later restored to Paul and became "useful to me for service" (2 Timothy 4: 11), likewise Christianity will be restored to Yahshua in resurrection and again "be useful to (Him) for service." The "son of my sorrow" (Ben-oni) will become the "son of my right hand" (Benjamin).

Meaning of Mark's name: its meaning is uncertain. Some references identify its meaning as possibly - a large hammer. Christianity is "the hammer of the whole earth," the name

given specifically to Babylon (Jeremiah 50:22). Even as concluded in the reformation concerning the Catholic church, it is in fact all of Christianity that incorporates mystery Babylon. As ill a position as this may be, it also affords hope - God did not judge Babylon as He promised and as they deserved. (The prophecies of Isaiah or Jeremiah concerning the judgment of Babylon were never fulfilled.) Likewise, God will not judge mystery Babylon Christianity in wrath as it deserves.

Another source states that Mark means - warlike. As Yahshua declared, up until now the kingdom of God "suffers violence, and violent men take it by force" (Matthew 11:12). Even as Yahshua was able to say this to the crowd around Him in His day, it still applies up to today. Christianity uses violent means in obtaining the kingdom; and like King David, it too will not be allowed to build the temple of Yahweh because of its violence.

Another source makes no attempt to decipher which meaning may apply to Mark's name.

Finally, on the more positive side, one source states Mark's name as having the meaning of - brilliant or shining. This is good, but it is not conclusive. There is the shining of God's glory, but also the shining of the corrupt (Ezekiel 28:11-17). Christianity certainly is a mystery, even a mix, as the uncertainty of its name reveals.

Number of parables: 9. Nine is the number of judgment. Mystery Babylon Christianity deserves the fierce judgment of Yahweh, but they will receive His cleansing and purification by fire instead (Zechariah 13:7-9).

Mark's closing verse: Like the meaning of Mark's name, the closing of this gospel is a controversy, even as is Christianity. The controversy exists in the supposed addition of verses 9 through 12 in the closing chapter. The oldest manuscripts of the Bible omit these verses. Excluding these questionable verses, Mark thus closes with - "And they (the women who went to the tomb with spices to anoint the body of Yahshua) went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid." That is how Mark closes without the addition; a not so positive conclusion. But, as we have already stated, Yahweh will have mercy upon Christianity, restore it, and complete it. Thus, the closing of Mark with the addition of verses 9-20 reads - "And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed." By Yahweh's mercy, this is a much improved closing for Christianity which Yahweh will fulfill.

LUKE - the second Remnant

Luke's example: Luke, in contrast to Mark, was a close and faithful traveling companion of Paul. During Paul's second Roman imprisonment, Paul wrote in 2 Timothy 4:11 - "Only Luke is with me." While the first "Matthew" Remnant was, as its writer, primarily Jewish, Luke (probably of Greek decent) appropriately represents the second "Gentile" Remnant. As "the beloved physician" (Colossians 4:14), Dr. Luke represents the healing "physician," the second Remnant that will provide the "balm of Gilead" (Jeremiah 8:22)

for the waiting martyred first Remnant. Also as the physician, the second Remnant's establishment will be the beginning of the repairing of the breach. As testified in the first twin son of Judah, Peres (whose name means "breach"), so a breach occurred between the two Remnant - Christianity - and the two will be united at the first resurrection.

Meaning of Luke's name: of light. Zerah, with his scarlet thread on his wrist and the second born of the twin brothers (Genesis 38:27-30), clearly represents the second Remnant. This is further evidenced and confirmed in that the meaning of Zerah's name is also "light." The second Remnant will truly be light to the world, ushering in Yahshua.

Number of parables: 28. Twenty eight is the number of eternal life. The second Remnant will have the privilege (as did its prophetic forerunner and example, Elijah) of never dying. The second Remnant is the Elijah, and will be translated alive to meet Yahshua in the clouds, not suffering death but having eternal life in imperishable bodies.

Luke's closing verse: "And they returned to Jerusalem with great joy, and were continually in the temple, praising God." This is the joy and the fulfillment of the second Remnant - they will enter alive into Jerusalem above to receive heavenly bodies, will be the completed and restored temple of God, and will be a praise to Yahweh.

JOHN - the pure kingdom of heaven with Yahshua reigning

John's example: Yahshua called John and his brother, "Son's of Thunder" (Mark 3:17), which is a heavenly noise - heard from atop Mount Sinai when Yahweh descended upon it, and when "there came a voice out of heaven" and Yahweh proclaimed He would glorify the Son (John 12:28,29). John was likewise one of the twelve disciples, the one "whom Jesus loved" (John 13:23; 19:26; 20:2; 21:7, 20) and who affectionately reclined on Yahshua's breast at the last supper (John 13:23, 25). At Yahshua's crucifixion, John alone remained with Him and was entrusted with the care of His mother, Mary (John 19: 26, 27). While Peter was prophetically, as Christianity, told by Yahshua that he would be led where he did not wish to go, John on the other hand (to the comparing concern of Peter) was referred to - "If I want Him to remain until I come, what is that to you?" (John 21:18f). John represents the beloved Remnant bride of Yahshua that will reign eternally, as well as His pure kingdom which encompasses her.

Meaning of John's name: Yahweh has been gracious. Indeed Yahweh is gracious, not only to His bride, but to all men; and He will set up His kingdom to reign among them.

Number of parables: 0. There will be no parables in Yahshua's kingdom reign, for when we see Him we will be like Him, and He will teach all nations in truth (something which Christianity with its 22,000 denominations has failed to do). The perfect will come and the imperfect will be done away with. All things will be made clear then.

John's closing: "And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written." Yahshua, with His returning Remnant bride, will bring all truth to the world in His more perfect kingdom reign.

Further conclusive and confirming verification of the specific representation of each of these four gospels is evident as one compares the many differences in their messages, which you will see in the writings that follow. There is a vast wealth of truth that can be gleaned from a comparative study of the gospels based on their intended differences and specific representations. These differences are God's consistent testimonies to the work He will do in Christianity and in the two Remnants. Let us now consider these unique works revealed in the writings of the Old Testament.

THE OLD TESTAMENT

Even as these distinct parts of the church are represented in the four gospels, equally Yahweh has provided a unique testimony to them in the Old Testament as well. From the beginning of time Yahweh has planned these specific works or distinct parts which He would form in His kingdom - the two former and latter rain "sons of fresh oil" olive tree Remnants, as well as the far vaster lampstand portion of Christianity. The Old Testament's representation of these, however, does not separate the two Remnant as we see in the gospels of Matthew and Luke. Instead, the two-part Remnant is represented solely as one - a united Remnant. This Remnant whole is then drawn into contrast with the other distinct work in the church - Christianity.

Where do we find these representations? The purpose of this writing is to address the issue of contradictions. Therefore, the place in which contradictions in historical accounting would most likely occur is in the accounts of Samuel, Kings, and Chronicles. Any other accounts have no or little corollary accounts to compare. It is the discovery of this writer that Yahweh has given us these sometimes contradicting accounts to propound to us riddles that reveal His marvelous truths and workings among men. Once again, as pointed out earlier in this writing, Yahweh uses the foolishness of contradictions to shame the wise. These contradicting accounts were not given by the Holy Spirit to confirm or validate information. If that was their purpose, then the two would be in complete harmony with one another. But since these are not provided for affirmation of facts (to the contrary there are numerous contradictions), if one holds that these are the inspired words of Yahweh, then the contradictions are intentional and possess special riddle meaning, validating that these contradicting accounts were given to us specifically to afford these riddles.

But, in order to discern the meaning of these provided riddles, one must understand what Yahweh is doing in His kingdom and what He is representing in the unique and affirming differences in these accounts.

Some of the elements which the more diverse and somewhat more personal gospels afford are lacking in the Old Testament accounts. In the gospels we could examine the authors, their lives, and such, as we did in the comparison and unique characterization of each gospel. This is not so easily done in these three Old Testament books. Thus, we will not delineate these accounts as was performed in the previous section.

And actually, the unique representations each of these Old Testament books afford was originally noted and confirmed by this writer based simply on their repeated and consistent representations of these subject two works in the church - the Remnant and Christianity. It is these consistent qualities that we could here draw from in order to reveal and confirm their representations of the Remnant and Christianity. The one drawback to doing this though, is that performing this requires that we consider the specific contradiction riddles and their answers that these accounts afford, a task reserved for the ensuing writings. Thus we have this dilemma - either to validate them here in this writing, or simply offer the conclusion, and the reader see their validation in the subsequent writings. Considering the established order of this series and the general length of examining any riddle, we will reserve validation for the future writings. For now, we will simply give conclusions.

This method of validation via the discerning of the answer to Yahweh's contradiction riddles is evidenced with this first writing from the gospels on the sandals and the staff, along with Christ spitting. This writing and others to follow are highly confirming evidences that these specific representations are in fact most valid. So, we will simply rely on these writings to provide this validation for the Old Testament. If in fact you are persuaded that the gospels afford the unique testimony of these riddles and their meanings, then you will forthrightly concede that Yahweh could or even would similarly perform this in the Old Testament. If you on the other hand believe to the contrary, that these contradictions afford no substantive meaning, then no amount of evidence regarding this same quality in the Old Testament would convince you otherwise. So, let us go ahead and see specifically what these Old Testament accounts reveal or represent in their riddle propounding capacity.

First, we find in the Old Testament that the chronological account of Samuel and Kings reveal or represent Christianity, while Chronicles reveals or represents the two-part Remnant. In these Old Testament accounts, the numerous differences and even outright clear contradictions reveal and confirm these two works, as we will see in forthcoming writings.

CONCLUSION

I hope through what has been presented thus far you are beginning to see the reason for the intended differences in these accounts, both in the gospels as well as in the Old Testament. Accept for the moment God's riddle purpose in these differences, and let us use them to evaluate what the Holy Spirit is telling us through them. If you find this concept difficult to accept, thinking that Yahweh would not hide anything in His word - think again. Matthew records that

"Jesus spoke to the multitudes in parables, and He was not talking to them without a parable, so that what was spoken through the prophet might be fulfilled, saying, 'I will open my mouth in parables; I will utter things hidden since the foundation of the world'" (Matthew 13:34, 35). Proverbs 25:2 aptly affirms - "It is the glory of God to conceal a matter, but the glory of kings to search out a matter." God does in fact hide things, and we do well to search out, through the revelation of the Holy Spirit, those things which have been "hidden since the foundation of the world."

What has been presented in this writing is only as good, useful, and trustworthy as its application proves. Thus, we have published on this web site a series of writings which address some of the contradictions found in the Bible, examining their riddle messages in light of what has been presented and learned here. The first of these is the contradiction addressing the sandals and the staff, which Yahshua told His disciples to take/not to take with them (depending on the account) when they were sent out. Reading this first writing will give you a good example of just how marvelous, revealing, and wholly intact God's word really is, even when it seems to contradict itself in content. We find that these contradictions are not meaningless ill conceived flaws of happenstance, but riddles, remarkable riddles, that hold rich and insightfully confirming meaning. I hope you enjoy this and other writings here on God's contradiction riddles.