

The places where the NT disagrees with itself

(This is not an exhaustive list)



1. **Can Jesus prove his lineage back to David?** The Pedigrees in Matthew 1:2-17 (28 names) and Luke 3:23-38 (43 names) disagree, yet both are said to be Joseph's lineage.
2. **Matthew includes 4 women in Joseph's lineage** (Tamar, Rahab, Ruth, and Bathsheba) Luke does not. **The Torah counts one's lineage only through the fathers, Genesis 5, Numbers 1:2, 17-18.**
3. **Who knew about the Virgin Birth?** Only Matthew and Luke seem to know anything about a virgin birth. If something as miraculous as a virgin birth had occurred, it seems odd that Mark and John did not mention it in their effort to convince their readers that Jesus was who they claimed him to be. In contradiction, Paul never mentions a virgin birth (insisting he was born of a woman) even though it would have strengthened his claim if he had. See Romans 1:3 and Galatians 4:4.
4. **When was Jesus born?** Matthew 2:1 says Jesus was born during the time of Herod. Luke 2:2 says that he was born during the first census in Israel, while Quirinius was governor of Syria. This is not possible because Herod died in about **4 B.C.**, and the census took place in **6 and 7 A.D.**, about **10** years after Herod's death.
5. **Why can't the gospel writers agree on the order in which the disciples were selected?** In Matthew 4:18-22 and Mark 1:16-20, Peter and Andrew are casting nets into the sea. Jesus calls out to them and they leave their nets and follow him. Jesus then goes on a little further and sees James and John mending their nets with their father. He calls to them and they leave their father and follow him.

In Luke 5:1-11, Jesus asks Peter to take him out in Peter's boat so Jesus can preach to the multitude. James and John are in another boat. When Jesus finishes preaching, he tells Peter how to catch a great quantity of fish (John 21:3-6 incorporates this story in a post-resurrection appearance). After Peter catches the fish, he and James and John are so impressed that after they bring their boats to shore they leave everything and follow Jesus.

In John 1:35-42, Andrew hears John the Baptist call Jesus the Lamb of Yah. Andrew then stays with Jesus for the remainder of the day and then goes to get his brother Peter and brings him to meet Jesus.
6. **The Great Catch** - Luke and John disagree when the great catch took place (see above).
7. **When did John the Baptist first meet Jesus and when did he first know who Jesus was?** John the Baptist's first encounter with Jesus was while both of them were still in their mothers' wombs, at which time **John**, apparently recognizing his "Saviour," leaped for joy (Luke 1:44). Much later, while John is baptizing (John 1:29, 36) he refers to Jesus as "the Lamb of Yah who takes away the sins of the world", and "the Son of Yah". John's definite knowledge of Jesus as the son of Yah and Saviour of the world is explicitly contradicted by Luke 7:18-23 in which the imprisoned John sends two of his disciples to ask Jesus, "Are you the one who is coming, or do we look for someone else?"

8. **When was Jesus baptized?** Luke, who claims to be chronological (Luke 1:3), tries to give the impression that John did not baptize Jesus. Luke's account of Jesus' baptism occurs **after** the account of John's imprisonment (Luke 3:20-21). John 1:25-34 indicates that John baptized Jesus before Jesus' ministry began.
9. **How many men from out of the tombs met Jesus on the shore?** Matthew 8:28 says there were two men. In contrast, Mark 5:2 and Luke 8:27 record there only being one possessed man on the Gadarean shore.
10. **The Pharisees come to Jesus and ask him for a sign** - In Mark 8:12 Jesus says that “**no sign shall be given to this generation.**” In contradiction to Mark, in Matthew 12:39 Jesus says that only one sign would be given - the **sign of Jonah**. In contradiction to both Mark and Matthew, the gospel of John speaks of many signs that Jesus did: **a.** The miracle of **turning water into wine** at the wedding in Cana is called the **beginning (or first) of the signs that Jesus did** (John 2:11). **b.** The **healing at Capernaum** is the “second sign” (John 4:54). **c.** Many people were following Jesus “because they were seeing the signs He was performing” (John 6:2). **[The Tanakh does not prophesy that the Messiah will be known by his miracles/signs, or that the Messiah will even perform any miracles/signs. BB]**
11. **The Fig Tree** - After Jesus' triumphant entry into Jerusalem he sees a fig tree and wants some figs from it. He finds none on it so he curses the tree and it withers and dies (Matthew 21:18-20, Mark 11:12-14, 20-21). Matthew and Mark cannot agree on when the tree withered. In Matthew, the tree withers at once and the disciples comment on this fact (Matthew 21:19-20). In Mark, the tree is not found to be withered until at least the next day (Mark 11:20-21). Since this occurred in the early spring **before** Passover, it is ridiculous for **Jesus** (especially if he is a co-Creator) to expect figs to be on the tree as they are a **summer** fruit! Nature cannot be punished for obedience.
12. **Should the 12 disciples take staffs?** When Jesus summons the twelve disciples to send them out to proclaim the kingdom of YHVH, he lists the things the disciples should not take with them. In Matthew 10:9-10 and Luke 9:3-5, a staff is included in the list of things not to take. In contradiction to Matthew and Luke, Mark 6:8 makes a specific exception - the disciples *may* take a staff.
13. **How many beasts of burden did Jesus ride on during his triumphal entry?** Matthew 21:1-7 says that Jesus **rode in on two donkeys**. Mark 11:1-11, Luke 19:29-44 and John 12:14-15 all agree that he rode on one animal.
14. **Who was Jesus?** Over **60** times in the gospels, Jesus is referred to as (or he calls himself) the “**son of man.**” In contradiction, **five** times in the **book of John**, Jesus is referred to as (or he calls himself) the **Son of Yah**. You can be the son of man OR a Son of Yah, it is an *either/or* situation. Lucifer and Adam are Son's of Yah. See Genesis 6, Job 1:5-6, Job 2:1, Job 38:4-7, for examples of Son's of Yah. **If you have a belly button, you are a son of man.** Hosea 1:10 tells of a time when one day we (the saved of Israel) will be called the sons of Yah.
15. **When did the Last Supper take place?** In Matthew, Mark and Luke the last supper takes place on the first day of the Passover (Matthew 26:17, Mark 14:12, Luke 22:7). In John's gospel it takes place a day earlier and **Jesus is crucified** on the first day of the Passover (John 19:14). **[NOTE: Jesus was taken earlier than Abib 14. This conclusion gives time for all the events**

to take place and allows for an Abib 14 crucifixion. He could have been taken as early as Abib 10, the actual first day of the Passover season [at the time of the selection of the Passover Lamb BB] and still be in full agreement with John's account.]

16. Who first reported/delivered the ordinance of the Last Supper to others? In Matthew, Mark and Luke, Jesus institutes the Last Supper **during the Passover meal** (in John's gospel the Last Supper is not instituted - Jesus was dead by the time of the Passover meal).

In **1 Corinthians 11:23**, Paul writes, "For I received from the Lord that which I also delivered to you, that the Lord Jesus **in the night in which He was betrayed took bread...**" Here Paul claims that he got the instructions for the Last Supper **directly from Jesus**. Paul writes these words about **twenty years after Jesus' death**, and had the church already been celebrating the Last Supper he certainly would have been aware of it and would have had **no need** to receive it from Jesus. Some apologists try to play games with the text to make it seem like Paul actually received the instructions from the other apostles, **but one thing Paul stressed is that what he taught he received from no man (Galatians 1:11-12)**.

The Judas Iscariot Incident - It is very unclear in the gospels just what Judas Iscariot's betrayal consisted of, probably because there was absolutely no need for a betrayal. Jesus could have been arrested any number of times without the general populace even knowing about it. It would have been simple to keep tabs on his whereabouts as the city of Jerusalem in those days was not all that large. The religious authorities did not need a betrayal - **only the gospel writers needed a betrayal**, so that a few more **[manufactured]** "prophecies" could be fulfilled. **The whole episode is pure fiction** - and, as might be expected, **it is riddled with contradictions**. If it is NOT pure fiction, then please explain the following points, numbered **17** through **21**. An honest rendering of the events would not have so many unforced errors.

17. Was Judas' actions the fulfillment of prophecy? Matthew says that Judas' payment and death were prophesied by **Jeremiah**, and then he quotes **Zechariah 11:12-13** as proof!

18. Who bought the Field of Blood? In **Matthew 27:7** the chief priests buy the field. In **Acts 1:18** Judas buys the field.

19. How did Judas die? In **Matthew 27:5** Judas hangs himself. In **Acts 1:18**, [Peter says] that Judas burst open and his insides spill out. According to Paul, neither of the above is true. Paul says Jesus appeared to "the twelve" after his resurrection in (**I Corinthians 15:5**). **Mark 14:20** makes it clear that **Judas was one of the twelve**.

20. How did the Field of Blood get its name? Matthew says because it was purchased with blood money (**Matthew 27:6-8**). Acts says because of the bloody mess was caused when Judas' insides burst open (**Acts 1:18-19**). Interestingly, both the author of Matthew and the book of Acts created scenarios to match how both respective authors thought the field got its name (**Compare #18** for Matthew and **#19** for the author of Acts with this point, **#20**)

21. Who will rule? In **Matthew 19:28**, Jesus tells the twelve disciples, *including Judas*, that when he rules from his throne, they will sit on twelve thrones judging the twelve tribes of Israel.

22. **Where was Jesus taken immediately after his arrest?** Matthew, Mark and Luke say that Jesus was taken **directly to the high priest** (Matthew 26:57, Mark 14:53 and Luke 22:54). **John** says that Jesus was taken first to Annas, the father-in-law of the high priest (John 18:13) who, after an unrecorded period of time, sent Jesus to the high priest (John 18:24).
23. **When did the priests and scribes gather together to question Jesus?** Matthew 26:57 says that on the night Jesus was arrested the priests and scribes were gathered together prior to Jesus being brought to the high priest. Mark 14:53 says the priests and scribes gathered together on the night of Jesus' arrest after Jesus was brought to the high priest. Luke 22:66 says the priests and scribes assembled the day after Jesus was arrested. John mentions only the high priest - no other priests or scribes play a role in questioning Jesus. **Four gospels, four different answers. This is not good.**
24. **What had Barabbas done?** Mark 15:7 and Luke 23:19 say that Barabbas was guilty of insurrection and murder. John 18:40 says that Barabbas was a robber.
25. **Who put the robe on Jesus?** Matthew 27:28, Mark 15:17 and John 19:2 say that after Pilate had Jesus scourged and turned over to his soldiers to be crucified, the soldiers placed a scarlet or purple robe on Jesus as well as a crown of thorns. Luke 23:11, in contradiction to Matthew, Mark and John, says that the robe was placed on Jesus much earlier by Herod and his soldiers. Luke mentions no crown of thorns.
26. **Who carried "the cross"?** Matthew 27:32, Mark 15:21 and Luke 23:26 agree that Simon of Cyrene assisted Jesus, carrying the cross at least part of the way to the hill. John 19:17 counters these three accounts saying that only Jesus carried the cross.
27. **At what time was Jesus crucified?** Mark 15:25 says it was the **third hour (9:00 A.M.)**, John 19:14-15 says he was **crucified at the sixth hour (noon)**.
28. **Crucified between two ____?** Matthew 27:38 and Mark 15:27 say that Jesus was crucified between **two thieves** (Luke 23:32 just calls them **criminals**; John 19:18 simply calls them **men**). It is a historical fact that the Romans **did not** crucify robbers; crucifixion was **exclusively** reserved for **insurrectionists** and **rebellious slaves**.
29. **Did Jesus drink, if so, what did he drink?** Matthew 27:34 says he drank **wine mixed with gall**. Mark 15:23 insists that Jesus was **offered wine mixed with myrrh**, **but** he **did not drink**. Luke does not say whether he drank or not, only that he was **offered vinegar** (or **sour wine**, see Luke 23:36). John 19:29-30 agrees that **it was indeed vinegar**, but attests that **he did accept the drink**.
30. **John and the mother of Jesus near the cross** - When Matthew 27:39-49 and John 19:25-27 mention Jesus talking to his mother and John, and others speaking with Jesus or deriding him while on the cross, they run afoul of another historical fact. Roman soldiers closely guarded the places of execution, and **nobody** was allowed near (least of all friends and family who might attempt to help the condemned). In agreement with the historical record, but in contradiction to Matthew and John's record, Mark 15:40-41 and Luke 27:49 place these people **afar off**.
31. **What were Jesus' last words before he died?** Matthew 27:46 and Mark 15:34 agree that he said, **Eli, Eli, lama sabachthani** (My Elohim, my Elohim, why hast thou forsaken me?). Luke

(who admittedly was not at the scene) records, “**Father, into Your hands I commit my spirit**” as Jesus’ final utterance, see **Luke 23:46**. **John 19:30**, offering a final look into this matter counters that Jesus’ last words were, “**It is finished.**”

32. **Had the sun risen before the women arrived at the tomb?** *Toward dawn* (**Matthew 28:1**) and Luke’s version, *At early dawn* (**Luke 24:1**) are very similar. From here the wheels fall off. **Mark 16:2** says they arrived, *When the sun had risen*. In disagreement, **John 20:1** says it was *still dark*.
33. **Who found the empty tomb?** According to **Matthew 28:1**, only “Mary Magdalene and the other Mary found the empty tomb.” According to **Mark 16:1**, it was “Mary Magdalene, and Mary the mother of James, and Salome.” According to **Luke 23:55**, **24:1** and **24:10**, it was “the women who had come with him out of Galilee.” Among these women were “Mary Magdalene and Joanna and Mary the mother of James.” **Luke** indicates in verse **24:10** that there were at least two others. According to **John 20:1-4**, Mary Magdalene went to the tomb alone, saw the stone removed, ran to find Peter then and returned to the tomb with Peter and another disciple. Four gospels, four different answers. **This is NOT good.**
34. **Who did they find at the tomb?** According to **Matthew 28:2-4**, an angel of the Lord with an appearance like lightning was *sitting on the stone* that had been rolled away. Also present were the guards that Pilate had contributed. On the way back from the tomb the women meet Jesus (**Matthew 28:9**). According to **Mark 16:5**, a young man in a white robe was *sitting inside the tomb*. According to **Luke 24:4**, *two men standing in dazzling apparel*. It is not clear if the men were inside the tomb or outside of it. According to **John 20:4-14**, Mary and Peter and the other disciple initially find just an empty tomb. Peter and the other disciple enter the tomb and find only the wrappings. Then Peter and the other disciple leave and Mary looks in the tomb to find two angels in white. After a short conversation with the angels, Mary turns around to find Jesus. **Four gospels, four different answers. This is also NOT good.**
35. **Was the stone removed when the woman arrived at the tomb?** **Mark 16:4**, **Luke 24:2** and **John 20:1** are in agreement that the stone was indeed rolled away when they got there. **Matthew 28:1-2** counters these three accounts saying, no, that after the women arrived, the angel rolled away the stone.
36. **Who did the women tell about the empty tomb?** According to **Mark 16:8**, “they said nothing to anyone.” According to **Matthew 28:8**, they “ran to report it to His disciples.” According to **Luke 24:9**, “they reported these things to the eleven and to all the rest.” According to **John 20:18**, Mary Magdalene announces to the disciples that she has seen the Lord.
37. **Where did the Ascension take place?** According to **Luke 24**, Jesus’ ascension took place in **Bethany**, on the same day as his resurrection. According to **Acts 1:1-12**, Jesus’ ascension took place at **Mount Olivet**, **forty days after his resurrection**. [**NOTE: The Acts of the Apostles and the gospel of Luke are thought to be written by the SAME PERSON!**]
38. **The Book of Acts contains three accounts of Paul’s conversion on the road to Damascus.** All of three accounts contradict each other regarding what happened to Paul’s fellow travelers. **1. Acts 9:7** says they “**stood** speechless, **hearing** the voice...”. **2. Acts 22:9** says they “**did not hear** the voice...”. **3. Acts 26:14** says “**when we had all fallen to the ground...**”

Some translations of the Bible (the New International Version and the New American Standard, for example) try to remove the contradiction in Acts 22:9 by translating the phrase quoted above as “did not **understand** the voice...” However, the Greek word “akouo” is translated **373** times in the New Testament as “**hear,**” “**hears,**” “**hearing**” or “**heard**” and **only** in Acts 22:9 is it translated as “**understand.**” In fact, it is the same word that is translated as “**hearing**” in Acts 9:7, quoted above. The word “**understand**” occurs **52** times in the New Testament, but **only** in Acts 22:9 is it **translated from** the Greek word “**akouo.**”

This is yet another example of Bible translators *sacrificing intellectual honesty* in an attempt to reconcile conflicting passages in the New Testament.

- 39. The Second Coming** - There are several passages in the gospels where Jesus says he will return in the disciples’ lifetime (Mark 13:30, Matthew 10:23, 16:28, 24:34, Luke 21:32, etc.). The same expectation is held by Paul in his letters. In 1 Corinthians 7:29-31 Paul says that the time is so short that believers should drastically change the way that they live. But Paul had a problem - some believers had already died, so what would happen to them when Jesus returned?

Paul’s answer in 1 Thessalonians 4:13-18 shows that Paul expected that at least some of those he was writing to would be alive when Jesus returned - “**we who are alive, and remain...**” The same passage also indicates that Paul believed that those believers who had died remained “asleep in Jesus” until he returned. However, as the delay in Jesus’ return grew longer, the location of Jesus’ kingdom shifted from earth to heaven and the timeframe was extended indefinitely. [**NOTE: Earth is where the kingdom will be set up according to the Law and the Prophets. In no passage are we “going to heaven” in the Old Testament.**]

It is quite obvious that Jesus never intended to start any type of church structure since he believed he would return very shortly to rule his kingdom in person. It is also quite obvious that Jesus was wrong about when he was coming back.

- 40. The differences between Jesus’ and Paul’s Gospels** - The gospel that Jesus and his disciples proclaimed to the Jews was in accordance with what the Old Testament predicted about a human Messiah reigning over a restored kingdom of Israel, a kingdom of peace and righteousness. The people of Israel were to repent as personal righteousness was **[is]** necessary to become a member of the kingdom.

In contrast to Jesus’ gospel was the gospel preached to the Jews and gentiles by the apostle Paul, which Paul refers to as “my gospel” and “the gospel that I preach” to differentiate it from what was being proclaimed by the disciples. **In Paul’s gospel the human Messiah became a divine Saviour** of all nations, the **restored kingdom** of Israel **became a heavenly kingdom**, and **admittance to the kingdom** was **based on faith** rather than **personal righteousness**.

The two gospels caused great animosity between Paul and the original apostles, an animosity that is played down in the books of Acts and Galatians, but which still shows through in several places. When Jerusalem was destroyed by the Romans in **70 AD** the “christians” in Jerusalem were scattered or killed, and the opposition to the gospel of Paul was largely eliminated. The gospel of Paul was incorporated into the gospel of Jesus, in many cases supplanting it.

The foundation of the Catholic Church is based upon Paul’s doctrine.

NOTE FROM COMPILER: Again, this is not an exhaustive study. The many places where one gospel records certain events that were not mentioned in another are not the focus of this study (although a few of them are listed here because of their obvious oversight). How many more could be found if we went through the NT with a fine tooth comb? Also not included in this study are the MANY places the NT is contradicted by the Law [Torah] and the Testimony [of the prophets]. I am only pointing out the unforced contradictions between the different NT penmen. If this is the divinely inspired word of YHVH, why are there so **many** unforced **contradictions**?

According to Torah, out of the mouth of **2-3 witnesses** can a thing be established as truth. This concept is found in numerous places, most notably Deuteronomy 19:15, 17:6, Matthew 18:16 and even II Corinthians 13:1. **If 2-3 NT witnesses can not agree, then what can be established as truth? [alleged eye-witnesses BB]**

Are these contradictions the work of the penmen themselves or the translators? One thing to keep in mind as you contemplate this question is that the NT comes to us courtesy of the Roman Catholic Church, being added to the Hebrew Canon hundreds of years after the first century events. **Rome worshipped Mithra and it seems likely that they created a new birth, life, ministry and death record for their sun god.** Every successive era received a new sun god with all the trappings. **Two thousand years ago, they christened Jesus the new Mithra.** They added his life and times to the OT canon and called it Christianity. Now believers go one step further (toward **perdition**) calling it the Judeo-Christian faith.

Nothing on these pages above resembles the faith of Abraham.

Respectfully submitted,

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יהוה

The name of our Creator is made up of four, Hebrew **VOWELS**, **Y H W H יהוה**

(source: Flavius Josephus - *Antiquities of the Jews*)

The letter **ה** (h) when used as a vowel, usually has the "ah," "ha," or the "huh" sound. The **ה** is the *definite* article, or **THE, SPECIFIC, to the EXCLUSION of ALL others.**

This is exemplified in showing the difference between the word "eretz," meaning land, and the words "ha_Eretz," meaning **THE Land of Israel, to the exclusion of all others.**

In Hebrew, the letters **י** (y) and **ו** (v)(w) are used interchangeably, and when located in the first, second, or third position in a word, indicate the tense of the word, either past, future, or continuing.

Being placed in the first and third positions, the **י** and **ו** indicate that the name is **both past and future**, or, - **Eternal.**

The **ה** preceding **both** the **י** and the **ו** means that the name is specifically, to the exclusion of all others, both **past and future**, or **THE Eternal.**

Furthermore, being **singular**, and **being found twice**, the **ה** would also allow the addition of the word, **ONE**, as a descriptor.

The Name, **YHWH**, could then be logically rendered as **The Eternal ONE**, because **He** has eternal existence, **to the exclusion of all others.**

It is pronounced in one, long breath, like the wind, with the accent on the middle syllable. .

eeeeeeaaaaaa UUUUUUU' waaaah