

BASELESS BIBLE CRITICISMS **ANSWERED**

By NYRON MEDINA

BASELESS BIBLE CRITICISMS ANSWERED

1. Unlearned and unskilled people concerning Bible knowledge wrest at Scripture to their own damnation. 2 Pet. 3:15,16.
2. But all scripture is inspired and is profitable for doctrine and correction etc. 2 Tim. 3:15-17.
3. Some attacks of the Bible that are baseless are meant to make us think that by believing it, we have followed cunningly devised myths when it comes to believing Jesus Christ; but none of these are so. 2 Pet. 1:16.
4. One example of baseless Bible attacks comes from a hardened and foolish, plus doubly ignorant journalist. He starts off his silly statements by saying:

“If JEHOVAH was a journalist, He’d have been fired from His job long ago. Reporters, you see, are supposed to answer five basic questions accurately: Who, What, When, Where and why? But, in His Holy Book, God manages to get all these questions wrong at some point.” Kevin Baldeosingh, Baseless Bible in Newsday, Friday March 25th. 2005, pg. 10.
5. However, there are three basic conditions to understanding the Bible, if they are not followed, one will NEVER arrive at the truth, but will find faults, being as they do not really understand. Such has happened to the ignorant journalist. The three conditions are:
 - a. We must study the Bible like a workman doing intense research, since no casual, flippant reading will yield the Truth. 2 Tim. 2:15.
 - b. We must be sincere to do God’s will, since it is insincerity that blocks our reasoning from wanting to see the truth. Jn. 7:17.
 - c. It is God himself or the Spirit that reveals Truth to all men truth does not come by self discovery or revelation of human efforts. Jn. 14:26; Jn. 16:13,14.
6. We must also pray and ask God for heavenly wisdom that He may reveal the facts to us. Jam. 1:5.
7. Now here is the first claim made by this ignorant journalist.

“So, when in 1 Kings 7:23, I see pi measured as 3, instead of 3.14159, then I can only conclude that Jehovah gets his What? Wrong.” Newsday, Friday March 25th. 2005, pg. 10.
8. The journalist is referring to the measurement of this water bath that amounts to its Biblical measurement because pi is measured as 3.0. 1 Kin. 7:23.
9. But in answer to his total folly can be seen in this following answer.

“Some critics have urged this approximate value of three to one as the relationship between

the diameter and the circumference of the circle amounts to a geometrical inaccuracy, inconsistent with a truly errorless Scripture. The value of pi is calculated to be 3.14159 rather than 3.0. This criticism is, however, devoid of merit. While it is true that the more exact calculation of pi is essential for scientific purposes, or for the manufacture of precision parts in a factory, the use of approximate proportions or totals is a familiar practice in normal speech, even today. If the statistical statements concerning the population of cities or nations were subjected to the same stringent standard as that leveled at 1 Kings 7:23, then we would have to say that all population statistics are in error. A certain number of people are dying each minute, and babies are being born at a standard rate every sixty seconds; therefore any exact sum that might be true at 1:00 P.M. on a given day through computer calculation would be “inaccurate” by 1:01 P.M. that same day. It is perfectly proper to speak of the circumference of any circle as being three times its diameter if we are speaking approximately, just as one may legitimately state that the population of China is from 800 million to one billion. The Hebrew author here is obviously speaking in the approximate way that is normal practice even today.” Gleason L. Archer, Encyclopedia of Bible Difficulties, pg. 198-199.

10. A second so called fault the ignorant journalist has sought to point out is as follows:

“So in Matthew Chapter 27, verse 9, I read, “Then was fulfilled that which was spoken by Jer-em-y the prophet, saying ‘And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value.’” But this prophecy wasn’t made in Jeremiah, but in Zechariah 11:12. Which means that God — or, at any rate, His apostle — got his Who? Wrong. And if you can’t trust God’s apostle, who can you trust?” Newsday, Friday March 25th. 2005, pg. 10.

11. The actual reference as to where the prophecy was taken from and partly quoted in Matthew, is Zech. 11:12,13.

12. There is a simple answer for that which could be found if one in honesty seek for it. Here is the answer.

The Jews used to divide the Old Testament into three parts: the Law, the Psalms, and Jeremiah. The title “Jeremiah”, accordingly, had reference to the entire book of the prophets, including Zechariah. It is for this reason that Matthew, though quoting from Zechariah, can write “Jeremiah”.” Lenski, quoted in, William Hendriksen, *The Gospel of Matthew*, pg. 947.

“Jeremiah of old had the first place among the prophets, and hereby he comes to be mentioned above all the rest... because he stood first in the volume of the prophets... therefore he is first named. When, therefore, Matthew produceth a text of Zechariah under the name of Jeremy, he only cites the words of the volume of the prophets under his name who stood first in the volume of the prophets.” Jewish Christian, Lightfoot, quoted in, Jamieson, Fausset and Brown, Commentary on the Whole Bible, pg. 947.

13. Jesus also did the same type of literary quotation, by referring to merely “Psalms” as a book which was headed by Psalms, but which also had Proverbs, Ecclesiastes, Songs of Solomon,

etc. under its heading. Lk. 24:44.

14. Here is an evidently ignorant argument or criticism presented by the ignorant journalist.

“Yet according to Luke, Jesus on his birth was visited by shepherds while Matthew says Jesus was visited by wise men. God also gets the Where? Wrong.” Newsday, Friday March 25th. 2005, pg. 10.

15. But Luke and Matthew are in effect reporting two different events altogether, just as journalists do also when presenting the same story sometimes. Luke’s account about the shepherds rank first before Matthew’s account of the wise men.

- a. Here is Luke’s Account about the shepherds. Lk. 2:8-17.
- b. Here is Matthew’s account about the wise men. Matt. 2:1-12.

16. Here again is another ignorant blunder by an ignorant journalist who is fishing for faults.

“Luke claims that Jesus was born in a manger and lived in Nazareth, while Matthew asserts that he was born in a house and lived in Bethlehem.” Newsday, Friday March 25th. 2005, pg. 10.

17. But this is a great misrepresentation of what the Bible is really saying. The accounts in Luke and Matthew are not two different accounts of the birth of Jesus, they are reporting two different events.

- a. Jesus is seen as born in a manger in Lk. 2:4-7.
- b. Jesus is seen as living in Nazareth in Lk. 2:39,40.
- c. Jesus is presented a few years later as a young child in a house when visited by the wise men, not born in the house. Matt. 2:11.
- d. Jesus is presented as coming out of Bethlehem, not living in Bethlehem. Matt. 2:6.
- e. And Matthew, like Luke presents Jesus as Dwelling and living in Nazareth. Matt. 4:12,13.

18. Again, more lies and misrepresentations against the Bible is presented by the ignorant journalist.

“And God doesn’t even get the When? of His son’s death straight: the apostle John says it was the day before Passover, whereas Mark, Luke and Matthew says it was the day after. It is possible, I suppose that John was asleep when God called to give him the news, but surely God could have left a voice-mail.” Ibid, pg. 10.

19. The real facts are Jesus was presented as dying on the Passover which at that time was also the preparation day of the Sabbath. Here are the real facts from the four gospels.

- a. Jesus was brought on the preparation of the Passover, the 6th hour (at 11-12 pm

- midnight) before Pilate in Jn. 19:14.
- b. Jesus died on the preparation day of the Sabbath which at that time was a Passover in Jn. 19:31,42.
- c. However in Matthew Jesus says He was to be crucified on the Passover, not the day after. Matt. 26:1,2.
- d. In Mark and Luke Jesus dies on the preparation day of the Sabbath, it was a Passover day. Mk. 15:37,42,43; Mk. 16:1; Lk. 23:54,56.

20. Again, another misrepresentation based on ignorance in the journalist is presented.

“But the outstanding example of bad reporting is undoubtedly Jesus’ last words. Matthew and Mark have it as “My God, My God why has Thou forsaken me?” Luke records, “Father, into Thy hands I commend my spirit,” while John says, “It is finished”.” Ibid, pg. 10.

21. However, here are the real facts. The gospels are not concentrating on last words, they are reporting various things that Jesus said, one of them is His last words. But they are not all reporting what are his last words in a contradictory way. Here are the evidence.

- a. Mark and Matthew has Jesus’ words “Eli, Eli...” but we are not being told it is His last words. Mk. 15:34; Matt. 27:46.
- b. Mark and Matthew tells us Jesus said something very loud and then died, but we are not told what it is, not that it is his last words. Mk. 15:37; Matt. 27:50.
- c. Luke tells us that Jesus cried with a loud voice as did Matthew and Mark. Lk. 23:46.
- d. Luke also tells us that after the loud cry that Mark and Matthew reported, Jesus said “Into thy hands I commend my spirit.” Lk. 23:46.
- e. John tells us that Jesus said “It is finished” and then dies, but it is not telling us it is His last words. Jn. 19:30.

22. We are told that Scripture is written in such a way as to put together a little here and a little there to make up the whole truth and this must be done to understand the accounts in the four gospels. Isa. 28:9,10.

23. Another lie we are told by the ignorant journalist who could have found out the facts, but did not, because he did not want to, but wanted to find fault with the Bible. Here is the lie.

“The unreliability of the Bible isn’t only confirmed by its internal inconsistencies, but also by historical researchers. For instance, in Genesis 24:10, Abraham sends out an emissary who ‘took ten camels of the camels of his master and departed’. But analysis of ancient animal bones shows that camels were not widely used in the region until well after 1000 BCE.” Ibid, pg. 10.

24. But we are told that Abraham had camels even earlier to Gen. 24:10. See Gen. 12:16.

25. However, scientific evidence does support what the Bible says against the claims of the ignorant journalist.

“A study of archaeological material, however, reveals a knowledge of the camel in Egypt even before the time of Abraham. Archaeological evidence showing early knowledge of the camel in Egypt includes statuettes and figurines of camels, plaques bearing representations of camels, rock carvings and drawings, camel bones, a camel skull, and a camel hair rope. These objects, some twenty in number, range from the seventh century B.C. back to the period before 3000. In recent years numerous indications of the domestication and use of the camel in Mesopotamia and Syria during the patriarchal period have come to light. K. A. Kitchen has collected some of this information. Thus the evidence again shows the authenticity of the record concerning Abraham.” Joseph P. Free and Howard F. Vos, Archaeology and Bible History, pg. 51.

“Actually some knowledge of the camel, even in Egypt, goes back to at least 3000 To set aside the reference to Abraham’s having camels in Egypt (Gen. 12:16) is presumptuous in the light of such evidence as camel statuettes, bones, and other evidences that appear in archaeological materials beginning before 3000.” Ibid, pg. 145-146.

26. Another error of the ignorant journalist, which he seems to be getting from a book that attacks the Bible, is about the Philistines.

“Genesis 26 tells of Isaac seeking help from a certain “Abilimech, king of the Philistines”. However, archaeological research shows that Philistines weren’t around in that area till well after 1200 BCE. These details reflected the middle of the first millennium, which they were writing about.” Newsday, Friday March 25th. 2005, pg .10.

27. Here is the Scripture with Isaac meeting the Philistines. Gen. 26:1.

28. But the Bible shows that the Philistines had their land even before Abraham’s time. Gen. 21:32,34.

29. But real archaeological evidence shows the ignorant journalist is so wrong. Here are the real facts which he could have found out if he really wanted to.

“During the Patriarchal Age the Philistine center in Palestine was at Gerar, in the foothills of the Judean mountains relations with Abimelech of Gerar, although Isaac’s relations were strained because he had lied concerning the identity of his wife (Gen. 21:32,34; 26:1,8). Although there are no extra-Biblical references to Philistines in Canaan before the twelfth century B.C., it is known that trade was common between western Asia and Crete early in the second millennium B.C. One of the Mari Tablets (eighteenth century B.C.) records the sending of gifts by the king of Hazor to Kaptara (Caphtor). Philistines did not have a dominant position in southern Palestine during the Patriarchal Age, but early trading centers appear to have been established at that time ... More recently, however, Y. Aharoni has argued that Gerar should be located at Tell Abu Hureira and found evidence from potsherds that the city had enjoyed a period of the Biblical patriarchs. Wycliffe Dictionary of Biblical Archaeology, pg. 251.

“These were not the only ancient people to come from Crete, however. Minoan Cretans were establishing trading colonies around the Mediterranean by about 2000 B.C., and evidence of their contact with Palestine and Egypt during this early period is substantial. Moreover, the Philistines of Abraham’s day appear to have been peace-loving agricultural people as were the Minoans.... Finally, it should be noted that the Gerar of Abimelech (Gen. 21:26) has now been identified with Tell Abu Hureira, about eleven miles south-east of Gaza. In 1956 D. Alon excavated there and found that it had been inhabited continually through every period from Chalcolithic times to the Iron Age and was very prosperous during the Middle Bronze (the patriarchal) Age. He also found several smelting furnaces, giving evidence of Philistine iron working. So some evidence of the culture of which Abimelech was a part has been found, but the name “philistine” has not been connected with it.” Joseph P. Free and Howard F. Vos, Archaeology and Bible History, pg. 60.

30. On what grounds the early existence of the Philistines in Palestine, during the Patriarchal age, has been rejected by critics? For simply illogical reasons. Here is why.

“These references to Philistines before 2050 B.C. (in the case of Abraham) have been rejected as impossible by many authorities... The ground for this assertion is found in the circumstance that up until now, at least, the earliest reference to Philistines in Egyptian records is found in the record of Ramses 111 concerning his victory over the “Sea Peoples” in a naval engagement fought in the Nile River in the 1190s B.C. It is supposed that after the P-r-s-t (as Egyptian spelled their name) and their allies were thus repulsed by the doughty Pharaoh, they retreated to the southern coastal region of Palestine and settled there as a military colony on a permanent basis. But to conclude from the mere fact that the earliest extant reference to the Philistines in Egyptian records dates from the 1190s constitutes any objective proof that there were no Philistine immigrants from Crete there at any time previously is an irresponsible violation of logic.” Gleason L. Archer, Encyclopedia of Bible Difficulties, pg. 95.

31. Even Moses who existed long before Ramses 111 wrote about long established Philistines fortresses before 1200 B.C.B., and his date was around 1440 B.C.B. Ex. 13:17,18.

“The Hebrew Scriptures constitute the most trustworthy of all archaeological documents (since they are invested with a divine trustworthiness from beginning to end); and they state very clearly that Philistines lived in Philistia as early as the twenty-first century B.C. They also affirm that the Philistine fortresses that guarded the northern route from Egypt to Palestine were so formidable in the days of Moses (the 1440s B.C.) that a circuitous southern route remained the safest for the Israelites to use in their journey towards the Promised Land (Exod. 13:17). Obviously this record composed by Moses was centuries earlier than that of Ramses 111, and there is no reason to assume that the earlier a record is the less trustworthy it must be.” Ibid, pg. 95.

32. In many ways archaeology has confirmed the existence of Philistines in Palestine since before 2000 B.C.B., even though they were not called Philistines (who came from Crete), but Minoans (who also came from Crete).

“The five main cities of the Philistines, or at least those that have been excavated, uniformly show occupation extending back to Hykosos times and before. The earliest level uncovered at Ashdod is certainly seventeenth century B.C..... Inscribed seals found at Gaza bear the names of Twelfth Dynasty Egyptian kings like Amenemhat 111. Hence there can be no doubt that this area was occupied by strong kingdoms back in the patriarchal age. To be sure, their population may have been pre-Philistine, but there is absolutely no proof that such were the case. The southern coast of Palestine quite evidently became a favored region for trade and even for permanent settlement, so far as the Cretan population was concerned. The Philistines are referred to in Scripture as belonging to various groups, such as the Kaphtorim, the Cherethites, and the Pelelhites. The commercial activity of Minoan Crete is known to have been most extensive; and its mariners must have discovered even before Abraham’s time that the Philistine shore was blessed with an equable climate, rich soil, and a good rainfall for raising grain.... Migrations by the populations of a homeland across the sea are a frequent phenomenon throughout world history; so it surely should occasion no surprise that the Cretian emigrants continued their settlement activity over a period of several centuries, from before the time of Abraham until the unsuccessful naval expedition against Egypt in the early twelfth century.” Ibid, pg. 95-96.

33. Again the ignorant journalist tells us.

“In similar fashion, the Old Testament claims that David and Solomon ruled the southern kingdom of Judah from about 1005 to 931 BCE and Israel in north. Yet archaeologists have been unable to discover one trace of the magnificent cities these patriarchs supposedly built.” Newsday, Friday March 25th 2005, pg. 10.

34. First of all, David and Solomon ruled the whole kingdom of Israel before the nations split, but there have been much archaeological evidences of the mark of these two kings in the land of Israel.

- a. Here is evidence of David’s empire confirmed by archaeology. 2 Sam. 8:3,6; 1 Chr. 18:3,6.

“The Bible indicates that David’s empire included Damascus and the area of Zobah... But liberal scholars have excluded Damascus from the empire of David and have located Zobah, the land of King Hadad-ezer (whom David conquered) in the Hauran, the area to the east of the Sea of Galilee. Archaeological discoveries, however, have given us much light on the Assyrian provincial organization and have demonstrated conclusively that Zobah, which the Assyrians called subatu, lay north of Damascus and not south of it. Thus the biblical indication that David’s empire extended up to the north of Damascus in the area of the city of Homs (Hums) is confirmed by these archaeological discoveries. Albright concluded, ‘It follows that the biblical narrative is perfectly reasonable geographically... David’s empire then extended from the Gulf of Aqabah in the south to the region of Hums in the north, and it remained, at least nominally, in Solomon’s hands until his death or shortly before’.” Joseph P. Free and Howard F. Vos, Archaeology and Bible History, pg. 136.

- b. Evidence of Solomon's empire by remnants of his building enterprises being found by archaeology proves its existence. 1 Kin. 9:19; 2 Chr. 8:6.

"The Bible indicates that Solomon had whole cities given over to the stabling of his horses, yet such feature of the glorious reign of Solomon were once thought to be late legendary additions to Scripture... The University of Chicago excavation at Megiddo (1925-1939) identified the fourth stratum as Solomonic and discovered there two stable compounds capable of housing about 450 horses." Ibid, pg. 143.

- c. Even Solomon's seaport was discovered. 1 Kin. 9:26; 2 Chr. 8:17,18.

"The Bible records that Solomon had a seaport named Ezion Geber, located on the eastern arm of the Red sea. The site has been identified with Tell el-Kheleipeh, midway between Jordanian Aqabah and Israeli Eilat in no-man's-land about five hundred yards from the shore of the Gulf of Aquba." Ibid, pg. 143.

35. Another error from this ignorant journalist is as follows.

"Most tellingly, there is absolutely no archaeological evidence of Israelites living for 500 years in Egypt or for 40 years in the desert. So, contrary to what the Bible claims, there was probably no migration from Mesopotamia, no sojourn in Egypt, and no exodus." Newsday, Friday March 25th. 2005, pg. 10.

- a. Regarding the facts that the Israelites did dwell for 400 years in Egypt; there is plenty of evidence if one looks in the right place, forgetting the deliberately dishonest skeptics who like to close their eyes to so much evidences.

"This is the Egyptian eastern delta city of Pa-Kes. The Septuagint calls the region where the Israelites settled 'Kessan'. Here then we have the link we need. The Goshen of the Masoretic (Hebrew) scriptures is the Septuagint's Kessan which is related in some way to the ancient Egyptian city of Pa-Kes— and Pa-Kes (Fakus) was a stone's throw from the ancient site of Avaris (Tel ed-Dabu). Avaris appears therefore to have been located within the region of Kessan/Goshen." David M. Rohl, Pharaohs and Kings, A Biblical Quest, pg. 258.

"Avaris was built on a series of sandy hillocks (turtlebacks) surrounded by swamplands to the east and south and the river to the west and north. The higher dry land was densely populated with modest domestic residences tightly packed together around narrow alleyways and streets. All the buildings were constructed of mud-brick. Associated with the houses were the burials of the occupants, usually interred in vaulted mud-brick tombs within the compound of the family home. Bietak made the startling discovery that the grave goods associated with the majority of these tombs were of Asiatic origin. The people who had populated the sprawling city of Avaris originated from Palestine and Syria! Archaeologists call the material culture of these Levantine folk 'Middle Bronze

II' (or MBII). The initial influx of Asiatics into the region of Kantir/Khatana appears to have been during the late 12th Dynasty (MB IIA) with the first settlement concentrated at the site of teled-Daba– later to become the central core of the city of Avaris. The Asiatic occupation ended with the expulsion of the 15th Dynasty 'Hyksos' rulers of Avaris by Ahmose at the beginning of the New Kingdom (MB IIB) overlapping with LBI). Bietak has identified several major occupation levels during that period indicating a long time interval between the arrival and departure of the foreigners. In the New Chronology these Asiatics have to be the proto-Israelites. Our Israelite population-that is to say the Asiatic peoples whose historical existence formed the basis of the traditional history of late Genesis and Exodus-occupied strata H and G/4 to G/1, the first levels of the Asiatic town." Ibid, pg. 269,271.

- b. The fact about the exodus is also true, but there are reasons why some (not all) archaeologists has missed such evidences. Part is the choice of the wrong date of the exodus and also, the fact that no one knows the exact route took by the Israelites out of Egypt and in the wilderness.

“The Exodus did not take Israel along any of the well traveled roads, and it is difficult for modern geographers to trace the route of the Exodus with any certainly.” Wycliffe Dictionary of Biblical Archaeology, pg. 533.

“In the heart of the Sinai Peninsula, south of the Wilderness of Shur, is the region known as the Wilderness of Sin in which Doph'kah was located (Num. 33:12). Dophkah is thought to have been located near the famed copper and turquoise mines which were operated by Pharaoh from early dynastic times. In the center of the mining region was the famed temple to the goddess Hathor at Serabit el-Khadem. Hundreds of inscriptions have been identified at the temple and at the entrance to the mines. Although most of them are in hieroglyphic Egyptian characters, about forty are in the so-called Proto-Sinaitic alphabetic script from the fifteenth century B.C.” Ibid, pg. 535.

36. We can trust the truthfulness of all of Scripture because they were given by inspiration of God. 2 Tim. 3:16,17.

37. And finally, as the ignorant journalist had made so much mistakes about the Bible, so he makes a great theological blunder about the resurrection. He said.

“There are, of course, many devote Christians who believe in Jesus' death, but not necessarily his resurrection. Yet whether he rose or not is irrelevant to Christianity's moral message of forgiveness: as the better theologians have pointed out believers who hanker after miracles are only proving the weakness of their faith.” Newsday Friday March 25th. 2005, pg. 10.

38. However, the Bible does tell us that Jesus did rise from the dead, and this is the evidence of the resurrection of all true Christians. 1 Cor. 15:20-23.

39. But so much is the resurrection tied in to Christianity's moral message, that if Christ did not resurrect from the dead we are all yet in our sins. 1 Cor. 15:12-19.

40. But it is a fool, like the ignorant journalist, that says there is no God. Ps. 14:1.

Fin