BIBLE CONTRADICTIONS AND THEIR RESOLUTIONS

Answering Purported Biblical Self-Contradictions

John Teller

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The LogosLight™ imprint first started with the collection The Church Fathers Speak, a compilation of the voices of the early Church fathers and their teachings on sanctity and Christ-like living. This ancient wisdom guides the reader on the path to cultivating holiness that yields self-dominion, patience, and virtue.

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ABBREVIATIONS

English Translations of the Bible:

ASV..... American Standard Version
BBE..... Bible in Basic English
Darby..... Darby Bible
ESV ..... English Standard Version
ISV ..... International Standard Version
KJV ..... King James Version
MKJV..... Modern King James Version
NIV..... New International Version
NKJV ..... New King James Version
RSV..... Revised Standard Version

Books of the Bible:
1Ch..... 1 Chronicles
1Co..... 1 Corinthians
1Jn..... 1 John
1Ki..... 1 Kings
1Pe..... 1 Peter
1Sa..... 1 Samuel
1Th ..... 1 Thessalonians
1Ti ..... 1 Timothy
2Ch..... 2 Chronicles
2Co..... 2 Corinthians
2Jn ..... 2 John
2Ki..... 2 Kings
2Pe..... 2 Peter
2Sa..... 2 Samuel
2Th ..... 2 Thessalonians
2Ti ..... 2 Timothy
3Jo ..... 3 John
Acts ..... Book of Acts
Amos ..... Book of Amos
Col..... Colossians
Dan ..... Daniel

Deu.....Deuteronomy
Ecc.....Ecclesiastes
Eph.....Ephesians
Est .....Esther
Exo .....Exodus
Eze.....Ezekiel
Ezr.....Book of Ezra
Gal.....Galatians
Gen.....Genesis
Hab.....Habakkuk
Hag.....Haggai
Heb.....Hebrews
Hos .....Hosea
Isa.....Isaiah
Jas.....James
Jer.....Jeremiah
Job.....Book of Job
Joel .....Book of Joel
John.....Gospel of John
Jon.....Jonah
Jos .....Joshua
Jude .....Book of Jude
Jdg.....Judges
Lam .....Lamentations
Lev .....Leviticus
Luke .....Gospel of Luke
Mal .....Malachi
Mark.....Gospel of Mark
Mat .....Gospel of Matthew
Mic .....Micah
Nah.....Nahum
Neh.....Nehemiah
Num.....Numbers
Oba.....Obadiah
Phm .....Philemon
Php .....Philippians
Pro.....Proverbs
Psa.....Psalms
Rev .....Revelation

Rom ..... Romans
Ruth ..... Book of Ruth
Son ..... Song of Solomon
Tit ..... Titus
Zec ..... Zechariah
Zep ..... Zephaniah

CHAPTER 1. INTRODUCTION

Skeptics, atheists and agnostics have long argued that the Bible is riddled with self-contradictions that render it unreliable. They point to many purported contradictions that undermine the Bible's claim to being the Word of God. Who carried Jesus' cross: Simon, as reported in the Gospel of Luke, or Jesus, as reported in the Gospel of John? Did a centurion plead with Jesus to heal his servant, as Matthew reports, or did he send elders of the Jews to plead with Jesus, as Luke reports? Did 40,000 horsemen die in battle with David, as 2 Samuel reports, or did 40,000 foot soldiers die, as 1 Chronicles reports? Did both thieves mock Jesus on the cross, as narrated by the Gospel of Matthew, or did only one thief mock him, as narrated by the Gospel of Mark?

Many students of the Bible, upon reading these passages, throw their hands up in frustration and conclude that the Bible cannot be divinely inspired. Some Christians, unable to explain these difficulties, walk away from the faith. Others, when pressed, concede that they do not have explanations but believe reasonable explanations exist, though they cannot articulate any. Muslims and Mormons use the apparent contradictions of the Bible to support their claims that the Bible, in its current form, is a corruption of the original message of God.

Now there is a response to these claims. This book defends the divine inspiration of the Bible and demonstrates with clarity that the so-called "contradictions" of the Bible are not contradictions at all. A careful study of the Scriptures in their original context and in light of the nuances in which they were originally written vindicates the Bible from claims of errancy.

This book examines the "contradictions" most frequently cited by the detractors of Christianity and offers reasoned explanations. Armed with this book, Christians can respond to

their critics and rest assured that their faith is not incompatible with logic. There are, in fact, reasonable responses to the claims made by Christianity's detractors and logical arguments in support of the Bible's inerrancy.

CHAPTER 2. ACCOUNTS OF THE CENTURION WHOSE SERVANT WAS HEALED (MAT 8, LUKE 7)

I. OVERVIEW

In Mathew 8, the centurion personally came before Jesus, but in Luke 7, he sent elders to Jesus and then a second delegation of friends to speak with Jesus.

	Matthew 8	**Luke 7**
A centurion pleads with Jesus to heal his paralyzed servant. Jesus agrees to heal him.	Mat 8:5 Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, Mat 8:6 saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented." Mat 8:7 And Jesus said to him, "I will come and heal him."	
A centurion sent elders of the Jews to plead with Jesus to heal the		Luke 7:2 And a certain centurion's servant, who was dear to him, was sick and ready to die. Luke 7:3 So when he

centurion's servant. The Jews plead with Jesus.		heard about Jesus, he sent elders of the Jews to Him, pleading with Him to come and heal his servant. Luke 7:4 And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving, Luke 7:5 "for he loves our nation, and has built us a synagogue."
The centurion said (Mat) / the centurion sent friends to Jesus say (Luke) that the centurion was not worthy for Jesus to enter his house.	Mat 8:8 The centurion answered and said, "*Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed*. Mat 8:9 *For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."*	Luke 7:6 Then Jesus went with them. And when He was already not far from the house, the centurion sent friends to Him, saying to Him, "Lord, do not trouble Yourself, for *I am not worthy that You should enter under my roof*. Luke 7:7 Therefore I did not even think myself worthy to come to You. *But say the word, and my servant will be healed*. Luke 7:8 *For I also am a man placed under authority,*

		having soldiers under me. And I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."
Jesus marveled at the centurion's faith	Mat 8:10 *When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel!*	Luke 7:9 *When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, "I say to you, I have not found such great faith, not even in Israel!"*
Many will come from the east and the west to the kingdom, but the sons will be cast out.	Mat 8:11 And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. Mat 8:12 But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth."	
Jesus assured the centurion that the servant	Mat 8:13 Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you."	

would be healed.		
The servant was healed remotely.	And *his servant was healed* that same hour.	Luke 7:10 And those who were sent, returning to the house, found *the servant well who had been sick*.

II. PROPOSED EXPLANATION

1. When an Agent Speaks on Behalf of a Principal, the Words Are Imputed to the Principal

The accounts in Matthew and Luke are not necessarily contradictions. When a person undertakes an act or states certain words within his capacity as an agent of a third party, the acts and words of the agent can be attributed and imputed to the third party as though the third party undertook the acts or spoke the words himself. Therefore, if A grants B a power of attorney to sell his home and B goes about selling A's home, it can be said that A sold his home, even though it was B that actually marketed the home, accepted an offer and signed the closing documents on A's behalf.

We see the attribution of acts to third parties throughout the Bible. For example, when John wrote, "Pilate took Jesus and scourged Him" (John 19:1), he meant that Pilate ordered it to be done, not that he did it himself. It would be highly out of the ordinary for a governor to personally administer the corporal punishment of a prisoner.

2. The Fact that the Centurion Spoke through Agents Is a Detail Omitted in Matthew

Most likely, the centurion was speaking through a delegation of Jewish elders and friends. The words spoken by the delegation in Luke 7:6 to 7:8 are virtually identical to

those attributed to the centurion in Matthew 8:8 and 8:9. Most likely, the extra detail with respect to the means through which the centurion spoke with Jesus was omitted from Matthew, but included in Luke, who was arguably the most thorough of the Evangelists. Luke undertook thorough research when compiling his Gospel, which opens with:

> Luke 1:1 Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us,
> Luke 1:2 just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us,
> Luke 1:3 it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus,
> Luke 1:4 that you may know the certainty of those things in which you were instructed.

It thus appears that Luke was being more specific than Matthew and Matthew was using a common form of speech whereby an agent's words are attributed to the principal. The two accounts can thus be viewed as harmonious.

CHAPTER 3. ARE ALL OF OUR PRAYER PETITIONS ANSWERED?

I. OVERVIEW

1. Scriptures that Show All Prayers Are Granted

The following Scriptures imply that whatever we ask will be given to us:

- Mat 7:7 Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. Mat 7:8 For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.
- Mat 18:19 Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven.
- Luke 11:9 And I say to you, Ask and it shall be given you. Seek and you shall find. Knock and it shall be opened to you. Luke 11:10 For everyone who asks receives. And he who seeks finds. And to him who knocks it shall be opened.

2. Empirical Evidence and Biblical Accounts Contradict These Scriptures

However, this contradicts empirical evidence. We have all experienced petitions presented to God that were denied. Even Scripture provides examples of denied petitions. Consider, for example:

- David pled that God not take the life of his son (2Sa 12:16), but the child died after seven days of illness (2Sa 12:18)).
- In his anger (Jon 4:1), Jonah prayed to the Lord, saying, “please take my life from me, for it is better for me to

die than to live!" (Jon 4:3). The Lord denied Jonah's petition.

- Paul pled with God three times regarding his "thorn": "Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, 'My grace is sufficient for you, for My strength is made perfect in weakness.' Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me" (2Co 12:8-9).
- Jesus prayed, saying "Father, if it is Your will, take this cup away from Me," but He added, "nevertheless not My will, but Yours, be done" (Luk 22:42). The cup was not taken from Him; it was God's plan that Jesus go to be crucified.

II. PROPOSED EXPLANATION

1. Introduction: Other Scriptures Provide the Necessary Context and Explanation

We have to understand the referenced Scriptures in light of their context and in light of other Scripture, which teach that prayers are answered only when the following conditions are met:

- We ask with faith that the things we say will be done and do not doubt in our hearts (Mat 21:21-22; Mark 11:23-24; Jam 1:6);
- The petition is in accordance with God's will (1 John 5:14-15). We can know God's will by abiding in Him (John 15:7);
- We ask in Jesus' Name (John 14:12-14);
- The petition is free of worldly lust, for if we lust, we do not receive (Jam 4:2-3). It is not enough that the petition be free of worldly lust; the motivation also must be pure and free of lust (*e.g.*, seeking spiritual gifts to edify others, not for egotistic reasons);
- We must first eliminate sin, unrighteousness and lack of forgiveness from our lives. Our sins can separate us from God, so that He will not hear (Isa 59:2-3), but the

fervent prayer of the righteous is effective (Jam 5:16-18). Jesus also commands that before praying, we must first forgive our brothers and sisters (Mark 11:25-26).

2. Ask in Faith (Mat 21:21-22; Mark 11:23-24; Jam 1:6)

From other Scripture, we learn that asking in faith is a condition to answered prayer:

- "[I]f you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done. And whatever things you ask in prayer, believing, you will receive" (Mat 21:21-22).
- "[W]hoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them" (Mark 11:23-24).
- "Let him ask in *faith*, with *no doubting*, for he who doubts is like a wave of the sea driven and tossed by the wind" (Jam 1:6).

3. Ask for God's Will (1 John 5:14-15)

In addition, we must ask for God's will.

a. Overview: When Our Petition Does Not Align with God's Will

It is possible that what we petition of God is not in accordance with His will. Paul pled with God three times regarding his "thorn," but God said to him, "My grace is sufficient for you" (2Co 12:8-9), and the petition was denied. Similarly, Jesus prayed that God take away the "cup" of his Passion and His suffering (Luk 22:42), but the cup was not taken from Him. If it was possible that Jesus or Paul would petition God for something that was not of God's will, then certainly it is possible that we too might petition God for something that is not of His will.

b. Scriptural Basis

As referenced earlier, Matthew 7:7 and Luke 11:9 imply that whatever we ask will be given to us.

However, 1 John 5:14-15 makes it clear that it is the petitions that are made *according to God's will* that are granted. Consider:

> "Now this is the confidence that we have in Him, that if we ask anything according to *His will*, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him" (1Jn 5:14-15).

In this same vein, our petitions are granted when we abide in God:

> "If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you" (John 15:7).

c. Petitions Asked for in Worldly Lust Are Not Granted (Jam 4:2-3)

James writes:

> "You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures" (Jam 4:2-3).

This does not necessarily mean that what the person is asking for is wrong; a person may petition God for something that in itself is not wrong but may be doing so for the wrong reasons.

James then admonishes:

> "Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God" (Jam 4:2-4)

This, reinforces the fact that much of what we ask for may in fact be friendship with the world (in the form of wealth, power, etc.), which ultimately drives us away from God.

d. God Grants What Is Good for His Children

Because God only grants what is good for his children, He only grants those petitions that are in accordance with His Will. Otherwise, we would be able to ask for what is detrimental to us (*e.g.*, an adulterous relationship) and it would be granted, though the thing granted might be harmful to us and contrary to God's will.

In the two "Scriptures to Consider" above (Mat 7:7-8 and Luke 11:9-10), if we continue reading, it becomes clear that God grants us petitions in accordance with His will (*i.e.*, that are for our good). Mat 7 continues:

> "Which of you, if his son requests bread, gives him a stone (Mat 7:9)? Or if he requests a fish, gives him a snake (Mat 7:10)? If you give good things to your children, *then how much more will your heavenly father give good things to those who petition him* (Mat 7:11)?"

Similarly, Luke 11 continues:

> "Which of you will give a stone to his son, who asks for bread? Or for a fish, will give him a snake? Or for an egg, will give him a scorpion (Luke 11:11-12)? If then you who are evil give good things to your children, how much more will your heavenly father give the Holy Spirit to those who ask (Luke 11:13)?"

While these passages make clear that God gives liberally to His children what is good for them, they do not imply that he necessarily gives everything requested. What is clear is that God gives according to His will (*i.e.*, what is good for his children).

e. God May Have Something Better in Mind

God declares: "my thoughts are not your thoughts, neither are your ways my ways" (Isa 55:8). The Lord may deny our requests only to give us something much better, for He "is able to do exceedingly abundantly above all that we ask or think" (Eph 3:20). Thus, we may be unable to even think about or fathom what God has planned. While we plan for our lives and future, He may have something else in store that requires

denying what we have asked for so that a much better plan comes about.

4. Ask in Jesus' Name (John 14:12-14)

"Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father. And whatever you ask **in My name**, that I will do, that the Father may be glorified in the Son. If you ask anything **in My name**, I will do it" (John 14:12-14).

5. Eliminate Sin, Unrighteousness and Lack of Forgiveness from Our Lives (Pro 28:13; Isa 59:2-3; Jam 5:16-18; Mark 11:25-26)

Sin, unrighteousness and lack of forgiveness separate us from God and can have an impact on the effectiveness of our prayer.

a. Sin and Unrighteousness

Consider:

- Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much. Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months. And he prayed again, and the heaven gave rain, and the earth produced its fruit (Jam 5:16-18).

In contrast:

- "Behold, the Lord's hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear. For your hands are defiled with blood, And your fingers with iniquity; Your lips have spoken lies, Your tongue has muttered perversity" (Isa 59:1-3).

- "He who covers his sins will not prosper, But whoever confesses and forsakes them will have mercy" (Pro 28:13).

b. Lack of Forgiveness

When praying, we must first forgive our trespassers:

> "And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses. But if you do not forgive, neither will your Father in heaven forgive your trespasses" (Mark 11:25-26).

III. CONCLUSION

1. Abide in God

We should therefore first seek God's will because whenever "we ask anything according to His will, He hears us" (1Jn 5:14). We should "abide" in God, so that whatever we ask "shall be done for you" (John 15:7).

2. All Things Work Together for Good for Those Who Love God

Moreover, we should trust that "[a]ll things work together for good to those who love God, to those who are the called according to His purpose" (Rom 8:28). Paul writes that we should "Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus" (Php 4:6-7). While it is true that not all of our petitions are granted, Paul nonetheless instructs us to continue to make supplication "in everything" (Php 4:6).

CHAPTER 4. ARE WE JUDGED BY FAITH OR WORKS?

I. WE ARE JUDGED ACCORDING TO OUR WORKS

Romans 2 states:

Rom 2:5 But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,
Rom 2:6 *who "WILL RENDER TO EACH ONE ACCORDING TO HIS DEEDS"*:
Rom 2:7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;
Rom 2:8 but to those who are self-seeking and do not obey the truth, but obey unrighteousness--indignation and wrath,
Rom 2:9 *tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek*;
Rom 2:10 but *glory, honor, and peace to everyone who works what is good*, to the Jew first and also to the Greek.
Rom 2:11 For there is no partiality with God.
Rom 2:12 For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law
Rom 2:13 (for not the hearers of the law are just in the sight of God, but *the doers of the law will be justified*;

II. WE ARE JUSTIFIED BY FAITH

However, Romans 3 states:

Rom 3:28 Therefore we conclude that a man is justified by faith apart from the deeds of the law.

Romans 5 states:

> Rom 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,
> Rom 5:2 through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

III. RESOLUTION

Romans 2:6, which states that God "will render to each one according to his deeds," is referring to the default under sin and nature. Man is judged by his deeds. Because "all have sinned and fall short of the glory of God" (Rom 3:23), all receive condemnation by default. However, Romans 3 and 5 describe an alternate route to salvation. This second route is not based on a person's deeds, but on the perfect deed of Christ in fulfilling the law at Calvary. Through faith in Christ, a person is justified "apart from the deeds of the law" (Rom 3:28). "Having been justified by faith, we have peace with God through our Lord Jesus Christ" (Rom 5:1).

Romans 2 needs to be read in the context of the entire book of Romans, which makes clear in Chapters 3, 4 and 5 that righteousness comes through faith, for all are sinners apart from faith in God:

- Romans 3 teaches that the righteousness of God, apart from the law, has been made known by the Law and the Prophets (Rom 3:21). *This righteousness is given through faith in Jesus Christ to all who believe* (Rom 3:22). While all have sinned and fall short of the glory of God (Rom 3:23), all are justified freely by his grace through the redemption that came by Christ (Rom 3:24).
- Romans 4 states that it was not through the law that Abraham and his offspring received the promise that he would be an heir, but through the righteousness that comes by faith (Rom 4:13).
- Romans 5 states that "having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this

grace in which we stand, and rejoice in hope of the glory of God (Rom 5:1-2).

CHAPTER 5. DID 40,000 HORSEMEN OR 40,000 FOOT SOLDIERS DIE IN BATTLE WITH DAVID?

I. OVERVIEW

The author of 2 Samuel states that 40,000 horsemen died during a battle with David, while the author of 1 Chronicles states that 40,000 foot soldiers died:

> 2Sa 10:18 Then the Syrians fled before Israel; and David killed seven hundred charioteers and forty thousand horsemen of the Syrians, and struck Shobach the commander of their army, who died there.
> 1Ch 19:18 Then the Syrians fled before Israel; and David killed seven thousand charioteers and forty thousand foot soldiers of the Syrians, and killed Shophach the commander of the army.

II. PROPOSED EXPLANATION

It is entirely conceivable that the 40,000 horsemen were also foot soldiers. Therefore, 40,000 horsemen / foot soldiers perished. Alternatively, it is possible that 40,000 horsemen *and* 40,000 foot soldiers, for a total of 80,000, perished.

CHAPTER 6. DID BOTH THIEVES OR ONLY ONE THIEF MOCK JESUS ON THE CROSS?

I. OVERVIEW

1. According to Matthew, Both Thieves Mocked Jesus

Mat 27:38 Then two thieves were put on crosses with him, one on the right and one on the left.

…

Mat 27:44 And the thieves who were on the crosses said evil words to him.

2. According to Mark, Both Thieves Mocked Jesus

Mark 15:27 And they put two thieves on crosses with him, one on his right side, and one on his left.

…

Mark 15:32 Let the Christ, the King of Israel, come down now from the cross, so that we may see and have belief. And those who were put on crosses with him said evil things against him.

…

Mark 15:37 And Jesus gave a loud cry, and gave up his spirit.

3. According to Luke, Only One Thief Mocked Jesus

Luke 23:32 And two others, evil-doers, were taken with him to be put to death.

Luke 23:33 And when they came to the place which is named Golgotha, they put him on the cross, and the evil-doers, one on the right side, and the other on the left.

Luke 23:34 And Jesus said, Father, let them have forgiveness, for they have no knowledge of what they are doing.

And they made division of his clothing among them by the decision of chance.

…

Luke 23:39 And one of the evil-doers on the cross, with bitter feeling, said to him, Are you not the Christ? Get yourself and us out of this.

Luke 23:40 But the other, protesting, said, Have you no fear of God? for you have a part in the same punishment,

Luke 23:41 And with reason; for we have the right reward of our acts, but this man has done nothing wrong.

Luke 23:42 And he said, Jesus, keep me in mind when you come in your kingdom.

Luke 23:43 And he said to him, Truly I say to you, Today you will be with me in Paradise.

4. John does not Specify

John 19:23 And when Jesus was nailed to the cross, the men of the army took his clothing, and made a division of it into four parts, to every man a part, and they took his coat: now the coat was without a join, made out of one bit of cloth.

…

John 19:25 Now by the side of the cross of Jesus were his mother, and his mother's sister Mary, the wife of Cleopas, and Mary Magdalene.

John 19:26 So when Jesus saw his mother and the disciple who was dear to him, he said to his mother, Mother, there is your son!

John 19:27 Then he said to the disciple, There is your mother! And from that hour the disciple took her to his house.

…

John 19:30 So when Jesus had taken the wine he said, All is done. And with his head bent he gave up his spirit.

II. POSSIBLE EXPLANATION

Jesus was crucified between two thieves. It is possible that both of them initially mocked Jesus. However, one of them,

when he saw the loving response of Jesus, realized that Jesus was who He claimed to be and repented on the cross.

Jesus remained on the cross for at least three hours, which would have left enough time for the good thief's repentance.

While the accounts of Matthew and Mark, on the one hand, and Luke, on the other, are not identical, it is possible that they could be reconciled to one another by taking into account that the two are accounts from different perspectives.