Obviously if the Bible is faulty in fact, it should not be trustworthy in moral/religious teaching. If its character is purely human, it becomes only one more volume in a long series of ethical works. The best way to show this weakened character is by revealing its errors.

Basically, four categories of error are suggested — some are practical, and others theoretical.

1. Contradictions: These are understood to be places in which the Bible says two different things about the same event and so contradicts itself. While most debaters on the subject will claim there are contradictions in the Bible, many will not be able to show any; but others can produce a wide selection. From the book *A History of the Bible*, by F. G. Bratton (1958), the following example is taken (p. 5): "In I Samuel 17:49, for instance, we are told that David slew Goliath. In II Samuel 21:19, another account of the same battle tells us that it was Elhanan who slew Goliath." The author continues his discussion concerning biblical contradictions as to the slayer of Goliath. This is typical of suggestions of error.

2. Errors of science and history: It is often alleged that the Bible teaches that the earth is flat, and in general presents an "old world" cosmology that is contrary to scientific truth. The phrase "the four corners of the earth" in Rev. 7:1 is cited for this view. Some critics interpret Genesis 1 as showing the earth placed in a pan of water under a flat sky, with openings here and there as "windows" of heaven. In this same aspect the whole creative account is frequently challenged. At one time historical errors were more widely claimed. These are not trumpeted so loudly anymore since so many of them have been silenced by historical facts and archaeological findings that have agreed with our Bible again and again.

3. Errors of opinion: Many state the