

THE DOCTRINE OF THE BIBLE

PART ONE: A TWOFOLD DESCRIPTION OF THE BIBLE

(Written by Unknown Authors)

- I. This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's character. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good is its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is given you in life and will be opened in the judgment and will be remembered forever. It involves the highest responsibility, will reward the greatest labour, and will condemn all who trifle with its sacred contents.
- II. The Bible is a beautiful palace built of 66 blocks of solid marble – the 66 books. In the first chapter of *Genesis* we enter the vestibule, filled with the mighty acts of creation.

The vestibule gives access to the law courts – the *five books of Moses* – passing through which we come to the picture gallery of the *historical* books. Here we find hung upon the walls scenes of battlefields, representations of heroic deeds, and portraits of eminent men belonging to the early days of the world's history.

Beyond the picture gallery we find the philosopher's chamber – the book of *Job* – passing through which we enter the music room – the book of *Psalms* – where we listen to the grandest strains that ever fell on human ears.

Then we come to the business office – the book of *Proverbs* – where right in the center of the room, stands facing us the motto, "Righteousness exalteth a nation, but sin is a reproach to any people."

From the business office we pass into the chapel – *Ecclesiastes*, or the *Song of Solomon* with the rose of Sharon and the lily of the valley, and all manner of fine perfume and fruit and flowers and singing birds.

Finally we reach the observatory – the *Prophets*, with their telescopes fixed on near and distant stars, and all directed toward "the Bright and Morning Star," that was soon to arise.

Crossing the court we come to the audience chamber of the King – the *Gospels* – where we find four vivid lifelike portraits of the King himself. Next we enter the workroom of the Holy Spirit – the *Acts of the Apostles* – and beyond that the correspondence room – the *Epistles* – where we see Paul and Peter and James and John and Jude busy at their desks.

Before leaving we stand a moment in the outside gallery – the *Revelation* – where we look upon some striking pictures of the judgments to come, and the glories to be revealed, concluding with an awe-inspiring picture of the throne room of the King.

PART TWO: GENERAL STATISTICS ON THE BIBLE

I. Facts about the Old and New Testaments

A. The Old Testament

1. 39 books
2. 929 chapters
3. 23,214 verses
4. 593,493 words
5. Longest book – Psalms
6. Shortest book – Obadiah
7. 17 historical books
8. 5 poetical books
9. 17 prophetic books

B. The New Testament

1. 27 books
2. 260 chapters
3. 7,959 verses
4. 181,253 words
5. Longest book – Acts
6. Shortest book – 3 John
7. 4 Gospels
8. 1 historical book
9. 22 epistles

- C. The ten longest books in the Bible
1. Psalms – 150 chapters, 2,461 verses, 43,743 words
 2. Jeremiah – 52 chapters, 1,364 verses, 42,659 words
 3. Ezekiel – 48 chapters, 1,273 verses, 39,407 words
 4. Genesis – 50 chapters, 1,533 verses, 38,267 words
 5. Isaiah – 66 chapters, 1,292 verses, 37,044 words
 6. Numbers – 36 chapters, 1,288 verses, 32,902 words
 7. Exodus – 40 chapters, 1,213 verses, 32,602 words
 8. Deuteronomy – 34 chapters, 959 verses, 28,461 words
 9. 2 Chronicles – 36 chapters, 822 verses, 26,074 words
 10. Luke – 24 chapters, 1,151 verses, 25,944 words
- D. The ten shortest books in the Bible
1. 3 John – 1 chapter, 14 verses, 299 words
 2. 2 John – 1 chapter, 13 verses, 303 words
 3. Philemon – 1 chapter, 25 verses, 445 words
 4. Jude – 1 chapter, 25 verses, 613 words
 5. Obadiah – 1 chapter, 21 verses, 670 words
 6. Titus – 3 chapters, 46 verses, 921 words
 7. 2 Thessalonians – 3 chapters, 47 verses, 1,042 words
 8. Haggai – 2 chapters, 38 verses, 1,131 words
 9. Nahum – 3 chapters, 47 verses, 1,285 words
 10. Jonah – 4 chapters, 48 verses, 1,321 words
- E. The ten Old Testament books most referred to in the New Testament
1. Isaiah – referred to 419 times in 23 New Testament books
 2. Psalms – referred to 414 times in 23 books
 3. Genesis – referred to 260 times in 21 books
 4. Exodus – referred to 250 times in 19 books
 5. Deuteronomy – referred to 208 times in 21 books
 6. Ezekiel – referred to 141 times in 15 books
 7. Daniel – referred to 133 times in 17 books
 8. Jeremiah – referred to 125 times in 17 books
 9. Leviticus – referred to 107 times in 15 books
 10. Numbers – referred to 73 times in 4 books
- F. The ten New Testament books containing material from the greatest number of Old Testament books
1. Revelation – material from 32 Old Testament books
 2. Luke – material from 31 Old Testament books
 3. John – material from 26 Old Testament books
 4. Acts – material from 25 Old Testament books
 5. Mark – material from 24 Old Testament books
 6. Romans – material from 23 Old Testament books
 7. Hebrews – material from 21 Old Testament books
 8. 1 Corinthians – material from 18 Old Testament books
 9. James – material from 17 Old Testament books
 10. 1 Peter – material from 15 Old Testament books
- G. The ten Old Testament verses most frequently cited in the New Testament
1. Psalm 110:1 – quoted 18 times (Matt. 22:44; 26:64; Mark 12:36; 14:62; 16:19; Luke 20:42-43; 22:69; Acts 2:34-35; Rom. 8:34; 1 Cor. 15:25; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 8:1; 10:12-13; 12:2)
 2. Ezekiel 1:26-28 – quoted 12 times (Rev. 4:2-3, 9-10; 5:1, 7, 13; 6:16; 7:10, 15; 19:14; 21:5)
 3. Daniel 12:1 – quoted 11 times (Matt. 24:21; Mark 13:19; Phil. 4:3; Jude 9; Rev. 3:5; 7:14; 12:7; 13:8; 16:18; 17:8; 20:12)
 4. Isaiah 6:1 – quoted 11 times (Rev. 4:2, 9-10; 5:1, 7, 13; 6:16; 7:10, 15; 19:4; 21:5)
 5. 2 Chronicles 18:18; Psalm 47:8; and 1 Kings 22:19 – each quoted 11 times (Rev. 4:2, 9-10; 5:1, 7, 13; 6:16; 7:10, 15; 19:4; 21:5)
 6. Psalm 2:quoted ten times (Matt. 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35; John 1:49; Acts 13:33; Heb. 1:5; 5:5)

7. Isaiah 53:7 – quoted ten times (Matt. 26:63; 27:12, 14; Mark 14:60-61; 15:4-5; 1 Cor. 5:7; 1 Pet. 2:23; Rev. 5:6, 12; 13:8)
 8. Amos 3:13 – quoted ten times (Rev. 1:8; 4:8, 13; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22)
 9. Amos 4:13 – quoted ten times (2 Cor. 6:18; Rev. 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22)
 10. Leviticus 19:18 – quoted ten times (Matt. 5:43; 19:19; 22:39; Mark 12:31, 33; Luke 10:27; Rom. 12:19; 13:9; Gal. 5:14; James 2:8)
- H. Old Testament events and quotes found in the New Testament – The New Testament writers refer to at least 161 Old Testament events and quote from over 246 Old Testament passages. Some of these events and passages are as follows:
1. Old Testament events referred to in the New Testament – Of the 161 events, 22 of the more important ones are listed here:
 - a. Creation (Gen. 1:1; Heb. 11:3)
 - b. Man made in God's image (Gen. 1:26; 1 Cor. 11:7)
 - c. God resting (Gen. 2:2-3; Heb. 4:4)
 - d. The institution of marriage (Gen. 2:24; Matt. 19:4-6)
 - e. The fall (Gen. 3:6-8; Rom. 5:12-19)
 - f. The murder of Abel (Gen. 4:8; 1 John 3:12)
 - g. Enoch's translation (Gen. 5:21-24; Heb. 11:5)
 - h. The ark of Noah (Gen. 6:14-16; 7:1-12; Luke 17:26-27; 2 Pet. 3:6)
 - i. The call of Abraham (Gen. 12:1; Heb. 11:8)
 - j. The meeting of Abraham and Melchizedek (Gen. 14:18-20; Heb. 7:1-4)
 - k. The destruction of Sodom (Gen. 19; Matt. 11:24; Luke 17:32)
 - l. Isaac's birth (Gen. 19:26; Gal. 4:23)
 - m. The offering up of Isaac (Gen. 22:10; Heb. 11:17-19)
 - n. The burning bush (Exod. 3:2; Luke 20:37; Acts 7:30)
 - o. The Exodus (Exod. 12-14; Acts 7:36; Heb. 11:29; 1 Cor. 10:1)
 - p. The giving of manna (Exod. 16:15; John 6:31)
 - q. The giving of the law (Exod. 20; Gal. 3:19)
 - r. The serpent of brass (Num. 21:8-9; John 3:14)
 - s. Elijah and the drought (1 Kings 17; Luke 4:25; James 5:17)
 - t. The healing of Naaman (2 Kings 5:14; Luke 4:27)
 - u. Daniel in the lions' den (Dan. 6:22; Heb. 11:33)
 - v. Jonah in the belly of the fish (Jon. 1:17; Matt. 12:40; 16:4)
 2. Old Testament passages referred to in the New Testament
 - a. "Be ye holy, for I am holy" (Lev. 11:44; 1 Pet. 1:16).
 - b. "I will never leave thee nor forsake thee" (Josh. 1:5; Heb. 13:5).
 - c. "Be ye angry and sin not" (Psa. 4:4; Eph. 4:26).
 - d. "There is none righteous, no not one" (Psa. 14:1; Rom. 3:10).
 - e. "Whom the Lord loveth he chasteneth" (Prov. 3:12; Heb. 12:6).
 - f. "God shall wipe away all tears from their eyes" (Isa. 25:8; Rev. 21:4).
 - g. "Death is swallowed up in victory" (Hos. 13:14; 1 Cor. 15:54).
 - h. "I will pour out my Spirit upon all flesh" (Joel 2:28; Acts 2:17).
 - i. "Whosoever shall call on the name of the Lord shall be saved" (Joel 2:32; Rom. 10:13).
 - j. "The earth is the LORD's and the fulness thereof" (Psa. 24:1; 1 Cor. 10:26).
 - k. "My son, despise not the chastening of the Lord" (Prov. 3:11; Heb. 12:5).
 - l. "Blessed is he that cometh in the name of the Lord" (Psa. 118:26; Matt. 21:9).
 - m. "Charity covereth a multitude of sins" (Prov. 10:12; 1 Pet. 4:8).
 - n. "How beautiful are the feet of them that preach the gospel" (Isa. 52:7; Rom. 10:15).
- II. The Authors of the Bible
1. Moses wrote Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Psalm 90.
 2. Joshua wrote the book named after him.
 3. Job may have written his own story.
 4. Samuel may have written Judges, Ruth, and 1 Samuel.
 5. David wrote most of the Psalms (2 Sam. 23:2).
 6. Sons of Korah wrote Psalms 42, 44-49, 84-85, 87.
 7. Asaph wrote Psalms 50, 73-83.
 8. Heman wrote Psalm 88.
 9. Ethan wrote Psalm 89.

10. Hezekiah wrote Psalms 120-123, 128-130, 132, 134 – 136 (Isa. 38:20).
11. Solomon wrote Psalms 72, 127, Proverbs 1 – 29, Ecclesiastes, Song of Solomon.
12. Agur wrote Proverbs 30.
13. Lemuel wrote Proverbs 31.
14. Jeremiah wrote Jeremiah, probably Lamentations, and possibly 1 and 2 Kings.
15. Ezra wrote Ezra and possibly 1 and 2 Chronicles and 2 Samuel.
16. Mordecai may have written Esther.
17. Luke wrote Acts as well as the Gospel of Luke.
18. John wrote the Gospel of John, 1 John, 2 John, 3 John, and Revelation.
19. Paul wrote Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, and Philemon.
20. Apollos may have written Hebrews.
21. The books of Old Testament prophecy were written by the prophets whose names they bear. The New Testament Epistles and Gospels, with the exceptions noted above, were also named after their authors.

III. Important B.C. and A.D. Biblical Dates

A. B.C. dates

1. 2165 B.C.– Birth of Abram (Gen. 11:26)
2. 2090 – Abram enters Canaan (Gen. 12)
3. 2066 – Destruction of Sodom (Gen. 19)
4. 2065 – Birth of Isaac (Gen. 21)
5. 2045? – Sacrifice of Isaac on Mount Moriah (Gen. 22)
6. 2025 – Marriage of Isaac and Rebekah (Gen. 24)
7. 2005 – Birth of Esau and Jacob (Gen. 25)
8. 1990 – Death of Abraham (Gen. 25)
9. c. 1990? – Life of Job (Job)
10. 1928 – Jacob deceives his father, Isaac, and flees to Haran (Gen. 27)
11. 1920 – Marriage of Jacob to Leah and Rachel (Gen. 29:28)
12. 1897 – Joseph is sold into Egypt (Gen. 37)
13. 1884 – Joseph is exalted by Pharaoh (Gen. 41)
14. 1875 – Jacob and his family enter Egypt (Gen. 46)
15. 1858 – Death of Jacob (Gen. 49)
16. 1804 – Death of Joseph; Israel enjoys prosperity for 75 years (Gen. 50; Exod. 1:1-7)
17. 1730 – Egyptian oppression begins (Exod. 1:8 – 12:42)
18. 1525 – Birth of Moses (Exod. 2:1-4)
19. 1485 – Moses flees Egypt (Exod. 2:11-15)
20. 1445 – Moses returns to Egypt (Exod. 4:20)
21. 1445 – The Exodus (Exod. 12-15)
22. June 15, 1445 – Arrival at Mount Sinai (Exod. 19:1)
23. 1444-1405 – Wandering in wilderness (Num. 15:1 – Deut. 34)
24. October 7, 1405 – Death of Moses (Deut. 34:1-7)
25. April 10, 1404 – The crossing of the Jordan (Josh. 1:5)
26. 1404-1397 – The conquering of Canaan (Josh. 6-12)
27. 1390 – Death of Joshua (Josh. 23 – 24)
28. 1374-1334 – Judgeship of Othniel (Judg. 3:7-11)
29. 1316-1236 – Judgeship of Ehud (Judg. 3:12-14)
30. 1216 – 1176 – Judgeship of Deborah and Barak (Judg. 4-5)
31. 1169 – 1129 – Judgeship of Gideon (Judg. 6-8)
32. c. 1150? – Life of Ruth (Ruth)
33. c. 1087 – Judgeship of Jephthah (Judg. 11-12)
34. c. 1069 – Judgeship of Samson (Judg. 13 – 16)
35. c. 1107 – Judgeship of Eli (1 Sam. 1 – 4)
36. 1105 – Birth of Samuel (1 Sam. 1:19-20)
37. 1043 – Saul anointed first king of Israel by Samuel (1 Sam. 10)
38. 1025 – The anointing of David (1 Sam. 16)
39. 1011 – Death of Saul (1 Sam. 31)
40. 1011 – Reign of David over one tribe begins (2 Sam. 2:4)
41. 1005 – Jerusalem becomes the capital (2 Sam. 2:4)

42. 1004 – Reign of David over all Israel begins (2 Sam. 5:3)
43. 971 – Death of David (1 Kings 2:10)
44. 971 – Reign of Solomon begins (1 Kings 1:39)
45. 959 – Completion of the temple (1 Kings 6:38)
46. 931 – Kingdom splits into two kingdoms, Israel and Judah, after Solomon's death (1 Kings 12)
47. 874 – The reign of Ahab begins in Israel (1 Kings 16 – 22)
48. 860-852 – The ministry of Elijah (1 Kings 17 – 19, 21; 2 Kings 1 – 2)
49. 852-795 – The ministry of Elisha (2 Kings 2-9, 13)
50. 850 – Book of Obadiah
51. 848 – Book of Joel
52. 785 – Book of Jonah
53. 760 – Book of Amos
54. 758 – Book of Hosea
55. 739 – Book of Isaiah
56. 735 – Book of Micah
57. 721 – The capture of the Northern Kingdom by the Assyrians (2 Kings 17)
58. 716 – Reign of Hezekiah begins (2 Kings 18 – 21)
59. 701 – Jerusalem saved from the Assyrians by the angel of the Lord (2 Kings 19)
60. 697 – Reign of Manasseh begins (2 Kings 21)
61. 650 – Book of Nahum
62. 641 – Reign of Josiah begins (2 Kings 22 – 23)
63. 640 – Book of Zephaniah
64. 636 – 605 – The ministry of Daniel (Dan.)
65. 627 – Book of Jeremiah
66. 612 – Fall of Nineveh
67. 608 – Book of Habakkuk
68. 605 – The first siege of Jerusalem; Daniel taken (2 Kings 24)
69. 597 – The second siege of Jerusalem; Ezekiel taken (2 Kings 24)
70. 593 – 560 – The ministry of Ezekiel (Ezek.)
71. 587 – Third siege of Jerusalem (2 Kings 24)
72. 587 – Fall of Jerusalem to the Babylonians (2 Kings 25)
73. 586 – The Book of Lamentations
74. October 29, 539 – The fall of Babylon to Persia (Dan. 5)
75. 538 – The edict of Cyrus for the Jews' return to Judea (Ezra 1)
76. 536 – First return to Judea under Zerubbabel (Ezra 1-6)
77. June 535 – Work on the temple begun (Ezra 3)
78. 520 – Ministry of Haggai (Ezra 5:1; Hag.)
79. 520 – Ministry of Zechariah (Ezra 5:1; Zech.)
80. February 18, 516 – Work on temple completed (Ezra 6:15)
81. 478 – Esther becomes queen of Persia (Esther 2)
82. March 455 – Second return to Judea under Ezra (Ezra 7:10)
83. September 444 – The walls of Jerusalem are completed (Neh. 6:15)
84. 437 – Ministry of Malachi
85. 425 – Completion of the Old Testament
86. 331 – 323 – Career of Alexander the Great
87. 260 – Translation of the Old Testament into Greek (The Septuagint)
88. 175 – 169 – Reign of Antiochus Epiphanes, who defiled the temple
89. 166 – Revolt of the Maccabees, Jewish freedom fighters
90. 164 – Roman general Pompey conquers Jerusalem
91. 40 – Herod the Great appointed king
92. 20 – Herod begins enlarging the second temple
93. 5 – Birth of John the Baptist (Luke 1:57-60)
94. 5 – Birth of Jesus Christ (Luke 2:1-20)
95. 4 – Visit of the wise men (Matt. 2:1-12)
96. 4 – Flight into Egypt (Matt. 2:13-15)
97. 4 – Slaughter of the innocent Bethlehem babies (Matt. 2:16)
98. 4 – Death of Herod (Matt. 2:19)
99. 4 – Journey from Egypt to Nazareth (Matt. 2:20-23)

B. A.D. dates

1. A.D. 8 – Temple discussion when Christ was 12 (Luke 2:41-52)
2. 26 – Baptism of Christ (Matt. 3:16-17)
3. 28 – Choosing of the Twelve (Matt. 10:1-4)
4. Spring 29 – Death of John the Baptist (Matt. 14:1-12)
5. Fall 29 – Feast of Tabernacles message (John 7:14-39)
6. Winter 29 – Lazarus raised (John 11:1-46)
7. April, 30 – Death and resurrection of Christ (Matt. 27 – 28)
8. May, 30 – Ascension of Christ (Acts 1)
9. June, 30 – Pentecost (Acts 2)
10. 31 – Death of Ananias and Sapphira (Acts 5:1-11)
11. 32 – Seven deacons selected (Acts 6:1-7)
12. 34 – Martyrdom of Stephen (Acts 6:8 – 7:60)
13. 35 – Conversion of Paul (Acts 9:1-7)
14. 37 – Paul’s first visit in Jerusalem as a believer (Acts 9:26-29; Gal. 1:18)
15. 40 – Conversion of Cornelius (Acts 10)
16. 42 – Antioch ministry of Paul and Barnabas (Acts 11:19-30)
17. 44 – Martyrdom of the Apostle James (Acts 12:1-2)
18. 45 – Letter of James
19. 47 – Beginning of Paul’s first missionary journey (Acts 13:1-3)
20. 49 – Completion of first missionary journey (Acts 14:26)
21. 49 – Letter to the Galatians
22. 49 – Jerusalem Council (Acts 15)
23. 50 – Beginning of Paul’s second missionary journey (Acts 15:40-41)
24. 51 – First Letter to the Thessalonians
25. 52 – Second Letter to the Thessalonians
26. 52 – Completion of second missionary journey (Acts 18:22)
27. 53 – Beginning of Paul’s third missionary journey (Acts 18:23)
28. 55 – First Letter to the Corinthians
29. 56 – Second Letter to the Corinthians
30. 57 – Letter to the Romans
31. 57 – Completion of third missionary journey (Acts 21:15)
32. 57 – Arrest of Paul in Jerusalem (Acts 21:27)
33. 57 – Beginning of Paul's imprisonment in Caesarea (Acts 23:33)
34. 59 – Paul’s voyage to Rome (Acts 27:1 – 28:15)
35. 60 – Paul’s arrival in Rome (Acts 28:16)
36. 60 – Beginning of Paul’s first Roman imprisonment (Acts 28:16)
37. 60 – Letter to the Ephesians
38. 60 – Letter to the Colossians
39. 61 – Letter to Philemon
40. 61 – Letter to the Philippians
41. 61 – Gospel of Luke
42. 61 – Book of Acts
43. 61 – Letter to the Hebrews
44. 62 – Paul released from first Roman imprisonment (Philem. 22)
45. 62 – Martyrdom of James, the Lord’s brother
46. 62 – First Letter to Timothy
47. 64 – Letter to Titus
48. 64 – First Letter of Peter
49. 65 – Second Letter of Peter
50. 65 – Martyrdom of Peter
51. 65 – Gospel of Matthew
52. 65 – Gospel of Mark
53. 66 – Final Roman imprisonment of Paul (2 Tim. 1:8)
54. 66 – Jewish revolt against Rome
55. 67 – Second Letter to Timothy
56. 67 – Martyrdom of Paul
57. 70 – Destruction of Jerusalem by the Romans

- 58. 85 – Letter of Jude
- 59. 90 – Gospel of John
- 60. 92 – First, Second, and Third Letters of John
- 61. 95 – Book of Revelation, signifying completion of New Testament (Rev. 22:21)

PART THREE: THE FORMATION OF THE BIBLE

Everybody knows the Bible has been and continues to be the world's best seller, but not everybody knows just how this amazing Book came down to us today. It *could* have happened this way: At some early ecumenical "scripture session," a group of prophets and priests got together in Jerusalem to write a religious best-seller. A committee was soon formed which assigned the books, appointed the authors, and arranged for all other details. Upon completion, the publicity chairman commissioned the Palestinian Press to print up the first one million copies. We said it *could* have happened that way. But of course it didn't! God used three wonderful methods as he carefully carved out that most blessed of all books, the Bible! These three "tools of the Trinity" are referred to as *revelation*, *inspiration*, and *illumination*. Let us use an earthly story to illustrate this.

Over 70 years ago a famous German scientist named Albert Einstein developed a very important mathematical concept of the nature of the universe. Let us suppose that during this time he suddenly summons you into his home for a secret conference. He invites you to be seated and immediately explains why you have been asked to come. He begins: "I have just completed one of the most comprehensive scientific theories since the days of Sir Isaac Newton. I want you to write this all down on paper and send it to the news media of the world. Here is my astonishing theory – energy equals the mass times the speed of light squared ($E=mc^2$)!"

He then goes on to explain how mass and energy are equivalent, and that the property called mass is simply concentrated energy. You are awed as he continues with his amazing grasp of the universe. Finally he stops and says: "Now I want you to write this all down in your own words, but in order to make sure you get everything right, I want to help you in choosing those words."

So the next few hours are spent in this manner. Dr. Einstein gently but firmly guides you in the selection of the verbs and nouns from your own vocabulary. At long last you have it all down, the exact and complete revelation of truth from Albert Einstein described perfectly in your own handwriting and from your personal reservoir of words.

Before you leave, the aged scientist speaks once again: "One final thing that will encourage you: I plan to call every important newspaper and television editor, telling them the message they will receive from you is true and they should believe it and publish it!"

Here we have an example (however weak) of God's three tools and how they function. *Revelation* occurred when Dr. Einstein called you in and imparted to you his great truth. *Inspiration* took place when he guided you as you wrote it down. *Illumination* happened when he encouraged the news editor to accept his report as given by you.

How then did we receive our Bible? Well, around 1400 B.C. God began to quietly call some 40 men and women into his presence. Oh, he didn't call them in all at once, mind you. In fact, it took him nearly 15 centuries to complete the job. He spoke the burden of his great heart in simple but sublime language to those chosen 40. With a holy hush they heard him tell of creation and corruption, of condemnation, of justification, sanctification, and glorification! Weighty words, indeed. When he had finished, the first tool in carving out the Bible was set aside. *Revelation* had occurred.

Now we see this almighty Author as he quickly but carefully guides each chosen human vessel in his assigned writing task. Each of the 40 is dealt with individually. Job, a rich farmer, will write differently than will Amos, a poor farmer. The words of the educated Paul will be more complicated on occasion than those of the uneducated John or Peter. But all will carry with them the divine approval of heaven itself.

Finally, the last scribe lays down his (or her) pen. The angels watch as their Creator lays aside the second tool in the making of his manuscript. *Inspiration* has taken place.

Soon many thousands of men and women join the ranks of those original 40 and begin their assigned task of taking God's glory story to the uttermost parts of the earth. As they do, untold multitudes are stopped in their tracks, convinced in their hearts, and saved from their sins! By what secret power did all this take place? The answer is simple: the Author of the Bible is using the third and final tool. *Illumination* continues to take place.

And so the Scriptures are shaped. To summarize thus far, think of the three tools as follows:

Revelation: From God to man (man hears that which God wants written)

Inspiration: From man to paper (man writes that which God wants written)

Illumination: From paper to heart (man receives that which God has written)

Now that we have observed the purpose of these three tools, let us turn our thoughts to the nature of each weapon. We have examined the fruit of the tools, but what of the root? How did God make the weapon itself? We first consider:

- I. Revelation – We know God spoke to man, but how did he speak? Hebrews 1:1 informs us he spoke to the fathers and prophets in many ways. A careful examination of the Bible reveals at least 11 different modes of communication. These are:
- A. He often spoke to men through angels. Consider:
1. Angels reassured Abraham of the birth of Isaac and informed him of God's decision to destroy Sodom (Gen. 18).
 2. Angels warned Lot to flee Sodom before that awful destruction took place (Gen. 19).
 3. The angel Gabriel explained the nature of the tribulation to Daniel (Dan. 9:21-27).
 4. Gabriel informed Zacharias he would have a son who would become the forerunner of Christ (Luke 1:11-20).
 5. Gabriel informed Mary that God had chosen her as his vessel for Christ's birth (Luke 1:26-37).
 6. Angels announced the birth of Christ to the shepherds (Luke 2:8-14).
 7. An angel announced the resurrection of Christ to some women (Matt. 28:5-7).
 8. An angel directed Philip to the seeking eunuch (Acts 8:26).
 9. An angel directed Peter out of a Roman prison (Acts 12:7-10).
- B. He spoke to men through a loud voice.
1. He spoke directly to Adam (Gen. 3:9-19).
 2. He spoke directly to Noah (Gen. 6:13-21).
 3. He spoke directly to Abraham (Gen. 12:1-3).
 4. He spoke directly to Moses (Exod. 20:1-17).
 5. He spoke directly to Joshua (Josh. 1:1-9).
 6. He spoke directly to Samuel (1 Sam. 3:1-14).
 7. He spoke directly to Nathan, about David (2 Sam. 7:4-16),
 8. He spoke directly to Elijah (1 Kings 17:2-4).
 9. He spoke directly to Jeremiah (Jer. 1:4-5).
- C. He spoke to men through a still, small voice (1 Kings 19:11-12; Psa. 32:8).
- D. He spoke to men through nature (Psa. 19:1-3; Rom. 1:18-20; Acts 14:15-17).
- E. He spoke to one man through the mouth of an ass (Num. 22:28) – This simply has to be one of the funniest moments in the Bible!
- F. He spoke to men through dreams – On a number of occasions God chose this method.
1. Jacob received the confirmation of the Abrahamic Covenant in a dream (Gen. 28:12).
 2. Solomon received both wisdom and a warning in a dream (1 Kings 3:5; 9:2).
 3. Joseph in the New Testament received three messages in three dreams.
 - a. Assuring him of Mary's purity (Matt. 1:20)
 - b. Commanding him to flee to Egypt (Matt. 2:13)
 - c. Ordering him to return to Palestine (Matt. 2:19-22)
 4. The wise men were warned of Herod's evil intentions in a dream (Matt. 2:12).
- G. He spoke to men through visions – *Unger's Bible Dictionary* defines a vision as: "A supernatural presentation of certain scenery or circumstances to the mind of a person while awake." It may be noted that many great truths in the Scriptures were related to men through this unique method:
1. Jacob was instructed in a vision to go to Egypt (Gen. 46:2).
 2. David was warned of judgment in a vision (1 Chron. 21:16).
 3. Isaiah saw God's holiness in a vision (Isa. 6:1-8).
 4. Daniel saw the great Gentile powers in a vision (Dan. 7 – 8).
 5. Daniel saw the glories of Christ in a vision (Dan. 10:5-9).
 6. Daniel saw the rise and fall of Alexander the Great in a vision (Dan. 8).
 7. Ezekiel saw the regathering of Israel in a vision (Ezek. 37),
 8. Ananias was ordered to minister to Saul in a vision (Acts 9:10).
 9. Cornelius was instructed to send for Peter in a vision (Acts 10:3-6).
 10. Peter was ordered to minister to Cornelius in a vision (Acts 10:10-16).
 11. Paul was ordered to Macedonia in a vision (Acts 16:9).
 12. Paul was comforted at Corinth in a vision (Acts 19:9).
 13. Paul was comforted at Jerusalem in a vision (Acts 23:11).
 14. Paul viewed the glories of the third heaven in a vision (2 Cor. 12:1-4).
 15. The Apostle John received the book of Revelation in a vision.
- H. He spoke to men through the Urim and Thummin (Exod. 28:30; Num. 27:21).
- I. He spoke to men through the casting of lots.
1. To select a scapegoat (Lev. 16:8)

2. To divide the land of Canaan among the 12 tribes (Num. 26:55; Josh. 18:10)
 3. To determine who would live in Jerusalem (Neh. 11:1)
 4. To replace Judas (Acts 1:26)
- J. He spoke to men through the Old Testament Christophanies – A Christophany is a pre-Bethlehem appearance of Christ. Some theologians have seen a number of these appearances in the Old Testament, believing that the term “the Angel of the Lord” is actually another name of Christ. If this is true, the following examples of Christophany communication could be submitted.
1. The Angel of the Lord wrestled with Jacob (Gen. 32:24-30).
 2. The Angel of the Lord redeemed Jacob from all evil (Gen. 48:16).
 3. The Angel of the Lord spoke to Moses from the burning bush (Exod. 3:2).
 4. The Angel of the Lord protected Israel at the Red Sea (Exod. 14:19).
 5. The Angel of the Lord prepared Israel for the Promised Land (Exod. 23:20-23; Psa. 34:7; Isa. 63:9; 1 Cor. 10:1-4).
 6. The Angel of the Lord commissioned Gideon (Judg. 6:11).
 7. The Angel of the Lord ministered to Elijah (1 Kings 19:7).
 8. The Angel of the Lord reassured Joshua (Josh. 5:13-15).
 9. The Angel of the Lord saved Jerusalem (Isa. 37:36).
 10. The Angel of the Lord preserved three godly Hebrew men (Dan. 3:25).
- K. He spoke to men through the New Testament incarnation of Christ – Charles Ryrie observes: “Undoubtedly the incarnation of Jesus Christ was a major avenue of special revelation. He exegeted the Father (John 1:14), revealing the nature of God (14:9), the power of God (3:2), the wisdom of God (7:46), the glory of God (1:14), the life of God (1 John 1:1-3), and the love of God (Rom. 5:8). Our Lord did all this by both his acts (John 2:11) and his words (Matt. 16:17)” (*Basic Theology*, p. 64).
- How then did God communicate his revelation to the 40 human authors? To be truthful, we simply do not know. He could have used any one or a combination of these 11 modes of communication as have been described above.
- L. Basic review and overview – Paul Enns suggests all divine revelation can be placed under one of two categories, that of General Revelation and that of Special Revelation.
1. General revelation (threefold)
 - a. In nature
 - (1) Psalm 19:1-6
 - (a) Reveals that God exists
 - (b) Reveals God's glory
 - (2) Romans 1:18-21
 - (a) Reveals that God is omnipotent
 - (b) Reveals that God will judge
 - b. In providence
 - (1) Matthew 5:45 – Reveals that God is benevolent to all people
 - (2) Acts 14:15-17 – Reveals that God provides food for all people
 - (3) Daniel 2:21 – Reveals that God raises up and removes rulers
 - c. In conscience – Romans 2:14-15 reveals that God has placed his law within the hearts of all people.
 2. Special revelation (twofold)
 - a. In Christ
 - (1) John 1:18 – Reveals what the Father is like
 - (2) John 5:36-37 – Reveals the Father's compassion
 - (3) John 6:63; 14:10 – Reveals that the Father gives life to those who believe in the Son
 - b. In Scripture
 - (1) 2 Timothy 3:16-17 – Reveals all the doctrine, rebuke, correction, and guidance that the Christian needs for good living
 - (2) 2 Peter 1:21 – Reveals all that God has chosen to disclose through human authors directed by the Holy Spirit (*Moody Handbook of Theology*, p. 157).
- II. Inspiration
- A. The definition of inspiration – “Inspiration may be defined as the Holy Spirit's superintending over the writers so that while writing according to their own styles and personalities, the result was God's Word written – authoritative, trustworthy, and free from error in the original autographs” (Ibid. p. 160).

While many theological viewpoints would be willing to say the Bible is inspired, one finds little uniformity as to what is meant by inspiration. Some focus it on the writers; others, on the writings; still others, on the readers. Some relate it to the general message of the Bible; others, to the thoughts; still others, to the words. Some include inerrancy; many don't.

These differences call for precision in stating the biblical doctrine. Formerly all that was necessary to affirm one's belief in full inspiration was the statement "I believe in the inspiration of the Bible." But when some did not extend inspiration to the words of the text it became necessary to say, "I believe in the verbal inspiration of the Bible." To counter the teaching that not all parts of the Bible were inspired, one had to say, "I believe in the verbal, plenary inspiration of the Bible." Then because some did not want to ascribe total accuracy to the Bible, it was necessary to say, "I believe in the verbal, plenary, infallible, inerrant inspiration of the Bible." But then "infallible" and "inerrant" began to be limited to matters of faith only rather than also embracing all that the Bible records (including historical facts, genealogies, accounts of creation, etc.), so it became necessary to add the concept of "unlimited inerrancy." Each addition to the basic statement arose because of an erroneous teaching. (Charles Ryrie, *Basic Theology*, p. 67)

The term *inspiration* is found but once in the New Testament. This occurs in 2 Timothy 3:16. Here Paul says, "All scripture is given by inspiration of God." The Greek word is *theopneustos*, and literally means "God-breathed."

B. Scripture texts on inerrancy and inspiration

1. Concerning inerrancy – Psalms 12:6; 18:30; 19:7, 9; 119:89, 151, 160, 172; Proverbs 30:5-6; Matthew 4:4; Luke 24:25; John 10:35; 17:17; Acts 24:14
2. Concerning inspiration – Exodus 4:12-16; 17:14; 20:1; 31:18; 34:27; Numbers 22:38; 23:5; 24:12-13, 15-16; 32:2; Deut. 18:18; Isa. 8:1; 30:8-9; Jer. 1:9; 5:14; 25:13; 30:1-2; Ezekiel 24:1; Habakkuk 2:2; Matthew 4:4; John 15:26; 16:12-15; Acts 4:25; 1 Corinthians 2:13; 14:37; 2 Corinthians 13:2-3; 1 Thessalonians 2:13; 2 Timothy 3:16-17; Hebrews 3:7-8; 2 Peter 1:20-21; 3:16.

Note but a few of these verses that strongly proclaim the inerrancy and inspiration of the Scriptures: "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel" (Exod. 34:27). "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:1-2). "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth" (Jer. 1:9). "For ever, O Lord, thy word is settled in heaven" (Psa. 119:89). "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:5-6).

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25). "If he called them gods, unto whom the word of God came, and the scripture cannot be broken" (John 10:35). "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2:13). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17). "Knowing this first, that no prophecy of the scripture is of any private interpretation For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:20-21).

C. The early church and inspiration – The early church fathers, having lived during the time of, or in the few centuries following, the New Testament era, would doubtless have been greatly influenced by those beliefs held by the original apostles (Peter, Paul, John, etc.). These men would include:

1. Ignatius of Antioch (A.D. 35 – 107)
2. Polycarp (69 – 155)
3. Justin Martyr (100 – 165)
4. Tertullian (160-220)
5. Eusebius of Caesarea (263 – 340)
6. Athanasius (295 – 373)
7. Augustine (354-430)

Question: What did these men believe concerning the doctrine of inspiration? Dr. Robert Lightner writes: "The inspiration and therefore infallibility of the Bible was believed by the majority of Christians from the earliest days of the church. This belief dominated until the rise of materialistic rationalism and mysticism in the 18th and 19th centuries.... There is abundant evidence in the writings of the earliest church fathers and historians of their commitment to the infallibility of Scripture" (Evangelical Theology, pp. 5-6),

Charles Ryrie cites a quote from Augustine as a representative statement: "The most disastrous consequences must follow upon our believing that anything false is found in the sacred books.... If you once admit into such a high sanctuary of authority one false statement, there will not be left a single sentence of those books, which... may not be explained away" (Basic Theology, p. 81),

During the third, fourth, and fifth centuries the church held no less than 184 councils, not to deal with civil rights, ecology problems, or political ills, but to deal with any and all heresy that would dare tamper with the pure Word of God. In summary, the early church fathers would surely have agreed with that conclusion drawn by Charles Wesley centuries later concerning the inspiration of the Bible;

The Bible must be the invention either of good men or angels, bad men or devils, or of God.

- 1. It could not be the invention of good men or angels; for they neither would or could make a book, and tell lies all the time they were writing it, saying "Thus saith the Lord," when it was their own invention,*
- 2. It could not be the invention of bad men or devils; for they would not make a book which commands all duty, forbids all sin, and condemns their souls to hell to all eternity,*
- 3. Therefore, I draw this conclusion, that the Bible must be given by divine inspiration." (A General Introduction to the Bible, p. 199)*

D. The false views concerning inspiration

1. The natural theory – This says the Bible writers were inspired in the same sense William Shakespeare was inspired. In other words, that spark of divine inspiration that supposedly is in all men simply burned a little brighter in the hearts of the Bible writers. This theory is totally rejected by the Apostle Peter (2 Pet. 1:20). "Knowing this first, that no prophecy of the scripture is of any private interpretation."
2. The content (or concept) theory – This theory says that only the main thought of a paragraph or chapter is inspired. This theory is immediately refuted by many biblical passages. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:1-2).
3. The partial theory – This says that only certain parts of the Bible are inspired. This of course is the position of the liberal theologian who would cheerfully accept those portions of the Bible which deal with love and brotherhood, but quickly reject the passages dealing with sin, righteousness, and future judgment. But let it be said that heaven and hell are like up and down – you can't have one without the other. Paul refutes the partial theory in 2 Timothy 3:16.

In his textbook, *Dispensational Theology*, Dr. Charles F. Baker writes:

A certain bishop is purported to have said that he believed the Bible to have been inspired in spots. When asked for his authority for such a statement, he quoted Hebrews 1:1, stating that this meant that God spoke at various times in varying degrees. Thus, some spots were fully inspired, others were only partially inspired, and still others were not inspired at all. The bishop was embarrassed when a layman asked: "How do you know that Hebrews 1:1, the one scripture upon which you base your argument, is one of those fully inspired spots?" (*A Dispensational Theology*, p. 38)

4. The spiritual-rule-only theory – This says the Bible may be regarded as our infallible rule of faith and practice in all matters of religious, ethical, and spiritual value, but not in other matters such as some of the historical and scientific statements found in the Word of God. This is pious nonsense. Consider the following: Here is a pastor greatly beloved by his congregation. How would this man of God feel if only his "moral" and "spiritual" statements made in the pulpit were accepted by his members? How would he react when the members would smile and take lightly any scientific or historical statements he might make? The fallacy of the spiritual-rule-only theory is that any book or man whose scientific or historical statements are open to question can certainly neither be trusted in matters of moral and spiritual pronouncements. This theory is soundly refuted by Jesus himself in

John 3:12. "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

5. The mechanical theory – This says that God coldly and woodenly dictated the Bible to his writers as an office manager would dictate an impersonal letter to his secretary. It should be noted here that the Bible is the story of divine love, and God is anything but mechanical or cold concerning this subject. The Holy Spirit therefore never transgressed the limits of the writer's vocabulary. Thus, the educated Paul uses many of the "eighty-five-cent" words, while the less educated John employs more of the "twenty-five-cent" words. But both writings are equally inspired by God. (See 2 Tim. 3:16.)

Dr. Charles Hodge has well written:

The Church has never held what has been stigmatized as the mechanical theory of inspiration. The sacred writers were not machines, Their self-consciousness was not suspended; nor were their intellectual powers superseded. Holy men spoke as they were moved by the Holy Ghost. It was men not machines; not unconscious instruments, but living, thinking, willing minds, whom the Spirit used as his organs.... The sacred writers impressed their peculiarities on their several productions as plainly as though they were the subjects of no extraordinary influence." (*Systematic Theology*, vol. I, p. 157)

- E. The scriptural view concerning inspiration – As previously noted, this is referred to as the plenary-verbal view. It says, in essence, that all (plenary) the very words (verbal) of the Bible are inspired by God. The Bible strongly claims its writings are from God. In fact, no less than 3,800 times the Scriptures say, "Thus saith the Lord," or, "God said." Summarizing these occurrences we learn that:
 1. No Old Testament Scripture was thought up by the prophet himself (2 Pet. 1:20).
 2. All Old Testament Scriptures were given by the Holy Spirit as he moved upon men (2 Pet. 1:21).
 3. This Spirit-breathed inspiration was given in many ways (Heb. 1:1).
 4. Once it was given, this inspired writing:
 - a. Could not be broken or shaken down (John 10:35)
 - b. Is exact in all details, down to the smallest stroke and letter (Matt. 5:18)
 - c. Would abide forever (Matt. 5:18; 1 Pet. 1:25)
 5. The Old Testament writers did not always understand the nature of everything they wrote about (1 Pet. 1:10-12; Luke 10:23-24).
 - a. They did not completely understand the details of Christ's suffering.
 - b. They did understand the mysteries would be clear to a generation other than theirs.
 6. The four gospels were given by inspiration of God (Heb. 1:1; 2 Pet. 3:2).
 7. Paul believed his writings were inspired by God (1 Cor. 2:4; 15:3; 1 Thess. 2:13; 4:15).
 8. The scriptures claim to be inspired as a whole, in parts, in words, and in the very letters.
 - a. Inspiration of the whole – "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).
 - b. Inspiration of the parts – "And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him" (John 12:14-16).
 - c. Inspiration of the words – "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).
 - d. Inspiration of the very letters – "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18).
 9. Paul used the Holy Spirit's words to explain the Holy Spirit's facts (1 Cor. 2:13).
 10. Paul's writings were received through a special revelation from Christ (Gal. 1:11-12).
 11. Paul's writings were to be read by all (Col. 4:6; 1 Thess. 5:27).

Note: Some have felt Paul claimed no inspiration when he wrote certain passages in 1 Corinthians 7. Consider the following:

 - a. "But I speak this by permission, and not of commandment" (v.6).
 - b. "But to the rest speak I, not the Lord" (v. 12).
 - c. "Now concerning virgins I have no commandment of the Lord; yet I give my judgment" (v. 25).

- d. “But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God” (v. 40).
- Let us now briefly examine each of these passages:
- e. The word *permission* is literally “a joint opinion,” and may refer to the inspired “considered opinion” of both Paul and Sosthenes. At any rate, Paul was simply saying this opinion was not a command but rather a divine suggestion. For a comparable passage, see Romans 12:1.
 - f. Verse 12 can be explained by comparing it with verse 10. There, Paul quotes a command uttered by the Lord Jesus himself while he was upon the earth (see Matt. 19:6). But here is a group situation (one partner saved, one unsaved) to which Jesus issued no command while on earth, but now does so in heaven through Paul’s inspired pen.
 - g. The same answer given for verse 12 also applies here in verse 25.
 - h. The word *think* here could also be translated “persuaded.” (See Matt. 22:42; 1 Cor. 8:2, where the same Greek word is used).
12. Peter believed his writings were inspired by God (2 Pet. 3:2).
 13. Peter believed Paul’s writings were inspired by God (2 Pet. 3:15-16).
 14. John believed his writings were inspired by God (Rev. 22:18-19) – John warned:
 - a. That if anyone added to his words, God would add horrible plagues to him
 - b. That if anyone subtracted from his words, God would remove his name from the Holy City
- F. The implications of inspiration – As one considers the subject of inspiration, he is led to the following nine conclusions:
1. Plenary-verbal inspiration does not teach that all parts of the Bible are equally important, but only that they are equally inspired – For example, Judges 3:16 is obviously not as important as John 3:16, but both these verses were inspired by God: “But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh” (Judg. 3:16). “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).
 2. Plenary-verbal inspiration does not guarantee the inspiration of any modern or ancient translation of the Bible, but deals only with the original Hebrew and Greek languages.
 3. Plenary-verbal inspiration does not allow for any false teaching, but it does on occasion record the lie of someone – For example, Satan distorts the truth and lies to Eve (Gen. 3:4). Therefore we have an accurate record of the devil’s words. As one reads the Bible, he must carefully distinguish between what God records and what he sanctions. Thus, while lying, murder, adultery, and polygamy are to be found in the Word of God, they are never approved by the God of the Word.
 4. Plenary-verbal inspiration does not permit any historical, scientific, or prophetic error whatsoever – While it is admitted that the Bible is not a textbook on science, it is nevertheless held that every scientific statement in the Scriptures is absolutely true.
 5. Plenary-verbal inspiration does not prohibit personal research – The New Testament writer Luke begins his Gospel account with the following words:
 “Inasmuch as many have undertaken to compile an account of the things accomplished among us, just as those who from the beginning were eyewitnesses and servants of the Word have handed them down to us, it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out” (Luke 1:1-3, NASB).
 6. Plenary-verbal inspiration does not deny the use of extrabiblical sources – Here several examples come to mind.
 - a. On at least two occasions, Paul quotes from heathen authors (Acts 17:28; Titus 1:12).
 - b. Jude quotes from an ancient Hebrew book, one not included in the Bible (Jude 14-15).
 7. Plenary-verbal inspiration does not overwhelm the personality of the human author – The Bible writers experienced no coma-like trances as do some mediums during a séance, but on the contrary, always retained their physical, mental, and emotional powers. Various passages testify to this. (See Isa. 6:1-11; Dan. 12.)
 8. Plenary-verbal inspiration does not exclude the usage of pictorial and symbolic language – This is to say the Holy Spirit does not demand we accept every word in the Bible in a wooden and legalistic way. For example, a case could not be made that God has feathers like a bird by referring to Psalm. 91:4. Here the thought is simply that the persecuted believer can flee to his heavenly Father for protection and warmth.
 9. Plenary-verbal inspiration does not mean uniformity in all details given in describing the same event – Here an Old Testament and a New Testament example come to mind.

- a. Old Testament example: The wicked reign of King Manasseh is vividly described for us in two separate chapters. These are 2 Kings 21:1-18 and 2 Chronicles 33:1-20. In 2 Kings we read only of his sinful ways, but in 2 Chronicles we are told of his eventual prayers for forgiveness and subsequent salvation. The reason for this may be that God allowed the author of 2 Kings to describe the reign of Manasseh from an earthly standpoint (even though he inspired the pen of the author), while he guided the pen of the author of 2 Chronicles to record Manasseh's reign from a heavenly viewpoint. God alone of course knows true repentance when he sees it coming from the human heart.
- b. New Testament example: There are four different accounts concerning the superscription on the cross at Calvary.
 - (1) Matthew says – “THIS IS Jesus THE KING OF THE Jews” (Matt. 27:37).
 - (2) Mark says – “THE KING OF THE Jews” (Mark 15:26).
 - (3) Luke says – “THIS IS THE KING OF THE Jews” (Luke 23:38).
 - (4) John says – “Jesus OF NAZARETH THE KING OF THE Jews” (John 19:19).
 The entire title probably read, “This is Jesus of Nazareth, the King of the Jews.”
- 10. Plenary-verbal inspiration assures us God included all the necessary things he wanted us to know, and excluded everything else (2 Tim. 3:15-17).
- G. The importance of inspiration – Of the three tools involved in the making of our Bible, inspiration is the most important. This is true because:
 - 1. One may have inspiration without revelation – We have already seen how Luke carefully checked out certain facts concerning the life of Christ and was then led to write them on paper (Luke 1:1-4; 1 John 1:1-4).
 - 2. One may have inspiration without illumination – Peter tells us (1 Pet. 1:11) the Old Testament prophets did not always understand everything they wrote about. But without inspiration, the Bible falls.
- H. The completion of inspiration – Is inspiration still going on today? Has God inspired the writing (or will he someday) of a sixty-seventh book of the Bible? For nearly 20 centuries now, evangelical Christians everywhere have held to the belief that when John the apostle wrote Revelation 22:21 and wiped his pen, inspiration stopped. Furthermore, it is generally believed his warning not to add to nor to subtract from his book included not only the book of Revelation, but the entire Bible. (See Rev. 22:18-19.) It is of utmost importance that this is clearly understood, else the following tragic conclusions take place. If inspiration is still going on today, then one is forced to admit that:
 - 1. God could have inspired the weird and wicked writings of a Joseph Smith, or a Mary Baker Eddy, or a Charles Russell, or a Herbert W. Armstrong.
 - 2. Perhaps we still do not possess all the details concerning the plan of salvation, details vital to escape hell and enter heaven.
 - 3. God has allowed millions of devoted and faithful Christians to believe a horrible lie for some 2,000 years.
- I. The betrayal of inspiration – Here the word *betrayal* is used rather than the phrase “the attack against,” thus indicating the source of the action. Stated another way, one can be *attacked* by his enemies, but only *betrayed* by his friends. Richard Belcher of Concordia Theological Seminary writes:

It is commonly assumed in scholarly circles, even among many evangelicals, that the doctrine of verbal inspiration of Scripture is dead. However, the corpse awaits burial, because many of the laity and untrained pastors still hold tenaciously to it and refuse to admit what the scholars claim. The doctors of theology have examined the body, read the pulse, assessed the life signs, and concluded (not always sadly) that verbal inspiration choked on the claim of inerrancy and the too rigid concept of mechanical dictation. The laity must now be re-educated so that it will know and agree with what the scholars already know to be a certainty. Care must be taken to work slowly and inconspicuously at that task lest the uneducated and uninformed be sent into shock over the truth of their beloved's passing. The news, however, must be filtered to them through the schools and publishing houses and from more enlightened pulpits. In time the majority will agree with the decree of the scholars that the concept of verbal inspiration is dead and has given way to a more excellent concept.

For several years now the process of reeducation has been descending upon us. Many persons have been convinced by the scholars; others feel it really makes no difference; another large group is puzzled by it all. A few understand the problem and its implications. (*The Inerrancy Debate*, pp. 9 – 10)

Charles Ryrie adds the following words: “Attacks on the inerrancy of the Bible are not new and seem to be somewhat cyclical. However, the contemporary debate seems to be an intramural one; that is, it is among evangelicals, rather than between liberals and conservatives. Perhaps this makes it even more significant, for the debate has drawn lines among evangelicals that needed to be drawn. It has also served to sharpen distinctions that surround the concept of inerrancy” (*Basic Theology*, p.77).

In a lead article in the Spring 1974 issue of *Review & Expositor*, well-known evangelical author Bernard Ramm concluded in essence that the Scripture is indeed the Word of God, but not in any infallible or inerrant sense regarding its wording. He went on to say that while Scripture is the canonical Word of God, the canon is not necessarily fixed but is still open. This means God could and may add additional books to the original 66. Richard Belcher responds to Ramm’s article as follows:

Ramm’s position is a supreme example of the evangelical double-talk that is going on concerning the nature of Scripture. High sounding statements, using traditional evangelical language, are made about Scripture. But then the meaning of that language is undermined by further statements and observations. Scripture is the Word of God – but not fully. Scripture is the revelation of God – but not infallible and inerrant. Scripture is the canonical Word of God – but the canon is potentially still open. Scripture is the authoritative Word of God – but it only reflects the mind of God in some measure or to some degree. Scripture is the doctrinal Word of God – but only potentially. Such use of evangelical language enables modern evangelicals who do not hold to inerrancy still to answer “yes” to probing questions concerning the nature of Scripture. (*The Inerrancy Debate*, p. 54)

Norman Geisler summarizes:

In summary, for a neo-evangelical the Bible is a religious book, a book of salvation. Its purpose is to save and it is infallible in accomplishing that purpose. But it is not inerrant in all its statements. Only the saving “core” is true, not the cultural “husk” in which it is presented. Inspiration is dynamic and “organic.” It does not guarantee the inerrancy of all historical and scientific statements in Scripture but only the infallibility of the saving purpose of Scripture.

Neo-evangelicals vary on the issue of the precise *means* of inspiration. Some hold that God inspired the *idea*, and the writers put it into their own erring *words*. Others affirm that God inspired only the *core* redemptive truths, not the *cultural* mode in which it was expressed. Some stress that the *purposes* (intentions) of the Bible are inspired of God, but not all its *propositions* (affirmations). But all neo-evangelicals allow for actual errors (i.e., mistakes) in the biblical record. That is in strong contrast to the historic orthodox and contemporary evangelical view of the Bible as an infallible and inerrant record. (*A General Introduction to the Bible*, pp. 180, 189)

- J. The Chicago statement on inerrancy and inspiration – It was my privilege to represent Liberty University of Lynchburg, Virginia, at the first International Council on Biblical Inerrancy Conference, which took place in Chicago on October 26 – 28, 1978. The Articles of Affirmation and Denial presented at the conference are as follows. This Chicago statement was signed by nearly 300 scholars, representing, almost every major evangelical organization in the United States and several foreign countries.

Article I

We affirm that the Holy Scriptures are to be received as the authoritative Word of God.
We deny that the Scriptures receive their authority from the Church, tradition, or any other human source.

Article II

We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and that the authority of the Church is subordinate to that of Scripture.
We deny that Church creeds, councils, or declarations have authority greater than or equal to the authority of the Bible.

Article III

We affirm that the written Word in its entirety is revelation given by God.
We deny that the Bible is merely a witness to revelation, or only becomes revelation in encounter, or depends on the responses of men for its validity.

Article IV

We affirm that God who made mankind in his image has used language as a means of revelation. We deny that human language is so limited by our creatureliness that it is rendered inadequate as a vehicle for divine revelation. We further deny that the corruption of human culture and language through sin has thwarted God's work of inspiration.

Article V

We affirm that God's revelation in the Holy Scriptures was progressive. We deny that later revelation, which may fulfill earlier revelation, ever corrects or contradicts it. We further deny that any normative revelation has been given since the completion of the New Testament writings.

Article VI

We affirm that the whole of Scripture and all its parts, down to the very words of the original, were given by divine inspiration. We deny that the inspiration of Scripture can rightly be affirmed of the whole without the parts, or of some parts but not the whole.

Article VII

We affirm that inspiration was the work in which God by his Spirit, through human writers, gave us his Word. The origin of Scripture is divine. The mode of divine inspiration remains largely a mystery to us. We deny that inspiration can be reduced to human insight, or to heightened states of consciousness of any kind.

Article VIII

We affirm that God in his Word of inspiration utilized the distinctive personalities and literary styles of the writers whom he had chosen and prepared. We deny that God, in causing these writers to use the very words that he chose, overrode their personalities.

Article IX

We affirm that inspiration, though not conferring omniscience, guaranteed true and trustworthy utterance on all matters of which the Biblical authors were moved to speak and write. We deny that the finitude or fallenness of these writers, by necessity or otherwise, introduced distortion or falsehood into God's Word.

Article X

We affirm that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original. We deny that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertions of Biblical inerrancy invalid or irrelevant.

Article XI

We affirm that Scripture, having been given by divine inspiration, is infallible, so that, far from misleading us, it is true and reliable in all the matters it addresses. We deny that it is possible for the Bible to be at the same time infallible and errant in its assertions. Infallibility and inerrancy may be distinguished, but not separated.

Article XII

We affirm that Scripture in its entirety is inerrant, being free from all falsehood, fraud, or deceit.

We deny that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science. We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.

Article XIII

We affirm the propriety of using inerrancy as a theological term with reference to the complete truthfulness of Scripture.

We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose. We further deny that inerrancy is negated by Biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of material, variant selections of material in parallel accounts, or the use of free citations.

Article XIV

We affirm the unity and internal consistency of Scripture.

We deny that alleged errors and discrepancies that have not yet been resolved vitiate the truth claims of the Bible.

Article XV

We affirm that the doctrine of inerrancy is grounded in the teaching of the Bible about inspiration.

We deny that Jesus' teaching about Scripture may be dismissed by appeals to accommodation or to any natural limitation of his humanity.

Article XVI

We affirm that the doctrine of inerrancy has been integral to the Church's faith throughout its history.

We deny that the inerrancy is a doctrine invented by Scholastic Protestantism, or is a reactionary position postulated in response to negative higher criticism.

Article XVII

We affirm that the Holy Spirit bears witness to the Scriptures, assuring believers of the truthfulness of God's written Word.

We deny that this witness of the Holy Spirit operates in isolation from or against Scripture.

Article XVIII

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.

Article XIX

We affirm that a confession of the full authority, infallibility, and inerrancy of Scripture is vital to a sound understanding of the whole of the Christian faith.

We further affirm that such confession should lead to increasing conformity to the image of Christ.

We deny that such confession is necessary for salvation. However, we further deny that inerrancy can be rejected without grave consequences, both to the individual and to the Church.

- III. Illumination – We have already stated that without inspiration, no Scripture would have ever been written. We may now claim that without illumination, no sinner would have ever been saved! Illumination, then, is that method used by the Holy Spirit to shed divine light upon all seeking men as they look into the Word of God. Illumination is from the written word to the human heart. Consider:
- A. The reasons for illumination – Why is this third step necessary? Why cannot sinful man simply read and heed the biblical message without divine aid?
1. It is necessary because of natural blindness – Paul writes of this: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor. 2:14).
Our Lord also commented on this during his earthly ministry. “And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed

art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven” (Matt. 16:16-17).

2. It is necessary because of satanic blindness – Again we note the sober words of Paul: “But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not” (2 Cor. 4:3-4).
3. It is necessary because of carnal blindness (Heb. 5:12-14; 1 Cor. 3; 2 Pet. 1).
4. It is necessary (in the case of Israel) because of divine judicial blindness. (See Matt. 23:37-39; John 9:39; Acts 28:25-27; Rom. 11:25.)

B. Results of illumination

1. Sinners are saved – “The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous” (Psa. 146:8). “The entrance of thy words giveth light; it giveth understanding unto the simple” (Psa. 119:130).
2. Christians are strengthened – “As newborn babes, desire the sincere milk of the word, that ye may grow thereby” (1 Pet. 2:2). “But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God” (1 Cor. 2:10). “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6). “Thy word is a lamp unto my feet, and a light unto my path” (Psa. 119:105).

C. Implications of illumination

1. The Holy Spirit looks for a certain amount of sincerity before he illuminates any human heart – We are quick to point out sincerity is not enough to save anyone. However, it should be also noted that it is equally impossible for an insincere person to be saved. This first implication is brought out in several passages. “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6). “God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:24).

Furthermore, it should be stated here that no Christian should ever look upon illumination as automatic. That is to say, God has never promised to reveal precious and profound biblical truths to any believer who will not search the Scriptures for himself. Note the following admonitions: “But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Matt. 4:4). “But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:31). “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Acts 17:11). “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). “As newborn babes, desire the sincere milk of the word, that ye may grow thereby” (1 Pet. 2:2).

2. The Holy Spirit often seeks out the aid of a believer in performing his task of illuminating the hearts of others – This is seen:
 - a. In the ministry of Philip to the Ethiopian eunuch – “And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me?... Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus” (Acts 8:30-31, 35).
 - b. In the ministry of Paul, to the Jews at Thessalonica – “And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures” (Acts 17:2).
 - c. In the ministry of Aquila and Priscilla to Apollos – “And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly” (Acts 18:26).
 - d. In the ministry of Apollos to the Jews at Corinth – “For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ” (Acts 18:28).

PART FOUR: CHRIST AND THE BIBLE

I. The Unfolding of Christ in the Scriptures

A. Descriptions of Christ in the 39 Old Testament books

1. Seed of the woman; Shiloh (Gen. 3:15; 49:10)
2. Passover Lamb (Exod. 12:3)
3. Anointed High Priest (Lev. 8:7-9)
4. Star of Jacob; brazen serpent (Num. 21:8; 24:17)
5. Prophet like Moses; the great rock (Deut. 18:15; 32:4)

6. Captain of the Lord's hosts (Josh. 5:14)
 7. Messenger of the Lord (Judg. 2:1)
 8. Kinsman-Redeemer (Ruth 2:1)
 9. Great judge (1 Sam. 2:10)
 10. Seed of David (2 Sam. 7:13)
 11. Lord God of Israel (1 Kings 8:15, 26)
 12. God of the cherubim (2 Kings 19:15)
 13. God of our salvation (1 Chron. 16:35)
 14. God of our fathers (2 Chron. 20:6)
 15. Lord of heaven and earth (Ezra 1:2)
 16. Covenant-keeping God (Neh. 1:5)
 17. The God of providence (Esther)
 18. Risen and returning Redeemer (Job 19:25)
 19. The anointed Son; the Holy One; the Good Shepherd; the King of glory (Psa. 2:7, 12; 16:10; 23:1; 24:7-10)
 20. The wisdom of God (Prov. 8)
 21. The one above the sun (Eccles.)
 22. Chief among ten thousand; altogether lovely (Song of Sol. 5:10, 16)
 23. Virgin-born Immanuel; wonderful counselor, the mighty God, the everlasting Father, the Prince of Peace; the man of sorrows (Isa. 7:14; 9:6; 52:13; 53:3)
 24. The Lord our righteousness (Jer. 23:6; 33:16)
 25. The faithful and compassionate (Lam. 3:22-23, 31-33)
 26. The Lord is there (Ezek.)
 27. Stone; Son of God; Son of Man (Dan. 2:34; 3:25; 7:13)
 28. King of the resurrection (Hos. 13:9, 14)
 29. God of the battle and giver of the Spirit (Joel 2:11, 28-32; 3:2, 9-17)
 30. God of hosts and the plumbline (Amos 4:13; 7:7)
 31. Destroyer of the proud (Obad. 8, 15)
 32. The risen prophet; God of second chance; the long-suffering one (Jon. 2:10; 3:1; 4:9-11)
 33. God of Jacob; the Bethlehem-born; the pardoning God (Mic. 4:1-5; 5:2; 7:18-19)
 34. The avenging God; the bringer of good tidings (Nah. 1:2, 15)
 35. The everlasting, pure, glorious, and anointed one (Hab. 1:12-13; 2:14; 3:13)
 36. The King of Israel (Zeph. 3:15)
 37. Desire of all nations (Hag. 2:7)
 38. Branch; builder of temple; King of triumphal entry; pierced one; King of the earth (Zech. 3:8; 6:12-13; 9:9; 12:10; 14:9)
 39. The sun of righteousness (Mal. 4:2)
- B. Descriptions of Christ in the 27 New Testament books
1. King of the Jews (Matt. 2:2; 27:37)
 2. Servant (Mark 9:35; 10:43-44)
 3. Perfect man (Luke 2:40, 52; 9:22, 56, 58; 22:48)
 4. Eternal God (John 1:1-5; 20:28, 31)
 5. Ascended Lord (Acts 1:9)
 6. The Lord our righteousness (Rom. 10:4)
 7. Our resurrection (1 Cor. 15)
 8. God of all comfort (2 Cor. 1:3)
 9. Redeemer from the law (Gal. 4:4-5)
 10. Head of the church; giver of gifts (Eph. 1:22; 2:20; 3:23-4:8)
 11. Supplier of every need; obedient servant (Phil. 1:19; 4:19; 2:5-8)
 12. Fullness of the Godhead (Col. 1:19; 2:9)
 13. The coming Christ (1 Thess. 4:13-18; 5:2)
 14. The consuming Christ (2 Thess. 2:8)
 15. Savior of sinners (1 Tim. 2:15; 3:16; 1:15)
 16. Righteous and rewarding Judge; author of Scripture (2 Tim. 4:8; 3:16-17)
 17. Our great God and Savior (Titus 1:3; 2:10, 13; 3:4)
 18. Payer of our debt (Philem.)
 19. Appointed heir of all things; one greater than the prophets or angels (Heb. 1:2, 4; 3:3)
 20. Ever-present God; Great Physician; the coming one (James 4:6-8; 5:15; 5:7-8)

21. Unblemished lamb; great example; chief shepherd; Lord of glory (1 Pet. 1:19; 2:21-24; 5:4; 3:22)
 22. The beloved Son (2 Pet. 1:17)
 23. Word of life; advocate; propitiation; Son of God (1 John 1:1; 2:1; 3:8; 4:15; 5:5)
 24. Son of the Father (2 John 3)
 25. The truth (3 John 4, 8)
 26. Preserver and only wise God (Jude 1-25)
 27. The Alpha and Omega; the Lion of Judah; King of kings (Rev. 1:8; 5:5; 19:16)
- II. The Unity Between Christ and the Scriptures – A marvelous and manifold unity is seen as one compares the Savior with the Scriptures.
- A. Both are known as the Word of God.
 1. One is the written Word – “And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God” (Exod. 31:18).
 2. One is the Living Word – “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14).
 - B. Both are eternal.
 1. The Scriptures – “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pet. 1:23).
 2. The Savior – “Jesus Christ the same yesterday, and to day, and for ever” (Heb. 13:8).
 - C. Both came from heaven.
 1. The Scriptures – “For ever, O Lord thy word is settled in heaven” (Psa. 119:89).
 2. The Savior – “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven” (John 3:13).
 - D. Both came to bless a lost world.
 1. The Scriptures – “But he said, Yea rather, blessed are they that hear the word of God, and keep it” (Luke 11:28).
 2. The Savior – “Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities” (Acts 3:26),
 - E. Both partook of the human and divine.
 1. The Scriptures – “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim. 3:16).
 2. The Savior – “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (2 Pet. 1:21).
 - F. Both enjoyed angelic support.
 1. The Scriptures – “Who have received the law by the disposition of angels, and have not kept it” (Acts 7:53). “The Law... was ordained by angels” (Gal. 3:19). “The Word spoken by angels” (Heb. 2:2).
 2. The Savior – “Then the devil leaveth him, and, behold, angels came and ministered unto him” (Matt. 4:11). “And there appeared an angel unto him from heaven, strengthening him” (Luke 22:43).
 - G. Both are faultless.
 1. The Scriptures – “Every word of God is pure: he is a shield unto them that put their trust in him” (Prov. 30:5).
 2. The Savior – “And ye know that he was manifested to take away our sins; and in him is no sin” (1 John 3:5).
 - H. Both are sources of life.
 1. The Scriptures – “For the word of God is quick, and powerful [living and active]” (Heb. 4:12a).
 2. The Savior – “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).
 - I. Both are sources of light.
 1. The Scriptures – “The entrance of thy words giveth light; it giveth understanding unto the simple” (Psa. 119:130).
 2. The Savior – “That was the true Light, which lighteth every man that cometh into the world” (John 1:9).
 - J. Both are absolute truth.
 1. The Scriptures – “Sanctify them through thy truth: thy word is truth” (John 17:17).
 2. The Savior – “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).

- K. Both provide food for the soul.
1. The Scriptures – “And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live” (Deut. 8:3).
 2. The Savior – “And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (John 6:35).
- L. Both provide cleansing.
1. The Scriptures – “Now ye are clean through the word which I have spoken unto you” (John 15:3).
 2. The Savior – “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9).
- M. Both produce fruit.
1. The Scriptures – “But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty” (Matt. 13:23).
 2. The Savior – “I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John 15:5).
- N. Both give peace.
1. The Scriptures – “Great peace have they which love thy law: and nothing shall offend them” (Psa. 119:165).
 2. The Savior – “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (John 14:27).
- O. Both are likened to a sword.
1. The Scriptures – “And take the helmet of salvation, and the sword of the Spirit, which is the word of God” (Eph. 6:17).
 2. The Savior – “And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God” (Rev. 19:15).
- P. Both are called wonderful.
1. The Scriptures – “Open thou mine eyes, that I may behold wondrous things out of thy law” (Psa. 119:18).
 2. The Savior – “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isa. 9:6).
- Q. Both are called the power of God.
1. The Scriptures – “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Rom. 1:16).
 2. The Savior – “But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God” (1 Cor. 1:24).
- R. Both successfully complete their original assignment.
1. The Scriptures – “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isa. 55:10-11).
 2. The Savior – “I have glorified thee on the earth: I have finished the work which thou gavest me to do... When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost” (John 17:4; 19:30).
- S. Both must be received for salvation.
1. The Scriptures – “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls” (James 1:21).
 2. The Savior – “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:12).
- T. Both were rejected by sinful men.
1. The Scriptures – “And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition” (Mark 7:9).
 2. The Savior – “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not” (Isa. 53:3).

- U. Both were subjected to attacks by sinful men.
 1. The Scriptures – “Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned” (Jer. 36:27-28).
 2. The Savior – “Then the Jews took up stones again to stone him” (John 10:31).
 - V. Both will eventually judge all sinful men.
 1. The Scriptures – “For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law.... Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God” (Rom. 2:12; 3:19).
 2. The Savior – “For the Father judgeth no man, but hath committed all judgment unto the Son” (John 5:22).
- III. The Usage by Christ of the Scriptures
- A. The Old Testament events and individuals he mentioned
 1. The creation of Adam and Eve (Gen. 1:27; 2:24; Mark 10:6-8)
 2. The murder of Abel (Gen. 4:10; Luke 11:51)
 3. The corruption of Noah’s day and the flood (Gen. 6 – 7; Luke 17:26-27)
 4. The corruption of Lot’s day and the fire (Gen. 19; Luke 17:28-29)
 5. The worldliness of Lot’s wife (Gen. 19:26; Luke 17:32)
 6. The faith of Abraham, Isaac, and Jacob (Matt. 22:32)
 7. Moses and the burning bush (Exod. 3; Mark 12:26)
 8. Moses and the heavenly manna (Exod. 16:15; John 6:31)
 9. Moses and the brazen serpent (Num. 21:18; John 3:14)
 10. David and some shewbread (1 Sam. 21:6; Matt. 12:3-4)
 11. Solomon and the Queen of Sheba (1 Kings 10:1; Matt. 12:42)
 12. Elijah, a widow, and the famine (1 Kings 17:1, 9; Luke 4:25-26)
 13. Naaman and his leprosy (2 Kings 5; Luke 4:27)
 14. The murder of Zechariah (2 Chron. 24:20-21; Luke 11:51)
 15. Daniel and the abomination of desolation (Dan. 9:27; 11:31; 12:11; Matt. 24:15)
 16. Jonah and the fish (Jon. 1:17; Matt. 12:40; 16:4)
 17. Jonah and the repentance of the Ninevites (Jon. 3:4-10; Luke 11:30; Matt. 12:41)
 - B. The Old Testament passages he quoted from
 1. During his temptations
 - a. The first temptation – In Matthew 4:4 he quotes Deuteronomy 8:3.
 - b. The second temptation – In Matthew 4:7 he quotes Deuteronomy 6:16.
 - c. The third temptation – In Matthew 4:10 he quotes Deuteronomy 6:13.
 2. During his Sermon on the Mount
 - a. In Matthew 5:21 he quotes Exodus 20:13, the sixth commandment.
 - b. In Matthew 5:27 he quotes Exodus 20:14, the seventh commandment – Also compare Matthew 5:31 with Deuteronomy 24:1. Note: He later quotes some of the same commandments during his talk with a rich young ruler. See Mark 10:19.
 3. During his hometown sermon – In Luke 4:18-19 he quotes Isaiah 61:1-2.
 4. During various confrontations with Jewish rulers
 - a. As he defended his associating with sinners – In Matthew 9:13 he quotes Hosea 6:6.
 - b. As he expounds on marriage – In Mark 10:7-8 he quotes Genesis 2:24.
 - c. As he is asked concerning the greatest of the commandments – in Mark 12:29-30 he quotes Deuteronomy 6:4-5.
 - d. As he rebukes their vain traditions – In Matthew 15:7-9 he quotes Isaiah 29:13.
 - e. As the Pharisees question his authority – In John 8:17 he quotes Deuteronomy 17:6.
 5. During his tribute to John the Baptist – In Luke 7:27 he quotes Malachi 3:1.
 6. During his triumphal entry day – In Matthew 21:16 he quotes Psalm 8:2.
 7. During his cleansing of the temple – In Luke 19:46 he quotes Isaiah 56:7.
 8. During a parable about Israel – In Matthew 21:42, 44 he quotes Psalm 118:22-23; Isaiah 8:14-15.
 9. During a question session in the temple – In Mark 12:36 he quotes Psalm 110:1.
 10. During his last Passover night – Predicting the world would hate the disciples as they hated him – in John 15:25 he quotes Psalms 35:19; 69:4.
 11. On the cross

- a. His fourth utterance – In Matthew 27:46 he quotes Psalm 22:1.
- b. His seventh utterance – In Luke 23:46 he quotes Psalm 31:5.
 In summary, our Lord said the Law would be fulfilled (Matt. 5:18) and the Scriptures could not be broken (John 10:35).

It has been estimated that over one-tenth of Jesus' recorded New Testament words were taken from the Old Testament. In the four Gospels, 180 of the 1,800 verses that report his discourses are either Old Testament quotes or Old Testament allusions.

PART FIVE: ISRAEL AND THE BIBLE

“The people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen” (Rom. 9:4-5, NIV).

- I. Moses and the Scriptures – In the book of Deuteronomy Israel's great lawgiver writes the following concerning the holy Scriptures:
 - A. It was not to be added to or taken from (4:2).
 - B. To obey God's Word meant to live (4:1; 6:25; 11:13-15, 22-25; 28:1-14).
 - C. To disobey God's Word was to die (11:16-17, 28; 28:15-68).
 - D. It would be the source of Israel's wisdom and understanding (4:6).
 - E. It would be the envy of pagan nations (4:6-8).
 - F. The Word was to be diligently taught to one's sons, grandsons, etc. (4:9-10; 6:2, 7-9).
 - G. Future kings were to be guided by it (17:18-20).
 - H. The blessings and curses of the Law were to be read from the two mountains of Gerizim and Ebal after Israel entered the promised land (27:12-13).
- II. Joshua
 - A. God told him he would prosper if the Law was read and obeyed (Josh. 1:7-9).
 - B. Joshua commanded the Law to be read from Mounts Gerizim and Ebal as Moses had instructed (8:34).
 - C. During his final message to Israel's leaders, Joshua reminded them of God's faithfulness in keeping his word (23:14).
- III. Samuel
 - A. He taught the Scriptures throughout Israel (1 Sam. 3:19-21; 4:1; 7:15-17).
 - B. He reviewed it to Saul, hoping (unsuccessfully) to keep Israel's first king in the center of God's will (1 Sam. 9:27; 15:1).
- IV. David
 - A. David testified concerning the inspiration and inerrancy of the Scriptures (2 Sam. 23:2).
 - B. He wrote Psalm 119, by far the Bible's most lengthy chapter, a chapter given completely in describing the titles, functions, and importance of the Scriptures.
- V. Solomon – Israel's most fabulous king writes the following concerning the Scriptures:
 - A. They will direct one's feet (Prov. 3:6-7).
 - B. They bring great peace (Prov. 3:24-26).
 - C. They bring God's favor (Prov. 8:35).
 - D. They produce happiness and result in great honor (Prov. 3:13; 4:8).
 - E. They are better than silver, gold, or rubies (Prov. 3:14-15; 8:19).
 - F. They are of utmost importance (Prov. 4:7).
 - G. They become “the whole duty of man” (Eccl. 12:13).
- VI. Isaiah
 - A. He wrote concerning the *eternality* of the Scriptures (40:6-8).
 - B. He wrote concerning the *effectiveness* of the Scriptures (55:10-11).
- VII. Jehoshaphat – This godly Judean king sent teachers throughout all Israel to instruct the people concerning the Scriptures (2 Chron. 17:9).
- VIII. Josiah – During his reign a copy of the Law of Moses was found in the temple. Upon reading it the king led his people in a revival (2 Chron. 34:14).
- IX. Ezekiel – This prophet was commanded to literally eat a portion of the Word (Ezek 3:1-3). Later, John the apostle was given the same instructions (Rev. 10:9).
- X. Daniel
 - A. Daniel's reading of Jeremiah helped prepare him for the prophecy of the 70 weeks (Dan. 9:1-2, 24).
 - B. Following this, an angel personally instructed Daniel from “the Scriptures of truth” (Dan. 10:21).
- XI. Ezra – His faithful and fearless proclamation of the Scriptures produced a twofold reaction:
 - A. The first occasion led to a great repentance among God's people (Ezra 10).

- B. The second occasion led to a great rejoicing among God's people (Neh. 8).
- XII. Jesus – Our Lord said Israel had failed God “not knowing the Scriptures, nor the power of God” (Matt. 22:29).
- XIII. Stephen – He totally condemned the Jewish leaders for their unforgivable sin of rejecting the Spirit of God, the Word of God, and the Son of God (Acts 7:51-53).
- XIV. Paul
 - A. He said Israel had understood the letter of the Law (its morality) but would not obey it (Rom. 2:17-23).
 - B. He said Israel had not understood the spirit of the Law (its Messiah) and would not receive him (Acts 13:27; 2 Cor, 3:14-15).

PART SIX: SATAN AND THE BIBLE

- I. Satan Twists the Word of God (Gen. 3:1).
- II. He denies it (Gen. 3:4-5).
- III. He takes it out of context (Matt. 4:6).
- IV. He attempts to destroy it (Jer. 36:27-29).
- V. He attempts to muzzle it.
 - A. As experienced by Micaiah (2 Chron. 18:12-13)
 - B. As experienced by Amos (Amos 7:10-13)
 - C. As experienced by Peter and John (Acts 4:13-18; 5:28)
- VI. He tries to add to it (Acts 15:1).
- VII. He steals it from human hearts (Matt. 13:4, 19).
- VIII. He ridicules it.
 - A. As seen at Pentecost (Acts 2:4, 12-13)
 - B. As seen at Athens (Acts 17:18-21, 32)
 - C. As seen at Caesarea (Acts 26:24)
- IX. He attempts to identify with it (Acts 16:16-18).
- X. He will cause men to totally turn from it in the last days (1 Tim. 4:1; 2 Tim. 3:1-5; 4:1-4).

PART SEVEN: FALSE POSITIONS ON THE BIBLE

- I. The Position of Agnosticism – Dr. Bertrand Russell makes the following statement:

An agnostic regards the Bible exactly as enlightened clerics regard it. He does not think it is divinely inspired; he thinks its early history legendary, and no more exactly true than that in Homer; he thinks its moral teaching sometimes good, but sometimes very bad. For example: Samuel ordered Saul, in a war, to kill not only every man, woman, and child of the enemy, but also all the sheep and cattle. Saul, however, let the sheep and cattle live, and for this we are told to condemn him. I have never been able to admire Elisha for cursing the children who laughed at him, or to believe (what the Bible asserts) that a benevolent Deity would send two she-bears to kill the children. (*A Guide to the Religions of America*, Leo Rosten, ed., p. 152)

- II. The Position of Liberalism – Probably the most famous liberal of the twentieth century was the late Harry Emerson Fosdick He has written the following words which typify the liberal attitude:

When one moves back to the Scriptures with a mind accustomed to work in modern ways he finds himself in a strange world.... Knowing modern astronomy he turns to the Bible to find the sun and moon standing still or the shadow retreating on a sundial. Knowing modern biology he hears that when Elisha had been so long dead that only his bones were left, another dead body, thrown into the cave where he was buried, touched his skeleton and sprang to life again, or that after our Lord's resurrection many of the saints long deceased arose and appeared in Jerusalem. Knowing modern physics he turns to the Bible to read that light was created three days before the sun and that an axe-head floated when Elisha threw a stick into the water. Knowing modern medicine he finds in the scripture many familiar ailments, epilepsy, deafness, dumbness, blindness, insanity, ascribed to the visitation of demons.... We live in a new world. We have not kept the forms of thought and categories of explanation in astronomy, geology, biology, which the Bible contains. We have definitely and irrevocably gotten new ones. (Ibid., p. 160)

But at the end of his life Fosdick may have seen the error of this false liberal approach to the Word of God. Note his evaluation:

Today, however, looking back over forty years of ministry, I see an outstanding difference between then and now with regard to what is standard and who must do the adjusting, What man in his senses can now call our modern civilization standard? It is not Christ's message that needs to be accommodated to this mad scene; it is this mad scene into which our civilization has collapsed that needs to be judged and saved by Christ's message. This is the most significant change distinguishing the beginning of my ministry from now. Then we were trying to accommodate Christ to our scientific civilization; now we face the desperate need of accommodating our scientific civilization to Christ. (Quoted in Norman Geisler and William Nix, *A General Introduction to the Bible*, p. 168)

- III. The Position of the Cults – In general it may be said the major cults and sects of Christianity give lip service to the Bible; they nevertheless look upon the writings of their various founders as equal if not superior to the Scriptures.
 - A. Christian Scientist – Founded by Mary Baker Eddy (1821 – 1910). George Charming, an international Christian Science lecturer and practitioner, writes the following: “Each person, of any religion, can find what is satisfying to him as the spiritual meaning in the Bible. But Christian Scientists feel that Mrs. Mary Baker Eddy’s book, *Science and Health with Key to the Scriptures*, offers the complete spiritual meaning of the Bible. They believe that this full meaning would not have been available to them without Mrs. Eddy’s discovery” (*The Reason for Our Hope*, p. 67).
 - B. Jehovah’s Witnesses – Founded by Charles Taze Russell (1851 – 1916). Mr. Russell calmly announces in the opening pages of his *Studies in the Scriptures* that it would be far better to leave the Bible unread but read his comments on it than to omit his writings and read the Bible.
 - C. Mormonism – Founded by Joseph Smith 1805 – 1844). This cult teaches that the *Book of Mormon*, first printed in 1830, must be regarded on an equal basis with the Bible.
- IV. The Position of Romanism – Rome believes that the church is the divinely appointed custodian of the Bible and has the final word on what is meant in any specific passage. It accepts the apocryphal books as a part of the inspired Scriptures. Rome’s position on the Bible could be diagrammed as a triangle, with the pope at the top, and the Bible and church tradition at the bottom.
- V. The Position of Mysticism – Those holding this view lean heavily upon that divine “inner light” to reveal and guide them into all truth. Thus the personal experiences, feelings, etc. of an individual are looked upon as vital to discovering divine truth as the Word of God itself.
- VI. The Position of Neoorthodoxy (popularized by Karl Barth in his *Epistle to the Romans*, first published in 1918) – This position holds that the Bible may well indeed contain the Word of God, but that, until it becomes such, it is as dead and uninspired as any other ancient or modern historical book might be. Thus the Bible is not to be viewed as objective, but subjective in nature. It is only the Word of God as it becomes the Word of God to me. Neoorthodoxy would thus view the first 11 chapters of Genesis as “religious myths.” This term is defined as a “conveyer of theological truth in a historical garb, but which theological truth is not dependent upon the historicity of the garb itself for its validity.”
Norm Geisler concludes:

To sum it up, the neo-orthodox view is that the Bible is a fallible human book Nevertheless, it is the instrument of God’s revelation to us, for it is a record of God’s personal revelation in Christ. Revelation, however, is personal; the Bible is not a verbally inspired revelation from God. It is merely an errant human means through which one can encounter the personal revelation who is Christ. In itself it is not the Word of God: at best, the Bible only becomes the Word of God to the individual when he encounters Christ through it, (*A General Introduction to the Bible*, p. 175)

- VII. Higher Criticism – “The Documentary Hypothesis developed in the 19th century in association with the work of Hupfeld, K. H. Graf, and Julius Wellhausen, resulted in the analysis of the Pentateuch into four or more documents usually labeled J (Jahwistic), E (Elohistic), D (Deuteronomic), and P (Priestly)” (*Beacon Dictionary of Theology* Beacon Hill Press, Kansas City, Mo. 1983, p. 144).
In essence, the Documentary Hypothesis, without the slightest evidence, boldly concludes Moses did not write the Pentateuch (in spite of repeated scriptural statements saying he did – see Deut, 31:24; Josh. 8:31; John 1:17), but that it represents a forgery, produced by at least four separate sources.
Jewish historian and novelist Herman Wouk, a man well versed in the religion and culture of his people has written concerning the Documentary Hypothesis:

I have read Wellhausen's *Prolegomena*, and I have checked all his textual references in the Old Testament in Hebrew. It may well be that I am the last man on earth who will ever accomplish this feat. The book is a museum piece now, and even young Bible scholars are not required to plow through it. But I thought I owed it to the readers of this discussion to perform the task I will try to describe the book, which was for a while a sort of inside-out Bible for non-believers.

Wellhausen starts by announcing his grand theme: the forging priests, the non-existent tabernacle, and the phony doctrine of central worship. Then he plunges into his main task: getting the Bible to retell its story according to Wellhausen, in its own words.

His method is simple, but the working out in detail is grandiose. Whatever passages of Scripture support his thesis, or at least do not oppose it, are authentic. Wherever the text contradicts him, the verses are spurious. His attack on each verse that does not support him is violent. He shows bad grammar, or internal inconsistency, or corrupt vocabulary, or jerkiness of continuity, every time. There is no passage he cannot explain away or annihilate. If he has to change the plain meaning of Hebrew words he does that too. He calls this "conjectural emendation."

The puzzle today is how such a work ever captured, even for a few decades, a serious scholastic field. But the history of science shows that any vigorously asserted hypothesis can have a good run, in the absence of solid facts. The main thing, probably, was that in 1875 evolution was in the air. The battles over Darwin were still being fought, but it was obvious who was going to win. A theory that imposed evolution on Old Testament religion radiated chic and excitement, even though it stood the Bible on its head. Wellhausen's job of documentation, shrill and twisted though it was, lacking any scientific precision, nevertheless was overpowering in its sheer mass of minute scholarly detail. His construction lasted, with increasing shakiness, until the 1930s. It still lingers to some extent in popular culture, which does not turn on a dime. Serious Bible scholarship has dropped it. (*This Is My God*, pp. 275 – 276)

PART EIGHT: STATEMENTS FROM GREAT PERSONALITIES CONCERNING THE BIBLE

I. United States Presidents

- A. George Washington (First) – "It is impossible to rightly govern the world without the Bible."
- B. John Adams (Second) – "The Bible is the best book in the world. It contains more ...than all the libraries I have seen."
- C. Thomas Jefferson (Third) – "The Bible makes the best people in the world."
- D. John Quincy Adams (Sixth) – "It is an invaluable and inexhaustible mine of knowledge and virtue."
- E. Andrew Jackson (Seventh) – "That book, sir, is the rock on which our Republic rests."
- F. Zachary Taylor (Twelfth) – "It was for the love of the truths of this great book that our fathers abandoned their native shore for the wilderness."
- G. Abraham Lincoln (Sixteenth) – "But for this Book we could not know right from wrong. I believe the Bible is the best gift God has ever given to man."
- H. Ulysses S. Grant (Eighteenth) – "The Bible is the Anchor of our liberties."
- I. Rutherford B. Hayes (Nineteenth) – "The best religion the world has ever known is the religion of the Bible. It builds up all that is good."
- J. Benjamin Harrison (Twenty-third) – "It is out of the Word of God that a system has come to make life sweet."
- K. William McKinley (Twenty-fifth) – "The more profoundly we study this wonderful Book... the better citizens we will become."
- L. Theodore Roosevelt (Twenty-sixth) – "No educated man can afford to be ignorant of the Bible."
- M. Woodrow Wilson (Twenty-eighth) – "The Bible is the one supreme source of revelation of the meaning of life."
- N. Herbert Hoover (Thirty-first) – "The whole of the inspirations of our civilization springs from the teachings of Christ... to read the Bible... is a necessity of American life."
- O. Franklin D. Roosevelt (Thirty-second) – "It is a fountain of strength. I feel that a comprehensive study of the Bible is a liberal education for anyone."
- P. Dwight D. Eisenhower (Thirty-fourth) – "In the highest sense the Bible is to us the unique repository of eternal spiritual truths."

II. World Leaders

- A. William Gladstone – "I have known 95 great men of the world in my time, and of these, 87 were followers of the Bible."
- B. Winston Churchill – "We rest with assurance upon the impregnable rock of Holy Scripture."
- C. Chiang Kai-Shek – "The Bible is the voice of the Holy Spirit."

- D. Haile Selassie – “The Bible is not only a great book of historical reference, but it also is a guide for daily life, and for this reason I respect it and I love it.”
- E. Syngman Rhee – “Fellow prisoners held the Bible and turned the pages for me because my fingers were so crushed that I could not use them. I read the Bible, and I have read it the rest of my life.”
- III. Military Men
- A. Douglas MacArthur – “Believe me, sir, never a night goes by, be I ever so tired, but I read the Word of God before I go to bed.”
- B. William K. Harrison – “The Bible is the Word of God, given by His inspiration for our use and benefit.”
- C. Robert E. Lee – “The Bible is a book in comparison with which all others in my eyes are of minor importance, and in which in all my perplexities and distresses has never failed to give me light and strength.”
- D. Stonewall Jackson – “God’s promises change not... let us endeavor to adorn the doctrine of Christ in all things.”
- E. Oliver Cromwell (upon hearing Phil. 4:11-13 read as he lay dying) – “He that was Paul’s Christ is my Christ too.”
- IV. Scientists
- A. Sir Isaac Newton – “We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatsoever.”
- B. Sir Francis Bacon – “The volume of Scriptures... reveal the will of God.”
- C. Sir John Herschel – “All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths come from on high and contained in the sacred writings.”
- D. Michael Faraday – “Why will people go astray when they have this blessed Book to guide them?”
- E. James Dwight Dana – “Young men, as you go forth, remember that I, an old man, who has known only science all his life, say unto you that there is no truer facts than the facts found within the Holy Scriptures.”
- V. Historians
- A. Arnold J. Toynbee – “It pierces through the Intellect and plays directly upon the heart.”
- B. H. G. Wells – “The Bible has been the Book that held together the fabric of Western civilization.... The civilization we possess could not come into existence and could not have been sustained without it.”
- C. Thomas Carlyle – “A Noble book! All men’s book!... grand in its sincerity, in its simplicity, and in its epic melody.”
- VI. Physicians
- A. Mark Hopkins – “Thus we have every conceivable species of historical proof, both external and internal. Thus do the very stones cry out.”
- B. Charles W. Mayo – “In sickness or in health, one can find comfort and constructive advice in the Bible.”
- VII. Lawyers
- A. Daniel Webster – “I believe the Scriptures of the Old and New Testament to be the will and the Word of God.”
- B. Benjamin Franklin – “Young men, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures.”
- C. Patrick Henry – “This is a Book worth more than all the others that were ever printed.”
- VIII. Educators
- A. Timothy Dwight – “The Bible is a window in this prison world through which we may look into eternity.”
- B. William Lyon Phelps – “Everyone who has a thorough knowledge of the Bible may truly be called educated.... I believe knowledge of the Bible without a college course is more valuable than a college course without the Bible.”
- C. Henry Van Dyke – “No other book in the world has had such a strange vitality, such an outgoing power of influence and inspiration.... No man is poor or desolate who has this treasure for his own.”
- IX. Philosophers and Writers
- A. Charles Dana – “Of all the books, the most indispensable and the most useful, the one whose knowledge is the most effective, is the Bible.”
- B. Horace Greeley – “It is impossible to mentally or socially enslave a Bible-reading people.”
- C. Immanuel Kant – “The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced.”
- D. John Locke – “It has God for its Author, salvation for its end, and truth, without any mixture of error, for its matter: it is all pure, sincere, nothing too much, nothing wanting.”
- E. Count Leo Tolstoy – “Without the Bible the education of a child in the present state of society is impossible.”

- F. John Ruskin –“All I have taught in art, everything I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that, when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.”
- G. John Milton –“There are no songs like the songs of the Scriptures, no orations like the orations of the prophets.”
- H. William Cowper –“A Glory gilds the sacred page, Majestic like the sun: It gives a light to every age – It gives, but borrows none.”
- I. John Dryden – “It speaks no less than God in every line; Commanding words whose force is still the same.”
- J. Sir Walter Scott –“Within this awful volume lies the Mystery of mysteries.”
- K. Charles Dickens –“It is the best Book that ever was or ever will be in the world.”
- X. Various Fields
 - A. J. Edgar Hoover – “The Bible is the unfailing guide which points the way for men to the perfect life.”
 - B. Bernard Baruch –“I have always placed the Bible as number one among the four books I think everyone should read and study. Therein one will find all the problems that beset mankind.”
 - C. Helen Keller – “In the Bible I find a confidence mightier than the utmost evil.”
 - D. Lowell Thomas –“The Bible is of vital importance in teaching freedom.”
 - E. King George V – “The English Bible is... the most valuable thing that this world affords.”
- XI. From the Church Fathers
 - A. Augustine – “Let us give in and yield our assent to the authority of Holy Scripture, which knows not how either to be deceived or to deceive.”
 - B. John Chrysostom – “It is a great thing, this reading of the Scriptures! For it is not everything he does” (James 1:23-25, TLB).

PART NINE: SYMBOLS FOR THE BIBLE

- I. It is called a mirror because it reflects the mind of God and the true condition of man.
- II. A Seed – “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever” (1 Pet. 1:23). “Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures” (1:18). “But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty” (Matt. 13:23). It is called a seed because, once properly planted, it brings forth life, growth, and fruit.
- III. Water – “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing but that it should be holy and without blemish” (Eph. 5:25-27). It is called water because of its cleansing, quenching, and refreshing qualities. (See Psa. 42:1; 119:9; Prov. 25:25; Isa. 55:10; Heb. 10:22; Rev. 22:17.)
- IV. A Lamp –“Thy word is a lamp unto my feet, and a light unto my path” (Psa. 119:105). “For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life” (Prov. 6:23). “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (2 Pet. 1:19). It is called a lamp because it shows us where we are now, it guides us in the next step, and it keeps us from falling.
- V. A Sword – “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4:12). “And take the helmet of salvation, and the sword of the Spirit, which is the word of God” (Eph. 6:17). It is called a sword because of its piercing ability, operating with equal effectiveness upon sinners, saints and Satan! Of the various armour pieces mentioned in Ephesians 6:11-17, all to be worn by the believer, the only offensive piece is the “sword of the Spirit, which is the Word of God.”
- VI. Precious Metals
 - A. Gold (Psa. 19:10; 119:12)“Therefore I love thy commandments above gold; yea above fine gold” (Psa. 119:127).
 - B. Silver (Psa. 12:6) – “The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times” (Psa. 12:6). It is referred to as precious metals because of its desirability, its preciousness, its beauty, and its value.
- VII. Nourishing Food
 - A. Milk – “As newborn babes, desire the sincere milk of the word, that ye may grow thereby” (1 Pet. 2:2).
 - B. Meat – “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong

meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:12-14).

- C. Bread – “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world” (John 6:51).
 - D. Honey – “More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb” (Psa. 19:10). It is referred to as nourishing food because of the strength it imparts. The Bible is the original “soul food.”
- VIII. A Hammer – “Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?” (Jer. 23:29). It is referred to as a hammer because of its ability to both tear down and to build up. (See Acts 9:4; Jude 20.)
- IX. A Fire – “Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay” (Jer. 20:9). “And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?” (Luke 24:32). It is called a fire because of its judging, purifying, and consuming abilities.

PART TEN: THE SUPREME AUTHORITY OF THE BIBLE

- I. Over Human Reason – God gave us our minds and desires that we should use them! This is seen in two classic passages, one directed to the unsaved, the other to the saved. “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isa. 1:18). “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Rom. 12:1-2).

However, there are times when God desires us to submit our human reasoning to him. Note the following admonition: “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil” (Prov. 3:5-7).

Often our reasoning is as the thinking of Naaman, who when asked to take a sevenfold bath in Jordan’s muddy waters, angrily replied: “But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper” (2 Kings 5:11).

But Elisha did not do so! Often God’s ways are different from our ways. “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isa. 55:8-9).

- II. Over the Church – The New Testament abounds with passages which declare Christ is the Head of the church. (See Eph. 1:22; 2:19-20; 4:15-16; 5:23-30; Col. 1:18; 2:9.) The Savior, it must be remembered, gave birth to the church, and not the other way around. (See Matt. 16:18.) Thus the Christian must look to the Bible and not to any earthly church for final instruction. Sometimes even those local churches mentioned in the Bible itself were grievously wrong. Note the following description of New Testament churches, some of which were started by Paul himself.

- A. The church at Ephesus – “Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Rev. 2:4-5).
- B. The church at Pergamos – “But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth” (Rev. 2:14-16).
- C. The church at Thyatira – “Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols” (Rev. 2:20).
- D. The church at Sardis – “And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold

fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee” (Rev. 3:1-3).

E. The church at Laodicea –“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Rev. 3:15-19).

III. Over Tradition – In this atomic and space age in which we live today where change occurs at rocket speed, it will doubtless cause many to appreciate even more some of our beautiful traditions of the past. And rightly so. But traditions, like changes, can be wrong. If a thing was in error when it began, it is still in error regardless of the centuries that separate it from us today. Often in the past, hurtful “traditions of the fathers” have crept into the church of the Living God. Our Savior himself was grieved over some harmful Jewish traditions. Note his words:

“And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition” (Matt. 15:6). Later Paul would warn also of this. “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Col. 2:8).

IV. Over Religious Leaders – “Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.... Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you” (Heb. 13:7, 17). As important as these verses are, they do *not* teach spiritual leaders are to become our source of authority. While godly pastors are indeed called to serve as role models (1 Cor. 11:1; 1 Tim. 4:12; 1 Pet. 5:3), the Bible alone must be our ultimate guide and standard.

V. Over Feelings and Experiences – At times Christians fall unto error because they “felt Led” to do or say certain things. However we must learn that at times our feelings can be treacherous and totally untrustworthy. The psalmist often spoke of this: “I had fainted, unless I had believed to see the goodness of the Lord in the land of the living” (Psa. 27:13). “Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance” (Psa. 42:5).

“I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. Thou holdest mine eyes waking: I am so troubled that I cannot speak. I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. And I said, This is my infirmity: but I will remember the years of the right hand of the most High” (Psa. 77:1-10). “I said in my haste, All men are liars” (Psa. 116:11).

This is not only the case with our feelings, but also our experiences. One of Job’s three “friends,” Eliphaz, based all his advice to the suffering Job on experience (Job 4:12-16). He is later severely rebuked by God himself for doing this. (See Job 42:7.)

Thus as valuable as personal experiences may be, it is no substitute for the revealed Word of God.

PART ELEVEN: THE COLLECTIONS OF THE 66 BOOKS OF THE BIBLE

I. The Writing Materials of the Bible – The Spirit of God moved upon the authors of the Bible to record their precious messages upon whatever object was in current use at the time of the writing. Thus once again we see the marvelous condescension of God. These writing materials would include:

- A. Clay (Jer. 17:13; Ezek. 4:1)
- B. Stone (Exod. 24:12; 31:18; 32:15-16; 34:1, 28; Deut. 5:22; 27:2-3; Josh. 8:31-32)
- C. Papyrus (made by pressing and gluing two layers of split papyrus reeds together in order to form a sheet) (2 John 12; Rev. 5:1)
- D. Vellum (calfskin), parchment (lambskin), leather (cowhide) (2 Tim. 4:13)
- E. Metal (Exod. 28:36; Job 19:24; Matt. 22:19-20)

II. The Language of the Bible

- A. The Old Testament was written in Hebrew, with the following exceptions appearing in Aramaic – These are: Ezra 4:8-6:18; 7:12-26; Daniel 2:4-7:28; Jeremiah 10:11. Why did God choose Hebrew? In their book, *A General Introduction to the Bible*, authors Geisler and Nix note the following:

It is a pictorial language, speaking with vivid, bold metaphors which challenge and dramatize the story. The Hebrew language possesses a facility to present “pictures” of the events narrated. “The Hebrew thought in pictures, and consequently his nouns are concrete and vivid. There is no such thing as neuter gender, for the Semite everything is alive. Compound words are lacking.... There is no wealth of adjectives....” The language shows “vast powers of association and, therefore, of imagination.” Some of this is lost in the English translation, but even so, “much of the vivid, concrete, and forthright character of our English Old Testament is really a carrying over into English of something of the genius of the Hebrew tongue.” As a pictorial language, Hebrew presents a vivid picture of the acts of God among a people who became examples or illustrations for future generations (cf. 1 Cor. 10:11). The Old Testament was intended to be presented graphically in a “picture-language,”

Further, Hebrew is a personal language. It addresses itself to the heart and emotions rather than merely to the mind or reason. Sometimes even nations are given personalities (cf. Mal. 1:2-3). Always the appeal is to the person in concrete realities of life and not to the abstract or theoretical. Hebrew is a language through which the message is felt rather than thought. As such, the language was highly qualified to convey to the individual believer as well as to the worshiping community the personal relation of the living God in the events of the Jewish nation. It was much more qualified to record the realization of revelation in the life of a nation than to propositionalize that revelation for the propagation among all nations. (pp. 219 – 220)

- B. The entire New Testament was written in Greek. Again, to quote from Geisler and Nix:

Greek was an intellectual language. It was more a language of the mind than of the heart, a fact to which the great Greek philosophers gave abundant evidence. Greek was more suited to codifying a communication or reflecting on a revelation of God in order to put it into simple communicable form. It was a language that could more easily render the credible into the intelligible than could Hebrew. It was for this reason that New Testament Greek was a most useful medium for expressing the propositional truth of the New Testament, as Hebrew was for expressing the biographical truth of the Old Testament. Since Greek possessed a technical precision not found in Hebrew, the theological truths which were more generally expressed in the Hebrew of the Old Testament were more precisely formulated in the Greek of the New Testament.

Furthermore, Greek was a nearly universal language. The truth of God in the Old Testament, which was initially revealed to one nation (Israel), was appropriately recorded in the language of the nation (Hebrew). But the fuller revelation given by God in the New Testament was not restricted in that way. In the words of Luke’s gospel, the message of Christ was to “be preached in his name to all nations” (Luke 24:47). The language most appropriate for the propagation of this message was naturally the one that was most widely spoken throughout the world. Such was the common (Koine) Greek, a thoroughly international language of the first century Mediterranean world.

It may be concluded, then, that God chose the very languages to communicate His truth which had, in His providence, been prepared to express most effectively the kind of truth He desired at that particular time, in the unfolding of His overall plan. Hebrew, with its pictorial and personal vividness, expressed well the biographical truth of the Old Testament. Greek, with its intellectual and universal potentialities, served well for the doctrinal and evangelistic demands of the New Testament. (Zoid., p. 221)

- III. The Reason for the Writing of the Bible – Perhaps the one supreme difference between man and all other creatures (apart from his immortal soul, of course) is his God-given ability to express his thoughts on paper. It has been observed that while it was no doubt desirable to speak *to* the prophets “in diverse manners” in time past, the best way to communicate with *all* men of *all* ages is through the written record. The advantages of the written method are many, of course:
- A. Precision – One’s thoughts must be somewhat precise to be written.
 - B. Propagation – The most accurate way to communicate a message is usually through writing.
 - C. Preservation – Men die, and memories fail, but the written record remains. It may be said the New Testament especially was written for the following reasons:
 - 1. Because of the demands of the early church (1 Thess. 5:27; 1 Tim. 4:13; 2 Tim. 3:16-17)

2. Because of false doctrines (to counteract it)
 3. Because of missionary endeavors (to propagate it)
 4. Because of persecution and politics
- IV. The Possible Order of the Writing of the Bible
- A. Old Testament books
1. Job – 2000 B.C. (?)
 2. Genesis through Deuteronomy – 1405 B.C.
 3. Joshua – 1390 B.C.
 4. Judges – 1025 B.C.
 5. Ruth – 1025 B.C.
 6. Psalms – 1000 – 930 B.C. (for the most part)
 7. Proverbs – 930 B.C.
 8. Ecclesiastes – 930 B.C.
 9. Song of Solomon – 930 B.C.
 10. 1 and 2 Samuel – 920 B.C. (?)
 11. Obadiah – 850 B.C.
 12. Joel – 848 B.C.
 13. Jonah – 785 B.C.
 14. Amos – 760 B.C.
 15. Hosea – 758 B.C.
 16. Isaiah – 739 B.C.
 17. Micah – 735 B.C.
 18. Nahum – 650 B.C.
 19. Zephaniah – 640 B.C.
 20. Jeremiah – 627 B.C.
 21. Habakkuk – 608 B.C.
 22. 1 and 2 Kings – 590 B.C.
 23. 1 and 2 Chronicles – 590 B.C.
 24. Lamentations – 586 B.C.
 25. Ezekiel – 560 B.C.
 26. Daniel – 538 B.C.
 27. Haggai – 520 B.C.
 28. Zechariah – 520 B.C.
 29. Esther – 470 B.C.
 30. Ezra – 455 B.C.
 31. Nehemiah – 445 B.C.
 32. Malachi – 435 B.C.

Special Note:

The 39 books in our English Old Testament appear somewhat differently in a present-day Hebrew Bible, They cover the identical material except they number 24 and are arranged in a threefold division.

- I. *The Law – 5 books*
 - A. *Genesis*
 - B. *Exodus*
 - C. *Leviticus*
 - D. *Numbers*
 - E. *Deuteronomy*
- II. *The Prophets – 8 books*
 - A. *Former Prophets – 4*
 1. *Joshua*
 2. *Judges*
 3. *1 & 2 Samuel*
 4. *1 & 2 Kings*
 - B. *Latter Prophets – 4*
 1. *Isaiah*
 2. *Jeremiah*
 3. *Ezekiel*

4. *The 12 – Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi*
- III. *The Writings – 11 books*
- A. *The poetical books – 3*
 1. *Psalms*
 2. *Proverbs*
 3. *Job*
 - B. *The Scrolls, or Rolls – 5*
 1. *Song of Solomon*
 2. *Ruth*
 3. *Lamentations*
 4. *Esther*
 5. *Ecclesiastes*
 - C. *The historical books – 3*
 1. *Daniel*
 2. *Ezra – Nehemiah*
 3. *1 & 2 Chronicles*

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- B. *New Testament books*
 1. James – A.D. 45
 2. Galatians – A.D. 49
 3. 1 Thessalonians – A.D. 51
 4. 2 Thessalonians – A.D. 52
 5. 1 Corinthians 5 – A.D. 55
 6. 2 Corinthians – A.D. 56
 7. Romans – A.D. 57
 8. Ephesians – A.D. 60
 9. Colossians – A.D. 60
 10. Philemon – A.D. 61
 11. Philippians – A.D. 61
 12. Luke – A.D. 61
 13. Acts – A.D. 61
 14. Hebrews – A.D. 61
 15. 1 Timothy – A.D. 62
 16. Titus – A.D. 64
 17. 1 Peter – A.D. 64
 18. 2 Peter – A.D. 65
 19. Matthew – A.D. 65
 20. Mark – A.D. 65
 21. 2 Timothy – A.D. 67
 22. Jude A.D. 85
 23. John – A.D. 90
 24. 1, 2, 3 John – A.D. 92
 25. Revelation – A.D. 95

PART TWELVE: THE CANON OF THE BIBLE

- I. Definition of the Word *Canon* – Charles Ryrie suggests:
 1. Its derivation – “The word comes from the Greek word *kanon*, which refers to a measuring instrument. It therefore came to mean a rule of action (Gal. 6:16; Phil. 3:16).”
 2. History of the use of the word – “In the early church the word *canon* was used to refer to the creeds. In the middle of the fourth century it came to be used of the Bible (i.e., of the list of accepted books that were acknowledged to make up the Bible).”
 3. Its meaning – “Actually the word *canon* has a twofold meaning. It refers to the list of books that met certain tests or rules and thus were considered authoritative and canonical. But it also means that the collection of canonical books becomes our rule of life” (p. 105).
- II. Location of the Canonical Books
 - A. Old Testament

1. Before the Babylonian captivity – Prior to this period (606 B.C.) the Old Testament books were apparently laid beside the Ark of the Covenant in the temple. This is indicated in the following passages:

“And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.... And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient” (Exod. 24:3-4, 7).

“And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee” (Deut. 31:24-26).

“And Hilkiyah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiyah gave the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord. And Shaphan the scribe shewed the king, saying, Hilkiyah the priest hath delivered me a book. And Shaphan read it before the king” (2 Kings 22:8-10).

“So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord” (Josh. 24:25-26).

“Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house” (1 Sam. 10:25),

2. During the Babylonian captivity – The books were probably carried to Babylon and later collected by Daniel. In 9:2 of his book, the prophet Daniel writes: “In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet that he would accomplish seventy years in the desolations of Jerusalem” (Dan. 9:2). Here Daniel specifically states he was reading Jeremiah and “the books,” a reference no doubt to the other Old Testament books written up to that time.
 3. After the Babylonian captivity – These books may have been taken back to Jerusalem by Ezra the prophet and kept in the newly completed temple. (See Ezra 3:10-11; 6:15-18; Neh. 8:1-8.)
- B. New Testament – “And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea” (Col. 4:16). “I charge you by the Lord that this epistle be read unto all the holy brethren” (1 Thess. 5:27).

- It seems certain the New Testament books were *not* kept in the temple area as the Old Testament books were. This was the case for at least two reasons:
1. Some of the New Testament books were written after the destruction of the temple in A.D. 70.
 2. No New Testament book would have been accepted by the Jewish rabbis as an inspired addition to the Old Testament canon – However, from the above verses it appears various churches may have cared for and circulated among the Christian community the New Testament books.

- III. Tests Given to the Canonical Books – The books were subjected to various tests. These included:
 - A. Authorship – Who wrote the book or the epistle?
 - B. Local church acceptance – Had it been read by the various churches? What was their opinion?
 - C. Church fathers’ recognition – Had the pupils of the disciples quoted from the book? As an example, a man named Polycarp was a disciple of John the apostle. Therefore one test of a book might be, What did Polycarp think of it?
 - D. Book subject matter (content) – What did the book teach? Did it contradict other recognized books?
 - E. Personal edification – Did the book have the ability to inspire, convict, and edify local congregations and individual believers?

In closing this section it should be stated it was a combination of these five steps, and not just one alone, which helped determine whether a book was inspired or not. Contrary to what may have seemed vital, canonicity was *not* determined at all by either the age or the language of a given book. For example, there were many ancient books mentioned in the Old Testament (see Num. 21:14; Josh. 10:3) that were not in the Old Testament canon. Also, some of the apocryphal books (such as Tobit) were written in Hebrew but were not included in the Old Testament, while some books (like portions of Daniel) written in Aramaic were included in the canon.

- IV. Disputed Books of the Canon – Some canonical books were at first doubted but later fully accepted. During the first few years of early church history there were some 11 biblical books that were temporarily objected to for various reasons. These were:
- A. Old Testament books
 1. The Song of Solomon because it seemed to some to be a mere poem on human love.
 2. Ecclesiastes because some felt it taught atheism. (See 9:5.)
 3. Esther because it did not mention the word *God* in the entire book
 4. Ezekiel because it seemed to contradict the Mosaic Law.
 5. Proverbs because it seemed to contradict itself. (See 26:4-5.)
 - B. New Testament books
 1. Hebrews because of the uncertainty about the book's authorship.
 2. James because it seemed to contradict the teachings of Paul. (Compare James 2:20 with Eph. 2:8-9.)
 3. 2 and 3 John because they seemed to be simply two personal letters.
 4. Jude because the author refers to an uncanonical Old Testament book, the book of Enoch.
 5. Revelation because of the uncertainty about the book's authorship and because of its many mysterious symbols.
- V. The Recognition of the Canon
- A. The Old Testament – By the year 300 B.C. (at the latest) all Old Testament books had been written, collected, revered, and recognized as Biblical, canonical books. Many believe Ezra the prophet led the first recognition council.
 - B. The New Testament – During the Third Council of Carthage, held in A.D. 397, the 27 New Testament books were declared to be canonical. However, it absolutely *must* be understood that the Bible is *not* an authorized collection of books, but rather a collection of authorized books. In other words, the 27 New Testament books were not inspired because the Carthage Council proclaimed them to be, but rather the Council proclaimed them to be such because they were already inspired.

Norm Geisler has suggested the following:

1. “The church is the *discoverer* of and not the *determiner* of the canon.”
2. “It is the *child* and not the *mother* of the canon.”
3. “It is the *minister* and not the *magistrate* of the canon.”
4. “It is the recognizer and not the regulator of the canon.”
5. “It is the *witness* and not the *judge* of the canon.”
6. “It is the *servant* and not the *master* of the canon” (A *General Introduction to the Bible*, p. 221).

- VI. The Accuracy of the Canon
- A. The bad news – As every Christian knows, none of the actual 66 books has been preserved. Our Bible today is thus a translation of a copy (or copies) of a copy, etc., of the original writings. Often it is asked why God did not preserve the original books. Only the Holy Spirit knows the ultimate and complete answer to this. However, at least three possible reasons have been suggested.
 1. To prevent the text from being tampered with – To illustrate this, let us suppose there existed only one single account of the American Civil War, and that one record was totally controlled by a man or perhaps a small group of men. No other copies from this original account were in existence. If this were true, it can be readily seen how easy it would be for the actual story of the War Between the States to be altered in any manner desired by the custodians of the one single record. Thus, through a stroke of the pen (or eraser), lost battles could be turned into victories, villains could suddenly appear as heroes, etc.

However, imagine the original record did not exist but there was in circulation literally thousands of copies of copies taken from the first Civil War story account. Now it can be seen no man or small group of individuals could corrupt the true record. This is exactly the Bible situation today, for there are literally thousands of manuscript copies covering both the Old Testament and New Testament books in circulation worldwide.
 2. To guard against a misguided worship – The very nature of man demands he worship something, be it power, money, sex, a pagan idol, or the true God. Had God preserved any or all of the 66 original manuscripts, they undoubtedly would have become the objects of superstition and worship. There are at least two biblical examples where even well-intentioned individuals were guilty of worshipping the wrong thing.
 - a. Israel's sin in worshipping Moses' serpent of brass (2 Kings 18:4)
 - b. John the apostle's sin in (attempting) to worship an angel – This occurred not once but twice. (See Rev. 19:10; 22:8-9.)

3. To stimulate intense Bible study – Only eternity itself will reveal the multiplied millions of hours invested by devout scholars examining the manuscript copies to determine the exact contents of the original scriptural text.
- B. The good news – Even though the original books are lost, there is overwhelming evidence our translated Bibles today represent amazingly accurate copies of the first manuscripts themselves. Consider the following:
 1. The number of existing both Old Testament and New Testament Hebrew and Greek manuscript fragments runs literally into the thousands. There are some 5,300 New Testament Greek manuscripts alone.
 2. The favorable comparison of all these manuscripts – Note the testimony of the scholars regarding the text of the New Testament.
 - a. Westcott and Hort estimated it is 98.33% pure.
 - b. Ezra Abbott raises it to 99.75% pure.
 - c. A. T. Robertson gives the number at 99.9% pure.
 3. The discovery of the Dead Sea Scrolls

Prior to the discovery of the scrolls at Qumran the oldest extant manuscripts were dated from approximately A.D. 900. Some manuscripts of the Dead Sea Scrolls, which included copies of Isaiah, Habakkuk, and others, were dated back to 125 B.C., providing manuscripts 1,000 years older than previously available. The major conclusion was that there was no significant difference between the Isaiah scroll at Qumran and the Masoretic Hebrew text dated one thousand years later. This confirmed the reliability of our present Hebrew text. (Paul Enns, *Moody Handbook of Theology*, p. 173)

4. The biblical quotations from the early church fathers – During the second and third centuries important church fathers such as Justin Martyr, Irenaeus, Clement of Alexandria, Origen, Tertullian, Hippolytus, and Eusebius quoted from the New Testament in their writings for a total of over 36,000 occasions.

With the possible exception of 11 verses, every single New Testament passage is to be found in these 36,000 quotations. Thus, had Satan succeeded in destroying every copy of the Greek manuscripts, the entire New Testament could have been almost totally reconstructed from the writings of the church fathers.

Edward Goodrick offers the following concerning the amazing accuracy of the Old Testament canon.

Do we have hard evidence that copies of the Old Testament autographs were called “Scripture” (*graphe*) in the New Testament? A search of the 50 appearances of *graphe* in the New Testament reveals that Jesus read from the Scripture (*graphe*) in the synagogue at Nazareth (Luke 4:21) and Paul from the Scripture (*graphe*) in the synagogue at Thessalonica (Acts 17:2). The Ethiopian eunuch riding in his chariot on his way home from Jerusalem was reading a portion of Scripture (*graphe*, Acts 8:32-33). These were not autographs; they were copies. And copies contain scribal errors. Yet the Bible calls them *graphe*, and every *graphe* is inspired (2 Timothy 3:16). Yes, copies of the autographs are inspired. (*Is My Bible the Inspired Word of God?* p. 62)

- VII. The Completion of the Canon – Is the 66-book biblical canon closed? This question may be answered by both a yes and no response,
 - A. Hypothetically and theoretically... *no* – Although all known evidence would seem to be a trillion to one against it, it remains nevertheless theoretically possible that God may, through some totally unexpected circumstances and for some hitherto inconceivable reason, suddenly decide to add a sixty-seventh book to the canon prior to Christ's return.
 - B. Practically and realistically... *yes* – This is concluded by a threefold line of evidence.
 1. Scriptural evidence – Dr. Robert Lightner writes:

The first reason is stated in two passages of Scripture. Jude 3 refers to *the faith which was once for all delivered to the saints*, a body of truth more authoritative than one's personal belief. When Jude wrote his epistle, the only books not yet written were those of John. John then warned against adding to or taking from *the prophecy of this book* (Rev. 22:18-19). This warning applies to the

book of Revelation, the last book of the Bible and the culmination of God's recorded revelation. Therefore John's warning seems to apply to all Scripture and relates to the matter of canonicity.

As for the Old Testament canon, Christ accepted the same books received by the Jews of his day. He referred to the first and last books of the Jewish canon in one breath (Matt. 23:35; Luke 11:51), indicating his acceptance of its entirety. So this canon was clearly closed by Jesus' time. (*Evangelical Theology*, pp. 21 – 22)

2. Historical evidence – Norm Geisler observes:

The immediate successors of the apostles did not claim new revelation, nor did they claim any special confirmatory gifts. In fact, they looked on the apostolic revelations as full and final. When new cults have arisen since the time of the apostles, their leaders have claimed to be apostles in order that their books could gain recognition. Historically, the canon is closed with the 27 books written in the apostolic period. They alone are and have been the books of the canon through all the intervening centuries. No other non-apostolic books have been accepted since the earliest centuries, and no new books written by the apostles have come to light. In His providence, God has guided the church in the preservation of all the canonical books. (*A General Introduction to the Bible*, pp. 217 – 218)

3. Providential evidence

What if a truly prophetic or apostolic book were found today: would it belong in the canon? Of course, the question is only hypothetical, and so the answer is only hypothetical, too. But it is an interesting question, and it does focus an important issue not yet stressed: *the providence of God*. It seems highly unlikely that God would have inspired a book He did not preserve. Why should He give a revelation for the church but not provide for the preservation of it? It is understandable that God might give special guidance to certain individuals, which He did not deem necessary to do for the broader body of believers. But to provide instruction in the Christian faith by way of a revelation He did not preserve for others is another matter altogether. (*Ibid.*, p. 217)

In regard to an almost-certainly closed canon, consider another similar question: "Is it possible for a believer to live a sinless life following his or her salvation?" This question also involves a yes and no answer.

- I. *Hypothetically and theoretically... yes – There is no doubt whatsoever that God provides the needed supernatural power for every Christian to defeat all his enemies, to conquer every temptation, to be victorious over every sin, to experience total and continuous spiritual success. The following verses give testimony to this available and adequate power over sin: Romans 6:1-14, Corinthians 10:13; 15:57; Philippians 4:13,*
- II. *Practically and realistically... no – To boast of sinless perfection is to claim that which Paul, John, and James could not and would not claim for themselves.*
 - A. *Paul's testimony (Phil. 3:12; 1 Tim. 1:15)*
 - B. *John's testimony (1 John 1:8)*
 - C. *James's testimony (James 3:2)*

PART THIRTEEN: IMPORTANT HISTORICAL TRANSLATIONS OF THE BIBLE

Perhaps the most thrilling story in mankind's history is the true account of the earnest (and sometimes agonizing) efforts to translate God's precious Word in the language of a particular day. Literally billions of intensive man-hours have been spent doing this. We shall now briefly examine some of the better-known fruits of all this sweat and study.

I. Publications up to the Time of Jesus

- A. The Dead Sea Scrolls – During 1947, in a series of caves near the Dead Sea, a discovery was made that would soon excite the entire religious world. These were the Dead Sea Scrolls. Dr. William F. Albright states this find was "the most important discovery ever made concerning the Old Testament manuscripts." These scrolls were probably hidden there sometime during the second century B.C. by a Jewish group called the Essenes. They included fragments of every Old Testament book in the Hebrew Bible with the exception of the book of Esther.

Especially exciting was a complete scroll on the book of Isaiah. The reason this discovery was so important was that until this event the earliest copy we had of Isaiah's writings were made during the twelfth century A.D. Now scholars could move back over 1,000 years closer to the time when the

prophet actually wrote (around 700 B.C.). When a comparison was made between the Dead Sea copy and the twelfth-century-A.D. copy, they were found to be almost identical, there once again reassuring us that our copy of God's Word today is indeed accurate and reliable.

- B. The Greek Septuagint – The Septuagint is a translation of the Old Testament Hebrew into the Greek language. This was done around 280 B.C. at the request of some Jewish leaders. The reason was because many Jews had moved into Egypt and other places outside of Palestine, and as a result, were unable to read or speak Hebrew. So a translation was prepared in the common Greek language of the day. It was called the “Septuagint” (the Greek word for 70) because, according to tradition, it was supposedly translated by 70 Jewish scholars in 70 days. The Septuagint was the Bible in Jesus' day.

II. Publications up to the Seventh Century A.D.

- A. The Papyri – This consisted of hundreds of sheets found in central Egypt in 1895. Some were stuffed in mummy cases and embalmed crocodile bodies. Among the various sheets was a three-by-two-inch fragment containing John 18:31-38. Carbon-14 dating has shown this to have been written around A.D. 125. Thus this fragment is the oldest known Bible manuscript.
- B. The Latin Vulgate – During the fourth century A.D. it was felt a new translation of the Bible was needed in Latin, which was then the common language in the Western world. Thus, in A.D. 382 the great scholar Jerome was appointed by Damasus, the Bishop of Rome, to begin doing this. For the next 25 years Jerome worked on this translation, going right to the Hebrew and Greek. The term *vulgate* comes from the Latin word that means “common.” Thus, until the King James Version in 1611, the Latin Vulgate became the recognized Bible for nearly 1,200 years. In 1228 the Vulgate was divided into chapters by Stephen Langton, archbishop of Canterbury. It was divided into verses by Robert Stephens in 1551, and these verses were numbered by Montanus around A.D. 1571. The Vulgate was also the first Bible to be printed by John Gutenberg in 1455. One of these printed copies now resides in the U.S. Library of Congress and is valued at \$350,000.
- C. Codex Sinaiticus – This was an ancient manuscript of the Greek Septuagint, written approximately A.D. 330. It was discovered by the German Bible scholar Tischendorf in the monastery of St. Catherine on Mount Sinai in 1844. He noticed in a wastebasket, waiting to be burned, vellum pages with Greek writings on them. The Codex Sinaiticus contained 199 leaves of the Old Testament and the entire New Testament. On December 24, 1933, this codex that came so close to being burned was sold to the British government by the Russians for \$510,000, making it the most expensive book purchase of all time.
- D. Codex Vaticanus – Also written around A.D. 330, it has been in the Vatican Library in Rome since 1481. Roman Catholic popes had constantly refused to allow competent Bible scholars to study it until the nineteenth century. It is thought that both this codex and the Mount Sinai copy are 2 of the original 50 copies ordered by Emperor Constantine shortly after he assumed power over the Roman Empire in A.D. 312. It is however, incomplete, omitting the Pastoral Epistles, Philemon, Revelation, and the last few chapters of Hebrews.
- E. Codex Alexandrinus – This is dated around A.D. 450 and was written in Egypt. In 1708 it was given to the Patriarch of Alexandria (where it got its name). In 1757 it was transferred to the British museum.
- F. The Coptic Version – During the second century a new kind of language came into being which was sort of a cross between Greek and Egyptian. It became known as Coptic. Several translations of God's Word were made around A.D. 350 from the Greek into Coptic.
- G. The Ethiopic Version – Ethiopia is the land south of Egypt in Africa. The Ethiopian eunuch of Acts 8:26-39 probably introduced Christianity there. This translation was a good verbal rendering of the Greek It was fluent, readable, and helpful, and dates at around A.D. 350.
- H. The Gothic Version – The land of the Goths was located north of the Danube River and west of the Black Sea. The Goths were an extremely warlike people. During one of their raids in Asia Minor they captured a young man named Ulfilos. Ulfilos was a Christian and a scholar who later translated the Scriptures into Gothic – with the exception of 1 and 2 Samuel and 1 and 2 Kings. The reason for this was due to the many wars recorded in these four Old Testament books. Ulfilos did not want to encourage the Goths along this line. The Gothic Version, dated about A.D. 350, thus became the first translation of the Bible into a barbarian language. One of Ulfilos's versions still exists. It is called the Codex Argenteus and was written in gold and silver letters upon purple vellum. It now resides in the University Library at Upsala, Sweden.
- I. The Armenian Version – Armenia is north of Mesopotamia. About A.D. 406 a great missionary and writer named Mesrob began translating into Armenian after reducing their language to a writing alphabet. The Armenian Version has been called “the most beautiful and accurate of all ancient versions – the Queen of Versions.”

III. Publications in English from the Seventh Century to the Present – Historians have classified the English language into three main periods: Old English (from A.D. 450 to 1100), Middle English (from A.D. 1100 to 1500), Modern English (from A.D. 1500 to date)

Keeping this in mind we shall now consider some major attempts to publish the Bible in English.

A. Old English Period (A.D. 450 to 1100) – There were at least 10 known translators of the Bible during this period. The list would include a servant, two bishops, two monks, a king, two priests, an archbishop, and a hermit. Of these 10, we will examine the following 3:

1. Caedmon (died in 680) – This stable worker at a monastery in North England did not translate the Bible on paper but rather memorized great portions of it and sang it with his harp in short lines of beautiful Celtic-Saxon verse wherever he traveled. He sang the story of Genesis, Exodus, a part of Daniel, the doctrines of the resurrection, ascension, and the second coming of Christ, and of heaven and hell.
2. Bede (674-735) – This godly monk, scholar, historian, and theologian is often called today by the title of “the Father of English History.” In his textbook, *General Biblical Introduction*, author H. S. Miller writes the following about Bede:

His important work is the translation of the Gospel of John, which he finished just as he was breathing his last. All the day before Ascension Day, 735, the good old monk... had been dictating his translations, for he said, “I do not want my boys to read a lie, or to work to no purpose after I am gone.”

The next day he was very weak, and suffered much. His scribe said, “Dear master, there is yet one chapter to do, but it seems very hard for you to speak.” Bede replied, “Nay, it is easy, take up thy pen and write quickly.” In blinding tears the scribe wrote on. “And now father, there is just one sentence more.” Bede dictated it and said, “write quickly.” The scribe said, “It is finished, master.” “Ay, it is finished!” echoed the dying saint, and with the Gloria chant upon his lips he passed to the great Master whom he had loved and served so long. (p. 320)

3. Alfred (King of England, 871 – 901) – Here Miller writes:

Alfred loved... the Bible. He was King, lawgiver, teacher, writer, translator. His wish was “that all the freeborn youth of his kingdom should employ themselves on nothing till they could first read well the English scriptures.” He translated the ten commandments and other Old Testament laws, placing them at the head of his laws for England. He also translated the Psalms and the Gospels.” (Ibid., p. 321)

B. Middle English Period (A.D. 1100 to 1500) – Here we will examine but one name – that of John Wycliffe.

John Wycliffe (1320-1384) has often been called “The Morning Star of Reformation.” He was a great Oxford University teacher, preacher, reformer, and translator. Wycliffe was the first man to completely translate the entire Bible into the English language. By placing God’s Word in common language he thus did for England what Martin Luther would later do for Germany. His was the only English Bible for 145 years. As a sample of his English, note the following translation of the Lord’s prayer:

“Our Fadir that art in hevenes, halewid be thi name; Thi kingdom comme to, Be thi wille done in heven so in erthe; Gyve to us this dai oure breed over other substance, and forgive to us oure dettis as we forgyven to oure detouris; and leede us not into tempacioun, but delyvere us fro yvel.”

C. Modern English Period (A.D. 1500 to date)

1. Tyndale’s Version (1525) – If Wycliffe was known as the “Morning Star of Reformation,” then Tyndale could rightly be called “The Milky Way of the Modern Bible.” No other single man in history perhaps did as much in translating the Word of God for the people of God as did William Tyndale. Tyndale worked in constant danger, for under Catholic King Charles V it was a crime punishable by horrible torture, burning at the stake, or actual burial alive for anyone to read, purchase, or possess any New Testament book. But prior to Tyndale’s martyrdom it is estimated that some 50,000 copies of the New Testament were circulated by this fearless and faithful servant of God. Early in 1526, Tyndale’s New Testaments began pouring into England concealed in cases of merchandise, barrels, bales of cloth, sacks of flour and corn, and every other secret way that could be found. For every one the devil burned, God would allow Tyndale to publish three more to take its place.

It is thought that Tyndale's New Testament was based on the printed Greek New Testament text of the great scholar Erasmus (first printed on March 1, 1516), and that his Old Testament text was taken in part from the 1488 Hebrew publication. He also consulted the Latin Vulgate and Martin Luther's translation.

2. The Coverdale Version (A.D. 1535) – Miles Coverdale was born in 1488. He was converted to Christ and developed a strong love for the Scripture. He was a friend of Tyndale and later finished Tyndale's Old Testament translation and revised his New Testament. It was a secondary translation; that is, it was based on previous translations of the Bible into Latin, German, and English. The reason for this is that Coverdale was not familiar with the Greek or Hebrew. The first edition came off the press on October 4, 1535. This was indeed a milestone for God's Word, as it marked the first whole Bible printed in English.
3. Matthew's Version (1537) This version was prepared by John Rogers, who used the pseudonym Thomas Matthew. The reason for this was that Rogers, a known friend of Tyndale, felt his work would be more acceptable to various authorities if this relationship was not known. Rogers would later be burned to death during the reign of Bloody Mary in 1555. Matthew's Version was the first revision of the Tyndale Bible. It was approved by King Henry VIII, who had hated Tyndale and his work. A divine irony is seen here.
4. The Great Bible (1539) – The notes and prefaces of Tyndale's and Coverdale's translations aroused so much argument that Henry VIII authorized a new version that would include no controversial footnote material. It was called the Great Bible because of its size. Due to its extreme value it was usually chained to a "reading post" within a church. In 1538 the king issued an injunction to all churches to purchase a copy of the Great Bible. This was to be paid for by the parson and parishioners. The importance of the Great Bible is that it became the first official English Bible "appointed to be read in all the churches." The King James Bible is basically a revision of the Great Bible.
5. The Geneva Bible (1557) During the vicious Protestant persecution under Bloody Mary, many Reformers fled to Geneva, Switzerland, and enjoyed the protection of Geneva's great leader John Calvin. It was here that Calvin's brother-in-law, William Whittingham, translated the Scriptures into the Geneva Bible. The text of the Geneva Bible was based on that of the Great Bible. This Bible became important for the following reasons:
 - a. It was the first version to divide the text into verses.
 - b. It was the first to omit the Apocrypha.
 - c. It was kissed by Queen Elizabeth (daughter of Henry VIII) at her coronation, a policy which is still followed by English kings and queens.
 - d. It was the most-beloved Bible of the common people up to that time and went through more than 160 editions.
 - e. It was the Bible of Shakespeare and John Bunyan.
 - f. It was the Bible the pilgrims brought with them on the Mayflower in 1620 to America.
6. The Bishop's Bible (1568) – This version was translated because of the following reasons:
 - a. The Church of England did not like the notes in the Geneva Bible.
 - b. The Geneva Bible was undermining the authority of the Great Bible and that of the bishops.
 It was translated by Matthew Parker, archbishop of Canterbury, who was aided by nine other bishops; thus its name, the Bishop's Bible. The Bishop's Bible was the second "authorized version" of the church, but it was never accepted by the common people. In fact, Queen Elizabeth simply ignored it. The Bishop's Bible has gone down in history as the most unsatisfactory and useless of all the old translations.
7. The Rheims-Douai Bible (1582) – This version was an attempt by the pope to win England back to the Roman fold, but he utterly failed. It was headed by William Allen and Gregory Martin, two Protestant turncoats from Oxford University. The name comes from the two places where the Old Testament and New Testament were produced. The Douai Version was therefore the first Catholic English Bible and was taken almost literally from the Latin Vulgate. The footnotes in this version strongly attacked all Protestant "heresies," and defended all Roman Catholic doctrine and practices.
8. The King James Version (1611) – One of the first tasks King James I faced upon mounting his throne at the beginning of the seventeenth century was the reconciliation of various religious parties within his kingdom. The King James Version began with a request by Puritan spokesman Dr. Reynolds of Oxford concerning the feasibility of a new Bible translation. James agreed almost at once. He had disliked the popular Geneva Bible because of its footnotes. He also realized that

neither the Geneva, nor the Great, nor the Bishop's Bible could be held up by him as a rallying point for Christians.

The following quote is from H. S. Miller:

On July 22, 1604, the King announced that he had appointed 54 men as translators. The only indispensable qualification was that they should have proven efficiency as Biblical scholars.... A list of 47 revisers has been preserved; the other seven may have died or resigned before the work had really begun.

The revisers were organized into six groups, two meeting at Westminster, two at Cambridge, two at Oxford. One group at Westminster had Genesis to 2 Kings, the other had Romans to Jude; one group at Cambridge had 1 Chronicles to Ecclesiastes, the other had the Apocrypha; one group at Oxford had Isaiah to Malachi, the other had Matthew to Acts and Revelation. These men were the great Hebrew and Greek scholars of this day.

Each reviser first made his own translation, then passed it on to be reviewed by each member of his group; then when each group had completed a book, a copy of it was sent to each of the other five groups for their independent criticism, Thus each book went through the hands of the entire body of revisers. Then the entire version, thus amended, came before a select committee of six, two from each of the three companies, and they ironed out ultimate differences of opinion, put the finishing touches... and prepared it for the printer.

The revisers were governed by 15 rules, the gist of a few of them being. (1) The Bishop's Bible shall be followed and as little altered as the truth of the original will permit; (2) The old ecclesiastical words shall be retained; (3) The chapter divisions shall not be changed, unless very necessary; (4) No marginal notes at all, except explanation of Hebrew and Greek words which cannot be briefly and fitly expressed in the text; (5) Whenever the Tyndale, Matthew, Coverdale, the Great Bible, or the Geneva agrees better with the text than the Bishop's Bible, they are to be used. (*General Biblical Introduction*, pp. 363 – 364)

The King James Version also doubtless made usage of the four available printed Hebrew Old Testament Bibles at that time, the Erasmus's fifth edition of the Greek New Testament.

The King James Version is remarkable for many reasons. It was, first of all, undoubtedly the most beautiful, beloved, and popular translation of all time. It was also probably the only translation in which no parties involved had an axe to grind. In other words, it was a national undertaking in which no one had any interest at heart, save that of producing the best possible version of the Scriptures.

It must be said however, that the King James Version was not immediately accepted by the general public. The Roman Catholics claimed it favored Protestantism. The Arminians said it leaned toward Calvinism. The Puritans disliked certain words, such as "bishop," "ordain," and "Easter." But after some 40 years it overtook the popular Geneva Bible and had retained its tremendous lead for almost three and a half centuries.

9. The English (1881 – 1885) and American (1901) Revision – By the latter part of the nineteenth century, the Church of England felt a new revision of the King James Version was needed for the following reasons:

- a. The change in the meaning of some of the English words
- b. The discovery of new manuscripts since 1611
- c. The improved science of biblical criticism

Thus, on May 3, 1870, the initial formalities began. The Canterbury Convocation adopted five resolutions.

- a. "We do not contemplate any new translation of the Bible, or any alteration of the language, except when in the judgment of the most competent scholars such change is necessary."
- b. It offered a uniformity of renderings – that is, it translated the same Hebrew and Greek word by the same English word. The King James Version did not do this, but used a great variety of English words to translate a single Greek word. (For example, the Greek word *meno*, which means "to remain," is translated by ten different words in the King James Version. The Greek word *dunamis*, meaning "power," is translated by 13 different English words.)
- c. It translated the Greek tenses more accurately, especially the aorist and imperfect tenses.
- d. It translated the Greek definite article more accurately.
- e. It translated the Greek preposition more accurately.

The English revised New Testament was published in England on May 17, 1881, and sale in the United States began on May 20. The excitement in this country about receiving a new version of the Bible was at an unbelievable high. For example, the people of Chicago wanted the New Testament about the same time New York would have it, and they could not wait until a fast train could bring it. So two Chicago dailies (the *Tribune* and the *Times*) had the first six books (Matthew to Romans, about 118,000 words) telegraphed from New York to Chicago (978 miles), by far the largest message ever sent over the wire. These papers then published all this on May 22, 1881.

But to the great disappointment of its friends, the English Version of 1881 – 1885 whose popularity had risen so high so fast almost immediately cooled off. People soon realized how much they would miss the familiar and loved words, phrases, grace, ease, poetry, and rhythm of the King James Version.

In 1901 the American Standard Version was published, This version offered several changes and improvements over its English cousin:

- a. The substitution of “demon” for “devil,” where the Greek read *daimon*,
- b. The uniform rendering of “Holy Spirit” for “Holy Ghost.”
- c. The use of “who” instead of “which” in reference to persons. The King James Version phrase “Our Father, which art in heaven” became “Our Father, who art in heaven.”

Although the American Standard Version enjoyed better permanent reception than the English one, it still has not seriously cut into the lead of the King James Version.

10. The Revised Standard Version (1952) – This work has been one of the most controversial versions of the Bible ever published. The Revised Standard Version was authorized by the National Council of Churches of Christ in the U.S.A. and is the “official” version of this group. Hebrew scholar Dr. Merrill F. Unger summarizes the Revised Standard Version in the following way: “Although this version has many excellencies, it is weak and obscure in its translation of certain key Old Testament messianic passages” (*Unger’s Bible Handbook*, p. 893).
11. *The Amplified Bible* (1954) – This is a literal translation with multiple expressions using associated words to convey the original thought. The New Testament uses the Greek text of Westcott and Hort plus 27 translations and revisions. The Old testament is similarly extensive. The version is intended to supplement other translations authentically, concisely, and in convenient form,
12. *Good News for Modern Man* (1966) – This translation of the New Testament by Dr. Robert G. Bratcher (plus a distinguished review committee) is a paraphrase that gained enormous popularity in a short period of time. It was intended to communicate the Scriptures to the masses of English-speaking people around the world and has been much used as an instrument of evangelism for persons outside the church. It has since become available as a complete Bible called the *Good News Bible*.
13. *The Jerusalem Bible* (1966) – This is a translation from the Hebrew Masoretic, Greek Septuagint, Dead Sea Scrolls, and accepted Greek and Aramaic New Testament texts – all compared with the French Version. It was produced by 28 principal collaborators in translation and literary revision under Alexander Jones, general editor.
14. *The New American Bible* (1970) – This is a Catholic translation that is a highlight of Bible publishing in the present century. All basic texts were consulted, and the work was 26 years in the making. Over 50 recognized biblical scholars, the majority of them college professors, labored to produce this outstanding version. Scholars were Catholic, Protestant, and Jewish. The purpose was to produce a more accurate translation from the older manuscripts, and this was made possible by the pope in 1943. Prior to this version, Catholics had been required to use the Latin Vulgate as the basis for translation.
15. *The Living Bible* (1971) – An extremely popular paraphrase, this is the work of a single translator, Kenneth N. Taylor. The initial source was the American Standard Version of 1901, but Dr. Taylor and the Greek and Hebrew specialists he consulted for accuracy also used the most respected texts available.
16. *The New American Standard Bible* (1971) – This Bible was translated by an editorial board of 54 Greek and Hebrew scholars and required nearly 11 years to complete.
17. New International Version (1978) – Revised in 1984, this version was translated by over one hundred scholars using the most reliable original-language texts. This version has overtaken the King James Version in annual sales.
18. New King James Version (1982) – This version is a faithful revision of the King James Bible. The major changes that have been made were to modernize antiquated verb and pronoun forms, to update punctuation, vocabulary, and grammar, and to capitalize deity pronouns.

19. New Century Version (*International Children's Bible* or *The Everyday Bible* (1988) – Striving for simplicity and clarity in phrases, the translators worked from the original languages to produce a version that would be easy to understand for both adults and children.

PART FOURTEEN: THE APOCRYPHA AND THE BIBLE

After the Old Testament canon had been recognized by the Jews as being officially closed, and prior to the New Testament period, there arose a section of literature called the Apocrypha. This word literally means “that which is hidden” and consists of 14 books.

I. The Contents of the Apocrypha

- A. 1 Esdras – This book covers much of the material found in Ezra, Nehemiah, and 2 Chronicles but it also includes a fanciful story concerning three Jewish servants in Persia. They were all asked a question by King Darius concerning what the greatest thing in the world was. One said wine, another replied women, while the third claimed truth was. He won, and when offered a reward, suggested the King allow the Jews to rebuild the temple in Jerusalem.
- B. 2 Esdras – This contains certain visions given to Ezra dealing with God's government of the world and the restoration of certain lost Scriptures.
- C. Tobit – Tobit is the story of a pious Jew (Tobit) who is accidentally blinded (by sparrow dung) and is later healed by an angel named Raphael, who applies a concoction of fish heart, liver, and gall to his eye.
- D. Judith – This is the story of a beautiful and devout Jewish princess who saves Jerusalem from being destroyed by Nebuchadnezzar's invading armies. This she does by beguiling the enemy general through her beauty, then returning to Jerusalem with his head in her handbag!
- E. The remainder of Esther – There are additional inserts to this book to show the hand of God in the narrative by putting the word *God* in the text. The word *God* does not appear in the Old Testament book of Esther.
- F. The Wisdom of Solomon – This book has been called “The Gem of the Apocrypha,” and is one of the loftier books of the Apocrypha.
- G. Ecclesiasticus – Also called “the Wisdom of Jews, the Son of Sirach,” it resembles the book of Proverbs and gives rules for personal conduct in all details of civil, religious, and domestic life.
- H. 1 Maccabees – This historical account of the Maccabean period relates events of the Jews' heroic struggle for liberty (175 – 135 B.C.)
- I. 2 Maccabees – This work covers in part the same period as 1 Maccabees but is somewhat inferior content-wise.
- J. Baruch – Supposedly written by Jeremiah's secretary, Baruch, it contains prayers and confessions of the Jews in exile, with promises of restoration.
- K. The Song of the Three Children – Inserted in the book of Daniel, right after the fiery furnace episode (Dan. 3:23), It contains an eloquent prayer of Azariah, one of the three Hebrew men thrown in the fire.
- L. The story of Susanna – This story relates how the godly wife of a wealthy Jew in Babylon, falsely accused of adultery, was cleared by the wisdom of Daniel.
- M. Bel and the Dragon – This is also added to the book of Daniel. The book contains two stories:
 1. The first concerns how Daniel proves to the king his great god Bel is a dead idol and that the Bel priests are religious crooks.
 2. *Unger's Bible Handbook* describes this event in the following words:

The other legend concerns a dragon worshiped in Babylon. Daniel, summoned to do it homage, feeds it a mixture of pitch, hair, and fat, which causes it to explode. The enraged populace compels the King to throw Daniel in the den of lions where he is fed on the sixth day by the prophet Habakkuk, who is angelically transported to Babylon by the hair of his head while carrying food and drink to the reapers in Judea. On the seventh day the King rescues Daniel and throws his would-be destroyers to the hungry lions. (p. 459)

- N. The Prayer of Manasseh – This is the supposed confessional prayer of wicked King Manasseh of Judah after he was carried away prisoner to Babylon by the Assyrians.
- ##### II. Reasons for Rejecting the Apocrypha – “Why don't you Protestants have all the books of the Bible in your King James Version?”
- Often Christians and Bible lovers are confronted with this question by those who have accepted the Apocrypha into their translations of the Bible. Why indeed do we *not* include these 14 books? There are many sound scriptural reasons for not doing this.
- A. The Apocrypha was never included in the Old Testament canon by such recognized authorities as the Pharisees, Ezra the prophet, etc.

- B. It was never quoted by either Jews or any other New Testament writers.
- C. The great Jewish historian Josephus excluded it.
- D. The well-known Jewish philosopher Philo did not recognize it.
- E. The early church fathers excluded it.
- F. The Bible translator Jerome did not accept them as inspired, although he was forced by the pope to include them into the Latin Vulgate Bible.
- G. None of the 14 books claim divine inspirations; in fact, some actually disclaim it.
- H. Some books contain historical and geographical errors.
- I. Some books teach false doctrine, such as praying for the dead.
- J. No apocryphal book can be found in any catalogue list of canonical books composed during the first four centuries A.D. In fact, it was not until 1596 at the Council of Trent that the Roman Catholic church officially recognized these books, basically in an attempt to strengthen its position, which had been grievously weakened by the great reformer Martin Luther.

PART FIFTEEN: FACTS INDICATING THE DIVINE ORIGIN OF THE BIBLE

Often the unbeliever hurls the following accusation at the believer: “Oh, you Christians – you’re all alike! You’re so dogmatic! You think you alone are right and everybody else is dead wrong! How can you possibly be so sure what you believe is true?” This question, even though often asked in a scoffing manner, is nevertheless a fair one. How *does* the child of God know his faith is the only correct one?

Let us suppose you are invited to an important social function in your hometown. Attending this gathering are people from all over the world. As the introductions are being made, it slowly dawns on you that the only professing Christian there is yourself. You are subsequently introduced to a Buddhist, a Confucianist, a Shintoist, a Muslim, and other individuals, all belonging to various non-Christian religions. After a pleasant dinner, the conversation gradually turns to matters of religion. Your hostess, realizing this subject to be of general interest, suddenly announces: “I have a wonderful idea! Since everyone here seems to have a great interest in religion, may I suggest we share with one another by doing the following: Each person will be allowed to speak uninterrupted for ten minutes on the subject, Why I feel my faith is the right one.”

The group quickly agrees with this unique and provocative idea. Then, with no warning, she suddenly turns to you and exclaims, “You go first!” All talk immediately ceases. Every eye is fixed on you. Every ear is tuned to pick up your first words. What, pray tell, would you say? How would you start? Let us quickly list a few arguments you could not use.

- You *couldn't* say, “I know I’m right because I *feel* I’m right! Christ lives in my heart!” – This of course is a wonderful truth experienced by all believers, but it would not convince the Buddhist who would doubtless feel Buddha lived in his heart.
- You couldn't say, “I know I’m right because Christianity has more followers in this world than any other religion” – This is simply not true today. Actually, the sad truth is that evangelical, Bible-believing Christianity is a distinct minority in the world today. The Muslim would doubtless quickly point this out to you.
- You *couldn't* say, “I know I’m right because Christianity is the oldest of all religions” – Ultimately, of course, this is true. But the Confucianist might contend that Confucius presented his teachings centuries before the Bethlehem scene. Of course, he would not understand the eternal existence of our Lord Jesus Christ.

These then are arguments you could not use. What then *could* you say? In reality you would have at your disposal only one single argument. But that argument, that weapon, used in the right way, would be more than enough to overwhelmingly convince any honest and sincere listener at a social gathering. That wonderful weapon, that unanswerable argument is one’s own personal copy of the Bible. What could you say? Well, you could hold up your Bible and confidently proclaim: “Look at this! I know I’m right because the author of my faith has given me a Book that is completely unlike any of the books of your faiths.” You could then continue (until your time runs out) by pointing out the unity, the indestructibility, and the universal influence of the Bible. You could discuss its historical, scientific, and prophetic accuracy. Finally, you might relate exciting examples of perhaps the greatest single proof of the supernaturalness of the Bible, and that is its marvelous, life-transforming power.

Of course it must be pointed out that neither the Word of God nor the God of the Word can be scientifically analyzed in a laboratory test tube. The Divine Creator still desires and demands faith on the part of his creation, (See Heb. 11:1-6.) But he has presented us with a heavenly textbook to aid us in this needed faith. In fact, the Gospel of John was specifically written “that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:31).

During this phase of the study we will but briefly touch upon each of these “supernatural signs of the Scriptures,” all of which indicate our Bible did in fact come from the very hand of God. As the Christian acquaints

himself with these amazing arguments, he is then qualified to: “Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Pet. 3:15).

I. First Supernatural Element: Its Amazing Unity – That the Bible is a unity is a fact no honest reader can deny. In the preface of most Bibles, the 39 Old Testament and 27 New Testament books are listed in two parallel columns down the page. But a more accurate way would be to place the entire 66-book collection in a clock-like circle, with Genesis occupying the first minute past 12:00, Exodus the second, Leviticus the third, and so on. Finally, the book of Revelation would be placed on the number 12, right next to Genesis. It is simply thrilling how these two books, Genesis the first and Revelation the last, perfectly dovetail together in a unity only God could create. For example:

In Genesis we read: “In the beginning God created the heaven and the earth” (1:1). In Revelation we read: “I saw a new heaven and a new earth” (21:1).

In Genesis we see described the first Adam with his wife, Eve, in the Garden of Eden, reigning over the earth (1:27-28). In Revelation we see described the last Adam with his wife, the church, in the City of God, reigning over all the universe (21:9).

In Genesis we are told: “And the gathering of the waters called he Seas” (1:10). In Revelation we are told: “And there was no more sea” (21:1).

In Genesis God created the sun and moon, the day and the night (1:5, 16). In Revelation “there shall be no night there” (22:5). “And the City had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof” (21:23).

In Genesis the Tree of Life is denied to sinful man (3:22). In Revelation the Tree of Life “yielded her fruit every month: and the leaves of the tree were for the healing of the nations” (22:2).

In Genesis man hears God say: “Cursed is the ground for thy sake” (3:17). In Revelation man will hear God say: “And there shall be no more curse” (22:3).

In Genesis Satan appears to torment man (3:1). In Revelation Satan disappears, himself to be tormented forever (20:10).

In Genesis the old earth was punished through a flood (7:12). In Revelation the new earth shall be purified through a fire (2 Peter 3:6-12; Rev. 21:1)

In Genesis man's early home was beside a river (2:10). In Revelation man's eternal home will be beside a river: “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” (22:1).

In Genesis the patriarch Abraham weeps for Sarah (23:2). In Revelation the children of Abraham will have God himself wipe away all tears from their eyes (21:4)

In Genesis God destroys an earthly city, wicked Sodom, from the sands (chapter 19). In Revelation God presents a heavenly city, new Jerusalem, from the skies (21:1).

Genesis ends with a believer in Egypt, lying in a coffin (50:1-3). Revelation ends with all believers in eternity, reigning forever (21:4).

A. This unity is achieved in spite of the long period of time involved in its writing.

1. More than 15 centuries elapsed between the writing of Genesis and Revelation.
2. Nearly 400 years elapsed between the writing of Malachi and Matthew.

B. This unity is achieved in spite of the many authors (some 40) and their various occupations (approximately 40) “The Lord gave the word: great was the company of those who published it” (Psa. 68:11).

1. Moses was an Egyptian prince.
2. Joshua was a soldier.
3. Samuel was a priest.
4. David was a king.
5. Job was a rich farmer.
6. Amos was a poor farmer.
7. Ezra was a scribe.
8. Isaiah was a prophet.
9. Daniel was a prime minister.
10. Nehemiah was a cupbearer.
11. Matthew was a tax collector.
12. Mark was an evangelist.
13. Luke was a physician.
14. John was a wealthy fisherman.
15. Peter was a poor fisherman.

16. Jude and James were probably carpenters,
 17. Paul was a tentmaker.
- C. This unity is achieved in spite of the different geographical places where the Bible was written.
1. In the desert (Exod. 17)
 2. On Mount Sinai (Exod. 20)
 3. In Palestine (most)
 4. In Egypt (Jeremiah?)
 5. On the Isle of Patmos (Revelation)
 6. In Babylon (Daniel)
 7. In Persia (Esther)
 8. In Corinth (1 and 2 Thessalonians)
 9. In Ephesus (Galatians?)
 10. In Caesarea (Luke?)
 11. From Rome (2 Timothy)
- D. This unity is achieved in spite of the many different styles of its writing.
1. As history
 2. As prophecy
 3. As biography
 4. As autobiography
 5. As poetry
 6. As law
 7. In letter form
 8. In symbolic form
 9. In proverb form
 10. In doctrinal form

Let us imagine a religious novel of 66 chapters that was begun by a single writer around the sixth century A.D. After the author had completed but five chapters he suddenly dies. But during the next 1,000 years, up to the sixteenth century, around 30 amateur “free-lance” writers felt constrained to contribute to this unfinished religious novel. Few of these authors shared anything in common. Some of them were black, others white, still others yellow, and a few brown. They spoke different languages, lived at different times, in different countries, had totally different backgrounds and occupations, and wrote in different styles.

Let us furthermore imagine that at the completion of the thirty-ninth chapter the writing for some reason suddenly stops. Not one word is therefore added from the sixteenth until the twentieth century. After this long delay it begins once again by eight new authors who add the final 27 chapters.

With all this in mind, what would be the chances of this religious novel becoming a moral, scientific, prophetic, and historical unity? The answer is obvious – not one in a million. And yet this is the story of the Bible.

- II. Second Supernatural Element: Its Indestructibility – The story is told of a visitor who toured a blacksmith shop. Viewing heaps of discarded hammers but only one huge anvil, he asked: “How often do you replace your anvil?” With a smile the owner replied, “Never! It is the anvil that wears out the hammers, you know!”
- So it is with the Word of God. The hammers of persecution, ridicule, higher criticism, liberalism, and atheism have for centuries pounded out their vicious blows upon the divine anvil, but all to no avail. There they lay, in rusting piles, while the mighty anvil of the Scriptures stands unbroken, unshaken, and unchipped.
- A. Its indestructibility in spite of political persecutions (from the Roman emperors) – In A.D. 303, Emperor Diocletian thought he had destroyed every hated Bible. After many tireless years of ruthless slaughter and destruction, he erected a column of victory over the embers of a burned Bible. The title on the column read: “Extinct is the Name of Christian.” Twenty years later, the new Emperor Constantine offered a reward for any remaining Bibles. Within 24 hours no less than 50 copies were brought out of hiding and presented to the king.
- B. Its indestructibility in spite of religious persecutions
1. As seen through the persecutions by Roman Catholic popes – Almost without exception, the early popes opposed the reading and translating of the Bible. In 1199, Pope Innocent III ordered the burning of all Bibles.
 2. As seen through the persecutions leveled against John Wycliffe and William Tyndale – Of all the heroes in church history no two other names are so closely associated with the Word of God than the names of Wycliffe and Tyndale. The very mention of these two men was no doubt sufficient to turn

the devil livid with rage. It is therefore no surprise to read of the vicious attacks leveled against them.

- a. John Wycliffe (c. 1330 – 1384) – Wycliffe lived at a time (the early part of the fourteenth century) when the burning question was: Who shall rule England, the king or the pope? Wycliffe believed the best way to break the grievous yoke of Romanism would be to place the Bible into the hands of the common people. This he did by translating (for the first time in history) the complete Bible into English. He then organized and sent forth a group of preachers (called the Lollards) to teach the Word of God all across England. On December 28, 1384, while conducting a service in the Lutterworth Church, he was suddenly stricken with paralysis and died three days later. After his death, those who hated his Bible translation activities said the following things about Wycliffe:

John Wycliffe, the organ of the devil, the enemy of the Church, the confusion of the common people, the idol of heretics, the looking glass of hypocrites, the encourager of schism, the sower of hatred, the storehouse of lies, the sink of flattery, was suddenly struck by the judgment of God... that mouth which was to speak huge things against God and against His Saints or holy church, was miserably drawn aside... showing plainly that the curse which God had thundered forth against Cain who also inflicted upon him. [From the mouth of a Monk] That pestilent wretch John Wycliffe, the son of the old serpent, the forerunner of Antichrist, who had completed his iniquity by inventing a new translation of the Scriptures. (*General Biblical Introduction*, p. 329)

One would almost conclude the Savior had this in mind when he spoke the following words: “These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me” (John 16:1-3).

One final quotation from Miller’s book seems appropriate here:

In 1415, the Council of Constance which consigned John Hus and Jerome of Prague to a cruel death, demanded that the bones of the notorious heretic Wycliffe... be taken out of the consecrated ground and scattered at a distance from the sepulchre. Thirteen years later (1428), 44 years after his death, Pope Clement VIII ordered no further delay; the grave was torn up, the coffin and skeleton borne down to the bank of the River Swift, a fire was kindled, the bones were burned, and the ashes thrown into the river. In the words of Thomas Fuller, so often quoted: “The Swift conveyed them into the Avon, the Avon into the Severn, the Severn into the narrow seas; they into the main ocean; and thus the ashes of Wycliffe are the emblem of his doctrine, which is now dispersed all the world over.” (Ibid., p. 330)

- b. William Tyndale (1484 – 1536) – Tyndale was one of the greatest translators of God’s Word who ever lived, He was born in England, and so skilled in seven languages (Hebrew, Greek, Latin, Italian, Spanish, English, and Dutch) that whichever he might be speaking one would believe that language was his native tongue. Our own King James Version is practically a fifth revision of Tyndale’s, and it retains many of the words and much of the character, form, and style of his version. In 1525, he printed the first copy ever produced of the New Testament in English. His overall goal in life was perhaps best expressed through a statement he made in 1521: “I defy the Pope and all his laws; if God spares my life, ere many years I will cause a boy that driveth the plough shall know... the Scripture” (Ibid., p. 334).

In 1529, an amusing and thrilling event happened in England and Europe concerning the Word of God. Tyndale had been driven from England and had fled to Germany, but had continued producing New Testaments and slipping them back into England. One day the Bishop of London (Bishop Tunstall) remarked to a British merchant, a man named Packington and a secret friend of Tyndale, of his desire to buy up all copies of the New Testament.

Said Packington, “My Lord, if it be your pleasure, I can buy them, for I know where they are sold, if it be in your Lord’s pleasure to pay for them. I will then assure you to have every book of them that is imprinted.”

Said the Bishop, "Gentle master Packington, do your diligence and get them; and with all my heart I will pay for them whatsoever they cost you, for the books are erroneous... and I intend to destroy them all, and burn them at St. Paul's Cross."

Packington then came to Tyndale and said, "William, I know that thou art a poor man, and hast a heap of New Testaments and books by thee, by the which thou hast endangered thy friends and beggared thyself; and I have now gotten thee a merchant, which with ready money shall dispatch thee of all that thou hast, if you think it so profitable to thyself."

"Who is the merchant," asked Tyndale.

"The Bishop of London," answered Packington.

"Oh, that is because he will burn them."

"Yes, marry, but what of that? The Bishop will burn them anyhow, and it is best that you should have the money for enabling you to imprint others instead."

"I shall do this," said Tyndale, "for these two benefits shall come thereof: First, I shall get money to bring myself out of debt, and the whole world will cry out against the burning of God's Word; and Second, the overplus of the money that shall remain to me shall make me more studious to correct the said New Testament, and so newly to imprint the same once again, and I trust the second will be much better than ever was the first." So the bargain was made. The bishop had the books, Packington had the thanks, and Tyndale had the money. Later, a man named Constantine was being tried as a heretic, and the judge promised him favor if he would tell how Tyndale received so much help in printing so many Testaments.

He replied, "My Lord, I will tell you truly: It is the Bishop of London that hath helped, for he hath bestowed among us a great deal of money upon the New Testaments to burn them, and that hath been, and yet is, our chief help and comfort." (Ibid., p. 339)

Again, to quote from Miller's textbook:

On Friday, October 6, 1536, Tyndale was executed. By the Emperor's laws, only Anabaptists were burned alive, so he escaped that fate. He was led out and permitted to engage in a few moments of prayer. With fervent zeal and a loud voice he cried, "Lord, open the King of England's eyes!" Then his feet were bound to the stake, the iron chain was fastened around his neck, with a hemp rope loosely tied in a noose, and fagots and straw were heaped around him. At a given signal the rope was tightened, and Tyndale was strangled to death. Then the torch was applied, and the body was quickly consumed. (Ibid., p. 340)

- C. Its indestructibility in spite of philosophical persecution – Here several cases come to mind:
1. Voltaire – He once said, "Another century and there will be not a Bible on the earth." The century is gone, and the circulation of the Bible is one of the marvels of the age. After he died, his old printing press and the very house where he lived was purchased by the Geneva Bible Society and made a depot for Bibles.

On December 24, 1933, the British Government bought the valuable Codex Sinaiticus from the Russians for half a million dollars. On that same day a first edition of Voltaire's work sold for 11 cents in Paris book shops.

2. Thomas Paine – He once said, "I have gone through the Bible as a man would go through a forest with an axe to fell trees. I have cut down tree after tree; here they lie. They will never grow again." Tom Paine thought he had demolished the Bible, but since he crawled into a drunkard's grave in 1809, the Bible has leaped forward as never before.
3. Joseph Stalin – This bloody butcher took over all of Russia at the death of Lenin in the late twenties. From this point on until his death in the fifties, Stalin instituted a "ban the Bible" purge from the USSR such as had never been witnessed before. This miserable man literally attempted to wipe the Word of God and the God of the Word from the Russian minds. Did he succeed? A recent poll taken in Russia shows that today more people than ever believe in God and his Word.

III. Third Supernatural Element: Its Historical Accuracy – Less than a century ago, the agnostic took great glee in sneeringly referring to the "hundreds of historical mistakes" in the Bible. But then came the science of archaeology, and with each shovel full of dirt the sneers have become less visible, until today they scarcely can be seen. When one thinks of historical scholarship and the Bible, three brilliant scholars of giant intellect and achievement come to mind. These three are:

- A. Sir William Ramsay – For many years Ramsay was professor of humanity at the University of Aberdeen, Scotland, He was, in his time, the world's most eminent authority on the geography and history of

ancient Asia Minor (Turkey today). In his zeal to study every available early document concerning that period and area, he undertook an intensive research of the New Testament book of Acts and also the Gospel of Luke. This study, however, was approached with much skepticism. At that time he penned the following description of the book of Acts: “A highly imaginative and carefully colored account of primitive Christianity.”

But after many years of intensive study, this scholar, who began an unbeliever, became a staunch defender of the Word of God. The absolute historical accuracy of Luke’s writings, even in the most minute details, captured first his brain and then his heart. Ramsay authored many books, but one of his better known is entitled *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, Ramsay’s overall opinion of the Bible is perhaps best seen in the following quote: “I take the view that Luke’s history is unsurpassed in regard to its trustworthiness... you may press the words of Luke in a degree beyond any other historian’s and they stand the keenest scrutiny and the hardest treatment.”

- B. William F. Albright – One of the greatest and most respected oriental scholars who ever lived was William F. Albright. The list of his earned doctorate degrees reminds one of the “New Deal” alphabetical organizations. These degrees included the Ph.D., Litt.D., D.H.L., Th.D., and LL.D. Dr. Albright writes the following concerning the Bible and his historical findings: “The reader may rest assured: nothing has been found to disturb a reasonable faith, and nothing has been discovered which can disprove a single theological doctrine.... We no longer trouble ourselves with attempts to ‘harmonize’ religion and science, or to ‘prove’ the Bible. The Bible can stand for itself” (Robert Young, *Young’s Analytical Concordance to the Bible*, p. 51).
- C. Robert Dick Wilson – Probably the most qualified Old Testament linguist of all time was Robert Dick Wilson. His skill along this line staggers the imagination. Dr. Wilson was born in 1856 and took his undergraduate work at Princeton University, graduating in 1876. He then completed both the M.A. and the Ph.D. After this, two years were spent at the University of Berlin in further postgraduate studies. Wilson taught Old Testament courses at Western Theological Seminary in Pittsburgh and returned to Princeton, where he received international fame as a Hebrew scholar without peer. He was perfectly at home in over 40 ancient Semitic languages. Dr. Wilson writes the following about himself:

If a man is called an expert, the first thing to be done is to establish the fact that he is such. One expert may be worth more than a million other witnesses that are not experts. Before a man has the right to speak about the history and the language...of the Old Testament, the Christian Church has the right to demand that a man should establish his ability to do so. For 45 years continuously, since I left college, I have devoted myself to the one great study of the Old Testament, in all its languages, in all its archaeology, in all its translations, and as far as possible in everything bearing upon its text and history. I tell you this so that you may see why I can and do speak as an expert. I may add that the result of my 45 years of study of the Bible has led me all the time to a firmer faith that in the Old Testament we have a true historical account of the history of the Israelite people; and I have a right to commend this to some of those bright men and women who think that they can laugh at the old-time Christian and believer in the Word of God.... I have claimed to be an expert. Have I the right to do so? Well, when I was in the Seminary I used to read my New Testament in nine different languages. I learned my Hebrew by heart, so that I could recite it without the intermission of a syllable... as soon as I graduated from the Seminary, I became a teacher of Hebrew for a year and then I went to Germany. When I got to Heidelberg, I made a decision. I decided – and did it with prayer – to consecrate my life to the study of the Old Testament. I was 25 then; and I judged from the life of my ancestors that I should live to be 70; so that I should have 45 years to work I divided the period into three parts. The first 15 years I would devote to the study of the languages necessary. For the second 15 I was going to devote myself to the study of the text of the Old Testament; and I reserved the last 15 years for the work of writing the results of my previous studies and investigations, so as to give them to the world. And the Lord has enabled me to carry out that plan almost to a year. (*Which Bible?* pp. 40-41)

Thus did Robert Dick Wilson write. One of the stirring moments in the experience of his students occurred when, after a dissertation on the complete trustworthiness of Scripture, the renowned scholar said with tears: “Young men, there are many mysteries in this life I do not pretend to understand, many things hard to explain. But I can tell you this morning with the fullest assurance that –

“*Jesus loves me, this I know
For the Bible tells me so.*” (Ibid., p. 42)

Of course, it must be admitted that no human intellect, however brilliant or accomplished, is infallible. But this fact should be kept in mind – no three other men among the many, who have criticized and ridiculed the Bible, were probably even half as qualified to speak with the authority as possessed by Ramsey, Albright, and Wilson.

- D. Authenticated by Archaeology – The fact is, many biblical events and places are strongly supported by archaeological findings. These would include:
1. Creation (Gen. 1:1)
 2. Original monotheism (Gen. 1:1)
 3. The Garden of Eden (Gen. 2:8-17)
 4. The fall of man (Gen. 3)
 5. Earliest civilization (Gen. 4:1-26)
 6. Pre-flood longevity (Gen. 5:1-32)
 7. The universal flood (Gen. 6-8)
 8. Mount Ararat as the site of Noah's ark (Gen. 8:4)
 9. The table of nations (Gen. 10)
 10. The tower of Babel (Gen. 11:1-9)
 11. Ur of the Chaldeans (Gen. 11:31)
 12. Haran (Gen. 12:5)
 13. The battle route of Chedorlaomer (Gen. 14:1-12)
 14. The Hittite empire (Gen. 15:20)
 15. Nahor (Gen. 24:10)
 16. The employment of camels in patriarchal times (Gen. 24:11)
 17. The cities of Sodom and Gomorrah (Gen. 19)
 18. The commonness in inscriptions of biblical names such as Adam, Eve, Lamech, Jabal, Noah, Hagar, Keturah, and Bilhah (Gen. 2:19; 3:20; 4:19-20; 5:29; 16:1; 25:1; 29:29)
 19. The abundance of food in Gerar in time of famine (Gen. 26:1)
 20. Joseph and Potiphar's wife (Gen. 39)
 21. The bricks without straw (Exod. 5:7-19)
 22. The death of the firstborn in Egypt (Exod. 12)
 23. The destruction of Pharaoh and his armies in the Red Sea (Exod. 14)
 24. The parting of the Jordan River (Josh. 3)
 25. The destruction of Jericho (Josh. 6)
 26. The altar used by Joshua when Israel crossed into the promised land (Josh. 8:30-35)
 27. The wealth of Gibeon (Josh. 10:2)
 28. The springs of Kirjath-sepher (Josh. 15:13-19)
 29. Shiloh, where the tabernacle resided after Israel crossed into the promised land (Josh. 18:1)
 30. The use of the hornet in conquering Palestine (Josh. 24:12)
 31. The burial of Joshua (Josh. 24:30)
 32. Cities in the book of Judges (Judg. 1:21-29)
 33. The Philistine's use of iron weapons (Judg. 1:19)
 34. The Deborah and Barak battle (Judg. 4)
 35. Gideon's hidden grain pit (Judg. 6:11)
 36. The destruction of Gibeah (Judg. 20)
 37. The taking of the Ark (1 Sam. 4)
 38. Saul's house in Gibeah (1 Sam. 10:26)
 39. Jonathan's victory over the Philistines (1 Sam. 14)
 40. The music of David (1 Sam. 16:18, 23; 1 Chron. 15:16)
 41. The pool of Gibeon (2 Sam. 2:13)
 42. The capture of Jerusalem (2 Sam. 5:6-10)
 43. The wealth of Solomon (1 Kings 4:26; 9:26; 10:22)
 44. Solomon's fortresses, built to defend his cities in the Negev (1 Kings 9:15)
 45. The invasion of Judah by Pharaoh Shisak of Egypt (1 Kings 14:25-28; 2 Chron. 12:2-9)
 46. The reign of northern King Omri (1 Kings 16:22-28)
 47. The rebuilding of Jericho (Josh. 6:26; 1 Kings 16:34)
 48. The victory of Elijah on Mount Carmel (1 Kings 18)
 49. Ahab's house of ivory (1 Kings 22:39)
 50. The pool of Samaria (1 Kings 22:37-38)

51. The war between Israel and Moab (2 Kings 3)
 52. The building where the Judean king Joash was murdered (2 Kings 12:20-21)
 53. The punishment of King Jehu (2 Kings 10:29-33)
 54. The official seal of the servant of Jeroboam II (2 Kings 14:23-29)
 55. Repentance of Nineveh (Jon. 3)
 56. The tribute money King Menahem of Israel paid to Assyrian King Pul (2 Kings 15:19)
 57. The accomplishments and judgment of King Uzziah (2 Chron. 26)
 58. The capture of Israel by Assyrian King Shalmaneser (2 Kings 17)
 59. Ahaz's money tribute to King Tiglath-pileser (2 Kings 16:5-9)
 60. The seal and tomb of Shebna, Hezekiah's scribe (Isa. 22:15-16)
 61. A seal bearing the name "Gemariah, the son of Shaphan," who served as official scribe to the Judean king Jehoiakim (Jer. 36:9-12)
 62. The destruction of Lachish by Sennacherib (2 Chron. 32:9)
 63. Sennacherib's failure to capture Jerusalem (2 Kings 18 – 19; 2 Chron. 32; Isa. 36 – 37)
 64. The murder of Sennacherib by his own sons (Isa. 37:37-38)
 65. The imprisonment of King Manasseh by the Assyrians (2 Chron. 33:11)
 66. The discovery of the book of the law in the temple during Josiah's reign (2 Chron. 34:8-32)
 67. Hezekiah's water tunnel (2 Kings 20:20; 2 Chron. 32:30)
 68. Hezekiah's wall repairs (2 Chron. 32:5)
 69. The destruction of Lachish by Nebuchadnezzar (Jer. 34:7)
 70. The captivity of Jehoiachin and the appointment of Zedekiah (2 Kings 24:10-19; 25:27-30)
 71. The futile hope of Zedekiah in looking to Egypt to aid against Babylon (Jer. 37:1, 5-11)
 72. The treachery of Ishmael against Gedaliah and his officials (Jer. 41:1-15)
 73. The great stones buried by Jeremiah in Tahpanhes, Egypt (Jer. 43:8-13)
 74. The great statue and fiery furnace of Nebuchadnezzar (Dan. 3)
 75. The pride of Nebuchadnezzar and the greatness of Babylon (Dan. 4)
 76. The insanity of Nebuchadnezzar (Dan. 4)
 77. The capture of Babylon and execution of Belshazzar (Dan. 5)
 78. Daniel and the lions' den (Dan. 6)
 79. Ahasuerus, the Persian king (Esther)
 80. The edict of King Cyrus (Ezra 1:1-4)
 81. The wall constructed by Nehemiah (Neh. 1 – 6)
 82. The enemies of Nehemiah (Neh. 2; 4; 6)
 83. The synagogue in Capernaum where Jesus preached (Mark 1:21-25; Luke 7:1-10)
 84. Simon Peter's home in Capernaum (Mark 1:21, 29)
- IV. Fourth Supernatural Element: Its Scientific Accuracy – It has previously been discussed in this study that although the Bible is primarily a spiritual message from God and not a specific scientific textbook, all scientific statements found in the Scriptures must nevertheless be taken literally and at face value. The devoted believer will find little time for the claim that while we may look to God for the who and why of creation, we must depend upon the scientist for the how and when of this creation. Actually the Bible contains far more specific scientific statements than one might realize. Some of these precepts would include:
- A. The fact that the earth is spherical – Some seven centuries B.C. the Hebrew prophet Isaiah wrote: "It is he that sitteth upon the circle of the earth" (Isa. 40:22).
While it is true that a few Greek philosophers did postulate this as early as 540 B.C., the common man held the earth to be flat until the introduction of the compass and the fifteenth-century voyages of Columbus and Magellan.
 - B. The fact that the earth is suspended in space – The book of Job is thought to be one of the oldest in the Bible, written perhaps earlier than 1500 B.C. At this time one of the most advanced "scientific" theories concerning the earth was that our planet was flat and rested securely upon the back of a gigantic turtle who was slowly plodding through a cosmic sea of some sort. But note the refreshing (and accurate) words of Job: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7). All this was not known by the scientists of the world until the writings of Sir Isaac Newton in 1687.
 - C. The fact that the stars are innumerable – Nearly 20 centuries B.C., God spoke to Abraham one night and said: "Look now toward heaven, and tell the stars if thou be able to number them: and he said unto him. So shall thy seed be" (Gen. 15:5).
Abraham must have at first wondered about this. God was promising him to be the founder of a nation whose descendants would be as uncountable as the stars. But Abraham could count the stars.

There they were – a little under 1,200 visible to the naked eye. Was his future nation to be limited to this number? Although we are not told so, he must have reasoned that perhaps there were “a few more” up there that he couldn’t see. And he would not be disappointed, for today scientists tell us there are probably as many stars in the heavens as there are grains of sand on all the sea shores of the world. In fact, in a previous conversation with Abraham, God used this very comparison. “And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered” (Gen. 13:16).

Thus does the Bible describe the heavens. (See also Jer. 33:22; Heb. 11:12.) But what about the scientific opinion of that day? As late as A.D. 150, the famous astronomer Ptolemy dogmatically declared the number of the stars to be exactly 1,056.

- D. The fact that there are mountains and canyons in the sea – As recently as a century or so ago, the ocean’s volume and size was viewed as a watery bowl, which sloped from the coastline gently downward until the middle, where it was deepest. It then was thought to proceed upward to the other side. Of course we now know this to be totally untrue. Some of the highest mountains and deepest canyons are located on the floor of the Pacific Ocean. In fact, the deepest hole yet found is the Marianas Trench, just off the Philippines; it is over seven miles deep.

But long before ocean science discovered this, the Bible graphically described it. During one of his songs of deliverance, David spoke of the canyons of the sea (2 Sam. 22:16), and a backslidden prophet described the submerged mountains during the world’s first submarine trip. (See Jon. 2:6.)

- E. The fact that there are springs and fountains in the sea – Shortly after World War II, research ships discovered many underwater volcanoes. The number is estimated today to be at least 10,000. Further research by Dr. William W. Rubey of the U.S. Geological Survey has shown the present rate of water increase from underwater volcanic outlets to be 430 million tons each year. The earth’s heat drives the entrapped water from underground molten rock and forces it out through one of these natural openings. This interesting fact is vividly described in at least three Old Testament passages. (See Gen. 7:11; 8:2; Prov. 8:28.)
- F. The fact that there are watery paths (ocean currents) in the sea – In his booklet, *Has God Spoken?* author A. O. Schnabel writes the following: “David said in Psalms 8:8 that God had subjected all things to men, including; ‘Whatsoever passeth through the path of the sea’” (p. 38). The Hebrew word *paths* carries the literal meaning of “customary roads.”

Matthew Fountaine Maury is called the “Pathfinder of the Seas.” This American is the father of today’s oceanography and responsible for the establishment of Annapolis Academy. A statue of Maury stands in Richmond, Virginia – charts of the sea in one hand, and Bible in the other. Until Maury’s efforts there were no charts or sailing lanes. One day during a temporary illness, his eldest son was reading to him from the Bible and came to Psalm 8:8. Maury stopped him and said, “Read that again.” After hearing it again, he exclaimed, “It is enough – if the Word of God says there are paths in the sea, they must be there, and I am going to find them.” Within a few years he had charted the sea lanes and currents. His *Physical Geography of the Sea* was the first textbook of modern oceanography.

- G. The fact of the invisible atom structure of matter – The modern era of atomic physics did not begin until 1895 with the discovery of X-rays. Prior to this, men reasoned that all matter was built from visible things. But scientists now understand that all matter is held together by attraction and energy – things that are not apparent. With all this in mind, consider the following Scripture passages:

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high” (Heb. 1:3) “Now faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). “And he is before all things, and by him all things consist” (Col. 1:17). “For the invisible things of him from the creation of the world are dearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse” (Rom. 1:20).

- H. The fact that all living things are reproduced after their own kind – “And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good” (Gen. 1:21). “And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female” (Gen. 6:19).

For hundreds of years scientists followed the spontaneous generation theory of Aristotle (350 B.C.). They believed eggs of all lower animals (insects, etc.) were formed out of rotting substance. Frogs and other small sea life had their origin in slime pools. In fact, it was not until 1862 that Louis Pasteur proved once for all that there was no such thing as spontaneous generation. Then, in 1865, a monk named Gregor

Mendel demonstrated even more forcibly the rigid laws of heredity. But one could learn all this in the first few chapters of the Bible.

- I. The facts involved in health and sanitation – The great law giver in the Bible was Moses, of course, who established hundreds of rules to govern health and sanitation. Moses grew up in the court of Pharaoh, spending the first 40 years of his life there. About this time a famous ancient medical book called *The Papyrus Ebers* was being written in Egypt. Because of Egypt's role in the world at that time, this work soon achieved fame as the official standard for its day. Actually it was filled with quack cures, old wives' tales, and practically every false superstition of its day. In his book *None of These Diseases*, author S. McMillen writes:

Several hundred remedies for diseases are advised in the Papyrus Ebers. The drugs include "lizard's blood, swine's teeth, putrid meat, stinking fat, moisture from pig's ears, milk goose grease, asses' hoofs, animal fats from various sources, excreta from animals, including human beings, donkey's, antelopes, dogs, cats, and even flies." (p. 11)

The point of all the above is simply this – Moses was well acquainted with all the medical knowledge of his day. Yet in all his writings and proven remedies concerning health and sanitation, he never once even indirectly refers to the false "cures" found in the Papyrus Ebers.

- J. The facts involved concerning the human bloodstream – The Bible is, among other matters, an expert on human blood. In Leviticus 17:11, God lays down one of his key statements concerning this subject. Here he declares: "For the life of the flesh is in the blood."

One searches in vain to read in this ancient Book any reference whatsoever to that false medical practice known as bloodletting that plagued mankind from the fourth century B.C. until the nineteenth century A.D. Only eternity will reveal how many sick individuals were actually killed through this "cure." No other nonbiblical writer understood the nature of the blood. In fact, many scientists (for example, Herophilus, a physician in the medical museum at Alexandria, Egypt) believed blood to be a carrier of *disease* instead of life. The death of our own George Washington is thought to have been due in part to excessive bloodletting.

- K. The facts involved in the two laws of thermodynamics – Apart from gravity itself, two of the most solid and immutable laws in all physics are the first and second laws of thermodynamics. Albert Einstein himself testified that in all the known universe there is no time nor place where the two do not apply.

The first law of thermodynamics – that of energy conservation. This law states that although energy can change forms, it cannot be either created or destroyed, and therefore the sum total remains constant. Thus no energy is now being created or destroyed anywhere in the known universe.

The second law of thermodynamics – that of energy deterioration. This law states that when energy is being transformed from one state to another, some of it is turned into heat energy that cannot be converted back into useful forms. In other words this universe may be looked upon as a wound up clock that is slowly running down.

These two absolute laws were not fully realized nor established by scientists until around A.D. 1850. Yet there are literally dozens of specific references to these laws in the Word of God.

1. Passages describing the first law (Gen. 2:1-3; Psa. 33:6-9; 102:25; Heb. 4:3, 10)
2. Passages describing the second law (Psa. 102:26; Rom. 8:18-23; Heb. 1:10-12)

It may be furthermore stated that God brought the first law into being after the original creation (see Gen. 1:31) and instituted the second law after man's fall (Gen. 3:17). Finally, it may be said that both laws will be rescinded after the Great White Throne Judgment. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. 65:17). "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord so shall your seed and your name remain" (Isa. 66:22) "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). (See also Rev. 21:1-5.)

Here then are at least 12 scientific principles accurately described in the Bible, some of them centuries before man discovered them. Not only does the Word of God include that which is scientifically correct, but it also totally avoids the scientific nonsense that is found in all other ancient religious writings.

The Egyptians believed the world was hatched from a great cosmic egg. The egg had wings and flew. This resulted in mitosis. They also believed the sun was a reflection of earth's light, and that man sprang from little white worms they found in the slime and ooze after the overflow of the Nile. In the sacred Vedas of India we read: "The moon is 50,000 leagues higher than the sun, and shines by its own light; night is caused by the sun's setting behind a huge mountain, several thousand feet high, located in

the center of the earth; that this world, flat and triangular is composed of seven states - one of honey, another of sugar, a third of butter, and still another of wine, and the whole mass is borne on the heads of countless elephants which in shaking produce earthquakes.”

In the Library of the Louvre in Paris there are three and a half miles of obsolete science books. In 1861 the French Academy of Science published a brochure of 51 “scientific facts” that supposedly contradicted the Bible. These were used by the atheists of that day in ridiculing Christians. Today all 51 of those “facts” are unacceptable to modern scientists.

Surely the devout Christian can utter a hearty amen with Dr. James Dwight Dana of Yale University, probably the most eminent geologist in American history, who once addressed a graduating class in these words: “Young men! As you go out into the world to face scientific problems, remember that I, an old man who has known only science all his life long, say to you, that there is nothing truer in all the universe than the scientific statements contained in the Word of God!”

- V Fifth Supernatural Element: Its Prophetic Accuracy – One of the acid tests of any religion is its ability to predict the future. In this area (as in all other areas) the Bible reigns supreme. One searches in vain through the pages of other sacred writings to find even a single line of accurate prophecy. Some seven centuries B.C. the Hebrew prophet Isaiah wrote: “Let them... shew us what shall happen... or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods” (Isa. 41:22-23).

For a detailed listing of both fulfilled and unfulfilled biblical predictions, see the chapter entitled Doctrine of Prophecy in this book.

- VI. Sixth Supernatural Element: Its Universal Influence

A. Upon civilization

1. Western civilization is founded directly upon the Bible and its teachings – Its very manner of life had its origin in Acts 16:9, when Paul, obedient to his heavenly vision, directed his second missionary journey toward Europe instead of Asia and the East.
2. The world’s calendar and most of its holidays stem from the Bible,
3. It was the Bible that elevated the blood-drinking savages of the British Isles to decency.
4. The Bible has influenced, if not directed, the advancement of all fine arts.
 - a. Literature – Ruskin quotes over 5,000 scriptural references in his writings. Milton’s greatest works are rooted in the Word of God, as are Shakespeare’s and others such as Coleridge, Scott, Pope, Bryant, Longfellow, Kipling, Carlyle, Macaulay, Hawthorne, Irving, Thoreau, and others.
 - b. Art – Over 52 world-famous paintings depicting well-known scenes in the Old Testament, along with over 65 in the New Testament are preserved today. These paintings can be found in every important museum on earth. They have been done by the greatest and most talented artists of all time. These would include Leonardo da Vinci, Rembrandt, Raphael, Michelangelo, and others.
 - c. Music – The Bible has produced more inspiring music than all other combined books in the world.
 - (1) Bach – History has concluded that Johann Sebastian Bach “anticipated every important [musical] idea that has been born since his day, He is the inspiration of the pianist, the organist, and the composer.” Bach was a zealous Lutheran who devoted most of his genius to church-centered music.
 - (2) Mendelssohn – *St. Paul, Elijah*
 - (3) Brahms – *Requiem*
 - (4) Beethoven – *Mount of Olives, Samson and Delilah*
 - (5) Handel – *Messiah* (he quotes from 15 books of the Bible)
 - (6) Haydn – *The Creation*
5. The Bible has produced the law of the Western world – Early attempts of governing forms such as the English common law, the Bill of Rights, the Magna Carta, and our own Constitution are all rooted in God’s gift to Moses on Mount Sinai, the Ten Commandments.

B. Upon America

1. The Bible led to the discovery of our country. According to a written statement from his own pen, Columbus testified it was certain texts in Isaiah that prompted his fateful trip in 1492. He later wrote, “In the Name of the most Holy Trinity who inspired me with the idea and afterwards made it perfectly clear to me that I could go to the Indies from Spain by traversing the ocean westwardly.”
2. It was Bible lovers desiring to read this blessed Book in personal freedom who populated our shores – There were the Puritans in England, the Huguenots in France, the Dunkers in Germany, and the Anabaptists from all over Europe who came here. The Pilgrims came to Plymouth in 1620 because of the Bible.
3. The charter of every colony includes Bible language.

- a. Salem, Massachusetts – “We covenant with the Lord... to walk together in all His ways... as He has revealed... in His blessed word of truth.”
 - b. Rhode Island – “We submit... to the Lord Jesus Christ, the King of Kings and the Lord of Lords.”
 - c. Delaware – “For the further propagation of the Holy Gospel.”
 - d. Maryland – “A pious zeal for extending the Christian religion.”
 - e. Massachusetts – “To the knowledge and obedience of the only true God and the Saviour of mankind.”
 - f. Connecticut – “To preserve the liberty and purity of the Gospel of our Lord Jesus Christ.”

As one considers the almost desperate (and often vicious) attacks on God from all American educational and political systems, he is forced to this painful conclusion: The actual establishment of the original 13 colonies would have been strictly prohibited under existing laws today. Thus one atheist owes the very rights she enjoys today in the state of Maryland to those “narrow-minded Puritan bigots” whose love for God and freedom she so passionately hates. It is indeed a strange world.
4. Less than one percent of the total adult population in 1776 were not members of a Protestant church.
 5. The American Revolution was produced by the Bible – The Liberty Bell itself bears a scriptural injunction: “proclaim liberty throughout all the land unto the inhabitants thereof” (Lev. 25:10). Even today our most important capitol buildings and monuments display scriptural truths. These include: the Capitol building, the Supreme Court building, the White House, the Library of Congress, the Washington Monument, the Thomas Jefferson Memorial, the Lincoln Memorial, the Tomb of the Unknown Soldier, the Union Station and others. Every single charter of the 50 United States includes the word *God* and other biblical phrases.
 6. Our presidents are still sworn into their high office by placing their right hand on an ancient book, *the Bible*,
 7. American education has its roots in the Bible – The New England Primer was a Bible primer. In 1642 Massachusetts law required schools to operate, The stated reason was: “It being one chief project of that old deluder Satan to keep men from the knowledge of the Scriptures.” Of the ten first colleges in America, nine were founded by churches, and the tenth by evangelist George Whitefield. Ninety-five percent of the colleges and universities in America today were founded by Christian bodies. In 1780 Robert Raikes in England initiated the Sunday school movement, which led to the establishment of the American public school system.
 8. Abraham Lincoln's Gettysburg Address was inspired by John Wycliffe's introduction to the New Testament when he wrote, “The Bible is for the government of the people, by the people, and for the people.”
 9. Julia Ward Howe's great Civil War song “The Battle Hymn of the Republic” was taken from the pages of the Bible. Other patriotic songs are likewise grounded in biblical terms, such as “The Star-Spangled Banner” by Frances Scott Key; “America the Beautiful” by Katherine Lee Bates, and others.
 10. American altruism (humanitarianism) has been originated by those people who have loved the message of the Bible – This would include:
 - a. Reforms in penal systems
 - b. Reforms in child labor injustices
 - c. Reforms in mental institutions
 - d. Creation of mercy organizations such as the Salvation Army, YMCA, YWCA, crippled children's associations, homes for the aged, orphanages, rescue missions, etc. Since our beginning as a nation, we have donated a total of over \$50 billion to practically every nation in the world for the purposes of good will, and in many cases to stave off mass starvation.
 - e. The modern nursing system is taken from Luke 10:30-37, the parable of the Good Samaritan.
- VII. Seventh Supernatural Element: Its Care and Copy
- A. No book in history has been copied as many times with as much care as has been the Word of God. The Talmud lists the following rules for copying the Old Testament:
 1. The parchment had to be made from the skin of a clean animal, prepared by a Jew only, and had to be fastened by strings from clean animals.
 2. Each column must have no less than 48 or more than 60 lines.
 3. The ink must be of no other color than black, and had to be prepared according to a special recipe.
 4. No word nor letter could be written from memory; the scribe must have an authentic copy before him, and he had to read and pronounce aloud each word before writing it.

5. He had to reverently wipe his pen each time before writing the Word of God, and had to wash his whole body before writing the sacred name of Jehovah.
6. One mistake on a sheet condemned the sheet; if three mistakes were found on any page, the entire manuscript was condemned.
7. Every word and every letter was counted, and if a letter were omitted, an extra letter inserted, or if one letter touched another, the manuscript was condemned and destroyed at once, The old rabbi gave the solemn warning to each young scribe: "Take heed how thou dost do thy work, for thy work is the work of heaven; lest thou drop or add a letter of a manuscript and so become a destroyer of the world!"

The scribe was also told that while he was writing if even a king would enter the room and speak with him, the scribe was to ignore him until he finished the page he was working on, lest he make a mistake. In fact, some texts were actually annotated – that is, each letter was individually counted. Thus in copying the Old Testament they would note the letter *aleph* (first letter in the Hebrew alphabet) occurred 42,377 times, and so on.

According to Westcott and Hort, the points in which we cannot be sure of the original words are microscopic in proportion to the bulk of the whole, some one in one thousand. Thus only one letter out of 1,580 in the Old Testament is open to question, and none of these uncertainties would change in the slightest any doctrinal teaching.

- B. Today there are almost 5,000 ancient Greek manuscripts of the New Testament. This perhaps does not seem like many, until one considers that:
 1. Fifteen hundred years after Herodotus wrote his history there was only one copy in the entire world.
 2. Twelve hundred years after Plato wrote his classic there was only one manuscript.
 3. Today there exist but a few manuscripts of Sophocles, Euripedes, Virgil, and Cicero.

VIII. Eighth Supernatural Element: Its Amazing Circulation – When David Hume said, "I see the twilight of Christianity and the Bible," he was much confused, for he could not tell the sunrise from the sunset. Consider the following facts about this amazing Book

- A. The Bible is now (1991) in 1,946 languages. Eighteen new languages were added alone in 1990.
- B. Bible societies are currently working with translators on 406 language projects in which one part of the Bible is being translated for the first time.
- C. More than 80 percent of the world's population now has access to at least some portions of the Bible in a language they can speak or understand. A summary of world-wide translations is as follows:

Africa	556
Asia	483
Australia/New Zealand/Pacific Islands	311
Europe	187
North America	69
Mexico/Central & South America	337
Constructed languages	3
Total	1,946

- D. Only one-half of one percent of all books published survive seven years – Eighty percent of all books are forgotten in one year. For example, let us imagine that during this year 200 new books are published in America. Statistics show that by next year only 40 of these 200 will remain. At the end of the seventh year, of the original 200, only one lonely book will survive.
- E. During the Civil War, the ABS produced 7,000 Bibles a day for both sides – When Grant's armies marched through Tennessee, horse-drawn Bible vans followed. In 1864, the Memphis Bible Society sent a shipment of cotton to New York in return for 50,000 Scripture portions.

What other ancient religious book can even remotely be compared to all this? Where could one go today to purchase a copy of Zen Vedas, or the Egyptian Book of the Dead? In fact, dozens of religions that once flourished have simply disappeared from the face of the earth without leaving the slightest trace. Other ancient religions may be viewed behind glass cases in the rare book section of dusty museums. But the smallest child can walk into almost any dime store in America and pick up a copy of the Word of God.

IX. Ninth Supernatural Element: Its Absolute Honesty – Perhaps no other single statement so completely summarizes the Bible as does the following: "The Bible is not a Book that man *could* write if he *would*, or would write if he *could*." Let us analyze this one section at a time.

"Man could not write the Bible if he would." Even if a man had all the necessary spirituality, he could not know the facts involved in the historical, scientific, and prophetic statements we have previously

already seen in the Bible. Thus, without God's direction the Bible is not a book that man could write if he would.

"Man would not write the Bible if he could." Suppose God would give sinful man all the necessary facts and abilities to write the Bible. What then? Man still *would* not write it correctly if he *could*. Note the following reasons:

- A. Because of the bad things God writes about some of his friends – Here five men immediately come to mind. Most of these individuals are mentioned in the Faith Hall of Fame (Hebrews 11).
 - 1. Noah – Indeed a man of God. He walked with God; he was a just man (Gen. 6:9), and he obeyed God (Heb. 11:7). Yet after the flood this great hero of the faith gets dead drunk and exposes his nakedness and shame to his entire family (Gen. 9:20-24). Surely a mere human author would not have written all this.
 - 2. Moses – The meekest man in all the earth during his time (Num. 12:3), and a leader who single-handedly led an entire nation of enslaved Hebrews out of captivity in Egypt. But en route to Palestine we read of his anger and direct disobedience to the clearly revealed word of God. (See Num. 20:7-12.) Surely man would have eliminated this part of Moses' record.
 - 3. David – Without exception the grandest human king whoever sat upon a throne. God himself would testify that here was a man after his own heart (see 1 Sam. 13:14; 16:7, 12-13). David's fearlessness (1 Sam. 17:34-36, 49), love for God (Psa. 18; 103; etc.), and kindness (1 Sam. 24:6-7) were universally known. But in 2 Samuel 11 this same king is accurately accused of lust, adultery, lying, and cold-blooded murder. Who but God would write in such a manner?
 - 4. Elijah – Few other Old Testament prophets are as colorful and exciting as Elijah the Tishbite. In 1 Kings 18 he champions the cause of God against 450 priests of Satan, but in the very next chapter he is pictured as running for his very life from a mere woman.
 - 5. Peter – self-appointed spokesman for Christ who so confidently assured the Savior that "though all men shall be offended because of thee, yet will I never be offended" (Matt. 26:33). But in the hour of Jesus' great need we read of Peter: "Then began he to curse and to swear, saying, I know not the man" (Matt. 26:74).
- B. Because of the good things God writes about some of his enemies – On TV the bad guys wear black hats and never do anything good, while the good guys wear white hats and rarely do anything wrong. But not in the Bible. As we have already seen, on many occasions God records bad things about the white hats, and he often mentions good things about the black hats. This can be seen in the accounts of Esau (Gen. 33), Artaxerxes (Neh. 2), Darius (Dan. 6), Gamaliel (Acts 5:34-39), Julius (Acts 27:1-3), etc.

The point of all the above is simply this – the Bible is *not* an edited book. God literally "tells it like it is." Human authors, however sincere, simply do not consistently write this way.
- C. Because of certain doctrines repugnant to the natural mind – Many examples could be listed here, but the following three will demonstrate this:
 - 1. The doctrine of eternal hell (See Rev. 14:10-11.)
 - 2. The doctrine of man's total helplessness (See Eph. 2:8-9; Rom. 7:18.)
 - 3. The doctrine of final judgment upon saved and unsaved (See 1 Cor. 3:9-15; Rev. 20:11-15.)

- X. Tenth Supernatural Element: Its Life-Transforming Power – According to an ancient proverb, "The proof of the pudding is in the eating." So it is. Undoubtedly the greatest proof of all that the Bible is indeed God's Word is its amazing ability to change corrupt humanity.

It is said that a socialist once stood on a soapbox in New York and, pointing to an old ragged bum, proudly announced, "Socialism will put a new suit of clothes on that old man there," As he stepped down, a Christian mounted the box and proclaimed, "The Bible will put a new man in that old suit of clothes there."

An atheist once sneeringly asked a new convert the question, "Do you believe Jesus actually turned water into wine?" The convert answered: "Yes, I believe he did! But let me tell you something. For years I was a hopeless drunkard. All my money went for booze. But then God's Word gripped my soul, and I'm here to say that Jesus performed an even greater miracle, for he turned wine into milk for my children!"

- A. Examples from among the multiplied millions that could be offered to demonstrate the power of this Book of God.

- 1. As illustrated by Henry Stanley:

Why is it that, when Henry Stanley journeyed into the tangled forest of Africa to find David Livingstone, he started out with 180 pounds of books, but as hunger and illness forced the sacrifice of unessentials, he discarded volume after volume until all he had was an edition of Shakespeare, a copy of Carlyle, two treatises on navigation, and the Bible; and concerning these five books he said on his return to the United States, "Poor Shakespeare was afterwards burned up; Carlyle and the

navigation books were abandoned by the way, and I had only the Bible left!" During this time, Stanley read his Bible through three times. He is quoted as follows: "During my first attack of African fever, I took up the Bible to while away the tedious hours. I read Job, and then the Psalms. Its powerful verses had a different meaning in the silence of the wilds, I came to feel a strange glow.... Alone in my tent I flung myself on my knees and poured out my soul utterly in secret prayer to Him." (Vernon Grounds, *The Reason for Our Hope*, p. 47)

2. As illustrated by Captain Bligh:

Probably there is no more sensational example of the life-transforming power of the Bible than the unbelievable story of Mutiny on the Bounty. In 1887 the Bounty, under Captain Bligh, set sail for the island of Tahiti in the South Seas. After a voyage of ten months, the ship arrived at her destination, and further six months were spent collecting palm saplings. The sailors meanwhile had become so attached to the native girls that upon receiving the order to embark, mutinied, set the captain and a few men adrift in an open boat, and returned to the island. Captain Bligh, however, survived his ordeal and eventually arrived home in England. A punitive expedition was sent out, which captured 14 of the mutineers. But nine of them had transferred to another island, where they formed a new colony. Here, in the language of the Encyclopedia Britannica, they degenerated so fast and became so fierce as to make the life of the colony a hell on earth. The chief reason for this was the distillation of whiskey from a native plant. Quarrels, orgies, and murders were a common feature of their life. Finally all the men except one were killed or had died off. Alexander Smith was left alone with a crowd of native women and half-breed children. Then a strange thing happened. In a battered chest, he found a Bible. He read it, believed it, and began to live it. Determining to make amends for his past evil life, he gathered the women and children around him and taught them too. Time rolled on. The children grew up and became Christians. The community prospered exceedingly. Nearly 20 years later an American ship visited the island and brought back to Europe and England word of its peaceful state. The British government took no further action. There was no need. The island was a Christian community. There was no disease, no insanity, no crime, and no illiteracy, and no strong drink. Life and property were safe, and the moral standards of the people were as high as anywhere in the world. It was a veritable Utopia on a small scale. What had brought about this astounding transformation? Just the reading of a book, and that book was the Bible. (Ibid., p. 89)

3. As illustrated by Billy Graham:

Among the many thousands of conversions in the London Crusade were those of a medical doctor and the man who sat next to him in the arena. Before the service began, the two strangers engaged in conversation, criticizing the campaign and expressing the utmost skepticism. As Graham preached, throwing out one truth of Scripture after another, the doctor was gripped by an unseen power. When the invitation was given, he said to the man next to him. "I don't know about you, but I'm going forward to receive Christ." The other hesitated a moment, then reached into his pocket and replied, "I'm going too, and here's your wallet. I'm a pickpocket." (G. M. Day, *The Wonder of the Word*, p. 28)

4. As illustrated by Captain Mitsuo Fuchida:

When Captain Mitsuo Fuchida, the Japanese squadron commander who led the air raid on Pearl Harbor in 1941, and Jacob DeShazer, one of the famed Doolittle flyers who participated in the bombing of Tokyo in 1942, sat on a platform together in a Christian evangelistic meeting in Japan they created a great sensation. And so they should! Bitter national enemies who had delighted in sending fiery death and destruction to each other, were united in a tremendous cooperative effort for Christian evangelism. (Ibid., p. 30)

5. As illustrated by Augustine – "Shortly after his new birth experience, Augustine met a prostitute on the street. Pretending not to see her, he attempted to pass by without recognition, but she called, 'Augustine, it is I.' He turned to her then and answered, 'Yes, but it is not I!'" (Ibid., p. 34).
6. As illustrated by Sir Walter Scott – There is not a more familiar story in the annals of literature than the story that describes the death of the immortal Scot poet and novelist, Sir Walter Scott. As he lay

dying he turned to his son-in-law, Lockhart, and said to him, "Son, bring me the Book." There was a vast library in Walter Scott's home and bewildered, the son-in-law said, "Sir, what book?" "Which book?" The dying bard replied, "My son, there is just one Book Bring me the Book" It is then that Lockhart went to the library and brought to Sir Walter Scott the Bible.

*"There's just one book," cried the dying sage,
"Read me the old, old story."
And the winged words that can never age
Wafted him home to glory.
There's just one Book,
There's just one book for the tender years,
One book of love's own guiding,
The little feet through the joys and fears,
The unknown days are hiding
There's just one Book!*

*There's just one book for the bridal hour,
One book of love's own coining,
Its truths alone lend beauty and power,
To vows that lives are joining.
There's just one Book!*

*There's just one book for life's gladness,
One book for the toilsome days.
One book that can cure life's madness,
One book that can voice life's praise.
There's just one Book!
There's just one book for the dying,
One book for the starting tears,
And one for the soul that is going home,
For the measureless years.
There's just one Book! (W. A. Criswell, The Bible for Today's World, p. 25)*

7. As illustrated by the Apostle Paul – According to his own testimony, Paul was the “chief of sinners” (1 Tim. 1:13). To show this was no empty claim, Paul sadly relates his pre-Christian sinful activities:
 - a. He took care of the coats of Stephen’s murderers as they stoned him (Acts 7:58).
 - b. He arrested Christians and threw them into prison (Acts 8:3; 22:4).
 - c. He beat Christians (Acts 22:19).
 - d. He compelled them to use abusive language (Acts 26:11).
 - e. He persecuted them unto death (Acts 22:4).
 - f. He attempted to destroy the Christian faith (Gal. 1:23).
 - g. He wasted the church of God and made havoc of it (Gal. 1:13; Acts 8:3). This word *havoc* occurs but once here in the Greek New Testament and refers to a wild boar which charges into a vineyard and viciously uproots it. But then this ravaging wolf heard the voice of the Shepherd and became one of God’s best sheepdogs.
- B Examples of those who have refused the power of this Book of God – Most Americans are aware of the perverted poison of the notorious atheist Madalyn Murray O’Hair. This person, like most atheists, finds a fiendish glee in ridiculing Christians and the Christian faith. “That pie-in-the-sky is a great big lie!” they sneer. But what do they offer in place of Christ and the Bible? The following statements come from the mouths of various atheists:
 1. Byron – “Count o’er the joys thine hours have seen,/Count o’er thy days from anguish free,/And know, whatever thou hast been,/Tis something better not to be.”
 2. Ingersoll – “For, whether in mid-sea or among the breakers of the farther shore, a wreck must mark at last the end of each and all. And every life, no matter if its every hour is rich with love and every moment jeweled with a joy, will, at its close, become a tragedy, as sad, and deep, and dark as can be woven of the warp and woof of mystery and death. Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only

answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word.”

3. Strauss – “In the enormous machine of the universe, amid wheel and hiss of its jagged iron wheels, amid the deafening clash of its stamps and hammers, in the midst of this whole terrific commotion, man finds himself placed with no security for a moment, that a wheel might not seize and render him, or a hammer crash him to pieces.”
4. Anatole France – “‘In all the world the unhappiest creature is man.’ He takes my hands in his and his are trembling and feverish. He looks me in the eyes. His are full of tears. His face is haggard. He sighs: ‘There is not in all the universe a creature more unhappy than I. People think me happy. I have never been happy for one day, not for a single hour.’”
5. Bertrand Russell – “The life of Man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach, and where none may tarry long.”
6. Mark Twain – “A myriad of men are born; they scramble for little mean advantages over each other; age creeps upon them and infirmities follow; shame and humiliations bring down their prides and vanities. Those they love are taken from them and the joy of life is turned into aching grief. The burden of pain, care, misery, grows heavier year by year. At length ambition is dead, pride is dead, vanity is dead; longing for release is in their place. It comes at last – the only unpoisoned gift earth ever had for them – and they vanish from a world where they were of no consequence, where they left no sign that they have existed – a world that will lament them for a day and forget them forever.”
7. Schopenhauer – “Life is necessarily and hopelessly wretched. To live is to desire, to desire is to want, to want is to suffer, and hence to live is to suffer. No man is happy except when drunk or deluded; his happiness is only like that of a beggar who dreams that he is a king. Nothing is worth the trouble which it costs us. Wretchedness always outweighs felicity. The history of man is a long, confused, and painful dream.”
8. Charles Darwin – “I have everything to make me happy and contented, but life has become very wearisome to me.”
9. Teller – “As the sun loses weight at the rate of more than four million tons a second, its gravitational hold is rapidly decreasing, and we are each year headed, in an ever-increasing spiral course, toward the great, yawning abyss beyond. While there is no immediate danger of our being swept into oblivion, the time will arrive when all earthly things will be doomed to perish, when the earth will be too cold to sustain life, and the finest of human thoughts will have been lost forever. Then our earth, like all things else, will have joined the billions of lifeless globes” (James Bales, *Atheism’s Faith and Fruits*, pp. 72, 76, 80).

Thus is life without the God of the Bible.

As we conclude this section, the words of the familiar song come to mind:

*The B-I-B-L-E! Yes, that’s the book for me!
I stand alone on the Word of God –
The B-I-B-L-E!*

PART SIXTEEN: THE PURPOSE OF THE BIBLE

I. The Bible and the Sovereign God

A. It was written to give us the twofold account of God’s labor.

1. As defined – Everything that God has done, is doing, or shall do can be placed under one of two categories, his work in creation and his work in redemption.
2. As described – There are two special days, four special chapters, and nine special feasts that remind us of God’s great labor in creation and redemption.
 - a. Two special days
 - (1) Saturday, reminding us of his work in creation – “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it” (Exod. 20:8-11).
 - (2) Sunday, reminding us of his work in redemption – “In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the

sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay” (Matt. 28:1-6).

- b. Four special chapters
 - (1) Genesis 1 – The account of man being made in the image of God. This speaks of Creation. “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” (Gen. 1:26).
 - (2) Luke 2 – The account of God being made in the image of man. This speaks of redemption. “And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn” (Luke 2:7).
 - (3) Revelation 4 – The account of heaven thanking God for his first great work “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev. 4:11).
 - (4) Revelation 5 – The account of heaven thanking God for his final great work “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation” (Rev. 5:9).
 - c. Nine special feasts – His creative work, as seen by:
 - (1) The weekly Sabbath (Exod. 20:8-11; Lev. 23:1-3)
 - (2) The seven-year Sabbath feast (Exod. 23:10-11; Lev. 25:2-7)
 - (3) The fiftieth year Sabbath feast (Lev. 25:8-16)
 His redemptive work, as seen by:
 - (4) The Passover feast (Lev. 23:4-8) – This speaks of Calvary (1 Cor. 5:7).
 - (5) The Feast of Firstfruits (Lev. 23:9-14) – This speaks of the Resurrection (1 Cor. 15:23).
 - (6) The Feast of Pentecost (Lev. 23:15-25) – This speaks of the coming of the Holy Spirit (Acts 2:1).
 - (7) The Feast of Trumpets (Lev. 23:23-25) – This speaks of the Rapture and Second Coming (1 Thess. 4:13-18; Rev. 11:15).
 - (8) The Day of Atonement feast (Lev. 23:26-32) – This speaks of the Tribulation (Rev. 6-19).
 - (9) The Feast of Tabernacles (Lev. 23:33-44) – This speaks of the Millennium (Rev. 20:1-6).
- B. It was written to give us the fivefold account of God’s Lamb.
- 1. The Old Testament records the preparation for the life of Jesus.
 - a. That we might be aware of his coming – “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke 24:27). “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me” (John 5:39).
 - b. That we might be assured by his coming – “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Rom. 15:4). “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1 Cor. 10:11).
 - 2. The Gospels record the manifestation of the life of Jesus.
 - a. The fact of his birth (Luke 2:1-20)
 - b. The fact of his death (Matt. 27; Mark 15; Luke 23; John 19)
 - c. The fact of his resurrection (Matt. 28; Mark 16; Luke 24; John 20)
 - d. The fact of his ascension (Mark 16:19; Luke 24:51)
 - 3. The book of Acts records the propagation of the life of Jesus.
 - a. The origin of the church (Acts 2:1-13)
 - b. The obedience of the (early) church
 - (1) Its message – “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ” (Acts 5:42).
 - (2) Its ministers – Serving in Jerusalem, Judea, and Samaria were Peter, James the half-brother of Christ, John, Philip and Stephen (Acts 1-12).
 - (3) Its missionaries – Serving throughout the known world were Paul, Barnabas, Timothy, Luke, Titus, and Silas (Acts 13-28).

4. The Epistles record the interpretation of the life of Jesus.
 - a. The reason for his birth –“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief” (1 Tim. 1:15). “For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God” (Heb. 10:4-7).
 - b. The reason for his death – “Who was delivered for our offenses” (Rom. 4:25a). “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him” (Rom. 5:8-9). “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb. 2:14-15),
 - c. The reason for his resurrection – “and was raised again for our justification” (Rom. 4:25b). “But now is Christ risen from the dead, and become the firstfruits of them that slept” (1 Cor. 15:20).
 - d. The reason for his ascension – “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Rom. 8:34). “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:14-16). “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Heb. 9:24).
5. The book of Revelation records the coronation of the eternal Jesus – “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” (Rev. 11:15). “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.... And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Rev. 19:11, 16).
 - a. Revelation 1 – 3: The witnesses of the Lamb – “The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches” (Rev. 1:20).
 - b. Revelation 4 – 5: The worship of the Lamb –“And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come” (Rev. 4:8).
 “And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever” (Rev. 5:11-14).
 - c. Revelation 6 – 19: The wrath of the Lamb –“And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?” (Rev. 6:13-17).
 - d. Revelation 20: The wonder of the Lamb’s reign –“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his

image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years” (Rev. 20:4).

- e. Revelation 21 – 22: The wife of the Lamb –“ And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal” (Rev. 21:9-11).

II. The Bible and the Saints of God

A. What the Bible does for the believer

1. It upholds (Psa. 119:116).
2. It orders steps (Psa. 119:133).
3. It produces joy (Psa. 119:162).
4. It strengthens (Psa. 119:28; 1 John 2:14).
5. It gives hope (Psa. 119:74, 81).
6. It gives light (Psa. 119:105, 130).
7. It gives understanding (Psa. 119:169).
8. It shows God’s will (Isa. 55:11).
9. It builds up (Acts 20:32).
10. It produces fruit (John 15:7).
11. It convicts of sin (Heb. 4:12).
12. It converts the soul (James 1:18; 1 Pet. 1:23).
13. It cleanses the conscience (John 15:3).
14. It consecrates life (John 17:17).
15. It corrects the wrong (2 Tim. 3:16).
16. It confirms the right (John 8:31).
17. It comforts the heart (Psa. 119:50, 54).

B. What the Bible demands from the believer – Because of the above, the Christian is exhorted to:

1. Read it (Col. 3:16; Deut. 31:11; Rev. 1:3; Isa. 34:16; Luke 4:16; Eph. 3:4; 1 Thess. 5:27; 2 Tim. 4:13; Col. 4:1).
2. Heed it (Psa. 119:9; 1 Tim. 4:16).
3. Seed it (Matt. 28:19-20).
4. Desire it (1 Pet. 2:2).
5. Preach it (2 Tim. 4:2).
6. Rightly divide it (2 Tim. 2:15).
7. Live by it (Matt. 4:4).
8. Use it (Eph. 6:17).
9. Suffer for it, and if need be, die for it (Rev. 1:9; 6:9; 20:4).

The child of God is to *know* it in his head, *stow* it in his heart, *show* it in his life, and *sow* it in the world. See also the following Scriptures: Deuteronomy 4:1-10; 12:32; Joshua 1:8; Psalm 33:6; Proverbs 30:5-6; Mark 4:24; Luke 8:12; John 12:48-50; Romans 8:7; 1 Corinthians 2:14; Hebrews 1:1-3; 2:1-4; Revelation 1:1-3; 20:12; 22:18-19.

Thus the authority of God’s Word is as a *stethoscope*, for it probes within, as a *microscope*, for it looks upon, and as a *telescope*, for it sees beyond.

Perhaps the grandest and most conclusive description of the Bible was penned by the Apostle Paul in a letter to a young pastor. Here he wrote: “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:15-17).

In this remarkable passage Paul claims the Bible is profitable:

1. For doctrine – That is, it may be used as the perfect textbook to present the systematic teachings of the great truths relating to God himself.
2. For reproof – That is, the Bible is to be used to convict us of the wrong in our lives.
3. For correction – That is, it will then show us the right way.
4. For instruction in righteousness – That is, God’s Word provides all the necessary details that will allow a Christian to become fully equipped for every good work

