

BIBLE STUDY ON THE INSPIRATION, INERRANCY AND AUTHORITY OF THE BIBLE

Psalm 119: 42 “So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.”

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- I. CONTENT AND HISTORY OF THE BIBLE
- II. INSPIRATION OF THE BIBLE
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CONTENT AND HISTORY OF THE BIBLE

IA. CONTENT – TWO PARTS

- A. Old Testament – composed of 39 writings (Law of Moses, historical writings called the Tenach – Torah (Law), Neviim (Prophets) and Ketuvim (writings) – originally written in the Hebrew, Aramaic and Chaldean languages taken from the Masoretic text. It has been held by both Jews and Christians to be the Word of God (Acts 13:15).
- B. New Testament – composed of 27 writings (4 gospels, Acts of the Apostles, 21 Epistles [letters] and the Revelation of John), originally written in the Greek language with a few Aramaic words based on the majority or Textus Receptus text.
- C. Are the separate writings called books?
 - 1. The words for book are the Hebrew word ‘sepher’ (Strong’s #5612) and Greek word ‘biblion’ (Strong’s #975). The Hebrew word ‘sepher’ is translated as ‘record’ or ‘recording’ (i.e., Daniel 1:4 ‘learning’). In Psalm 40:7, the volume (translated in all other places as ‘roll’) of the book (sepher) speaks of Christ (Hebrews 10:7,10-14). Is this speaking of only the Psalms or of the whole Scriptures (John 5:39)? In Joshua 24:26, Joshua was to write certain words “in the book of the law of God.” This would imply that there was now being added more to the word of God than the first five writings (known as the law of Moses – Joshua 8:31, 23:6, 1 Kings 2:3, 2 Kings 14:6, 23:25, Ezra 3:2, Luke 2:22, 24:44, Acts 15:5, etc.). The Greek word ‘biblion’ may not necessarily mean that each writing of Scripture is a separate book (Matthew 19:7 “writing of divorcement” is not a book of the Bible). If the book in most places is actually the Bible itself, then we can understand with 2 Timothy 3:16, that the Bible is the complete Word of God for the true believer today.

All the titles for all the writings of the Bible do not use the word for book except for Nahum 1:1. As an example, Genesis begins with “In the beginning” not “The Book of Genesis”. Matthew begins with the title “The Gospel According to Matthew” (Egalleuion Kata Matthaion). Deuteronomy begins with “These the Words.” Revelation begins with a title (The Holy Apocalypsis of John the Theology – Apokalypse toi Agioy Ioannoy toi Theologoi). In other places the word for book may refer to a particular writing of the Bible (i.e., Deuteronomy 29:21, Joshua 8:31, 1 Kings 11:41, 14:19, 2 Chronicles 16:11, Luke 4:17, 20:42, Acts 7:42).

- 2. The words for writings are the Hebrew word ‘kthahv’ (Strong’s #3791) and the Greek word ‘graphe’ (Strong’s #1124). The Hebrew word ‘kthahv’ is in a verb form (write) and a noun form (writing). Exodus 24:3-4 uses this word to show how the Word of God has generally been given. Moses wrote what God had told him (see also Joshua 24:26, Jeremiah 51:60). The Greek word ‘graphe’ is translated as ‘scripture’ and is found in the singular and plural forms. In Romans 9:17 the Scripture (Exodus 9:16) is said to have spoken to Pharaoh. It is God who has spoken to Pharaoh. In Luke 24:45, the Scriptures are to be

understood by those to whom the Lord opens them up. Romans 1:2,3 state that the Scriptures contain the promises of God concerning the purpose and work of Jesus Christ (see also Romans 15:3,4, 16:25,26, Galatians 3:8,22).

D. PENMAN AND HISTORICAL SETTING OF THE WRITINGS

1. Genesis, Exodus, Leviticus, Numbers, Deuteronomy – The first five writings of the Old Testament were penned by Moses except for the last chapter (Exodus 17:14, 24:4, 34:27, Numbers 33:1,2, Deuteronomy 31:9, 1 Kings 2:3, 2 Kings 14:6, 21:8, Ezra 6:18, Nehemiah 13:1, Daniel 9:11-13, Malachi 4:4, Acts 3:22>Deuteronomy 18:15, Romans 10:5>Leviticus 18:5). It is not stated who penned the last chapter of Deuteronomy.

Time references – Creation of the world to the death of Moses before the Israelites entered the promised land of Canaan

2. Joshua, Judges, Ruth, 1,2 Samuel, 1,2 Kings, 1,2 Chronicles, Ezra, Nehemiah, Esther, Job – Human penman unknown
 - a. The writing of Joshua covers the time period from the death of Moses to the death of Joshua (Joshua 24:29).
 - b. The writing of Judges covers the time period from the death of Joshua to the battle with the Benjamites.
 - c. The writing of Ruth covers the time period from Elimelech and Naomi of Bethlehem Judah, parents in law of Ruth and Orpah to Ruth's marriage to Boaz, a descendant of David. Ruth is mentioned in Matthew 1:5 as a descendant of Christ. Boaz is listed in 1 Chronicles 2:11,12 as a descendant of Judah and great grandfather of David.
 - d. The writing of 1st Samuel covers the time period of Elkanah and Hannah begetting Samuel, Saul becomes the first king of Israel, is rejected by God and dies in battle.
 - e. The writing of 2nd Samuel covers the time period of David anointed as king, Absalom rebels against David and killed by Joab and David numbers the people.
 - f. The writing of 1st Kings covers the time period of Solomon becoming king, building the temple, sins by marrying many foreign wives and worships their gods, the ten tribes revolt, Israel is divided into two kingdoms – **Kings of Judah:** Rehoboam, Abijah, Asa; **Kings of Israel:** Jeroboam, Baasha, Elah, Zimri, Omri, Ahab. Elijah and Obadiah lived during Ahab's reign, Benhadad is mentioned as king of Assyria, the deaths of Ahab, Azariah and Jehoshaphat.
 - g. The writing of 2nd Kings covers the time period of the death of Azariah, Elijah taken in a whirlwind. **Kings of Israel:** Jehoram, Jehu, Zechariah, Shallum, Menahem, Pekahiah, Pekah, Hoshea. **Kings of Judah:** Jehu, Jehoash, Amaziah, Joash, Jotham, Uzziah, Ahaz, Manassah, Amon, Josiah, Jehoaz, Jehoiakim, Jehoiachin, Mataniah (Zechariah), Hezekiah. The prophet Jonah mentioned (14:25), 185,000 Assyrians killed by the angel of the Lord overnight, the Assyrians take 10 tribes (Israel) captive, ends with Jehoiachin and Judah taken captive by the Babylonians.
 - h. The writing of 1st Chronicles starts with the genealogies from Adam to David, then the death of Saul, the reigns of David and Solomon and finally lists the descendants of Jacob.
 - i. The writing of 2nd Chronicles covers the time period during the reign of Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Joash, Amaziah, Hezekiah, Manasseh, Josiah, Jehoiakim (kings of Judah); Jeroboam, Baasha, Ahab, Uzziah (kings of Israel), then ends with the attack of Babylon on Jerusalem.
 - j. The writing of Ezra starts in the first year of Cyrus, king of Persia, continues to the reigns of Darius and Artaxerxes, the Jews leave for Palestine to rebuild the temple, and ends with the Israelites confessing their sin of marrying foreign women.
 - k. The writing of Nehemiah (son of Hachaliah – 1:1, 10:1) covers the time period from the 12th year at Shushan, Persia during the 70 year captivity to the time when the Jews returned to Palestine to rebuild the temple. Nehemiah was a governor (5:14, 12:26) and lived during the time of Ezra and Mordecai (Ezra 2:2).

1. The writing of Esther covers the time period during the reign of Ahasuerus king of Persia. This writing has been questioned as being part of the canon of Scripture since it does not mention the name of God and also was not included in the collection of the Dead Sea Scrolls. It does reference Mordecai (Esther's uncle) as being a descendant of the tribe of Benjamin (Esther 2:5) and taken into captivity by the Babylonians from Judah when Jeconiah was king of Judah (Esther 2:6). Esther is not referenced in any other writing of the Bible and there are no quotes in this writing from any other writing of the Bible. However, there are similar themes that are common with the writing of Daniel (Daniel, Shadrach, Meshach and Abednego facing unjust sentences of death for not bowing down to a false god) and the account of Joseph in the writing of Genesis who was blessed in the latter end for undergoing persecution and trusting the true and living God. Even a brief identification with the true and living God may be used in the plan of God to bring forth the message of salvation. The theme of judgment day (Esther 7:4-10) and Haman as a picture of Satan (Esther 3:6) allowed to fight against the Lord's Holy One and people is present.
- m. The writing of Job covers the time period during Elihu, Eliphaz, Bildad and Zophar. Job is a son of Issachar (Genesis 46:13) if this is the same Job. Elihu was a descendant of Ram (Job 32:2), a descendant of Judah. Eliphaz is mentioned as a son of Esau (Genesis 36:15, 1 Chronicles 1:35).
3. Psalms – David (73), Sons of Korah (11), Asaph (12), Heman (1), Ethan (1), Solomon (2), Moses (1), Haggai (1), Zechariah (1), remainder – anonymous.
 - a. David lived during and after the time of the first king of Israel Saul, became king after Saul and left the office of king to one of his sons, Solomon.
 - b. The sons of Korah are referred to in 1 Chronicles 9:19 as being involved with the service of the tabernacle during the time of Saul and David before the temple was built by Solomon.
 - c. Asaph is most likely the one mentioned in 1 Chronicles 16:7 and 25:1-2 who lived during the time of David.
 - d. Heman was King David's seer (1 Chronicles 25:5), of the tribe of Judah (1 Chronicles 2:3-6).
 - e. Ethan was a brother of Heman (1 Chronicles 2:6).
 - f. Solomon lived after his father David and was king of Israel. His son Rehoboam took the throne after his reign and then the kingdom was divided into Israel and Judah.
 - g. Moses lived after the time of Joseph in Egypt until just before the Israelites moved into Palestine/Canaan.
 - h. Haggai lived at the same time of Zechariah the prophet, during the second year of Darius the king of Persia (Haggai 1:1,14) with Zerubbabel, son of Shealtiel, governor of Judah, and Joshua, the son of Josedech, the high priest.
 - i. Zechariah lived during the second year of Darius the king of Persia (Zechariah 1:1). There is more than one Zechariah mentioned in the Bible. One other was a king of Israel (son of Jeroboam – 2 Kings 15:8).
4. Proverbs, Ecclesiastes, Song of Solomon – Solomon
Time reference – during the reign of King Solomon before Israel was divided into two kingdoms
5. Isaiah – Isaiah, the son of Amoz (2 Kings 19:2, Isaiah 1:1), lived during the reigns of King Hezekiah (2 Kings 19:5) and Uzziah (2 Chronicles 26:22).
6. Jeremiah, Lamentations – Jeremiah, the son of Hilkiyah of Anathoth (Jeremiah 1:1, 29:27), lived during the days of King Josiah, son of Amon, king of Judah (2 Chronicles 35:25, Jeremiah 1:2), King Zedekiah (2 Chronicles 36:12, Jeremiah 1:3, 21:3, 32:1), during the reign of Jehoiakim (Jeremiah 1:3, 25:1, 27:1, 35:1), lived during the beginning of the Babylonian captivity (29:1), during the days of Zephaniah the priest (29:29)
7. Ezekiel – Ezekiel, the son of Buzi (Ezekiel 1:1-3) a priest who lived in the land of the Chaldeans probably during the captivity (reference to the 5th year of Jehoiachin's captivity as king of Israel and Zedekiah's reign in Jerusalem and the time of Jeremiah the prophet (see 2 Kings 24:8-20, Jeremiah 1:3).

8. Daniel – Daniel, Time Reference – during the time of the Babylonian and Persian Captivity, of the tribe of Judah
9. Hosea – Hosea, the son of Beeri, lived during the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah (Hosea 1:1) and Jeroboam son of Joash, king of Israel, contains warnings and exhortations to Israel.
10. Joel – Joel, a prophet of Judah, the son of Pethuel (Joel 1:1) lived in the days of Uzziah, king of Judah and Jeroboam, (son of Joash) king of Israel (Amos 1:1).
11. Amos – Amos of Tekoa, lived during the days of Uzziah, king of Judah and Jeroboam, king of Israel (Amos 1:1)
12. Obadiah – Unknown?, lived possibly during the reign of Jehoshaphat and Zechariah (2 Chronicles 17:7), during the days of Ahab, Jezebel and Elijah (1 Kings 18:1-16) if this is the same Obadiah.
13. Jonah – Jonah, a Hebrew, the son of Amittai (2 Kings 14:25, Jonah 1:1) may have lived during the days of King Amaziah and/or Jeroboam, the son of Joash. (2 Kings 14:22-28)
14. Micah – Micah (1:1), lived during the days of Hezekiah, king of Judah (Jeremiah 26:18) and Jotham and Ahaz (Micah 1:1)
15. Nahum – Nahum, known as an Elkoshite (1:1)
16. Habakkuk – Habakkuk, a prophet
17. Zephaniah – penned by Zephaniah, lived during the days of Josiah, king of Judah (Zephaniah 1:1)
18. Haggai – penned by Haggai (Haggai 1:3), colleague of Zechariah son of Iddo (Ezra 5:1, 6:14), lived during the second year of Darius, king of Persia and Joshua the son of Josedech, the high priest (Haggai 1:1)
19. Zechariah – penned by Zechariah son of Berechiah-son of Iddo (1:1), lived during the second year of Darius the king of Persia (1:7)
20. Malachi – Malachi, mentions Israel's past sins and the coming of Elijah
21. Matthew – penned by Matthew, one of the apostles, a tax collector (Matthew 10:3, Mark 2:14 (Levi the son of Alphaeus), Luke 5:27-29)
22. Mark – penned by Mark (Markos in the Greek text), the son of Mary of Jerusalem called John Mark (Acts 12:12,25, 15:37), possibly a relative of Barnabas (Colossians 4:10).
23. Luke – penned by Luke, a physician (Colossians 4:14)
24. John – penned by John the apostle, referred later in Acts 1:13, 3:1, 8:14, Galatians 2:9, Revelations 1:9
25. Acts – possibly penned by Luke, Peter or Paul (Acts 1:1 Theophilus – brotherly kindness of God) Timing – Pentecost (50 days after Christ's resurrection) through the apostle Paul's three missionary journeys and final journey to Rome as a prisoner.
26. Romans – Penned by the Apostle Paul to the Roman Christians (1:1,7)
27. 1st & 2nd Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st & 2nd Thessalonians, 1st & 2nd Timothy, Titus, Philemon – penned by the apostle Paul
28. Hebrews – penman unknown, possibly Paul, Luke or both
29. James – penned by most likely one of three James mentioned in the Bible (the son of Zebedee – Matthew 4:21, a physical brother of Christ – Matthew 13:55, Mark 6:3, Galatians 1:19, or the son of Alphaeus – Mark 3:18, Acts 1:13)
30. 1st & 2nd Peter – penned by the apostle Peter (1 Peter 1:1, 2 Peter 1:1)
31. 1st, 2nd, 3rd John & Revelation – penned by the apostle John
32. Jude – penned by the brother of James, the physical brother of Jesus (Mark 6:3) or by Judas of James (Luke 6:16, John 14:22, Acts 1:13)

IB. HISTORY - ORIGINAL MANUSCRIPTS

OLD TESTAMENT –

- A. The Old Testament is referred to by Jews as the Tanakh (Torah – Law, Neviim –Prophets, Ketuvim –Writings). References to the language that the Jews spoke during the Old Testament are the following: 2 Kings 18:26, 2 Chronicles 32:18, Nehemiah 13:24, Isaiah 36:11. There are no original Hebrew Old Testament texts that we have before the time of the 70 year captivity of the people of Judah in Babylon. The Dead Sea Scrolls are estimated to be from 100 to 300 years before the time of Christ’s earthly ministry and have almost every writing of the Old Testament in Hebrew which are close to the Masoretic and Septuagint texts. The Masoretic text compiled by Jews around 900 AD is used for translating the major Bible versions that we have today. Hebrew was even spoken in Jesus’ day by Jesus (Acts 26:14) and the apostle Paul (Acts 21:40, 22:2) and others (John 5:2, 19:13,17,20) though Greek was the common language of the Middle East at that time. There were known copies of the Hebrew Old Testament text which Jerome used to translate the Old Testament into Latin around 400 A.D. yet we don’t have the Hebrew manuscripts that Jerome used.

The Old Testament is referred to as being the “Old Testament” by the New Testament in 2 Corinthians 3:14 “But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the **old testament**; which *vail* is done away in Christ.” This is not stating that the Tenakh was outdated and no longer to be held to be the Word of God, but that it represented the testimony of ceremonial laws (i.e., animal sacrifices, feast days, Sabbath days, clean and unclean foods, etc.) that were pointing to and fulfilled when Christ, the Lamb of God was crucified for the sins of His people around 33 A.D. The Tenakh is spoken of in 2 Timothy 3:16 as being part of “all Scripture” and is in every way the Word of God for the true believer today. Some laws have been fulfilled and are no longer to be followed though there may be spiritual meaning for us to understand from some of these fulfilled laws (i.e., the sacrifices as being a picture of Christ (i.e., John 1:26,29, 1 Corinthians 5:7) and Christ as being the day of rest for the believers (John 8:56, Hebrews 4:4-10, 2 Peter 1:19). In Jeremiah 31:31, it references a day when there would be a new covenant with the house of Israel and Judah. This is quoted in Hebrews 8:8 as being fulfilled when Christ put away sin by the sacrifice of Himself (Hebrews 9:26).

- B. The Greek Septuagint version of the Old Testament was translated from the Hebrew text by Jews about 330 to 270 years before the birth of Christ (time between the Old and New Testaments) as a result of the Greek Empire conquering the Middle Eastern countries, including Israel during the 400 years of silence. Greek was the common language of the Middle East countries until about 300 AD. This is a copy from an earlier Hebrew text and with some differences from the Masoretic text. A majority of quotes in the New Testament from the Old Testament are taken from the Septuagint as opposed to the Masoretic text. However, there are quotes from the Masoretic text that are much different than that of the Septuagint. The early Christian church first used the Septuagint for the Old Testament and later took the Hebrew Old Testament that was available during the time of Jerome (A.D. 400) which was then translated into Latin, as the Greek language was being used less since the Roman Empire had been in control of the Middle East from 100 B.C. to 500 A.D.
- C. The Masoretic text was a copy of the Hebrew Old Testament that was compiled between 900 to 1000 years after Christ’s birth. Since the Dead Sea Scrolls were found, there is great reason to believe that the Jews preserved the Old Testament Hebrew text from generation to generation by handwritten paper copies and were very careful to translate each copy accurately with few errors. There were Hebrew texts of the Old Testament available in Europe when Jerome translated the Bible into Latin called the Latin Vulgate Bible around 400 AD.
- D. The Dead Sea Scrolls contain writings mostly in Hebrew found in caves in Palestine that date back to 100 to 300 years before the earthly ministry of Christ. Among the scrolls, copies of all the writings of the Old Testament are present with the exception of the writing of Esther. The Old Testament writings in these scrolls are close to both the Masoretic and Septuagint texts.

NEW TESTAMENT –

- A. The phrase “New Testament” or “New Covenant” is found in Jeremiah 31:31, Matthew 26:28, Mark 14:24, Luke 22:20, 1 Corinthians 11:25, 2 Corinthians 3:6, Hebrews 8:8 (new –Hebrews 8:13), 9:15, 12:24. Since there are many predictions in the Tenakh (Old Testament) that were not fulfilled during the period of time in which it was written, it was not unreasonable to expect fulfillment of many of these predictions to occur before the day of judgment (Job 19:29, Psalm 1:5,6, Ecclesiastes 11:9, 12:14, Isaiah 13:9-22, 34:1-15, Daniel 12:2) and consider that some might be fulfilled in their day. Throughout the writing of Acts, Paul and Peter reasoned with the Jews from the Tenakh concerning the predictions of Christ to come as the Savior for His people. Some Jews believed the gospel of Christ.

Even the Pharisees and other Jews of Jesus' day and the Berean Jews in the writing of Acts questioned whether Christ's and the apostles' claims were supported by the Tenakh (i.e., John 6:14, 7:52, Acts 17:10-11) recognizing that there was to be fulfillment of certain predictions in the Tenakh after the Tenakh was written. As the old or first covenant was something to be read from a writing (2 Corinthians 3:14), so the new covenant is identified with being in written form from the New Testament prophets and apostles (John 20:31, Romans 16:25-26, 1 Corinthians 14:37, Ephesians 3:5, 2 Peter 3:16, Revelation 1:3, 22:18-19).

- B. Over 5000 portions of the New Testament in the Koine Greek language have been found. The earliest copies date from the beginning of the 2nd century. The Majority Text which the King James Bible is translated from is based on the majority of these five thousand Greek manuscripts. Two New Testament documents (Sinai and the Vatican documents making up the Westcott and Hort text) are held by some as being older and more complete than the other 5000 New Testament manuscripts. These have various omissions compared to the Majority Greek New Testament Text (i.e., the last 12 verses of Mark 16 are missing, also 'fasting' in Matthew 17:21, Mark 9:29, Acts 10:30 and 1 Corinthians 7:5 is omitted). Matthew 18:11, 23:14, Mark 9:44,46; 11:26. 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:29, Romans 16:24 are omitted altogether.
- C. The NIV, NASB and Living Bibles are based on this Westcott and Hort text. Most conservative Christians use the King James Version and consider the other translations to be inferior. It is claimed by conservative Christians that the Westcott and Hort text was understood to be inferior to the Majority text by the early Christian church and was preserved as two documents with more of the NT writings in their texts than any one of the 5000 separate Majority texts. This text was not used by the early Christian churches. There were no printing presses in those days so writings were copied by scribes on paper that would later be destroyed. Compared to all other writings before 1500 AD, there are many more ancient copies of the New Testament manuscripts than any other secular or religious manuscript. This showed the early Christians' testimony to spread the gospel and seeing it preserved.

INSPIRATION OF THE BIBLE

- A. Definition of Inspiration – In 2 Timothy 3:16 the word translated as 'inspiration' ('theopneustos' – a compound word found only in this verse) means "God-spirited" or "God-breathed." The word pneustos (Strong's #4151) is translated as wind (John 3:8 only) and spirit (majority of times), spiritually (Romans 8:6) and life (Revelations 13:15). The Spirit in many places in the Bible is God the Holy Spirit (Psalm 104:30, 106:33, 139:7, 1 Corinthians 6:11, Ephesians 2:18, 1 Timothy 4:1, Hebrews 9:14, 1 Peter 3:18, Revelation 22:17). It is also called the Spirit of Christ in Romans 8:9. The following verses speak of the Spirit of God who is involved with speaking the Words of God that has become part of the Bible, the Holy Scriptures:

2 Samuel 23:2 The **Spirit** of the LORD spake by me, and his word [was] in my tongue.

Nehemiah 9:30 Yet many years didst thou forbear them, and testifiedst against them by thy **spirit** in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

Zechariah 7:12 Yea, they made their hearts [as] an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his **spirit** by the former prophets: therefore came a great wrath from the LORD of hosts.

Acts 11:28 And there stood up one of them named Agabus, and signified by the **Spirit** that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

Ephesians 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the **Spirit**;

Ephesians 6:17 And take the helmet of salvation, and the sword of the **Spirit**, which is the word of God:

1 Timothy 4:1 Now the **Spirit** speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1 Peter 1:11 Searching what, or what manner of time the **Spirit** of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Revelations 2:7 He that hath an ear, let him hear what the **Spirit** saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Revelations 19:10 And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the **spirit** of prophecy.

Also in the New Testament, the word 'spiritual' is also associated with the law of God, the Bible as referred to in:

Romans 7:14 For we know that the law is **spiritual**: but I am carnal, sold under sin.

1 Corinthians 2:13 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**.

- The words that Christ speaks are referred to being Spirit (John 6:63)
- Christ reaffirms that David spoke the words written in Matthew 22:43 "in Spirit" – (see also Mark 12:36) and yet it is stated in Luke 20:42 "And David himself saith in the book of Psalms ...". See also Acts 1:16, 4:25, Hebrews 4:7.

Further verses that state that God the Holy Spirit was involved in the directions given in the Bible are the following: Isaiah 61:1>Luke 4:18, Hebrews 3:7> Psalm 95:8, Hebrews 9:8, 10:15-17>Jeremiah 31:31-34, 2 Peter 1:21, 1 John 5:6b>John 17:17, Acts 1:16,20> Psalm 41:9, 69:25 and Acts 21:4.

Also Ephesians 6:17 refers to the Bible to being the "sword of the Spirit which is the Word of God." Hebrews 4:12 says "For the word of God *is* quick, and powerful, and sharper than any twoedged 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" (See also 1 Corinthians 14:24-25).

- B. The use of words and phrases that identify with the Holy Scriptures are "written, word of the Lord, word of God, the scripture(s), commandments, law, testimonies, etc." These words and phrases unite the 66 writings to fall under the category of "Holy Scripture" as we read in 2 Timothy 3:15-16: "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:"
1. In the Old Testament the use of the word 'Scripture(s)' – translated as "scripture" in Daniel 10:21 (kathav – #3791) otherwise mostly translated as 'writing' or 'write.' References to the writing of portions of the Old Testament using this Hebrew word are the following: Exodus 24:4, Numbers 33:2, Deuteronomy 30:10, 31:9,24, Joshua 1:8, 24:26, 1 Kings 14:19,29, 2 Kings 22:13, 23:3, 1 Chronicles 9:1, 16:40, 29:29, 2 Chronicles 16:11, 23:18, 30:5, 32:32, 35:25, Ezra 3:2,4, Nehemiah 8:14, Psalm 40:7, Ecclesiastes 12:10, Jeremiah 25:13, 36:4, 51:60, Hosea 8:12, Habakkuk 2:2. In the New Testament, the Greek word 'graphe' (Strong's # 1124) is translated as Scripture in singular and plural forms as a noun and the verb ('grapho') (Strong's #1125). In the New Testament, it is mostly referring to the Old Testament writings of Scripture (Mark 12:10>Psalm 118:22-23, Mark 15:28>Isaiah 53:12, Luke 4:17-21>Isaiah 61:1-2, James 2:8>Leviticus 19:18, Romans 15:4. However, in 2 Peter 3:15-16, Peter calls the epistles of Paul 'scriptures' declaring that the epistles of Paul are called 'scriptures.' The apostle John records that at the very least the gospel according to John was written "that you might believe that Jesus is the Christ, the Son of God and that by believing you might have life in His name" (John 20:31).
 2. The word 'word' in Hebrew is 'davar' (Strong's #1697) and in the Greek New Testament the word is 'logos' (Strong's #3056). The Hebrew word 'davar' is translated mostly as 'word' but is translated in a few places as 'acts' (i.e., 1 Kings 16:14,20,27, 2 Kings 15:15,21,26). It is also translated a few times as 'thing' (i.e., Genesis 20:8,10, Exodus 1:18, 33:17, Numbers 18:7), 'matter' (i.e., Genesis 24:9, Exodus 18:16, 24:14, Deuteronomy 19:15, 1 Samuel 16:18, Proverbs 16:20, 17:9) and speech (Deuteronomy 22:14). 'Davar' is used often in the phrase "word of the Lord" (i.e., Genesis 15:1,4, Exodus 9:20, Joshua 3:9, 1 Samuel 3:1, 15:10, Ezra 1:1, Psalm 33:4,6, Isaiah 39:8, Jeremiah 1:4, Ezekiel 1:3, Hosea 1:1, Joel 1:1, Amos 7:16, Jonah 1:1, Micah 1:1, Zephaniah 1:1, Haggai 1:1, Zechariah 1:1, Malachi 1:1). 'Davar' is also used in other verses to be speaking of the Old Testament writings as the word of God (i.e., Exodus 20:1, Numbers 22:38, Deuteronomy 5:22, Joshua 21:45 [thing – davar], 1 Samuel 1:23, Psalm 119:9,16-17,25,28, Proverbs 4:20, Isaiah 51:16, 66:2, Jeremiah 11:1,10, 26:1, Joel 2:11, Zechariah 1:6).

The Greek word 'logos' (Strong's #3056) is mostly translated as 'word' or 'words'. In some places it is a name for Christ (i.e., John 1:1,14, 1 John 1:1, 5:7, Revelation 19:13). References to the 'logos' as the written or spoken Word of God are the following: Matthew 13:19-23, Mark 2:2, 7:13, 13:31*, 16:20, Luke

- 3:4 (Isaiah), 5:1, 11:28, 21:33, 24:44, John 5:24, 10:35, 17:6,14,17, 18:32 (saying – logos), Acts 4:31, 8:14, 13:5, 17:11,13, 19:10 “...heard the word of the Lord Jesus”, Luke 5:1 (Jesus’ words are the Word of God), John 5:24 (word of eternal life), Romans 9:6, Galatians 6:6, Ephesians 1:13, Colossians 1:25, 1 Thessalonians 2:13, 1 Timothy 6:3*, 2 Timothy 2:9,15, 4:2, Titus 1:3, Hebrews 4:12, 5:13, 13:7, James 1:21-23, 1 Peter 1:23, 2:8, 2 Peter 1:19, 3:5,7, Revelation 1:3, 3:8, 19:9 (sayings – logos), 22:10,18-19.
3. The word ‘commandment’ (Old Testament – ‘mitzvah’ Strong’s # 4687, New Testament ‘entole’ Strong’s # 1785) is also often used as a synonym for the Bible. In the Old Testament, the word ‘mitzvah’ is mostly translated as ‘commandment’ (i.e., Exodus 16:28, Deuteronomy 4:2, Psalm 119:6,10). Mitzvah is a derivative of the Hebrew word ‘tzavah’ (Strong’s #6680) which is mostly translated as ‘commanded.’ A majority of times ‘tzavah’ is used of the Lord commanding someone or something (i.e., Genesis 3:11, Exodus 7:6, Joshua 11:15, Psalm 119:4,138, 148:5). Almost all of the thirty-nine writings of the Old Testament have the word ‘tzavah’ with the idea of the Lord God commanding something. This is another example of the unity of the Scriptures. The New Testament word ‘entole’ is translated mostly as ‘commandment.’ It is used in Mark 7:7-9 as commandments of men opposed to commandments of God in the Old Testament of that day. The word ‘entole’ is also used in 1 Corinthians 14:37 where the apostle Paul states that the things that he has written to the Corinthian church are the commandments of God. The following verses from the New Testament using the word ‘entole’ show that this word may be or is speaking of the Scriptures: Matthew 5:19, 15:3-6, John 15:10, 2 Peter 2:21.
 4. The word ‘law’ (Hebrew ‘torah’ Strong’s #8451, Greek word ‘nomos’ Strong’s #3551) is also used as a synonym at times for the Bible. The Hebrew word ‘torah’ is found in the following verses that speak of the Old Testament, not only the first five books of the Bible or one of many laws in the Bible: Joshua 1:8, 24:26, 2 Kings 10:31, Nehemiah 10:29, Psalm 1:2, 19:7, 119:1,18,142, Proverbs 3:1, 7:2, 13:14, 28:4, Isaiah 1:10, 8:20 (this ‘davar’), 24:5 (everlasting covenant), Jeremiah 31:33, Malachi 2:6. In John 10:34 which is a quote from Psalm 82:6, the word for law in the New Testament implies that the law is not just the first five writings penned by Moses, but that at least the Psalms is part of the law of God. This is also true for John 15:25 which is a quote from Psalm 69:4. See also Isaiah 28:11>1 Corinthians 14:21. The New Testament Greek word ‘nomos’ (Strong’s #3551) in some places means the Scriptures: Matthew 5:18, Romans 3:27 (law of faith), 7:12,14,22, Hebrews 8:10, James 2:10. In some places this Greek word is used to refer to the first five writings of the Old Testament (i.e., Luke 2:22, 24:44, John 8:5, Acts 24:14, 1 Corinthians 9:9).
 5. The word ‘testimonies’ (Hebrew ‘gehдах’ Strong’s #5713, 5715). In Psalm 119:24, testimonies are associated with the counsel of God or the Bible (#6098), the meditation of the believer (Psalm 119:99 – #7881, see Psalm 1:1-2), the commands of God (Deuteronomy 6:20 – #6680), righteous and faithful (Psalm 119:138). In Psalm 119:111 they are an eternal inheritance. They are associated with the statutes (#2706 – Deuteronomy 6:20), judgments (#4941 – Deuteronomy 6:20), covenant (#1285 – Psalm 25:10, 132:12), being very sure (Psalm 93:5 – #3966, 539), and the law (Jeremiah 44:23 – #4451) of God.
 6. The word ‘judgments’ (Hebrew ‘mishpat’ Strong’s #4941, Greek word ‘krino’ Strong’s #2919). The Hebrew word ‘mishpat’ is translated mostly as ‘judgment.’ The following verses use ‘mishpat’ as part of God’s Word: 1 Chronicles 16:12, 2 Chronicles 19:10 (with commandments and statutes), Nehemiah 9:29, Psalm 19:9, 89:30 (to be walked in), 119:7,13,149, Jeremiah 1:16, Ezekiel 5:6-7, Malachi 4:4. The New Testament Greek word ‘krino’ is used in two places that identify with the Scriptures: John 12:48 – (Christ’s words will judge the unsaved on the last day) and Romans 2:12 “judged by the law”).
 7. The words ‘prophecy’ and ‘prophet’ also indicate a unity in the writings of the Bible (i.e., Deuteronomy 18:18, 2 Samuel 24:11, 1 Kings 14:18, 2 Kings 21:10, 2 Chronicles 20:20, 21:12, 29:25, 32:32, 36:12, Ezra 5:1, Jeremiah 28:6, 37:2, Daniel 9:2,10, Hosea 6:5, Amos 3:7, Matthew 1:22, 2:5,15,17, 5:17 (the law and the prophets were the O.T.), 11:13 (the law prophesied), 14:5, 21:46, 24:15, 26:56 (Scriptures of the Prophets), Mark 1:2, Luke 1:70,76, 4:17,24, 7:16, 16:29, 18:31, 20:6 (not of men!), 24:25,27,44, John 1:45, 6:45, Acts 2:30, 3:18,21-24, 7:37,42, 10:43, 13:27, 15:15,32, 24:14, 26:22, 28:23, Romans 1:2, 3:21, 16:26 (Scriptures of the Prophets), Ephesians 3:5, Hebrews 1:1, James 5:10, 1 Peter 1:10, 2 Peter 3:2, Revelation 22:6,9 as well as the working of God among people.
 8. The word for ‘counsel’ and ‘counsels’ are the Hebrew word ‘getsah’ Strong’s #6098. The New Testament word for counsel and counsels is ‘boule’ Strong’s #1012. Verses that use these Hebrew and Greek words to relate to the Scriptures, the character and will of God or one set of written counsels from God are Psalm 33:11, 107:11, 119:24, Proverbs 1:5,23-25, 19:20-21, 22:17-21, Isaiah 5:19, 25:1, 28:29, 30:1, 40:12-15,

44:26 (perform – Strong’s #7999), 46:10, Jeremiah 23:18,22, 49:20, 50:45, Amos 3:7 (secret #5475), Luke 7:30, Acts 20:27, Ephesians 1:11-13 and Hebrews 6:17.

9. The words for ‘spoken’ in the Old Testament is ‘davar’ Strong’s # 1696 and New Testament words are ‘laleo’ Strong’s #2980 and ‘rheo’ Strong’s #4483.. Verses in the Old Testament having the word ‘davar’ that are identified with the Scriptures are Leviticus 10:11, 1 Kings 2:27, 8:53, 2 Chronicles 33:18, Nehemiah 9:13, Jeremiah 30:2, 37:2, Ezekiel 38:17, Amos 3:8. The Lord spake by His servants the prophets (2 Kings 21:10, 24:2). In the New Testament, verses having the words ‘laleo’ and ‘rheo’ that are identified with the Scriptures are Matthew 22:31, Luke 1:70, 24:25, John 12:38,48-49 (Jesus words as the Father’s), 18:9, Acts 3:21,24, 7:6, 28:25-26, 1 Timothy 4:1, Hebrew 1:1, 2 Peter 1:21, 3:2 (authority of the apostles’ commandment).
10. The words for ‘covenant’ are ‘bereeth’ (Strong’s #1285) in the Old Testament and ‘diatheke’ Strong’s #1242 in the New Testament. The following verses have the words for covenant identified with the Scriptures: Exodus 24:7, 34:28, Leviticus 26:15, Deuteronomy 4:13, 29:1,21, Joshua 24:25, 1 Kings 11:11, 2 Kings 18:12, 23:2-3,21, 1 Chronicles 16:15-17, 2 Chronicles 34:30-32, Psalm 78:10, Jeremiah 11:2, Malachi 2:8, 2 Corinthians 3:14 (translated as ‘testament’ in the KJV – something that is read)
11. Combination of words (synonym verses) – Jeremiah 6:19 (“my words and my law”), Lamentations 2:9 (law, vision), Matthew 7:12, 11:13, 22:40, Luke 16:16 (the law and the prophets), 24:44 (law, prophets and psalms), John 1:45, Acts 13:15, 24:14, 28:23, Romans 3:21 (law and the prophets), Zechariah 7:12 (law and the words), Exodus 24:12 (law and commandments), Kings 17:13,34 (statutes, law and commandments), Deuteronomy 17:19, 2 Chronicles 33:8 (law and these statutes), 1 Chronicles 16:17, Psalm 105:10 (law and covenant), Psalm 89:30 (law and judgment), Isaiah 2:3 (law and the word of the LORD), Isaiah 8:20 (law, testimony and word), Exodus 15:26, Leviticus 26:3, 27:10, 1 Kings 9:6 (commandments and statutes), Deuteronomy 5:31, 7:11, 8:11, 26:17, 30:16, (commandments, statutes and judgments), Exodus 16:28 (commandments and my laws), Numbers 36:13, 1 Chronicles 28:7 (commandments and judgments), 1 Kings 2:3 (statutes, commandments, judgments and testimonies), Deuteronomy 13:4 (commandments and His voice), 2 Kings 23:3, 2 Chronicles 34:31 (commandments, testimonies and statutes), Nehemiah 9:34 (law, commandments and testimonies), Luke 1:6 (commandments and ordinances), Leviticus 18:4 (judgments and ordinances), Leviticus 19:37, 20:22 (statutes and judgments), Leviticus 26:46 (statutes, judgments and laws), Deuteronomy 4:45, 6:20 (testimonies, statutes, and judgments), Deuteronomy 6:17, 1 Chronicles 29:19, (commandments, testimonies and statutes), Psalm 99:7 (testimonies and ordinance), Deuteronomy 28:1 (voice and commandments), Deuteronomy 29:9 (words of this covenant).
12. The phrase “prophecy of the Scripture” is used in a further definition of Inspiration found in 2 Peter 1:20-21
Knowing <1097> (5723) this <5124> first <4412>, that <3754> no <3756> <3956> prophecy <4394> of the scripture <1124> is <1096> (5736) of any private <2398> interpretation <1955>. For <1063> the prophecy <4394> came <5342> (5681) not <3756> in old time <4218> by the will <2307> of man <444>: but <235> holy <40> men <444> of God <2316> spake <2980> (5656) as *they were* moved <5342> (5746) by <5259> the Holy <40> Ghost <4151>.

The word ‘moved’ is the Greek word ‘phero’ (Strong’s #5342). It is mostly translated as ‘bring’ or ‘brought.’ The prophecy or “making known” a message from God was performed by the Holy Spirit ‘bringing’ prophecy to these Holy men of God in the past who in turn spake or declared what had been brought to them. See also Nehemiah 9:30 (“by Thy spirit in Thy prophets”).
13. Other Statements
 - a. 1 Thessalonians 4:15 “For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.” See also 1 Samuel 3:21, 1 Kings 13:1, 2 Chronicles 30:12 and Psalm 33:6.
 - b. 1 Kings 20:35 “And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.” See also 1 Kings 13:2.
 - c. 2 Kings 14:25 “He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which [was] of Gathhepher. He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which

he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which [was] of Gathhepher.” See also Numbers 3:16, Joshua 22:9, 1 Kings 14:18 and Jeremiah 13:2.

- d. Haggai 1:13 “Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I [am] with you, saith the LORD.” (message – ‘malkuth’ Stong’s #4400)
- C. The phrases ‘glad tidings’ (Hebrew word ‘bashar’ Strong’s #1319) in the Old Testament and ‘gospel’ (Greek word ‘euaggelion’ Strong’s #2098) in the New Testament indicate a central theme in the Bible. The following verses speak of the gospel in both the Old and New Testaments: Psalm 40:7-10 (speaking of Christ >Hebrews 10:7), Isaiah 52:7>Romans 10:15. Galatians 3:8 states that the gospel was preached to Abraham. Hebrews 4:2 states that the gospel was preached to the nation of Israel before the time of Christ.
- D. The claims of the Bible to be a set of writings separated from every other (Revelation 22:18-19, John 5:39, 6:63, 12:48, Proverbs 30:5-6, 1 Thessalonians 2:13)
 1. The Scriptures are called ‘holy’ (2 Timothy 3:15, Romans 1:2, 7:12 commandment)
 2. The Scriptures are called true and truth (1 Kings 17:24 word of the Lord in Elijah’s mouth, Nehemiah 9:13, Psalm 19:9, 119:43,142,151,160, Proverbs 22:21, Daniel 10:21, John 17:17, 21:24, 2 Corinthians 6:7, Galatians 2:5,14, Ephesians 1:13, Colossians 1:5, 1 Thessalonians 2:13, 2 Timothy 2:15, James 1:18, 2 Peter 2:22>Proverb 26:11 the proverb, Revelation 19:9, 21:5)
 3. The Scriptures are associated with being right and righteous – Deuteronomy 4:8, Nehemiah 9:13, Psalm 19:8, 119:123,138,144,160,172, Isaiah 45:19,23, Romans 1:16,17, 3:21, 8:4, 10:5, 2 Timothy 3:16, Hebrews 5:13. Right and righteous is a characteristic of God Himself – Exodus 9:27, Deuteronomy 32:4, Judges 5:11, 1 Samuel 12:7, 2 Chronicles 12:6, Psalm 7:9, 11:7, 33:4, 45:6, 71:19, 119:75, 145:17, Isaiah 45:19, Daniel 9:14, Hosea 14:9, Acts 13:10, 2 Timothy 4:8, Revelation 16:5.
 4. The Scriptures claim to bring (eternal) life (Psalm 133:3 (commanded-life forevermore), Proverbs 4:20-22, 8:33-35, 13:14, John 5:39> John 20:31, 6:63,68, 12:50, Acts 5:20, Philippians 2:16, 2 Timothy 1:10, 3:15).
 5. The Word of God endures forever (Psalm 119:89,160, 1 Peter 1:25).
- E. The Bible claims to be identified with the God who is spoken of (Genesis chapter 1, Psalm 138:2), a hammer (Jeremiah 23:29) that breaks into pieces and cannot be broken (John 10:35), performs His word (1 Kings 8:20, Joel 2:11, Ezekiel 12:25) and fulfills His word (Lamentations 2:17).
- F. The use of quotations in the New Testament from the Old Testament and foretold statements in the Old Testament fulfilled or further commented on in the New Testament confirm a unity of these 66 writings. There is a purpose and theme in these relationships between Old and New Testament quotations. The following are ten of about five hundred quotations in the New Testament from the Old Testament:
 1. Matthew 1:23>Isaiah 7:14
 2. John 2:17>Psalm 69:9
 3. John 7:38>Isaiah 44:3, 55:1, 58:11 – Note that these Old Testament verses are not exactly quoted in John 7:38. However, they do teach a similar spiritual truth of God as being the author of salvation identifying with living water.
 4. Luke 4:17-21>Isaiah 61:1-2
 5. Mark 1:2>Malachi 3:1
 6. Acts 7:42>Amos 5:25
 7. Romans 1:17>Habakkuk 2:4
 8. Romans 3:10>Isaiah 41:26, Psalm 14:3 (Ecclesiastes 7:20) – Note that these Old Testament verses are not exactly quoted in Romans 3:10. However, they do teach a similar spiritual truth that man is not righteous and does not seek after God.
 9. 1 Corinthians 1:31>Jeremiah 9:24 – Note that this Old Testament verse is not exactly quoted in 1 Corinthians 1:31. However, they do teach a similar spiritual truth that man is to boast or glory in the things of the Lord just as David has done in the Psalms.
 10. 2 Corinthians 8:15>Exodus 16:18

- G. The character and attributes of the author of these 66 writings is in harmony with one another though more information is revealed later in the New Testament. Listed below are a few attributes that show the same characteristics of the God of the Old and New Testaments. For a further study, see the Attributes of God study from Faith of Christ Ministries.

Almighty – Genesis 17:1, Job 8:3,5, Psalm 91:1, 2 Corinthians 6:18, Revelation 1:8, 4:8, 11:17, 15:3, 19:15

Creator – Genesis 1:1 (#1254), Psalm 104:30, Isaiah 40:28, 45:18, Ephesians 3:9 (#2936), Colossians 1:16, 1 Timothy 4:3, 1 Peter 4:19

Eternal – Deuteronomy 33:27 (OT #6924), 1 Timothy 1:17 (#165-166), Romans 16:26, Revelation 4:9

Forgives – Numbers 14:18, Psalm 32:5 (#5375), 78:38, 86:5, 2 Chronicles 7:14, Psalm 86:5, 130:4 (#5547), 103:3, Jeremiah 31:34 (#5545), Daniel 9:9 (#5547), Matthew 6:14-15 (#863), 9:6, Mark 2:7,10, Ephesians 4:32 (#5483), 1 John 1:9 (#863)

Judge – Genesis 18:25, Deuteronomy 32:36, 1 Samuel 2:10, Psalm 9:8, Isaiah 2:4, Acts 17:31, Romans 2:16, 2 Timothy 4:1, Revelation 19:11

Just – Isaiah 45:21 (#6662), Zephaniah 3:5 (do no iniquity), Zechariah 9:9, Romans 3:26 (#1342), 1 Peter 3:18, 1 John 1:9, Revelations 15:3

Cannot Lie – Numbers 23:19 (#3576), 1 Samuel 15:29 (#8266), Psalm 89:35 (#3576), Proverbs 6:16-17,19, 12:22, 14:5 (#3577) – see faithful/true witness (Proverbs 14:25, Jeremiah 42:5, John 5:32, Revelations 1:5, 3:14), Titus 1:2 (#893), Hebrews 6:18 (#5574), 1 John 2:21,27 (#5579), Revelations 21:27, 22:15 [All mankind are liars – Psalm 58:3 (#3577), 116:11]

True – 2 Samuel 7:28 (#571), 2 Chronicles 15:3, Psalm 19:9, Jeremiah 10:10, Matthew 22:16 (#227), John 1:9 (#228), 3:33, John 6:32, 7:28, 8:16,26, 15:1, 17:3, 19:35, 21:24, Romans 3:4, 2 Corinthians 1:18 (#4103), 1 Thessalonians 1:9 (#228), 1 John 5:20, Revelations 3:7, 6:10, 15:3, 16:7, 19:2,9,11 (name of God)

Love – Deuteronomy 7:7 (#2836), 23:5, 1 Kings 10:9 (#160), Proverbs 3:12, Isaiah 63:9 (#160), 48:14, Hosea 3:1, 14:4, Zephaniah 3:17, Malachi 1:2, 2:11, John 3:16, 5:42 (#26), 14:21,23, 15:9, 17:23,26, Romans 5:5,8, 8:35,37,39, 9:13, 2 Corinthians 13:11,14, Galatians 2:20, 5:22, Ephesians 2:4, 3:19, 5:2, 1 Thessalonians 4:9, 2 Thessalonians 2:16, 3:5, 2 Timothy 1:13, Titus 3:4, 1 John 2:15, 3:1,16-17, 4:7-11,16,19, 5:3, Jude 21, Revelations 1:5, 3:19

Saves – 1 Samuel 14:6 (#3467), 2 Samuel 22:28 (#3467), Psalm 18:3, 69:35, 72:13, 76:9, 80:3, 106:8, Proverbs 20:22, Isaiah 63:1, Jeremiah 15:20, 17:14, Ezekiel 34:22, Zephaniah 3:17, Matthew 1:21 (#4982), Luke 9:56, Romans 5:9, Ephesians 2:8, 1 Timothy 1:15, 2 Timothy 1:9, Titus 3:5, Hebrews 7:25

- H. SOME QUOTATIONS AND CROSS REFERENCES **WITHIN** THE OLD TESTAMENT – These show how they are related to other writings of the Old Testament and are listed in categories:

1. Quotes from the first five writings (also called the law or book of Moses)

Joshua 8:31-34>Exodus 20:24

1 Kings 2:3>Deuteronomy 17:18-20, 29:9

2 Kings 14:6 > Deuteronomy 24:16

2 Chronicles 23:18> Exodus 29:38, Numbers 28:2

2 Chronicles 25:4> Deuteronomy 24:16

2 Chronicles 30:5, Passover as written> Exodus 12:5-11, Numbers 9:2-4

2 Chronicles 31:3, set feasts, new moons, Sabbaths>Leviticus chapter 23

2 Chronicles 35:11-12, (referred to as the book of Moses, Passover)>Exodus 12:5-11, Numbers 9:2-4
Ezra 3:1-2>Exodus 20:24-25, Deuteronomy 27:5-6

Ezra 3:4>Numbers 29:12-39, Leviticus 23:34-36

Ezra 6:18>Numbers 3:6-8, 8:9-20

Nehemiah 8:14>Leviticus 23:34,42-43

Nehemiah 8:15>Leviticus 23:40

Nehemiah 10:34-36 >Exodus 29:13,18,25, 30:1,20, Leviticus chapters 1-7, 6:12, 16:25

Nehemiah 12:23>reference to the sons of Levi in the book of Chronicles>1 Chronicles 6:1-17, 23:6-10, 24:20-30

Nehemiah 13:1>Deuteronomy 23:3

Daniel 9:11>Deuteronomy 28:15-68

Daniel 9:13>verse 11>Deuteronomy 27:15-26

2. Quotes cross referenced between the writings of the Samuel, Kings and Chronicles

1 Kings 2:27>1 Samuel 2:27-34, 3:12-14

- 1 Kings 11:41>2 Chronicles chapters 1-9
- 1 Kings 14:19>2 Chronicles 13:2-20,
- 1 Kings 14:29> 2 Chronicles chapters 10-12
- 1 Kings 15:7>2 Chronicles 13:1-22 – Note that Abijam is also called Abijah
- 1 Kings 15:23>2 Chronicles 16:11-14
- 1 Kings 15:31>1 Chronicles 24:2
- 1 Kings 16:5> 2 Chronicles 16:1-5
- 1 Kings 16:14 “Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?” – This can be translated “The remnant of the words of Elah and activities, are they not written in the book of the words of the Kings of Israel?” – There are no other references to the words or activities of Elah. It may be as with other references to other kings that they are found in this context within the writings of the Kings, though not mentioned by name. A possible answer is that this is referring to the descendants of these kings and their acts (i.e., 2 Kings 8:18,27, 15:12, Hosea 1:4)
- 1 Kings 16:20 – for Zimri – two references (1 Chronicles 8:36, 9:42) king of Israel, otherwise this is similar to Elah in verse 14
- 1 Kings 16:27 – for Omri king of Israel – Micah 6:16
- 1 Kings 22:39 – for Ahab king of Israel– 2 Kings 21:3, 2 Chronicles chapter 18
- 1 Kings 22:45 – for Jehoshaphat king of Judah – 2 Kings 3:12, 12:18, 2 Chronicles chapters 17 through 20
- 2 Kings 1:18 – for Ahaziah king of Israel – 1 Kings 22:40-53, 2 Kings Chapter 1, 2 Kings 8:24-29, 9:16-29, 2 Chronicles 20:35, 22:1-4
- 2 Kings 8:23 – for Joram king of Judah – 2 Kings Chapters 9 & 10, 2 Chronicles 22:5-7, Matthew 1:8
- 2 Kings 10:34 – for Jehu king of Israel – 2 Kings Chapters 9 & 10, 2 Chronicles 22:7-9
- 2 Kings 12:19, 13:12 – for Joash king of Judah son of Ahaziah – 2 Kings 13:25, 14:3, 2 Chronicles 22:11, chapter 24 and 25:21-24
- 2 Kings 13:8 – for Jehoahaz king of Israel – 2 Kings 13:1-9, 2 Chronicles 21:17
- 2 Kings 14:15 – for Jehoash king of Israel – 2 Kings Chapter 12, 13:10-12, 13:25, 14:9-16
- 2 Kings 14:18 – for Amaziah king of Judah, son of Joash (not the Joash king of Israel in 2 Kings 14:1), 2 Kings 14:1-18, 23-25, and 2 Chronicles chapter 25
- 2 Kings 14:28 – for Jeroboam king of Israel, son of Jehoash (one of three Jeroboams) – 2 Kings 14:23-29
- 2 Kings 15:6 – for Azariah king of Judah son of Amaziah (2 Kings 15:1), also named Uzziah (2 Chronicles 26:1), see 2 Chronicles chapter 26 (whole chapter)
- 2 Kings 15:11 (reference to Zachariah)>2 Kings 15:8-10
- 2 Kings 15:15 (reference to Shallum)>see answer for Elah (1 Kings 16:14)
- 2 Kings 15:21 (reference to Menahem)>see answer for Elah (1 Kings 16:14)
- 2 Kings 15:26 (reference to Pekahiah)>see answer for Elah (1 Kings 16:14)
- 2 Kings 15:31 (reference to Pekah)>2 Chronicles 28:6
- 2 Kings 15:36 (reference to Jotham)>2 Chronicles 27:1-9
- 2 Kings 16:19 (reference to Ahaz)>2 Chronicles 28:1-5, 16-27
- 2 Kings 20:20 (reference to Hezekiah)>2 Chronicles 29:1 to 31:21
- 2 Kings 21:17 (reference to Manasseh)>2 Chronicles 33:1-18
- 2 Kings 21:2 (reference to Amon)>2 Chronicles 33:20-25
- 2 Kings 23:28 (reference to Josiah)>2 Chronicles chapters 34 & 35
- 2 Kings 24:5 (reference to Jehoiakim also called Eliakim) – 2 Chronicles 36:4-8
- 1 Chronicles 9:1 – genealogies written in the kings of Israel and Judah
- 1 Chronicles 29:29 – acts of David in the book of Samuel>1 Samuel chapters 15 through 30, 2 Samuel chapters 1 through 24
- 2 Chronicles 16:11 (reference to Asa)>1 Kings 15:8-32
- 2 Chronicles 24:27 (reference to Joash/Jehoash)>2 Kings 12:1-19 [story-OT# 4097]
- 2 Chronicles 27:7 (reference to Jotham)>2 Kings 15:32-36
- 2 Chronicles 28:26 (reference to Ahaz)>2 Kings 16:1-20
- 2 Chronicles 32:32 (reference to Hezekiah)>2 Kings chapters 18 through 20, Isaiah chapters 36 through 39
- 2 Chronicles 33:19 (refer to sayings of the seers, Manasseh)>2 Kings 21:1-18

2 Chronicles 35:26 (reference to Josiah)>2 Kings 22:1 to 23:30
2 Chronicles 35:4>1 Chronicles 24:1 (writing of David and Solomon)

3. General references to the Lord speaking through the prophets

2 Kings 17:13 – the Lord testified against Israel by the prophets...

2 Kings 17:23 – the Lord said against Israel by the prophets...

2 Kings 21:10 – “And the LORD spake by his servants the prophets, saying,

2 Kings 24:2 – ...according to the word of the LORD, which he spake by his servants the prophets.

Ezra 9:10-11 – “And now, O our God, what shall we say after this? for we have forsaken thy commandments, Which thou hast commanded by thy servants the prophets, saying...”

Jeremiah 25:4 And the LORD hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear.

Jeremiah 29:19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending *them*; but ye would not hear, saith the LORD.

Jeremiah 25:13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

Daniel 9:6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

Daniel 9:10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

Hosea 6:5 Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: and thy judgments *are* as the light *that* goeth forth.

Hosea 12:10 – “have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.”

Amos 3:7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

Zechariah 1:6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

4. General references to the book, covenant and law of the Lord

Book of the Lord – Isaiah 34:16

Covenant of the Lord – Deuteronomy 4:23, 29:25, Joshua 7:15, 23:16, 1 Samuel 20:8, 1 Kings 8:21, 2 Chronicles 34:31, Jeremiah 22:9

Law of the Lord – 2 Kings 10:31, 1 Chronicles 16:40 (reference to all the commands in the first five writings), 22:12, 2 Chronicles 12:1, 17:9, 31:3-4, 34:14, 35:26, Ezra 7:10, Nehemiah 9:3, Psalm 1:2, 19:7, 119:1, Isaiah 5:24, 30:9, Jeremiah 8:8, Amos 2:4, Luke 2:23-24,39

Combination verses –

Joshua 24:26 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**.

2 Kings 23:3 “...perform the words of this covenant that were written in the book.”

2 Kings 23:21 “...as it is written in the book of this covenant.”

2 Kings 23:24 “...words of the law which were written in the book ... found in the house of the Lord.”

2 Chronicles 34:21,24,31 (reference to the word of the Lord and the covenant from a book that was found) – see verse 14 (book of the law by Moses)

5. References within the writing of Esther

a. Esther 2:23>reference to the book of chronicles (presumably of King Ahasuerus of the Medes and Persians) see Esther 6:1-2 “On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.”

b. Esther 8:9 – see verses 9-13, 9:27 – see verses 27-32

c. Esther 10:2>reference to the book of the chronicles of the kings of Media and Persia

6. References to a writing of the Lord within that writing

a. Jeremiah 25:13, 30:2, 36:2,4, 45:1, 51:60

I. Some Fulfilled Predictions

1. The seed of Adam (Christ) would bruise the head of Satan – Genesis 3:15>Habakkuk 3:13, Galatians 3:16, Revelations 12:7-10
2. The elder brother (Esau) would serve his younger brother (Jacob) – Genesis 25:23>27:40, Romans 9:11-13
3. Joseph (one of the sons of Jacob) would rule over his brothers (Genesis 37:5-11>Genesis 45:9, 47:26)
4. Israel entered the promised land – Genesis 17:8, Deuteronomy 4:1>Deuteronomy 26:9, Joshua 21:43, Psalm 44:3, Nehemiah 9:22-25, Jeremiah 32:22-23
5. David would defeat Goliath – 1 Samuel 17:33-36>46,48-51
6. Israel would go into captivity for seventy years – Jeremiah 29:10, 30:3, 33:7, Jeremiah chapter 52, Daniel 9:2, Ezra 2:1, 6:21, Amos 7:11
7. In the New Testament – Parable of the fig tree – In Matthew 21:19 the nation of Israel would be in leaf but not bear fruit having leaves only. The fig tree in at least some passages can refer to the nation of Israel [1 Kings 4:25, Hosea 9:10, Luke 19:4 (the sycamore tree is related to the fig tree – Greek word ‘sukominos’), John 1:48]. There is unfortunately no desire from the nation of Israel to believe Christ as Messiah at this time. Christ speaks of a fig tree in Matthew 21:19, Mark 11:13-14, Luke 13:6-9 that it will never bear fruit. Otherwise, what does the account of the fig tree teach us? Does this mean that we are not to eat figs today? If this is only referring to one fig tree that existed during the days of Christ’s ministry on earth, then what meaning did it have then? In Matthew 24:32-33 it would appear that a fig tree becoming in leaf signifies the time before the Great Tribulation. Which fig tree is being spoken of if it is a literal fig tree? Are there not hundreds of fig trees in the land of Israel every year that are becoming in leaf? Which particular fig tree is being spoken of? Since 1948, the land of Palestine has been ruled by the Israelis but the people of Israel do not trust in Christ as their Messiah and cannot bear fruit as Christ commands (John 15:4, Luke 13:9).
8. The Messiah (suffering servant) was foretold to come in the future after the Old Testament writings were given and...
 - a. be born of a virgin of the tribe of Judah in the city of Bethlehem – Isaiah 7:14>Matthew 1:23, Luke 1:27,35, Genesis 49:10, Micah 5:2 >Matthew 2:6, Hebrews 7:14
 - b. be cut off/forsaken – Psalm 22:1, Isaiah 53:8, Daniel 9:26>forsaken of God – Matthew 27:46, Mark 15:34
 - c. be betrayed for 30 pieces of silver – Zechariah 11:12-13>Matthew 26:15, 27:3,9
 - d. be pierced in His body at death but none of His bones broken – Psalm 22:16, 34:20>John 19:31-36
 - e. be smitten as the shepherd and the 11 disciples would be scattered – Zechariah 13:7>Matthew 26:31, Mark 14:27
9. The gospel was to go into the whole world – Matthew 28:18-19 – It should have been stopped by the Romans and Jews living during the first century. Jesus’ miracles should have been denounced as fraud yet the Jewish historian Josephus who was born a few years after Christ’s crucifixion, attested that he encountered many who witnessed the miracles that Christ had performed during His earthly ministry. In the third century a collection of writings by Jewish historians called the Talmud was assembled which had comments of their view of Jesus. They claimed that Jesus’ miracles were part of the mysticism that existed in parts of Judaism (see Acts 19:13-14) and denied that they were true miracles as claimed in the gospels.
10. God would speak to the nation of Israel by another language (Isaiah 28:11>1 Corinthians 14:21). This was fulfilled when the Lord would give the gift of speaking in tongues (languages) to some in the New Testament church before the Bible was completed. Why would someone fabricate this account of the church at Corinth, would not a New Covenant that is in writing be a testimony to the nation of Israel?

INERRANCY OF THE BIBLE

A. The claims of the Bible are that it identifies with the character of God

1. God cannot lie – 1 Samuel 15:29, Psalm 33:4, Titus 1:2, Proverbs 6:16,19, Isaiah 45:19, Zechariah 8:17

2. God's ways are perfect – Deuteronomy 32:4 (without iniquity), 2 Samuel 22:31, Psalm 18:30,32, Matthew 5:48, Romans 12:2, Colossians 4:12
3. God's ways are righteous, just – Deuteronomy 32:4 (without iniquity), Psalm 145:17
4. God cannot sin against His own laws – Deuteronomy 32:4, Psalm 89:14, Zephaniah 3:5
5. God is true to His Word – Deuteronomy 7:9, 1 Kings 8:56, Psalm 138:2
6. God's Word is tried – 2 Samuel 22:31
7. God's Word is perfect – Psalm 19:7, James 1:25
8. God's Word brings perfection – 2 Timothy 3:16-17
9. God's Word will not fail but endure forever – Joshua 21:45, 23:14, 1 Kings 8:56, Psalm 89:33-34, Isaiah 34:16, 40:8, Luke 16:17, 1 Peter 1:24-25
10. God's Word is truth – 2 Samuel 7:28, 1 Kings 17:24, Nehemiah 9:13, Psalm 19:7-11, 111:7,8, 119:43,142,151,160, Proverbs 22:17-21, Daniel 10:21, John 17:17, 21:24-25, Galatians 2:5,14, Ephesians 1:13, Colossians 1:5, 1 Thessalonians 2:13, 2 Timothy 2:15, James 1:18, 1 John 5:10>Matthew 5:39, 3 John 12, Revelation 19:9, 21:5, 22:6
11. God will perform His Word – Deuteronomy 9:5>Genesis 12:7, 13:15, 15:7, 17:8>Joshua 21:43, Deuteronomy 4:37-38, 26:9, Nehemiah 9:24, Jeremiah 32:22-23 //1 Samuel 3:12>1 Samuel 4:11-22, 1 Kings 2:27, 1 Kings 6:12>2 Chronicles 6:10, //10:15, 1 Kings 12:15>11:29-39, //1 Kings 8:20, 2 Kings 10:10 (done – 'asah' Strong's #6213), Isaiah 55:11, Jeremiah 1:12, 11:5, 29:10>Ezra & Nehemiah, Jeremiah 33:14-15>Luke 1:30-33, 47-55,68-79, //Ezekiel 12:25, Micah 7:20>Luke 1:72, Romans 4:17-21
12. God executes His Word – Joel 2:11
13. God establishes His Word – 1 Samuel 1:23
14. God's Word will be done – Ezekiel 12:28
15. God fulfills His Word – Lamentations 2:17, 2 Chronicles 36:22, Luke 1:20
16. God continues His Word – 1 Kings 2:4
17. The Word of God is not bound – 2 Timothy 2:9

B. If the purpose of this Word will not return void (Isaiah 55:11), then it must be inerrant as far as its purpose is concerned.

Isaiah 55:11 So shall my word <01697> be that goeth forth <03318> (08799) out of my mouth <06310>: it shall not return <07725> (08799) unto me void <07387>, but it shall accomplish <06213> (08804) that which I please <02654> (08804), and it shall prosper <06743> (08689) *in the thing* whereto I sent <07971> (08804) it.

1. Christ claimed that the religious leaders of His day erred not knowing the Scriptures (Matthew 22:29). Christ is teaching that the Scriptures are a **standard** by which one may be erring. See also 2 Chronicles 33:8-9, Psalm 119:21,118, Amos 2:4.
2. Christ claimed that the Words that He speaks will judge the unsaved on the last day (John 12:48). If they have errors in them, it must mean that Christ's words cannot judge anyone or man is more perfect than Christ.
3. One is made clean, righteous, saved through the Word (Psalm 119:9, John 15:3, Ephesians 5:25-26, James 1:18). If there is any mistake in this Word, then no one can be sure of being cleansed from sin before a Holy, Righteous God (see John 20:31 – eternal life, 2 Corinthians 7:1).
4. How can it please God to have errors in His Word when He states in many places in the Bible that His will and purposes will be done (i.e., Daniel 4:35, Matthew 6:10). The Word of God will prosper and bring its own prosperity (Deuteronomy 29:9, Joshua 1:7-8, 1 Kings 2:3, 2 Chronicles 20:20, Ezra 6:14, Isaiah 48:13, Jeremiah 23:5, 39:16. Luke 18:31, John 19:28) that is marvelous in the eyes of those who trust into Him (Psalm 118:23).

C. If the Scriptures cannot be broken, then how can they have errors?

1. The word ‘**broken**’ in John 10:35 is the Greek word ‘luo’ (Strong’s #3089). It is found in Matthew 21:2, Mark 11:2,4-5, Luke 19:30-31,33 and John 11:44 where a colt is to be “**loosed**” from being tied to something to keep it from running away and Lazarus is raised from the dead and to be loosed of his grave clothes (napkin). In Acts 13:43 this word is translated as “broken up” with the idea of a congregation of people no longer remaining together as a group for the purpose that they were united. In 1 Corinthians 7:27 this word is used in the context of a marriage between a husband and wife being ‘loosed.’ The wife is bound by the law to her husband (1 Corinthians 7:39, Romans 7:1-2). In Acts 2:24 and Ephesians 2:14, Christ has ‘loosed’ the pains of death and “broken down” the middle wall of partition that separated between those He came to seek and save and Himself. In 2 Peter 3:10-12 the Greek word ‘luo’ is translated as ‘melt’ and ‘dissolved.’ The earth in all its physical attributes will be dissolved by the heat of fire (2 Peter 3:10-12). We can understand that the Scriptures have a bond that cannot be broken up by human strength, determination or any physical force. God allows man to deny, mock and scorn it, but it will accomplish (Strong’s #6213) that which God pleases (Strong’s #2654) [Isaiah 55:11]. See also 2 Kings 10:10 (fall – ‘naphal’ Strong’s #5307).
2. What is considered as an error to us humans? If God is all knowing and present in the heavens, how are we to judge His Word and actions? What is the Bible’s definition of an error, mistake or fault? “There is no counsel or understanding against the Lord” (Proverbs. 8:14, 19:21, 21:30, Jeremiah 32:19). If He swears by Himself (Hebrews 6:13), what higher ground can be used for or against His Word? If the writers declare that His wisdom and authority are far above ours (1 Samuel 2:2-3, Job 9:1-20, 11:5-11, 26:14, 36:22-26, Psalm 19:7-13, Ecclesiastes 7:13, Isaiah 32:6, 34:16, Jeremiah 28:16, Joel 2:11, Romans 11:33), how would we be able to detect errors and not be sure that what appears to be a possible error is not a hidden meaning that is to be understood on a different level? See Job 36:23-37:24.

Romans 11:33 O <5599> the depth <899> of the riches <4149> both <2532> of the wisdom <4678> and <2532> knowledge <1108> of God <2316>! how <5613> unsearchable <419> are his <846> judgments <2917>, and <2532> his <846> ways <3598> past finding out <421>!

- D. Christ had held to the Old Testament as being from God and His own words as being from God the Father and being the Word of God. – Matthew 15:3-4, 19:5-6, 24:35, John 8:28,38, 10:35, 12:49, 17:8. See also Deuteronomy 18:18>John 6:14, Acts 3:22-26// Deuteronomy 18:19>John 12:48, Matthew 24:35

In addition, we read...

John 14:24 He that loveth me not keepeth not **my** sayings: and the word which ye hear is not mine, but the **Father's** which sent me.

John 15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of **my Father** I have made known unto you.

Note: John 15:15 and 6:14 appear to be a fulfillment of Deuteronomy 18:18-19

- E. Christ claimed that His own Word, if built upon, would not allow for one’s house to crumble during a storm (Matthew 7:24-27). If one is ashamed of Christ’s words, Christ will be ashamed of that person on the last day (Luke 9:26). Christ also stated to the Jews that the Scriptures at the time (Old Testament) speak of Him (John 5:39).
- F. Apparent Contradictions

1. Introduction –

The claim against the inerrancy of the Bible is that there are contradictions that cannot possibly have reasonable answers. Therefore, an all-knowing God who is claimed to be the author of this collection of writings, must either not exist or have errors in His ways that mankind can detect and should not trust. The words of these writings would reflect His character and abilities if we are able to understand them. True contradictions in the Bible then would be proof to many that the Bible has been authored by the minds of certain men without an omniscient Creator who is beyond the wisdom of men. In approaching the claims of contradictions in the Bible, we must be aware of a number of issues that must be considered:

- a. 40 or more penmen over 1600 years of time recorded many events in history (more than most other historical books) with cross references throughout the 66 writings. A sword was not put to the throats of those who copied from the original manuscripts down the ages to prevent someone from deliberately

or accidentally changing a word, phrase, verse, etc. It is a wonder that there are not more serious alleged errors of greater proportion that are claimed in the Bible?

- b. If the Bible was fabricated by men, then the New Testament penmen must have had a deep knowledge of the Old Testament in order to come up with the claims that they have written. The Old Testament penmen must not have known that a group later in history would take the Old Testament writings and add to them as being the Word of God. How clever these New Testament writers must have been to claim a fulfillment to many Old Testament predictions and add commands, events, etc. and yet no outside historical documents from their time periods seriously discredit or contradict their statements. What did these New Testament writers profit from this? Many were persecuted or killed (Stephen, Paul, James, John the Baptist). There should have been claims immediately by the secular community that the writers of the New Testament had fabricated lies and that the physical body of Christ was stolen from the tomb that was guarded by a watch of soldiers. There should have been a manhunt for Christ's body and all those who claimed that they had seen Christ alive, risen from the dead, should have been put in jail for fabricating lies. Instead, despite any opposition, the letters of the New Testament circulated to many parts of the world to declare this message of salvation through the finished work of Christ to all who would believe upon Him as the promised Messiah of the Old Testament for both Jews and Gentiles. The Acts of the Apostles states in Acts 17:6 that the message of the gospel has turned the world "upside down."
 - c. Most apparent contradictions can be explained with an open mind to carefully investigating the claims with the Bible itself. A knowledge of the original languages is often needed as well as understanding that the author may not have chosen to write in a way that we may be accustomed to or think makes sense at first. There is parabolic language of the Bible both in the Old and New Testaments (i.e., Numbers chapters 23 & 24, Job 27:1, 29:1, Psalm 49:4, Ezekiel 17:2, 24:3, Matthew 13:18,31, 21:33, Luke 8:4, John 10:6). There are also secret things and mysteries that the Lord has chosen not to reveal to mankind, until a certain time or to His true believers only (Deuteronomy 29:29, Job 17:4, 28:21, Isaiah 40:5, Daniel 2:19,30, Amos 3:7, Matthew 11:25,27, 13:35, 16:17, Luke 2:26, 17:30, 18:34, Romans 8:18, 16:25, 1 Corinthians 2:6-14, 2 Corinthians 4:3, Ephesians 3:5, 1 Peter 1:5, Revelation 1:1). There are some things to be understood by only those who are truly saved (i.e., Daniel 12:10, John 3:3,7). Who can also understand what the glory of God is? There is also the command to be humble toward the Bible (Isaiah 66:2). Will God open the understanding of a proud person (see Psalm 119:21, Luke 1:51, James 4:6, 1 Peter 5:5)?
 - d. Somehow the Bible has been held together by its own integrity that has stood apart from every other writing not to mention that it is the number one distributed collection of writings in the world. Among its contents are parables and hidden meanings that speak of the one true and living God, His commands and kingdom in a wonderful way that claims to be the greatest peace to men (Psalm 29:11, 37:11,37, 119:165, Isaiah 9:6,7, 26:3,12, 32:17, 54:10,13, 66:12, Luke 2:14, John 14:27, 16:33, Acts 10:36, Romans 5:1, Ephesians 2:14-17, Philippians 4:7, Hebrews 12:14). It is the honor of those in this kingdom family to search out a word (matter – Proverbs 25:2).
2. Twenty-one apparent contradictions in the Bible will be covered in this study. Some critics claim these and others prove that the Bible could not have been written by an all-knowing God. For some of these apparent contradictions, we could have a separate study on many passages relating to these as well as investigating the original Hebrew and Greek words used. In the future, the Lord willing we will attempt to give an answer for other apparent claimed contradictions.
- a. When was man created, before or after the animals? – Man was created after the other animals – Genesis 1:25-27

Man was created before the other animals – Genesis 2:18-19

ANSWER: The Genesis chapter one account is in chronological order as best as we can see as it mentions the first through sixth days. The second chapter is a summary of creation that is not in chronological order which does not mention days. Genesis 2:9 is not saying that God made man a second time, but is giving more detail than Genesis 1:27 and includes the creation of the first woman Eve (2:21-22) that occurred on the sixth day (see 1:27). In Genesis 1:27, the word for created ('bahrah' Strong's #1254, also translated as 'made' – Genesis 1:1,21,27, 2:3-4 5:1-2, 6:7) is different than the word 'formed' ('yahtzar' Strong's #3335 is not found in Genesis chapter one but in Genesis 2:7-8,19 and Isaiah 45:18). In Genesis 2:19 the mention of the beasts being formed (already created in chapter one) is bringing the point that God wanted man to

name the beasts and show that none of the animals would be suitable to be a help or companion to him (Genesis 2:20). It helps us when a different Hebrew word is used in the latter verses of chapter two. This distinguishes it as being a different account that, as stated earlier, has some different information that is not in chronological order.

Is every chapter and verse in the Bible in chronological order? In Numbers 1:1 it starts with reference to the first of the second month of the second year. Later in Numbers 9:1, reference is given to the first month of the second year. In the writing of Jeremiah, there are references to different periods of time during certain king's reigns that are not in chronological order (i.e., Jeremiah 25:1 references to the 4th year of Jehoiakim when Jeremiah 26:1 and 27:1 reference to the beginning of the reign of Jehoiakim and Jeremiah 25:3 references to the 13th year of the reign of Josiah who was the father of Jehoiakim and king of Judah before Jehoiakim reigned). There are future prophecies stated in both the Old and New Testaments (i.e., Genesis 25:23, Isaiah 7:14, Matthew 24). There are also historical accounts that refer to events that happened in the past (i.e., Psalm 106:7-46, Acts 7:2-50).

- b. How did Judas die? Did he hang himself or fall on a sharp object that caused his body to be injured to death?

Matthew 27:5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.
Acts 1:18 Now this man purchased a field with the reward of iniquity; and **falling headlong, he burst asunder in the midst, and all his bowels gushed out.**

ANSWER: From both accounts, we can understand that Judas committed suicide by hanging himself from a tree or high object by a rope. Either the cord was too long or it broke and a sharp object punctured or mortally injured his body. The Bible is written sometimes from two or more view points. Of the four New Testament gospels, not all of them have every account that each of the others have. One account may differ from the other for the purpose of comparing both or three or more with each other to get a full picture. God may not have given one the insight that He has given the other. It is important to remember the principle of comparing spiritual things with spiritual things (1 Corinthians 2:13).

- c. How do we reconcile the verses that speak of not being able to see God and verses that teach that God has been seen?

John 1:18 "No one has ever seen ('orao' Strong's #3708) God, but God the One and Only who is at the Father's side, has made him known."

Exodus 33:20 And he said, Thou canst not see ('raha' Strong's #7200) my face; for there shall no man see me and live ('raha' Strong's #7200)

1 Timothy 6:16 Whom no man hath seen ('eido' Strong's #1492) nor can see ('eido' Strong's #1492)

Exodus 24:9-10 Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up and saw ('raha' Strong's #7200) the God of Israel. Under his feet was something like a pavement made of sapphire, clear as the sky itself.

Amos 9:1 I saw ('raha' Strong's #7200) the Lord standing by the altar, and he said: ...

Genesis 26:2 The Lord appeared ('raha' Strong's #7200) to Isaac and said, "Do not go down to Egypt..."

ANSWER:

"(Exodus 24:9-10) Those who saw God did not see him in all His glory. Exodus 33:20-21 says "But", he said, "you cannot see my face, for no one may see me and live." Then the Lord said, "There is a place near me where you may stand on a rock. When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by. Then I will remove my hand and you will see my back; but my face must not be seen." [NIV] Clearly, there are parts of God we can see, and certain forms of God we can see, but His full glory and His face we cannot see.

(Amos 9:1) Earlier in the book of Amos (chapters 7 and 8) we see that God is showing Amos visions. God showing Amos a vision is very different from God coming to him in His full glory and showing himself to Amos. As in other verses, God shows Himself in other forms and in visions, but they do not see Him in His full glory or see His face present before them outside of the vision.

(Genesis 26:2) The Lord at times "appeared" in some way to the patriarchs and others, but not in all his glory (Exodus 33:18-20). Seeing God in visions or in other forms is similar to the Apostles seeing God through Christ. John 1:18 "No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known." [NIV] The Bible tells us throughout that Jesus is God. While we can't see the face of God or God in all his glory, many did see Jesus and live. So, we obviously can see God in the person of Christ and in other forms.

Numbers 12:5-8 "Then the Lord came down in a pillar of cloud; he stood at the entrance to the Tent and summoned Aaron and Miriam. When both of them stepped forward, he said, "Listen to my words: When a prophet of the Lord is among you, **I reveal myself to him in visions, I speak to him in dreams.** But this is not true of my servant Moses; he is faithful in all my house. With him I speak face to face, clearly and not in riddles, he sees the **form of the Lord.**" [NIV]

Here we see God appearing to a lesser person in a pillar of cloud. To a prophet, God appears in visions and dreams. To Moses, who is of a higher position in God's sight, a form of the Lord appears to him face to face. There is a reason God said Moses saw the "form of the Lord" and not just "the Lord". Moses, while seeing God outside of visions and dreams, still is not allowed to fully see God in all His glory.

"Face to Face" is translated "mouth to mouth" in the King James Version. This would seem to be more correct as the Hebrew here is "peh", which means a) mouth (of man) b) mouth (as organ of speech)."

Answer for Question 2-c above quoted from –

<http://contenderministries.org/discrepancies/contradictions.php>

In 3 John 11 we read "Beloved <27>, follow <3401> (5737) not <3361> that which is evil <2556>, but <235> that which is good <18>. He that doeth good <15> (5723) is <2076> (5748) of <1537> God <2316>: but <1161> he that doeth evil <2554> (5723) hath <3708> <0> not <3756> seen <3708> (5758) God <2316>."

We can understand that there may be different ways of 'seeing' God as the Scriptures teach. When one becomes saved, a new nature is given which though it is mysterious, it is involved with seeing or perceiving the spiritual true kingdom that God has (John 3:3,7), yet not seeing physically the God of this whole universe, but understanding this to a limited degree by the faith of Christ (1 Corinthians 13:12, 2 Timothy 3:15, Hebrews 11:1-3). In this case, seeing God is involved with salvation, where Christ becomes one's Lord and Savior as well as his Shepherd. God is with the believer from that moment of salvation to eternity, an unspeakable gift as the apostle Paul has been inspired to write (2 Corinthians 9:15). The apostles have seen (Matthew 14:26-27, 1 Corinthians 9:1, 1 John 1:1-3) Christ and the Father (John 14:9) and yet they could not see God in all His glory (i.e., Acts 22:11, 2 Corinthians 4:18, 1 Timothy 6:16, 1 Peter 1:8, 1 John 4:20).

d. How do we reconcile verses that appear to teach that God will not tempt (2 Chronicles 18:21 – entice) man with verses that appear to teach that He has tempted Abraham (Genesis 22:1, James 1:12-14)?

ANSWER: The words for tempt (Hebrew O.T. word 'nahsah' Strong's #5254 and Greek N.T. word 'ekpeiradzo' Strong's #1598 and 'peiradzo' Strong's #3985) can mean either tempt, prove or test. It is better to translate these words that are an action by God as a 'test.' For the character of God, God cannot tempt someone to sin, but he may test a true believer to demonstrate His strength, His comfort, peace, etc., as well as teach that faith is from God for the believer to know and experience (Hebrews 2:18, 1 Corinthians 10:13, 1 Peter 1:7-9). Note that it was the serpent (Satan) in the Garden of Eden who tempted Eve, not God (Genesis 3:1-5). God will allow deception to occur in order to bring judgment (i.e., 1 Kings 22:20-22) and may even participate in it (i.e., Ezekiel 14:9), but will never cause sin to occur but expose it for His purpose before others to see (Zephaniah 3:5, Exodus 16:4, 20:20, Deuteronomy 8:2,16)

e. How could God require that no killing of any human occur when He commanded the Israelites to kill certain groups of people?

ANSWER: We have to remember that our earthly great grandfather Adam had eaten of the fruit of the tree of the knowledge of good and evil which brought death. Death involves the rebellion of mankind to the true and living God (Genesis 2:17, Romans 6:23). No sinner will inherit the new heavens and earth unless there is the change of a heart toward God (flesh and blood shall not inherit the kingdom – 1 Corinthians 15:50, Ezekiel 36:26, 2 Corinthians 5:17). If God requires the death of some person or group of people by a horrible judgment like a flood or sending a group of warriors to slay others, His determination is to bring righteous judgment or death as He sees to be necessary. None of the peoples who lived in Canaan were worshippers of the true and living God. We do not know if the Gibeonites who made a league with Joshua (Joshua 9:3-15) simply had come to the knowledge and conviction that the Lord God was the true God or that they wanted to avoid being killed by the Israelites. God had promised to give the people of Israel the land of Canaan as a possession symbolizing heaven (the promised land) for those who have become truly forgiven of their sins (Psalm 37:29, Isaiah 57:13, 60:21, Ezekiel 20:6>Mark 10:37, Revelation 21:10,23-26, Matthew 5:5, Hebrews 11:16). Did any other nation after the Israelites entered into Canaan desire to put away their false gods and worship the true and living God? Only a few here and there of some neighboring nations came to this understanding. We do have the account of Rahab who with her family had a fear of the true and living God and was spared the judgment against Jericho (Joshua 2:9-13, 6:25, Hebrews 11:31). He also spared the people of Ninevah during Jonah's day. We see that there was repentance from

these Ninevites to the true and living God. Why did not the rest of the nations have this repentance? We have to remember that God had ordered this judgment and He says that He kills and makes alive (Deuteronomy 32:39). We in our minds may not think that anyone deserves to die physically, but we have to understand that the God of the Bible sees things from a higher view. He is the one who gives us the air to breathe, food to eat, sunshine, etc. every day but will destroy this earth (2 Peter 3:10) and create a new heaven and earth where righteous dwells. He says that man is headed for destruction and corrupts the earth (Proverbs 8:36, 24:2, 27:20, Isaiah 59:7, Jeremiah 23:1, Ezekiel 22:27, Romans 3:16, Revelation 11:18). God states that His ways are not our ways (Isaiah 55:8) and that His kingdom and will be done (Matthew 6:10, 26:42).

The Bible does command man not to murder (Genesis 4:10-11, 9:6, killing without a just reason from the Bible). The government authorities are to bear the sword (Romans 13:1-4) to provide for peace (preventing murderers from murdering further) to protect the citizens as much as possible. Ultimately, life is in the hand of God and He has ordained that mankind must face physical death because of sin (Genesis 2:17, Ezekiel 18:4,20, Romans 6:23). Thankfully the Bible provides a hope beyond the grave; eternal life through Christ the Lord (Romans 6:23). Job as an example says "though he slay me, yet will I trust Him" (Job 13:15). He also states in Job 19:25 "For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth"

- f. There died of the plague twenty-four thousand in the Old Testament account while it appears that the New Testament states that there were only twenty three thousand killed.

KJV Numbers 25:1-9 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. 2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. 3 And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel. 4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. 5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor. 6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation. 7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand; 8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. 9 And those that died in the plague were twenty and four thousand.

There died of the plague but twenty-three thousand –

KJV 1 Corinthians 10:8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

ANSWER: It does not say in the Old Testament account that twenty four thousand people were killed in one day. There could have been twenty three thousand killed one day and one thousand more killed on another day. There are two references in the Old Testament to the killing of many people in one day (1 Kings 20:29, 2 Chronicles 28:6).

- g. Did mankind speak only one language before the Tower of Babel or many (Genesis 10:5,20,31, 11:1)?

Genesis 10:5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

Genesis 10:20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

Genesis 10:31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

Genesis 11:1 And the whole earth was of one language, and of one speech.

ANSWER: Even though the Bible uses three different Hebrew words in these four verses, they can be translated as 'speech' as the context appears to permit. In Genesis 10:5,20 and 31 the word translated as 'tongue' in the King James Version is the Hebrew word 'lahshoin' (Strong's #3956) normally translated as 'tongue'. In Genesis 11:1 the word 'language' is the Hebrew word 'sahpah' (Strong's #8193) translated as 'lips, edge, border, bank, side, language, etc. 'Speech' is the Hebrew word 'davar' (Strong's #1697) which is normally translated as 'word.' We can understand that the earth was of one language before the tower of Babel (Genesis 11:8-9). In Genesis 10:5,20 and 31, we can understand that the Bible is describing these groups of people before the Tower of Babel as all speaking one language and yet foreseeing that in the

future, they will speak different languages. The Bible is not necessarily written in an absolute chronological order in every place as there are accounts of the past and future predictions within the Bible that are different from their immediate setting (i.e., Noah was told that the world would be destroyed by a flood before the flood began, the flood being a future event to come while he was building the ark in the pre-flood time of history). In Genesis 14:14 it speaks of Abram pursuing the four kings unto Dan which was not a conquered land yet by the descendants of Abram until the time recorded in Joshua 19:47. It is stated in Mark 3:19 that Judas is the disciple that betrayed Christ. We know that Judas did not betray Christ until later in the account of the gospel of Mark (14:44).

h. How could Moses be the penman of Deuteronomy if he died before the end of the last chapter?

ANSWER: Moses would have written the majority of Deuteronomy just as Joshua did for Joshua. There is more than one writer for the Psalms. The Bible does not say that there cannot be more than one writer for any one of the writings of the Bible. It does not necessarily give the name of every one who was used to pen each writing of the Bible.

i. What is the correct age of Jehoiachin becoming king, eight or eighteen years of age? (2 Kings 24:8>2 Chronicles 36:9)

2 Kings 24:6-8 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt. Jehoiachin *was eighteen years old* when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

2 Chronicles 36:9 Jehoiachin *was eight years old* when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

ANSWER: "Indeed, the texts identify two different ages at which Jehoiachin became king, a difference of 10 years existing between them. A likely explanation for this supposed discrepancy is that he began to reign along side his father at the age of 8, and then took complete control of the throne at the age of 18, reigning from that point onward for approximately 3 months time.

The texts agree on the general length of his reign, 2 Chronicles being more specific than 2 Kings, as it mentions 3 months and 10 days. Of his reign, we are told "...he did evil in the sight of the LORD..." (2 Chronicles 36:9), and again, "...he did evil in the sight of the LORD, according to all that his father had done." (2 Kings 24:9). It is very unlikely that these words are spoken of an 8 year old. However, as his father's apprentice for a 10 year period, no doubt he learned well the wickedness of his father, and repeated the same in his own short reign as king."

Answer for Question 2-9 above quoted from:

www.lookinguntojesus.net (July 28, 2002/ Volume 2 Issue 30)

There is no contradiction and there was no scribal error as some professing Christians who claim to be conservative in their view of the Bible believe this to be. Shame on them! The Septuagint also renders both verses the same as the King James Version respectively as 8 years and 18 years of age! It should be noted that the 2 Chronicles 36 passage does not mention the death of Jehoiakim. Therefore it is possible that Jehoiachin reigned with his father when he was eight years old and then reigned alone as king when he was eighteen years old.

Also it is stated in 2 Kings 11:21 that Jehoash began to reign at seven years of age.

j. Is there a contradiction between Matthew 1:9 and 2 Kings 15:32-34 listing Uzziah as the father of Jotham compared to Azariah as being the father (2 Kings 15:1-7 & 1 Chronicles 3:12)?

2 Chronicles 26:1 Then all the people ⁵⁹⁷¹ of Judah ³⁰⁶³ took ³⁹⁴⁷ **Uzziah** ⁵⁸¹⁸, who [was] sixteen ⁸³³⁷ ⁶²⁴⁰ years ⁸¹⁴¹ old ¹¹²¹, and made him king ⁴⁴²⁷ in the room of his father ¹ Amaziah ⁵⁵⁸.

2 Chronicles 26:21 And **Uzziah** ⁵⁸¹⁸ the king ⁴⁴²⁸ was a leper ⁶⁸⁷⁹ unto the day ³¹¹⁷ of his death ⁴¹⁹⁴, and dwelt in ³⁴²⁷ a several ²⁶⁶⁹ ²⁶⁶⁹ house ¹⁰⁰⁴, [being] a leper ⁶⁸⁷⁹; for he was cut off ¹⁵⁰⁴ from the house ¹⁰⁰⁴ of the LORD ³⁰⁶⁸; and Jotham ³¹⁴⁷ his son ¹¹²¹ [was] over the king's ⁴⁴²⁸ house ¹⁰⁰⁴, judging ⁸¹⁹⁹ the people ⁵⁹⁷¹ of the land ⁷⁷⁶.

Isaiah 7:1 And it came to pass in the days ³¹¹⁷ of Ahaz ²⁷¹ the son ¹¹²¹ of Jotham ³¹⁴⁷, the son ¹¹²¹ of **Uzziah** ⁵⁸¹⁸, king ⁴⁴²⁸ of Judah ³⁰⁶³, [that] Rezin ⁷⁵²⁶ the king ⁴⁴²⁸ of Syria ⁷⁵⁸, and Pekah ⁶⁴⁹² the son ¹¹²¹ of Remaliah ⁷⁴²⁵, king ⁴⁴²⁸ of Israel ³⁴⁷⁸, went up ⁵⁹²⁷ toward Jerusalem ³³⁸⁹ to war ⁴⁴²¹ against it, but could ³²⁰¹ not prevail ³⁸⁹⁸ against it.

1 Chronicles 3:21 Amaziah ⁵⁵⁸ his son ¹¹²¹, **Azariah** ⁵⁸³⁸ his son ¹¹²¹, Jotham ³¹⁴⁷ his son ¹¹²¹,

Matthew 1:9 And ¹¹⁶¹ Ozias ³⁶⁰⁴ begat ¹⁰⁸⁰ Joatham ²⁴⁸⁸; and ¹¹⁶¹ Joatham ²⁴⁸⁸ begat ¹⁰⁸⁰ Achaz ⁸⁸¹; and ¹¹⁶¹ Achaz ⁸⁸¹ begat ¹⁰⁸⁰ Ezekias ¹⁴⁷⁸;

ANSWER: It appears that Uzziah and Azariah were the same person. They were both the son of Amaziah (2 Kings 14:21, 15:1, 2 Chronicles 26:1), both were the father of Jotham (2 Kings 15:7, 2 Chronicles 26:21,23) and both began to reign at 16 years of age (2 Kings 14:21, 2 Chronicles 26:3) and reigned for fifty-two years (2 Kings 15:27, 2 Chronicles 26:3). There are some in the Bible who have more than one name (i.e., Jehoiakim, a king of Judah was also called Eliakim (2 Kings 23:34), Jehoiachin, Jehoiakim's son was also called Jeconiah (1 Chronicles 3:16, Jeremiah 24:1) and Coniah (Jeremiah 22:24)). Peter was also called Cephas (John 1:42) and Simon (Matthew 4:18, 10:2, Mark 3:16, John 1:40).

k. Were the twelve apostles to take a staff or not (Matthew 10:10>Mark 6:8)?

Matthew 10:5-10 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

Mark 6:7-9 And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: But *be* shod with sandals; and not put on two coats.

ANSWER: The staff in Mark 6:8 is in the singular form (Greek word 'rabdon' – accusative, singular) while it is plural in Matthew 10:10 (Greek word 'rabdous' – accusative, plural). One possible explanation is that one staff would be permitted. At the last supper (Luke 22:35-36) Christ had told his disciples that they were now to have a purse, scrip and shoes along with a sword though He doesn't mention a staff. Christ is illustrating that He would not be with them in the same way that He was with them earlier during His earthly ministry. The staff in the New Testament may symbolize ruling over something (in Revelation 2:27 translated as 'rod', 12:5, 19:15). We can suggest that the staff was separate from the other items symbolizing that the rod and staff of Psalm 23 was provided by God and the other items would be provided by those in the cities that they preached in who supported them. There may be another reason for this but this can be explained without holding to this as a contradiction.

1. How could Christ be three days and three nights in the heart of the earth between Friday and Sunday? Christ was to be three days and three nights in the grave. Christ appeared to be only two days and two nights in the grave. – Mark 15:25,42,44-46; 16:9

Mark 15:25 And it was the third hour, and they crucified him.

Mark 15:42-45 And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead. And when he knew *it* of the centurion, he gave the body to Joseph.

Mark 16:9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

ANSWER: The phrase "heart of the earth" is found only in Matthew 12:40.

Matthew 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

If we include Thursday as part of Christ's suffering in the Garden in Gethsemane (Matthew 26:38, Luke 22:44), then we have Thursday night, Friday daytime, Friday night, Saturday daytime, Saturday night and Sunday beginning in the morning. Throughout that Sunday (also called the first of the Sabbaths in Matthew 28:1 in the N.T. Greek text) Christ appeared to several people demonstrating that He had risen from the dead. The phrase "heart of the earth" is only found in this verse and does not necessarily imply that Christ's body was buried for three full days and nights. Nor does it say that being buried in a tomb was the same as being in the heart of the earth. The words for 'day' in both the Old and New Testaments in many places refer to more or less than a twenty-four hour period of time. It states that there are twelve hours in a day in John 11:9. There are verses that speak of just a small portion of the day (i.e., Genesis 32:24, Joshua 6:15, 1 Samuel 11:11, Nehemiah 9:3, Acts 2:15, 10:3). We see this in the phrase "this day" where an event would not take twenty-four hours to be accomplished but would occur within a period of twenty-four hours (i.e., Genesis 25:33 – did it take 24 hours for Esau to sell his birthright to Jacob? Joshua 23:14 – did it take

Joshua 24 hours to die physically or can this happen in a moment? Mark 14:30 – did it take Peter 24 hours to deny the Lord three times? Luke 2:11 – did it take 24 hours for Christ to be born physically? Acts 20:26 – did it take the recorder twenty-four hours to record Paul’s statement?) It also does not say three full days and nights.

If the phrase “heart of the earth” literally means that Christ’s body was in the tomb that was carved out of the earth for three literal full twenty-four hour days, then even the four accounts of the gospels would not allow for this. Christ was crucified between 3 and 6 PM on the traditional Friday (day of preparation). The Sabbath day occurred the day after the crucifixion when the three Marys rested according to the law (Luke 23:56). Then they came to the tomb early in the morning the following day after they rested (also called the first of the Sabbaths).

The Wednesday theory that Christ was crucified on a Wednesday afternoon and raised on Saturday morning would not have three full twenty-four hours of Christ’s body remaining in the tomb since it would have to remain until Saturday afternoon. It would require that the day of preparation be on Thursday which the gospel accounts say that Christ was crucified on the day of preparation (Matthew 27:57-62, Mark 15:34-42, Luke 23:46-54, John 19:30-31). The first Sabbath of the two groups of Sabbaths had to occur after His crucifixion immediately before the second set of Sabbaths (Matthew 28:1). A careful reading of the four gospels will only allow for the following days involving Christ’s crucifixion: Day 1 – His betrayal, Day 2 – His crucifixion, Day 3 – The day after his crucifixion when the three Mary’s rested according to the law (identified as being the last of a set of sabbaths), Day 4 – The Day when Christ was risen from the dead (called the first of the Sabbaths). However, the four gospels go against this theory, mentioning that Christ’s body was in the tomb through the duration of only one Sabbath day. If He was risen from the dead early Saturday morning, the three Marys could not go to the tomb with spices to apply to Christ’s body being that it would be physical work that was not allowed to be performed on a Sabbath day. All evidence points to Christ crucified on the day of preparation for the Sabbath as well as being the Passover Day (Friday), the next day being the seventh day Sabbath also called a ‘high’ or “great day.” The day he had risen was the day immediately that followed the last of the Old Testament Sabbath days (Sunday – Matthew 28:1, Mark 16:1, Luke 23:1, John 21:1) morning.

The phrase three days and three nights in connection with Christ’s crucifixion and resurrection does not mention exact time as is mentioned with the Israelites being in Egypt for exactly 430 years to the very day (Exodus 12:41).

m. Is there a discrepancy between the accounts of the rich young ruler? – Matthew 19:16-23, Mark 10:17-23, Luke 18:18-24

ANSWER: Each of these passages give a slightly different account of this parable. There is nothing in each account that contradicts any of the other accounts.

n. Anger approved – Ephesians 4:26

Ephesians 4:26 Be ye angry, and sin not: let not the sun go down upon your wrath:

Anger disapproved – Ecclesiastes 7:9, Proverbs 22:24, James 1:20

Ecclesiastes 7:9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

Proverbs 22:24 Make no friendship with an angry man; and with a furious man thou shalt not go:

James 1:20 For the wrath of man worketh not the righteousness of God.

ANSWER:

Proverbs 10:17 *He that is soon angry* dealeth foolishly: and a man of wicked devices is hated.

Proverbs 29:22 An **angry** ⁶³⁹ man ³⁷⁶ stirreth up ¹⁶²⁴ strife ⁴⁰⁶⁶, and a furious ²⁵³⁴ man ¹¹⁶⁷ aboundeth in ⁷²²⁷ transgression ⁶⁵⁸⁸.

Proverbs 16:32 [He that is] slow ⁷⁵⁰ to **anger** ⁶³⁹ [is] better ²⁸⁹⁶ than the mighty ¹³⁶⁸; and he that ruleth ⁴⁹¹⁰ his spirit ⁷³⁰⁷ than he that taketh ³⁹²⁰ a city ⁵⁸⁹².

Most of the anger mentioned in the Bible is from God toward the sins of men. Because we are sinners, anger is often a vehicle where our sins are made known; especially with our tongue (James 3:5-6,8). There is a time to hate (Ecclesiastes 3:8). Yet God shows that His mercy is above anger in His own way (Psalm 103:8, Micah 7:18). It is one of the fruits of the Spirit (Galatians 5:22) to show longsuffering, gentleness, meekness and patience (Romans 5:3-5, 12:10-18, Hebrews 12:1, James 1:3-4). The Bible shows that anger is to be controlled to a large extent and implies that it often leads to sin and evil (Psalm 37:8, Ephesians 4:26,31, Colossians 3:8). An attribute of God is that He is slow to anger (Nehemiah 9:17, Psalm 145:8, Joel 2:13, Jonah 4:2, Nahum 1:3).

If God has saved us, we must remember as in the parable of the prodigal son (Luke 15:11-32) that the older brother was angry with the prodigal brother receiving back his inheritance. If we are saved, we should be glad that our unsaved loved ones have come to salvation. Otherwise we may not understand what salvation is all about.

God says in Romans 12:19 “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.”

The anger of the Lord often deals with His judgment against the sin of mankind (i.e., Numbers 11:1, 25:3, Deuteronomy 32:22, 1 Kings 16:2, 22:53, Psalm 38:3). The true believers are not to judge in most cases (Matthew 7:1) but there is a time for judging (John 7:24, Acts 16:15, 1 Corinthians 6:5). There is also a time and place for anger that is involved with just judgment with a cause (Matthew 5:22a, Romans 13:4, James 1:19), but in light of the rest of Scripture, this is very limited.

In parenting and other positions of authority, there is a time to use the rod for discipline which the Bible speaks of as chastening that no one loves while experiencing this. It has to be understood that this is to be done in love, yet it is at times necessary with chastisement. Ephesians 6:4 admonishes parents not to provoke their children to wrath. This discipline by the parents must be done not in anger, which is sin, but with the type of chastening that the Lord has for all His children that is done in love (Proverbs 3:12, Hebrews 12:6).

Matthew 5:22 But ¹¹⁶¹ I ¹⁴⁷³ say ³⁰⁰⁴ unto you ⁵²¹³, That ³⁷⁵⁴ whosoever ³⁹⁵⁶ is **angry** ³⁷¹⁰ with his ⁸⁴⁶ brother ⁸⁰ without a cause ¹⁵⁰⁰ shall be ²⁰⁷¹ in danger ¹⁷⁷⁷ of the judgment ²⁹²⁰.

Psalms 37:8 Cease ⁷⁵⁰³ from **anger** ⁶³⁹, and forsake ⁵⁸⁰⁰ wrath ²⁵³⁴: fret ²⁷³⁴ not thyself in any wise ³⁸⁹ to do evil ⁷⁴⁸⁹.

Proverbs 19:11 The discretion ⁷⁹²² of a man ¹²⁰ deferreth ⁷⁴⁸ his **anger** ⁶³⁹; and [it is] his glory ⁸⁵⁹⁷ to pass over ⁵⁶⁷⁴ a transgression ⁶⁵⁸⁸.

Isaiah 48:9 For my name's ⁸⁰³⁴ sake will I defer ⁷⁴⁸ mine **anger** ⁶³⁹, and for my praise ⁸⁴¹⁶ will I refrain ²⁴¹³ for thee, that I cut thee not off ³⁷⁷².

Jeremiah 10:24 O LORD ³⁰⁶⁸, correct ³²⁵⁶ me, but with judgment ⁴⁹⁴¹; not in thine **anger** ⁶³⁹, lest thou bring me to nothing ⁴⁵⁹¹.

Jeremiah 23:20 The **anger** ⁶³⁹ of the LORD ³⁰⁶⁸ shall not return ⁷⁷²⁵, until he have executed ⁶²¹³, and till he have performed ⁶⁹⁶⁵ the thoughts ⁴²⁰⁹ of his heart ³⁸²⁰: in the latter ³¹⁹ days ³¹¹⁷ ye shall consider ⁹⁹⁵ it perfectly ⁹⁹⁸.

Ezekiel 5:15 So it shall be a reproach ²⁷⁸¹ and a taunt ¹⁴²², an instruction ⁴¹⁴⁸ and an astonishment ⁴⁹²³ unto the nations ¹⁴⁷¹ that [are] round about ⁵⁴³⁹ thee, when I shall execute ⁶²¹³ judgments ⁸²⁰¹ in thee in **anger** ⁶³⁹ and in fury ²⁵³⁴ and in furious ²⁵³⁴ rebukes ⁸⁴³³. I the LORD ³⁰⁶⁸ have spoken ¹⁶⁹⁶ [it]. (See 7:8 also).

Ephesians 4:31 Let ¹⁴² ⁰ all ³⁹⁵⁶ bitterness ⁴⁰⁸⁸, and ²⁵³² wrath ²³⁷², and ²⁵³² **anger** ³⁷⁰⁹, and ²⁵³² clamour ²⁹⁰⁶, and ²⁵³² evil speaking ⁹⁸⁸, be put away ¹⁴² from ⁵⁷⁵ you ⁵²¹⁶, with ⁴⁸⁶² all ³⁹⁵⁶ malice ²⁵⁴⁹:

Colossians 3:8 But ¹¹⁶¹ now ³⁵⁷⁰ ye ⁵²¹⁰ also ²⁵³² put off ⁶⁵⁹ all these ³⁹⁵⁶; **anger** ³⁷⁰⁹, wrath ²³⁷², malice ²⁵⁴⁹, blasphemy ⁹⁸⁸, filthy communication ¹⁴⁸ out of ¹⁵³⁷ your ⁵²¹⁶ mouth ⁴⁷⁵⁰.

Colossians 3:21 Fathers ³⁹⁶², provoke ²⁰⁴² not ³³⁶¹ your ⁵²¹⁶ children ⁵⁰⁴³ [to **anger**], lest ³³⁶³ they be discouraged ¹²⁰.

o. Good works to be seen of men – Matthew 5:16 “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

Good works not to be seen of men – Matthew 6:1 “Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.”

ANSWER: Good works are to glorify God, not man (Matthew 5:16). The believer is to walk humbly and declare that any good that appears to come from his/her actions must be by the grace of God (Luke 17:10). The believer is never to glory in one's self but for the cross of Jesus Christ (Galatians 6:14). At times God may for his purpose have good works seen from the true believer by others for His purpose as mentioned in Matthew 5:16, with the widow who cast her two mites into the treasury (Mark 12:42-44) and the woman who anointed Jesus feet with oil (Matthew 26:7-13). If we are to glorify God in all that we do (1 Corinthians 10:31), then most of the time, we are not to seek to make our works that appear to be good known in the sight of men (Matthew 6:1-6, 23:5). There may be times when God may be pleased to show the humility or longsuffering that He has taught a believer in some way to others (Genesis 39:5, 50:20, Job 42:7-8, John 21:15-17>Acts 3:12-4:4).

p. Christ taught non-resistance –

Matthew 5:39 “But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.”

Matthew 26:52 “Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.”

Christ taught and practiced physical resistance

Luke 22:36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

John 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

ANSWER: Christ did not teach His disciples nor anyone else to crusade against sin using physical resistance or weapons. He did, as God the Son, show judgment against the religious leaders of His day by mostly speaking against them (i.e., Matthew 23:1-36, Luke 11:42-52). He could have performed miraculous physical acts of judgment, call down legions of angels against them, but did not do that. He told Peter to put away his sword (Matthew 26:52). Later in the epistles, we are told that the sword is a representation of the Bible (Ephesians 6:17, Hebrews 4:12). Even the one sword that Peter had in the Garden of Gethsemane was no match for the soldiers that accompanied Judas when coming to betray Christ. Christ did not even tell His disciples to call down legions of angels to defeat their enemies. It states later in Romans 13:1-4 that the government is to rule with authority in using the sword to bring justice to evil doers. No where in the later writings of the New Testament does it tell the Christians to bear arms unless they are working for the government in a judicial, protective way. The Roman centurions, a few who were professing believers in Christ as Savior were not told to quit the Roman army (Matthew 8:5-13, Luke 7:2-10 – Roman centurion whose servant Christ healed, Acts 10:1-22 – Cornelius).

Christ warned his followers not to fear being killed (Matthew 10:28).

Luke 12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

Christ himself avoided the Jews for fear of being killed

John 7:1 “After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.”

ANSWER: Christ did not fear being killed (physical death) but expressed suffering in taking the cup of the wrath of God (Matthew 26:39) which began before He was put to death physically (Matthew 26:38) and is much worse than physical death (Matthew 10:28, 2 Corinthians 1:10). In John 7:1 it does not say that He feared the Jews because they would seek to put Him to death. Jesus says in John 7:8 that His time had not yet come. Christ says also in John 10:18 “No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of **my Father**.” To Pontius Pilate, Jesus said in John 19:11 “Thou couldest have no power [at all] against me, except it were given thee from above...”

In John 7:1, there was a timetable for Christ to be crucified. This was not the time appointed by God for Christ to be crucified (see Mark 10:32). Already the anger of the religious leaders in Jerusalem was to punish if not kill Christ. Yet there were many events that still had to take place to fulfill Scripture (i.e., the fulfillment of Christ's ministry – heal a blind man, raise Lazarus from the dead, teach the kingdom of heaven, be betrayed for 30 pieces of silver by a friend, etc.).

We understand that Christ had the power to raise people from the dead (i.e., Lazarus – John chapter 11), walk on water (Matthew 14:26), had authority over the devils (Matthew 10:1, Mark 16:9), performed many miracles (i.e., John 2:11,23, 6:2, 9:16) and knew that His purpose was to lay His life down as a ransom for others (Matthew 20:28, John 10:11,15). We would think that Christ could have given His authority to Satan during His temptation in the wilderness, but being that He was eternal God, He could never do this. Christ holds the keys of death (Revelation 1:18).

If Christ had feared physical death, He could not be Eternal God. God is the one who creates life and kills (Deuteronomy 32:39). Christ would have also fled Jerusalem and not have gone to the Garden of Gethsemane the night he was betrayed, especially since He knew Judas would betray Him. Christ foretold that He would be betrayed into the hands of sinful men and crucified (Matthew 17:22, 20:18, 26:2,45).

q. Taking of oaths sanctioned

Numbers 30:2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

Genesis 21:23-24,31 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: [but] according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. And Abraham said, I will swear. ... Wherefore he called that place Beersheba; because there they swear both of them.

Genesis 31:53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac.

Hebrews 6:13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

Taking of oaths forbidden

Matthew 5:34-37 "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

ANSWER: The oaths in the Old Testament involved vows and swearing by something. They were of two types. The first are the oaths that God made with the nation of Israel (i.e., 2 Samuel 21:7, 1 Chronicles 16:16, Psalm 95:11, 105:9). The second are the type that man has made with God or with fellow mankind (i.e., Joshua 2:12-17, 9:20-27, Nehemiah 10:29). There were false oaths in the Old Testament (i.e., Leviticus 5:4, 6:3, Zechariah 8:17). In the New Testament, Christ commands that swearing is communication from the mouth that is still involved with a sin nature (see James 3:3-8). There will be a swearing by the true believers on the last day (Isaiah 45:23>Romans 14:11, Philippians 2:10) confessing the true and living God, the Lord Jesus Christ. During the New Testament period, the mouth of the true believer is to concentrate on avoiding the evil of our sinful nature (Ephesians 4:29, James 1:26, 3:5-9, 1 Peter 3:10, 1 John 3:18). In one sense, the oath of God was fulfilled when Christ was crucified (Hebrews 7:20-28). There were many things that were no longer to be observed after the cross as is revealed in the New Testament. This may not be an apparent contradiction since it has been declared in Scripture to be a change in the plan of God for the believer.

r. Women's rights denied

Genesis 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee.

1 Timothy 2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

1 Corinthians 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but [they are commanded] to be under obedience, as also saith the law.

1 Peter 3:6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Women's rights affirmed

Judges 4:4,14-15 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. ... And Deborah said unto Barak, Up; for this [is] the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And the LORD discomfited Sisera, and all [his] chariots, and all [his] host, with the edge of the sword before Barak; so that Sisera lighted down off [his] chariot, and fled away on his feet.

Judges 5:7 [The inhabitants of] the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

Acts 2:18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

Acts 21:9 And the same man had four daughters, virgins, which did prophesy.

ANSWER: There are a number of issues that the Bible addresses concerning the role and position of men and women within the professing body of believers on this earth. The first question to ask is what right does anyone have to question anything that God works or commands. The true believer is commanded to seek first the kingdom of God and His righteousness, seek those things that are above, not love this present world, deny oneself and take up one's cross daily, persevere through trials and sufferings, do all to the glory of God, etc. When we say that we want our personal rights, we have to separate common human rights that the Bible authorizes the country's government to be responsible for and does not speak much concerning the relationship between the Lord and each true believer. If we are unprofitable servants and have this unspeakable gift of salvation then our rights here on this earth are not worthy to be compared to this unspeakable gift. The disciples had argued among themselves who is the greatest in heaven next to Christ. Christ rebuked them saying that the greatest one is like a humble child (Matthew 18:1-4) and one

that will serve others (Luke 22:24-27). If we think that our rights are so important, then we should question if we understand what the kingdom of God is all about and whose kingdom we are really a part of.

The true believer has the right to pray before the true and living God who supplies all the air that we breathe and food that we eat as well as knows the number of hairs on one's head at any moment (Daniel 5:23, Job 32:4, Job 12:10, Genesis 2:7, Matthew 6:46, Psalm 136:25, 1 Timothy 6:8, Acts 17:15, Matthew 10:30). A true believer does not have the right to disobey God's Holy Word the Bible (Luke 17:10, Romans chapter 6, 1 Corinthians 6:20, 2 Timothy 2:3-4, Hebrews 12:5-11). However, God allows sin to occur even in the true believer but chasten that one in love in His time (Hebrews 12:10). The true believer is involved with rights of everyday life which the laws of the land allow or do not allow and the desire to serve the Lord according to His Word (2 Timothy 2:3-4, Psalm 22:30, Psalm 100:1-2, Luke 22:26, John 12:26, Romans 6:6, 7:6,25, Galatians 5:13, 1 Thessalonians 1:9, Hebrews 12:28). The Lord works in that one to do of His good will and pleasure (Philippians 2:12-13).

We know that in heaven, there is neither male nor female (Matthew 22:24-30) but on this earth, men and women have different offices or assignments. The husband, father and bridegroom may represent God Himself (i.e., Deuteronomy 8:5, Isaiah 61:10, 62:5,) while the woman represents the body of believers (i.e., Ephesians 5:23-32, Revelation 21:2). God has ordained that the woman is to be under the authority of the man; particularly in marriage (Genesis 3:16, Ephesians 5:22-23, 1 Peter 3:1-6). In the body of professing believers, the woman is not to be in the position of usurping authority or teaching men in the Bible and is to be silent in the congregation of believers (1 Timothy 2:12-13, 1 Corinthians 14:34). The woman, who is a true child of God, does have certain responsibilities and is not looked upon as a second-class citizen in the kingdom of God as the Lord looks upon all His true believers (2 Chronicles 19:7, Acts 10:34, Ephesians 6:9, Galatians 3:28). Before the Bible was completed, God did have women to be prophetesses, but they were to be silent in the churches (1 Corinthians 14:34) and were not to teach men (1 Timothy 2:11-12). In the Old Testament, there were a few women who God ordained to be judges and prophetesses in Israel before there were kings (Miriam – Exodus 15:20, Deborah – Judges 4:4, 5:7, Huldah – 2 Kings 22:14, Noahdiah – Nehemiah 6:14, Anna – Luke 2:36). There was no overall ruling as the kings had, but there was an authority that these few women had that might be understood as God identifies Himself as being a mother (Isaiah 66:13, Proverbs 1:8). In the New Testament period after the Bible was completed, God has ordained that men be those in authority in the body of believers and in their own homes (Ephesians 5:22-24, 1 Timothy 3:4-5). Women may be teachers to other women and children (Titus 2:3-5). Ultimately, all male true believers are subject to Christ and will be guided and chastened by the Lord during their lifetime (Psalm 73:24, Hebrews 12:6-7) as the Lord works in their lives as much as women who are true believers (Philippians 2:12-13).

s. God promised the land of Canaan to Abraham and his seed forever

Genesis 13:14-15,17 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever... Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Genesis 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Abraham and his seed never received the promised land

Acts 7:2,5 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran... And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

Hebrews 11:9,13 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise... These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

ANSWER: In the Bible, the Israelites did not possess the land of Canaan during the seventy year captivity in Babylon. From the end of the first century AD to 1948, the land of Canaan was not in control by the nation of Israel (known as the Disapora and later controlled by the Turks and British after the Roman Empire collapsed). This physical earth will be destroyed including the land of Canaan on the last day (2 Peter 3:10). The promised land that the Bible speaks of that which will last forever is the new heavens and earth where righteousness dwells (2 Peter 3:13, James 2:5). This is also called the New Jerusalem in Heaven (Revelation 3:12, 21:2) with language that identifies with the nation of Israel though this will be composed of all true believers from Abel to the last person who becomes saved before Christ returns

(Genesis 18:18, 28:18, Psalm 73:1, Matthew 8:11, 24:31, 25:31-39, John 10:16, Acts 15:11, Romans 9:6, 15:8-12, Galatians 3:28-29, Hebrews chapter 11). Christ's eternal church that He has built does not consist of two separate peoples but one, as one bride, church and people (John 17:11,20-21, Ephesians 5:23-32, Revelation 21:2). The true believer is called a Jew (Romans 2:28,29) and of the seed of Abraham (Galatians 3:29) regardless if he or she is a literal descendant of Abraham or not.

Abraham did not enter into the physical land of Canaan ruling the land as did his descendants during Joshua's day. Abraham did not always believe God (i.e., Genesis 16:1-5 – having children by Hagar, Genesis 17:15-17 – laughing at the decree that Sarah would bear a son). It was not God's purpose to bring him there physically though he was a true believer (Hebrews 11:8-10). Moses, who also did not enter into the promised land of Canaan, represented the law which cannot bring salvation as the old covenant (John 1:17). The true believers who lived during the Old Testament did not see the fulfillment of the old covenant in their eyes (Matthew 13:17 – see also Luke 24:44) in a physical way as did those who lived during and after Jesus' earthly ministry, but did see it spiritually in their hearts (John 8:56, Job 19:25, Psalm 32:1, Romans 11:1-7) as they saw that Christ would come as the Messiah to bring eternal life and forgiveness of sins (Acts 2:25-31). It may also be that Abraham was an imperfect picture of God the Father who was not identified on the cross and forsook Christ the Son. Joshua is the Hebrew name for Jesus (Yeshua) and may have symbolized Christ as obtaining the eternal redemption for the elect (Hebrews 9:12, Titus 2:14) entering into the land of Canaan.

Galatians 3:14 That ²⁴⁴³ the blessing ²¹²⁹ of Abraham ¹¹ might come ¹⁰⁹⁶ on ¹⁵¹⁹ the Gentiles ¹⁴⁸⁴ through ¹⁷²² Jesus ²⁴²⁴ Christ ⁵⁵⁴⁷; that ²⁴⁴³ we might **receive** ²⁹⁸³ the **promise** ¹⁸⁶⁰ of the Spirit ⁴¹⁵¹ through ¹²²³ faith ⁴¹⁰².

Hebrews 9:15 And ²⁵³² for this ⁵¹²⁴ cause ¹²²³ he is ²⁰⁷⁶ the mediator ³³¹⁶ of the new ²⁵³⁷ testament ¹²⁴², that ³⁷⁰⁴ by means ¹⁰⁹⁶ of death ²²⁸⁸, for ¹⁵¹⁹ the redemption ⁶²⁹ of the transgressions ³⁸⁴⁷ [that were] under ¹⁹⁰⁹ the first ⁴⁴¹³ testament ¹²⁴², they which are called ²⁵⁶⁴ might **receive** ²⁹⁸³ the **promise** ¹⁸⁶⁰ of eternal ¹⁶⁶ inheritance ²⁸¹⁷.

Hebrews 10:36 For ¹⁰⁶³ ye have ²¹⁹² need ⁵⁵³² of patience ⁵²⁸¹, that ²⁴⁴³, after ye have done ⁴¹⁶⁰ the will ²³⁰⁷ of God ²³¹⁶, ye might **receive** ²⁸⁶⁵ the **promise** ¹⁸⁶⁰.

Titus 2:14 Who ³⁷³⁹ gave ¹³²⁵ himself ¹⁴³⁸ for ⁵²²⁸ us ²²⁵⁷, that ²⁴⁴³ he might redeem ³⁰⁸⁴ us ²²⁴⁸ from ⁵⁷⁵ all ³⁹⁵⁶ iniquity ⁴⁵⁸, and ²⁵³² purify ²⁵¹¹ unto himself ¹⁴³⁸ a peculiar ⁴⁰⁴¹ people ²⁹⁹², zealous ²²⁰⁷ of good ²⁵⁷⁰ works ²⁰⁴¹.

Romans 4:11 And ²⁵³² he **received** ²⁹⁸³ the sign ⁴⁵⁹² of circumcision ⁴⁰⁶¹, a seal ⁴⁹⁷³ of the righteousness ¹³⁴³ of the faith ⁴¹⁰² which ³⁵⁸⁸ [he had yet] being ¹⁷²² uncircumcised ²⁰³: that ¹⁵¹⁹ he ⁸⁴⁶ might be ¹⁵¹¹ the father ³⁹⁶² of all ³⁹⁵⁶ them that believe ⁴¹⁰⁰, though ¹²²³ they be not circumcised ²⁰³, that ¹⁵¹⁹ righteousness ¹³⁴³ might be imputed ³⁰⁴⁹ unto them ⁸⁴⁶ also ²⁵³².

Hebrews 11:13 These ³⁷⁷⁸ all ³⁹⁵⁶ died ⁵⁹⁹ in ²⁵⁹⁶ faith ⁴¹⁰², not ³³⁶¹ having **received** ²⁹⁸³ the promises ¹⁸⁶⁰, but ²³⁵ having seen ¹⁴⁹² them ⁸⁴⁶ afar off ⁴²⁰⁷, and ²⁵³² were persuaded of ³⁹⁸² [them], and ²⁵³² embraced ⁷⁸² [them], and ²⁵³² confessed ³⁶⁷⁰ that ³⁷⁵⁴ they were ¹⁵²⁶ strangers ³⁵⁸¹ and ²⁵³² pilgrims ³⁹²⁷ on ¹⁹⁰⁹ the earth ¹⁰⁹³.

Hebrews 11:17 By faith ⁴¹⁰² Abraham ¹¹, when he was tried ³⁹⁸⁵, offered up ⁴³⁷⁴ Isaac ²⁴⁶⁴: and ²⁵³² he that had **received** ³²⁴ the promises ¹⁸⁶⁰ offered up ⁴³⁷⁴ his only begotten ³⁴³⁹ [son],

Hebrews 11:19 Accounting ³⁰⁴⁹ that ³⁷⁵⁴ God ²³¹⁶ [was] able ¹⁴¹⁵ to raise [him] up ¹⁴⁵³, even ²⁵³² from ¹⁵³⁷ the dead ³⁴⁹⁸; from whence ³⁶⁰⁶ also ²⁵³² he **received** ²⁸⁶⁵ him ⁸⁴⁶ in ¹⁷²² a figure ³⁸⁵⁰.

Hebrews 11:39 And ²⁵³² these ³⁷⁷⁸ all ³⁹⁵⁶, having obtained a good report ³¹⁴⁰ through ¹²²³ faith ⁴¹⁰², **received** ²⁸⁶⁵ not ³⁷⁵⁶ the promise ¹⁸⁶⁰.

Genesis 35:12 And the land ⁷⁷⁶ which I gave ⁵⁴¹⁴ **Abraham** ⁸⁵ and Isaac ³³²⁷, to thee I will give it ⁵⁴¹⁴, and to thy seed ²²³³ after thee ³¹⁰ will I give ⁵⁴¹⁴ the land ⁷⁷⁶.

Genesis 50:24 And Joseph ³¹³⁰ said ⁵⁵⁹ unto his brethren ²⁵¹, I die ⁴¹⁹¹: and God ⁴³⁰ will surely ⁶⁴⁸⁵ visit ⁶⁴⁸⁵ you, and bring you out ⁵⁹²⁷ of this land ⁷⁷⁶ unto the land ⁷⁷⁶ which he sware ⁷⁶⁵⁰ to **Abraham** ⁸⁵, to Isaac ³³²⁷, and to Jacob ³²⁹⁰.

Exodus 6:8 And I will bring ⁹³⁵ you in unto the land ⁷⁷⁶, concerning the which I did swear ⁵³⁷⁵ ³⁰²⁷ to give ⁵⁴¹⁴ it to **Abraham** ⁸⁵, to Isaac ³³²⁷, and to Jacob ³²⁹⁰; and I will give ⁵⁴¹⁴ it you for an heritage ⁴¹⁸¹: I [am] the LORD ³⁰⁶⁸.

Ezekiel 33:24 Son ¹¹²¹ of man ¹²⁰, they that inhabit ³⁴²⁷ those wastes ²⁷²³ of the land ¹²⁷ of Israel ³⁴⁷⁸ speak ⁵⁵⁹, saying ⁵⁵⁹, **Abraham** ⁸⁵ was one ²⁵⁹, and he inherited ³⁴²³ the land ⁷⁷⁶: but we [are] many ⁷²²⁷; the land ⁷⁷⁶ is given ⁵⁴¹⁴ us for inheritance ⁴¹⁸¹.

John 8:56 Your ⁵²¹⁶ father ³⁹⁶² **Abraham** ¹¹ rejoiced ²¹ to ²⁴⁴³ see ¹⁴⁹² my ¹⁶⁹⁹ day ²²⁵⁰: and ²⁵³² he saw ¹⁴⁹² [it], and ²⁵³² was glad ⁵⁴⁶³.

Acts 7:17 But ¹¹⁶¹ when ²⁵³¹ the time ⁵⁵⁵⁰ of the promise ¹⁸⁶⁰ drew nigh ¹⁴⁴⁸, which ³⁷³⁹ God ²³¹⁶ had sworn ³⁶⁶⁰ to **Abraham** ¹¹, the people ²⁹⁹² grew ⁸³⁷ and ²⁵³² multiplied ⁴¹²⁹ in ¹⁷²² Egypt ¹²⁵,

Romans 4:13 For ¹⁰⁶³ the promise ¹⁸⁶⁰, that he should be ¹⁵¹¹ the ⁸⁴⁶ heir ²⁸¹⁸ of the world ²⁸⁸⁹, [was] not ³⁷⁵⁶ to **Abraham** ¹¹, or ²²²⁸ to his ⁸⁴⁶ seed ⁴⁶⁹⁰, through ¹²²³ the law ³⁵⁵¹, but ²³⁵ through ¹²²³ the righteousness ¹³⁴³ of faith ⁴¹⁰².

Galatians 3:16 Now ¹¹⁶¹ to **Abraham** ¹¹ and ²⁵³² his ⁸⁴⁶ seed ⁴⁶⁹⁰ were ⁴⁴⁸³ the promises ¹⁸⁶⁰ made ⁴⁴⁸³. He saith ³⁰⁰⁴ not ³⁷⁵⁶, And ²⁵³² to seeds ⁴⁶⁹⁰, as ⁵⁶¹³ of ¹⁹⁰⁹ many ⁴¹⁸³; but ²³⁵ as ⁵⁶¹³ of ¹⁹⁰⁹ one ¹⁵²⁰, And ²⁵³² to thy ⁴⁶⁷⁵ seed ⁴⁶⁹⁰, which ³⁷³⁹ is ²⁰⁷⁶ Christ ⁵⁵⁴⁷.

Galatians 3:18 For ¹⁰⁶³ if ¹⁴⁸⁷ the inheritance ²⁸¹⁷ [be] of ¹⁵³⁷ the law ³⁵⁵¹, [it is] no more ³⁷⁶⁵ of ¹⁵³⁷ promise ¹⁸⁶⁰: but ¹¹⁶¹ God ²³¹⁶ gave ⁵⁴⁸³ [it] to **Abraham** ¹¹ by ¹²²³ promise ¹⁸⁶⁰.

t. Was Jacob (Matthew 1:16) or Heli (Luke 3:23) the father of Joseph and husband of Mary?

ANSWER: “The answer to this is simple but requires some explanation. Most scholars today agree that Matthew gives the genealogy of Joseph and Luke gives that of Mary, making Jacob the father of Joseph and Heli the father of Mary. This is shown by the two narrations of the virgin birth. Matthew 1:18-25 tells the story only from Joseph's perspective, while Luke 1:26-56 is told wholly from Mary's point of view.

A logical question to ask is why Joseph is mentioned in both genealogies? The answer is again simple. Luke follows strict Hebrew tradition in mentioning only males. Therefore, in this case, Mary is designated by her husband's name. This reasoning is clearly supported by two lines of evidence. In the first, every name in the Greek text of Luke's genealogy, with the one exception of Joseph, is preceded by the definite article (e.g. 'the' Heli, 'the' Matthat). Although not obvious in English translations, this would strike anyone reading the Greek, who would realize that it was tracing the line of Joseph's wife, even though his name was used.

The second line of evidence is the Jerusalem Talmud, a Jewish source. This recognizes the genealogy to be that of Mary, referring to her as the daughter of Heli (Hagigah 2:4).”

Quotation from website – <http://debate.org.uk/topics/apolog/contrads.htm>

AUTHORITY OF THE BIBLE

Matthew 7:29 For he taught them as *one* having **authority**, and not as the scribes.

Matthew 21: 23-27 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what **authority** doest thou these things? and who gave thee this **authority**? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what **authority** I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what **authority** I do these things.

Mark 1: 22-27 And they were astonished at his doctrine: for he taught them as one that had **authority**, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with **authority** commandeth he even the unclean spirits, and they do obey him.

Luke 16:17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

2 Kings 22:13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

- A. The Bible claims to be the Word of God to all mankind with the message of judgment and hope.
1. That which will judge all unsaved mankind on the last day – John 12:48, Revelation 22:18-19.
 2. A hammer that breaks the rocks in pieces – Jeremiah 23:29.
 3. That which is identified with the salvation of a soul (James 1:18,21).
 4. It speaks of a hope for sinners unlike anything else (Psalm 71:5, 119:49,81, 130:5, 147:11, Proverbs 14:32, Lamentations 3:24,26, Romans 8:24, 15:4 13, Colossians 1:27, Titus 1:2, Hebrews 6:18-19, 1 Peter 1:3).

- B. The Bible claims to be the authority over life and death.
1. Job 19:25-26, Psalm 23:4, 49:15, 56:13, 68:20, 107:14, 116:8, Proverbs 10:2, 11:4, 12:28, 14:27,32, Isaiah 25:8-9, Hosea 13:14, John 5:24, 8:52, Romans 5:10,17, 6:23, 8:1-4,35-39, 1 Corinthians 15:51-57, 2 Corinthians 1:10, 7:10, 2 Timothy 1:9-10, Hebrews 2:14, James 5:20, Revelation 1:18, 12:11, 21:4.
- C. The Bible has commands to the whole human race.
1. Command to Adam, Eve and all mankind (Genesis 2:17) that death will accompany disobedience.
 2. The command not to murder (Genesis 9:6) and not to divorce (Genesis 2:24 – one flesh >Matthew 19:3-9 – from the beginning it was not so).
 3. God will bring into judgment all things that are done by mankind contrary to the Bible (Ecclesiastes 11:9, 12:14, Matthew 12:36).
 4. God commands all men everywhere to repent (Acts 17:30).
 5. All who love not the Lord Jesus Christ are anathema maranatha (accursed) – 1 Corinthians 16:22
 6. Anyone who adds or takes away from the prophecy of the Bible (Revelations 22:18-19, Galatians 1:8-9) will face the judgment of God on the last day.
- D. The Bible is written as a judgment to those who are unbelievers (see references to snares, stumble, etc.). God will allow deception to occur that certain unbelief and rebellion against God's authority will be known. To the true believer, the Bible is a lamp to his feet and light to his path that testifies of the truth of God's salvation. There is both a fear and honor for the Bible for those who love His Word.

Job 17:4 For thou hast **hid** their heart from understanding: therefore shalt thou not exalt [them].

Luke 9:45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying. (See also Luke 18:34)

Proverbs 25:2 [It is] the glory of God to **conceal** a thing: but the honour of kings [is] to search out a matter.

Isaiah 28:13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little; that they might go, and fall backward, and be broken, and **snared**, and taken.

Jeremiah 23:18 "For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*?"

Jeremiah 23:29 "Is not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?"

Malachi 2:8 But ye are departed out of the way; ye have caused many to **stumble** at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

1 Peter 2:8 And a stone of stumbling, and a rock of offence, [even to them] which **stumble** at the word, being disobedient: whereunto also they were appointed.

Matthew 11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast **hid** these things from the wise and prudent, and hast revealed them unto babes.

Luke 19:42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy **peace!** but now they are **hid** from thine eyes.

Matthew 13:21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

Luke 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of **God**: but to others in parables; that seeing they might **not see**, and hearing they might **not understand**.

John 9:39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made **blind**.

John 12:40 He hath **blinded** their eyes, and hardened their heart; that they should **not see** with [their] eyes, **nor understand** with [their] heart, and be converted, and I should heal them.

2 Corinthians 3:14 But their minds were **blinded**: for until this day remaineth the same vail untaken away in the reading of the old testament; which [vail] is done away in Christ.

2 Corinthians 4:3 But if our gospel be **hid**, it is **hid** to them that are lost:

2 Corinthians 4:4 In whom the god of this world hath **blinded** the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Job 28:21 Seeing it is **hid** from the eyes of all living, and kept close from the fowls of the air.

Jeremiah 29:8 For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, **deceive** you, neither hearken to your dreams which ye cause to be dreamed.

Romans 16:17-18 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches **deceive** the hearts of the simple.

Ephesians 4:14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to **deceive**;

Ezekiel 14:9 And if the prophet be **deceived** when he hath spoken a thing, I the LORD have **deceived** that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

- E. The New Testament makes the following claim: Romans 16:25-27 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept **secret** since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, *be* glory through Jesus Christ for ever. Amen. { *Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.* }

This statement illustrates that even making known something in the Scriptures is carried out according to the command of God. God has a timetable for things within the Scriptures to be understood by those whom He chooses to disclose these truths (see Matthew 11:25,27, 16:17, Ephesians 3:5).

F. QUESTIONS TO ASK REGARDING THE BIBLE

1. Why do we believe it to be the Word of God and nothing else?
 - a. It claims to be inspired by the Creator of this universe (Psalm 12:6, Proverbs 30:5-6, Isaiah 8:20, 2 Timothy 3:16, 1 Peter 1:20)
 - b. It warns us not to add or take away from it and that it is complete (Revelation 22:18, 2 Timothy 3:16, 2 Peter 1:19).
 - c. It claims to be the law that will judge all mankind (Proverbs 13:13, Ecclesiastes 12:13,14, John 12:48, Romans 2:14-16, 1 John 5:10).
 - d. It speaks with authority relating to it's own message that mankind cannot destroy (Isaiah 55:11, Jeremiah 23:29, Matthew 24:35, Luke 18:31-33>John 19:28, Acts 5:39). While men die every day with no hope, the Bible continues it's message and purpose (Psalm 119:130, Ecclesiastes 3:14, Isaiah 40:8, 1 Peter 1:25).
 - e. It declares a hope and victory over the wages of sin, death (Romans 6:23) to those who believe his Word.
 - f. Its purpose is to accomplish that which pleases God and to be declared to the whole world (Isaiah 55:11, John 17:12).
 - g. It declares God to be Just and Righteous and not a respecter of persons (Exodus 9:27, Deuteronomy 32:4, 2 Chronicles 12:6, 19:7, Ezra 9:15, Psalm 11:7, 19:9, Isaiah 45:21, Acts 10:34, Romans 2:11).
 - h. It testifies of the faithfulness of God to His own will and character as with the Lord Jesus Christ, Job, the apostle Paul and many others (1 John 1:9).
 - i. It declares a joy for those who have become forgiven of their sins and are running the race to the kingdom of Heaven (Psalm 1:1,2, 32:1, 1 Corinthians 9:24,25, Hebrews 12:1).
 - j. It declares a peace to those who have found the forgiveness of God by the death of His son Jesus Christ (Isaiah 9:6,7, 53:5,12, John 14:27, 16:33, Acts 10:43, Romans 5:1, Philippians 4:7, Colossians 1:13,14,20)

- k. It explains that we will not understand everything concerning God and His kingdom on this side of heaven, but gives assurance that His redeeming love will never depart from those who have experienced the spiritual birth of salvation (Romans 8:38,39, 11:33-26, 1 Corinthians 13:12, 1 John 3:2)
- l. It is written on a human level from a God who personally knows the number of hairs on every person's head (Matthew 10:30) as well as the hearts of all mankind (1 Kings 8:39, Proverbs 21:2, Luke 16:15, Acts 1:24, 15:8).
- m. It makes a distinction between the things of God and the things of men (Genesis 6:5-7, Numbers 23:19, Job 4:17, Ezekiel 28:2, Matthew 22:16, Mark 7:8, 8:33, 10:27, Luke 16:15, John 1:13, 2:25, 3:2, 12:43, Acts 5:29, 1 Corinthians 1:25, 2:5,14, Galatians 1:1,10, 1 Thessalonians 2:4,13, 1 Peter 4:2, 1 John 5:9)

G. QUESTIONS TO ASK IF THE BIBLE IS BELIEVED NOT TO BE THE WORD OF GOD

1. Is it by coincidence that over 40 men penned the 66 writings and the testimony of each writing appears not to contradict any other especially regarding the character of God, sin and man's relation to God? (2 Chronicles 20:20, 29:25, Jeremiah 25:4, 28:8, Daniel 9:10, Hosea 12:10, Amos 3:7, Zechariah 7:7,12, Matthew 11:13, 23:34, 26:56, Mark 1:2, *Luke 1:70, 18:31, 24:44, Acts 3:18,21,24, 1 Peter 1:21).
2. How can we account for the prophecies that speak of Christ in the Old Testament that are claimed to be fulfilled by the New Testament writers? Could the New Testament writers have schemed together to fabricate such a story taking certain prophecies from the Old Testament and applying them to Christ? How could this have spread without the possibility of this being true? Would not the accusation that the body of Jesus was stolen or that He did not die on the cross in the first century prevent the account of the New Testament from spreading to the whole world?
3. Further coincidences of quotes in the New Testament to the theme of a common salvation and working in the life of a true believer are of such great harmony though it may have been hidden (i.e., Ephesians 4:25> Zechariah 8:16)
4. Why is the Bible unique in that it teaches that man has no part in salvation yet all other beliefs teach that man must somehow do good works in order to become right before God?
5. Why is there a reference to the Spirit of God in both the Old and New Testament writings as being the author of the words of these writings?
6. What other writing testifies of a God who is sovereign over the whole universe, including death, and cannot lie or sin against His own laws?
7. If the Bible has errors, then we would expect there to be well known obvious errors that do not harmonize with other parts of Scripture and give glory to one individual or one group of people over others on this earth. Why are many of the apparent contradictions explained with careful study of the Bible and its original languages?
8. What is the importance of having a genealogical account from Adam to David in the Old Testament? Why is it continued from David to Christ in the New Testament? Was this all planned by some men over a period of time as some sort of conspiracy?
9. Why do other books that claim to be divine and identify with the Bible as having some truth not quote the Bible directly as the Bible does of itself?
10. Are there examples of things on this earth that cannot be absolutely verified by science and human witnesses that are believed to be true?
 - a. The monetary currency of any country that is backed up by the full faith of the government.
 - b. The planets other than the moon or earth.
 - c. Court cases where there are no direct eye witnesses to a crime, yet a verdict can be reached by a jury based on "evidence beyond a reasonable doubt".
11. What predictions in the Bible have not come true (other than those that speak of the future and last day of judgment)?

CONCLUSION: The Bible speaks for itself as claiming to be the Word of the Creator of this universe. It claims to have used many men to pen what they have received from God (God-breathed) for those who are to become saved from the judgment of God for their sins. It will also be used to judge all those who have not become saved. It is counsel to those who are forgiven of their sins and hope to those who are questioning their relationship to God. It is more precious than the things of this world and tells of the future of this universe.

We observe that a number of verses from the Bible claim to have come from God and declare a salvation that is not of man, but is to the glory of God, who created the Heavens and Earth. It has been copied to reach the ends of the earth in many different languages with the claim to be the truthful message from this true and living God to a fallen mankind.

Claims by men that this book has errors or mistakes have been made for many years. Many of these men have died, but the Bible has lasted until this day. None of the miracles in the Bible including Christ's resurrection have been proven false. Of all the apparent contradictions in the Bible, many can be explained by comparing relating passages or researching the original Hebrew or Greek words. Sometimes a word or phrase has not been accurately translated. There are also difficult things in the Bible that may be hidden and which are to be understood at the end of time. To say that there are errors in the original texts is to say that the author has errors, that man is greater than the God of the Bible. The Bible has been found to be an accurate historical text book by most of the secular world in archeology and general science and has had a great influence on the world.

For all the accounts that are covered in both the Old and New Testament periods, it is amazing that not more accusations have been made against its trustworthiness. It speaks of a just and holy God who is active in all the affairs of men and allows mankind to be selfish, prideful and commit great crimes against fellow mankind. Is it not amazing that mankind has not destroyed each other and yet the Bible speaks of a last day when God will judge the earth?

The Bible is able to make one wise unto salvation and be used of God to give faith (Romans 10:17, 2 Timothy 3:15). The Bible states that even with the Bible, one sees through a glass darkly and then face to face with Almighty God if he has become forgiven of his sins. The Bible requires this faith (to the saving of the soul – Hebrews 10:39) that no man can produce (Romans 3:10-14) and holds all mankind accountable to obey the law of God. May we find the Bible to be a lamp to our feet and light unto our path and the voice of the Great Shepherd saying to His sheep "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matthew 25:21& 23)

Proverbs 10:13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

Proverbs 30:5-6 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.

John 20:31 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.

Hebrews 4:12-13 For the word of God *is* quick, and powerful, and sharper than any twoedged 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. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

Revelation 22:18-21 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ *be* with you all. Amen.