

## Is The Bible The Word Of God?

(Part 1)

I. In an open investigation of the Bible, we must first ask, “What does the Bible claim about itself?” If the Bible makes no claim that it is the word of God, no investigation is needed. If it does make such a claim, we are compelled to investigate those claims.

II. What then does the Bible say about itself?

1. “After these things ***the word of the LORD came*** to Abram in a vision, saying, *Do not fear, Abram, I am a shield to you; Your reward shall be very great.*” Gen 15:1

*Then behold, ***the word of the LORD came*** to him, saying, “This man will not be your heir; but one who shall come forth from your own body, he shall be your heir.”* Gen 15:4

**(“the word of the Lord” is used 239x’s in the OT and 15 x’s in the NT)**

2. “Then you shall say to Pharaoh, ***Thus says the LORD,*** “Israel is My son, My first-born.” Exod. 4:22

**(The phrase “thus says the Lord” is used 416 x’s in the OT)**

3. ***Now the LORD spoke*** to Moses after the death of the two sons of Aaron, when they had approached the presence of the LORD and died.” Lev. 16:1

**(The phrase “the Lord spoke” is used 132 x’s in the OT)**

4. It is estimated that phrases like these are used over 3000 times in the Bible.

5. Two other passages we might consider are found in **2Tim. 3:16,17** and **2Peter 1:20,21**.

III. The claim has been made, and we must determine whether this claim is true or not.

IV. To simply ignore these claims based upon preconceived prejudices is to judge without due consideration. It shows the inquirer to be dishonest in his inquiry. If we are seriously seeking to know whether the Bible is the word of God, the claims made must be investigated thoroughly.

1. Either the word of God did come to Abram or it didn’t.
2. Either The Lord did say these things or He didn’t.
3. Either the Lord spoke or He didn’t.
4. All scripture is either inspired of God or it isn’t.
5. Either men moved by the Holy Spirit spoke from God or they didn’t.

V. The question arises, how does one investigate the claims the Bible makes of having come from God? The statements themselves simply state what is assumed to be fact. Yet any individual could make similar claims and those claims be false.

VI. As we will see in this study, there are many proofs testifying to the veracity of the Bible. These proofs in conjunction with the claim that Bible is the word of God provides a solid foundation for accepting the Bible as the word of God.

VII. These proofs are...

1. Fulfilled prophecy
2. The scientific facts found in the Bible.
3. The unity and uniqueness of the Bible text.
4. The historical accuracy of the Bible text.
5. The existence of Jesus.
6. The testimony of the resurrection of Christ.

VIII. These are the areas we will be covering as we seek to satisfy our own minds in answering the question, "Is the Bible the word of God?"

**Trans:** As we begin we must first address a serious flaw found in the case of those who say the Bible is a fraud. This will also be the criteria by which we judge every proof offered.

## **1. Answering the claim of fraud**

A. There are those who claim the Bible to be a fraud, in as much as it claims to be the word of God.

1. If one make's such a claim it is reasonable to suppose they have proof.
2. If they have no proof, why make such a claim?

B. Now, in our courts we have a law stating one is presumed innocent until proven guilty.

1. As long as the defendant claims innocence, he is presumed to be innocent.
2. Even if the individual is truly guilty, as long as he holds to his claim of innocence, and until proof contrary to his claim is provided, he is presumed innocent.

C. It is not the responsibility of the defender to prove innocence before the case for guilt has been presented. There is no need to prove innocence when innocence is already presumed.

D. Once the case of guilt has been given, the defender can answer the claims made.

E. The Bible has made the claim that it is the word of God. It is considered innocent of fraud until one proves this claim to be false.

F. Thus, the burden of proof falls to those who claim fraud.

G. When someone makes the claim that the Bible is not the word of God, **they** must be pressed to provide proof. We should not rush headlong to prove the Bible's innocence before the accuser proves it's guilt.

H. In this study we will assume that the accusers have given their arguments for each point we cover and then we will answer their accusations.

## **2. If the Bible is a fraud the writers were completely incompetent at hiding it.**

A. The Bible is a book which seeks open investigation, begs to be examined, and hides nothing,.

1. **Isa. 1:18**
2. **John 5:39**
3. **1Thess. 5:21**
4. **Acts 17:11**

B. If the writers of the Bible knew they were lying in their claims of inspiration why would they ask for open investigation? Remember these books were being read by the people of their time.

C. As we will come to see, the true author of the Bible knows that there is nothing to hide. The author of the Bible knows that what is found therein is in fact truth,

1. **John 17:17**
2. **Heb. 6:17,18**
3. **Titus 1:2**

D. There is no worry of fraud. No worry of the book being found false. It's claims are true because its source is true.

## **3. Considering the proofs**

### **A. Fulfilled prophecy**

1. The Bible is a book that stands or falls on its own statements. The Bible writers have made certain specific claims and if these claims are not found to be true then the book can be considered to be at best an error filled book and at worst a complete fraud. This is especially true in the realm of prophecy, **Deut 18:22**

2. Does the Bible offer fulfilled prophecy as proof of inspiration?
3. The argument presented by the skeptics is that Bible prophecies are not prophecies at all, being written after the fact.
4. They make this claim because they know that what the Bible prophesied and what actually happened are exactly the same. Not wanting to believe in prophecy they hold to the “after the fact” claim. But, In making this claim the skeptics inadvertently prove the accuracy of the prophecies.
5. One of the most impressive internal proofs of the Bible's inspiration is its prophetic utterances. Rex A. Turner Sr. has suggested:
6. Predictive prophecy is the highest evidence of divine revelation. The one thing that mortal man cannot do is to know and report future events in the absence of a train of circumstances that naturally suggest certain possibilities... (1989, p. 12).
7. If the Bible is inspired of God, it should contain valid, predictive prophecy. In fact, the Bible's prophecy completely foretold to the minutest detail, and painstakingly fulfilled with the greatest precision has confounded its critics for generations. The Bible contains prophecies about individuals, lands, nations, and even the predicted Messiah.
8. Thomas H. Horne defined predictive prophecy as "a miracle of knowledge, a declaration or representation of something future, beyond the power of human sagacity to discern or to calculate"(1970, 1:272). The Bible confirms that definition: **Deuteronomy 18:20-22**.
9. The prophet Isaiah based the credibility of his message on prophecy. To the promoters of idolatry in his day, he issued the following challenge: "Let them bring forth, and declare unto us what shall happen: declare ye the former things, what they are, that we may consider them, and know the latter end of them; or show us things to come"(Isaiah 41:22). His point was this: It is one thing to make the prediction; it is entirely another to see that prediction actually come true and be corroborated by subsequent history.
10. Since the Bible claims to be the word of God and claims to be prophetic, by its own admission, it must be accurate or held up as a fraud, Deut 18:22

11. In regards to the claim of prophecy, in order for a prophecy to be valid, it must meet certain criteria.

- a. It must be a specific, detailed declaration, as opposed to being nebulous, vague, or general in nature.

**Arthur Pierson wrote:** "The particulars of the prophecy should be so many and minute that there shall be no possibility of accounting by shrewd guess-work for the accuracy of the fulfillment" (1913, pp. 75-76).

**Bernard Ramm has suggested:** "The prophecy must be more than a good guess or a conjecture. It must possess sufficient precision as to be capable of verification by means of the fulfillment" (1971, p. 82).

- b. There must be a sufficient amount of time between the prophetic statement and its fulfillment. Suggestions as to what "might" happen in the future do not qualify as prophetic pronouncements. Rather, the prophecy must precede the fulfillment in a significant fashion, and there must be no chance whatsoever of the prophet having the ability to influence the outcome.

- c. The prophecy must be stated in clear, understandable terms.

**Roger Dickson has noted:** "Prophecies must be sufficiently clear in order for the observer to be able to link pronouncement with fulfillment. If a prophecy is not understandable enough so as to allow the observer to depict its fulfillment, then what good would the prophecy be? (1997, p. 346).

- d. The prophecy must not have historical overtones. In other words, true prophecy should not be based on past (or current) societal or economic conditions.

**Pierson amplified this point by stating that:** "There should have been nothing in previous history which makes it possible to forecast a like event in the future" (1913, p. 75).

- e. A clear, understandable, exact prophecy must have a clear, understandable, exact fulfillment. It is not enough to suggest that a certain event came true with a "high degree of probability." The fulfillment must be unmistakable, and must match the prophecy in every detail.

f. Two questions, then, are in order: (1) does the Bible employ predictive prophecy; and (2) if it does, can the predictive prophecy be proven true? The answer to both questions is a resounding "yes!" Further, the Bible's prophecy fits the above standards perfectly each and every time.

12. Now let us investigate fulfilled prophecy in the Bible.

a. **The city of Tyre** - Ezekiel 26:3-5, 12-14,21 (550 B.C.) Ezekiel 26:3-5

1) This was proven true in the 19th century

2) Founded at the start of the third millennium B.C., Tyre originally consisted of a mainland settlement and a modest island city that lay a short distance off shore. But it was not until the first millennium B.C. that the city experienced its golden age.

3) In the 10th century B.C. Hiram, King of Tyre, joined two islets by landfill. Later he extended the city further by reclaiming a considerable area from the sea. Phoenician expansion began about 815 B.C. when traders from Tyre founded Carthage in North Africa. Eventually its colonies spread around the Mediterranean and Atlantic, bringing to the city a flourishing maritime trade. But prosperity and power make their own enemies.

4) Early in the sixth century B.C. Nebuchadnezzar, King of Babylon, laid siege to the walled city for thirteen years. Tyre stood firm, but it was probable that at this time the residents of the mainland city abandoned it for the safety of the island.

5) In 332 B.C. Alexander the Great set out to conquer this strategic coastal base in the war between the Greeks and the Persians. Unable to storm the city, he blockaded Tyre for seven months. Again Tyre held on. But the conqueror used the debris of the abandoned mainland city to build a causeway and once within reach of the city walls, Alexander used his siege engines to batter and finally breach the fortifications. It is said that Alexander was so enraged at the Tyrians' defense and the loss of his men that he destroyed half the city. The town's 30,000 residents were massacred or sold into slavery.

6) Tyre and the whole of ancient Syria fell under Roman rule in 64 B.C.

b. **The city of Babylon** - In Isaiah 13:19-22 and Jer. 50:12-13; 51: 25-26, 36-37, the Bible predicts the destruction of the city of Babylon. These books were written in about 700 and 600 B.C. (respectively) - Proven true 1859 A.D. in the 19th century

1) In giving consideration to the "time" factor in prophecies regarding the destruction of Babylon, two things must be kept in view. First, there was to be an **initial** defeat of the superpower. Second, afterward there would be a **gradual but progressive degeneration** of the locale that ultimately would result in total ruin. At this point, we will consider only the first of these matters.

2) After Judah's good king, Josiah (639-608 B.C.), died during the battle of Megiddo, he was succeeded by his son Jehoahaz, a miserable failure who reigned only three months. Jehoahaz was taken captive to Egypt (2 Kings 23:30-34), where, as Jeremiah prophesied, he died (Jeremiah 22:11-12). Then Jehoiakim, Josiah's second son, came to Judah's throne. He reigned eleven years (608-597 B.C.). During his administration, the compassionate Jeremiah, via his prophetic proclamations, was attempting to bring the southern kingdom to a state of repentance with little success, I might add. Let us focus momentarily upon the oracles of Jeremiah, chapter 25.

3) The material of this important chapter is dated.

a. Jer. 25:1

b. The following prophecies can be dated to 605 B.C.

4) In Jeremiah 25:11-12, we have the downfall of Babylon foretold

5) Almost three-quarters of a century before Babylon fell, when there was absolutely no indication of Chaldean vulnerability, Jeremiah announced the impending doom of the ancient world's superpower. There simply was no natural way he could have "guessed" it.

## **Who would overthrow mighty Babylon?**

6) Isaiah 21:2

"Elam is here used to facilitate the Hebrews' understanding of the source of the impending invasion, since Persia was not yet prominent. Later, Elam is

considered as a part of the Persian empire..." (Jackson, 1991, p. 48).

7) Skinner observed that Elam and Media were [t]he dominions of Cyrus. The former lay east of the Tigris and north of the Persian Gulf; Media was the mountainous district adjoining it on the north. Cyrus, according to the Babylonian records, was originally king of Anzan, in the north of Elam; in 549 he conquered Media, uniting the two in one kingdom (1963, 1:170).

8) Rawlinson noted that "Elam" is named because it was familiar to the Hebrews, whereas "Persia" would have been a designation alien to them at the time of Isaiah's writing (1950, 10:336). What precision!

9) Again, Isaiah detailed the conquering exploits of Cyrus, leader of the Medo-Persian forces, Isaiah 45:1.

This prophecy was uttered two centuries before the birth of the Persian monarch,

10) Jeremiah was equally specific regarding the invaders of Babylon, Jer. 51:11

11) Jehovah has plans for Babylon. He will destroy it by means of the "kings" (tribal rulers) of the Medes.

a. The accuracy of the biblical text is demonstrated by the precise terminology used.

b. As Wiseman has noted "Babylonian texts (Nabonidus) show that the title 'king of the Medes' (11) was correctly in use in 544 B.C." (Wise man, 1979, p. 849).

12) The historical facts are not disputed.

a. The Babylonian ruler, Nebuchadnezzar (605-562 B.C.), was succeeded by his son, Evil-Merodach (562-560 B.C.), who is mentioned in 2 Kings 25:27-30 and in Jeremiah 52:31-34.

b. Next came Neriglissar (560-556 B.C.), an evil conspirator who was defeated and slain in battle by the Medes and Persians (Sanderson, et al., 1900, 1:54).

- c. Labashi-Marduk subsequently came to the Chaldean throne in 556 B.C., but was assassinated after a few months.
- d. Finally, there was Nabonidus, who ruled from 556-539 B.C. His son, Belshazzar, was co-regent with his father.
- e. It was Belshazzar who was occupying the city of Babylon when it fell, Daniel 5:1ff.
- f. Inscriptions have been discovered which make it clear that Nabonidus had entrusted the "kingship" of the capital city to his son while he campaigned in Arabia for about a decade (Vol, 1988, 1:276).
- g. When Cyrus advanced against Babylon, Nabonidus marched east to meet him, but fled before the Persian general's army.
- h. Later, after Cyrus had captured the city (539 B.C.), Nabonidus surrendered to the Persians. And so, the biblical prophecies regarding the conquerors of the city of Babylon were fulfilled exactly.

## **How would it happen**

- 13) The Jews in captivity could lamented: "By the rivers of Babylon, There we sat down, yea, we wept, When we remembered Zion" (Psalm 137:1).
  - a. Just to the west of the city was a huge lake-basin, some thirty-five feet deep and covering forty miles square, but which, at the time of the invasion, was but a marsh.
  - b. Cyrus stationed soldiers at the point where the river entered the city, and also where it exited.
- 14) The Euphrates river ran under the walls through the center of Babylon. From the river, canals quite broad and sometimes navigable were cut in every direction.

15) At a given time, he diverted the Euphrates from its bed into the marshy lake area. His forces then entered Babylon under the city walls (Herodotus, I.191).

16) Consider what the prophets declared regarding Babylon's fall.

**Isaiah 44:27**

Isaiah, wrote this more than a century and a half earlier,

Jeremiah 50:38, 51:36).

The language is quite consistent with the diversion of the river, which allowed the Persians to take the city virtually unopposed (see Wise man, 1979, p. 849).

Jeremiah 50:24

The term "snare" suggests that the citizens of the city would be taken by surprise; they "were not aware" of what was happening until it was too late Jer. 50:24b.

Herodotus wrote: "Had the Babylonians been apprised of what Cyrus was about, or had they noticed their danger, they would never have allowed the Persians to enter their city" (I.191).

17) One aspect in the rapid conquest of the city had to do with the fact that the Babylonians, in their smug security, were engaged in drunken festivities; thus, they were wholly unconcerned about the enemy beyond their massive walls.

Note though what Lord had declared:

Jeremiah 51:39

Jeremiah 51:57

18) Herodotus recorded that the citizens of the central section of the city did not know that Babylon had fallen for a good while because "they were engaged in a festival, continued dancing and reveling until they learnt the capture" (I.191). Similarly, Xenophon said that "there was a festival in Babylon, in which all the Babylonians drank and reveled the whole night" (VII.5.15).

## **Other Prophetic Facts**

19) The prophets indicated that when Babylon was taken her rich treasures would be looted, **Isaiah 45:3; 50:37**.

20) The treasures of Babylon were splendid beyond description. Herodotus, in describing just one of the temples in the city, declared that it contained more than twenty tons of gold (I.183).

21) Jeremiah 50:24-26

[granaries, ASV footnote]

Xenophon reports that Babylon "was furnished with provisions for more than twenty years" (VIII.5.13).

But God emptied them just as His prophet had announced!

22) What about Babylon's famous walls?

An ancient historian, Diodorus, stated that it took 200,000 men a full year to construct these fortifications (Fausset, 1990 p. 181).

But note Jeremiah 51:58

Where are Babylon's walls, and her one hundred gates of brass (Herodotus, I.179) today?

**The demolition of the city.**

23) The prophets repeatedly proclaimed the eventual utter desolation of ancient Babylon. Isaiah gave some particulars.

**Isaiah 13:19-22.**

Jeremiah chapters 50 and 51

24) First, there was to be an **initial defeat** of Babylon, which we have seen.

25). Second, afterwards there would be a **gradual but progressive degeneration** of the locale, which ultimately would become a site of absolute waste. In the following section, we will catalogue the destruction's and degeneration of once-great Babylon.

After a siege of two years, the city of Babylon was captured by Cyrus, commander of the Medo-Persian forces, in October of 539 B.C.

This brought the Neo-Babylonian empire (614-539 B.C.) to a close.

Significant damage to the city was not inflicted at this time, though some of the walls may have been broken down, at least partially.

26) Following a rebellion of the Babylonian subjects, Darius Hystaspes took the city again in 520 B.C.

He demolished the walls significantly and destroyed the huge gates, Jeremiah 51:58.

Herodotus wrote: "Thus was Babylon taken for a second time. Darius having become master of the place, destroyed the wall, and tore down all the gates; for Cyrus had done neither the one nor the other when he took Babylon" (III.159).

27) Apparently, however, there was some subsequent repair of the walls (see McClintock and Strong, 1969, 1:596).

During the reign of Xerxes (485-465 B.C.), the temple of Bel (Marduk) was plundered and destroyed. Much of the city was turned into ruins in 483 B.C., and the walls were dismantled further.

28) Babylon again fell to Alexander the Great in 331 B.C.

As Alexander neared the city, priests and nobles went out to meet him with lavish gifts, surrendering the city.

Alexander proposed that he would rebuild the temple of Marduk. He employed 10,000 men to clear the dirt and rubble. They labored in vain for two months. Alexander died and the work was abandoned (Rollin, 1857, 1:575).

A clay tablet has been found that confirms this enterprise. It records that in the sixth year of Alexander's reign, he made a payment of ten manehs of silver for "clearing away the dust of Esagila [Marduk's great temple]" (King, 1919, 2:284-288).

29) In 270 B.C. Antiochus Soter, a Greek ruler, restored several of the temples in Babylon, but the general decay of the city continued.

30) In the time of Strabo (at the end of the 1st century B.C.), the site was in ruins. Jerome (fourth century A.D.), learned that Babylon had been used as a wild game park for the amusement of numerous Persian dignitaries (McClintock and Strong, 1969, 1:596).

31) In the fifth century A.D., according to Cyril of Alexandria, due to the bursting of canal banks, Babylon became a swamp (Jeremias, 1911, 1:294).

32) Volney, the French atheist who was such a militant adversary of the Bible, wrote in his book, *The Ruins of Empires*, in 1791. Therein he stated: "Nothing is left of Babylon but heaps of earth, trodden under foot of men" (as quoted in Holman, 1926, p. 333).

Note Jeremiah 50:26

It is ironic that a skeptic should lend support to confirming the accuracy of the biblical narrative!

33) When archaeologist Austen Layard explored Babylon in the mid-nineteenth century, he described the heaps of rubbish that rendered the area a "naked and hideous waste" (1856, p. 413).

34) Later, when Robert Koldewey excavated the city for eighteen seasons beginning in 1899, he said that as he gazed over the ruins, he could not help but be reminded of Jeremiah 50:39 (1914, p. 314). He reported that many of the sites were covered with forty to eighty feet of sand and rubble.

35) Around 1969 an air-view of Babylon, once the world's greatest city shows only a mound of dirt and broken-down walls (Boyd, 1969, pp. 153ff.).

36) In recent years, Saddam Hussein attempted to build a tourist center near the site of old Babylon. The 1990 Persian Gulf War seriously impaired his plans.

37) The accuracy of the dozens of prophecies regarding the fall of Babylon has baffled skeptics for generations.

38) So remarkable has been the precision of the fulfillment that critics often have resorted to **redating** the predictions in both

Isaiah and Jeremiah so as to make them appear to be records of **history** instead of **prophecy**!

For example, in commenting upon the oracles of Jeremiah, chapters 50-51, James Philip Hyatt wrote: "Some of the poems in this present collection seem to reflect the city's downfall, as prophecies **after the event** rather than predictions..." (1956, 5:1124, emp. added). Such a view ignores the evidence for dating the books at a much earlier period.

A former professor in a Christian university has even capitulated to this liberal viewpoint. Anthony Ash asserted: Dating chapter 50 is virtually impossible. The arrangement of the text indicates that it was a composite, probably containing materials from different periods.... The chapter may have reached this form near the mid-sixth century B.C., when the fall of Babylon appeared likely (1987, p. 309, emp. added).

39) Upon this basis, then, one supposes that Jeremiah or whoever put the composite together! simply made a **lucky guess** as to the fall of Babylon. Such a view is disgusting, and unworthy of any Christian writer.

40) The prophetic details regarding the fall of ancient Babylon, as minutely recorded in the Old Testament narratives, truly are astounding. This is but another example of the amazing evidence that demonstrates the character of the Bible as the inspired Word of God.

### c. **The Assyrians**

1) During a time in the history of Israel in which God's people had delved deeply into idolatry, the prophet Isaiah foretold that God would raise up the Assyrians, as His "rod of anger" in order to punish the disobedient Hebrews (Isaiah 10:5-6). But, Isaiah noted, after that had been accomplished, God would see to it that the Assyrians themselves were punished for their own wicked deeds (Isaiah 10:12,24-25).

2) Archaeology has revealed some impressive facts regarding this prophecy.

3) Assyrian records discovered in recent years discuss the fact that in the reign of Hosea, king of Israel, Shalmanesar, ruler of Assyria, assaulted Samaria, the capital city of Israel. However, he died before completing the assault, which was taken up by his successor, Sargon, who captured the city (cf. 1 Kings 18:10). An Assyrian clay prism comment on the fact that 27,290 Israelite captives were taken in the conflict.

4) Almost twenty-five years later, the Assyrian king Sennacherib once again invaded Palestine (2 Kings 18:13ff.).

Archaeological records report that 46 Judean cities were captured, and that 200,150 Israelites were taken into captivity.

Jerusalem, however, was not conquered a fact that is noteworthy, since 2 Kings 19:32-34 predicted that Sennacherib would be unable to take the holy city.

The Taylor Cylinder, discovered at Nineveh in 1830, presents the history of the Assyrians' assault, and states that king Hezekiah of Judah was "shut up like a bird in a cage. "Yet Jerusalem itself was spared?

5) Were the wicked Assyrians punished? They were. The account, provided in 2 Kings 19:35, indicates that in a single night, God annihilated 185,000 Assyrian soldiers who had encircled Jerusalem.

In addition, the prophecy stated that Sennacherib would return to his home, and there fall by the sword (2 Kings 19:7). Some twenty years later, he was assassinated by his own sons, who smote him with the sword while he was worshipping pagan deities (Isaiah 37:37-38).

### **c. Prophecy and The Life of Jesus**

1) Although there are over three hundred prophecies concerning Jesus we want to focus on just a few. Namely those offered by writers we know lived and wrote well before the time of Christ.

2) In determining the validity of the prophecies we will consider we must first establish some dates for the OT books these prophecies will come from.

3) By establishing these dates we can be sure that what was prophesied was written well before the actual event took place.

4) The earliest record we have of the three fold division of the Old Testament is in the prologue of the book Ecclesiasticus (ca 130 B.C.). The prologue, written by the author's grandson says: "The Law, and the Prophets, and the other books of the fathers."<sup>1</sup>

5) With the finds of the Dead Sea Scrolls at the Qumran community we can date the Old Testament books to as early as 250 B.C.

6) Hershel Shanks is a founder, editor and publisher of Biblical Archaeology Review and Bible Review writes:

*The documents date no later than 68 C.E. and they go back to about 250 B.C.E., so it is very early. Don't forget you have to distinguish between the date of the copy and the date the text was composed, just as we do with the Bible. Your Bible may have been printed in 1987, but the text was written thousands of years ago. In the same way, you may have a text from Qumran that was written in 100 B.C.E., but was actually composed 200 years earlier.<sup>2</sup> (This would date the writings found at Qumran to 300 B.C.E. J.D.)*

7) The Septuagint, which is the Greek translation of the Old Testament was begun in the third century B.C.<sup>3</sup>

8) The most famous account of the translation of the Jewish law into Greek is the so-called Letter of Aristeas (Greek texts: P. Wendland, *Aristeae ad Philocratem Epistula* [1900]; H. St. J. Thackeray, appendix to Swete, *Intro.*, pp. 501-574.<sup>4</sup>

9) This intriguing document purports to be a letter by an official in the court of King Ptolemy II Philadelphus in Egypt (285-246 B.C.) and sent to his brother Philocrates. The document describes how the royal librarian at Alexandria, allegedly Demetrius of Phalerum, convinced the king of the importance of securing for his library a copy of the Jewish Law. Since, however, the law existed only in

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<sup>1</sup> Evidence That Demands A Verdict vol. 1, p.31

<sup>2</sup> The Dead Sea Scrolls After Forty Years, p.17

<sup>3</sup> I.S.B.E , 1988, vol. IV. p.401

<sup>4</sup> I.S.B.E , 1988, vol. IV. p.401,402

the Hebrew language, it first had to be translated.<sup>5</sup>

10) Although it may be difficult to disentangle fact from fiction in *Aristeas* and equally difficult to determine his real intent, most would agree that the story at least constitutes one bit of evidence for the translation of the Pentateuch in Alexandria in the 3rd century B.C.<sup>6</sup>

11) For external evidence that most of the OT existed in Greek by the late 2nd cent. B.C., Thackeray pointed to the Prologue to *Sirach* (*ca.* 132-100 B.C.), which mentions the prior translation of “the Law itself, the prophecies, and the rest of the books.”<sup>7</sup>

12) With that said let’s consider some prophecies concerning Jesus. To support the prophecies we will consider some authors outside of the Bible that speak of the life of Jesus and then tie this to the Biblical prophecies of His life.

13) Josephus, a Jewish Historian, born A.D 37 and living during the times of the NT writings has this to say about Jesus: “Now there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, - a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ; and when pilate, at the suggestion of the principal men amongst us, had condemned him **to the cross**, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousands other wonderful things concerning him; and the tribe of the Christians, so named from him, are not extinct at this day.”<sup>8</sup>

14) Lucian of Samosata, a satirist of the second century, who spoke scornfully of Christ and the Christians connected them with the synagogues in Palestine and alluded to Christ as: “...the man who was **crucified** in Palestine because he introduced this new cult into the world...”<sup>9</sup>

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<sup>5</sup> I.S.B.E , 1988, vol. IV. p.402

<sup>6</sup> I.S.B.E , 1988, vol. IV. p.402

<sup>7</sup> I.S.B.E , 1988, vol. IV. p.403

<sup>8</sup> Josephus Complete Works, Antiquities of the Jews, p.379

<sup>9</sup> Evidence That Demands A Verdict vol. 1., p.82

15) Concerning the crucifixion, when one was going to be crucified their clothes were stripped by the soldiers detailed to carry out the sentence, who immediately appropriated it as their lawful booty. He was then laid on the ground, the crossbeam was thrust beneath his shoulders, and his hands were fastened to the extremities, sometimes with cords, but more usually, as in the case of Jesus with nails. ...Finally the feet were fastened to the lower part of the upright, either with nails or with cords. ...It was a custom in Jerusalem to provide some alleviation for the physical tortures and mental sufferings of the crucified by giving him a stupefying draught.<sup>10</sup>

- 16) Let's now consider the prophecy's concerning Jesus' crucifixion
- a) Isa. 53:8 By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living, For the transgression of my people to whom the stroke {was due?}
  - b) Psalm 22:16, "For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet."
  - c) Ps. 22:18 "They divide my garments among them, And for my clothing they cast lots."
  - d) Ps. 69:21 "They also gave me gall for my food, And for my thirst they gave me vinegar to drink."

## **B. The scientific facts found in the Bible.**

1. When determining whether the Bible is the word of God we find that it is its own worst enemy, in that many of the statements made are of such a nature that the Bible will stand or fall by them.
2. This is especially true in regards to scientific facts found in the Bible
  - a. We would suppose that the creator of the universe, if he was revealing His will, and in that will he mentioned certain scientific facts about the creation, they would be true.
  - b. This is in fact what we find within the pages of the Bible. Although the wording of these facts is in non-scientific language, what they describe is scientifically true.
  - c. Dr. Henry Morris
  - d. Dr. Jean Morton
3. With this in mind let us consider some scientific facts that support the authenticity of the bible.

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<sup>10</sup> Hastings Dictionary of the Bible, 1989, p. 170

4. To begin, Herbert Spencer (1820-1903) first announced that there are only five manifestations of the unknowable” in existence - time, force, action, space, and matter.

- a. In turning to Genesis 1:1 we find all of these present.
- b. God used nonscientific terms to express the scientific fact
  1. In the beginning - time
  2. God - force
  3. Created - is action
  4. The heavens - space
  5. The earth, matter

5. For many years people of the world held differing views as to the shape of the earth.

- a. It was not until the time of Magellan, 1480-1521, did someone sail around the earth and prove it round.
- b. The Bible had always testified to the fact that the earth was round,  
**Prov. 8:27**  
**Isa. 40:22**

6. For years people of the world held differing views as to how the earth was held in its place in space.

- a. The ancient Greeks and Romans were the most advanced people of their time, yet they believed that the earth was held in place by poles or the neck of Atlas.
- b. The Bible clearly shows that the earth hangs on nothing, **Job 26:7**

7. Dehoff writes that scientist have discovered that there is a great empty space in the North sky. It contains no moving planets and shining stars.

- a. See photo
- b. In God’s discussion with Job, Job is told of this emptiness, **Job 26:7**

8. At one time man believed that the stars were stationary.

- a. The Bible states that the stars actually moved and are group together.
- b. **Job. 38:31-33**

9. Singing stars

- a. **Job 38:7**
- b. Radio Astronomy

10. Man once believed the sun to be stationary.

- a. But it is not
- b. **Psalm 19:5,6**

11. What about light and darkness?
  - a. Concerning light, **Job 38:19**
  - b. Light is said to dwell in a "way" [Hebrew, *derek*—literally a "traveled path or road"]
  - c. Genesis 16:7
  - d. Dr. Morton says...
  - e. As for darkness, Job 38:19.
  - f. Darkness is said to be a "place" [Hebrew, *maqom*—literally a "place, a spot, as standing"]
  - g. **Genesis 1:9; 28:11**

### **Oceanography**

12. One of the greatest discoveries is found in **Psalm 8:8**. Here David writes, "The birds of the heavens, and the fish of the sea, Whatever passes through the paths of the seas."
  - a. Matthew Fontaine Murray, the founder of the science of Oceanography, heard this verse from the Bible while his son read to him.
  - b. At that time man was unaware of the "paths of the sea"
  - c. When Matthew Fontaine Murray recovered from his illness he began his search for these paths of the sea and by 1854, he had not only discovered them but charted them as well.
  - d. He was the first to recognize that the seas were circulating systems between wind and water.
  - e. These paths of the sea are our modern day shipping lanes.
13. It is a proven scientific fact that there are fresh springs of water in the ocean.
  - a. This was not discovered until 1930.
  - b. Off the coast of Australia fresh water may be dipped in abundance
  - c. Job records God stating that there are springs, **Job 38:16**
14. Recesses of the deep?
  - a. **Job 38:16**
  - b. Recess means hidden, and know only by investigation.
  - c. The word deep is seas or oceans
  - d. Channels of the seas (David),
  - e. **2 Sam. 22:16**
15. The water cycle
  - a. **Job 36:27-29**
  - b. **Eccl. 11:3a**
  - c. **Amos 5:8b, 9:6b**

d. Hydrological Cycle

**Environment**

16. The Bible records the fact that the wind has weight, **Job:28:25**. We call this the barometric pressure today.

**Biology**

17. Man made from dust.

- a. **Gen. 2:7**
- b. NASA research

18. Producing after your own kind

- a. **Gen. 1:11,12,21,24**
- b. The laws of genetics and heredity ensure that things produce after their own kind.
- c. Laws of genetics not instituted until 1900's

19. Different kinds of flesh?

- a. **1Cor. 15:39**
- b. These fleshs are different in their biochemical makeup.

20. Life is in the blood

- a. **Lev. 17:11**
- b. Dr. Bert Thompson

21. Circumcision

- a. **Gen. 17:12**
- b. Professor H. Dam

**C. The unity and uniqueness of the Bible text.**

1. Another proof that the Bible is the inspired word of God is the unity and uniqueness of the text itself.

2. From the beginning man has determined to undermine the legitimacy of the Bible. Even in modern times we see this attack. Dan Barker, a former preacher has suggested, "the New Testament Jesus is a myth."<sup>11</sup> In this statement there would also be the denial of His teachings. The question is why?

3. The Bible is unique in its message that uniqueness involves a change that is to take place in mans life.

Those that reject the Bible do so in many cases, because they do not wish to make

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<sup>11</sup> Dan Barker, "Losing Faith in Faith, 1992, pg. 378

that change.

4. The great infidel, Aldous Huxley wrote: “I had motives for not wanting the world to have meaning; consequently, assumed it had none, and was able without any difficulty to find satisfying reasons for this assumption.... The philosopher who finds no meaning in the world is not concerned exclusively with a problem in pure metaphysics; he is also concerned to prove there is no valid reason why he personally should not do as he wants to do....For myself, as no doubt for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation. The liberation we desired was simultaneously liberation from certain political and economic system and liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom.”<sup>12</sup>

5. Professor M. Montiero-Williams, former Boden professor of Sanskrit, spent 42 years studying Eastern books and said in comparing them with the Bible; “Pile them, if you will, on the left side of your table; but place your own Holy Bible on the right side - all by itself, all alone - and with a wide gap between them. For,...there is a gulf between it and the so-called sacred books of the East which severs the one from the other utterly, hopelessly, and forever...a veritable gulf which can not be bridged over by any science of religious thought.”<sup>13</sup>

6. In his statement Professor Montiero-Williams testifies to the uniqueness of the Bible. But why or how is the Bible unique from other books?

a. It is unique in its continuity.

1. It was written over a 1,500 year span.

2. It was written over 40 generations.

3. It was written by over 40 authors from every walk of life including kings, peasants, philosophers, fishermen, poets, statesmen, scholars, etc.:

a. Moses, a political leader, trained in the universities of Egypt.

b. Peter, a fisherman

c. Amos, a herdsman

d. Joshua, a military general

e. Nehemiah, a cupbearer

f. Daniel, a prime minister

g. Luke, a doctor

h. Solomon, a king

i. Matthew, a tax collector

j. Paul, a rabbi

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<sup>12</sup> Huxley, Aldous “Confessions of a Professed Atheist” 1966

<sup>13</sup> Collett, Sidney. “*All About The Bible*” pgs. 314,315 Old Tappan: Revell, n.d.

4. It was written in different places
  - a. Moses in the wilderness
  - b. Jeremiah in a dungeon
  - c. Daniel on a hillside and in a palace
  - d. Paul inside prison walls
  - e. Luke while traveling
  - f. John on the isle of Patmos
5. It was written in three languages:
  - a. Hebrew was the language of the Old Testament.
    1. In 2Kings 18:26-28 “the language of Judah”
    2. In Isa. 19:18 “the language of Canaan.”
  - b. Aramaic was the common language of the Near East until the time of Alexander the Great (6th century b.c. - 4th century b.c.)
  - c. Greek was the New Testament language. It was the international language at the time of Christ.
6. F.F. Bruce wrote: “Any part of the human body can only be properly explained in reference to the whole body. And any part of the bible can only be properly explained in reference to the whole bible.” He concludes: “The Bible, at first sight, appears to be a collection of literature-mainly Jewish. If we inquire into the circumstances under which the various Biblical documents were written,we find that they were written at intervals over a space of 1400 years. The writers wrote in various lands, from Italy in the west to Mesopotamia and possibly Persia in the east. The writers themselves were a heterogeneous number of people, not only separated from each other by hundreds of years and hundreds of miles, but belonging to the most diverse walks of life....The writings themselves belong to a great variety of literary types. They include history, ;law (civil, criminal, ethical, ritual, sanitary), religious poetry, didactic treatises, lyric poetry, parable and allegory, biography, personal correspondence, personal memoirs and diaries, in addition to the distinctively Biblical types of prophecy and apocalyptic.

*“For all that, the Bible is not simply an anthology; there is a unity which binds the whole together. An anthology is compiled by an anthologist, but no anthologist compiled the Bible”<sup>14</sup>*

- b. It is unique in its circulation.
  1. The Bible has been read by more people and published in more languages than any other book. There have been more copies

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<sup>14</sup> Bruce, F.F. *“The Books and the Parchments”* pgs. 88,89

produced of its entirety and more portions and selections than any other book in history.

2. In 1932, it is said that 1,330,213,815 copies had been printed.

3. In 1947 14,108,436 copies printed

4. In 1951 952,666 copies printed

5. In 1955 25,393,161 copies printed

6. In 1963 54,123,820 copies printed

7. In 1965 76,953,369 copies printed

8. in 1966 87,398,961 copies printed

9. The Cambridge History of the Bible: “No other book has known anything approaching this constant circulation.”

10. This doesn't prove the Bible is the Word of God. But it does factually show the Bible is unique.

c. It is unique in its translation

1. The Bible was one of the first major books translated (Septuagint, 250 B.C.)

2. Encyclopedia Britannica says that “by 1966 the whole Bible had appeared ...in 240 languages and dialects...one or more whole books of the Bible in 739 additional ones, a total publication of 1,280 languages.

3. 3,000 Bible translators between 1950-1960 were at work translating the Scriptures.

d. It is unique in its survival

1. Bernard Ramm speaks of the accuracy and number of biblical manuscripts: “Jews preserved it as no other manuscript has ever been preserved. With their massora (parve, magna, and finalis) they kept tabs on every letter, syllable, word and paragraph. They had special classes of men within their culture whose sole duty was to preserve and transmit these documents with practically perfect fidelity-scribes, lawyers, massorettes. Who ever counted the letters and syllables and words of Plato or Aristotle? Cicero and Seneca?

2. Being written on material that perishes, having to be copied and recopied for hundreds of years before the invention of the printing press, did not diminish its style, correctness nor existence. The Bible, compared with other ancient writings, has more manuscript evidence than any 10 pieces of classical literature combined.

3. The Bible has withstood vicious attacks of its enemies as no other book. Many have tried to burn it, ban it, and “outlaw it from the days of the Roman emperors to present-day Communist-dominated countries.

4. In A.D. 303, Diocletian issued an edict to stop Christians from worshiping and to destroy their Scriptures: “...an imperial letter was everywhere promulgated, ordering the razing of the churches

to the ground and the destruction by fire of the Scriptures, and proclaiming that those who held high positions would lose all civil rights, while those in households, if they persisted in their profession of Christianity, would be deprived of their liberty.” The historic irony of the edict to destroy the Bible is that Eusebius records the edict given 25 years later by Constantine, the emperor following Diocletian, that 50 copies of the Scriptures should be prepared at the expense of the government.

5. Bernard Ramm adds: “A thousand times over, the death knell of the Bible has been sounded, the funeral procession formed, the inscription cut on the tombstone, and committal read. But somehow the corpse never stays put.

No other book has been chopped, knifed, sifted, scrutinized, and vilified. What book on philosophy or religion or psychology or *belles lettres* of classical or modern times has been subject to such a mass attack as the Bible? with such venom and skepticism? with such thoroughness and erudition? upon every chapter, line and tenet?

“The Bible is still loved by millions, read by millions, and studied by millions.”

e. It is unique in its teachings on the characters.

1. Lewis S Chafer, founder and former president of Dallas

Theological Seminary, puts it this way: “The Bible is not such a book a man would write if he could, or could write if he would.”

2. The Bible deals very frankly with the sins of its characters. read the biographies today, and see how they try to cover up, overlook or ignore the shady side of people. Take the great literary geniuses; most are painted as saints. The Bible does not do it that way. It simply tells it like it is.

a) The sins of the people are denounced - Deut. 9:24

b) Sins of the patriarchs - Gen. 12:11-13; 49:5-7

c) Evangelists paint their own faults and the faults of the apostles - Matt. 8:10-26; 26:31-56; Mark 6:52; 8:18; John 10:6; 16:32

d) Disorder of the churches - 1Cor. 1:11; 15:12; 2Cor. 2:4

f. It is unique in its influence.

1. The historian Philip Schaff vividly describes its uniqueness along with its savior. “This Jesus of Nazareth, without money and arms, conquered more millions than Alexander, Caesar,

Mohammed, and Napoleon; without science and learning, He shed more light on things human and divine than all philosophers and scholars combined; without the eloquence of schools, He spoke such words of life as were never spoken before or since, and produced effects which lie beyond the reach of orator or poet; without writing a single line, He set more pens in motion, and furnished themes for more sermons, orations, discussions, learned volumes, works of art, and songs of praise than the whole army of great men of ancient and modern times.

2. Kenneth Scott Latourette, former Yale Historian, says: "It is evidence of His importance, of the effect that he has had upon history and presumably, of the baffling mystery of his being that no other life ever lived on this planet has evoked so huge a volume of literature among so many peoples and languages, and that, far from ebbing, the flood continues to mount.

**Conclusion:** The above does not prove the Bible is the Word of God, but it does prove that it is unique above all other books. It is different from all others and has no equal.

A professor once remarked:

"If you are an intelligent person, you will read the one book that has drawn more attention than any other, if you are searching for the truth"

If you ask someone to provide proof for why they believe the Bible to be a fraud and they provide no proof, and they ask you for your proof that it is the word of God and you state, because it says it is, you have greater proof than they. Even if they consider your proof weak it is more than they have, which is nothing.

The claim it makes of being the word of God cannot just be discounted, just as the claim of innocence is not discounted until proven otherwise.