

Can I Really Trust The Bible? – A Compilation

(appropriate for High Schoolers and older)

Michael R. Daily, February 2018

Other youth bible studies by Michael Daily available at: <http://gciweb.org/2011/04/youth-bible-study-materials-michael-r-daily/>

Reference #1: John Ankerberg & Dillon Burroughs, *How Do We Know The Bible Is True?*, AMG Publishers, 2008

Reference #2: Ken Ham & Bodie Hodge, *How Do We Know The Bible Is True?*, Vol. 1, Master Books, 2011

Reference #3: Clinton E. Arnold, *How We Got The Bible: A Visual Journey*, Zondervan, 2008

Reference #5: Josh McDowell & Dave Sterrett, *Is The Bible True...Really?*, Moody Publishers, 2011

Reference #6, Paul D. Wegner, *The Journey from Texts to Translations*, Baker Academic, 1999

Reference #7, John MacArthur, *Why You Can Trust The Bible*, audio DVD, Grace To You Ministries, 2006

Reference #8, Chuck Missler, *Technology & The Bible*, video DVD, Koinonia House Ministries, 2008

This study contains a series of lessons all related to trusting the Bible.

Due to the large volume of evidence in multiple areas it will take 8 to 14 sessions to cover all of the material.

However, the material has been broken up into lessons that can stand alone so that the leader can do some or all of the lessons as they see fit and as their teaching situation allows.

Material from the appendices may also be used for additional lessons if so desired.

Main Lesson Topics:

- | | |
|--|---------|
| 1) Introduction & Overview: Can I Really Trust The Bible? | page 2 |
| 2) How Were The Books Of The Bible Selected? | page 6 |
| 3) Does the Bible Give Evidence Of The Power Of God To Change Lives? | page 12 |
| 4) The Old Testament is Validated as Scripture by the New Testament | page 16 |
| 5) How Do We Know The Words & Message Of The Bible Haven't Been Changed Over Time? | page 23 |
| 6) Why Are There So Many Translations Of The Bible? | page 28 |
| 7) How Does Observational Science & Engineering Compare To The Bible? | page 38 |
| 8) What Is The Bible's Record in Predicting the Future? (Prophecy) | page 46 |

Supplemental Appendices:

- | | |
|--|---------|
| Appendix A: Is Some of I Corinthians 7 Not Scripture? | page 56 |
| Appendix B: Selecting An English Translation of the Bible For Personal Use | page 57 |
| Appendix C: A Brief History of Bible Translations | page 62 |
| Appendix D: The Apocrypha & Deuterocanonical Books | page 64 |
| Appendix E: Did Matthew Quote From the Wrong Prophet? | page 66 |

Introduction & Overview: Can I Really Trust The Bible?

(appropriate for High Schoolers and older)

Michael R. Daily, September 2012

What does it mean when we say the Bible is the “Word of God”

Although the words in the Bible are from God they are from God through specific men. As a result the books of the Bible demonstrate the personality and perspective of the human author because, although the author was writing under the direction of God, it was not done in a robotic way. So, we believe the words of the Bible are the words of God Himself and that He has supernaturally watched over and protected His Word throughout history. As a result the Bible we have today are God’s words, perfect, unchanged, without error, and having the power to change human lives. This study reviews the evidence supporting this assertion.

II Timothy 3:15-17

and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. 16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 so that the man of God may be adequate, equipped for every good work.

Jeremiah 1:11-12

The word of the Lord came to me saying, “What do you see, Jeremiah?” And I said, “I see a rod of an almond tree.” 12 Then the Lord said to me, “You have seen well, for I am watching over My word to perform it.”

Numbers 11:23

The LORD said to Moses, “Is the LORD’S power limited? Now you shall see whether My word will come true for you or not.”

Isaiah 55:10-11

“For as the rain and the snow come down from heaven, And do not return there without watering the earth And making it bear and sprout, And furnishing seed to the sower and bread to the eater; 11 So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it.

Jeremiah 23:29

“Is not My word like fire?” declares the Lord, “and like a hammer which shatters a rock?”

The Authority of The Bible

In every person’s life there is an ultimate authority that they use to determine if other things are right or wrong, good or bad. For many people this ultimate authority is their personal feelings, life experiences, or their own personal philosophy of right and wrong. It is easy to show that because people vary widely in their feelings, experiences, and philosophy that using this as an ultimate authority leads more often to conclusions that are arbitrary rather than to truth. If this was a good approach then we would all come to the same conclusions and these conclusions would not change from one generation to the next - but that is not what we see.

For others the claims of non-observational science (not based on repeatable experiments) are their ultimate authority even though they may not really understand the assumptions behind the claims or even take time to investigate them. Over time we see that the conclusions of non-observational science change as often as any other issue of fashion.

Others limit themselves to the world of observational science (things we can perform repeatable experiments on) without philosophical interpretations or extrapolations. While this approach has legitimate merits the follower quickly realizes that observational science does not extend to many important aspects of life. Things that can’t be observed or experimented with like the beginning of the universe or life after death are outside its capabilities.

This issue of ultimate authority is important because it means that nothing else can be used to “prove” that the ultimate authority is true. If something else could be used, then “that thing” would really be our ultimate authority instead. For the Christian the ultimate authority we use to determine right and wrong, good and bad, truth and error, is the Bible. Therefore, there is nothing else we can turn to to “prove” the Bible can be trusted. If we could then the thing we turned to would be the ultimate authority above all things, not the Bible.

For everything else in life we can always compare “that thing” to the Bible and use the Bible to validate its truth. But because the Bible is the final authority there is nothing else we can turn to.

Key Point: Because the Bible is the final authority in all matters, the approach we take to determine if the Bible can really be trusted is different than the approach we would take to determine the truth and validity of anything else in life.

This unique situation may feel a little unsettling because it is so different from our everyday experiences in trusting other things but as long as we remember why the Bible is in such a unique situation we can work through this successfully.

For a detailed study on this topic please see the study titled, “How To Avoid False Doctrine” located at: <http://gciweb.org/2011/04/youth-bible-study-materials-michael-r-daily/>

Infallibility of Scripture

As our ultimate authority we recognize the Bible’s claims that it is infallible. Infallible means that the Bible is incapable of error and is a reliable guide in all matters.

Psalms 19:7

The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple.

Psalms 18:30

As for God, His way is blameless; The word of the LORD is tried; He is a shield to all who take refuge in Him.

Psalms 111:7

The works of His hands are truth and justice; All His precepts are sure.

Romans 7:12

So then, the Law is holy, and the commandment is holy and righteous and good.

Inerrancy of Scripture

We also recognize the Bible’s claims that it is inerrant. Inerrant means that the Bible is free from error and that every word is true.

Psalms 12:6

The words of the LORD are pure words; As silver tried in a furnace on the earth, refined seven times.

Psalms 119:140

Your word is very pure, Therefore Your servant loves it.

Luke 16:17

But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail.

What Approach Will We Use?

- 1) Internal Consistency: We can cross check and cross validate the Bible against its own claims. As the Word of God we would expect its self-consistency to be supernaturally 100% in all ways, shapes, and forms. If it is not 100% self-consistent it can't be the Word of God.
- 2) Historical Quality: We can also compare the metrics we use to validate other historical documents and see how the Bible's metrics in these areas compare to all other historical works and the writings of other religions. Metrics are just the specific things we measure to determine how good or bad something is. If the Bible is truly the Word of God we would expect it to supernaturally surpass the metrics of all other historical works. In addition we would expect the metrics of the writings of all other religions of the world both past and present to pale in comparison to the Bible.
- 3) Observational Science: We would also expect the Bible to be consistent with observational science but not necessarily the non-observational, philosophical part of science. We would expect the Bible to provide supernatural insight into the physical world before its time.
- 4) Effectiveness: We would expect the instructions of the Bible to be found to be supernaturally correct in regard to human relationships and the physical world even though they may be counterintuitive to human thinking.
- 5) Prophecy: We would expect the Bible to be able to supernaturally predict the future with 100% accuracy and with a supernatural level of detail unmatched by any other religious or scientific writing.
- 6) Resistance to Attack: We would expect the Bible to be supernaturally designed to be resistant to the attempted deceptions of evil men or evil angels who might try to change it or manipulate it for their own purposes.

Key Point: Although none of these things by itself can prove that the Bible is the Word of God we can look at the combined weight of the whole body of evidence to see how well the evidence supports the Bible's claims. We can also use these same types of evidence for other religious or human writings to see how they compare.

Self- Consistency with Doctrinal Claims

In areas of doctrine the Bible claims that it is true for all people, at all times in history, in all cultures, and in all places. Therefore, we can use these claims to see if the Bible can be trusted.

I Timothy 2:1-4

First of all, then, I urge that entreaties *and* prayers, petitions *and* thanksgivings, be made on behalf of all men, ²for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. ³This is good and acceptable in the sight of God our Savior, ⁴who desires all men to be saved and to come to the knowledge of the truth.

Psalms 105:7-8

He is the Lord our God; His judgments are in all the earth. 8 He has remembered His covenant forever, The word which He commanded to a thousand generations,

Revelation 14:6

And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people;

The Bible is made up of 66 books - 1,189 chapters - 31,095 verses - 772,333 words (King James Version). The Bible was written by over 40 people over a 1,400 year period, on 3 continents (Asia, Africa, and Europe), in 3 languages (Hebrew, Aramaic, and Greek), in multiple forms (History, Poetry, Prophecy, Narrative), by people with diverse backgrounds (priests, doctors, political leaders, teachers, fishermen, shepherds)

Diversity of People

If the Bible is true for all people then we can use that claim to test the Bible. For example, if the writers of the books of the Bible were multiple people and they were different types of people then our ability to trust the Bible as the Word of God would be greater than if the Bible had been written by one person or even by the same type of person (example: all rabbis). Why? Because if one person or even one type of person wrote the Bible it would be easier for a group of men to write a set of consistent books through human coordination. But if the books were written by a large number of different people and these people had diverse backgrounds and occupations it would be impossible for them to write a self-consistent set of books unless God supernaturally helped them. In fact, the 66 books of the Bible were written by over 40 people with backgrounds and occupations as diverse as priests, medical doctors, political leaders, teachers, fishermen, and shepherds. Imagine the difference in how medical doctors talk to each other compared to how fishermen talk to each other. This is one piece of evidence that the Bible is supernatural in nature. Compare this to the writings of other religions. If the book was written by one man that shows it is weak compared to the Bible (examples are the Book of Mormon, the Koran, the writings of the Unification Church (i.e. “moonies”), L. Ron Hubbard, etc.

Time

If the Bible is true for all times of history we can use time itself as a test for the Bible’s validity. For example, when the books of the Bible were being written our ability to trust them as the Word of God would be stronger if they were written over long periods of time rather than written all at once. Why? Because a group of men could write a consistent set of books if it was coordinated by writing them at the same time. But if the books were written with separations of long periods of time it would be impossible to make them self-consistent unless God made them so. In fact, the Bible was written over a period of 1,400 years. Imagine how much life has changed over the last 1,400 years (from 612 AD to 2012). This is one piece of evidence that the Bible is supernatural in nature.

Diversity of Culture and Geography

If the Bible is true for all human cultures we can use this as a test for the Bible’s validity. For example, if the authors of the Bible came from different cultures and places then our ability to trust the Bible would be greater than if the Bible had been written by people from a single culture or location. Why? Because it would be easier for a group of authors to write a self-consistent group of books if they shared a common culture, location, or language. But if the books were written by people from different cultures, locations, and languages it would be impossible for their writings to be completely consistent with each other. In fact, the books of the Bible were written by people on three different continents (Asia, Africa, and Europe), in three different languages (Hebrew, Aramaic, and Greek), and in four different linguistic forms (history, poetry, prophecy, and narrative). Think about how differently a Russian history professor communicates compared to an African poet. This is another piece of evidence that the Bible is supernatural in nature.

It would be impossible to coordinate the writings of 66 books across people diverse in any one of these areas (diversity of people type, time, culture, geography). The need to coordinate across all four of these areas simultaneously and with perfection provides strong evidence of God’s supernatural action in writing the Bible.

Key Point: If you apply these same criteria to the writings of other religions you will find they do not come close to achieving this level of supernatural coordination.

Compare These Things To The Inconsistencies of Other Religions

Initially the Book of Mormon denounced polygamy as an abomination before God (Jacob 2:27-28, Jacob 3:5-8) as well as the Doctrine & Covenants (D&C 42:22). Later, founder and author Joseph Smith changed this to unlimited plural marriage (D&C 132:61-63) directly contradicting previous “revelation”. Once the US government started prosecuting polygamists in the late 1800’s LDS president Wilford Woodruff, whose declarations carry the weight of scripture, declared polygamy to be wrong thus reversing church doctrine on this issue once again.

The Koran contradicts itself when talking about Jesus. In Shura 3:45 it states that Jesus will be with god in paradise but in Shura 21:98 it says that Jesus will be in hell for being worshipped by Christians.

How Were The Books Of the Bible Selected?

(appropriate for High Schoolers and older)

Michael R. Daily, September 2012

The process of how the books of the Bible were determined is quite fascinating. It was not done by a single person or decision making body. It was more of a series of actions taken by large groups of believers, guided by the Holy Spirit, that continuously validated and strengthened the acceptance of a writing as scripture over time. The process was more like the building of a muscle over time through exercise than an academic decision making event. This is good news. The first type of process is a very robust method of vetting something while minimizing the influence of any one person's error or sin. In comparison an academic decision making process would be much more susceptible to the sinful nature of the small number of people involved. Nevertheless, it still had to be supernaturally controlled by God otherwise even the best human method would have failed on its own. For a detailed account of the process of how the books of the Bible were selected please see reference #6, pgs 101-162.

First, the writers of books of the Bible had a strong sense of when they were writing scripture and when they were not. The words, "Thus says the Lord" are used over 400 times in the Old Testament so as the authors wrote these books they were very aware that they were writing the Words of God (ref 2, page 26).

II Peter 3:1-2

This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder, ²that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior *spoken* by your apostles.

I Corinthians 14:37-38

If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment. ³⁸But if anyone does not recognize *this*, he is not recognized.

Revelation 1:1-2

The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and communicated *it* by His angel to His bond-servant John, ²who testified to the word of God and to the testimony of Jesus Christ, *even* to all that he saw.

In addition many of the authors relate that the message they received was accompanied by a powerful experience.

Jeremiah 1:9

Then the Lord stretched out His hand and touched my mouth, and the Lord said to me, "Behold, I have put My words in your mouth".

Revelation 1:9-11

I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus. 10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet, 11 saying, " Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

Although a powerful experience by itself is not meaningful, it provides evidence that the writers themselves were keenly aware of which of their writings were scripture and which were not.

Second, the believer's of the time period in which a book was written would accept or reject it as the Word of God through their actions.

In many cases a book or writing was immediately accepted as the Word of God.

Exodus 24:3-4, 7

Then Moses came and recounted to the people all the words of the LORD and all the ordinances; and all the people answered with one voice and said, “ All the words which the LORD has spoken we will do!” ⁴ Moses wrote down all the words of the LORD. Then he arose early in the morning, and built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel.

⁷ Then he took the book of the covenant and read it in the hearing of the people; and they said, “ All that the LORD has spoken we will do, and we will be obedient!”

Joshua 8:30-35

Then Joshua built an altar to the LORD, the God of Israel, in Mount Ebal, ³¹ just as Moses the servant of the LORD had commanded the sons of Israel, as it is written in the book of the law of Moses, an altar of uncut stones on which no man had wielded an iron tool; and they offered burnt offerings on it to the LORD, and sacrificed peace offerings. ³² He wrote there on the stones a copy of the law of Moses, which he had written, in the presence of the sons of Israel. ³³ All Israel with their elders and officers and their judges were standing on both sides of the ark before the Levitical priests who carried the ark of the covenant of the LORD, the stranger as well as the native. Half of them stood in front of Mount Gerizim and half of them in front of Mount Ebal, just as Moses the servant of the LORD had given command at first to bless the people of Israel. ³⁴ Then afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law. ³⁵ There was not a word of all that Moses had commanded which Joshua did not read before all the assembly of Israel with the women and the little ones and the strangers who were living among them.

Daniel 9:1-2

In the first year of Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans— ² in the first year of his reign, I, Daniel, observed in the books the number of the years which was revealed as the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years.

In addition God, in His wisdom, generated the written Bible at a time when making copies was extremely difficult and expensive. The writing had to be copied by hand printing the entire document. Because of this people would only make and distribute copies of writings that were considered to be very valuable. For example, The Old Testament mentions 17 different historical documents, none of which we have copies of. These documents were considered important at the time but not nearly as important as scripture. As a result, they were not copied to the extent that the scriptures were and have been lost to history (ref #6, p. 119)

The Bible has two major sections: The Old Testament and the New Testament. We'll talk about how the 39 books of the Old Testament were selected and then look at how the 27 books of the New Testament were selected.

Old Testament

The 39 books of the Old Testament have the same content as the Hebrew Bible used by Jewish people although the Hebrew Bible combines the material of the 39 books into 22 books. The Old Testament books were written over a time period of 1,000 years or more with the last book completed by 400 BC.

From a historical perspective the writings of the Old Testament appear to have been accepted by the body of believers from the moment of their completion as being the Word of God. The Jewish historian Flavius Josephus, in answering the charges of the anti-semitic, Apion, at the end of the first century AD said: *“We do not possess myriads of inconsistent books, conflicting with each other. Our books, those which are justly accredited, are but two and twenty, and contain the record of all time. Of these, five are the books of Moses, comprising the laws and the traditional history from the birth of man down to the death of the lawgiver. This period falls only a little short of three thousand years. From the death of Moses until Artaxerxes, who succeeded Xerxes as king of Persia, the prophets subsequent to Moses wrote the history of the events of their own times in thirteen books. The remaining four books contain hymns to God and precepts for the conduct of human life.”*

The twenty-two books mentioned here are the same as our thirty-nine, each double book (e.g., 1 and 2 Kings) being counted as one, the twelve Minor Prophets being considered a unit, and Judges-Ruth, Ezra-Nehemiah, and Jeremiah-Lamentations each being taken as one book.

This agrees with the impression conveyed by the Gospels, where Jesus, the Pharisees, and the Jewish community in general understand the term "Scripture" to refer to some definite body of sacred writings.

Keep in mind that the nation of Israel had 1,000 years to continuously test and verify the books of the Old Testament and to ensure their validity. If there was any serious challenge to or deficiency in any of the books they would have been dealt with over this time period.

II Samuel 22:31

"As for God, His way is blameless; The word of the Lord is tested; He is a shield to all who take refuge in Him.

Proverbs 30:5-6

Every word of God is tested; He is a shield to those who take refuge in Him. 6 Do not add to His words Or He will reprove you, and you will be proved a liar.

Getting back to the issue of making copies. Well before 90AD the books of the Old Testament as we know it had not only been hand copied for wide distribution but had also been translated into Greek around 200BC (the Septuagint, see appendix C). Their selection for translation, copying, and distribution indicate that the books of the Old Testament were widely recognized as being God's Word (see also appendix D).

In 90 AD in Jamnia (council of Jamnia), about 500 years after the last Old Testament book had been completed, a group of Jewish scholars met and formally confirmed the books of the Old Testament. However, it is important to keep in mind that this council did not sift through books and decide which ones to include and which ones to discard. The books of the Old Testament had been written, accepted, and continuously validated by the community of believers over hundreds of years. This council just "made it official" from a historical perspective.

It reminds me of how I became a Christian. I had believed and accepted Jesus as Savior and Lord in my beliefs and spirit for over 6 months before I formally prayed to receive Him. My prayer was not so much a decision as the creating of an official milestone for myself that referred to a decision previously made.

New Testament

The New Testament consists of 27 books all written between 40 AD and 96 AD. (ref 1, page 24) All of the New Testament books except for John's were written and received by 75 AD.

How was the New Testament Created?

1. Jesus taught his apostles until approximately 30 AD
2. His apostles publicly taught His message just 50 days after Jesus' death at the Pentecost holiday in Jerusalem
3. People from several nations who had gathered in Jerusalem during Pentecost accepted this message, were baptized, and then returned to spread Christianity throughout the Roman Empire.
4. The apostles continued to lead the early church, correcting errors in teaching until 65-95 AD.
5. The writings of the apostles began to circulate between 40-96 AD and were accepted by the early churches.

The books of the New Testament were widely copied and circulated in the early churches and were quoted by early church writers. For example, Irenaeus (170 AD) quoted from 23 of the 27 books in his writings. This may not seem significant today but during this time period all copies were made by hand. The evidence of people's writings at the time show that the New Testament books were copied and distributed to an unusual extent. For example, even if all of the ancient manuscripts we currently have of the New Testament (24,970) disappeared tomorrow we could still reconstruct the entire New Testament, except for 11 verses, using the New Testament

quotes found in the writings of the early church fathers (Justin Martyr, Irenaeus, Clement of Alexandria, Origen, Tertullian, Hippolytus, Eusebius) during the first 300 years of Christianity (ref 1, page 47). This is an indication that early Christians viewed these books as more than personal letters or writings but as the Words of God.

It is important to understand that no one person or group of people selected the books of the New Testament. They were defacto selected by their use among the community of believers.

New Testament Greek scholar Dr. Kurt Aland says that the New Testament, “...*was not imposed from the top, be it by bishops or synods, and then accepted by the communities ... The organized church did not create the canon [New Testament]; it recognized the canon that had been created.*” – Kurt Aland, *The Problem of the New Testament Canon*, London, 1962, page 18.

The community of believers recognized the books that were the Word of God but on what basis?

1. Was the book written or supported (quoted or referenced) by a prophet or apostle of God?

II Peter 1:20-21

But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, 21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

Galatians 1:1-12

Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead), 2 and all the brethren who are with me, To the churches of Galatia: 3 Grace to you and peace from God our Father and the Lord Jesus Christ, 4 who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father, 5 to whom be the glory forevermore. Amen. 6 I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; 7 which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. 8 But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! 9 As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed! 10 For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ. 11 For I would have you know, brethren, that the gospel which was preached by me is not according to man. 12 For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.

2. Is the book authoritative? Does the book ring with a sense of, “The Lord says....”?

Mark 1:22

They were amazed at His teaching; for He was teaching them as one having authority, and not as the scribes.

3. Is the book consistent with previous revelation?

The gospels and Paul's letters were accepted as God's Word almost immediately. These were then used to test later writings that were not as immediately accepted (such as James, Hebrews, and Revelation).

Acts 17:11

Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so.

Galatians 1:8

But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!

4. Does the book give evidence of having the power of God to change lives?

Hebrews 4:12

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

II Timothy 3:16-17

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 so that the man of God may be adequate, equipped for every good work.

II Corinthians 5:17

Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come.

5. Was the book accepted by the people of God?

Deuteronomy 31:24-26

It came about, when Moses finished writing the words of this law in a book until they were complete, 25 that Moses commanded the Levites who carried the ark of the covenant of the Lord, saying, 26 "Take this book of the law and place it beside the ark of the covenant of the Lord your God, that it may remain there as a witness against you.

I Thessalonians 2:13

For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.

Colossians 4:16

When this letter is read among you, have it also read in the church of the Laodiceans; and you, for your part read my letter that is coming from Laodicea.

(the letter coming from Laodicea is thought to be the book of Ephesians being circulated)

I Thessalonians 5:27

I adjure you by the Lord to have this letter read to all the brethren.

Prophetic Accuracy - an example of number 3 (Is the book consistent with previous revelation?)

The Bible provides a test regarding messages claimed to be from God. If the message contains a prediction about the future the prediction must come true 100% of the time and in 100% of the details. If this standard is not reached the message cannot be from God.

Deuteronomy 18:20-22

But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.' 21 You may say in your heart, 'How will we know the word which the Lord has not spoken?' 22 When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.

In addition, if the prediction does come true in 100% of the details but a part of the message conflicts with what God has already told us then the message is also not from God.

Deuteronomy 13:1-5

“If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, 2 and the sign or the wonder comes true, concerning which he spoke to you, saying, ‘Let us go after other gods (whom you have not known) and let us serve them,’ 3 you shall not listen to the words of that prophet or that dreamer of dreams; for the Lord your God is testing you to find out if you love the Lord your God with all your heart and with all your soul. 4 You shall follow the Lord your God and fear Him; and you shall keep His commandments, listen to His voice, serve Him, and cling to Him. 5 But that prophet or that dreamer of dreams shall be put to death, because he has counseled rebellion against the Lord your God who brought you from the land of Egypt and redeemed you from the house of slavery, to seduce you from the way in which the Lord your God commanded you to walk. So you shall purge the evil from among you.

I Thessalonians 5:20-21

do not despise prophetic utterances. 21 But examine everything carefully; hold fast to that which is good;

The reason that a prophet must always be 100% accurate in their prophecies in every detail is because there are other supernatural entities other than God (fallen angels) who have abilities beyond those of humans but whose abilities are still less than perfect.

Jeremiah 2:8

“The priests did not say, ‘Where is the Lord?’ And those who handle the law did not know Me; The rulers also transgressed against Me, And the prophets prophesied by Baal And walked after things that did not profit.

This is why there are some non-Biblical prophecies by people such as Nostradamus, Jeane Dixon, etc. that seem supernaturally inspired yet they tend to be mystical and fuzzy in the details of their predictions and they are never 100% accurate. These people are prophesying under the influence of fallen angels.

So, we see a similar process in the identification of the New Testament books as we saw with the Old Testament books. They were tested and accepted by the broad community of believers, in this case over a 35 year period, while the authors were still alive to correct or refute any error. Their validation was demonstrated by the amount of copying and distributing that occurred, something difficult and costly to do at the time.

Key Point: The books of the Bible were validated by the broad community of believers over long time periods. Any conflict, error, or concern would have been dealt with during this time period. This validation was demonstrated by the amount of costly copying and distribution of these books.

For additional information on this topic please see Appendix D: The Apocrypha & Deuterocanonical Books

Does The Bible Give Evidence Of The Power Of God To Change Lives?

(The New Testament Authors)

(appropriate for High Schoolers and older)

Michael R. Daily, September 2012

The New Testament was written by 8 (possibly 9 authors). Six of these had interacted with Christ personally. Of those, 4 of the authors were apostles (Peter, Matthew, John, and Paul) and 2, James and Jude, were brothers of Jesus. Luke, a gentile physician, wrote his Gospel and the book of Acts based on eyewitness testimony of the apostles. Peter was the source for Mark's gospel. Although not an apostle, there is some evidence that Mark, as a teenager, was an eyewitness to some of Jesus' ministry. The only New Testament book whose authorship is not clear is Hebrews. Possibilities include Paul or Barnabas, a fellow missionary with Paul. At least 3 authors of the New Testament did not become Christians until after Christ's resurrection.

Peter

Peter makes it clear that he is writing scripture and was an eyewitness of Christ's life. Before meeting Christ, Peter worked as a fisherman.

II Peter 1:16-21

For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. 17 For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, "This is My beloved Son with whom I am well-pleased"— 18 and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain. 19 So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. 20 But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, 21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

In addition Jude validates Peter's writings as scripture in Jude 1:17-18.

Jude 1:17-18

But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ, ¹⁸ that they were saying to you, "In the last time there will be mockers, following after their own ungodly lusts."

II Peter 3:3

Know this first of all, that in the last days mockers will come with *their* mocking, following after their own lusts,

John

John is writing as an eyewitness to Christ's life and is compelled to write these things down as they were revealed to him. Before meeting Christ, John worked as a fisherman.

I John 1:1-5

What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life— 2 and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us— 3 what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. 4 These things we write, so that our joy may be made complete. 5 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.

Paul

Paul is compelled to write what he has received as scripture. Paul did not become a Christian until after Christ's resurrection. Paul had been trained as a Jewish religious scholar (Pharisee) and was also a Roman citizen. Before his conversion he hunted down Christians and turned them over to the government.

I Corinthians 15:3-9

For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures, 5 and that He appeared to Cephas [Peter], then to the twelve. 6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; 7 then He appeared to James, then to all the apostles; 8 and last of all, as to one untimely born, He appeared to me also. 9 For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God.

Paul became the most prolific writer of the New Testament. In order to do this task Paul was given supernatural revelations. He was also given a physical handicap of some type to counter the pride that might otherwise have occurred from the revelations he was given in order to write his New Testament books.

II Corinthians 12:7-9

Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to torment me—to keep me from exalting myself! ⁸ Concerning this I implored the Lord three times that it might leave me. ⁹ And He has said to me, “My grace is sufficient for you, for power is perfected in weakness.” Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me.

In addition Peter validates Paul’s writings as scripture in II Peter 3.

II Peter 3:15-16

and regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, ¹⁶ as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as *they do* also the rest of the Scriptures, to their own destruction.

Matthew

Although Jewish, Matthew collected taxes for the Roman government, a position that caused him to become rich as well as hated by the Jewish community, before following Christ. As a tax collector it is likely that he was literate in Aramaic and Greek. Of the 4 authors of the gospels two appear to have been well educated (Matthew and Luke).

James and Jude (Jesus’ brothers)

The fact that Jesus’ own brothers authored two books of the Bible is significant. Jesus’ brothers had known him for over 30 years. Imagine what it would take for two of your brothers to decide that you are their Lord, Savior, and God and to put it in writing! Even Jesus said that such a thing is not humanly possible.

Matthew 13:54-58

He came to His hometown and began teaching them in their synagogue, so that they were astonished, and said, “Where did this man get this wisdom and these miraculous powers? 55 Is not this the carpenter’s son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas? 56 And His sisters, are they not all with us? Where then did this man get all these things?” 57 And they took offense at Him. But Jesus said to them, “A prophet is not without honor except in his hometown and in his own household.” 58 And He did not do many miracles there because of their unbelief.

John 7:2-5

Now the feast of the Jews, the Feast of Booths, was near. ³ Therefore His brothers said to Him, “Leave here and go into Judea, so that Your disciples also may see Your works which You are doing. ⁴ For no one does anything in secret when he himself seeks to be *known* publicly. If You do these things, show Yourself to the world.” ⁵ For not even His brothers were believing in Him.

I Corinthians 15:3-7

For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that He was raised on the third day according to the Scriptures, ⁵ and that He appeared to Cephas, then to the twelve. ⁶ After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; ⁷ then He appeared to James, then to all the apostles;

James and Jude became Christians after Jesus' resurrection. In the first chapter of their books they refer to themselves as "bond-servants of Jesus Christ". They also refer to Jesus as their Lord, Savior, and God. This is a remarkable testimony of their belief in the deity of Christ and a supernatural demonstration of the authoring of the Bible. Compare this to other religious writings. Are they authored by a person who was brother to a person they knew for 30 years and who they now worship as their Lord, Savior, and God?

James 1:1

James, a bond-servant of God and of the Lord Jesus Christ, To the twelve tribes who are dispersed abroad: Greetings.

Jude 1: 1-2 & 24-25

Jude, a bond-servant of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ: 2 May mercy and peace and love be multiplied to you.....²⁴ Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, ²⁵ to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.

Luke

Before becoming a Christian Luke worked as a physician. Luke wrote two books of the New Testament - the Gospel of Luke and the Acts of the Apostles. Luke was compelled to write the books and did so based on the eyewitness testimony of the apostles. Although Luke did not interact with Jesus personally he was a contemporary of and co-worker with the apostles.

Luke 1:1-4

Inasmuch as many have undertaken to compile an account of the things accomplished among us, ² just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word, ³ it seemed fitting for me as well, having investigated everything carefully from the beginning, to write *it* out for you in consecutive order, most excellent Theophilus; ⁴ so that you may know the exact truth about the things you have been taught.

Acts 1:1-5

The first account I composed, Theophilus, about all that Jesus began to do and teach, ² until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen. ³ To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God. ⁴ Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me; ⁵ for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

Paul quotes Luke's gospel as scripture in I Timothy 5:18.

I Timothy 5:18

For the Scripture says, "You shall not muzzle the ox while he is threshing," and " The laborer is worthy of his wages."

Luke 10:3-5

Whatever house you enter, first say, 'Peace *be* to this house.' ⁶ If a man of peace is there, your peace will rest on him; but if not, it will return to you. ⁷ Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house.

Mark (or John Mark)

Mark was a co-worker with Peter and wrote his gospel based on Peter's testimony. Papias, Bishop of Hierapolis, states that Mark's "one care was this - not to leave out anything that he had heard, and not to falsify anything in them".

Mark's mother's home was in Jerusalem and was a meeting place for Christians (Acts 12:12). He went with Paul and his uncle Barnabas on their first missionary journey and later accompanied Barnabas after his separation from Paul. He later joined Paul in Rome and Paul expresses his appreciation for Mark's help and assistance (Colossians 4:10, Philemon 24, 2 Timothy 4:11).

A detail recorded in Mark's gospel indicates that although Mark was not an apostle he may have been an eyewitness to some of Jesus' ministry. Mark's gospel is the only account of Judas' betrayal in the Garden of Gethsemane that refers to a young man wearing only a linen sheet.

Mark 14:43-52

Immediately while He was still speaking, Judas, one of the twelve, came up accompanied by a crowd with swords and clubs, who were from the chief priests and the scribes and the elders. 44 Now he who was betraying Him had given them a signal, saying, "Whomever I kiss, He is the one; seize Him and lead Him away under guard." 45 After coming, Judas immediately went to Him, saying, " Rabbi!" and kissed Him. 46 They laid hands on Him and seized Him. 47 But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear. 48 And Jesus said to them, "Have you come out with swords and clubs to arrest Me, as you would against a robber? 49 Every day I was with you in the temple teaching, and you did not seize Me; but this has taken place to fulfill the Scriptures." 50 And they all left Him and fled. 51 A young man was following Him, wearing nothing but a linen sheet over his naked body; and they seized him. 52 But he pulled free of the linen sheet and escaped naked.

Why does Mark alone mention this irrelevant event? Most likely because the young man was Mark.

Writer Frank Morison, in his book, "Who Moved the Stone?" says of Mark's Gospel:

"It arrests even the uncritical reader by the granite sharpness of its detail. And nowhere do we feel its realism more than in that strangely graphic description of the last hour of Christ's freedom. This is surely no merely literary creation of a secondary age...This is obviously a true history of that never-to-be-forgotten night. It spares no feelings, least of all those of the disciples themselves. It stands out as a stark and imperishable record of one of the master episodes of human history. And if there be one thing which clinches and confirms the veracity of the narrative it is surely that curiously irrelevant detail of the young man whose cloak was snatched from him in the struggle and who fled naked into the night. Why should we be told anything about this man except for the weighty and sufficient reason that the thing happened? The retreating figure of this naked youth is clearly one of the ineffaceable impressions of a dramatic five minutes which remained engraved deeply in the memory of everyone present."

Compare All of This To The False Doctrine of Reincarnation

Instead of a life changed by God, many Eastern religions believe in karma and reincarnation. Karma is the idea that the good or evil you did in your previous life will be revisited on you in the life that follows.

Reincarnation and karma are intended to motivate a person to live a 'less evil' and a "more good" life so as to avoid coming back in the next life and suffering the negative karma or missing out on the good karma of their actions in the previous life. Eventually, a person achieves enlightenment in this life and Nirvana upon death. The problem with this solution is that it doesn't solve the problem of evil, it perpetuates it!

For example, every person that comes back to "work off" evil requires another individual to inflict the evil upon them. That person then needs to come back and have evil inflicted upon them by someone who needs to come back and have evil inflicted on them and so on and so on. Reincarnation and karma, if true, would try to use evil to vanquish evil resulting in the perpetuation of evil for all of eternity!

The Old Testament is Validated as Scripture by the New Testament

(appropriate for High Schoolers and older)

Michael R. Daily, September 2012

Using the principle of self-consistency we can use the New Testament to validate the Old.

If Jesus or a New Testament author treated or stated that an Old Testament passage was God's Word this greatly strengthens the case that that particular book is, in fact, scripture.

Direct Quotes

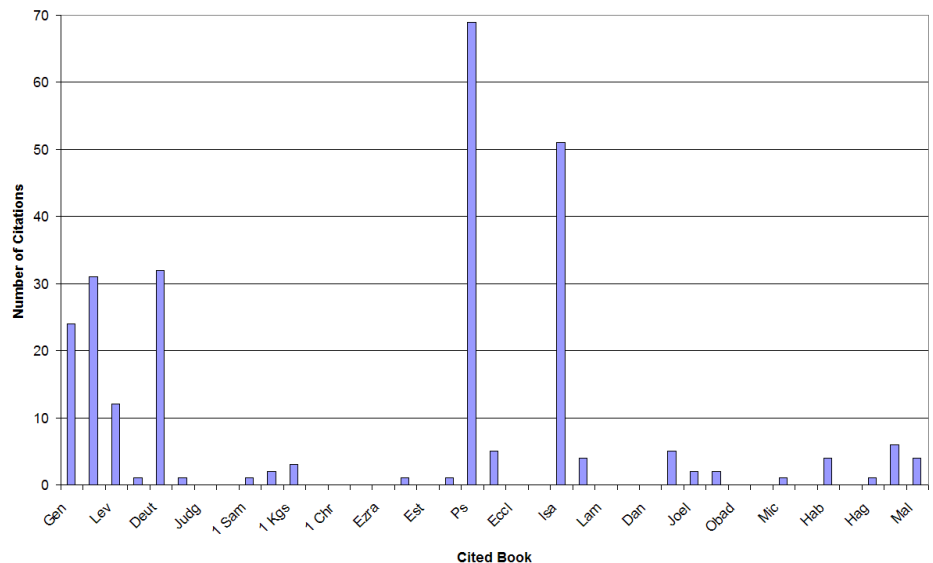
For example the charts on the right show that the New Testament quotes the Old 263 times.

Quotations are taken from 23 of the 39 Old Testament books which directly validates those books as scripture. The number of citations should not be misinterpreted. Longer books will naturally have more citations. Therefore, smaller books with fewer citations are not "less validated". Even one New Testament citation of an Old Testament book validates that book as scripture.

The 16 books of the Old Testament that are not directly quoted in the New Testament are:

Judges
Ruth
II Kings
I Chronicles
II Chronicles
Ezra
Esther
Ecclesiastes
Song of Solomon
Lamentations
Ezekiel
Daniel
Obadiah
Jonah
Nahum
Zephaniah

ESV New Testament Citations of Old Testament Books



New Testament Citations of Old Testament Books Matrix

The below table shows how many times each New Testament book cites each Old Testament book. Books that aren't listed don't have any citations.

Book	Matt	Mark	Luke	John	Acts	Rom	1 Cor	2 Cor	Gal	Eph	1 Tim	Heb	Jas	1 Pet	Total
Gen	1	3			3	7	2		3	1		3	1		24
Ex	7	4	3	1	4	4	1	1		1		3	2		31
Lev	3	1	2			1		1	2				1	1	12
Num				1											1
Deut	8	2	5		4	6	1		2		1	3			32
Josh												1			1
1 Sam					1										1
2 Sam						1						1			2
1 Kgs						3									3
Neh				1											1
Job							1								1
Ps	7	3	5	6	8	14	3	2		1		18		2	69
Prov						3						1	1		5
Isa	8	3	5	4	5	13	5	2	1			1		4	51
Jer	1											3			4
Hos	3					2									5
Joel					1	1									2
Amos					2										2
Mic	1														1
Hab					1	1			1			1			4
Hag												1			1
Zech	3	1		2											6
Mal	1	1	1			1									4
Total	43	18	21	15	29	57	13	6	9	3	1	36	5	7	263

<http://www.crossway.org/blog/2006/03/nt-citations-of-ot/>

Key Point: 32% of the New Testament's verses contain material from the Old Testament (ref 1, page 24)

Examples Where Jesus Quoted From Or Otherwise Treated An Old Testament Passage As Scripture

Jesus mentioned the murders of Abel and Zechariah. This validates the work of Zechariah directly as well as indirectly validating the work of the prophets that preceded Zechariah. In essence Jesus is personally validating that the Old Testament scriptures are those books written between Genesis and Chronicles (most likely the last book in the order of the Hebrew Bible during the time of Jesus). The murder of Zechariah is recorded in II Chronicles 24.

Matthew 23:34-35

“Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, 35 so that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.

Luke 11:49-51

For this reason also the wisdom of God said, ‘ I will send to them prophets and apostles, and some of them they will kill and some they will persecute,’⁵⁰ so that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation,⁵¹ from the blood of Abel to the blood of Zechariah, who was killed between the altar and the house of God; yes, I tell you, it shall be charged against this generation.’

II Chronicles 24:20-21

Then the Spirit of God came on Zechariah the son of Jehoiada the priest; and he stood above the people and said to them, “Thus God has said, ‘Why do you transgress the commandments of the LORD and do not prosper? Because you have forsaken the LORD, He has also forsaken you.’”²¹ So they conspired against him and at the command of the king they stoned him to death in the court of the house of the LORD.

Jesus validates that the Law is scripture (Genesis to Deuteronomy) as well as the Prophets in general

Matthew 5:17-19

“Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. 18 For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. 19 Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.

Jesus validates the Psalms

Luke 24:44

Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

Jesus validates the Genesis account of Creation

Mark 13:19

For those days will be a time of tribulation such as has not occurred since the beginning of the creation which God created until now, and never will.

Jesus validates the Genesis account of Noah and the Flood

Matthew 24:37-39

For the coming of the Son of Man will be just like the days of Noah. 38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, 39 and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be.

Jesus validates Genesis chapters 1 and 2

Matthew 19:3-6

Some Pharisees came to Jesus, testing Him and asking, “Is it lawful *for a man* to divorce his wife for any reason at all?”⁴ And He answered and said, “Have you not read that He who created *them* from the beginning MADE THEM MALE AND FEMALE,⁵ and said, ‘FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH’?⁶ So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.”

Jesus validates Deuteronomy

Matthew 4:4-10

But He answered and said, “It is written, ‘Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.’”⁵ Then the devil took Him into the holy city and had Him stand on the pinnacle of the temple, 6 and said to Him, “If You are the Son of God, throw Yourself down; for it is written, ‘He will command His angels concerning You’; and ‘On their hands they will bear You up, So that You will not strike Your foot against a stone.’”⁷ Jesus said to him, “On the other hand, it is written, ‘You shall not put the Lord your God to the test.’”⁸ Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory; 9 and he said to Him, “All these things I will give You, if You fall down and worship me.”¹⁰ Then Jesus said to him, “Go, Satan! For it is written, ‘You shall worship the Lord your God, and serve Him only.’”

Deuteronomy 8:3

He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD

Deuteronomy 6:16

You shall not put the Lord your God to the test, as you tested Him at Massah.

Deuteronomy 10:12, 20

¹² “Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul,²⁰ You shall fear the LORD your God; you shall serve Him and cling to Him, and you shall swear by His name.

Jesus validates Psalm 82

John 10:34-36

Jesus answered them, “Has it not been written in your Law, ‘I said, you are gods’? 35 If he called them gods, to whom the word of God came (and the Scripture cannot be broken), 36 do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?

Psalms 82:6

I said, “You are gods, And all of you are sons of the Most High.

Jesus validates Psalm 110

Matthew 22:41-45

Now while the Pharisees were gathered together, Jesus asked them a question: 42 “What do you think about the Christ, whose son is He?” They *said to Him, “The son of David.” 43 He said to them, “Then how does David in the Spirit call Him ‘Lord,’ saying, 44 ‘The Lord said to my Lord, “Sit at My right hand, Until I put Your enemies beneath Your feet”’? 45 If David then calls Him ‘Lord,’ how is He his son?” 46 No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.

Psalm 110:1

The Lord says to my Lord: “Sit at My right hand Until I make Your enemies a footstool for Your feet.”

Jesus validates the book of Jonah

Matthew 12:38-41

Then some of the scribes and Pharisees said to Him, “Teacher, we want to see a sign from You.” 39 But He answered and said to them, “ An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; 40 for just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth. 41 The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.

Jesus validates the book of Daniel in descriptions of Himself and of the abomination of desolation.

Daniel 7:13

“I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him.

Matthew 26:64

Jesus said to him, “You have said it *yourself*; nevertheless I tell you, hereafter you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN.”

The “abomination of desolation” prophesied in Daniel.

Daniel 11:31

Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.

Matthew 24:15-16, 30

“Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), 16 then those who are in Judea must flee to the mountains. 30 And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.

These are some (not all) of the examples of how Jesus validated various parts of the Old Testament as scripture.

Key Point: Jesus quoted from and otherwise treated many passages of the Old Testament as scripture. If this is not true then Jesus was a liar. Either these books are the Word of God or the foundational beliefs of Christianity are invalid!

Examples Where New Testament Authors Quoted From An Old Testament Passage As Scripture

Luke (the author of Acts) and Peter validate Psalm 118 as Scripture

Acts 4:10-11

let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by this *name* this man stands here before you in good health. ¹¹ **He is the STONE WHICH WAS REJECTED by you, THE BUILDERS, but WHICH BECAME THE CHIEF CORNER stone.**

Psalm 118:22

The stone which the builders rejected Has become the chief corner stone.

Luke, Peter, and John validate Psalm 146 and Psalm 2 as scripture

Acts 4:24-26

And when they heard this, they lifted their voices to God with one accord and said, “O Lord, it is You who made the heaven and the earth and the sea, and all that is in them, ²⁵ who by the Holy Spirit, through the mouth of our father David Your servant, said, ‘Why did the Gentiles rage, And the peoples devise futile things? ²⁶ ‘The kings of the earth took their stand, And the rulers were gathered together Against the Lord and against His Christ.’

Psalm 146:6

Who made heaven and earth, The sea and all that is in them; Who keeps faith forever;

Psalm 2:1-3

Why are the nations in an uproar And the peoples devising a vain thing? ² The kings of the earth take their stand And the rulers take counsel together Against the Lord and against His Anointed, saying, ³ “Let us tear their fetters apart And cast away their cords from us!”

Hebrews validates Psalm 2 as Scripture

Psalm 2:7

“I will surely tell of the decree of the Lord: He said to Me, ‘You are My Son, Today I have begotten You.

Hebrews 1:5

For to which of the angels did He ever say, “You are My Son, Today I have begotten You”? And again, “I will be a Father to Him And He shall be a Son to Me”?

Luke and Paul validate Isaiah as Scripture

Acts 28:25-27

And when they did not agree with one another, they began leaving after Paul had spoken one parting word, “The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, ²⁶ saying, ‘Go to this people and say, “You will keep on hearing, but will not understand; And you will keep on seeing, but will not perceive; ²⁷ For the heart of this people has become dull, And with their ears they scarcely hear, And they have closed their eyes; Otherwise they might see with their eyes, And hear with their ears, And understand with their heart and return, And I would heal them.”’

Isaiah 6:9-10

He said, “Go, and tell this people: ‘Keep on listening, but do not perceive; Keep on looking, but do not understand.’” ¹⁰ “ Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Otherwise they might see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed.”

Paul validates Genesis as Scripture

Genesis 12:3

And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed.

Galatians 3:8

The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “ALL THE NATIONS WILL BE BLESSED IN YOU.”

Paul validates Exodus as Scripture

Exodus 9:16

But, indeed, for this reason I have allowed you to remain, in order to show you My power and in order to proclaim My name through all the earth

Romans 9:17

For the Scripture says to Pharaoh, “FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH.”

Hebrews validates Psalm 95 as Scripture

Psalm 95:7-9

For He is our God, And we are the people of His pasture and the sheep of His hand. Today, if you would hear His voice, Do not harden your hearts, as at Meribah, As in the day of Massah in the wilderness, “When your fathers tested Me, They tried Me, though they had seen My work.

Hebrews 3:7-9

Therefore, just as the Holy Spirit says, “ Today if you hear His voice, Do not harden your hearts as when they provoked Me, As in the day of trial in the wilderness, Where your fathers tried Me by testing Me, And saw My works for forty years.

Luke validates Isaiah as Scripture

Isaiah 55:3

“Incline your ear and come to Me. Listen, that you may live; And I will make an everlasting covenant with you, According to the faithful mercies shown to David.

Acts 13:34

As for the fact that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: ‘I will give you the holy and sure blessings of David.’

Luke validates Psalm 16 as Scripture

Psalm 16:10

For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.

Acts 13:35

Therefore He also says in another Psalm, ‘You will not allow Your Holy One to undergo decay.’

Hebrews validates Psalm 104 as Scripture

Psalm 104:4 - He makes the winds His messengers, Flaming fire His ministers.

Hebrews 1:7

And of the angels He says, “Who makes His angels winds, And His ministers a flame of fire.”

Judges

Although there is no direct quote from the book of Judges in the New Testament, Hebrews mentions four of the judges by name. This validates that these judges were real people of faith and provides evidence supporting the inclusion of the book of Judges as scripture.

Hebrews 11:32-34

And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, ³³ who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions, ³⁴ quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight.

Ruth

Ruth, Boaz, Obed, and Salmon are mentioned in Jesus' genealogy in Matthew 1 and Obed, Boaz, and Salmon are mentioned in Jesus' genealogy in Luke 3. This validates that these people were real people and provides evidence supporting the inclusion of the book of Ruth as scripture.

Matthew 1:1-6

The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham: 2 Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers. 3 Judah was the father of Perez and Zerah by Tamar, Perez was the father of Hezron, and Hezron the father of Ram. 4 Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon. 5 Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse. 6 Jesse was the father of David the king. David was the father of Solomon by Bathsheba who had been the wife of Uriah.

Luke 3:23, 31-38

When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the son of Joseph, the son of Eli,....

....³¹ the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, ³² the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, ³³ the son of Amminadab, the son of Admin, the son of Ram, the son of Hezron, the son of Perez, the son of Judah, ³⁴ the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, ³⁵ the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah, ³⁶ the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, ³⁷ the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, ³⁸ the son of Enosh, the son of Seth, the son of Adam, the son of God.

It is left as an exercise for the reader to link all New Testament references of the Old Testament and see what percentage of Old Testament books are directly validated by the New Testament.

Key Point: The New Testament apostles quoted from and otherwise treated many passages of the Old Testament as scripture. If this is not true then the apostles would be liars. Either these books are the Word of God or the foundational beliefs of Christianity are invalid!

Remember, 32% of the New Testament references the Old Testament. That's a lot of validation!

How Do We Know The Words & Message Of The Bible Haven't Been Changed Over Time?

(appropriate for High Schoolers and older)

Michael R. Daily, September 2012

Matthew 5:17-18

“Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. 18 For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.

This is a legitimate concern because copies of the Bible made throughout most of history were done manually. In other words a person had to copy the Bible by hand printing. Perhaps along the way someone decided to change what the Bible said to serve their own purposes. Even if they didn't we know that humans routinely generate errors at the rate of about 1% (<http://panko.shidler.hawaii.edu/HumanErr>). If this was a person's error rate while hand copying the Bible we would expect each copy to have around 8,000 mistakes. If someone else copied that copy of the Bible they would add more mistakes and so on and so on. Knowing that this not only could, but did happen, how do we know the words of the Bible haven't changed over time?

There are two ways. First, we short circuit the problem of recopying copies by going back to the earliest copies we can find. Whenever a translation of the Bible is made, the scholars go back to the earliest manuscripts that we have and translate them directly from these early copies. Second, if we have enough early copies of the same books of the Bible we can compare them to each other. The probability that most of the copies of a book of the Bible would have the same exact error and that error would not be recognizable using the rules of language is essentially zero. We will work through an example in a few minutes to demonstrate that.

Some of the New Testament books we have copies of date to the second century and we have complete New Testaments that date from the fourth century (ref 1, page 24).

Historians use the following criteria when determining the authenticity of a manuscript:

1. Are any original documents in our hands, or only copies?
2. If only copies exist, how old are they when compared with the date of the original document?
3. How many copies exist?

For documents as old as the Bible originals rarely exist. So, the strongest evidence that an ancient manuscript is accurate is related to how soon after the original was written was the copy we have made, how many copies still exist, and how do these copies compare to each other?

For the majority of ancient writings (Pliny, Plato, Caesar) we have less than 10 copies with the earliest copy being made 1,000 years after the original was written.

The strongest evidence for a non-Biblical ancient document is for Homer's Iliad (643 copies with the earliest copy being made 500 years after the original was written).

Now compare that to the New Testament. We currently have 24,970 copies with the earliest copies being made less than 100 years (less than 50 years for some of the books) after the original was written! (ref 1, page 46). Think about that. The writers of many of these books were alive for many of these years and could publicly correct anything that was copied incorrectly. In addition we have almost 25,000 copies that we can compare against each other. If any human error was made in making the copies it would be easy to detect these errors and correct them.

As an example, instead of having 24,970 copies of a manuscript imagine that we only had 5. These five manuscripts copied a particular verse as follows:

- Manuscript #1: Jesus Christ is the Savior of the whole worl.
- Manuscript #2: Christ Jesus is the Savior of the whole world.
- Manuscript #3: Jesus Christ s the Savior of the whole world.
- Manuscript #4: Jesus Christ is th Savior of the whole world.
- Manuscript #5: Jesus Christ is the Savior of the whole wrld.

Would it be difficult to determine the original words? No. Because of the numbers of copies we have it is clear that the original verse was, “Jesus Christ is the Savior of the whole world.” Approximately 99% of manuscript errors are of this type and are easily detected and corrected (ref 1, page 87).

This is what we mean when we say the Bible is perfect and without error. We mean that the original text is completely accurate, true, and perfect in every way. As shown in this example, inerrancy does not refer to copies or translations but only to the original manuscripts. Copies and translations are inerrant only to the extent that they reproduce the original documents.

There are many different types of copying errors, such as eye skips and even deliberate changes, that humans are known to make. Nevertheless, the sheer volume of manuscripts (24,970) makes it easy to determine the original words. This is one way that God designed the Bible to be resistant to intentional changes. It would be impossible for a person or group of people to change a significant percentage of the 24,970 copies such that the original words of the Bible were lost forever.

According to Sir Frederick Kenyon, former director and principle librarian of the British Museum:

*“In no other case [in ancient history] is the interval of time between the composition of the book and the date of the earliest extant [existing] manuscripts so short as in that of the New Testament. The interval, then, between the dates of the original composition and the earliest extant evidence [existing copies] become so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written, has now been removed. Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established” – Frederick Kenyon, *The Bible and Archaeology*, New York & London, 1940, pages 288-289.*

The Dead Sea Scrolls & The Old Testament

The Dead Sea Scrolls were discovered in March 1947 by an Arab shepherd boy who was pursuing a lost goat. Thousands of manuscripts were found in 11 caves. Portions of every book of the Old Testament were discovered except the book of Esther. They were written by a devout sect of Jews, the Essenes, between the 3rd Century B.C. and the First Century A.D. The gap between the last prophet Malachi and extant manuscripts was narrowed from about 1400 years to as little as 150 years.

*“The Qumran Biblical documents cover the whole Hebrew Bible with the exception of the book of Esther, and are about one thousand years older than the most ancient codices previously extant. With this newly discovered material at their disposal, experts concerned with the study of the text and transmission of the scriptures are now able to achieve far greater accuracy in their deductions and can trace the process by which the text of the Bible obtained its final shape. Moreover, they are in position to prove that it has remained virtually unchanged for the last two thousand years.” - *The Dead Sea Scrolls in English*, Geza Vermes, 1987, Penguin Books.*

Breaking News!

A great archeological find was just unearthed yesterday in Israel and has been rushed to our classroom tonight. Five manuscript fragments of a New Testament passage have been found! As expert Bible scholars (the class) you have been given the task of determining what the original, inerrant document must have said.

In addition, as experts in paleography (“ancient writings”) you are keenly aware that hand copying of documents has an error rate of about 1% and that common error types include (ref #6 p. 180 & 225):

- 1) **Dittography:** the accidental, erroneous act of repeating a letter, word, phrase or combination of letters
- 2) **Haplography:** the accidental, erroneous act of omitting syllables, words, or lines
- 3) **Fission/Fusion Errors:** Spaces between words are missing or in the wrong place
- 4) **Homophony:** Wrong word used because it sounds similar to the word that should have been used.
- 5) **Metathesis:** Reversing the order of two letters or words.
- 6) **Homoiooteleuton:** Omission caused by two phrases that end similarly
- 7) **Homoioarchton:** Omission caused by two phrases that begin similarly
- 8) **Mistaken Letters:** Wrong letter used because it looks similar to the letter that should have been used.

Your task is to break up into groups of 5 people. Each person in each group will be given a photographic copy of one of the manuscript fragments. As a group you must compare the manuscripts and determine what the exact wording of the original document was. The highest standards of scholarship are expected (no guessing).

When we are done one group will write their solution on the board and the other groups will peer review it.

(below are teacher's versions. Red identifies the location of an error. Versions for handout are on next page).

John 17:15-19 (Original Inerrant Manuscript)

**I do not ask You to take them out of the world, but to keep them from the evil one.¹⁶
They are not of the world, even as I am not of the world.¹⁷ Sanctify them in the truth;
Your word is truth.¹⁸ As You sent Me into the world, I also have sent them into the
world.¹⁹ For their sakes I sanctify Myself, that they themselves also may be sanctified
in truth.**

Manuscript Fragment #1 – Codex New Mexicus

**I do not ask You to take them out of the world, but to keep them from the evil one.¹⁶
They are not of the world, even as I **am of** the world.¹⁷ Sanctify them in the truth; Your
word is truth.¹⁸ As You sent Me into the world, I also have sent them into the world.¹⁹
For their sakes I sanctify Myself, that they themselves also **maybe** sanctified in truth.**

Manuscript Fragment #2 – Codex Albuquerque

I do not ask You to take them out of the world, but to keep them from the **vile one.¹⁶
They are not of the world, even as I am not of the world.¹⁷ Sanctify them in the truth;
Our word is truth.¹⁸ As You sent Me into the world, I also have sent them into the
world.¹⁹ For their sakes I sanctify Myself, that they themselves also may be sanctified
in truth.**

Manuscript Fragment #3 – Codex Green Chilecus

**I do not ask You to take them out of the world, but to keep them from the evil one.¹⁶
They are not of the world, even as **They are** not of the world.¹⁷ Sanctify them in the
truth; Your word is truth.¹⁸ **You** sent Me into the world, **as** I also have sent them into
the world.¹⁹ For their sakes I sanctify Myself, that they themselves also may be
sanctified in truth.**

Manuscript Fragment #4 – Codex Red Chilecus

**I do not ask You to take them out of the world, but to keep them from the evil one.¹⁶
They are not of the world, even as I am not of the world.¹⁷ Sanctify them in the **truth**.¹⁸
As You sent Me into the world, I also have sent them into the world.¹⁹ For **there** sakes I
sanctify Myself, that they themselves also may be sanctified in truth.**

Manuscript Fragment #5 – Codex Sopapillacus

**I do not ask You to take them out of the world, but to keep them from the evil one.¹⁶
They are not of the world, even as I am not of the world.¹⁷ Sanctify them in the truth;
Your word is truth.¹⁸ As You sent Me into the world, I also have sent **Me** into the world.
¹⁹ For **there** sakes I sanctify Myself, that they themselves also may be sanctified in
truth.**

(Print this sheet, make copies, one copy per group of 5 students. Cut each "codex" out, one for each group member, you can cut the edges roughly to make it look old if you wish)

Manuscript Fragment #1 – Codex New Mexicus

I do not ask You to take them out of the world, but to keep them from the evil one. ¹⁶ They are not of the world, even as I am of the world. ¹⁷ Sanctify them in the truth; Your word is truth. ¹⁸ As You sent Me into the world, I also have sent them into the world. ¹⁹ For their sakes I sanctify Myself, that they themselves also maybe sanctified in truth.

Manuscript Fragment #2 – Codex Albuquerque

I do not ask You to take them out of the world, but to keep them from the vile one. ¹⁶ They are not of the world, even as I am not of the world. ¹⁷ Sanctify them in the truth; Our word is truth. ¹⁸ As You sent Me into the world, I also have sent them into the world. ¹⁹ For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

Manuscript Fragment #3 – Codex Green Chilecus

I do not ask You to take them out of the world, but to keep them from the evil one. ¹⁶ They are not of the world, even as They are not of the world. ¹⁷ Sanctify them in the truth; Your word is truth. ¹⁸ You sent Me into the world, as I also have sent them into the world. ¹⁹ For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

Manuscript Fragment #4 – Codex Red Chilecus)

I do not ask You to take them out of the world, but to keep them from the evil one. ¹⁶ They are not of the world, even as I am not of the world. ¹⁷ Sanctify them in the truth. ¹⁸ As You sent Me into the world, I also have sent them into the world. ¹⁹ For there sakes I sanctify Myself, that they themselves also may be sanctified in truth.

Manuscript Fragment #5 – Codex Sopapillacus)

I do not ask You to take them out of the world, but to keep them from the evil one. ¹⁶ They are not of the world, even as I am not of the world. ¹⁷ Sanctify them in the truth; Your word is truth. ¹⁸ As You sent Me into the world, I also have sent Me into the world. ¹⁹ For there sakes I sanctify Myself, that they themselves also may be sanctified in truth.

How Do We Know The Message of the Bible Has Not Been Changed Over Time?

I prefer to use a topical style when teaching the Bible. In other words I like to pick a topic and then see what the whole Bible has to say about that topic. When I do that something very interesting happens. I end up with verses from all over the books of the Bible that are important to that topic. Why is that? Why isn't all the information related to a topic found in one book of the Bible? Why isn't there a book of the Bible titled, "The Book of Marriage" or "The Book of Finances"? Why is the information spread out across so many different books? After all it makes the job of understanding God's will on a topic more work to dig out and uncover.

The message encoding approach used in the Bible is referred to by communications engineers as a "Spread Spectrum" approach to transmitting a message (ref #1). Spread Spectrum techniques are methods by which a message is broken up into small pieces and each piece is deliberately spread over a wide range of frequencies for transmission instead of using one frequency. Even if many of the transmitted pieces don't get to the receiver, enough will that the receiver's processor can reassemble the complete message. With today's low cost signal processing chips, the pieces can be reassembled into the original message in fractions of a second.

Why would you use a Spread Spectrum method to transmit a message? Spread Spectrum transmissions are used to establish secure communications, are very resistant to interference, noise and jamming, and to prevent detection. If you want to make your message resistant to jamming or modification by a hostile adversary you would encode your message using Spread Spectrum. So, God has encoded His message in the Bible in such a way that it is extremely resistant to jamming or intentional modification by evil men or fallen angels.

How does this work? Think of each book of the Bible as a transmission frequency. Let's imagine that the Bible did not use a spread spectrum approach but instead each book of the Bible fully contained a single topic area of life (for example, the book of Marriage). In this case if someone had a Bible but it was missing a single book what would happen to the message? Without Spread Spectrum, the information from God in the missing book would be completely unavailable to that person and might be lost forever. The missing book could also be replaced, undetected, by an impostor book in which the message had been changed by an adversary since there would be nothing else to compare it to. All the information from God on the topic was in that one book.

But by using a Spread Spectrum approach, God's will on a particular topic would still be available if one of the books of the Bible (for example, the book of James) was lost but some of the detail would be slightly degraded. However, the person would still have enough guidance from the rest of the Bible to do God's will. In addition, if an adversary tried to put an impostor book in its place, the impostor book would be easily detected because it would contradict multiple other books of the Bible in multiple topic areas.

Is this a real issue? Yes. There are places in the world that are hostile to the existence of the Bible. Because of this sometimes people have access to some but not all of the books of the Bible. God's encoding of His message across multiple books of the Bible makes it easier for people in these situations to still understand the mind of God on most issues.

The Spread Spectrum approach used by God in His design of the Bible is so obvious that even non-engineers recognize it. For example, in writing about his research on Bible prophecy, one writer concluded, *"the number of prophecies in the Bible is so large and their distribution so evenly spread through both Testaments and all types of literary forms that the interpreter is alerted to the fact that he or she is dealing with a major component of the Bible"* – Walter Kaiser, *Back Toward the Future*, Wipf & Stock Publishers, Eugene, OR, 2003.

Spread Spectrum approaches were invented during World War II by Hedy Lamarr and George Anthiel. Lamarr and Anthiel received a patent in 1941, but their methods were not used until the Cuban Missile Crisis (1962) and, later, in numerous military applications. In addition "Spread Spectrum" technology has enabled today's digital communications boom, making cellular phones and other wireless operations possible. But God used this same "cell phone technology" to protect His Word thousands of years before engineers discovered it.

Isaiah 28:9-10

To whom would He teach knowledge, And to whom would He interpret the message? Those *just* weaned from milk? Those *just* taken from the breast? ¹⁰ "For He says, 'Order on order, order on order, Line on line, line on line, A little here, a little there.'"

Why Are There So Many Translations Of The Bible?

(appropriate for High Schoolers and older)

Michael R. Daily, September 2012

So far there have been over 450 different English translations of the Bible.(ref 1, page 17). Why so many?

Before we discuss the issue of translations it is important to keep in mind that inerrancy applies to the original Hebrew and Greek manuscripts. This is what we mean when we say the Bible is perfect and without error. We mean that the original text is completely accurate, true, and perfect in every way. Inerrancy does not refer to copies or translations but only to the original manuscripts. Copies and translations are inerrant only to the extent that they reproduce the original documents.

This is why many pastors study the Greek and Hebrew texts of the Bible and discuss the meanings of the original words in their sermons. They want to make sure anything lost in translation is restored in your understanding of the original message. This is important because something, even if it is small, is always lost in doing a translation.

Key Point: Inerrancy only applies to the original Greek, Hebrew, and Aramaic documents. Copies are inerrant only to the extent that they faithfully transmit the text or message of the original documents. In addition something is always lost when a translation is done.

The original manuscripts of the books of the Bible were written in Hebrew, Greek, and a smaller portion in Aramaic. To simplify our discussion let's think of the Old Testament as being written in Hebrew and the New Testament as being written in Greek. The Greek that the New Testament was written in was an ancient form of the language that is no longer in use. In other words today's Greek is very different from the Greek used in the Bible. This is common in most languages, including English.

So, the first reason for needing new translations is that people's languages change over time so that what was a meaningful translation in English in the year 900AD is not as meaningful in the year 2000. How often do we need to make new translations to keep the Bible's message understandable and clear? That is a matter of opinion. There is no single right answer. Since it's a matter of opinion different people will see a need for a new translation at different times. In addition people will see a need for new translations in order to make the Bible's message understandable for a particular group of people (example: 3rd graders vs college students).

Let's do an experiment. Let's read a passage from the New Testament translated into English and see if its good enough for us to use or if its time to do a new translation.

(hand out and have someone "read" the verse below out loud)

The Lord's Prayer (Old English, circa 400AD to 1000's)

Fæder ūre þū þe eart on heofonum, Sī þīn nama ġehālgod. Tōbecume þīn rīce, ġewurpe þīn willa, on eorðan swā swā on heofonum. Ūre ġedæghwāmlīcan hlāf syle ūs tō dæg, and forgyf ūs ūre gyltas, swā swā wē forgyfað ūrum gyltendum. And ne ġelæd þū ūs on costnunge, ac ālȳs ūs of yfele. Sōþlice

That was the Lord's Prayer. So, what do you think? Is this a good translation for us to use? If you lived in England in the year 700AD you would think its great! But is it great now or is it time to do a new translation?

Let's try another one. Let's read Luke 8:1-3 translated into English and see if its good enough for us to use. (hand out and have someone "read" the passage below out loud)

Luke 8:1-3 (Middle English, circa 1000's to 1400's)

And it was don aftirward, and Jhesus made iourney bi citees and castels, prechyng and euangelisynge þe rewme of ²God, and twelue wip hym; and sum wymmen þat weren heeled of wickid spiritis and sijknnessis, Marie, þat is clepid Maudeleyn, of whom seuene deuelis ³wenten out, and Joone, þe wijf of Chuse, þe procuratoure of Eroude, and Susanne, and many opir, þat mynystriden to hym of her ritchesse.

What do you think? Is this a good translation for us to use? If you lived in England in the year 1200 you would think its great! But is it great now or is it time to do a new English translation?

Let's try another one. Let's read Luke 8:1-3 translated into English in the year 1611 and see if its good enough for us to use.

(hand out and have someone read the passage below out loud)

Luke 8:1-3 (Early Modern English, circa 1400's to 1600's)

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, ² And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, ³ And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Compared to the first two, this translation is pretty good! But what do you think? Is this a good translation for us to use? If you lived in England in the year 1611 you would think its great! But is it great now or is it time to do a new English translation?

Some people would say that this is good enough. With a little extra effort on our part we can understand and use this translation. Others might say that some of the phrases are odd. For example, what exactly does it mean "shewing the glad tidings"? Why are there "seven devils" instead of one? What does it mean to "minister unto him of their substance"? By the way this translation is known as the King James Version.

Let's try another one. Let's read Luke 8:1-3 translated into an American version of English in the year 1971 and see if its good enough for us to use.

(hand out and have someone read the passage below out loud)

Luke 8:1-3 (Modern English, American, circa 1971)

Soon afterwards, He *began* going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him, ² and *also* some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, ³ and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.

So, what do you think? Is this a good translation for us to use? If you lived in America in the year 1971 (which I did) you would think its great (which I do)! But is it great now or is it time to do a new English translation?

Some people think this is an excellent translation that adheres to the original Greek meaning with a high standard. Others would say that some of the English is awkward and unnatural and results in a translation that is not as "readable" as it could be. Which one of these things is most important to you? Which one are you willing to give up? Is this translation the one to use or should we do a new translation that is more "readable"? By the way this translation is known as the New American Standard Version (NASB).

Readability brings up another issue – the issue of "grade level". What grade level of American Modern English do you want to translate into? College level? Third grade? This will significantly affect the translation you end up with. A third grade level translation may be more readable but some of the information God put in the original documents will be lost. Are you OK with that?

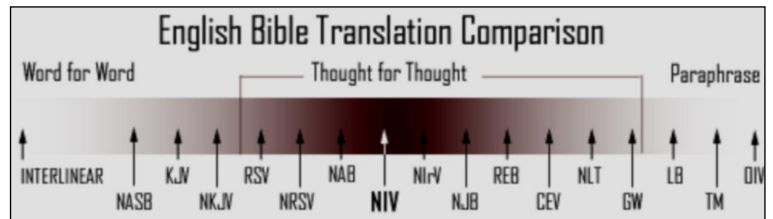
The table on the right will give you a general idea of the grade level of some of the more popular translations and paraphrases. http://www.christianbook.com/Christian/Books/cms_content?page=652502&sp=1003

Translation	Grade Level	Translation	Grade Level
KJV	12	CEB	7
RSV	12	NKJV	7
NASB	11	NLT	6
NRSV	11	GW	5
ESV	10	Message	4-5
NIV	7-8	NCV	3
HCSB	7-8	NIRV	3

Another reason for making a new translation is to improve communication of the message across differences in cultures. The cultures of the authors of the Bible are significantly different from most of the cultures we live in today. Cultural references that were clear in ancient Israel or Greece may not be as clear today.

In trying to address the cultural differences between the ancient world of the Bible and today's world a type of translation has emerged referred to as a "thought-for-thought" translation instead of the more traditional "word-for-word" type of translation. Below is a chart from Gospel.com which shows the various Bible translations and paraphrases in terms of the translation philosophy that was used. In other words was the translation a "word-for-word" (formal equivalence) type or a "thought-for-thought" (dynamic equivalence) type?

The closer the translation is to a word-for-word type the more accurate in the details it will tend to be compared to the original Greek and Hebrew documents. The closer the translation is to a thought-for-thought type the closer it moves toward being in "everyday language" that is easier to read but leaves out some of the original detail.



<http://www.apologeticsindex.org/graphics/translations2.gif>

Let's compare a passage from the New American Standard Bible (NASB) and the New Living Translation (NLT). NASB is a "word-for-word" type of translation that was done at the 11th grade reading level and makes minimal attempts to change ancient cultural references. NLT is a "thought-for-thought" translation and was translated at the 6th grade reading level and tries to soften ancient cultural references that might otherwise confuse a modern reader.

I Corinthians 9:24-27 (NASB – New American Standard Bible)

Do you not know that those who run in a race all run, but *only* one receives the prize? Run in such a way that you may win. ²⁵ Everyone who competes in the games exercises self-control in all things. They then *do it* to receive a perishable wreath, but we an imperishable. ²⁶ Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; ²⁷ but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.

I Corinthians 9:24-27 (NLT – New Living Translation)

Don't you realize that in a race everyone runs, but only one person gets the prize? So run to win! ²⁵ All athletes are disciplined in their training. They do it to win a prize that will fade away, but we do it for an eternal prize. ²⁶ So I run with purpose in every step. I am not just shadowboxing. ²⁷ I discipline my body like an athlete, training it to do what it should. Otherwise, I fear that after preaching to others I myself might be disqualified.

This passage discusses one of the 5 crowns God gives to those faithful in certain areas of service. For a detailed study on this topic please see the study titled, "Eternal Rewards – Compilation" located at: <http://gciweb.org/2011/04/youth-bible-study-materials-michael-r-daily/>

Although both translations are good, notice that the level of detail has been degraded in the NLT compared to the NASB. For example the NASB translation refers to "the games" which is a reference to the ancient Olympic Games. NLT makes no such reference. It talks about athletics in a more abstract, general way. God's intent was to create an image in our minds of training to win the Olympics. That picture is degraded in the NLT.

In addition, the NASB talks about the "perishable wreath" and the "imperishable wreath". In the ancient Olympic Games the winners did not get a gold medal like they do today. Instead a wreath of plant material was put on their head. Why? This was their crown.

Have you ever seen pictures of an ancient ruler like Julius Caesar? They often are shown with a wreath of plant material on their heads. Why? Because that was their crown.



This was demonstrated in the 2004 Summer Olympics in Athens, Greece. In honor of the creation of the ancient Olympic Games by Greece, the 2004 Olympic champions were given a “perishable wreath” to place on their heads (in addition to their medals).

So, the picture God wants to communicate to us is one that we can all relate to. We are exercising daily self-control in the disciplines of the Christian life – those things that have the characteristics of athletic training (quiet time, prayer, scripture memory, etc.).



We push ourselves just as hard as someone who is trying to win the Olympic gold medal. Why? Because we want to receive a special crown from God Himself. A crown named the Imperishable Wreath - one of the 5 crowns God has available to give out at the judgment. However, in the NLT translation, so much of this information is lost you can't even make the link to a crown!

As you can tell I am partial to the NASB translation. Why? Because it is written in American English (I'm an American), it was translated around 1971 (I became a Christian in 1978), and the grade level is the highest available for someone who came of age in 20th century America. The tradeoff I have made is I recognize that there will be cultural references related to life in the ancient world that will cause me to have to dig and do some research to fully understand. For me, that's a good tradeoff.

Its these kinds of tradeoffs you need to keep in mind when selecting a translation. In general, remember that the translators were motivated to do their translation by something. What was that something? With all of the different English translations currently available no one would go to all the effort of doing another translation unless they thought there was something inadequate about the other translations. What is the inadequacy they are trying to fix in their translation? Its critical that you do a little research to understand what the translators were trying to do in their translation.

When deciding on what translation of the Bible you should use there are four critical things to consider.

- 1) Who are the translators? (Like it or not the doctrinal preferences of the translators will come through in questionable passages).
 - a) Do they come from a Catholic background, Protestant background, or a mix?
 - b) Are they doctrinally conservative, liberal, or a mix?
 - c) How many translators were there? One person? Fifty? (More is usually better for checks and balances).
- 2) Is it trying to be more of a word-for-word translation (also known as “formal equivalence”) or more of a thought-for-thought translation (also known as “dynamic equivalence”) or something in between?
(word-for-word translations tend to be more accurate in the details but can take a little extra effort on your part to fully understand)
- 3) Is the grade level too high or too low to be effective with a particular audience? (Who is the intended audience?)
- 4) Has the language shifted significantly? (languages are slowly and constantly changing all the time)

Whatever the reasoning of the translators, you need to understand that reasoning in making your decision on what translation is best for you. Also, keep in mind that in order to achieve the objective of their translation the translators also gave something else up. What is the something they gave up and what will you need to do to compensate for this tradeoff they made if you choose to use their translation?

Paraphrases

Paraphrase: *a restatement of an author's thoughts, using different words than he did*

In addition to translations of the Bible there are other books that are called paraphrases. Although these books can be helpful I personally recommend that you stay away from them. The reason is that a paraphrase is not actually the Bible. A paraphrase is when someone (usually one person) reads the Bible and then rewrites it in their own words. The resulting book is not the Bible. However, most users of these paraphrases forget that and think they are studying God's Word when they are not. One of the paraphrases, The Living Bible, calls itself a Bible which adds to the confusion.

Two of the more popular paraphrases are The Living Bible and The Message. The Living Bible came out in the 1970's and filled a legitimate need for an easy to understand "Bible" for children. It was written at a 4th grade level by Dr. Kenneth Taylor (a conservative Baptist) for his young children. In 2002 Eugene H. Peterson, an evangelical Presbyterian wrote "The Message", also at a 4th grade reading level.

These are fine if your reading level really is around the 4th grade. Otherwise its better to use an actual translation of the Bible instead of a paraphrase.

If you find the language of the paraphrase something you just can't live without, then a nice compromise would be to use the New Living Translation (NLT). This is an actual Bible translation done by a team of conservative Bible scholars that uses as much of the modern language flow of the paraphrases as possible. It is written at a 6th grade reading level and was revised in 2004.

My personal recommendation is to use a translation done by a team of conservative evangelical scholars that is the highest reading grade level and the strongest word-for-word style that you can stand, and is relatively recent. Try them out online at: <http://www.biblegateway.com/passage/> Then pick the one you think best meets your needs as your primary Bible.

For additional information on selecting a Bible translation please see Appendix B.

(Graphics for slides or handouts are on the next five pages)

The Lord's Prayer (Old English, circa 400AD to 1000's)

Fæder ūre þū þe eart on heofonum, Sī þīn nama ġehālgod.

Tōbecume þīn rīce, ġewurpe þīn willa, on eorðan swā swā on heofonum.

Ūre ġedæġhwāmlican hlāf syle ūs tō dæg, and forgyf ūs ūre gyltas, swā swā wē forgyfað ūrum gyltendum.

And ne ġelæd þū ūs on costnunge, ac ālȳs ūs of yfele. Sōþlice

Luke 8:1-3 (Middle English, circa 1000's to 1400's)

And it was don aftirward, and Jhesus made iourney bi citees and castels, prechyng
and euangelisynge þe rewme of ²God, and twelue wip hym; and sum wymmen þat
weren heeled of wickid spiritis and siknessis, Marie, þat is clepid Maudeleyn, of
whom seuene deuelis ³wenten out, and Joone, þe wif of Chuse, þe procuratoure of
Erroude, and Susanne, and many opir, þat mynystriden to hym of her ritchesse.

Luke 8:1-3 (Early Modern English, circa 1400's to 1600's)

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, 2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Luke 8:1-3 (Modern English, American, circa 1971)

Soon afterwards, He *began* going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him,² and *also* some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out,³ and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means.

1 Corinthians 9:24-27 (NASB – New American Standard Bible)

Do you not know that those who run in a race all run, but *only* one receives the prize? Run in such a way that you may win. ²⁵ Everyone who competes in the games exercises self-control in all things. They then *do it* to receive a perishable wreath, but we an imperishable. ²⁶ Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; ²⁷ but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.

1 Corinthians 9:24-27 (NLT – New Living Translation)

Don't you realize that in a race everyone runs, but only one person gets the prize? So run to win! ²⁵ All athletes are disciplined in their training. They do it to win a prize that will fade away, but we do it for an eternal prize. ²⁶ So I run with purpose in every step. I am not just shadowboxing. ²⁷ I discipline my body like an athlete, training it to do what it should. Otherwise, I fear that after preaching to others I myself might be disqualified.

How Does Observational Science & Engineering Compare To The Bible?

(appropriate for High Schoolers and older)

Michael R. Daily, December 2015

Reference #1, Chuck Missler, *Technology & The Bible*, video DVD, Koinonia House Ministries, 2008

Reference #2: Ken Ham & Bodie Hodge, *How Do We Know The Bible Is True?*, Vol. 1, Master Books, 2011

(pages 1 to 8 of this study can also be used as a handout for students to take home with them)

John 3:12

If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

If the Bible is the Word of God we would expect it to have supernatural insight into the physical world before its time. We find this to be true in the area of observational science (including engineering). Observational science is the study of physical processes that we can observe and measure while they are happening and includes things like experimental data and the ability to repeat an experiment and get the same result someone else did. We Christians love observational science and we have no problem with it – we like it. But there is another part of science. Philosophical science - which includes dogma or ideology (strongly held beliefs) and is usually presented in the form of assertions. The word “assertion” means “to strongly insist” that something is true. When a scientist makes an assertion he is saying, *“I have no data, I have no observational evidence, I have no repeatable experimental results to show you, nevertheless I strongly insist that the following statement must be true”*. This is philosophy. We Christians reject philosophy in all its forms (**Colossians 2:8-9**).

Colossians 2:8-9

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. ⁹ For in Him all the fullness of Deity dwells in bodily form,

Philosophical science includes speculative ideas about things which may have happened in the past and cannot be observed happening in the present such as the beginning of the universe or ideas such as evolution. Unfortunately, the scientific community intermixes observational science and philosophical science together and tries to present all of it together as “real science”. As a result, creation scientists spend most of their time trying to show people which parts of science are which. This is not easy. For example, Darwin’s discovery of natural selection is part of observational science, but Darwinian evolution is not. However, they both are referred to today as evolution (one is microevolution, the other macroevolution). So, an evolutionist might point to the observational evidence supporting natural selection and, in the same breath, assert that this is evidence supporting Darwinian evolution without missing a beat. The creation scientist then has to help people understand what natural selection really is and show why the evidence for natural selection demonstrates that natural selection is true but that the same evidence does not prove that Darwinian evolution is true. The Bible says nothing that conflicts with natural selection but it says a lot that conflicts with Darwinian evolution! As a result, a critical skill that we must all develop is the ability to listen to what a scientist presents and separate out the observational pieces from the philosophical pieces. We then accept the observational pieces, reject the philosophical pieces, and fill in the blanks with what the Bible has to say. Remember that the Bible has final authority over all things, including science. When the two conflict, the Bible is right and the science is in error.

For a detailed study on evolution please see the study titled, “Darwin Was Right! ... And Wrong” located at:

<http://gciweb.org/2011/04/youth-bible-study-materials-michael-r-daily/>

Archeology

On numerous occasions many details of the Bible were thought to be made up, incorrect, or a result of legend because no archeological evidence supporting them had been found. Later, archeological evidence was found demonstrating that these Biblical details were true. This is why the Bible is our ultimate authority, even over issues of science. When the Bible and science disagree the Bible has always been shown, ultimately, to be correct. Although there are too many instances of this happening to review here, we will look at a few.

The Roman Census of Augustus

It was thought that a Roman emperor would never issue an order for a census where people were told to go back to their original city and register as recorded in **Luke chapter 2**. However, such a decree was discovered in Egypt. In 104 AD the Prefect Gaius Vibius Maximus ordered all those in his area to return to their own homes for the purpose of a census. (ref #2, page 42)

Pontius Pilate

Other than the Bible there was no evidence that Pontius Pilate was a real historical person until the late 1950's. However, at that time a stone tablet was found identifying Pontius Pilate as the Prefect of Judea during the time of Tiberius. In addition a bronze coin minted by Pontius Pilate in the 17th year of Tiberius is now on display at the British Museum in London. (ref #2, page 42)

King David

It was thought that King David was not a real person but inscriptions supporting the dynasty of King David were found in 1993 at Tel Dan, Israel that refer to an incident also recorded in **II Kings 13:1-25**. (ref #2, page 31)

King Sargon of Assyria

It was thought that King Sargon, mentioned in **Isaiah 20:1**, was not a real person since no other reference to him had been found outside the Bible. But in 1843 Paul-Emil Botta uncovered the ancient city of Khorsabad and its references to King Sargon, now one of the best known ancient kings of Assyria. (ref #2, page 31)

King Belshazzar

King Belshazzar, of the book of Daniel, was not thought to be a real person until J.E. Taylor uncovered some inscriptions in 1854 that were written by Belshazzar's father, King Nabonidus of Babylon referring to his son by name. (ref #2, page 32)

Jericho

Results from the excavation of Jericho are consistent with the Biblical account of the walls falling as described in the book of Joshua (ref #2 page 18).

Five Cities of the Plain

The five cities of the plain described in **Genesis 14:2** (Sodom, Gomorrah, Admah, Zeboiim, and Bela) were once thought to be mythical but are mentioned in other ancient documents as cities that were part of ancient trade routes (ref #2, page 19).

Donald J. Wiseman, professor emeritus of Assyriology, University of London, claimed that archaeology, *"correctly understood, always confirms the accuracy of the Bible."* (ref #2, page 34)

Compare This To Other Religions

The Book of Mormon contains accounts of Jesus' visit to the Indians of North America. However, not a single artifact has been found to support this even though archaeologists have investigated many of the sites mentioned in the Book of Mormon. In addition the book of Mormon references a number of animals that are known to have not existed in North America during the timeframe stated in the Book of Mormon.

Cosmology

For a detailed study on this topic please see the study titled, "Starlight and the God of the Universe" located at: <http://gciweb.org/2011/04/youth-bible-study-materials-michael-r-daily/>

Fabric of Spacetime

The Bible revealed many aspects of the universe that were otherwise unknown at the time of its writing. For example in numerous places the Bible describes the stretching of the heavens (space) as if it were a stretchy fabric. During the 20th century Albert Einstein's equations of Special and General Relativity showed mathematically that Space and Time interact together and behave as a "stretchy fabric" that is now referred to as the "fabric of Spacetime" by the scientific community.

Isaiah 45:12

"It is I who made the earth, and created man upon it I stretched out the heavens with My hands And I ordained all their host.

Round Earth

The Bible also specified that the Earth was round and was suspended in empty space. As you read the verses that follow keep in mind that the book of Job is one of the oldest books of the Bible written more than a 1,000 years before the Greek mathematician Eratosthenes demonstrated that the earth was indeed a sphere (circa 240 BC). At the time of Job most of the world believed the Earth was either a flat triangle or a flat disc.

Job 26:7

He stretches out the north over empty space and hangs the earth on nothing.

If you lived in the ancient world of Job and someone walked up to you and said that the Earth hangs or is supported by nothing what would you think? That would not even make sense. Imagine how heavy the Earth must be! How could it be supported by nothing? Remember, until recently people could not fly to the Moon and look back at the Earth. If they could they would have seen that the Earth is round and hangs on nothing – just as God said thousands of years before science figured it out.

Job 26:10

“He has inscribed a circle on the surface of the waters At the boundary of light and darkness.

(Proverbs 8:27) (the personification of Wisdom is speaking)

When He established the heavens, I was there, When He inscribed a circle on the face of the deep,

(Isaiah 40:22)

It is He who sits above the circle of the earth, And its inhabitants are like grasshoppers, Who stretches out the heavens like a curtain And spreads them out like a tent to dwell in.

Also when Jesus speaks of the Rapture in Luke He makes it clear that at the instant it happens it will be day in some parts of the world and night in other parts simultaneously. Geometrically speaking, this could only occur if the Earth was spherical in shape (because we know that locations on the Earth all experience both night and day and that the transition between the two is smooth and continuous ruling out other shapes such as cubic).

Luke 17:30-35

It will be just the same on the day that the Son of Man is revealed. 31 On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back. 32 Remember Lot's wife. 33 Whoever seeks to keep his life will lose it, and whoever loses his life will preserve it. 34 I tell you, on that night there will be two in one bed; one will be taken and the other will be left. 35 There will be two women grinding at the same place; one will be taken and the other will be left.

Compare These Things To Other Religions:

- 1) **Hindu:** Hindu scriptures describe the Moon as being farther away from the Earth than the Sun is! The Earth is described as being flat and triangular, structured in seven stories, each of which is inhabited and has its own ocean. In addition, planet Earth sits on the backs of four elephants that stand on the back of a turtle swimming in a sea of milk!
- 2) **Buddhist:** Buddhist scriptures describe the Earth as flat. The Sun is made of a core of gold surrounded by a shell of crystal (its not the thermonuclear reactor observational science says it is)! The Moon is constructed of silver and jewels (not the pervasive grey powder that covered the Apollo astronauts and their equipment). Eclipses are caused by an evil being who swallows the Sun and Moon and releases them when ordered to do so by Buddha. Earth is said to have a mountain at its center called Mount Meru. Buddhist scriptures describe this mountain as being more than 84,000 miles high (which would be more than 10 times the Earth's diameter)!

- 3) **Muslim:** The Koran was written 600 years after Christ and at a time when the Bible was available in its entirety. According to the Koran there are seven heavens in which all things are said to move. These heavens are solid, have roofs, and contain lamps which are posted to keep demons from entering the heavens and tempting the inhabitants. When the Sun sets it sets in a sea of black mud.
- 4) **Greek Mythology:** The ancient Greeks believed the Earth sat on the back of an immortal giant named Atlas. No word on what Atlas was supposed to be standing on.
- 5) **Mormon:** Oliver B. Huntington, a devout LDS contemporary of Joseph Smith, stated that Smith taught, *"The inhabitants of the moon are more of a uniform size than the inhabitants of the earth, being six feet in height. They dress very much like the Quaker style.... They live to be very old; coming generally near a thousand years. This is the description of them as given by Joseph (Smith) the Seer, and he could see whatever he asked the Father in the name of Jesus to see"* (Journal of Oliver B. Huntington, Vol. II, p. 166). In the 1970's the Apollo program sent astronauts to the moon multiple times. No inhabitants were found.

Oceanography (<http://www.bible.ca/tracks/matthew-fontaine-maury-pathfinder-of-sea-ps8.htm>)

Navy Captain Matthew Maury, the father of modern oceanography and naval meteorology, was a Christian. While doing Bible study one day (in the 1800's) he came across Psalm 8:8 where God states that there are "paths in the seas". Captain Maury believed God and decided to look for these paths in the seas and, guess what, he found them. These paths in the seas enabled ships to sail from one location to another faster than they otherwise could, resulting in significantly reduced shipping costs. In memory of Maury's achievements, the State of Virginia erected a monument, which states: *"Matthew Fontaine Maury, Pathfinder of the Seas, the Genius Who First Snatched from the Ocean and Atmosphere the Secret of Their Laws. His Inspiration, Holy Writ, Psalm 8:8, Psalm 107:23-24, and Ecclesiastes 1:6."* God's Word stated the existence of these ocean currents 3,000 years before their discovery by science.

Psalm 8:8

The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas.

(Psalm 107:23-24) - Those who go down to the sea in ships, Who do business on great waters; 24 They have seen the works of the Lord, And His wonders in the deep.

Ecclesiastes 1:6 - Blowing toward the south, Then turning toward the north, The wind continues swirling along; And on its circular courses the wind returns.

The Water Cycle

The Bible described what we now call the "Water Cycle" thousands of years before it was discovered by Pierre Perrault and Edme Marriotte in the 1600's.

Job 26:8 (clouds contain large amounts of water)

He wraps up the waters in His clouds, And the cloud does not burst under them.

Ecclesiastes 11:3 (rain comes from the water in the clouds)

If the clouds are full, they pour out rain upon the earth; and whether a tree falls toward the south or toward the north, wherever the tree falls, there it lies.

Ecclesiastes 1:7 (rain feeds the rivers and they all flow into the sea)

All the rivers flow into the sea, Yet the sea is not full. To the place where the rivers flow, There they flow again.

Amos 9:6 (the water in the clouds comes from the sea – evaporation)

The One who builds His upper chambers in the heavens And has founded His vaulted dome over the earth, He who calls for the waters of the sea And pours them out on the face of the earth, The Lord is His name.

Optimized Proportions For Cargo Ships

Optimization of the design of large cargo ships was not possible until the computers of the 20th century became available for use by design engineers. After millions of computer simulations the engineers determined what the optimal proportions are for cargo ships. Guess what they found? The optimal proportions for cargo ships match the proportions of Noah's Ark (dimensions of 450 feet long, 75 feet wide, 45 feet high = proportions of 30X, 5X, 3X). God gave these proportions to man in the first few chapters of Genesis (**Genesis 6**) thousands of years before engineers discovered these proportions in the 20th century. Modern container ships have proportions of 30X long, 5X wide, and 1.5X high but another 1.5X of the height is made up of shipping containers on top of the boat matching the proportions of Noah's Ark. <http://www.bbc.com/news/magazine-21432226>

Compare this to the writings of other cultures. The Ark described in the worldwide flood of the Sumerian Gilgamesh Epic was cubic in proportion. We know today that such a shape is fundamentally unstable for any boat and would have not survived the flood. For a detailed study on this topic please see the study titled, "Why Study the Bible? – An Engineering Analysis of Noah's Ark" located at: <http://gciweb.org/2011/04/youth-bible-study-materials-michael-r-daily/>

Dinosaurs

Dinosaur remains were first discovered by English physician Gideon Mantell in 1820. However, over 3,000 years ago the book of Job describes an animal with a tail the size of a cedar tree (see picture, page 45). It is interesting to note that the conversation between Job and God indicates that dinosaurs were alive at the same time that Job was. This is consistent with the Bible's claims in Genesis that the Universe is relatively young. By the way, Dr. Mary Schweitzer at North Carolina State University has isolated soft tissue from the femur of a dinosaur. There is no known way that organic material such as this could remain intact for millions of years.

Job 40:15-24

"Behold now, Behemoth, which I made as well as you; He eats grass like an ox. 16 "Behold now, his strength in his loins And his power in the muscles of his belly. 17 "He bends his tail like a cedar; The sinews of his thighs are knit together. 18 "His bones are tubes of bronze; His limbs are like bars of iron. 19 "He is the first of the ways of God; Let his maker bring near his sword. 20 "Surely the mountains bring him food, And all the beasts of the field play there. 21 "Under the lotus plants he lies down, In the covert of the reeds and the marsh. 22 "The lotus plants cover him with shade; The willows of the brook surround him. 23 "If a river rages, he is not alarmed; He is confident, though the Jordan rushes to his mouth. 24 "Can anyone capture him when he is on watch, With barbs can anyone pierce his nose?

Atoms

Does the Bible talk about atoms? Why wouldn't it? God knew about atoms when He wrote the Bible.

Hebrews 11:3

By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

Atoms are so tiny they cannot be seen because they are smaller than the wavelength of light. It takes at least 10,000 atoms clumped together to reflect the tiniest pinpoint of light as a little white dot. So, the world we can see is made out of atoms which we can't see! Think about that. If you lived in the ancient world and someone came up to you and said that the world you can see is made out of things you can't see what would you think? That person must be crazy. That doesn't even make sense. How can things that I can see be made out of invisible things? Yet God revealed this in the Bible thousands of years before science figured it out.

Medical Sanitation

Acts 7:22 - Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds.

Egyptian medicine, at the time of Moses, believed that the best treatment for a splinter was worm's blood and donkey's dung. An Egyptian medicine kit of that time period would contain things like putrid meat, lizard blood, goose grease, animal fats, and dung from various animals.

Exodus 15:26

And He said, "If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the LORD, am your healer."

While the Egyptians were smearing poop on their sores God gave Israel a series of commands related to sanitation in **Leviticus 11 to 22, Numbers 19, and Deuteronomy 23** that protected them from disease. These commands include washing with water, covering your mouth with your hand when you talk if you are sick (**Leviticus 13:45**), quarantining sick people from the population, and washing or burning the clothes of sick people. Today when we read through parts of the Bible like Leviticus it may seem boring to us because all of these sanitary rules are well known and obvious today, but at the time God revealed them to Israel they were unknown to the rest of the nations. Throughout history the Jewish people have experienced lower levels of infectious diseases compared to the rest of the population until the medical world caught up to God's wisdom.

The benefits of washing the hands was not identified by modern medicine until the mid-1800's. Dr. Ignaz Semmelweis, in charge of the maternity ward at a Vienna hospital, noticed that some parts of the ward had a high death rate among women who had just given birth. He isolated the cause to some medical students who attended births right after working on cadavers (dead bodies). Dr. Semmelweis instituted a rule of thorough handwashing after working on cadavers or before attending births resulting in a dramatic drop in the mortality rate of new mothers. But God communicated this rule to Israel thousands of years earlier (**Lev 15:11**).

Circumcision

Although philosophically controversial today, there is evidence that circumcision provides health benefits:

- 1) decreased risk of urinary tract infections and sexually transmitted diseases in men
- 2) protection against penile cancer and reduced risk of cervical cancer in female sex partners
- 3) prevention of inflammation of the glans and foreskin

Genesis 17:12-13

And every male among you who is eight days old shall be circumcised throughout your generations, a servant who is born in the house or who is bought with money from any foreigner, who is not of your descendants.¹³ A servant who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an everlasting covenant.

The historical rate of cervical cancer has been significantly less (as much as eight times less) in Jewish women than in the general population. Circumcision of their spouses is thought to be the primary reason why.

The next 3 items have question marks because these are prophecies that have not happened yet. At the time these prophecies were written there was no known way for these things to occur. Nevertheless, the technologies of the 21st century act as an "existence proof" that these things could easily be fulfilled today.

Global Television?

In the book of Revelation the Two Witnesses' death and resurrection will be simultaneously viewed by the people, tribes, tongues, and nations of the Earth. At the time this was written there was no known way for this to happen. Today we know that it could easily be done with television.

Revelation 11:7-9

When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them.⁸ And their dead bodies *will lie* in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified.⁹ Those from the peoples and tribes and tongues and nations *will look at their dead bodies for three and a half days, and will not permit their dead bodies to be laid in a tomb.*

Smart Weapons?

In reference to the future destruction of Babylon, Jeremiah states that the arrows themselves will be experts at war and that they will not fail. At the time this was written it made no sense. Today we have arrows (missiles) that have sensors and can make decisions about attack options while in flight (known as “smart” weapons).

Jeremiah 50:9

“For behold, I am going to arouse and bring up against Babylon A horde of great nations from the land of the north, And they will draw up *their* battle lines against her; From there she will be taken captive. Their arrows will be like an expert warrior Who does not return empty-handed.

Weapons of Mass Destruction?

Revelation 18:8-19 describes how the great city of Babylon (a symbolic name) in the future will be burned to destruction in less than a day and how it will be uninhabited and how people will stay a long distance away from the city indefinitely. At the time this was written there was no known way to do this. Today we know that nuclear weapons could easily do this. For a detailed study on this passage see the study titled, “Babylon The Great – Woman of Mystery (Revelation 17 & 18)” located at: <http://gciweb.org/2011/04/youth-bible-study-materials-michael-r-daily/>

Revelation 18:8-10, 15-19

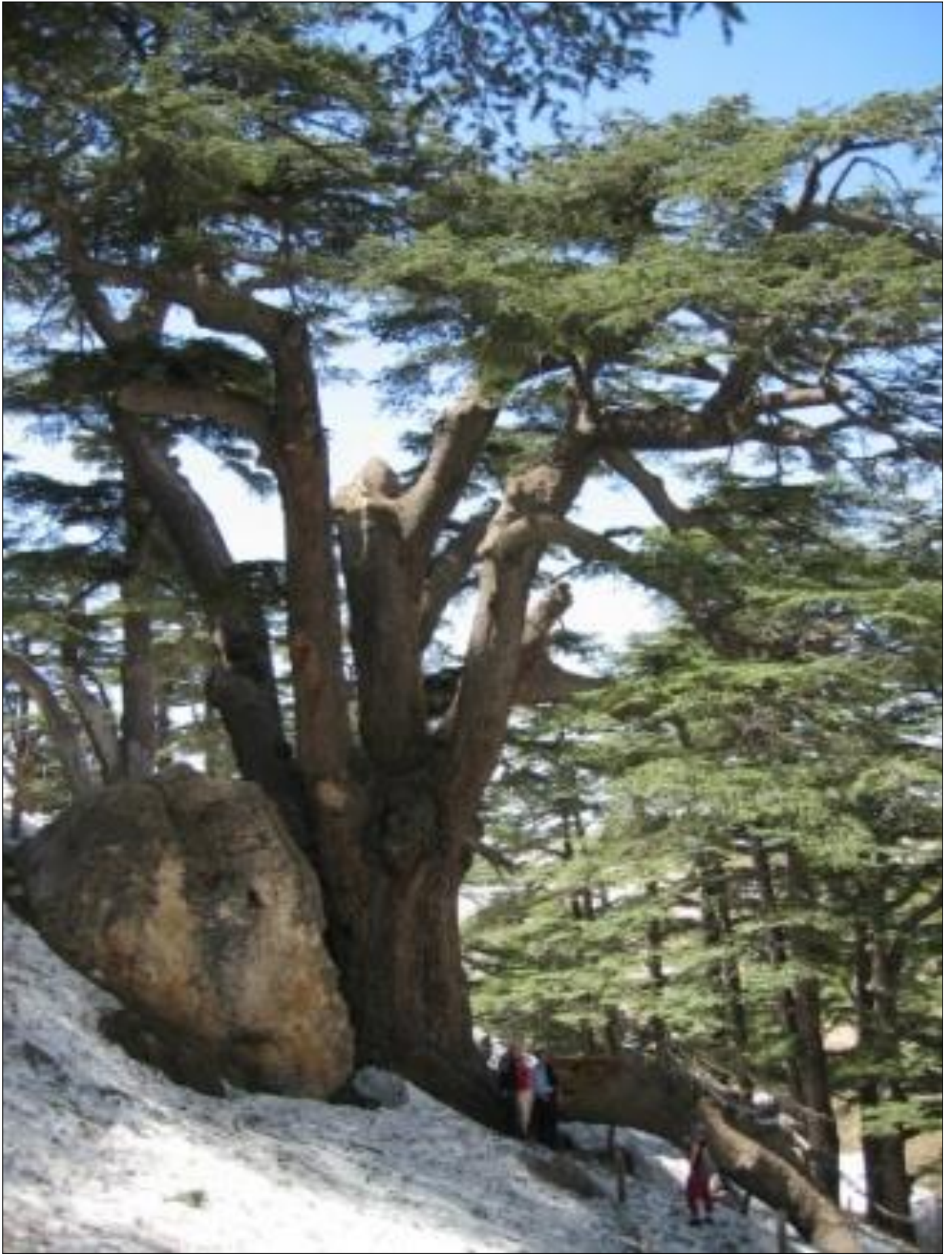
For this reason in one day her plagues will come, pestilence and mourning and famine, and she will be burned up with fire; for the Lord God who judges her is strong. 9 “And the kings of the earth, who committed acts of immorality and lived sensuously with her, will weep and lament over her when they see the smoke of her burning, 10 standing at a distance because of the fear of her torment, saying, ‘Woe, woe, the great city, Babylon, the strong city! For in one hour your judgment has come.’

¹⁵ **The merchants of these things, who became rich from her, will stand at a distance because of the fear of her torment, weeping and mourning, 16 saying, ‘Woe, woe, the great city, she who was clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls; 17 for in one hour such great wealth has been laid waste!’ And every shipmaster and every passenger and sailor, and as many as make their living by the sea, stood at a distance, 18 and were crying out as they saw the smoke of her burning, saying, ‘What city is like the great city?’ 19 And they threw dust on their heads and were crying out, weeping and mourning, saying, ‘Woe, woe, the great city, in which all who had ships at sea became rich by her wealth, for in one hour she has been laid waste!’**

Ezekiel 39:9-16 describes a future war between Israel and Magog with God directly intervening to assure Israel’s protection. The result is a large number of unused weapons that will be used to provide energy for the nation of Israel for 7 years. We know today that reprocessing of nuclear warhead materials could easily provide the energy to power a nation for many years.

Ezekiel 39:9-15

“Then those who inhabit the cities of Israel will go out and make fires with the weapons and burn them, both shields and bucklers, bows and arrows, war clubs and spears, and for seven years they will make fires of them. 10 They will not take wood from the field or gather firewood from the forests, for they will make fires with the weapons; and they will take the spoil of those who despoiled them and seize the plunder of those who plundered them,” declares the Lord God. 11 “On that day I will give Gog a burial ground there in Israel, the valley of those who pass by east of the sea, and it will block off those who would pass by. So they will bury Gog there with all his horde, and they will call it the valley of Hamon-gog. 12 For seven months the house of Israel will be burying them in order to cleanse the land. 13 Even all the people of the land will bury them; and it will be to their renown on the day that I glorify Myself,” declares the Lord God. 14 “They will set apart men who will constantly pass through the land, burying those who were passing through, even those left on the surface of the ground, in order to cleanse it. At the end of seven months they will make a search. 15 As those who pass through the land pass through and anyone sees a man’s bone, then he will set up a marker by it until the buriers have buried it in the valley of Hamon-gog.”



What Is The Bible's Record in Predicting the Future? (Prophecy)

(appropriate for High Schoolers and older)

Michael R. Daily, February 2018

When originally written 27% of the Bible consisted of prophecies predicting the future (8,352 out of 31,124 verses). About half of have been fulfilled with the remaining half yet to occur in our future (ref 1, page 76).

God prefers to use prophecy to validate that the Bible is His Word over miracles. Miracles have a lot of negatives (can be duplicated by fallen angels, mimicked by men, and they appeal to the flesh) that prophecy does not have, which is why God minimizes the use of miracles. Prophecy only has one weakness – a lot of time passes from when the prophecy is made until it is fulfilled. Other than that prophecy is an extremely robust way for God to demonstrate that the Bible contains His words. For a detailed study of this topic please see, "The Transition Period of Acts", at: <http://gciweb.org/2011/04/youth-bible-study-materials-michael-r-daily/>

Isaiah 46:9-11

"Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, 10 Declaring the end from the beginning, And from ancient times things which have not been done, Saying, ' My purpose will be established, And I will accomplish all My good pleasure'; 11 Calling a bird of prey from the east, The man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it.

Detailed prophecy is something only God can do effectively and He reserves it for Himself. Men can't mimic it and fallen angels can't do it without making mistakes or without being vague and non-specific.

Isaiah 48:3-5

"I declared the former things long ago And they went forth from My mouth, and I proclaimed them. Suddenly I acted, and they came to pass. ⁴ "Because I know that you are obstinate, And your neck is an iron sinew And your forehead bronze, ⁵ Therefore I declared *them* to you long ago, Before they took place I proclaimed *them* to you, So that you would not say, 'My idol has done them, And my graven image and my molten image have commanded them.'

God tells us about things that are going to happen long into the future so that when they happen we will give Him the credit instead of something or someone else.

Hundreds of detailed prophecies in the Bible have come true. Not once has the Bible been proven wrong in predicting the future. Compare this to other religious writings. How many of them have over 8,000 verses of detailed predictions of the future with over 4,000 verses having already been fulfilled to a 100% standard?

In fact, God encourages us to use prophecy to evaluate other religions. In the verse below God is "talking" to and about false gods. Notice that God is not neutral about other religions. The person who chooses to worship some other god is an abomination.

Isaiah 41:21-24

"Present your case," the Lord says. "Bring forward your strong arguments," The King of Jacob says. 22 Let them bring forth and declare to us what is going to take place; As for the former events, declare what they were, That we may consider them and know their outcome. Or announce to us what is coming; 23 Declare the things that are going to come afterward, That we may know that you are gods; Indeed, do good or evil, that we may anxiously look about us and fear together. 24 Behold, you are of no account, And your work amounts to nothing; He who chooses you is an abomination.

Old Testament Prophecies Concerning Christ's First Coming

456 specific prophecies concerning Jesus' life on Earth occur in the Old Testament. For example, Daniel predicted the exact year the Messiah would appear over 400 years before it occurred. (Ref 1, page 77).

Daniel 9:25

So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.

On March 14, 445BC Artaxerxes Longimanus issued the decree to restore and rebuild Jerusalem. This prophecy says that 69 weeks after this decree, the Messiah would be publicly revealed as the Prince. The Hebrew word translated as “week” literally means “group of seven”. So, what God is saying is that 69 groups of 7 units of time have to pass until the Messiah is revealed and God left it to us to determine what the unit of time is. Why did He do that? We know now, looking backward, that the unit of time was 360 days. The ancient Jewish calendar did not define a year as 365 days. It was variable with an average length of about 360 days. But God knew that a year was 365 days, not 360 which is why He did not say “years”. That would have been inaccurate. The Jewish calendar created a lot of problems requiring additional months to be added on occasion so the seasons did not get too far out of whack. So, God sidestepped the calendar problems and just said it would be 69 groups of 7 units of time. If we multiply $69 \times 7 \times 360 = 173,880$ days. So, if we add 173,880 days to March 14, 445BC we get the future date of April 6, 32AD. This was the day that Jesus entered Jerusalem on a donkey while people lined the streets praising Him as Messiah the King.

(Luke 19:35-40)

They brought it to Jesus, and they threw their coats on the colt and put Jesus on it. 36 As He was going, they were spreading their coats on the road. 37 As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God joyfully with a loud voice for all the miracles which they had seen, 38 shouting: “Blessed is the King who comes in the name of the Lord; Peace in heaven and glory in the highest!” 39 Some of the Pharisees in the crowd said to Him, “Teacher, rebuke Your disciples.” 40 But Jesus answered, “I tell you, if these become silent, the stones will cry out!”

As the Pharisees tried to quiet the crowd Jesus commented that if the people did not praise Him, the rocks would! Why did He say that? Because the prophecy of Daniel 9:25 had to be fulfilled and it had to happen on that specific day! Note how specific the prophecy was. It identified the start day and enabled the completion date to be calculated down to the exact day over 400 years into the future.

The Day Jesus Died

In the 24 hours before His death Jesus was fulfilling prophecy at the rate of one prophecy per hour! We don't have time to review all of them but we will review just a few. Compare the number, rate of fulfillment, and specificity of these prophecies to any other body of prophecies from all the religions and wise men of the world - they will pale by comparison.

1. Betrayed by a friend

(Psalm 41:9)

Even my close friend in whom I trusted, Who ate my bread, Has lifted up his heel against me.

(John 13:18-21, 25-26)

I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, ‘He who eats My bread has lifted up his heel against Me.’ 19 From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He. 20 Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.” 21 When Jesus had said this, He became troubled in spirit, and testified and said, “Truly, truly, I say to you, that one of you will betray Me.”

25 He, leaning back thus on Jesus' bosom, said to Him, “Lord, who is it?” 26 Jesus then answered, “That is the one for whom I shall dip the morsel and give it to him.” So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot.

(Matthew 26:49-50)

Immediately Judas went to Jesus and said, "Hail, Rabbi!" and kissed Him. ⁵⁰ And Jesus said to him, "Friend, *do what you have come for.*" Then they came and laid hands on Jesus and seized Him.

2. 30 pieces of silver thrown to the potter (see Appendix F for more info on this prophecy)

Zechariah 11:12-13

I said to them, "If it is good in your sight, give *me* my wages; but if not, never mind!" So they weighed out thirty *shekels* of silver as my wages. ¹³ Then the LORD said to me, "Throw it to the potter, *that* magnificent price at which I was valued by them." So I took the thirty *shekels* of silver and threw them to the potter in the house of the LORD.

(Matthew 27:3-10)

Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, ⁴ saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See *to that* yourself!" ⁵ And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself. ⁶ The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood." ⁷ And they conferred together and with the money bought the Potter's Field as a burial place for strangers. ⁸ For this reason that field has been called the Field of Blood to this day. ⁹ Then that which was spoken through Jeremiah the prophet was fulfilled: "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel; ¹⁰ AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME."

3. Abandoned by His followers

(Zechariah 13:7)

"Awake, O sword, against My Shepherd, And against the man, My Associate," Declares the LORD of hosts. "Strike the Shepherd that the sheep may be scattered; And I will turn My hand against the little ones.

(Matthew 26:31, 56)

³¹ Then Jesus said to them, "You will all fall away because of Me this night, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.'

⁵⁶ But all this has taken place to fulfill the Scriptures of the prophets." Then all the disciples left Him and fled.

4. Accused by false witnesses

(Psalm 35:15)

¹⁵ But at my stumbling they rejoiced and gathered themselves together; The smiters whom I did not know gathered together against me, They slandered me without ceasing.

(Psalm 109:2-5)

For they have opened the wicked and deceitful mouth against me; They have spoken against me with a lying tongue. ³ They have also surrounded me with words of hatred, And fought against me without cause. ⁴ In return for my love they act as my accusers; But I am *in* prayer. ⁵ Thus they have repaid me evil for good And hatred for my love.

(Matthew 26:59-61)

Now the chief priests and the whole Council kept trying to obtain false testimony against Jesus, so that they might put Him to death. ⁶⁰ They did not find any, even though many false witnesses came forward. But later on two came forward, ⁶¹ and said, "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days.'"

(John 15:25)

But *they have done this* to fulfill the word that is written in their Law, ‘THEY HATED ME WITHOUT A CAUSE.’

5. Beaten and spat upon

(Isaiah 50:6)

I gave My back to those who strike Me, And My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting.

(Luke 22:63-64)

Now the men who were holding Jesus in custody were mocking Him and beating Him, ⁶⁴ and they blindfolded Him and were asking Him, saying, “Prophecy, who is the one who hit You?”

6. Silent before His accusers

(Isaiah 53:7)

He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.

(Matthew 27:12-14)

And while He was being accused by the chief priests and elders, He did not answer. ¹³ Then Pilate said to Him, “Do You not hear how many things they testify against You?” ¹⁴ And He did not answer him with regard to even a *single* charge, so the governor was quite amazed.

7. Wounded and bruised

(Isaiah 53:5)

But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being *fell* upon Him, And by His scourging we are healed.

(Matthew 27:26-29)

Then he released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified. 27 Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole Roman cohort around Him. 28 They stripped Him and put a scarlet robe on Him. 29 And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, “Hail, King of the Jews!”

8. Hands and feet pierced

Psalms 22:16 (Psalm 22 was written more than 700 years before crucifixion was invented)

For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet.

(John 20:24-27)

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 So the other disciples were saying to him, “We have seen the Lord!” But he said to them, “Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.” 26 After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, “Peace be with you.” 27 Then He said to Thomas, “Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing.”

9. Crucified with thieves

(Isaiah 53:12)

Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.

(Mark 15:27-28)

They crucified two robbers with Him, one on His right and one on His left. ²⁸ [And the Scripture was fulfilled which says, “And He was numbered with transgressors.”]

10. Prayed for those who killed Him

(Isaiah 53:12)

Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.

(Luke 23:34)

But Jesus was saying, “Father, forgive them; for they do not know what they are doing.” And they cast lots, dividing up His garments among themselves.

11. People shook their heads

(Psalm 22:7-8)

All who see me sneer at me; They separate with the lip, they wag the head, *saying*, ⁸ “Commit *yourself* to the LORD; let Him deliver him; Let Him rescue him, because He delights in him.”

(Matthew 27:39)

And those passing by were hurling abuse at Him, wagging their heads

12. People ridiculed Him

(Psalm 22:7-8)

All who see me sneer at me; They separate with the lip, they wag the head, *saying*, ⁸ “Commit *yourself* to the LORD; let Him deliver him; Let Him rescue him, because He delights in him.”

(Matthew 27:41-42)

In the same way the chief priests also, along with the scribes and elders, were mocking *Him* and saying, ⁴² “He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him.”

13. People astonished at the spectacle

(Isaiah 52:14)

Just as many were astonished at you, *My people*, So His appearance was marred more than any man And His form more than the sons of men.

(Matthew 27:35-36)

And when they had crucified Him, they divided up His garments among themselves by casting lots. And sitting down, they *began* to keep watch over Him there.

(Luke 23:47-48)

Now when the centurion saw what had happened, he *began* praising God, saying, “Certainly this man was innocent.” ⁴⁸ And all the crowds who came together for this spectacle, when they observed what had happened, *began* to return, beating their breasts.

14. Lots cast and clothes taken

Psalm 22:18

They divide my garments among them, And for my clothing they cast lots.

(John 19:23-24)

Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and *also* the tunic; now the tunic was seamless, woven in one piece. ²⁴ So they said to one another, “Let us not tear it, but cast lots for it, *to decide whose it shall be*”; *this was to fulfill the Scripture: “THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS.”*

15. Would cry out on the cross for the forsaken

(Psalm 22:1)

My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning.

(Matthew 27:46)

About the ninth hour Jesus cried out with a loud voice, saying, “ELI, ELI, LAMA SABACHTHANI?” that is, “MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?”

16. Given gall and vinegar

Psalm 69:21

They also gave me gall for my food And for my thirst they gave me vinegar to drink.

(John 19:28-29)

After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, “I am thirsty.” ²⁹ A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon *a branch of hyssop* and brought it up to His mouth.

(Matthew 27:33-34)

And when they came to a place called Golgotha, which means Place of a Skull, ³⁴ they gave Him wine to drink mixed with gall; and after tasting *it*, He was unwilling to drink.

17. Committed Himself to God

(Psalm 31:5)

Into Your hand I commit my spirit; You have ransomed me, O LORD, God of truth.

(Luke 23:46)

And Jesus, crying out with a loud voice, said, “Father, INTO YOUR HANDS I COMMIT MY SPIRIT.” Having said this, He breathed His last.

18. Friends stood at a distance

(Psalm 38:11)

My loved ones and my friends stand aloof from my plague; And my kinsmen stand afar off.

(Luke 23:49)

And all His acquaintances and the women who accompanied Him from Galilee were standing at a distance, seeing these things.

19. Bones not broken

Psalm 34:20

He keeps all his bones, Not one of them is broken.

(John 19:33-36)

but coming to Jesus, when they saw that He was already dead, they did not break His legs. ³⁴ But one of the soldiers pierced His side with a spear, and immediately blood and water came out. ³⁵ And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe. ³⁶ For these things came to pass to fulfill the Scripture, “NOT A BONE OF HIM SHALL BE BROKEN.”

20. Side pierced

Zechariah 12:10

“I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

Part of this prophecy was fulfilled at the crucifixion (pierced with a spear). The rest is a future prophecy describing how Israel will react at Jesus' 2nd coming when they realize Jesus was their promised Messiah.

(John 19:34-37)

But one of the soldiers pierced His side with a spear, and immediately blood and water came out. ³⁵ And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe. ³⁶ For these things came to pass to fulfill the Scripture, “NOT A BONE OF HIM SHALL BE BROKEN.” ³⁷ And again another Scripture says, “THEY SHALL LOOK ON HIM WHOM THEY PIERCED.”

21. Darkness over the Land

Amos 8:9

“It will come about in that day,” declares the Lord GOD, “That I will make the sun go down at noon And make the earth dark in broad daylight.

The sky was dark from noon until 3pm the day Christ died on the cross.

(Matthew 27:45)

Now from the sixth hour darkness fell upon all the land until the ninth hour.

22. Buried in a rich man's tomb

Isaiah 53:9

His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth.

The Romans assigned Jesus to be buried with the two criminals He was crucified with. But after He died, Joseph of Arimathea asked the Romans for permission to bury Jesus. Joseph was a rich man. So both parts of the prophecy were fulfilled – Jesus was assigned a grave with wicked men but ended up being buried in a rich man's tomb!

(Luke 23:32)

Two others also, who were criminals, were being led away to be put to death with Him.

(Matthew 27:57-60)

When it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. ⁵⁸ This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. ⁵⁹ And Joseph took the body and wrapped it in a clean linen cloth, ⁶⁰ and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away.

All the prophecies concerning Jesus were made 400 years or more (in some cases thousands of years) before they were fulfilled. We sometimes forget how long 400 years is. Think back to the year 1618. How different was life then compared to now? It was very different. 400 years is a long time!

What is the mathematical probability that a single person could fulfill the 456 predictions about his life made by the Bible hundreds of years before the person was born? This number is too small to calculate. What if we limit it to just the 22 prophecies mentioned above? But you may say, "Some of these prophecies don't seem that specific to me". OK, let's ignore the 6 least specific prophecies out of the list above. What is the mathematical probability that a single person could fulfill 16 of these prophecies in a single day? It's about 1 chance in 10⁴⁵ or one chance in 10 billion trillion trillion trillion!

The probability that a single person could, apart from God's direct intervention, fulfill all 456 of the prophecies concerning Jesus is less than the chance of mixing up all the atoms in the universe and randomly picking one and it being the specific one you wanted to pick! In other words it is impossible for anyone to fulfill all of these prophecies unless a supernatural power was providing the prediction and then ensuring it was fulfilled.

Major Prophecy Fulfilled in the 20th Century

But you may wonder, "It's awful convenient that the prophecies concerning Jesus were either fulfilled 2,000 years ago or will be fulfilled sometime in the future where I can't see them. Are there any Bible prophecies that are closer to the here and now?" One of the most compelling prophecies concerning Israel was fulfilled in 1948, about 70 years ago.

In 70AD the Romans destroyed the nation of Israel and dispersed the Jewish people across their empire. This dispersion, which lasted for over 1,850 years, was prophesied by Moses 1,500 years before it happened. Just before Israel entered the Promised Land, Moses gave a prophecy about the future loss of the land.

Deuteronomy 28:63-67

"It shall come about that as the LORD delighted over you to prosper you, and multiply you, so the LORD will delight over you to make you perish and destroy you; and you will be torn from the land where you are entering to possess it. ⁶⁴ Moreover, the LORD will scatter you among all peoples, from one end of the earth to the other end of the earth; and there you shall serve other gods, wood and stone, which you or your fathers have not known. ⁶⁵ Among those nations you shall find no rest, and there will be no resting place for the sole of your foot; but there the LORD will give you a trembling heart, failing of eyes, and despair of soul. ⁶⁶ So your life shall hang in doubt before you; and you will be in dread night and day, and shall have no assurance of your life. ⁶⁷ In the morning you shall say, 'Would that it were evening!' And at evening you shall say, 'Would that it were morning!' because of the dread of your heart which you dread, and for the sight of your eyes which you will see.

Moses not only prophesied about the future dispersion, but went on to say that during the time Israel is dispersed throughout the nations of the world they will not be able to get comfortable. In the daytime they will be so stressed that they will wish it was night, and at night they will be so anxious they will wish it was daytime.

During the early 1940's Adolf Hitler successfully convinced the German people that the Jews were the cause of all their problems and his "Final Solution" to exterminate Israel systematically killed over 6 million men, women, and children. World sympathy from the holocaust provided enough support to recreate the nation of Israel. On May 14, 1948 the last British forces withdrew from Israel and Israel became a nation. This is the only time in history a nation has been dispersed for over 1,800 years and has been reconstituted back into its original land. It is a historical miracle and a fulfillment of Biblical prophecy.

Jeremiah 16:14-16

"Therefore behold, days are coming," declares the LORD, "when it will no longer be said, 'As the LORD lives, who brought up the sons of Israel out of the land of Egypt,' 15but, 'As the LORD lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.' For I will restore them to their own land which I gave to their fathers. 16"Behold, I am going to send for many fishermen," declares the LORD, "and they will fish for them; and afterwards I will send for many hunters, and they will hunt them from every mountain and every hill and from the clefts of the rocks.

For more info on this topic please see the study titled, "History of Israel and the Dragon (Satan)" located at: <http://gciweb.org/2011/04/youth-bible-study-materials-michael-r-daily/>

Predicting the World Empires

The world kingdoms following the Babylonian kingdom were prophesied during the time of the Babylonian Empire in the book of Daniel chapters 2, 7, and 8. We know from history that these kingdoms were the Medo-Persian Empire, the Greek Empire of Alexander the Great, and the Roman Empire. We also know that following the death of Alexander the Great his empire was broken up into four pieces, each piece being ruled by one of his generals - Lysimachus, Cassander, Seleucus, and Ptolemy. Daniel 8 spells out that the empire that will follow Babylon will be the Medes and Persians and then they will be followed by Greece. Later the Greek empire will break up into four parts.

Daniel 8:20-22

The ram which you saw with the two horns represents the kings of Media and Persia. 21 The shaggy goat represents the kingdom of Greece, and the large horn that is between his eyes is the first king. 22 The broken horn and the four horns that arose in its place represent four kingdoms which will arise from his nation, although not with his power.

Daniel's prophecies were so clear that leaders of Israel rode out to meet Alexander the Great and showed him that the God of Israel had decreed that Alexander was to rule the world and, therefore, Israel would be loyal. As a result Alexander did not attack Israel. Alexander left them alone because of the prophecies of Daniel – now that's using your Bible!

Daniel also predicted the Roman Empire and one other empire that will come to power in the future. For more study on this topic please see the study titled, "Babylon The Great – Woman Of Mystery (Rev 17 & 18)" located at: <http://gciweb.org/2011/04/youth-bible-study-materials-michael-r-daily/>

Predicting the Name of a Specific Man 150 Years Ahead of Time

In some cases the name of a specific man was predicted well before the man was even born as in the case of Cyrus. The prophet Isaiah foretold that a conqueror from the Medes named Cyrus would destroy seemingly impregnable Babylon and subdue Egypt along with most of the rest of the known world. This same man, said Isaiah, would decide to let the Jewish exiles in his territory go free without any payment of ransom. Isaiah made this prophecy 150 years before Cyrus was born.

Isaiah 44:24-28

Thus says the Lord, your Redeemer, and the one who formed you from the womb, "I, the Lord, am the maker of all things, Stretching out the heavens by Myself And spreading out the earth all alone, 25 Causing the omens of boasters to fail, Making fools out of diviners, Causing wise men to draw back And turning their knowledge into foolishness, 26 Confirming the word of His servant And performing the purpose of His messengers. It is I who says of Jerusalem, 'She shall be inhabited!' And of the cities of Judah, 'They shall be built.' And I will raise up her ruins again. 27 "It is I who says to the depth of the sea, 'Be dried up!' And I will make your rivers dry. 28 "It is I who says of Cyrus, 'He is My shepherd! And he will perform all My desire.' And he declares of Jerusalem, 'She will be built,' And of the temple, 'Your foundation will be laid.'"

As a side note, notice also in Isaiah 44:25 that God intentionally ensures predictions of the future that are not from Him are corrupted. Only His predictions are 100% fulfilled in every detail.

Isaiah 45:1-4, 13

Thus says the Lord to Cyrus His anointed, Whom I have taken by the right hand, To subdue nations before him and to loose the loins of kings; To open doors before him so that gates will not be shut: 2 “I will go before you and make the rough places smooth; I will shatter the doors of bronze and cut through their iron bars. 3 “I will give you the treasures of darkness and hidden wealth of secret places, So that you may know that it is I, The Lord, the God of Israel, who calls you by your name. 4 “For the sake of Jacob My servant, And Israel My chosen one, I have also called you by your name; I have given you a title of honor though you have not known Me.

¹³“I have aroused him in righteousness And I will make all his ways smooth; He will build My city and will let My exiles go free, Without any payment or reward,” says the LORD of hosts.

The Historical Record of Cyrus

Cyrus was the ruler of the Medo-Persian Empire that conquered Babylon in 538BC. The city of Babylon was thought to be impregnable. It was enclosed by a moat and had thick double walls that were very high. The Greek historian Herodotus explains that to accomplish this feat, the Persians, using a basin dug earlier by the Babylonian queen Nitokris to protect Babylon against Median attacks, diverted the Euphrates river into a canal so that the water level dropped "to the height of the middle of a man's thigh", which allowed the invading forces to march directly through the river bed to enter the city during the night. Cyrus ended the forced exile of Israel and allowed the Jews to return to their land and rebuild the Temple in Jerusalem.

(note: Daniel was in Babylon on the night of this event as recorded in Daniel 5)

II Chronicles 36:22-23

Now in the first year of Cyrus king of Persia—in order to fulfill the word of the LORD by the mouth of Jeremiah—the LORD stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout his kingdom, and also *put it* in writing, saying, ²³“Thus says Cyrus king of Persia, ‘The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the LORD his God be with him, and let him go up!’”

Small Prophecies

Its easy to forget just how many prophecies fill the Bible and the level of detail of those prophecies. For example, Joshua prophesied of the death of the youngest and oldest sons of the man who tried to rebuild Jericho more than 500 years before it happened. The number and level of detail of Bible prophecies is unmatched by any other religious writing.

Joshua 6:26-27

Then Joshua made them take an oath at that time, saying, “ Cursed before the LORD is the man who rises up and builds this city Jericho; with *the loss of* his firstborn he shall lay its foundation, and with *the loss of* his youngest son he shall set up its gates.” ²⁷ So the LORD was with Joshua, and his fame was in all the land.

I Kings 16:33-34

Ahab also made the Asherah. Thus Ahab did more to provoke the LORD God of Israel than all the kings of Israel who were before him. ³⁴ In his days Hiel the Bethelite built Jericho; he laid its foundations with the *loss of* Abiram his firstborn, and set up its gates with the *loss of* his youngest son Segub, according to the word of the LORD, which He spoke by Joshua the son of Nun.

Appendix A: Is Some of I Corinthians 7 Not Scripture?

In I Corinthians 7 Paul appears to indicate that some of what he is writing is not scripture. But that is not what he means. For example in I Corinthians 7 when Paul says, “But to the rest I say, not the Lord” he is not indicating this is not scripture. What he is saying is that in contrast to a previous command what he is about to say was not commented on by Jesus directly while He was on the Earth but it is still the Word of God coming through Paul.

For example, Christ is quoted throughout Corinthians and Paul is just indicating which words are “red letter” quotes from Jesus when He was alive on the Earth and which words are God’s words coming through Paul but were not said by Jesus when He was alive. In both cases the words are God’s words being recorded.

I Corinthians 7:12-14

But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her. ¹³ And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away. ¹⁴ For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy

Does God Have Opinions?

In the passage below verses 25 and 40 are interesting in that Paul is expressing an opinion.

opinion : belief stronger than impression and less strong than positive knowledge; a generally held view

I Corinthians 7:25-28, 39-40

²⁵ **Now concerning virgins I have no command of the Lord, but I give an opinion as one who by the mercy of the Lord is trustworthy. ²⁶ I think then that this is good in view of the present distress, that it is good for a man to remain as he is. ²⁷ Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife. ²⁸ But if you marry, you have not sinned; and if a virgin marries, she has not sinned. Yet such will have trouble in this life, and I am trying to spare you.**

³⁹ **A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord. ⁴⁰ But in my opinion she is happier if she remains as she is; and I think that I also have the Spirit of God.**

“It is important to remember that what makes something inspired is the choice of the Holy Spirit, not the understanding nor the spiritual state of the author. This is true throughout the Bible. The Holy Spirit can choose quotations and songs from the day and sanctify them as the Word of God simply by choosing to do so. God chooses words already in use, already defined and “created” by non-Christians and links them together to reveal His will as His eternal and inerrant written Word.” – Rev. John S. Mahon

So, even if Paul views what he is writing as an opinion (an impression less strong than positive knowledge) that does not mean God views it in the same tentative way.

So, God is telling virgins and widows to stop and seriously consider that they might be happier if they don’t get married. They can marry if they wish but not marrying is also a good option and should be considered.

In addition Paul knows that he is speaking with the Spirit of God but he states it in a humble way in verse 40. Similar to how an expert might say, “I think I know what I am talking about”.

Appendix B: Selecting An English Translation of the Bible For Personal Use

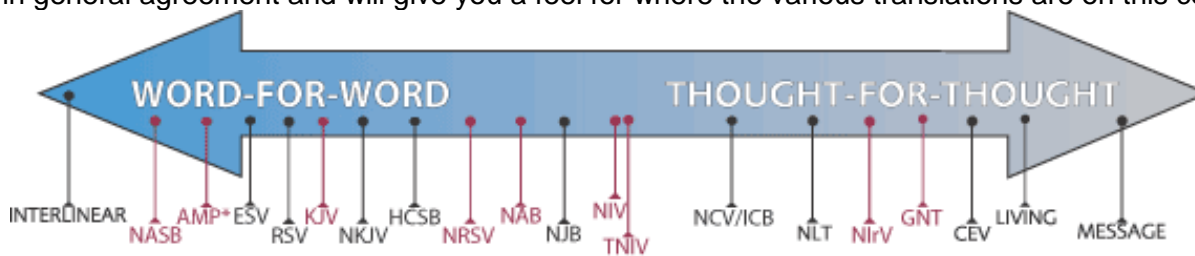
When deciding on what translation of the Bible you should use there are four critical things to consider.

- 1) Who are the translators? (Like it or not the doctrinal preferences of the translators will come through in questionable passages).
 - a) Do they come from a Catholic background, Protestant background, or a mix?
 - b) Are they doctrinally conservative, liberal, or a mix?
 - c) How many translators were there? One person? Fifty? (More is usually better for checks and balances).
- 2) Is it trying to be more of a word-for-word translation (also known as “formal equivalence”) or more of a thought-for-thought translation (also known as “dynamic equivalence”) or something in between?
(word-for-word translations tend to be more accurate in the details but can take a little extra effort on your part to fully understand)
- 3) Is the grade level too high or too low to be effective with a particular audience? (Who is the intended audience?)
- 4) Has the language shifted significantly? (languages are slowly and constantly changing all the time)

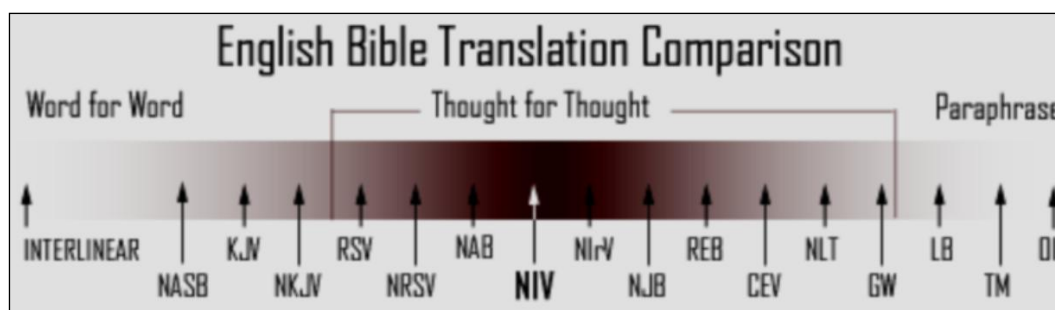
Below some graphics from Zondervan and Gospel.com which show their impressions of various Bible translations and paraphrases in terms of the translation philosophy that was used. By translation philosophy I mean was the translation a “word-for-word” (formal equivalence) type or a “thought-for-thought” (dynamic equivalence) type?

The closer the translation is to a word-for-word type the more accurate in the details it will tend to be compared to the original Greek and Hebrew documents. The closer the translation is to a thought-for-thought type the closer it moves toward being in “everyday language” that is easier to read but leaves out some of the original detail. In addition, there is a general correlation of word-for-word to higher reading grade level and thought-for-thought to lower reading grade level.

Notice that the two graphics are not in 100% agreement (compare the placement of KJV, RSV, & NKJV) but they are in general agreement and will give you a feel for where the various translations are on this continuum.



http://graphics.christianbook.com/g/home_page/transarrowchart.gif



<http://www.apologeticsindex.org/graphics/translations2.gif>

Although over 450 English versions of the Bible have been created, we will only compare 16 of the more popular versions in this appendix. If you choose to use a version not discussed in this appendix that's fine but make sure you still evaluate the version you select against the four criteria above.

We will use the color coding which follows to separate out the versions by translation philosophy. The discussion of each version is presented from the more word-for-word translations to the more thought-for-thought ones.

Word-For-Word (Formal Equivalent) Translations

These translations attempt to reproduce the Greek and Hebrew as exactly as possible into English. Words, ancient figures of speech or cultural references, and sometimes even the sentence structure of the original languages are carried into the English translation as much as possible. The most extreme form of word-for-word translation is called an Interlinear. An example of an Interlinear ("between the lines") would be a copy of the original Greek or Hebrew document, double spaced, with an equivalent English word printed below each of the Hebrew or Greek words. Pastors, Bible scholars, and some laymen use Interlinears for deep study.

Thought For Thought (Dynamic Equivalent) Translations

These Bibles run on a more thought-for-thought philosophy than the Formal Equivalent translations, but do so in a more sparing manner than paraphrases. Greek and Hebrew figures of speech are replaced with modern rough equivalents. They are more readable in terms of sentence structure. However, in some cases these kinds of translations can have passages whose wording borders on interpretation rather than translation. In other words the doctrinal biases of the translators can come through more often in these types of translations.

Paraphrases

These are not translations but are rewordings of the Scriptures that speak in a very earthy, common tongue. Those who advocate these note that the New Testament was written in the common language of the people and not that of playwrights or philosophers. The results can be the clearest expression of Scripture on par with the original. However, theological biases can become apparent. Since paraphrases are not actually Bibles, the authors themselves do not recommend using them for study or as a church Bible. Some paraphrases are based on the original languages, while others on translations themselves. Most paraphrases are written at a grade school reading level and children are often the intended audience. The main thing to remember about a paraphrase is that it is not actually the Bible. Think of a paraphrase as a commentary that is written to sound like it's the Bible.

Aberrational Translations

These are translations done independently by a smaller religious sect. Usually they will "translate" Scripture by twisting it to fit their theologies, rather than conforming their theologies to the Scriptures. These groups often have a person or organization that is considered to be equal in authority to the Bible. These Bibles are false Bibles and should never be used.

New American Standard Bible (NASB)

Published: 1971 (revised 1977, 1995)

Translators: Evangelical, conservative

Reading Level: 11th Grade

Translation Philosophy: Word-for-Word formal style in American English

An excellent literal translation of the Bible. Language is updated to American English circa 1995. The translation reflects a conservative and inerrantist perspective. Overall an excellent Bible to study from and has become a standard among evangelical scholars and many laymen. Too wooden for some due to its literalism, and because of this it is not used as much in worship.

English Standard Version (ESV)

Published: 2001

Reading Level: 10th Grade

Translators: Evangelical, conservative

Translation Philosophy: Literal Word-for-Word style but more readable than the King James Version.

A revision of the old Revised Standard Version. There were places in the Old Testament where the RSV had questionable translations on some passages that the New Testament writers used to point to Christ. The ESV corrects these and also updates the language to English circa 2001. Uses theological words which aren't always easy for new believers to understand, though regular churchgoers should be familiar with them.

King James Version (KJV)

Published: 1611 (revised 1769)

Reading Level: 12th Grade

Translators: Anglican

Translation Philosophy: Word-for-Word style in 17th Century English

Majestic language and structure. The translators tried to translate the KJV as a Bible that was literary, accurate, understandable, and would last. However, more recent 20th century translations are based on manuscript copies that are much closer in time to the original Greek and Hebrew documents than the KJV's manuscripts. In addition some of the words like "froward" and "wot" are not in use today. Other words and phrases such as "prevent", "suffer", and "fetch a compass" had different meanings than they do today.

New King James Version (NKJV)

Published: 1982

Reading Level: 7th Grade

Translators: Evangelical, conservative

Translation Philosophy: Word-for-Word style using modern words but 17th century sentence structure.

A reworking of the KJV rather than a new translation. Close to the wording and language structure of the KJV with some of the archaic words removed (thee, thou, etc). Many conservative churches have adopted the NKJV, seeing the need for a version with updated language but not wanting to get too far away from the KJV. The NKJV is based on the same manuscripts as the KJV. Has 17th century sentence structure with 20th century words, which can make the language seem choppy.

Holman Christian Standard Bible (HCSB)

Published: 2004

Reading Level: 8th Grade

Translators: Evangelical, conservative

Translation Philosophy: Readability, and balance between Word-for-Word and Thought-for-Thought

Language is clear and easy to read yet not too faddish. While most questionable passages are included in brackets some are adopted. On a few occasions the text gets a bit faddish, such as the use of the term "slacker" for "sluggard".

New American Bible (NAB)

Published: 1970 (New Testament & Psalms revised in 1996)

Translators: Catholic, moderate

Reading Level: 7th Grade

Translation Philosophy: Word-for-Word using straightforward American English

A readable translation intended for American Catholics. Notes are strongly Roman Catholic (ex: the "perpetual virginity" of Mary) and are doctrinally liberal. Some gender neutral language is used as well.

New Revised Standard Version (NRSV)

Published: 1990

Reading Level: 11th Grade

Translators: Mainline Protestant/Catholic, somewhat liberal

Translation Philosophy: Balance between Word-for-Word and Thought-for-Thought

This translation is one of the more flowing, literary translations. It is a fifth-generation descendant of the KJV, but the language is modernized and readable. Many mainline protestant churches (PCUSA, Episcopal, United Methodist, Disciples) now use this as their version of choice. Old Testament passages which are used by the New Testament writers to foretell the Messiah are not always rendered as they should be. There is an undercurrent of gender neutral language in this translation which reduces its accuracy. This translation is a product of the liberal National Council of Churches.

New Jerusalem Bible (NJB)

Published: 1985

Reading Level: 8th Grade

Translators: Catholic, somewhat liberal

Translation Philosophy: Slightly more Thought-for-Thought than Word-for-Word

Based on the Jerusalem Bible of the 1960s, its literary quality is high, as the translators have sought to render the Scriptures in a more elevated tongue and to sound like a work of great literature. It is more liberal in its translational choices and notes. Also, gender neutrality has crept into the NJB. As a Catholic translation, the uninspired Apocryphal books are interspersed throughout the inspired Old Testament rather than separated.

New International Version – 1984 (NIV84) not to be confused with NIV2011

Published: 1978 (revised 1984)

Reading Level: 8th Grade

Translators: Evangelical, conservative

Translation Philosophy: Balance between Word-for-Word and Thought-for-Thought

Many evangelical churches use this translation as their official Bible because it uses the older manuscripts of the Old and New Testaments but is also very readable. The renderings also provide ease in memorization. It is sometimes not forceful enough in how it translates common phrases (examples: "This is what the LORD says" instead of "Thus says the LORD" or "Let him be eternally condemned!" instead of "Let him be cursed!").

Today's New International Version (TNIV)

Published: 2005

Reading Level: 8th Grade

Translators: Evangelical, slightly conservative

Translation Philosophy: Slightly more Thought-for-Thought than Word-for-Word, intentionally gender neutral.

A few improvements in passage translation over the NIV84 with updated language for clarity. For example, time is given as "nine o'clock" rather than "the third hour", and a woman who is "with child" is now "pregnant." The TNIV joins the NRSV and the NLT in going gender neutral. There are passages where this can be appropriate. For example, using the term "brothers and sisters" instead of "brothers" when the term obviously deals with both sexes. However, there are some passages in the TNIV where it uses the term "their" to avoid the generic "he", but this can cause people to question whether the passage is dealing with an individual or with a group. Some passages in the TNIV appear to justify female officers in the church, whereas most conservative Christians don't support this. In a few passages the term "Jews" is changed to "Jewish leaders".

New International Version – 2011 (NIV2011)

Published: 2011

Reading Level: 8th Grade

Translators: Evangelical, slightly conservative

Translation Philosophy: Slightly more Thought-for-Thought than Word-for-Word, intentionally gender neutral.

This is a rebranding of the TNIV. It is not quite as far on the left in gender issues, and has the positives of the TNIV. The publishers of the NIV2011 plan to discontinue the NIV84 translation and replace it with this version which is a slight revision of the controversial TNIV. In essence a popular Bible (NIV84) is going to be replaced with a controversial Bible (modified TNIV) but the names of the two will essentially be the same (NIV)!

Warning: Make sure the version of "NIV" that you have is the one you intended to select!

New Living Translation (NLT)

Published: 1996 (revised 2004)

Reading Level: 6th Grade

Translators: Evangelical, conservative

Translation Philosophy: Strongly Thought-for-Thought using gender neutral American English circa 2004

The NLT is stylistically based on the old Living Bible, a popular paraphrase. However the NLT was translated by a number of well-regarded Biblical scholars. Theological words that are sometimes unfamiliar to younger believers are replaced with phrases that convey the same meaning. The NLT has some passage translations where theological biases may be detected. Also, the NLT uses gender neutral language much more than most conservative translations of the Bible.

Good News Translation (formerly Today's English Version)

Published: 1976 (revised 1992)

Reading Level: 6th Grade

Translators: Evangelical moderate, Catholic

Translation Philosophy: Strongly Thought-for-Thought with an intentionally limited vocabulary

Originally translated with the intent of creating a Bible suitable for those for whom English was a second language. Easy-to-understand phrases are used instead of more difficult theological words. However, the GNT is too paraphrased for many. Several Old Testament prophecies have the same problems as the RSV. The 1992 edition brings gender neutrality into much of the text. In addition the primary translator, Robert Bratcher, did not believe in the inerrancy of the scriptures, a foundational Christian belief.

Living Bible (LB)

Published: 1971

Reading Level: 4th Grade

Paraphraser: Dr. Kenneth Taylor (a Baptist)

Philosophy: A personal paraphrase of the Bible Dr. Taylor made for his young children

Became popular due to its release at a time when common language editions were not available. Dr. Taylor originally made this paraphrase to help his young children understand God's Word. As a paraphrase this book is not a translation of the Bible. Essentially, Dr. Taylor read the American Standard Version (ASV) translation of the Bible and then rewrote it in his own words. Taylor's Arminian leaning is evident in some passages. For example, while most translations of Acts 13:48 follow the Greek in saying something like "and as many of the Gentiles as *were appointed to* eternal life believed", the Living Bible states this as "and as many as *wanted* eternal life, believed." Verses are also sometimes combined or rearranged.

The Message (TM)

Published: 2002

Reading Level: 4th Grade

Paraphraser: Eugene Peterson (an evangelical Presbyterian)

Philosophy: A personal paraphrase of the Bible made by Eugene Peterson

Created to try to reproduce the flavor of the original Bible in its use of everyday language. In doing so, this paraphrase has some passages that might seem harsh. For example, in Acts 8:20 where Peter says, "Your money perish with you" it is paraphrased in The Message as, "To hell with your money - and you with it!" Peterson is uncomfortable when churches use The Message as their official Bible, since it is a paraphrase.

New World Translation

Published: 1961 (revised 1984)

Translators: The Watch Tower Bible and Tract Society (aka Jehovah's Witnesses)

Translation Philosophy: Create a "Bible" that intentionally changes the meaning to fit church doctrine

All references to the Deity of Christ have been intentionally modified. The Holy Spirit is referred to as an "it" rather than as a "He" to reflect their view that He is not a Person but a force. The references in the New Testament to Jesus being divine are mistranslated such as John 1:1 ("The word was a god" instead of "The Word was God") and II Peter 1:1 ("Our God and [the] Savior Jesus Christ", where the bracketed word is added to hide Christ's divinity). This "translation" was done by people who were not scholars of the original languages and who did this with an agenda to promote false views of God and of Christianity. This publication is a false Bible and should never be used.

Appendix C: A Brief History of Bible Translations

Septuagint

Around 200BC it is thought that the King of Egypt wanted a copy of every known literary work for the famous Library of Alexandria. He invited 72 scribes from Israel to translate the Hebrew scriptures into Greek, the most widely used language of commerce during that time period. Copies of this Greek translation made their way throughout the Roman Empire giving widespread access of God's Word to the world a few hundred years before Christ was born. The Septuagint ("translation of the seventy") was the first translation of the Bible (Old Testament), was professionally done, and was the only Bible accessible to early gentile Christians, most of whom did not know Hebrew (ref #2, page 152).

Local Translations

During the first 1,000 years after Christ, Christianity spread and languages changed over time resulting in fewer people understanding Greek. As a result, translations of the Bible, starting with the New Testament, were done for people who did not understand Greek. These translation efforts resulted in the continuing spread of God's Word. For example, two brothers (Cyril and Methodius) from Thessalonica went to evangelize the Slav people. However, the Slav people at the time did not have a written language. The brothers created an alphabet for these people, the current version of which is known as the Cyrillic alphabet, which enabled the Slav people to have a written language. This alphabet is still in use today in the Russian language.

Latin Vulgate Translation

While these types of translations were being done in other parts of the world the language of choice for Western Europe had become Latin because most people in this part of the world understood this now dead language. The first Latin translations of the Bible (today referred to as Old Latin translations) were poorly done and replaced in 402AD by a scholarly and complete Latin translation of the whole Bible referred to as the "Latin Vulgate" translation authored by Jerome (Vulgate just means that it was the form of Latin spoken by most of the people of Western Europe). This was the only Bible available from 400AD to 1390 apart from the Hebrew and Greek texts and the Septuagint (a Greek translation of the Old Testament). Unfortunately, the languages of Western Europe continued to change over time so that between 400AD and 1390 Latin was no longer understood by the average person. Nevertheless, the only translation available in Europe during this 1,000 year time period was the Latin Vulgate. For hundreds of years the Word of God was inaccessible to the average European except indirectly through the clergy.

Wycliffe Translation (Middle English)

Although some of the books of the Bible had been translated into Old English, it wasn't until 1390 that John Wycliff published a translation of the complete Bible that was an indirect translation from the government approved Latin Vulgate into the English of that time (Middle English). Since it was a translation of a translation it had many linguistic problems but given the politics of the time in England it was a good first effort. It was also done before the printing press so copying and distribution was limited. Because it was derived directly from the approved Latin translation and its distribution was limited, the English government and clergy, although not happy about it, tolerated it to some degree. Shortly after its introduction the clergy of England made English translations illegal for the next 130 years. John 3:16 from the Wycliff Bible is shown below:

John 3:16 (Later Wycliffe Bible, 14th century Middle English translation from the Latin Vulgate translation)
For God louede so the world, that he gaf his oon bigetun sone, that ech man that bileueth in him perische not, but haue euerlastynge lijf.

The Reformation

In 1453 Constantinople, headquarters of the Greek Church, fell to the Muslims. This caused many of these Christians to move to the West and bring their Greek manuscripts of the Bible with them. At the same time the Renaissance was beginning in Europe. One of the themes of this period was *ad fontes* ("to the sources"). As a result there was a revival of interest in learning and using the Greek language in Western Europe. This is also the time when the printing press was invented (1454) making copying and distribution of books cheaper, faster, and less susceptible to error.

In 1516 an updated Greek New Testament, edited by Erasmus of Rotterdam, became available. Erasmus used six Greek manuscripts he found in monasteries around Basel (Switzerland) as the basis for his publication. These manuscripts were originally from Constantinople. Erasmus' Greek New Testament was the basis for Reformation Bibles of the 16th century throughout Europe, including German (Luther's translation), English (Tyndale's translation), and French translations. It was later used in making the King James Bible.

Tyndale Translation (Early Modern English)

The first English translation that drew directly from the Hebrew and Greek texts was done by William Tyndale in the early 1500's. Tyndale translated the Bible into English to make it accessible to the common man. In addition the printing press was now available making and distributing copies of the Tyndale Bible easier to do. His reward? He was burned at the stake by those whose agenda to limit access to the Bible was threatened.

England Struggles To Create A Bible (1534 to 1611)

In 1534 Henry VIII created the Anglican Church and made himself the head of it. During his reign the Coverdale Bible, Matthew Bible, and Great Bible were developed but Henry decided in 1543 to condemn the Coverdale and Tyndale Bibles.

When Mary Queen of Scots came to power in 1553 she was not supportive of the English Reformation and many Christians left England. During her reign a group of Calvinists who had moved to Geneva, Switzerland created a translation based on the Matthew Bible called the Geneva Bible (1560). The Geneva Bible was the first English Bible to use the chapter and verse divisions first implemented in Greek and Latin versions of the New Testament in 1551. The Geneva Bible had extensive marginal notes and commentary that was pro-Calvinist, anti-Catholic, and had some political commentary as well. When Elizabeth I came to power (1558) the Geneva Bible became available in England and was very popular with common people. Unfortunately, the notes and commentary it contained were difficult for the church and monarchy to support so they commissioned another Bible called the Bishop's Bible (1568). This Bible never caught on and the Geneva Bible continued to be the Bible of choice for most people. In 1582 the Catholic Church had no choice but to publish its own English Bible, the Douay-Rheims Bible, with Catholic notes that supported Catholic doctrine.

King James Bible

When King James came to power in 1603 he wanted an English translation of the Bible whose scholarship would surpass that of the Bishop's Bible (which was poorly worded) and that would also remove the political commentary found in the margins of the Geneva Bible. The result was the King James Bible of 1611. Although revised multiple times, the King James Bible remained the English Bible of choice until 1881.

Modern English Translations (1881 to the Present)

Over time additional manuscripts were discovered in Egypt that were significant. Anytime new manuscripts are discovered it raises the question, "Is it time to do another translation of the Bible incorporating these additional manuscripts as source material?" By 1881 the answer was, "yes" and marked the beginning of the era of modern English translations.

In the 1880's two new Bible translations were completed using the updated set of manuscripts that were then available - the Critical Greek New Testament and the Revised Version of the Bible. The Revised Version was published by a joint British and American team of scholars in 1885. However, the two groups had some significant disagreements so the American members published the American Standard Version in 1901. The American Standard Version was the basis of 3 revisions (Revised Standard Version, Amplified Bible, and the New American Standard Bible) as well as a paraphrase (Living Bible).

The Critical Greek New Testament has been constantly updated over time and continues to be used by scholars when creating updated English translations of the New Testament. As new manuscripts are discovered (i.e The Dead Sea Scrolls) they are added to the source material for new translations. When the Dead Sea Scrolls were discovered in 1947 no one knew of their existence for 2,000 years. Nevertheless, when those manuscripts were compared to existing manuscripts of the Old Testament the differences were inconsequentially tiny. This demonstrated that the Bible has not been changed over time.

For more information on various modern English translations of the Bible see Appendix B.

Appendix D: The Apocrypha & Deuterocanonical Books

Even today there are a few books that some people think should be included in the Old Testament that the majority of Christians and Jews today do not believe are scripture. These books are referred to by various names. Some people call these books the Apocrypha ("hidden writings"), others call them Deuterocanonical ("second canon") books.

These books were not included in the Hebrew Bible and are therefore not considered Scripture by Jewish people. In addition, evangelical conservative churches also do not recognize these books. Churches that do recognize these books handle them in different ways. It should be noted that most of the churches that accept the apocryphal books as scripture do not believe in scriptural inerrancy. The reason these books are not considered part of the canon by most Christians is because they do not meet the criteria listed in previous sections of this study.

Catholic Church

The Catholic Church recognizes these books as scripture and includes them in copies of Catholic Bibles (Douay-Rheims Bible, New American Bible, New Jerusalem Bible). The books are interspersed among the books of the Hebrew Old Testament. However, even among Catholics many don't believe these books are scripture. For example, one of the early church fathers, Jerome, who was also the man who translated the Greek and Hebrew scriptures into the Latin Vulgate Bible (the primary Bible used by the Western European church for almost 1,000 years) did not believe these books were scripture but was overruled and made to put them in his translation by his boss (the Pope). Jerome is also the one who coined the term "Apocrypha" to identify these books as not being part of inspired scripture. The Catholic Church recognizes the following books of the Apocrypha as scripture: Tobit, Judith, Additions to Esther (Esther 10:4-16:24), Wisdom (aka Wisdom of Solomon), Wisdom of Jesus ben Sira (aka Sirach or Ecclesiasticus), Additions to Jeremiah (aka Baruch, Letter of Jeremiah), Prayer of Azariah and Song of the Three Holy Children (aka Daniel 3:24-90), Susanna (aka Daniel 13), Bel and the Dragon (aka Daniel 14), 1 Maccabees, 2 Maccabees.

Eastern Orthodox Church

In the Eastern Orthodox Church these books are viewed as being scripture but having less or "secondary authority" than the other books of the Old Testament. In addition to the Catholic Apocrypha, the Eastern Orthodox Church also adds 3 Maccabees and 1 Esdras to the Old Testament. In addition they also add Psalm 151 and Prayer of Manasses which are considered of even lesser authority and finally 4 Maccabees and 2 Esdras which are often put in an appendix. In the Eastern Orthodox Church these books are referred to as anagignoskomena ("profitable readings"). It is hard to imagine how God's Words could have varying levels of authority. Either they are God's Words or they are not. Nevertheless, Christian churches that do not believe in the inerrancy of scripture get into these kinds of situations.

Oriental Orthodox Church

In the Oriental Orthodox Church the books that are not considered scripture by the majority of Christians are kept together as a group in a section of the Bible between the Old and New Testament that is usually labeled "Deuterocanonical". In addition to the books mentioned above the Oriental Orthodox Church adds the following books: 1 Enoch, Jubilees, and 1, 2, & 3 Meqabyan.

Anglican Church

The Anglican Church states that the deuterocanonical books are suitable to be read for "example of life and instruction of manners, but yet doth not apply them to establish any doctrine." Another example of the view that these books have secondary authority.

Reformed Church

The Reformed Church asserts that "All which the Church may read and take instruction from, so far as they agree with the canonical books; but they are far from having such power and efficacy as that we may from their testimony confirm any point of faith or of the Christian religion; much less to detract from the authority of the other sacred books." In other words another belief in the secondary authority of these books.

The bottom line is most Christian churches do not believe these additional Old Testament books are God's Words. In addition most of the Christian churches that accept these books do so with the understanding that these books have "lesser authority" than the ones we all agree on. The only church that accepts these books with the full authority of scripture (Catholic Church) is a church that does not view the Bible as the inerrant Word of God.

For those who believe the Bible is the inerrant Word of God it is clear that these books should not be included.

A Few Reasons Why The Apocryphal / Deuterocanonical Books Are Not Part Of The Bible:

- 1) None of the apocryphal books are written in the Hebrew language which was used in the Old Testament. All Apocryphal books are written in Greek except one which is written in Latin.
- 2) None of the apocryphal writers laid claim to inspiration.
- 3) The apocryphal books were never acknowledged as sacred scriptures by the Jews, custodians of the Hebrew scriptures (the Apocrypha was written prior to the New Testament).
- 4) The Apocrypha contains statements which contradict the canonical scriptures as well as themselves.
- 5) The Apocrypha includes doctrines in variance with the Bible: prayers for the dead, purgatory, salvation by works, use of magical incantations, a sinless Mary, etc.
- 6) No apocryphal book is referred to by the New Testament. By comparison, the Old Testament is referred to and validated hundreds of times.
- 7) There are significant historical inaccuracies in most (11) of the Apocryphal books. (ref #6, page 126-127)

Appendix E: Did Matthew Quote From the Wrong Prophet?

Matthew appears to make an error when he says that the prophecy below was “spoken through Jeremiah” yet when we look for the prophecy in the Old Testament we find it in the book of Zechariah, not Jeremiah. Did Matthew make a mistake? Below are some comments from various Bible scholars on this matter.

Matthew 27:3-10

Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, ⁴ saying, “I have sinned by betraying innocent blood.” But they said, “What is that to us? See *to that* yourself!” ⁵ And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself. ⁶ The chief priests took the pieces of silver and said, “It is not lawful to put them into the temple treasury, since it is the price of blood.” ⁷ And they conferred together and with the money bought the Potter’s Field as a burial place for strangers. ⁸ For this reason that field has been called the Field of Blood to this day. ⁹ Then that which was spoken through Jeremiah the prophet was fulfilled: “AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel; ¹⁰ AND THEY GAVE THEM FOR THE POTTER’S FIELD, AS THE LORD DIRECTED ME.”

Zechariah 11:12-13

I said to them, “If it is good in your sight, give *me* my wages; but if not, never mind!” So they weighed out thirty *shekels* of silver as my wages. ¹³ Then the LORD said to me, “Throw it to the potter, *that* magnificent price at which I was valued by them.” So I took the thirty *shekels* of silver and threw them to the potter in the house of the LORD.

Dr. Walter C. Kaiser, Jr., President and Old Testament Professor, Gordon-Conwell Theological Seminary:

*“Matthew probably attributed the text to Jeremiah because Jeremiah, in many Hebrew manuscripts, headed up the collection of the prophets and his name was used to designate all in the collection. Our book titles with those chapter and verse divisions are a fairly recent innovation. Also Matthew may have attributed this quotation to Jeremiah because this text was paired with Jeremiah 18:1-4; 32:6-9. Thus he used the name of the better known and more prominent prophet. In fact, not one of the four other places where the New Testament quotes from Zechariah does it mention his name (Mt 21:4-5; 26:31; Jn 12:12-14; 19:37).” - Walter C. Kaiser, Jr., **Hard Sayings of the Old Testament**, InterVarsity Press, 1988, p. 242.*

Dr. Gleason L. Archer, Jr., Old Testament Professor, Trinity Evangelical Divinity School:

*“Matthew is therefore combining and summarizing elements of prophetic symbolism both from Zechariah and from Jeremiah. But since Jeremiah is the more prominent of the two prophets, he mentions Jeremiah's name by preference to the minor prophet. A similar procedure is followed by Mark 2:1-3, which attributes only to Isaiah a combined quotation from Malachi 3:1 and Isaiah 40:3. In that case also, only the more famous of the two prophets is mentioned by name. Since that was the normal literary practice of the first century A.D., when the Gospels were written, the authors can scarcely be faulted for not following the modern practice of precise identification and footnoting (which could never have become feasible until after the transition had been made from the scroll to the codex and the invention of the printing press).” - Gleason L. Archer, Jr., **Encyclopedia of Bible Difficulties**, Zondervan Publishing House, 1982, p. 345.*

Dr. William Arndt, Lutheran Scholar:

“Jeremiah is a far more prominent Prophet than Zechariah, and hence it is not surprising that a prophecy which can be traced to both of them is called a prophecy of Jeremiah, even though the greater part of it is taken from Zechariah. The other explanation is that there is good evidence for the assumption that the Jews, in their arrangement of the books of the Prophets, placed that of Jeremiah first. Now, we find that in all ages people have often designated a collection of writings by the name of the first one, which in such cases usually is one of importance.”

*- William Arndt, **Does the Bible Contradict Itself?**, Concordia Publishing House, 1976, pp. 52-53.*

Dr. E.J. Young, Old Testament Professor, Westminster Seminary:

*“It may be that the name Jeremiah was in this instance singled out inasmuch as his work was commonly regarded as standing at the head of the prophetic books. In mentioning Jeremiah, therefore, Matthew may have in mind the entire prophetic section of the Old Testament. A similar parallel is found in Luke 24:44 where Christ designates the third part of the Old Testament canon by the term Psalms. As a matter of fact, the book of Psalms was only the first book of this division, but evidently the Lord thought it sufficient to name only the first book as a suitable identification of the entire third section. Possibly this is the procedure which Matthew also is following. If so, he is simply doing what the Lord Himself, on another occasion, saw fit to do.” - E. J. Young, **Thy Word Is Truth**, Wm. B. Eerdmans Publishing Company, 1957, p. 173.*

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *Introduction & Overview: Can I Really Trust The Bible?*

PASSAGE FOR MEDITATION: *II Timothy 3:15-17, Jeremiah 1:11-12*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Numbers 11:23, Isaiah 55:10-11, Jeremiah 23:29*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Psalm 19:7, Psalm 18:30, Psalm 111:7, Romans 7:12*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *Introduction & Overview: Can I Really Trust The Bible?*

PASSAGE FOR MEDITATION: *Psalm 12:6, Psalm 119: 140, Luke 16:17*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *I Timothy 2:1-4*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Psalm 105: 7-8, Revelation 14:6*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *How Were The Books Of The Bible Selected?*

PASSAGE FOR MEDITATION: *II Peter 3:1-2, I Corinthians 14:37-38, Revelation 1:1-2*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Jeremiah 1:9, Revelation 1:9-11*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Exodus 24:3-7, Daniel 9:1-2*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *How Were The Books Of The Bible Selected?*

PASSAGE FOR MEDITATION: *Joshua 8:30-35*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *II Samuel 22:31, Proverbs 30:5-6*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *II Peter 1:20-21, Galatians 1:1-12*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *How Were The Books Of The Bible Selected?*

PASSAGE FOR MEDITATION: *Mark 1:22, Acts 17:11, Galatians 1:8*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Hebrews 4:12, II Timothy 3:16-17, II Corinthians 5:17*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Deuteronomy 31:24-26, I Thessalonians 2:13 & 5:27, Colossians 4:16*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *How Were The Books Of The Bible Selected?*

PASSAGE FOR MEDITATION: Deuteronomy 18:20-22

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: Deuteronomy 13:1-5

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: 1 Thessalonians 5:20-21, Jeremiah 2:8

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *Does The Bible Give Evidence Of The Power Of God To Change Lives?*

PASSAGE FOR MEDITATION: *II Peter 1:16-21, Jude 1:17-18, II Peter 3:3*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *I John 1:1-5*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *I Corinthians 15:3-9, II Corinthians 12:7-9, II Peter 3:15-16*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *Does The Bible Give Evidence Of The Power Of God To Change Lives?*

PASSAGE FOR MEDITATION: *Matthew 13: 54-58, John 7:2-5*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *I Corinthians 15:3-7, James 1:1, Jude 1:1-2 & 24-25*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Luke 1:1-4, Acts 1:1-5*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *Does The Bible Give Evidence Of The Power Of God To Change Lives?*

PASSAGE FOR MEDITATION: *I Timothy 5:18, Luke 10:3-5*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Acts 12:12, Colossians 4:10, Philemon 1:24, II Timothy 4:11*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Mark 14:43-52*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *The Old Testament is Validated as Scripture by the New Testament*

PASSAGE FOR MEDITATION: *Matthew 23:34-3, Luke 11:49-51, II Chronicles 24:20-21*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Matthew 5:17-19, Luke 24:44*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Mark 13:19, Matthew 24:37-39, Matthew 19:3-6*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *The Old Testament is Validated as Scripture by the New Testament*

PASSAGE FOR MEDITATION: *Matthew 4:4-10, Deuteronomy 8:3, 6:16, 10:12, & 10:20*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *John 10: 34-36, Psalm 82:6*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Matthew 22: 41-45, Psalm 110:1*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *The Old Testament is Validated as Scripture by the New Testament*

PASSAGE FOR MEDITATION: *Matthew 12: 38-41*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Daniel 7:13, Matthew 26:64*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Daniel 11: 31, Matthew 24:15-16 & 30*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *The Old Testament is Validated as Scripture by the New Testament*

PASSAGE FOR MEDITATION: *Acts 4:10-11, Psalm 118:22*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Acts 4:24-26, Psalm 146:6, Psalm 2:1-3*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Psalm 2:7, Hebrews 1:5*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *The Old Testament is Validated as Scripture by the New Testament*

PASSAGE FOR MEDITATION: *Acts 28:25-27, Isaiah 6:9-10*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Genesis 12:3, Galatians 3:8*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Exodus 9:16, Romans 9:17*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *The Old Testament is Validated as Scripture by the New Testament*

PASSAGE FOR MEDITATION: *Psalm 95: 7-9, Hebrews 3:7-9*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Isaiah 55:3, Acts 13:34*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Psalm 16:10, Acts 13:35*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *The Old Testament is Validated as Scripture by the New Testament*

PASSAGE FOR MEDITATION: *Psalm 104:4, Hebrews 1:7*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Hebrews 11:32-34*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Matthew 1:1-6, Luke 3:23 & 31-38*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *How Do We Know The Words & Message Of The Bible Haven't Been Changed Over Time?*

PASSAGE FOR MEDITATION: *Matthew 5:17-18*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *John 17:15-19*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Isaiah 28:9-10*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *Why Are There So Many Translations Of The Bible?*

PASSAGE FOR MEDITATION: *Matthew 6:9-13*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Luke 8:1-3*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *I Corinthians 9:24-27*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *How Does Observational Science & Engineering Compare To The Bible?*

PASSAGE FOR MEDITATION: *John 3:12, Job 38:1-7*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Isaiah 45:12*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Job 26:7&10, Proverbs 8:27, Isaiah 40:22, Luke 17:30-36*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *How Does Observational Science & Engineering Compare To The Bible?*

PASSAGE FOR MEDITATION: *Job 38:31*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Psalm 8:8, Psalm 107: 23-24, Ecclesiastes 1:6*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Job 26:8, Ecclesiastes 11:3, Ecclesiastes 1:7, Amos 9:6*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *How Does Observational Science & Engineering Compare To The Bible?*

PASSAGE FOR MEDITATION: *Job 40:15-24*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Hebrews 11:3*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Revelation 11:7-9, Matthew 24:15-18*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *How Does Observational Science & Engineering Compare To The Bible?*

PASSAGE FOR MEDITATION: *Jeremiah 50:9*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Revelation 18:8-19*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Ezekiel 39:9-16*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *What Is The Bible's Record in Predicting the Future? (Prophecy)*

PASSAGE FOR MEDITATION: *Isaiah 46:9-11, Isaiah 48:3-5, Isaiah 41:21-24*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Daniel 9:25*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Luke 18:31*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *What Is The Bible's Record in Predicting the Future? (Prophecy)*

PASSAGE FOR MEDITATION: *Psalm 41:9, John 13:18-21 & 25-26, Matthew 26:49-50*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Zechariah 11:12-13, Matthew 27:3-10*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Zechariah 13:7, Matthew 26:31 & 56*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *What Is The Bible's Record in Predicting the Future? (Prophecy)*

PASSAGE FOR MEDITATION: *Psalm 35:15 & 19, Psalm 109: 2-5, Matthew 26:59-61, John 15:25*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Isaiah 50:6, Matthew 27: 30, Luke 22:63-64*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Isaiah 53:7, Matthew 27:12-14*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *What Is The Bible's Record in Predicting the Future? (Prophecy)*

PASSAGE FOR MEDITATION: *Isaiah 53:5, Matthew 27:26-29*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Psalms 22:16, Luke 24:36-40, John 20:24-27*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Isaiah 53:12, Mark 15:27-28, Luke 23:34*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *What Is The Bible's Record in Predicting the Future? (Prophecy)*

PASSAGE FOR MEDITATION: *Psalm 109:25, Psalm 22:7-8, Matthew 27:39-43*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Psalm 22:17, Isaiah 52:14, Matthew 27:35-36, Luke 23:47-48*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Psalm 22: 18, John 19:23-24*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *What Is The Bible's Record in Predicting the Future? (Prophecy)*

PASSAGE FOR MEDITATION: *Psalm 22:1, Matthew 27:46*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Psalm 69:21, John 19: 28-29, Matthew 27:33-34*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Psalm 31:5, Luke 23:46*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *What Is The Bible's Record in Predicting the Future? (Prophecy)*

PASSAGE FOR MEDITATION: *Psalm 38:11, Luke 23:49*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Psalm 34:20, Zechariah 12:10, John 19:33-37*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Amos 8:9, Matthew 27:45*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *What Is The Bible's Record in Predicting the Future? (Prophecy)*

PASSAGE FOR MEDITATION: *Isaiah 53:9, Luke 23:32, Matthew 27:57-60*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Deuteronomy 28:63-67, Leviticus 26:44-45, Jeremiah 16:14-16*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Daniel 8:20-22*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *What Is The Bible's Record in Predicting the Future? (Prophecy)*

PASSAGE FOR MEDITATION: *Isaiah 13:17-22, Isaiah 44:24-28, Isaiah 45:1-4 & 13*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Daniel 5:1, 5-6, 25-28*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Joshua 6:26-27, I Kings 16:33-34*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?