

WHY I BELIEVE THE BIBLE IS GOD'S REVELATION TO MAN
Heb.1:1,2; Eph.3:1-5; Jno.17:7,8; 16:5-15
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I. INTRODUCTION

1. I believe the Bible is God's revelation to man because of **The Unparalleled Unity Of The Bible**.
 - a. There is no literary work of mere man that can compare with the unity of the Bible.
2. One may spend years studying nature and books about the Bible, but eventually one must come to terms with the book itself.
 - a. What is the content of the book?
 - b. What does it claim for itself?
 - c. A careful examination of the Bible reveals marvelous unity.
 - d. Not only does each of the 66 individual books manifest unity, but the entire collection, considered as one book, evidences unity.
3. It is sometimes charged that Bible believers are arguing in a circle when they turn to the Bible itself as evidence that it is the word of God, God's revelation to man.
 - a. We must remind the critics that there is no other way to demonstrate the unity of any book.
 - b. One would not be critical of a book reviewer for judging a book on the basis of its content.
 - c. If the Bible is not a book of harmony and consistency, then there is no point in turning elsewhere in an effort to defend it.
4. The unity of the Bible manifests itself in so many ways, which we shall examine in this our first lesson in our series as we affirm that –

II. DISCUSSION

A. WE BELIEVE THE BIBLE IS GOD'S REVELATION TO MAN BECAUSE OF THE UNPARALLELED UNITY OF THE BIBLE WHICH PROVES IT IS GOD INSPIRED.

1. In the Bible we truly have *unity in diversity*. (Evidence such as:
 - a. The Bible was written over a period of some 1500 to 1600 years.
 - (1) It was written by some 40 different writers who lived in different parts of the world, and were from different walks of life.

- (2) They wrote in at least three different languages.
 - (3) They discussed hundreds, if not thousands, of controversial subjects.
 - (4) Though written by men of various backgrounds (shepherds, kings, fishermen, tax-collectors, doctors, scholars, and even by one of extremely great wisdom), yet it is characterized by a unity and a continuity that utterly defies human explanation, one that no other work of purely human authorship has ever produced.
- b. The ***time of writing***. (all dates are approximate)
- (1) The Law of Moses – between 1450-1400 B.C.
 - (2) Joshua and Judges – before 1050 B.C.
 - (3) Psalms (of David) – ca. 1000 B.C.
 - (4) Isaiah – ca. 760-725 B.C.
 - (5) Daniel – 6th century B.C.
 - (6) Ezra – 5th century B.C.
 - (7) 1Thess. – ca. 50-51 A.D.
 - (8) Acts – ca. 61 A.D.
 - (9) Ephesians – ca. 60-62 A.D.
 - (10) John – late 80's or early 90's A.D.
- c. ***Place of writing***.
- (1) Moses – in the Sinai Wilderness.
 - (2) Daniel – in Babylon.
 - (3) Jeremiah – in Jerusalem.
 - (4) Some of Paul's – in prison in Rome.
- d. ***Occupations of the writers***.
- (1) Moses – trained in the wisdom of Egypt (Ac.7:22); a shepherd; leader.
 - (2) Joshua – a military leader or commander.
 - (3) David – a king.
 - (4) Amos – herdsman.
 - (5) Daniel – statesman in Babylon.
 - (5) Ezekiel – priest.
 - (6) Nehemiah – a cupbearer to a Persian king.
 - (7) Ezra – a scribe.
 - (8) Luke – a physician.
 - (9) Matthew – a tax collector.
 - (10) Peter – a fisherman.
 - (11) Paul – a scholar, trained in the law (Rabbi).
 - (12) Solomon – the wisest man who every lived.

- e. **Languages.**
 - (1) O.T. – Hebrew (and some parts in Aramaic).
 - (2) N.T. – Greek.
- f. **Types of writing.**
 - (1) law (civil, criminal, ethical, religious, sanitary).
 - (2) poetry
 - (3) history
 - (4) narrative
 - (5) biography
 - (6) prophecy
 - (7) apocalyptic (parts of Daniel, Ezekiel, Zechariah, Revelation)
- g. Note: F. F. Bruce summed it up very well when he said:
 “For all that, the Bible is not simply an anthology; there is a unity which binds the whole together. An anthology is compiled by an anthologist, but no anthologist compiled the Bible.” (*The Books and the Parchments*, p.88)
- h. The bringing together of the diverse parts of the Bible into one complete unity has been likened to a variety of individual musical instruments being brought together into one great orchestra. The instruments blend together into one great harmony under the direction of a guiding hand.

2. In the Bible there is **Unity In Doctrine.**

- a. Unity in doctrine is sometimes discussed as **unity of purpose.**
 - (1) The Bible has one great purpose and this accounts for what is included in the Bible and what is left out of the Bible.
 - (2) The grand theme of the Bible is *the scheme of redemption.*
 - (3) God’s eternal purpose to redeem man in Christ is the theme of the Bible, Eph.3:1-11.
 - (4) This includes the great Biblical doctrines of God, man, morality, sin, salvation, and immortality.
 - (5) Yet there is not a false or discordant note in any of the Bible teaching on any of this, even though the writing spans a period of some 1600 years.
 - (6) What one writer affirms, no later writer denies.
 - (7) Critics sometimes point to apparent contradictions within the Bible, but these are always resolved on the basis of careful study.

- (8) As someone has said, “While there is no collision among the writers, neither is there any evidence of collusion.”
 - (a) Web. “Collusion: a secret understanding, esp. for a fraudulent purpose.”
 - (b) Of course, there could not have been due to the time span between their time of writing.
- b. Another way to approach the unity of the Bible is through **the central person** (Christ).
 - (1) This is actually only a slight variation from the approach through *the scheme of redemption*.
 - (2) The books of the Law lay a *foundation* for Christ by showing why God selected the Israelites as His own people
 - (3) The books of history illustrate how the nation of Israel was being prepared to carry out God’s purpose of bringing Christ into the world for the salvation of all men.
 - (4) The poetical sections of the O.T. reveal the longings or *aspirations* of the people for Christ.
 - (5) The books of prophecy look forward in *expectation* of Christ.
 - (6) In the N.T. the Gospels present a *manifestation* of Christ.
 - (7) Acts tells of the *propagation* of Christ.
 - (8) The epistles present an *application* of Christ to the life of the Christian.
 - (9) Revelation presents a climax or *consummation* to this Christocentric approach to Scripture. Revelation, the last book, is written to encourage perseverance in spite of severe persecution, and not only promises but assures us of the promise of eternal reward on the basis of faithfulness.
- 3. In the Bible we have **organic unity**.
 - a. The unity of the Bible is organic unity, by which we mean it is the unity of organized being.
 - (1) Pierson defined it this way: “Organic unity implies three things: first, that all parts are necessary to a complete whole; secondly, that all are necessary to complement each other; and thirdly, that all are pervaded by one life-principle” (Arthur T. Pierson, “The Testimony of the Organic Unity of the Bible to its Inspiration,” *The Fundamentals*, Vol. VII, p.65).

- b. Notice briefly the application of these three laws to the Word of God.
- (1) The first law of organic unity is that all parts are necessary to a complete whole.
 - (a) Applied to the Bible it means that all the parts of the Bible are necessary to its completeness.
 - (b) To illustrate, Professor F. F. Bruce observed that “any part of the human body can only be properly explained in reference to the whole body. And any part of the Bible can only be properly explained in reference to the whole Bible.” (F.F. Bruce, *The Books and the Parchments*, p.89).
 - (c) While it may take years of study to truly learn this point, it is nonetheless true
 - (d) Books like Job, Esther, Ruth, Song of Solomon and Philemon may seem at first not to be essential, but careful study shows how they must be included in the Bible to make it a complete book.
 - (2) The second law of organic unity is that all parts are necessary to complement each other.
 - (a) Applied to the Bible the gospels may be used to illustrate this point.
 - (1) Matthew wrote for the Jew, presenting Jesus as the fulfillment of O.T. prophecy.
 - (2) Mark wrote for the Roman and stressed that Jesus was a person of action.
 - (3) Luke wrote for Greeks and emphasized Jesus as the son of man, meeting the needs of humanity. He also emphasized the historical certainty of Jesus.
 - (4) John wrote to Christians and/or non-Christians to stress that Jesus was the Son of God who came into the world to bring salvation to believers.
 - (b) In like manner, Leviticus needs Hebrews; Isaiah’s prophecies demand the Gospels for fulfillment; Jonah finds meaning in the resurrection of Christ.
 - (c) It has been said that “The O.T. is the N.T. concealed and the N.T. is the O.T. revealed.”

- (3) The third law of organic unity is that one life principle must pervade the whole.
 - (a) This is certainly true of the Bible.
 - (b) The Bible claims to be “inspired of God,” literally, God breathed, 2Tim.3:16.
 - (c) The writers did not speak from themselves but as they were moved or guided by the Holy Spirit, 2Pet.1:20-21. Cf. Jno.16:13-15; Eph.3:1-5.
4. For further emphasis take note of another way to consider the organic or the structural unity of the Scriptures.

Keeping in mind the **Unity In Diversity** of the Bible; such as: the 1500 to 1600 year time period of the writing of it, the 40 different writers, who lived in different parts of the world, came from different social, economic and educational backgrounds, wrote in at least three different languages, how do we account for the following peculiarities?

- a. The Scriptures are the only collection of 66 books ever produced by many authors or one author that can be and are fittingly called *a Book* or “*The Book*.” The Bible stands alone in this respect.
- b. Running through “The Book,” or rather these 66 books, is a close-knit unity which may be noticed from the following several facts:
 - (1) It is one story beginning with the beginning of time, running through all of time and ending with eternity.
 - (2) The Bible begins with the only sane and satisfying suggestion as to whence man came, and ends with the only sane and satisfying answer as to whither he is going.
 - (a) So far as man is concerned, the Bible is the one Book of man’s origin and destiny.
 - (b) It begins with the one and fittingly closes with the other.
 - (c) It is a perfect unity in this respect.
 - (3) The Bible is a book of progress. It begins with chaos and sin as far man is concerned and ends with perfection.
 - (4) The Bible begins with the creation of life and ends with the perpetuation of life.
 - (5) The Bible begins with the introduction of sin and closes with the destruction of sin.

- (a) Between the beginning and the end the Bible's one theme is the development of the plan for the over-coming of sin.
 - (b) Of the 66 books and of the 40 writers, not one departs from the main theme.
- (6) Not only do these widely separated authors produce 66 books which are *in unity* on the subject they treat, but, stranger still, they produce 66 books which *are a unity*, fitting perfectly to make one perfect whole.
- (7) Taking the books of the Bible *in groups*, their complete unity is again most apparent. Notice that we have:
 - (a) The "Law," or the O.T., to prepare for the coming of the Christ, the Messiah, the Redeemer, the Savior. See Gal.3:23-29.
 - (b) The Gospels, to present the Christ as the Savior promised by the prophets, and as the one, and *only* one, through whom anyone may be saved, Jno.20:30,31; Cf. Ac.4:10-12.
 - (c) The Acts, to tell us how to lay hold on this one and only Savior, how to be saved by faith and become a Christian, a follower of Christ. See Ac.2:36-41; etc.
 - (d) The Epistles, to tell us how to live the life of faith in Christ. See 2Pet.1:5-11; Phil.4:4-9.
 - (e) Revelation, to warn us to be faithful to the end, or to keep on being a Christian, and assure us that all will be well through faithfulness to Christ. See Rev.2:10; 12:11.
 - (f) Note: The whole, made up of these five groups, constitutes a perfectly unified plan. Each and every part absolutely demands the rest!
- 5. For still further emphasis we take note of *the logical unity* of the N.T. Scriptures when compared with the plan of God, or the scheme of redemption, which they reveal.
 - a. As we study we find that the first requirement under Christ is "**faith**".
 - (1) The first group of books in the N.T. is made up of the Gospels, the purpose of which is to give us the evidences upon which we may believe in Christ and be led to desire to obey him.
 - b. The next logical step is "**obedience**" to him.

- (1) The logical question is, What shall I do?
- (2) The very next book (Acts) is given to answer this question and make plain the steps of obedience.
- (3) The next question is, What shall I do, as a Christian?
 - (a) The next group of books (the Epistles) is devoted to answering that very question and making plain that step.
- (c) Revelation is the book of perseverance. **“Perseverance”** is the last thing taught as a necessity. And it is perseverance to the very end that is necessary.
 - (1) The last book is for that purpose.
- (d) Thus the N.T. authors have produced 27 books which are a complete unity serving one purpose – to bring about the salvation of sinners through faith in Jesus Christ by means of the gospel of Christ.

III. CONCLUSION

1. Think. Is it possible that 40 different men, unknown to one another, writing in different languages, different countries even, separated in time by three times the period since Columbus discovered America, should produce a book that thus constitutes such a perfect whole, unless there was back of it an back of them one mind, one designer who guided them all?
2. There is only one sensible or logical conclusion, and that is that there was one mind back of it all, and that one mind could be no other than the mind of God, inspiring and guiding the first writer and the last writer and all writers in between. See Heb.1:1,2; 2Pet.1:20,21; 2Tim.3:16,17.
3. Therefore, there is no doubt in my mind that ***the unity of the Bible***, which is so clearly obvious to all who take the time and trouble to notice, proves that the Bible is God’s revelation to man; that it is the product of a divine mind; that even though there were about 40 different human writers, there was in reality only one author – God.
4. This is one of the reasons I believe the Bible to be inspired.

Credit to: Truth In Life, Gogdill Foundation Pub., Evidences of Faith, Senior High, Year 3 – Bk.3, pp.19-23; Also, Why We Believe, by C.J. Sharp, p.9, The Standard Pub. Co., Cincinnati, OH.

Note: The following two pages are in the wrong place and with the wrong subject matter. They belong with “Why I Believe In God”, the fourth lesson of that series, and are pp.26a,b.

- 5, Before closing add the following from “Fortify Your Faith”, by Wayne Jackson, Apologetics Press, Inc., 1974, pp.10,11, titled “Atheism’s Creed”, which further confirms the proposition of this lesson. (Yes, Atheism has a *Creed* , a faith, some articles of faith, in spite of their claim that “faith is irrational.”

“Before concluding this discussion on atheism, we feel compelled to call attention to the atheist’s smug self-image of his totally ‘scientific’ and rational outlook. He feels that faith is irrational, and thus, allegedly disassociates himself from such. The truth is, however, it actually requires more faith, and that of an unreasonable variety, to accept atheism than theism. The atheists does indeed have a faith!

“James D. Bales discusses some of the articles of faith in the atheist’s creed in his book, *communism: Its Faith and Fallacies*. The following is an adaptation of some of his (Bales’) points. (pp.40-43.)

“(1) Though the atheist cannot prove it, he *believes* that God does not exist. ‘To *know* that God does not exist one would have to know everything and to be everywhere, for the thing which he did not know might prove God’s existence. He would have to know all the causes which have every operated, for the one cause he did not know might be God himself!’

‘The atheist cannot reverse this argument and say that one must know all in order to have sufficient reason to believe in God. Several lines of evidence show that it is rational to accept God and irrational to reject God. We need to know at least some of the evidence, but we do not need to know everything.’

“(2) The atheist ridicules the concept of an Eternal God, yet he himself *believes* in the eternal existence of matter.

His belief in the eternal existence of matter is not only without reasonable evidence, it is contrary to one of the best established scientific laws, the Second Law of Thermodynamics, which demonstrates that the universe is ‘running down’ and hence had an origin.

Also, it is much more reasonable to believe that a Mind (God) produced matter, life, and human consciousness, than to believe that matter created mind, consciousness, and intelligence.

“(3) Atheists *believe* that life spontaneously arose from non-living matter. Again, this is contrary to the evidence suggested by the Law of Biogenesis which affirms that life can only come from pre-existing life.

The theory of spontaneous generation, as one unbeliever candidly admitted, 'is far from proven, and it is improbable that satisfactory proof will ever be forthcoming.' (Alford M. Elliott, *Zoology*, p.33.)

“(4) Atheists *believe* that the order and design found in nature are simply the results of non-intelligent, non-conscious fate or chance.

‘Atheists usually concede that there is at least [apparent design] and order in nature,’ which they attribute to irrational forces.

This is totally contrary to all our experience which reveals that design is the result of intelligence, of a designer.

“(5) The atheist *believes* that consciousness evolved from a fortuitous combination of non-conscious molecules. He has no proof for this incredible view. In spite of this he still *believes* it!

“(6) The atheist *believes* that ‘non-moral matter created man with a moral sensitivity – a sense of obligation or duty.’ I appeal to your good sense, does it seem reasonable to believe that primeval slime could evolve into a morally sensitive man?

“(7) The atheists, to be consistent, must *believe* that man is merely a ‘matter-machine without any power of choice, and thus without any real responsibility for his conduct. (For) how could matter, regardless of how refined it might be, decide between alternatives and be responsible for that decision?’ When the atheist acts as if he were a morally responsible being, he negates his own assertions.

“(8) Again, if consistent, atheists must *believe* ‘that all thought is irrational, for it is all assumed to be the inevitable by-product of irrational causes. According to atheism, mental processes are wholly determined by the physical movement of atoms in the brain.’ A couple of years back (ca.1972), I had a discussion with an atheist who contended that belief in God was not reasonable since such belief was only the result of a human brain that had evolved from matter.

It had apparently never occurred to him that if his reasoning was valid, the very atheism he was urging me to accept, also was the product of an evolved brain of pure matter and therefore was unworthy of my consideration!

His line of argument was devastating to his position.

As Bro. Bales has so succinctly observed: “How strange it is that those who claim the name ‘rationalist’ (and that “faith is irrational”) and maintain that theists are not rational, should end up with a position which implies that all thought is irrational.”

B. BECAUSE OF THE BIBLE'S SCIENTIFIC FOREKNOWLEDGE.

The Bible is not a text book on material science. It is a textbook on religion – the science of correct living. It was written hundreds of years before modern science was originated, yet it is scientifically accurate. Modern science has never disproved any statement in the Bible but has proved and demonstrated the truthfulness of hundreds of things which the Bible anticipated. The Mind which directed the writing of the Bible put into it many truths which were beyond, way beyond, the range of human comprehension and human knowledge at the time they were written.

Dr. Henry M. Morris begins his interesting and popular little volume *The Bible and Modern Science* with the following words: “One of the most arresting evidences of the inspiration of the Bible is the great number of scientific truths that have lain hidden within its pages for thirty centuries or more, only to be discovered by man’s enterprise within the last few centuries or even years.” (p.5)

The Bible does not purport to be a textbook on science; much less does it engage in scientific speculation. There are, however, numerous examples in Scripture where inspired men simply stated or alluded to certain scientific truths which they could never have known by natural means. For these scientific truths were not discovered for centuries.

In this lesson we shall take note of a few of these for your consideration.

1. The five scientific principles mentioned by Moses in Gen.1:1 were unknown to modern science.
 - a. Herbert Spencer (1820-1903) first announced that there are only five “manifestations of the unknowable” in existence –time, force, action, space and matter – and that all else is based on these fundamentals.
 - b. This was hailed as a great announcement.
 - c. But in Gen.1:1 , centuries before Spencer’s announcement, Moses wrote: “In the beginning”, time, “God”, force; “created”, action; “the heavens”, space; “and the earth”, matter.
 - d. Thus Moses put all five scientific fundamentals in the first verse of Genesis and they are in the same order as announced by Herbert Spencer.
 - e. How could Moses do this? The answer must be that God, by means of the Holy Spirit, told Moses what to write. Cf. 2Pet.1:20,21.

2. In Genesis chapter one the Bible speaks of *light before the sun*.
 - a. All men once held with Sir Isaac Newton the idea that light is an emanation from the sun and other luminous bodies, but in recent years men think they have proved that light existed before the sun.
 - b. There are many theories concerning light but all scientists are apparently agreed that light existed before the sun was made its governor.
 - c. Since this was discovered, many pseudo-scientists have ridiculed the “old Bible idea that light comes from the sun.”
 - d. George W. Dehoff, gospel preacher, reported that while an undergraduate in college one of his professors explained his favorite theory of light and ended by saying, “Well, this completely upsets the old Bible idea that light comes from the sun. In fact it just proves that book to be out of date.”
 - e. Dehoff challenged: “Doctor Blank, where does the Bible say that light comes from the sun?”
 - f. “Oh, I don’t know,” he replied. “Everybody knows it’s there.”
 - g. Dehoff said that at his insistence a Bible was brought and the professor read from the first chapter of Genesis: “In the beginning God created the heavens and the earth and the earth was without form and void and darkness was upon the face of the deep; and God said, Let there be light and there was light...” He read on to Vv.17 and 18 where God later made the sun, moon and stars to control this light and to act as our chronometers.
 - h. Seeing that Moses was perfectly scientific, the learned doctor said, “Well, that makes a donkey out of me.”
 - i. Dehoff reported that he thought to himself that what the professor said was a true statement but that he doubted the expediency of saying so at the time.
 - j. How did Moses know this important scientific fact thousands of years before others discovered it?
3. The rotundity of the earth, or that the earth is spherical in shape was a matter of Biblical record long before man even suggested the possibility of the fact.
 - a. When the Bible was written it was universally believed that the earth was flat.
 - (1) For years it was argued that should one go too far toward the edge he would fall off.

- b. Later, the early Grecians as well as Toscanelli, an Italian, suggested the rotundity of the earth. Columbus and others believed them.
 - c. Finally, Magellan and his men sailed around the earth and thus proved it to be spherical in shape.
 - d. But of the shape of the earth the Author of the Bible was not in ignorance even from the beginning.
 - (1) For we read in Isa.40:22, “It is God that sitteth upon the circle of the earth.”
 - (2) In Prov.8:27, “He setteth a circle upon the face of the deep.”
 - e. That the writers of the Bible wrote of the rotundity of the earth cannot be questioned.
 - (1) They could have learned of this only from God.
 - (2) No other being in the universe could have given them the information.
4. The suspension of the earth in space is also a matter of biblical record and a part of the Bible’s scientific foreknowledge.
- a. The ancient Greeks and Romans were the most advanced peoples of their time, yet they believed that the earth was held in place by poles or by the neck of Atlas. Others believed that Atlas had the earth on his shoulders.
 - b. Some said that the earth floated on water and should one go too far out on the sea he would surely perish.
 - c. When men sailed around the earth, they discovered that it touches nothing – that nothing visible holds it in place.
 - d. Then it was that the statement “He stretcheth out the north over the empty place, and hangeth the earth upon nothing,” (Job 26:7) was understood.
 - (1) The ancient book of Job is absolutely scientific.
 - (2) Indeed so, God through his Holy Spirit was the source of what the book of Job records.
 - (3) If not, how did Job find out these things? No man could have told him!
5. The Bible is scientifically accurate on the formation of static electricity, or that electricity causes rain.
- a. The Greeks and Romans with all of their intellectual development thought that a thunderstorm consisted of Jupiter

with a handful of thunderbolts hurling them at the earth and its peoples.

- b. Yet they might have informed themselves by reading Jer.10:13, “He (God) maketh lightnings with rain.” And Job 38:25,26, “Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; To cause it to rain on the earth...”. (KJV) The ESV: “Who has cleft a channel for the torrents of rain and a way for the thunderbolt, to bring rain on a land where no man is...”.
 - c. Benjamin Franklin, Thomas A. Edison and others have discovered that static electricity may be formed by condensing water, yet Jeremiah knew of this thousands of years before? How?
6. The geography of the biblical record is more evidence of its scientific foreknowledge.
- a. Geography is comparatively modern science.
 - (1) Not many years ago the maps of much of the world were mostly blank and the mistakes in geography books must be corrected every generation.
 - b. The Bible was written before the modern science of geography was ever heard of and though it abounds in geographic references, it is correct in every instance.
 - (1) No one has to revise it and bring it up to date.
 - c. It was free of error from the beginning because the Architect of the universe is the Author of the Bible.
 - d. When the Bible says, “They went up to Jerusalem” it is literally uphill. When we read “...down to Jericho” we may know it is downhill.
 - e. The cities, towns, plains, deserts, hills and mountains mentioned in the Bible have been found exactly where the Bible locates them.
 - f. If the Bible were a human production it would be filled with geographical errors.
 - g. Since there are no such errors we conclude it is a super-human product.
7. The Bible mentions paths of the sea which is another evidence of its scientific foreknowledge.

- a. Matthew Fontaine Maury, “the pathfinder of the seas”, and the founder of the science of Oceanography, was a firm believer in and a close student of the Bible.
 - (1) His teaching caused the Annapolis Academy to be founded and his memory is honored and respected throughout the world.
 - (2) On monument row in Richmond, Virginia, is a statue of the great scientist sitting with the Bible in one hand and his charts of the sea in the other.
 - (3) Behind him is a globe of the earth which he helped to explore.
 - b. Before Matthew Fontaine Maury lived there was no sailing lanes and no charts of the sea.
 - (1) One day, when he was ill, his son read to him from the eighth Psalm.
 - (2) He read that God put under man “...the fowls of the air, the fish of the sea, and whatsoever passeth through *the paths of the sea*,” Psa.8:8.
 - (3) “Read that again,” he said.
 - (4) Upon hearing it the second time, the venerable scientist said, “If the Word of God says there are paths in the sea, they must be there. I will find them.”
 - (5) Within a few years he had charted the principal lanes or paths of the sea and these are followed by oceangoing vessels to this day.
 - c. How did David know of these paths of the sea?
8. The “Seas” in their “Place” with a common bed is another example of the Bible’s scientific foreknowledge.
- a. Moses tells us in Gen.1:9,10 that the “gathering together of the water called the *seas*.”
 - (1) How did Moses know that there are several seas?
 - (2) He had not seen them.
 - b. Then notice that God said, “Let the waters under the heavens be gathered together unto one place and it was so,”
 - c. It is literally true that the oceans are connected and thus have one bed.
 - d. In the days of Moses men believed that there was one small ocean but Moses wrote not only of the *seas* (plural) but that they have *one bed*.

- e. It must be that the Supreme Power of the Universe inspired Moses and guided him as he wrote these scientific truths.
9. The Bible reference to and its use of the expression “the seed of the woman” is still another example of its scientific foreknowledge.
- a. In Gen.3:15 and other places in the Bible we have a striking reference to the seed of the woman. This is truly a remarkable instance of scientific foreknowledge.
 - (1) R. C. Punnett tells us: “Few if any of the more primitive peoples seem to have attempted to define the part played by either parent in the formation of offspring...The production of offspring by men was then (the time of Aristotle) held to be similar to the production of a crop from seed. The seed came from the man, the woman provided the soil. This remained the generally accepted view for many centuries...After more than a hundred years of conflict lasting until the end of the eighteenth century, scientific men settled down to the view that each of the sexes makes a definite material contribution to the offspring produced by their joint efforts” (*Mendelism*, 4th edition, pp.1,2.)
 - b. Thus until the end of the eighteenth century all human science and philosophy opposed the idea of the “seed of the woman”.
 - c. But when the facts were finally known, as is always the case, the Word of God triumphed over the theories of man.
10. The value of dust is attested by the Bible as an example of its scientific foreknowledge.
- a. In Isa.40:12 we read that God has “comprehended the dust of the earth in a measure.”
 - (1) Perhaps most people have detested dust, yet here it is spoken of along with things made for our good.
 - b. Dr. A.B. Wallace in his book, *Man’s Place in the Universe*, pp.205-211, uses seven pages to tell of the value of dust.
 - (1) He refers in the main to the fine dust of the upper atmosphere.
 - (2) Evidently this is what the Bible called “the highest (chief, first) part of the dust of the world” (Prov.8:26).

- c. Dr. Wallace shows that if this dust did not exist we would have less rainfall, abnormally heavy dews and a greater prevalence of fogs.
- d. He says vegetation would be greatly reduced, our blue skies would be gone and our gorgeous sunsets and sunrises would be no more.
- e. Stars would appear at midday as at midnight owing to the absence of the light reflecting elements in the air.
- f. The sun would not be reflected into houses and its light would not appear anywhere except where its rays fell directly upon the earth.
- f. Dr. Wallace suggests that it is difficult to account for this “upper dust” but that it perhaps comes from deserts and volcanoes of the earth.
 - (1) Now there ought to be some red faces among those who have criticized God for making deserts and volcanoes on earth!
- g. This authority has pointed out that without this fine dust of the upper atmosphere the earth would be uninhabitable.
- h. Therefore, we raise the following two questions:
 - (1) Why did the writers of the Bible refer to the *dust* as being beneficial and how did they know to write such a thing?
 - (2) Why did Solomon especially point out that it is the *highest or upper dust*?

Some concluding thoughts on the Bible’s scientific foreknowledge as a reason why I believe the Bible is God’s revelation to man.

1. The Bible is always scientifically accurate whether we are considering the Bible and astronomy, the Bible and geology, the Bible and geography, the Bible and Oceanography, the Bible and meteorology, the Bible and physics, the Bible and biology, the Bible and medicine, or the Bible and psychology.
2. And this, is true in spite of the fact that the Bible does not purport to be a textbook on material science, much less does it engage in scientific speculation.
3. It is a text book on religion – the science of correct living – the divine record of God’s scheme of human redemption.

C. WE BELIEVE THE BIBLE IS GOD’S REVELATION TO MAN BECAUSE OF THE EVIDENCE AND FORCE OF PAUL’S CONVERSION TO CHRIST AND CHRISTIANITY.

This argument concerning Paul’s conversion to Christ and Christianity used to offer proof that the Bible is the inspired word of God and that Christianity is a divine revelation was first formulated by Lord Lyttelton (1709-1773) who was educated at Eton and Oxford; was a member of Parliament; and was a man of letters and devoted to literary pursuits.

It was first published by him in 1747 in his little book entitled “*Observations on the Conversion of St. Paul,*” where he set forth his argument and his conclusions.

Prior to his studies of the Bible and of Paul’s conversion which led to his conclusion, he imbibed the principles of infidelity and rejected the Christian religion, being fully persuaded that the Bible was an imposture, a fraudulent deception.

With this conviction and thus full of prejudice against both, he sat down to his study to try to prove his point about it and chose the conversion of Paul as his vehicle to prove it.

As a result of his study he proved himself wrong in stead of the Bible. And in the opening paragraph of his book he says, “The conversion was of itself a demonstration sufficient to prove Christianity to be a divine revelation.”

The following in our study is a condensation of the way or the manner in which Lyttelton approached and examined Paul’s conversion, which eventually resulted in his agreement and argument concerning Paul’s conversion being proof of Christianity being a divine revelation (Which is the condensation of the Lyttelton argument by J.L. Campbell found in an old set of books called *The Fundamentals [Vol.V, pp.106-119].*)

1. First, he notes the facts we have in the N.T. regarding the conversion of Paul.
 - a. The three accounts given in the book of Acts, 9:1-27; 22:1-16; 26:1-19.
 - b. What we have in Romans, 1:1-5; 15:15-18; 16:25,26.
 - c. What we have in 1Cor.1:1,17; 15:8-10; 2Cor.1:1.
 - d. What we have in Gal. 1:1,11-16,21-23; 2:7,8.
 - e. What we have in Eph. 1:1; 3:1-11.
 - f. What we have in Phil. 3:4-14.
 - g. What we have in col.1:1,23-29.

- h. What we have in 1Tim. 1:1,11,12.
 - i. What we have in 2Tim. 1:1,10,11.
 - j. What we have in Tit. 1:1.
2. Then he lays down four propositions which he considers exhaust all the possibilities in the case bearing on Paul's conversion.
- a. Either Paul was "an ***imposter*** who said what he knew to be false, with an intent to deceive;" or
 - b. He was an "***enthusiast*** who imposed on himself by the force of "***an overheated imagination***;" or
 - c. He was "***deceived*** by the fraud of others;" or finally,
 - d. What he declared to be the cause of his conversion ***did all really happen***; "and, therefore the Christian religion is a divine revelation."

On this basis he examined the Bible evidence available to either establish or refute all the possibilities in the case which he suggested.

3. He came to the conclusion that Paul was not an imposter by raising and answering a series of questions on motive.
- In these questions he is asking himself:
Was this conversion put forth by a designing man with the deliberate purpose and intention of deceiving?

What could have induced Paul while on his way to Damascus, as an unbeliever, filled with implacable, unappeasable, inflexible, hatred against this whole sect, to turn around, to do an about face, and become a disciple of Christ, and a preacher of Christianity?

- a. Was it a desire for wealth that motivated him?
 - (1) No! All the wealth was in the keeping and on the side of those whom he had forsaken by converting to Christ.
 - (2) The poverty was on the side of those with whom he now identified himself.
 - (3) See Ac.21:41-45; 4:34,35; 3:1-6; 11:27-30; 20:33,34; 1cor.4:11,12; 2Cor.12:14,15; Phil.4:12; 1Th.2:9; 2Th.3:8.
- b. Was it name, recognition and reputation that motivated him?
 - (1) No! Those with whom he united were held in almost universal contempt by the time Paul became a convert.

- (a) Their Leader had been put to death as a criminal between two thieves.
- (2) The human spokesmen of the cause that Paul had espoused were by worldly standards illiterate men. Cf. Ac.4:13.
- (3) On the other hand, the wisest and the greatest men in all the land indignantly rejected the teaching of what they called the new sect, with the preaching of Jesus Christ being a stumbling block to the unbelieving Jews, and to the Greeks it was foolishness. Cf. 1Cor.1:18-26.
- (4) There was no reputation to be gained or Paul, the great disciple of Gamaliel, under the Jewish religion, in his departing with his splendid honors therein and identifying himself with a lot of ignorant fishermen preaching Jesus.
- (5) In fact, all the honor and reputation that he had so zealously built up in the Jewish religion was gone the very hour that he left Judaism and became a Christian, a follower of Christ, and from that day on contempt was his portion.
- (6) From then on he was accounted as the filth of the world and the off-scouring of all things. See 1Cor.4:10-13.
- (7) Cf. Phil.3:4-9.
- c. Was it a desire for power or prestige that motivated Paul?
 - (1) No! As one examines the life of this man after his conversion to Christ, can one find any evidence whatsoever to indicate that? No! Not one iota of!
 - (2) In fact, just the opposite. Cf. Rom.14:15,16,19; 15:1; 12:3-5; 1Cor.1:12,13; 8:9,13; 9:16-23; 2Cor.4:5.
 - (3) Those who, from selfish motives, seek for influence over people pander to them and flatter them.
 - (a) There was nothing of this sort with Paul.
 - (b) He rebukes the churches unsparingly for their sins, and did not hesitate, if need be, to incur their displeasure. Cf. Gal.4:16; 1:10.
 - (4) Disclaiming all pre-eminence and position and power, he preached Christ and him crucified as the head, and his and buried self behind the cross. Cf. 2Cor.4:5-7.
 - (5) The earth to him, as Moses before him, was nothing. His eye was fixed on “the recompense of the reward” (Heb11:26); and “the reward of the inheritance” (Col.3:24).

- d. Was Paul's motive gratification of any other base passion?
- (1) Imposters have pretended to receive divine revelation as a pretext in order that they might justify indulging in loose conduct, etc., etc.
 - (2) Was that the case with Paul? Certainly not! For his teachings were in the most absolute antagonism to any such purpose.
 - (3) His writings breathe nothing but the strictest morality, obedience to magistrates, order, and civil government, and with the most abhorrence of all licentiousness, idleness, or loose behavior under the cloak of religion, Rom.12:1-3; 13:1-7; 1Cor.11:1; 6:9-11; 2Cor.6:14-7:2; Gal.5:19-21; Eph.5:1-7,11; Phil.4:4-9; Col.3:5-10; 1Th.2:10.
 - (4) The whole of Paul's teaching is in the sternest and most uncompromising hostility to everything but the highest and holiest ideals.
- e. Was his conversion a pious fraud?
- (1) That is to say, did Paul pretend to be converted to Christ and to receive a divine revelation in order to give him prestige in advancing the teachings of Christianity?
 - (2) Hardly! For Christianity was the one thing he had set out to destroy because he thought that Jesus of Nazareth was a fraud – that he was not the Messiah! See Ac.7:58-8:1; 9:1,2; 26:9-12; 1Tim.1:13.
 - (3) Furthermore, by the time of Paul's conversion to Christ, to become a Christian was to incur the hatred, the contempt, the torments suffered by Christians in that day, especially one who was considered to be a traitor to his own people and the religion of Judaism as was Paul!
 - (4) Why then this sudden change in Paul's own views regarding the unpopular teaching of this lowly, despised Nazarene?
 - (5) Would he have endured "the loss of all things," he enjoyed as a Jew in the religion of the Jews and exulted over it, for what he knew was a fraud? Cf. Gal.1:13,14; Phil.3:4-8; 1Cor.4:10-12; 2Cor.11:21-27.
 - (6) The theory confutes itself.
 - (7) See Gal.1:11-24; Eph.3:1-11; Ac.26:26-29.

Concluding thoughts on this lesson on why we believe the Bible:

1. Lord Lyttelton continued his examination of the evidence pertaining to Paul's conversion to Christianity which produced his argument, which he considered furnished sufficient evidence to show the following four things.
 - a. That Paul was not an imposter deliberately proclaiming what he knew to be false with intent to deceive.
 - b. That Paul was not an enthusiast who imposed on himself by the force of "an overheated imagination."
 - c. That he was not deceived by the fraud of others.
 - d. That what Paul declared to be the cause of his conversion **DID ALL REALLY HAPPEN**; "and, therefore the Christian religion is a divine revelation."
2. Unless, therefore, we are prepared to lay aside the use of our understanding and all the rules of evidence by which facts are determined, we must accept the whole story of Paul's conversion as literally and historically true.
3. We have therefore the supernatural, and the Christian religion is proved to be a revelation from God by the conversion of Saul of Tarsus to Christ and Christianity – This great servant of the Lord who came to be the Apostle Paul, the apostle to the Gentiles.
4. There is no other reason for his change from being a persecuting unbeliever to a persecuted believer and preacher of Christ and Christianity!

D. WE BELIEVE THE BIBLE IS GOD'S REVELATION TO MAN BECAUSE OF ITS FULFILLED PROPHECIES.

There are innumerable prophecies in both the O.T. and the N.T., and their fulfillments are recorded, though, in many instances indeed, the fulfillment comes centuries after the prophecy was uttered.

It is clearly impossible to cite all of these prophecies and their fulfillments in this one study. We shall cite only a few of the many, feeling that these are sufficient for the purpose offering proof that the Bible is God's revelation to man.

There are many prophecies in the O.T., the fulfillment of which occurred in O.T. times. There are prophecies in the N.T. which are yet to be fulfilled, as well as many which have already been fulfilled. None of these are we attempting to touch on in this study.

There are many prophecies in the O.T. about Jesus, and many, many others about other persons and other events, such as the prophecy from Joel about the coming of the Holy Spirit. This prophecy was quoted by Peter in his sermon on Pentecost.

In this study we are eliminating all instances of prophecies except *particulars and incidents in the life of Christ* foretold in the O.T., and their corresponding fulfillment in the N.T.

There are many different, well-defined incidents and facts about the Christ clearly foretold in prophecy in the O.T., and their fulfillment is clearly recorded in the N.T. Some of these incidents are foretold by a number of the prophets, so that there are, in the O.T., more than a hundred such prophecies and particulars about the Christ.

We begin by noting:

1. Some of the fulfilled prophecies about Christ proving the Bible to be God's revelation to man.

In this study we shall list and mention a much larger number of passages than can be read and examined in the time allotted for the study.

We suggest that if you are taking notes that you simply note these, then check them in your private study.

a. The seed of the woman.

- (1) The O.T. prophecy: Gen.3:15.
- (2) The N.T. fulfillment, some 1500 years later, Gal.4:4,5.

- b. **To be born of a virgin.**
 - (1) The O.T. prophecy, Isa.7:14.
 - (2) The N.T. fulfillment, some 750-800 years later, Mt.1:18-23
Lk.1:26-35.
- c. **To descend from or be the seed of Abraham.**
 - (1) The O.T. prophecy, Gen.12:1-3; 18:18; 22:18.
 - (2) The N.T. fulfillment, some 1500 years later, Mt.1:1;
Gal.3:16; Ac.3:25,26.
- d. **In the line of Isaac.**
 - (1) The O.T. prophecy, Gen.17:19; 26:1-5.
 - (2) The N.T. fulfillment, some 1500 years later, Rom.9:7-9.
- e. **Descended from Jacob or Israel.**
 - (1) The O.T. prophecy, Gen.28:10-16; Num.24:17; Isa.49:5,6.
 - (2) The N.T. fulfillment, some 800 to 1500 years later,
Lk.1:27-33,67-70.
- f. **Descended from the Tribe of Judah.**
 - (1) The O.T. prophecy, Gen.49:10; Mic.5:2.
 - (2) The N.T. fulfillment, some 750 to 1500 years later, Mt.2:6;
Heb.7:14.
- g. **Of the House of David.**
 - (1) The O.T. prophecy, Isa.9:6,7; 1Chr.17:11-14 (spoken to
David); Psa.89:34-37; Isa.11:1-4; Jer.23:5,6.
 - (2) The N.T. fulfillment, some 600-800 years later, Mt.1:1;
Jno.7:40-44; Ac.2:29-32; 13:22,23; Rev.22:16.
- h. **Born at Bethlehem, the City of David.**
 - (1) The O.T. prophecy, Mic.5:2-4.
 - (2) The N.T. fulfillment, some 700 years later, Mt.2:1-6;
Lk.2:1-11.
- i. **Christ's suffering and his death on the cross.**
 - (1) The O.T. prophecy, Gen.3:15; Isa.53:1-12; Zech.13:6,7;
Psa.22:15-18; Isa.53:8,9.
 - (2) The N.T. fulfillment, some 500-1500 years later, Mt.20:17-
19; 26:2; 27:26-42; Lk.23:26-35; jno.12:32,33.
- j. **His resurrection from the dead on the third day.**
 - (1) The O.T. prophecy, Psa.16:10.
 - (2) The N.T. fulfillment, some 800 years later, Ac.2:27-33;
Mt.27:62-28:6; Jno.2:18-22; 1Cor.15:4-6.
- k. **His Ascension.**
 - (1) The O.T. prophecy, Psa.68:18; 110:1.

- (2) The N.T. fulfillment, some 800 years later, Jno.20:17; Ac.1:9; 2:32,33 Eph.4:8; Lk.24:48-51; Heb.1:1-3.
2. A note concerning other fulfilled prophecies.
- a. In addition to the preceding, there are many prophetic utterances in regard to Christ's second coming and the regeneration of mankind, which link the O.T. with the N.T. Scriptures.
 - b. There are more than 50 O.T. prophecies describing the character and offices or works of Christ.
 - (1) These include his **wisdom**, Isa.11:1-3.
 - (2) His **obedience**, Deut.18:18.
 - (3) His **love of righteousness**, Psa.45:7.
 - (4) His **gentleness and tenderness**, Isa.42:1-4.
 - (5) His **compassion**, Isa.61:1-3.
 - (6) His **piety**, Psa.40:7-10.

Consider some necessary implications from the facts presented:

- a. Such an array of facts call for an explanation.
 1. These facts preclude the suggestion that they came by collusion for a fraudulent purpose, guessing or coincidence.
 2. A historian may write accurately of, and minutely describe, events that have transpired centuries before, but what of numbers of men who have accurately and minutely described innumerable events that were centuries in the future?
 3. One or a dozen such fulfilled prophecies might, but very doubtful, be explained by coincidence. Hundreds of such prophecies, by different men who lived at different times, with different backgrounds, over a period of some 1500 years, can not be so explained.
- b. Prophecies of very general interpretation capable of many interpretations, might be explained as to their fulfillment, but prophecies that go into minute detail are not general.
 1. For example: He was to be announced by a divinely appointed messenger; this messenger was to begin his preaching in the wilderness.
 2. Christ was to be consecrated by the Holy Spirit.
 3. He was to begin His ministry in Galilee.
 4. He was to confirm His mission by miracles.
 5. He was to be a Man of sorrows.
 6. He was to enter Jerusalem in triumph.
 7. He was to be rejected by the Jews.

8. He was to be betrayed, and even the price (thirty pieces of silver, the value of a slave) was foretold.
 9. His demeanor when on trial was foretold.
 10. He was to suffer abuse.
 11. He was to die under judicial sentence.
 12. He was to die by crucifixion.
 13. He was to be scourged.
 14. His crucifiers were to part His garments and cast lots for His vesture.
 15. He was to be numbered with the transgressors.
 16. He was to perish amid cruel mockings.
 17. Not one of His bones was to be broken.
 18. He was to be pierced.
 19. He was to make His grave with the rich.
- c. How careful was the Spirit of God to give such an abundance of minute detail that there would be no chance of trickery or doubt.
1. Each of these details is a part of the story of the Christ as recorded in the N.T., and each was told centuries before by the prophets of the O.T.
- d. There are three classes of writings in the Bible.
1. There is, first, the narration of facts coming within the experience or observation of the writer, or the narration of incidents which could be learned from historical sources.
 - (a) All of this could possibly be explained without the suggestion of divine inspiration.
 2. Second, there are abundant writings like those which we have studied in this lesson. There is no sane or logical explanation of such writings except direction by the mind of an all-wise God.
 3. Third, there are writings like those of Moses and other O.T. writers in which he related incidents and correctly described the order of events far in the dim past beyond the ken (range or sight or knowledge) of history or science of the day.
 - (a) No experience, no historical sources, no science, can explain the fact that these O.T. writers antedated science by hundreds, even thousands of years, in giving correctly the order of events in creation..
 - (b) This might be called prophecy looking backward, but can not be explained except by divine inspiration.
- e. What other conclusion can we logically and Scripturally reach but that the Bible is God's revelation to man?!
- (Credit for this lesson to *Why We Believe*, pp.15-20, by C.J. Sharp, Standard Pub. Co. Cincinnati, OH)