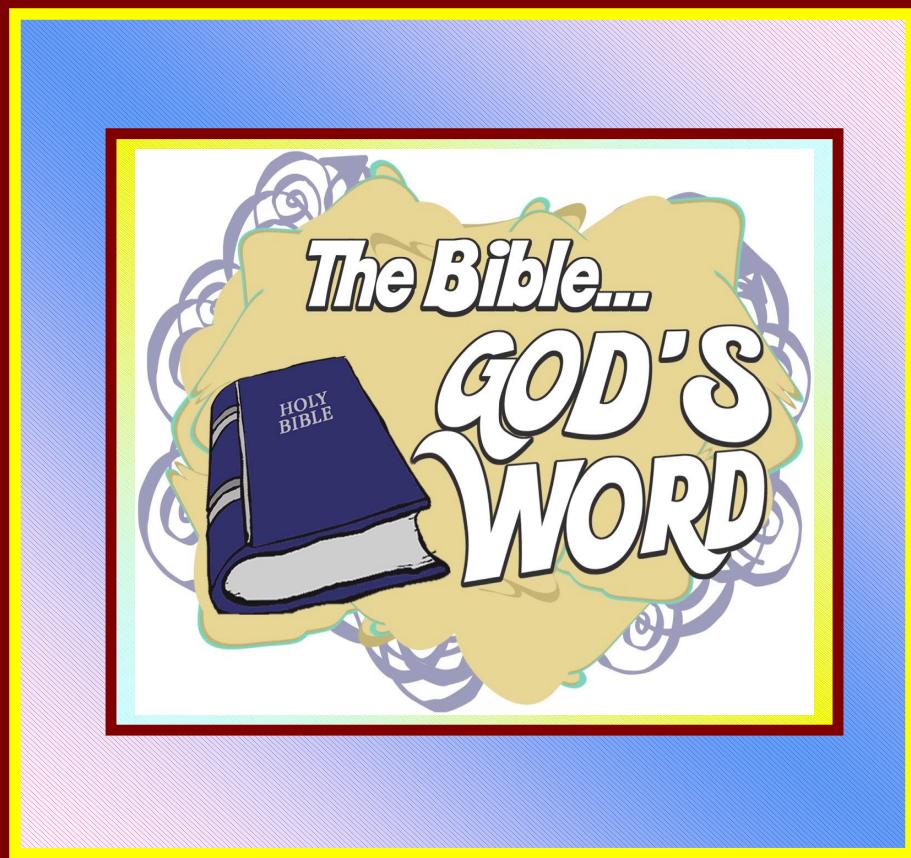


B-I-B-L-E

History, Statistics & Authenticity



Written By Rev.
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Introduction

The Bible is a fascinating book to read. It speaks of mysteries, has plenty of drama, Battles galore, talks about human relationships, marriage, life and death issues, forgiveness, rewards, faith, hope, love and a lot more. Its central theme is the redemption of mankind by a loving God who created them. If you look hard as you read, you may even get a glimpse of God Himself and learn who he is. The read is well worth the effort.

Bible Statistics **(King James Authorized)**

Number of books in the Bible: 66 (written by approximately 40 different writers, over 1600 years, on 3 different continents, in 3 different languages, on thousands of different subjects, yet with one central theme—God's redemption of mankind from sin won for the whole world by the life, death, and resurrection of Jesus Christ), **Chapters:** 1,189, **Verses:** 31,102 **Words:** 783,137, **Letters:** 3,116,480, **Number of promises** that are given in the Bible: 1,260, **Commands:** 6,468, **Predictions:** over 8,000 **Fulfilled prophecy:** 3,268 verses, **Unfulfilled prophecy:** 3,140 **Number of questions:** 3,294, **Longest name:** Mahershalahashbaz (Isaiah 8:1) **Longest verse:** Esther 8:9 (78 words), **Shortest verse:** John 11:35 (2 words: "Jesus wept"). This is the King James Bible. Some Bibles might be

Job 3:2 (Job said.), but King James has that as “Job answered” which is longer than Jesus wept. There are 8,674 different Hebrew words in the Bible, 5,624 different Greek words, and 12,143 different English words in the King James Version.

Middle books: Micah and Nahum, **Middle verse:** Psalm 103:2-3
Middle chapter: Psalm 117, **Shortest chapter** (by number of words): Psalm 117 (by number of words), **Longest book:** Psalms (150 chapters)
Shortest book (by number of words): 3 John, **Longest chapter:** Psalm 119 (176 verses), Number of times the word “God” appears: 4,094 Number of times the word “Lord” appears: 6,781, Number of different authors: 40, **Number of languages** the Bible has been translated into: over 1,200 languages.

Old Testament Statistics **(King James Authorized)**

Number of books: 39, **Chapters:** 929, **Verses:** 23,145, **Words:** 602,585
Letters: 2,278,100, **Middle book:** Proverbs, **Middle chapter:** Job 20
Middle verses: 2 Chronicles 20:17,18, **Smallest book:** Obadiah
Shortest Verse: 1 Chronicles 1:25, **Longest verse:** Esther 8:9
Longest chapter: Psalms 119, **Largest book:** Psalms

New Testament Statistics

Number of books: 27, **Chapters:** 260, **Verses:** 7,957, **Words:** 180,552,
Letters: 838,380, **Middle book:** 2 Thessalonians, **Middle chapters:** Romans 8, 9, **Middle verse:** Acts 27:17 **Smallest book:** 3 John, **Shortest verse:** John 11:35, **Longest verse:** Revelation 20:4 **Longest chapter:** Luke 1, **Largest book:** Luke

The English Bible

What a fascinating history, the English Bible has including martyrs, translations by Kings and poets and a search for the definitive translation that would confirm “truth.”

Here's a short, concise history of the English Bible from the earliest times to the late 1800's and early 1900's.

443 BC... Completion of all the books of the original Hebrew manuscripts that make up the 39 books of the Old Testament

200 BC... Completion of the Septuagint Greek Manuscripts that contain the translation of the 39 books of the Old Testament and the 14 books of the Apocrypha.

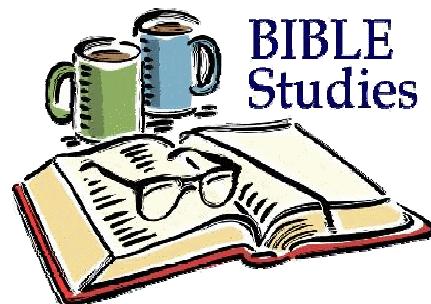
60 AD... Completion of the Greek manuscripts that make up the 27 books of the New Testament

90-95 AD... Council of Jamnia, a Jewish council, met to revise the Books of the Canon (or the Old Testament as it is known to Christians.) These were the criteria:

1. The books had to conform to the Pentateuch (the first five books).
2. The books had to be written in Hebrew.
3. The books had to be written in Palestine.
4. The books had to be written before 400 B.C.

One result is the removal of the 14 books known as the Apocrypha.

360 AD... Laodicia Council meets to decide which books and writings will be accepted as Holy Scripture. The Greek Septuagint is accepted for the Old Testament. Criteria for the New Testament writings include that they must be written by an Apostle or during the time of the Apostles, that they must support true doctrine and must have wide spread usage.



Thus, even though the Shepherd of Hermas, the First Letter of Clement, and the Didache may have been widely used and contain true doctrines. They were not canonical because they were not apostolic or connected to the apostolic age, or they were local writings without support in many areas.

390 AD... Jerome's Latin Vulgate translation of the Bible is produced and in wide circulation. It includes all 80 books including the Apocrypha. It is used in Celtic monasteries in Britain. During this period the British within the Roman Empire use Latin as the official language

Historical Background: 5th – 6th Century... Germanic peoples who came to Britain bring their dialects of which Saxon becomes standard Old English. Because of this, a need for an English version of the scriptures arises.



7th Century... Herdsman Caedmon, spoken of by Bede, the learned monk of Jarrow, sings the themes of the Bible in English. This becomes a common method for presenting scriptural themes in English.

640 AD to 735 AD... Aldheim is credited with translating the whole Bible into English while Bede was still working on completing his translation when he died. The translations of these times are based on translations of the Latin Vulgate version rather than translations of the original Hebrew and Greek versions.

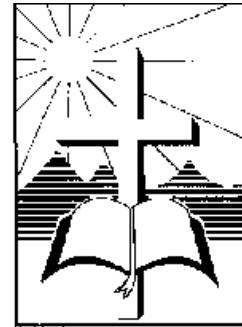
1384... John Wycliffe finishes the first translation of the entire Bible into English. His version and copies of it are handwritten.

1408... Synod of Oxford tries to suppress the Wycliffe Bible with little success.

1455... Gutenberg invents the printing press making it possible to mass-produce books. The first book printed is Gutenberg's Bible in Latin.

Historical Background: Reformation

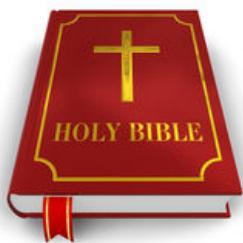
A revolution in western thinking followed the midpoint of the 15th century A.D. The Renaissance opened up the treasures of both classical and patristic learning in a new way. It also revived interest in the study of both Greek and Hebrew that made possible the study of the Bible in the original languages. This new interest in original editions stimulated textual research and also evidenced the corruption and ignorance of the contemporary church anew.



The Renaissance created new opportunities for humanist scholars such as Erasmus of Rotterdam, who sought to make the Bible available to people of all ages, social levels, and countries.

More radical in outlook than Renaissance humanists were the Reformers, who measured the teaching and practice of the contemporary church by the standards of scripture. The Reformers were horrified by the obvious discrepancies. There soon emerged a mission to discover the pure biblical message and to reconstruct both the teaching and practice of the church. The Reformers became deeply convinced that it was both reasonable and necessary to circulate God's word to purify the church from ignorance and destructive practices. (From <http://davidsonpress.com>)

1525... William Tyndale's New Testament is completed. His translation is based on the Latin Vulgate, Erasmus Greek and the original Greek manuscripts. His wording and sentence structures are found in most modern day translations of the Bible.



Tyndale was committed to taking the Bible directly to the people. Expressing open defiance of the Pope, Tyndale said that if God would spare his life he would make it possible for even a ploughboy to know more about Holy Scripture than the Pope himself. By August of 1525, his translation of the New Testament was complete. Printing began at

Cologne, but when the authorities forbade the project, Tyndale escaped to Worms, where 6,000 copies were printed and sold in England by April of 1526. The official opposition in England led to the destruction of most of these early copies.

Tyndale's English work is similar to that of Martin Luther. Although he used Luther's German translation, Tyndale also drew upon the Latin Vulgate as well as Erasmus' Greek text. Ninety percent of the New Testament in the King James Version (KJV) is Tyndale's translation. By the same token, where the KJV departed from Tyndale's wording, the English Revised Version (ERV) of 1881 went back to it. Without question, this first printed English New Testament is the basis of all future works in translation.

1536... Tyndale executed. Tyndale did not live to complete his Old Testament translation. On May 21, 1535, he was arrested and later executed

for heresy at Vilvorde, Belgium, on October 6, 1536. His dying prayer was that the Lord would open the eyes of the King of England. He left behind a manuscript containing the translation of the historical books from Joshua to 2 Chronicles that was finally published in 1537.

1535... Myles Coverdale, a student of Tyndale's, produces a Bible. It includes 80 books (The 39 Old Testament, 27 New Testament and 14 Apochrypha) His version uses the translations Tyndale was able to complete. Coverdale finished translating the rest of the Bible but not being a Hebrew or Greek scholar his portions are based on intermediate Latin and German translations rather than the original Greek and Hebrew.

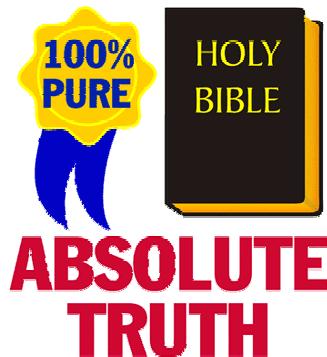
1537... Matthews Bible printed. Matthews Bible is really Tyndale's translation supplemented by Coverdale's translation. Henry VIII through the efforts of Archbishop Crammer and Thomas Cromwell gave permission for this English version of the Bible to be bought and sold throughout Britain.

Historical Background Leading to King James (Protestant) and Rheims-Douay (Catholic)

Bibles: It is during this time that the Protestant Reformers gain political power in England with the break off from the Catholic Church by Henry VIII. The various Bible translations that follow are dependent upon the rise and fall of Protestant power. Mary Tudor is Catholic and during her time no new translations are permitted. Elizabeth is Protestant. Mary Stuart, never allowed to reign, is Catholic. Her son James who became King James I of England and King James VI of Scotland was raised in England by Elizabeth as a Protestant upon Mary Stuart's abdication of the crown of Scotland when James was one year of age.

1539... The Great Bible is called that because of its size but it is basically Matthews Bible and was authorized for public use. It contains 80 books including the Apochrypha as an appendix.

1546... Council of Trent is called to answer the accusations of corruption and apostasy in the Catholic Church by the Protestant Reformers. The Council meets over a 27-year period. One of the results is that Jerome's



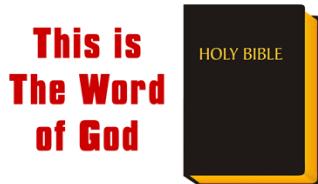
Latin Vulgate version of the Bible is held to be the official version of the Bible accepted by the Catholic Church.

1560... The Geneva Bible is printed. Verses are added for the first time in this edition. It is also the first translation of the Bible based entirely on the original Hebrew and Greek. It was translated by exiles from England living in Geneva during the Catholic Mary Tudor's reign. The majority of the translation is attributed to William Whittington a relative of John Calvin.

1568... Bishops Bible produced. Because there was no "official" version of the Bible in England at this time, the Archbishop of Canterbury suggested the Geneva Bible be revised by the Bishop's to be used by all the churches. This is the version known as The Bishop's Bible

1609... Rheims-Douay Bible is the First Complete English Catholic Bible. Called Rheims – Douay because the New Testament portion was first completed in Rheims France in 1582 followed by the Old Testament finished in 1609 in Douay. In this version the 14 books of the Apochrypha are returned to the Bible in the order written rather than kept separate in an appendix.

1611... King James Version... The stated purpose of the King James translation was "not to make a bad version good, but to make a good one better, or out of many good ones one principal good one." It is primarily a



I Believe It!

re-translation of the Bishop's Bible. 54 men were called to work on translation (47 actually participated) using all the widely accepted versions up to then including Bishop's, Geneva, Matthews, Coverdale and Tyndale translation as well as looking at original manuscripts. All available copies of the original manuscripts are brought in. It is found that the Hebrew manuscripts are virtually identical while there are wide variations in the Greek manuscripts as they have been hand copied and handed down. The 47 men work as teams checking each other's work. It was printed originally with all 80 books including the Apochrypha again as a separate section.

1613-1901... At that time until today translations have continued as translators gained a better understanding of the Hebrew language and the Greek writers. 300 corrections were made in the 1613 version of the King

James Version. In the 18th century Bishop Challoner made revisions to the Rheims-Douay Bible removing some Latin terms and adding the use of King James translation in some areas.

The Apochrypha were removed in 1885 from King James Versions when the English Revised Version was printed and in **1901** when the American Standard Version was printed.

The Geisler Lists

The Bible meets all the criteria listed by Geisler lists which are used to determine if a book was from God:

1. It would claim to be God's Word.
2. It would be historically accurate when it speaks on historical matters.
3. The authors would be trustworthy.
4. The book would be thematically unified and without contradictions.
5. We would have received accurate copies of the original manuscripts.
6. It would make statements that would reveal knowledge about the way things work beyond the knowledge of its day. (See Geisler *Encyclopedia* pages 692-693.)
7. It would make predictions about the future that could not be known through natural means.
8. The message would be unique.
9. The messengers would be confirmed by miracles.
10. The words would have a transforming power.

Each year, the Barna Group partners with the American Bible Society on *State of the Bible*, a comprehensive study of Americans' attitudes and behaviors toward the Bible.

Six Trends In Bible Engagement

This year's research (April 2014) reveals six trends in Bible engagement: from the Bible's continued role as a cultural icon, to increased digital Bible reading, to a rise in skepticism toward Scripture, particularly among Millennials.

According to the recent Transformational Discipleship study conducted by LifeWay Research, only 20% of churchgoers read their Bibles. The study spans all Christian groups.

1. Bible skepticism is now "tied" with Bible engagement. This year's research reveals that skepticism toward the Bible continues to rise. For the first time since tracking began, Bible skepticism is tied with Bible engagement. The number of those who are skeptical or agnostic toward the Bible—who believe that the Bible is "just another book of teachings written by men that contains stories and advice"—has nearly doubled from 10% to 19% in just three years. This is now equal to the number of people who are Bible engaged—who read the Bible at least four times a week and believe it is the actual or inspired Word of God.

Digging into the population segmentation of Bible skeptics, we find that two-thirds are 48 or younger (28% Millennials, 36% Gen-Xers), and they are twice as likely to be male (68%) than female (32%). They are more likely to identify as Catholic than any other single denomination or affiliation (30%) and are the most-likely segment not to have attended church (87%) or prayed (63%) during the previous week. They are also most likely not to have made a commitment to Jesus that is important in their life today (76%).

Not only are Millennials more likely to be skeptical toward Scripture, they are also less likely to read the Bible (39% say they never read the Bible, compared to 26% of all adults), less likely to own a Bible (80% compared to 88%) and less likely to believe the Bible contains everything a person needs to know to live a meaningful life (35% compared to 50%). Given the increase in Millennials who don't believe the Bible is sacred and the decrease in Bible awareness among Millennials, Bible skepticism will likely continue to rise in the next five years.

2. Despite the declines, most Americans continue to be "pro-Bible."

While the percentage of Americans who believe the Bible is sacred has fallen in recent years, from 86% in 2011 to 79% in 2014, it's still a sizable majority of all adults. In general, Americans continue to view the Bible very positively. More than half of Americans (56%) are "pro-Bible"—meaning they believe the Bible is the actual or inspired word of God with no errors. Most adults say the Bible

BIBLE LOVERS AND BIBLE SKEPTICS



* Engaged people read the Bible at least 4 times a week and believe that it is the actual or inspired Word of God.

† People categorized as "skeptics" are those who, from five options, selected the most negative or non-sacred view of the Bible, saying they believe "the Bible is just another book of teachings written by men that contains stories and advice."

encourages forgiveness (91%), generosity (88%) and patience (89%) while discouraging war (62%), slavery (60%) and prostitution (82%). Nearly nine in 10 households own at least one Bible (88%) and the average number of Bibles per household is 4.7.

Being pro-Bible doesn't necessarily mean Americans use the Bible regularly, however. Only 37% of Americans report reading the Bible once a week or more. Among those who have read Scripture in the previous week, not quite six in 10 (57%) say they gave a lot of thought to how it might apply to their life. While the Bible's place in America as a cultural icon endures, it's not always perceived as a transformational text. Even as Bible ownership remains strong, readership and engagement are weak.

3. Distraction and busyness continue to squeeze out the Bible.

So what keeps people from reading the Bible they own? Like all other forms of analog media, the Bible is pushed to the side in part because people are just too busy. Among those who say their Bible reading decreased in the last year, the number-one reason was busyness: 40% report being too busy with life's responsibilities (job, family, etc.), an increase of seven points from just one year ago.

Other factors Americans cite as reasons for less time reading Scripture include a significant change in their life (17%), becoming atheist or agnostic (15%), going through a difficult experience that caused them to doubt God (13%) and seeing that reading the Bible made very little difference in someone else's life (8%).



These relatively smaller percentages reveal that Americans don't often turn away from the Bible over ideological or emotional conflicts. Indeed, on the whole Americans say they want to read the Bible—62% wish they read Scripture more—they just don't know how to make time.

4. The age of screens has come to stay in the Bible market.

One antidote to the distraction of the screen age is to put the Bible onscreen. And this past year certainly saw the Bible come to more screens than ever—from smartphone apps to primetime TV—and Americans responded. Of adults who increased their Bible readership last year, one-quarter (26%) say

it was due to having downloaded the Bible onto their smartphone or tablet. More than one in 10 (12%) credit their increased Bible reading to podcasts or streaming church services. And an additional one in 10 (11%) say watching *The Bible* miniseries on TV inspired them to read Scripture more.

In just a handful of years, use of tablets and smartphones for Bible searches has skyrocketed, from 18% in 2011 to 35% in 2014. That said, a strong majority still prefer to read the Bible in print (84%); the same holds true even among Millennials (81%), who are most likely to use the Internet to read Bible content (62% compared to 44% of all adults).

5. Increasingly, people come to the Bible for answers or comfort.



While the majority of people still come to the Scriptures to connect with God, their number is shrinking, from 64% in 2011 to 56% in 2014. Today, people are increasingly likely to come to the Bible for more pragmatic needs: nearly one-third (up from 26% in 2011) say they read the Bible for comfort or to help them address life's questions. This increase is consistent with last year's study, which showed that Millennials in particular want to know how the Bible connects to everyday matters like parenting, finances, the workplace, and so on. They are the generation most likely to read the Bible for direction or answers to a problem (25%, compared to 19% of Gen-X, 16% Boomers and 11% Elders).

6. People are less likely to link moral decline with a lack of Bible reading.

Eight in 10 adults believe the values and morals of America are declining—but perceptions about the reasons for the decline have shifted over time. Compared to 2013, people are more likely to blame declining morals on movies, music, and TV rather than on a lack of Bible reading. Additionally, while half of all adults would say the Bible has too little influence on society, only 30% of Millennials believe this.

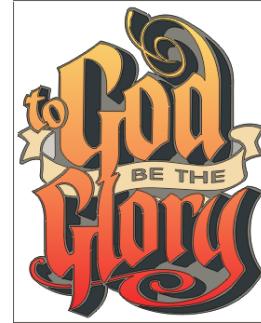
Bible skeptics are less likely than other segments to say the values and morals of America are declining. It's not clear whether this belief informs their skepticism or their skepticism informs this belief—or a complex dynamic of both. Millennials, as well, are less likely than the national

average to say morals are on the decline (74%). Among young adults who agree there is a moral decline, just 17% blame a lack of Bible reading, compared to 26% of all adults.

Additional Findings From *The Bible In America*

- In 2016, 77 percent of practicing Catholics and 84 percent of practicing Protestants expressed a desire to read the Bible more.
- 29 percent of African-Americans are considered Bible engaged, the most of any race.
- 86 percent of practicing Catholics and 72 percent of Hispanic-Americans have a high regard for Scripture.

Yet in spite of this positive perception of the Bible, the percentage of Americans who view the Bible as a book of teachings written by men has risen from 10 percent to 22 percent over the past six years. In this same period, the percentage of Americans who view the Bible as sacred literature has dropped, 86 percent to 80 percent, and the percentage of Americans who say the Bible is not a sufficient guide for meaningful living has risen, 23 percent to 33 percent. So while the majority of Americans hold the Bible in high regard, Bible skeptics are on the rise.



To counter this trend, American Bible Society is leveraging modern technology and social media, work that has resulted in the development of a Bible-based online game for teens and ownership of (.bible), a new, top-level domain.

The Inherent Word of God

Definition of, “*inherent*” ...involved in the constitution or essential character of something: belonging by nature or habit : intrinsic

We refer to the Bible as the Inherent Word of God. The definition above tells us what, “Inherent” means. It says, in effect, that the Word of God is an essential part of the very character of God.

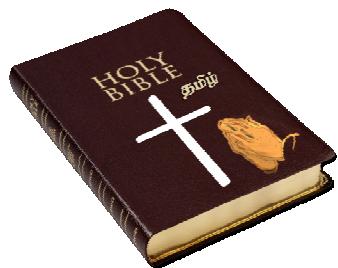
This is seen in the gospel of John... “*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.*”

John 1:1-5

The Word, that's God's Word became flesh and dwelt among us. **John 1:14** The Word is god and was with God in the beginning. The Word is the written expression of God. As we read the Bible, we hear from God and even at times see Him in our spirits.

Biblical Inerrancy

Biblical inerrancy, as formulated in the "Chicago Statement on Biblical Inerrancy", is the doctrine that the Bible "is without error or fault in all its teaching";^[1] or, at least, that "Scripture in the original manuscripts does not affirm anything that is contrary to fact".^[2]



A formal statement in favor of biblical inerrancy was published in the *Journal of the Evangelical Theological Society* in 1978.^[3] The signatories to the "Chicago Statement on Biblical Inerrancy" admit that "inspiration, strictly speaking, applies only to the autographic text of Scripture". However, even though there may be no extant original manuscripts of the Bible, those which exist can be considered inerrant, because, as the statement reads: "the autographic text of Scripture, ... in the providence of God can be ascertained from available manuscripts with great accuracy".^[4]

Some equate *inerrancy* with *infallibility*; others do not. Biblical inerrancy should not be confused with biblical literalism.

Inerrancy has been much more of an issue in American evangelicalism than in British evangelicalism. According to Stephen R. Holmes, it "plays almost no role in British evangelical life."

There are a minority of biblical inerrantists who go further than the "Chicago Statement on Biblical Inerrancy", arguing that the original text has been

perfectly preserved and passed down through time. This is sometimes called Textus Receptus Onlyism, as it is believed the Greek text by this name (Latin for received text) is a perfect and inspired copy of the original and supersedes earlier manuscript copies.

This position is based on the idea that only the original language God spoke in is inspired, and that God was pleased to preserve that text throughout history by the hands of various scribes and copyists. There are others who not only believe the original text has been supernaturally preserved without error in its copies, but that the English translation made from that supposed perfect manuscript was also supernaturally composed. This position is known by its opponents as King James Onlyism or KJV Onlyism. One of its most vocal, prominent and thorough proponents is Peter Ruckman. His followers are generally known as Ruckmanites. He is generally considered by many to hold the most extreme form of this position. Ultimately both positions suffer from the same historical and textual problems, but KJV Onlyism adds another layer of difficulty to overcome.



The copies of the original language texts that are used by modern translators as the source for translations of the books of the Bible are reconstructions of the original text. Today's versions are based upon scholarly comparison of thousands of biblical manuscripts (such as the Dead Sea Scrolls) and thousands of biblical citations in the writings of the early Church Fathers.^[9]

The "doctrine of the inerrancy of scripture"^[10] held by the Catholic Church, as expressed by the Second Vatican Council, is that "the books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted put into sacred writings for the sake of salvation."

The Books of LAW

Genesis, Exodus, Leviticus, Numbers, Deuteronomy



Biblical Infallibility

Biblical infallibility... is the belief that what the Bible says regarding matters of faith and Christian practice is wholly useful and true. It is the "belief that the Bible is completely trustworthy as a guide to salvation and the life of faith and will not fail to accomplish its purpose. Some equate 'inerrancy' and 'infallibility'; others do not."

Differences In Infallibility And Inerrancy



From dictionary definitions, Frame (2002) insists that "infallibility" is a stronger term than "inerrancy". "'Inerrant' means there are no errors; 'infallible' means there *can be* no errors." Yet he agrees that "modern theologians insist on redefining that word also, so that it actually says less than 'inerrancy.'"

Some denominations that teach infallibility hold that the historical or scientific details, which may be irrelevant to matters of faith and Christian practice, may contain errors. This contrasts with the doctrine of Biblical inerrancy, which holds that the scientific, geographic, and historic details of the scriptural texts in their original manuscripts are completely true and without error, though the scientific claims of scripture must be interpreted in the light of the phenomenological nature of the Biblical narratives. For example, Davis suggests "The Bible is inerrant if and only if it makes no false or misleading statements on any topic whatsoever. The Bible is infallible if and only if it makes no false or misleading statements on any matter of faith and practice." In this sense it is seen as distinct from Biblical inerrancy, but always accompanying it. The Chicago Statement on Biblical Inerrancy uses the term in this sense, saying, "Infallibility and inerrancy may be distinguished but not separated

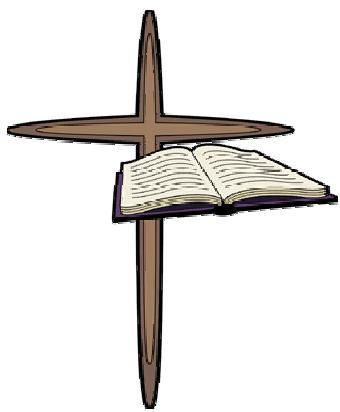
The Inspired Word of God

"All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work." (**II Timothy 3:16–17**)

The first predicate adjective that describes **Scripture**, namely, its being **inspired by God**, focuses on the authority of His written Word. *Theopneustos (inspired by God)* literally means, “breathed out by God,” or simply, “God-breathed.” God sometimes breathed His words into the human writers to be recorded much as dictation. He said to Jeremiah: “Behold, I have put My words in your mouth” (**Jer. 1:9**). But, as clearly seen in Scripture itself, God’s divine truth more often flowed through the minds, souls, hearts, and emotions of His chosen human instruments. Yet, by whatever means, God divinely superintended the accurate recording of His divinely breathed truth by His divinely chosen men. In a supernatural way, He has provided His divine Word in human words that any person, even a child, can be led by His Holy Spirit to understand sufficiently to be saved.



It is of utmost importance to understand that it is **Scripture** that is **inspired by God**, not the men divinely chosen to record it. When speaking or writing apart from God’s revelation, their thoughts, wisdom, and understanding were human and fallible. They were not inspired in the sense that we commonly use that term of people with extraordinary artistic, literary, or musical genius. Nor were they inspired in the sense of being personal repositories of divine truth, which they could dispense at will. Many human authors of Scripture penned other documents, but none of those writings exist today, and, even if discovered, they would not carry the weight of Scripture.



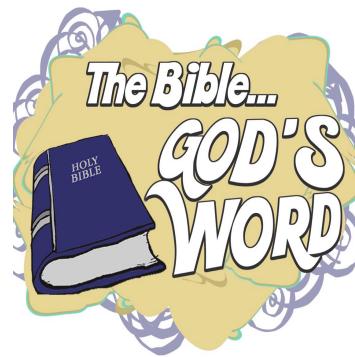
We know, for instance, that Paul wrote at least two other letters to the church at Corinth (**1 Cor. 5:9; 2 Cor. 2:4**), but no copies of those letters have ever been found. The letters doubtless were godly, spiritually insightful, and blessed of the Lord, but they were not Scripture.

Many men who wrote **Scripture**, such as Moses and Paul, were highly trained in human knowledge and wisdom, but that learning was not the source of the divine truth they recorded. David was a highly gifted poet, and that gift doubtless is reflected in the beauty of his psalms, but it was not the source of the divine truths revealed in those psalms.

Scripture first of all and above all is from God and about God, His self-revelation to fallen mankind. From Genesis through Revelation, God reveals

His truth, His character, His attributes, and His divine plan for the redemption of man, whom He made in His own image. He even foretells the eventual redemption of the rest of His creation, which “also will be set free from its slavery to corruption into the freedom of the glory of the children of God” and which “groans and suffers the pains of childbirth together until now” (**Rom. 8:21–22**).

The Bible is not a collection of the wisdom and insights of men, even of godly men. It is God’s truth, His own Word in His own words. The psalmist declared, “Forever, O Lord, Thy word is settled in heaven” (**Ps. 119:89**). God’s Word is divinely revealed to men on earth and divinely authenticated in heaven. Peter declares unequivocally, “Know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God” (**2 Peter 1:20–21**).



Those God-given, humanly recorded words became God’s written Word, inerrant and authoritative as originally given. *Propheteia* (“prophecy”) is not used here in the sense of prediction but in its basic and broader meaning of speaking forth, of proclaiming a message. It carries the same inclusive idea as “the oracles of God,” with which ancient Israel had the marvelous privilege of being entrusted (**Rom. 3:2**). “Interpretation” (**2 Peter 1:20b**) translates *epilusis*, which refers to something that is released, sent out, or sent forth. In this verse the Greek noun is a genitive of source, indicating origin. In other words, no message of Scripture was originated and sent forth by men’s own wisdom and will. Rather, the godly men through whom Scripture was revealed and recorded were divinely instructed and carried along by the Holy Spirit.

Within the Bible itself, “God” and “Scripture” are sometimes used almost interchangeably. Referring to words spoken directly by God to Abraham (**Gen. 12:3**), Paul wrote “the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, ‘All the nations shall be blessed in you’ ” (**Gal. 3:8**). Later in that same chapter the apostle again personifies Scripture as God, declaring, “Scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who

believe” (v. 22). In his letter to the church at Rome, Paul wrote, “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’ ” (**Rom. 9:17**).

When he first preached in Galatia, many years before he wrote his epistle to the churches there, the apostle had declared,



And we preach to you the good news of the promise made to the fathers, that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, “Thou art My Son; today I have begotten Thee.” And as for the fact that He raised Him up from the dead, no more to return to decay, He has spoken in this way: “I will give you the holy and sure blessings of David.” Therefore He also says in another Psalm, “Thou wilt not allow Thy Holy One to undergo decay.” (**Acts 13:32–35**)

When Paul told Timothy that the scriptures are inspired of God, the reader understood that he was saying, God-breathed. They were not just the words of mere men but of God Himself.

Bible Verses On The Word of God

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” **Hebrews 4:12**

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.: **II Timothy 3:16-17**

“Thy word is a lamp unto my feet, and a light unto my path.” **Psalm 119:105**

“But be ye doers of the word, and not hearers only, deceiving your own selves.” **James 1:22**

“Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word” **Psalm 119:9**

“The grass withereth, the flower fadeth: but the word of our God shall stand for ever.” **Isaiah 40:8**

“As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him.” **Psalm 18:30**

“The entrance of thy words giveth light; it giveth understanding unto the simple.” **Psalm 119:30**

“For the word of the Lord is right; and all his works are done in truth.” **Psalm 33:4**

“In the beginning was the Word, and the Word was with God, and the Word was God.” **John 1:1**

“But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God” **Matthew 4:4**

“In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.: **Psalm 56:4**

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.” **John 8:31-32**

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” **John 1:14**

“Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.” **Psalm 119:160**

“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” **Isaiah 55:11**

“Thy word have I hid in mine heart, that I might not sin against thee.” **Psalm 119:11**

These are but a few Bible verses that I thought you should be aware of. We should always be a doer of God’s Word and not just a hearer.

Conclusion

What does all this mean to you and me? It means this:

1. We can trust the Bible as our only true source of Godly knowledge and wisdom.
2. We can draw from the Bible, faith, hope and spiritual growth.
3. We can communicate with God, gaining direction and leadership.
4. We can see Jesus through the gospels, miracles, prophecy and poetic psalms.

The Bible is still the #1 Best Seller. It should be the only source for the rule and practice of life.

We should read the Bible every day but not as a routine to get through it in one year. We should be in prayer and Bible reading for the purpose of hearing from God and walking away with a renewed faith.



May I suggest you read my other book, “Hooks To Hang Your Faith On” I will teach you how to exercise your faith around the promises of God. It’s a free eBook on this site, www.ministryandmarketingservices.com.