

# **SCIENTIFIC EVIDENCES OF THE BIBLE'S INSPIRATION**

by

**\*Bert Thompson, Ph.D.**

**\*Professor of Bible & Science**

**Southern Christian University, Montgomery, Alabama**



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## Introduction

The Bible is here. It therefore must somehow be explained. Is it what it claims to be? Is it genuine in all respects? Is it trustworthy? Is it inspired? Or, on the other hand, is it a forgery, or a fraud? How **can** the Bible be explained? Is it from God or not?

The inspiration of the Bible is indeed a weighty matter, and of no little importance. If the Bible **is** inspired, then it is supremely authoritative. If it is **not** inspired, then we should pay it no more attention than we do any other book, religious or otherwise. The topic of the Bible's inspiration is not something that is an insignificant matter in our day and time; nor is it a matter that has been "once-for-all settled" in the minds of all people. In this day of skepticism and modernism, many have come to believe that perhaps the Bible is little more than a "good book" written by a few "good men" giving some "good teachings." Skeptics and modernists do not view the Bible as inspired, however. Nor do they believe that it is in any way "supremely authoritative."

The question that is often on the minds of people who are searching for answers concerning the Bible or Christianity is this: "How do I know that the Bible is not just another man-made book, but that it is instead the Word of God as it claims?" Some people ask the question and then seek no answer. They do not give logical consideration to the evidence which is available to provide them with an answer to their important question. Others may seek an answer temporarily, but after a while give up on the matter, not deeming it worth their time. Others perhaps claim to seek an answer, but do not approach the Bible with an open mind, willing to investigate the evidences which support its inspiration. These are hardly fair treatments of such an important matter. The question, "How do I know the Bible is the Word of God?" deserves better than that. As Arthur W.



Pink well stated the issue:

"If it were announced upon reliable authority that on a certain date in the near future an angel from heaven would visit New York and would deliver a sermon upon the invisible world, the future destiny of man, or the secret of deliverance from the power of sin, what an audience he would command! There is no building in that city large enough to accommodate the crowd which would throng to hear him. If upon the next day, the newspapers were to give a verbatim report of his discourse, how eagerly it would be read! And yet, we have between the covers of the Bible not merely an angelic communication, but a Divine revelation. How great then is our wickedness if we undervalue and despise it! And yet we do."<sup>1</sup>

The evidences which prove the Bible to be inspired--from both internal and external sources--tell a story that is not in accord with what many today are saying. At every turn, it seems, foes of the inspired text declare with vigor that the Bible is antiquated, out-of-date, and even **wrong**, being nothing but a burden to modern man in his "enlightened" condition. As Robert J. Ingersol, the famous infidel, once stated the matter: "The inspiration of the Bible depends upon the ignorance of the one who reads it!" Such statements, though not all that uncommon, fly in the face of the existing evidence, and are easily shown to be without foundation. It will be the burden of this paper to show that it is not the Bible believer who is "ignorant," but people who, like Mr. Ingersol, make ridiculous assaults upon the Bible which are easily refuted by the evidence.

#### The Possibility and Need for Divine Revelation Through Inspiration

A supernatural revelation from God is both possible and necessary. It is possible because God, being all-powerful, is able to do anything He wishes which is not contrary to His divine nature (Job 42:2; Matthew 19:26). It is also necessary, due to the fact that otherwise man would have no way to fully and adequately know the things it is imperative for him to know. For example, it is essential to have a special, divine revelation in order for man to know:

(A) **The Character of God.** While something of God's essence and power can be vaguely gleaned from nature itself, it takes the fullness of actual communication

with God to reveal His holiness, justice, mercy, grace, love, and other attributes.

(B) **The Origin of Man.** Were it not for divine revelation, man would have no way to know of his lofty origin. The confusion of modern-day evolutionary theories is evidence aplenty of this.

(C) **The Origin of Evil.** Man needed to be educated concerning the source of his sinful predicament. Else, how should he know anything about the sinful state in which he now finds himself?

(D) **Man's Purpose.** Divine revelation was necessary if man was to comprehend his purpose while here on earth, and especially the provisions for his redemption. With no defined purpose, man would surely wonder endlessly through the centuries, with neither goals nor objectives.

(E) **Man's Destiny.** In the absence of God's revelation, none of us would know anything about what lies beyond the grave. We would know nothing about the heaven to be gained, or the hell to be avoided. The urgency of this knowledge is evidenced by the general despair of those who reject the concept of supernatural revelation.

#### The Bible's Claims for Itself

There are, of course, many religious books on the market today. We are even told, by some of the authors or advocates of these books, that some of them should serve as a "creed" or "guide" book for things which we should do in our worship or everyday lives. Be that as it may, one thing is certain: **there are very few books which actually claim to be "inspired."** Who would be so naive as to attempt to defend a book as being inspired, when the book itself does not even make such a claim within its own two covers? That would be indefensible.

The Bible, however, makes the claim, in no uncertain terms, that it is **inspired**. Indeed, one of the major doctrines of the Bible is its inspiration. Basi-

cally, this claim amounts to the declaration that the Bible is God's will and way in the world, a record and interpretation of God's activity in the world, and a guide for man in the service of the Lord. If one concludes that the Bible's claim is true, the Bible is then regarded (based on the evidence) as a depository of absolute Truth which may be faithfully studied, the result being that one knows the will of God. The Bible claims, forthrightly, to be inspired:

- (A) "Every scripture is inspired of God, and profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (II Timothy 3:16-17).
- (B) "Knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (II Peter 1:20-21).
- (C) "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words" (I Corinthians 2:13).

Furthermore, statements such as "God said," and "the word of the Lord," appear thousands of times in the Bible. "There are 2700 such statements in the Old Testament alone, all of which make direct claim that the Bible is the Word of God."<sup>2</sup> A few of the examples to be found in both the Old and New Testaments are listed below:

- (A) "For ever, O Lord, thy word is settled in heaven" (Psalm 119:89).
- (B) "And God spake all these words" (Exodus 20:1).
- (C) "And Moses wrote all the words of the Lord..." (Exodus 24:4-7).
- (D) "These words the Lord spake..." (Deuteronomy 5:22).
- (E) "Have ye not read that which was spoken unto you by God?" (Matthew 22:31).
- (F) "Well spake the Holy Spirit by Isaiah the prophet unto our fathers" (Acts 28:25).
- (G) "For David himself saith by the Holy Spirit..." (Mark 12:36).

Statements like these abound in both the Old and the New Testaments. The writers

of the Bible never pretended that they wrote with no other illumination than the dimly burning light of human reason. They claimed they were moved by the Holy Spirit to write. They spoke of the Bible as having been given through the guidance of God Himself.

Is there such a book? B.C. Goodpasture, editor of the *Gospel Advocate* for over thirty-nine years, well stated:

"The nature and contents of the Bible are such that the rank and file of its readers in all generations have recognized God as its author. Man would not have written such a book, if he could; and could not, if he would. It moves on a superhuman plane in design, in nature, and in teaching. It caters not to worldly desire and ambition. It condemns much which men in the flesh highly prize, and commends much which they despise. Its thoughts are not the thoughts of men."<sup>3</sup>

Of course, there are other books which **claim** to be inspired. But none of them meets the standards of truth acceptable to intelligent people. They make errors, they are self-contradictory, etc. For example,

"The book of Mary Baker Eddy called *Science And Health, With A Key To The Scriptures* claims to be a revelation from God for all mankind, but claims to be complimentary to the Bible. If this be true, that both the Bible and this production are really one revelation, then we must reject them both on a number of grounds. They are unreasonable since the *Key To The Scriptures* denies the reality of matter, suffering, and evil. Read the book. They are contradictory one to another since the Bible affirms the reality of matter, suffering and evil. One need only consult Mrs. Eddy's book to conclude that it has no right to claim our allegiance as a revelation from God.

"The Latter Day Saints (Mormons) have several books which they claim demand our allegiance and obedience. These are, *The Book of Mormon*, *The Doctrine and Covenants* and *The Pearl of Great Price*. The Reorganized branch of this movement does not accept all of the 'revelations' in *The Doctrine and Covenants*. It is claimed by the Mormons that these books are complimentary to the Bible. *The Book of Mormon* is claimed to be 'the stick of Ephraim' and the Bible is 'the stick of Judah.' This claim is based on Ezekiel 37:15ff. A cursory reading of this passage, however, will show the reader that such a viewpoint is totally unacceptable, since both the sticks represent not books, but kingdoms. At least the prophet said so!

"If it be true that the Bible and the books of Mormonism constitute one revelation as the Mormons claim, we must reject all of them as being any part of a revelation of God, since they are unreasonable, self-contradictory and in conflict in many areas with well-known facts of history, ethnology and other fields. The reader is urged to examine these books for himself to see if he can accept as truth such



passages as I Nephi 1:2,4 with Book of Mormon 9:33; I Nephi 5:14,16 with Omni 14-18; Ether 2:16-end with Ether 6:7; III Nephi 28:1-end; Jacob 2:24 with D & C 132:39; Alma 34:32-35 with D & C 128:1,8; D & C 29:26 and P. of G. Price page 56:68-71, etc."<sup>4</sup>

The Bible does claim to be the Word of God--inspired and authoritative! The claim alone of course, does not **prove** the Bible's divine origin. The claim does, however, lay upon us the responsibility to investigate the claim, and through this investigation prove or disprove the claim. We may then, after having seen the appropriate evidence, draw the conclusion the evidence warrants.

#### A Word About the Nature of Revelation

What is the relationship of **revelation** to **inspiration**? Historically speaking, revelation preceded inspiration. Revelation designates the unveiling of facts and truths by God which man could not by himself have previously known. Revelation has reference to the communication of knowledge. But revelation and inspiration are not the same. Revelation discovers new truth to men (I Corinthians 2:10); inspiration guides and controls the giving out of truth (I Corinthians 2:13), making certain God gets written what He wants written. Inspiration extends to the whole of truth, although the subject matter is of two kinds: (1) revelation, and (2) known facts.

For example, it did not require revelation for Moses to write of the journey of Israel from Egypt to Sinai or the Plains of Moab. Moses was there; he was an eyewitness observer to the things about which he wrote. But it did take revelation to allow him to write Genesis 1 and 2, speaking about a creation he did not witness. Luke, likewise, does not claim to be the recipient of any revelation. He says he derived his material from those "which from the beginning were eyewitnesses, and ministers of the word." He "traced the course of all things accurately from the first" (Luke 1:2-3). John, however, in writing the book of Revelation, claims revelation as the source. It is evident that revelation and known facts make up the Bible. No one knows how much of the Bible came

from direct revelation. But we do have it on record that revelation did come from God (Amos 3:7; Genesis 40:8; Genesis 41:16; Daniel 2:28; Galatians 1:11; Ephesians 3:3-5; I Corinthians 2:10; Revelation 1:1).

Furthermore, uninspired people frequently received revelation in Bible times. The children of Israel, assembled under the burning crags of Sinai, heard God speak in awful majesty (Exodus 20:18-21; Hebrews 12:19), but no one would say that they were inspired. When the martyr Stephen was being stoned, he said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts 7:56). This was indeed revelation, but not inspiration. The great difference between revelation and inspiration is that the Bible contains a revelation from God and makes known revelatory facts over the centuries, but it is improper to speak of the Bible **containing** inspired writings, because all of the books comprising the Bible are inspired by the Spirit of God. As B.C. Goodpasture has again well remarked:

"What He (Paul) said is quite different from the modernistic statement: 'The Bible contains the word of God.' According to Paul, the Bible **is** the word of God; it is all given by inspiration."<sup>5</sup>

Revelation assures men that they have a knowledge of God which He has designed to give of Himself; inspiration certifies that these revelations given to men in written form in the biblical books are truthful and correct. With the death of John, the last New Testament writer, all revelation ceased (simultaneously, inspiration ceased likewise). Since John's death, no new revelation has been given. We have God's word that the Scriptures were delivered **once and for all** (Jude 3).

### The Two Types of Revelation

On the basis of biblical data, students of Scripture have spoken of revelation as being two-fold: natural (or general) and special (or supernatural).

#### Natural Revelation

Natural (general) revelation comes to man through nature, including man

himself. The first six verses of Psalm 19 declare that God has given a revelation of Himself in nature which is constantly testifying of the Creator. Paul, in Romans 1:20 says that "His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse." Natural revelation is rooted in creation and in the ordinary relationship of God to man. Because man is without excuse (Roman 1:20) in that he can know the existence of God and also infer certain attributes of God from a study of nature, man should conform his moral conduct in light of the revelation that nature has furnished.

The Scriptures teach that natural revelation is universal. At no time in history has God left Himself without witness (Acts 14:17). Natural revelation is universal in scope and territory. God's glory can be seen whenever a heavenly body can be observed. Though men often refuse to recognize and accept God's revelation in nature, it is, nevertheless, still there.

Just as natural revelation was present before man sinned in the Garden of Eden, so it is present after his fall. Natural revelation is not always understood as it should be, because man's mind has become corrupt. The reason for man's apostasy and mental depravity is due to his initial fall from God (Genesis 3). Man was created in the image of God, yet became a rebel, subject to evil passions and subsequently blinded to the spiritual values which are so important (II Corinthians 4:3-4). His heart also became subject to corruption (Romans 3:10-18; Ephesians 2:1ff). With the fall of man, not an **evolution** but a **devolution** began. By his disobedience to God's laws, man has finally become afflicted with a blindness which prevents him from properly understanding God's revelation in nature. The effects of sin have darkened man's mind so that natural revelation which objectively can be seen is often not grasped by man.

However, as great as natural revelation is, it is deficient in and of itself. At this point in time, nature has ceased to be a perspicuous revelation of

God. It may have been so before sin entered, but even if it were, man now has been so blinded by sin that he cannot read the divine script in nature. Natural revelation is simply not enough. It was never intended to be. It does not afford man the reliable knowledge of God and spiritual things man needs for **salvation**. It is therefore inadequate (by itself) as a total foundation for the Christian's faith. It is insufficient in man's present state: from nature man can never infer the need for a personal Savior. Therefore, God has seen fit to give man a second type of revelation.

#### Special Revelation

God has specifically revealed Himself in the Bible. In fact, His entire revelation is to be found in the 66 books of the Bible. There has been, as far as the church is concerned, only one supernatural revelation (generally speaking)--that is the supernatural revelation found in the Scriptures. Actually, however, God has disclosed Himself in at least three ways: through theophanies, direct communications, and miracles.

**Theophanies** are appearances of God Himself. He is spoken of as dwelling between the cherubim (Psalm 80:1; 99:1). He appeared in fire and clouds and smoke (cf. Genesis 15:17; Exodus 3:2; 19:9,16ff; 33:9; Psalm 78:14; 99:7). He appeared in stormy winds (Job 38:1; 40:6; Psalm 18:10-16). Theophany reached its highest point in the incarnation, in which Jesus Christ became flesh and dwelt among us (Colossians 1:19; 2:9).

God disclosed Himself in a second way through **direct communications**. In doing so, He made His thoughts and will known to men. Sometimes it was through an audible voice (Genesis 2:16; 3:8-19; 4:6-15; 9:1,8,12; 32:26; Exodus 19:9; Deuteronomy 5:4-5; I Samuel 3:4). He worked through dreams (Numbers 12:6; Deuteronomy 13:1-6; I Samuel 28:6; Joel 2:28). He communicated through visions (Isaiah 6; 21:6ff; Ezekiel 1-3; 8-11; Daniel 1:17; 2:19; 7-10). And lastly, God has communicated His thoughts and will to men through the Holy Spirit (Mark

13:11; Luke 12:12; John 14:17; 15:26; 16:13; 20:22; Acts 6:10; 8:29; II Peter 1:20-21.

God also chose to reveal Himself through **miracles**. These showed both the power and the presence of God. They often emphasized great truths. They most certainly confirmed the words of prophecy and stood as evidence of God's power among the people that He had created. The greatest of the miracles was the incarnation (especially considering the virgin birth).

Revelation is of word and fact; it is historical. Its purposes are many, but among those purposes are redemption and salvation. God's revelation was progressive and unfolding in character--dim at first, then gradually increasing in light until its fullness had come. As Dr. Harold Lindsell says:

"This revelation of God of which I have been speaking has become inscripturated. It has come down to us in written form. Thus, there are two Words: the Word of God incarnate, Jesus Christ, and the Word of God written, the Bible. It is the Word of God written that reveals the Word of God incarnate to man. The Bible, then, is **the** Word of God and it is of this Word we now speak. When we say the Bible is the Word of God, it makes no difference whether the writers of Scripture gained their information by direct revelation from God as in the case of the Book of Revelation, or whether they researched matters as Luke did, or whether they got their knowledge from extant sources, court records, or even by word of mouth. The question we must now ask is whether what they wrote, wherever they may have secured their knowledge, can be trusted. This brings us to the doctrine of inspiration, which is clearly taught in the Bible itself."<sup>6</sup>

#### The Inspiration of the Bible

Concerning the importance of the biblical teaching of inspiration, Wick Broomhall has noted:

"There is hardly any subject in the realm of theology which is more crucial than that which relates to the nature of the Bible.... Back of all the great facts and doctrine of the Bible stands, like a mighty fortress, the supernatural inspiration of the written documents in which these facts and doctrines are recorded."<sup>7</sup>

If the books that comprise the Bible are of human origin, then it logically follows that the facts and doctrines found in them are only as reliable as human knowledge can be. If the Bible is a man-made production, then all the limitations

of human writings must also characterize the Bible. Its assertions will be subject to human evaluation and human acceptance or rejection.

"If on the other hand, the Biblical records were reproduced by men directed and controlled by the Holy Spirit, then we have every reason to believe that the facts and doctrines recorded in the Bible are free of those imperfections and blemishes that characterize all purely human productions."<sup>8</sup>

#### The Definition of Inspiration

Through the ages the church of Christ has been convinced that the Bible in its entirety was inspired of God. The word "inspired" needs to be clearly defined, because in our day it is used in many different senses. Great and noble art is said to be "inspired." To see the American flag raised is an "inspiration." Great literary works are said to be "inspired." To quote again from B.C. Goodpasture:

"In view of the various modern uses of the word, it is hardly enough to say that the Bible is inspired. Almost any modernist will admit that it is inspired, if you will let him define what he means. In like manner, he will grant that Christ is divine, but he means only in the sense that we all are divine. He will not admit the deity of Jesus. As a rule, in granting that the Bible is inspired, he means it only in the same sense that Shakespeare, Milton, and Browning were inspired. He strips the Bible of its inspiration just as he strips Christ of His deity. All modernistic views of inspiration are wholly inadequate."<sup>9</sup>

The Bible, however, is not "inspired" in the sense of Shakespeare, or a great painting, or anything like that. What, then, is meant by "inspiration" as it applies to the Bible? The English word "inspiration" actually comes from two Latin words, *in* and *spiro*, meaning to "blow or breathe into."<sup>10</sup> In the original, the Greek word *theopneustos* is employed. It is composed of two words, *Theos*, God; and *pneustos*, breathed (from *pneo*, to blow or breathe). *Pneuma*, meaning "spirit," comes from the verb *pneo*. *Pneustos*, then, might mean "spirited," and *theopneustos* would mean God-spirited or God-breathed, or "filled with the breath of God," or the product of the divine breath (or Spirit), or given by God through the Spirit. The word implies an influence from without producing effects which are beyond

natural powers. "The book that is in this sense inspired is one into which something of another spirit or mind has been breathed; in other words, its author has been overshadowed by a power **outside** himself."<sup>11</sup> Dr. Harold Lindsell, in his book, *The Battle For The Bible*, states unequivocally:

"Inspiration may be defined as the inward work of the Holy Spirit in the hearts and minds of chosen men who then wrote the Scriptures so that God got written what He wanted. The Bible in all of its parts constitutes the written Word of God to man. This word is free from all error in the original autographs. It is wholly trustworthy in matters of history and doctrine. However limited may have been their knowledge, and however much they may have erred when they were not writing sacred Scripture, the authors of Scripture, under the guidance of the Holy Spirit, were preserved from making factual, historical, scientific, or other errors. The Bible does not purport to be a textbook of history, science, or mathematics; yet when the writers of Scripture spoke of matters embraced in these disciplines, they did not indite error; they wrote what was true.

"The very nature of inspiration renders the Bible infallible, which means that it cannot deceive us. It is inerrant in that it is not false, mistaken, or defective. Inspiration extends to all parts or the written Word of God and it includes the guiding hand of the Holy Spirit even in the selection of the words of Scripture.

Inspiration involved infallibility from start to finish. God the Holy Spirit by nature cannot lie or be the author of untruth. If the Scripture is inspired at all it must be infallible. If any part of it is not infallible, then that part cannot be inspired. If inspiration allows for the possibility of error then inspiration ceases to be inspiration."<sup>12</sup>

#### The Nature of Revelation

One searches in vain in the Bible for an exact statement containing the details of how God related to the apostles and others in the production of the words spoken or written. We know that the Spirit spoke by men, His word was on their tongue (II Samuel 23:2). We know the Holy Spirit spoke by the mouth of men (Acts 1:16). We know the things spoken were in words taught by the Holy Spirit (I Corinthians 2:12-13). But no one knows the exact details of how the Spirit guided, superintended, guaranteed, and produced the end result. There are hidden details here that we may not presume to know. Holy men of God spoke as they were moved by the Spirit (II Peter 1:20-21); all Scripture is inspired of God (II

Timothy 3:16-17). But one must rest content with these and similar statements. God has not spelled out the details of how His Spirit entered into the minds of the writers and how He worked with their hands as they wrote. The point is that the work produced, in God's own way, was His Word, not man's, and it bears His stamp.

Enemies of the Bible have sought for centuries (in vain) to disprove the inspiration of the Scriptures. They have mentioned, for example, that the word "inspiration" is used only twice in the King James Version--once in Job 32:8 and once in II Timothy 3:16-17. They say this is hardly enough to convince us that the whole Bible is inerrantly inspired. Actually, this is a pitiful attempt to attack the inspiration of the Bible. **How many times must God say something for it to be fact?** God, of course, needs say something but **once** for it to be Truth. One time, spoken by God, is as good as a thousand times. God's Word needs no further emphasis or explanation.

There are several different ideas concerning the inspiration of the Bible. "Perhaps it would be more accurate to say that different men believe in different levels of inspiration."<sup>13</sup> Let us now turn our attention to some of the various theories of inspiration.

**1. Universal (Naturalistic) Inspiration.** This theory holds that the Bible is inspired only in the sense that great writers and artists are "inspired" when they produce great works of literature or music or art. Actually this is the theory that certain men of genius are inspired in the sense that they are exceptionally talented. In this sense, Shakespeare, Milton, Beethoven, Browning, Frost, Van Gogh, were all "inspired." This theory of inspiration is the most extreme view of unbelief, and holds that the Bible is just like any other book. Although God may have given to the authors unusual ability to convey thoughts, the Bible is, after all, a human production without supernatural guidance (according to this theory). But, of course, this is not really inspiration at all. It might



be called natural genius on the part of these fine men (Shakespeare, etc.) but not inspiration. And, as Wayne Jackson points out in his excellent work, *Fortify Your Faith In An Age Of Doubt*:

"...This theory is to be rejected for the following reasons. (a) It makes liars out of the N.T. writers who claimed the Holy Spirit as the source of their works. (b) The biblical documents are vastly superior to the ablest production of men. (c) It leaves the marvelous unity of the Bible as an inexplicable mystery. (d) If the Scriptures were the result of natural genius, modern genius could make them obsolete; instead, the Bible remains the world's best-seller."<sup>14</sup>

2. **Partial Inspiration.** As the name implies, this theory suggests that some parts of the Bible are inspired, while others are not. In effect, this view holds that the Bible is inspired in its great principles, ideals, and doctrines (i.e., its "spiritual" portions), but not in its historic facts, statements of science, etc. Spiritual and devotional passages may have been recorded under the guidance of inspiration, but not other items. Evidently there are no objective criteria established for the discrimination, and the Bible reader is left to decide for himself what is "spiritual" or "doctrinal" and what is not. This theory of inspiration takes God away from the Scriptures, leaving man to determine what is good and what is not, by his own standards. This theory of inspiration is not acceptable. How can writers who make mistakes when they report simple matters of fact be trusted when they report visions and revelations? As Wayne Jackson once again observes:

"...this is not acceptable for Christ himself endorsed those very historical sections of the O.T. which the modernists call 'mythical.' Christ verified: the creation account (Matthew 19:4); the flood (Matthew 24:38,39); the destruction of Sodom, etc. (Luke 17:28,29,32); the manna in the wilderness (John 6:49,50,58); the brazen serpent in the wilderness (John 3:14,15); the miraculous healing of Naaman (Luke 4:27); the incident of Jonah and the great fish (Matthew 12:39,40)."<sup>15</sup>

When man begins to tamper with the perfect, he is left with nothing but the imperfect. The doctrine of partial inspiration is false.

3. **Thought (Dynamic, Concept) Inspiration.** This view asserts that the "thoughts" are inspired, but not the words. According to this idea, the important

thing is that the great spiritual truths be conveyed to the reader, and it really doesn't matter what words are used, or even whether the words described events which really happened or not. This theory may sound spiritual and pious, but it has, in reality, grave problems. It is, in fact, vacuous. The human authors may have only partially understood what God was revealing to them, and in restating it in their own words, they may have interjected considerable error. It is possible to convey precise thoughts and ideas only by using precise words! If the words are unimportant, then the thoughts, which come from the words, are entirely subjective. In other words:

"...But what good are 'infallible ideas' if channeled through 'fallible' words? The truth is, one can no more have ideas without words than he can have a tune without notes or a sum without figures. The very idea is absurd! And I tell you honestly, it never ceases to puzzle me how some modernists can do such marvelous 'word studies' from the text of the Bible, at the same time denying the 'verbal' inspiration thereof. If the words of the sacred volume are uninspired, why the interest in them? Do scholars produce volumes of 'word studies' on Shakespeare?"<sup>16</sup>

4. **Neo-Orthodox Inspiration.** During the 20th century another view of inspiration has been advanced by such men as Karl Barth. Dr. L.S. Chafer, in his book, *Major Bible Themes*, explains it this way:

"...While not necessarily denying that supernatural elements exist in the writing of Scripture, this view acknowledges that there are errors in the Bible and thus the Bible cannot be taken literally as true. Neo-orthodoxy holds that God speaks through the Scriptures and uses them as a means by which to communicate truth to us. Accordingly, the Bible becomes a channel of divine revelation much as a beautiful flower or a lovely sunset communicates the concept that God is the Creator. The Bible under this theory becomes true only as it is comprehended and truth is realized by the individual reader. The history of this view demonstrates that no two of its advocates exactly agree as to what the Bible actually teaches, and like the view of partial inspiration, leaves the individual as the final authority concerning what is true and what is false."<sup>17</sup>

Emil Brunner once said, in support of this theory, that those conservatives who consider the Bible objectively and propositionally to be the Word of God are setting up a "paper pope" and commit "Bibliolatry."<sup>18</sup> Obviously, as even the most casual reader will see, this view of inspiration contradicts the Bible's claims

for its own inspiration, and leaves people with nothing more ethical subjectivism.

5. **Encounter Inspiration.** This theory holds that the Bible is a vehicle of revelation but is not itself a divine revelation. It becomes "inspired" when, and only when, it "inspires" the reader. It may well be the medium through which a person encounters God in an act of faith, but it is a human document, subject to human error throughout. By this theory, inspiration becomes entirely subjective. One must have as much faith in his "encounter" session as the Christian has in Scripture. A passage which may be "inspired" so far as one reader is concerned may be utterly uninspired to others, and therefore Scripture loses its evangelistic power.

6. **Dictation (Mechanical) Inspiration.** Some Bible critics claim that God dictated the Scriptures (every word, every punctuation mark) to men who were nothing more than mechanical stenographers who dutifully copied it all down. If God dictated the Bible, however, the style of writing and the vocabulary of the Bible would have been the same throughout. Yet a simple reading of the Scriptures proves that the mechanical dictation viewpoint is without basis in fact. The personality and style of each author are most evident. In many cases the authors expressed their own fears and feelings, or their own prayers for God's deliverance, and in a host of other ways injected their own personalities into the Divine Record. God allowed them their own individuality and creativity, but worked through them to inspire His Word. While inspiration extends to every word of Scripture, it does not rule out human personality and human personal interest. The Bible affirms human authorship just as it does divine authorship just as much as it does divine authorship. Direct dictation was not God's plan for inspiration.

7. **Verbal, Plenary Inspiration.** This is the correct view of inspiration. It holds that men wrote exactly what God wanted them to write, without errors or

mistakes, yet with their own personalities in evidence in their writings. It is only by plenary ("full") and verbal ("word-by-word") inspiration that God can objectively and accurately convey His Word to man. This view holds that the original autographs of the Scriptures were inspired and fully authoritative, having come from men whom the Holy Spirit directed, as II Peter 1:20-21 so states. Various books of the Bible reflect their writers' personal characteristics in style and vocabulary, and their personalities are often expressed in their thoughts, prayers, fears, etc. However, although the human elements are evident in the Bible, plenary inspiration contends that God directed the process so that all the words that were used were equally inspired of God. Scripture, according to the plenary inspiration viewpoint, is infallible (unfailing accuracy): there is no error of any kind. Scripture is therefore inerrant. Plenary inspiration holds that God's supernatural inspiration is given to every word of Scripture so that the Bible can be trusted as an accurate statement of absolute Truth.

The question of inspiration is settled by Jesus Christ. As always, if we look on the Scriptures as He did, we shall not go wrong. Immediately after His baptism, Christ went into the wilderness for a crucial confrontation with Satan. When the suggestion was made that He convert stones into bread to stay His hunger after a lengthy fast, the Savior replied: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). He was quoting Deuteronomy 8:3. Twice more He stopped the devil's mouth with "It is written..." citing Deuteronomy 6:13,16. In declaring, "It is written," Jesus employed the Greek perfect tense, denoting completed action with abiding results. He thus declares that God's words were written and remain so!

At least a dozen times Jesus endorsed the whole Old Testament, using such designations as: the Scriptures (John 5:39); the law (John 10:34); the law and the prophets (Matthew 5:17); the law, the prophets, and the psalms (Luke 24:44); Moses and the prophets (Luke 16:29). In addition, the Son of God either quotes,

cites from, or alludes to incidents in at least eighteen different Old Testament books. But to what degree did Christ believe in inspiration? The following references will prove beyond any question that the Lord affirmed **verbal, plenary** inspiration:

(A) Christ exclaimed: "Think not that I came to destroy the law and the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all things be accomplished" (Matthew 5:17-18). The "jot" was the smallest Hebrew letter, and the "tittle" was the tiny projection on certain Hebrew letters. Thus the Lord affirms the minutest accuracy for the whole of the Old Testament.

(B) Shortly before His death, Jesus engaged the Sadducees in a debate concerning the resurrection of the dead--a doctrine which they denied. He charged them with ignorance of the Scriptures and then made an argument which depended entirely upon the very **tense** of the verb in the Old Testament (cf. Matthew 22:31-33). Jehovah, some 400 years **after** the death of Abraham, said to Moses, "I AM (not I was) the God of Abraham, and the God of Isaac, and the God of Jacob" (Exodus 3:6). Since the Lord is not the God of the dead, but the living, Abraham, Isaac, and Jacob were still living. Unless the Old Testament Scriptures are **verbally** inspired, Christ argued in vain. And it is important to note that the Sadducees, who were quite liberal, did not attempt to refute the Savior's argument by claiming that He had stretched the point!

In addition to these examples from Christ, there are other clear indications of the recognition of verbal inspiration. David once said, "The Spirit of Jehovah spake by me, and His word was upon my tongue" (II Samuel 23:2). Now observe, the king did not say that God's "thoughts" or "concepts" were upon his tongue, but that Jehovah's **word** was upon his tongue. If that is not verbal inspiration, one would be hard-pressed to know how verbal inspiration would be ex-

pressed.

In the first letter of Paul to the Corinthians, Paul declared that the things of God were revealed to men by the Spirit. Then, concerning the divine messages, the apostle said, "which things we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words" (I Corinthians 2:13). The words of divine revelation are Spirit-directed words and not words of mere human wisdom. That is **verbal, plenary inspiration**. If space permitted, additional examples could be given, showing both Christ's and other biblical writers' viewpoints on verbal inspiration. But the point is sufficiently made.

#### Scientific Evidences of the Bible's Inspiration

After practically a lifetime of study, Herbert Spencer (1820-1903), the famous British philosopher, declared that there are basically five fundamentals of science: time, force, action, space and matter. Little did Spencer realize that he was doing nothing more than echoing what had been said by a man who lived some 3,000+ years prior to him! That man was Moses, his book was Genesis, and this is his statement: "In the beginning (time) God (force) created (action) the heavens (space) and the earth (matter)" [Genesis 1:1].

With the very first verse of the Bible, it becomes crystal clear to the open-minded inquirer that there is something special here. And, a closer examination of the Book reveals startling scientific facts, placed there hundreds or thousands of years before they were known to the modern scientific mind. Unusual? Indeed it is! Astonishing? Absolutely! Accurate? Without a doubt! These unusual, astonishing, accurate scientific facts, which are buried within the text of the Bible like pearls of great price, provide fascinating insight into the remarkable nature of inspiration.

Either the Bible is what it claims to be--inspired (II Timothy 3:16-17; II

Peter 1:20-21; I Corinthians 2:12-13)--or we are left with one of two choices. First, we may state that those men (over 40 in all) who wrote the Book (over a period of some 1600 years; 1500 B.C. to approximately 100 A.D.) in its three languages (Hebrew, Aramaic, & Greek) from three different continents (Asia, Africa and Europe) were **deluded**! That is to say, they really **thought** what they were writing was from God, but it wasn't! They were sincere, but there were sincerely wrong. Second, we may state that those men were possibly **deceitful**! They knew all along that the words they wrote weren't from God. They wrote them merely to perpetrate the greatest hoax that has ever been foisted on the minds of men.

Upon what, then, may we base our conclusion as to which of these three is the correct choice? Why, we shall have to examine the evidence, of course. The Law of Rationality demands that we draw only those conclusions warranted by the available evidence. This we shall do. It would make an interesting study, of course, to examine the uniqueness of the Bible, or its internal and external phenomenology, or its fulfilled prophecy, or its historical evidences. But space will not permit such. Let us then turn our attention to the scientific foreknowledge of the Bible, to see if there is such scientific knowledge there as could have come about in no other way except God had revealed it to those men writing His Book. And if this scientific knowledge (hundreds or thousands of years before its time) is present, the question will then become: how did it get there? Could deluded or deceitful men have performed such a feat?

#### From the Field of Astronomy

1. Isaiah, in speaking of God, stated (40:22), "It is he who sitteth upon the circle of the earth." The Hebrew word Isaiah used for "circle" is the word *khug*, which means literally something with "roundness," a "sphere." But, of course, the people of Isaiah's day thought the world to be flat. And, that was the concept of the many generations of people who followed Isaiah. Later, of course, it was discovered that the earth was not flat, rather a *khug* (circle).

Isaiah had been correct all along, even when the people of his day stated emphatically the opposite. How did Isaiah know the earth to be a circle? Just a lucky guess?

[Note: In recent years some have stepped forth to suggest that Isaiah's statement contains no "foreknowledge" since he is dealing in Isaiah 40 with the subject of God's sovereignty, and it is not his purpose to teach "scientific truths" (cf. Donald England, *A Scientist Examines Faith And Evidence*, Gospel Light, Delight, Arkansas, 1983, pp 135ff). We repudiate such a claim. There is no doubt that Isaiah's treatise is dealing with the sovereign nature of the Israelite God. It is, in fact, one of the most beautiful passages in all the Bible dealing with that very point. At the same time, however, Isaiah has set forth a "scientific truth" while at the same time setting forth a "spiritual truth." One does not preclude the other. Isaiah made two points very clearly: (1) God is sovereign, and; (2) the earth is a sphere (*khug*). How could Isaiah have known either, unless God had revealed them both?]

2. Psalm 19:5,6 contains several interesting scientific facts. In speaking of the sun, the psalmist says that "his going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." For many years Bible critics scoffed at Bible believers, stating that this verse taught the old concept of geocentricity (i.e., the sun revolves around the earth). Then it was discovered, of course, that the sun was the center of our solar system, not the earth. And people consequently felt that the sun was stationary, with the earth revolving around it. Only recently has it been discovered that rather than being fixed in space, the sun is actually in an orbit of its own. In fact, it is estimated to be moving through space at the rate of 600,000 miles per hour, in an orbit so large it would take approximately 220,000,000 years to complete just one orbit! How did the psalmist portray such accurate statements--when people of this day, and for years hence, felt that just



the opposite was true? And, by the way, there is another gem packed away in these two verses. The psalmist hints at the fact that the sun is the source of energy for the earth ("and there is nothing hid from the heat thereof"). An amazing statement, is it not, considering when it was written and by whom? Just another "lucky" guess?

3. Concerning light and darkness, the Lord asked Job: "Where is the way to the dwelling of the light? And as for darkness, where is the place thereof?" (38:19). Light is said to travel in a "way" (Hebrew, *derek*), which is literally a traveled path or road (cf. Genesis 16:7), whereas darkness is said to be a "place" (Hebrew, *maqom*) which means a place, a spot, as standing (cf. Genesis 1:9; 28:11). Until the seventeenth century, it was believed that light was transmitted instantaneously. Then Sir Isaac Newton suggested that light was composed of small particles which travel in a straight line. Christian Huygens proposed the wave theory of light. Olaus Roemer measured the velocity of light as evidenced by its delay as it traveled through space. Scientists now know that light is a form of energy called radiant energy, and that it travels in electromagnetic waves in a straight line at the speed of over 186,000 miles per second (660 million mph). For example, it takes about eight minutes for light to travel its "path" from the sun to the earth.

Scientists use the speed of light to measure distances in our vast universe. Our solar system is said to be about 26,000 light years (the distance light would travel in 26,000 years at the rate of 186,000+ miles per second) from the edge of our galaxy. Some evolutionists, who deny the chronological data found in the Bible, have suggested that light, which spans the distances from stars to us, proves the universe is billions of years old. They overlook, of course, the fact that God created the heavenly lights for earth's benefit (Genesis 1:14-16) and to serve as a "witness" of His infinite power for man's benefit (Psalm 19:1). God, in making His mature (complete) universe, formed the stars so that their

light could be seen on earth!

Jehovah also inquired of Job? "By what way is light parted?" (38:24). The word "parted" is from the Hebrew *halaq*, meaning to divide, allot, apportion (cf. Numbers 26:53). Though the Lord may simply have been asking the patriarch if he knows how light is distributed on earth, nonetheless, it is an amazing scientific fact that light can literally be parted! When a narrow beam of sunlight passes at a slant into a triangular transparent prism, the sunlight is broken into a band of seven colored lights called a spectrum. Sir Isaac Newton discovered this, but Job knew it all along!

#### From the Field of Oceanography

1. Solomon, long ago, wrote, "All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again" (Ecclesiastes 1:7). This statement, considered merely by itself, may not seem so profound at first. But when considered with additional evidence and other biblical passages, it becomes all the more remarkable. For example, the Mississippi River, when moving at normal speed, dumps approximately 6,052,500 gallons of water **per second** into the Gulf of Mexico! Where, pray tell, does all that water go? And that's just one river. The answer, of course, lies in the hydrologic cycle so well-illustrated in the Bible. Ecclesiastes 11:3a states that "if the clouds be full of rain, they empty themselves upon the earth." Amos 9:6B tells us that "He...calleth for the waters of the sea, and poureth them out upon the face of the earth; the Lord is His name." The idea of a complete water cycle was not fully understood or accepted until the sixteenth and seventeenth centuries. The first substantial evidence came from experiments of Pierre Perrault and Edme Mariotte. These scientists demonstrated that the flow of the Seine River could be accounted for by precipitation. Astronomer Edmund Halley also contributed valuable data to the concept of a complete water cycle. More than 2,000 years prior to their work, however, the Scriptures had indicated a water cycle. How? Just a

"lucky" guess?

2. Matthew Fontaine Maury (1806-1873) was once confined to bed during an illness. His son, who had been asked to read to him from the Bible, turned to Psalm 8 and upon reading verse 8, drew his father's immediate attention. The verse reads: "The birds of the heaven, and the fish of the sea, and whatsoever passes through the paths of the sea." This verse had never been noticed by Maury before. Using this verse, he decided to find "the paths of the sea." Indeed, he did just that. He was the first to recognize that the seas were circulating systems with interaction between wind and water. His book on physical oceanography is still considered a basic text for studies of this sort. The book, *Matthew Fontaine Maury: Pathfinder of the Seas*, by C.L. Lewis (published in 1927 by the U.S. Naval Institute) recounts the entire story. Maury reasoned that there must be specific patterns of wind and water movement that created paths which would allow a ship to move faster in the water. He made detailed studies of winds and currents from ships' logs. By taking advantage of these winds and currents, he plotted ship routes across the oceans. These routes then formed the basis for international agreements. His work enabled ship companies to save hundreds of thousands of dollars, and reduce the possibility of accidents at sea. Maury's book on physical oceanography is still considered a basic text for studies of wind and current interaction.

Until the 20th century the ocean bottom was considered devoid of currents. The work of G. Wust (1933, 1955, and 1957) showed fairly strong ocean bottom currents in the South Atlantic. As improved photographic techniques became available, his work has proven to be correct. The work of B. Heezen and C. Hollister (1964), with the aid of modern photographic techniques, showed ripple and scour marks in abyssal depths. The effect of currents on bottom sediments is seen by these ripples. As the currents pass over the bottom sediments, they leave a "path" of ripple marks. Today we know the oceans and seas do literally contain

"paths." Mr. Maury "took God at His Word" and found that Word to be fully accurate. Just a lucky guess by the biblical writer?

3. Job was asked by God (38:16), "Hast thou entered into the springs of the sea? Or hast thou walked in the recesses of the deep?". The Hebrew word for "recesses" (or "trenches") refers to that which is "hidden, and known only by investigation." What were these "recesses of the deep" (the Hebrew word for "deep" is the word for seas or oceans)? Man, in previous centuries, considered the seashore as nothing but a shallow, sandy extension from one continent to another. Then, in 1873 a team of British scientists working in the Pacific Ocean found a "recess" 5 1/2 miles deep. Later, another team of researchers discovered another trench 35,800 feet deep (over 6 miles down). Trenches are now known to be found in all three major oceans, but the Pacific Ocean is unique in that it has a semi-continuous peripheral belt of trenches and deep sea troughs. Extensive studies have now been conducted on the Marianas Trench off the coast of Guam. The bathyscaph *Trieste* has traveled down almost seven miles into that trench. The best known trench is perhaps the one off the coast of Puerto Rico, with its deepest point known as the Milwaukee Depth. How did Job know about these "recesses in the deep," when we didn't discover them for centuries? Just a lucky guess?

4. God told Noah (Genesis 6:15) to build an ark which had measurements of 300 cubits in length, 50 cubits in width, and 30 cubits in height. This is a ratio of 30 to 5 to 3, length to breadth to height. Until approximately 1858 the ark was the largest seagoing vessel of which we have any written record. The ark, using a conservative estimate of a cubit of approximately 17.5 to 18 inches, would have been roughly 450 feet long (a football field and a half), and would have contained approximately 1.5 million cubic feet of space. In 1844 when I.K. Brunnel built his giant ship, the *Great Britain*, he built it to fit almost the exact dimensions of the ark--30:5:3. As it turns out, these dimensions are the perfect ratio for a boat build for seaworthiness (like a barge) and not for

speed. Obviously the ark wasn't built for speed; it had nowhere to go! In fact, shipbuilders during World War II used that 30:5:3 ratio to build the boat which was eventually nicknamed "the ugly duckling"--a barge-like boat built to carry tremendous amounts of cargo. It had the same ratio as the ark. How did Noah know the perfect seagoing ratio to use in building the ark? Upon whose knowledge did he draw? I.K. Brunel and others like him have had generations of ship-building knowledge to use, but Noah's was the first of its kind.

#### From the Field of Physics

1. Moses (Genesis 2:1) stated, "And the heavens and the earth were finished, and all the host of them." This is an extremely interesting assessment of the situation, because Moses chose the Hebrew past definite tense for the verb "finished," indicating an action completed in the past, never to occur again. Moses stated that the creation was "finished"--once and for all! That is exactly what the First Law of Thermodynamics states. This Law (often referred to as the Law of Conservation of Energy/Matter) states that neither energy nor matter can be created or destroyed. It was because of this Law that Sir Fred Hoyle's "Steady State" (or "Continuous Creation") Theory was discarded just a few years ago. Hoyle stated that at points in the universe called "irtrons" matter was constantly being created. But the First Law states just the opposite. God, the Bible says, "ended His work which He had made" (Genesis 2:2). As Dr. Henry M. Morris says: "This is the most universal and certain of all scientific principles and it states conclusively that, so far as empirical observation has shown, there is **nothing** now being created anywhere in the known universe."<sup>19</sup> It is because God has finished His creation that nothing is now being created. But, as a corollary to that, why is it that nothing is being destroyed? This is the second half of the statement of the Law. Matter and/or energy may change form, but the total amount of energy in the universe remains the same. Nothing is being destroyed, even though its form may change. The answer is to be found, again, in the science of

the Bible. Nehemiah provided a part of the answer when he stated (Nehemiah 9:6), "Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all." Hebrews 1:3 points out plainly that God "upholds all things by the word of His power." If God is upholding it, man will not destroy it. Other verses make that clear in this regard (cf. Isaiah 40:26; Ecclesiastes 3:14; II Peter 3:7). Thus, we see that the biblical writers penned accurate scientific statements long before such statements were even known to be scientific. How? Just a lucky guess?

2. In three places in the Bible (Hebrews 1:11; Isaiah 51:6; Psalm 102:26) the indication is given that the earth, like a garment, is wearing out. This, of course, is exactly what the Second Law of Thermodynamics states. This Law, also known as the Law of Increasing Entropy, governs all known processes; there is no known exception. The Law states that as time progresses, entropy increases. Entropy is the scientific word which simply means that things become more disorderly, more random, more unstructured. In other words, a flower blooms, fades, and dies. A child grows into adolescence, adulthood, senility and dies. The house we build today, in 250 years will be a heap of junk. The car bought today, given 30 or 40 years, will rust and fall apart. Everything is running down. Everything is wearing out. Energy is becoming less available for work. Eventually then (theoretically speaking) the universe, left to itself, will experience a "heat death," when no more energy is available for use. We didn't discover these things until fairly recently, yet the Bible writers portrayed them accurately thousands of years ago. What was the source of their knowledge?

#### From the Field of Medicine

1. Moses told the Israelites (Leviticus 17:11-14) that "the life of the flesh is in the blood." Indeed, Moses was correct. Because the red blood cells can carry oxygen (due to hemoglobin in the cells) life is made possible. In fact,

the human red blood cells carry, for example, approximately 270,000,000 molecules of hemoglobin per cell.<sup>20</sup> If there were any less, there would not be enough residual oxygen to sustain life after, say, a hard sneeze or a hefty pat on the back. We know today that the "life of the flesh is in the blood." But we didn't know that in George Washington's day. How did the "father of our country" die? We bled him to death!<sup>21</sup> People felt that the blood was where evil "vapors" were found, and that getting rid of the blood made a person well again. Today, of course, we know that not to be true. And think of how many blood transfusions have made life possible for those who otherwise would have died. We know today the truth of the matter. How did the biblical writer know it? Just a lucky guess?

2. Genesis 3:15 teaches plainly that **both** the male and the female possess the "seed of life." This was not the commonly held position in Moses' day, however. Nor was it the commonly held position until just a few centuries ago. Several writers of days gone by, including some of Moses' day, felt that only the male possessed the seed of life, and that the woman was actually nothing more than a "glorified incubator." One writer even suggested that the male seed could be deposited in warm mud, and the end result would be the same as placing it in the woman! But Moses spewed forth no such nonsense. He stated the truth of the matter. But how did he know? Upon whose knowledge of such facts did he draw?

3. Leviticus 17:15 teaches that an animal which has died **naturally** is not to be eaten. Moses was obviously highly trained in public health procedures, for he certainly knew that of which he spoke. Today it is against local, state, and federal public health laws to take an animal which has died naturally into a slaughter house, to be prepared for human consumption. It is not good hygiene. What if the animal died of rabies, or anthrax, or a thousand other such diseases? Obviously, it would not be suitable for human consumption. One thing is for sure: if the animal died, something was wrong! Even today this practice is one of our basic public health standards. But how did Moses know such a thing in his day?

Just a lucky guess?

4. In Leviticus 11 Moses gave the Israelites strict sanitation laws, including instructions not to eat pork (among other things). Why would Moses give such an injunction? Today we can at least theorize as to his reasoning. Porcine animals are scavengers, eating almost anything. In so doing, they are more prone to acquire bacterial and parasitic infections than other animals. One of the parasites which the pigs commonly acquire through their dietary habits is the organism, *Trichinella spiralis*--the cause of the disease we know as trichinosis. It is a painful, sometimes fatal, disease caused by eating undercooked or raw pork which is infested with the parasite. It seems not unusual, then, that Moses would command the Israelites (with their lack of understanding of such matters) to stay away from pork. But how did Moses know such?

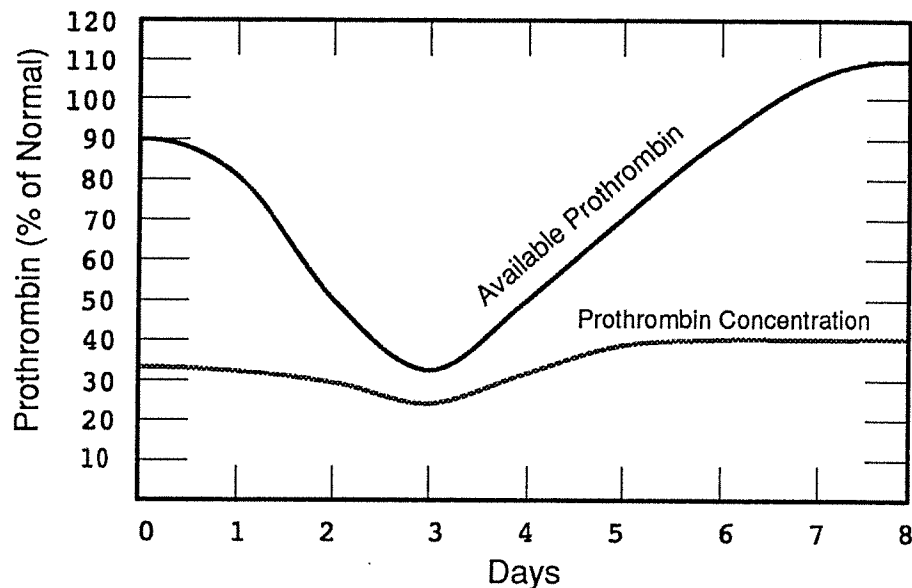
5. God specifically directed Abraham to circumcise newborn males on the **eighth** day (Genesis 17:12). Why the eighth day? In 1935 professor H. Dam proposed the name "Vitamin K" for the factor in foods which helped prevent hemorrhaging in baby chicks. We now know Vitamin K is responsible for the production of the element prothrombin by the liver. If Vitamin K is deficient, there will be a prothrombin deficiency and hemorrhaging may occur. Oddly enough, it is only on the 5th through the 7th days of the newborn male's life that Vitamin K begins to be produced (it is normally produced by bacteria in the intestinal tract). Vitamin K, coupled with prothrombin, causes blood coagulation, which is important in any surgical procedure. Drs. L.E. Holt and R. McIntosh, in their classic work, *Holt Pediatrics*, make the following observation that a newborn infant has "peculiar susceptibility to bleeding between the second and fifth days of life.... Hemorrhages at this time, though often inconsequential, are sometimes extensive; they may produce serious damage to internal organs, especially to the brain, and cause death from shock and exsanguination."<sup>22</sup> Obviously, then, if Vitamin K is not produced in sufficient quantities until day seven, then the **eighth** day would be a



good day to perform the operation of circumcision. That is, of course, the exact day God commanded. The chart below, produced in its entirety from the book, *None of These Diseases*, by S.I. McMillen, M.D., portrays this in graphic form. And, Dr. McMillen remarks:

"We should commend the many hundreds of workers who labored at great expense over a number of years to discover that the safest day to perform circumcision is the eighth. Yet, as we congratulate medical science for this recent finding, we can almost hear the leaves of the Bible rustling. They would like to remind us that four thousand years ago, when God **initiated** circumcision with Abraham, He said, 'And he that is eight days old shall be circumcised....'

"Abraham did not pick the eighth day after many centuries of trial-and-error experiments. Neither he nor any of his company from the ancient city of Ur in the Chaldees had ever been circumcised. It was a day picked by the Creator of vitamin K."<sup>23</sup>



How did Abraham know to practice, and Moses know to write down, this scientifically accurate advice? Just a lucky guess?

6. Moses told the Israelites (Deuteronomy 23:12-14) to bury human waste products. This, of course, we know today as merely sanitary hygienic practice. But the common practice of Moses' day, and for the centuries thereafter, was to simply dump waste products here, there, and everywhere. Historical evidence of

the folly of this kind of action is abundant. Consider, for example, the "black plague" which hit Europe not once, but twice in generations gone by. People there simply dumped waste products of all kinds into the streets, where decomposition took place and microorganisms flourished. One of those microorganisms, the one we know today as *Yersinia pestis*, grew in the waste products, and contaminated the fleas associated with those waste products. The fleas subsequently traveled into the houses via rats, jumped from the rats to humans, biting them and infecting them with the plague organisms. Because of this cycle, millions upon millions of people died. Yet such events could have been prevented, if people had simply accepted God's Word on the matter and practiced the kind of hygiene that the Israelites practiced so many years before. How did Moses know to instruct the Israelites in such public health practices, when the nation from which he came, and the nations surrounding the Israelites, knew no such practices?

#### From the Field of Biology

1. Moses stated (Genesis 1:11,12,21,24) that things reproduce "after their kind." This, of course, is no surprise to us today, because we understand genetics and the laws of heredity, which ensure that things reproduce "after their kind." You don't get a buffalo from a horse; you don't get a banana from a corn stalk; you don't get a dog from a cat. Why? Things reproduce after their kind, that's why! Moses was correct in his statements. Even today in nature these things hold true. But how did Moses know these things--long years before the science of genetics (which came about only in 1900) was discovered? Just a lucky guess?

2. Paul stated (Acts 17:25) that it is God who giveth all life. For centuries men have been trying to "create life" through processes of spontaneous generation. Even when men like Spallanzani, Redi, Pasteur and hundreds of others have proven over and over again that spontaneous generation is impossible, evolutionists still keep on trying, so that their favorite theory can possibly be

shown true. But, to date, no one has ever "created" life. They do well, in fact, to even get one of the simplest "building blocks"--amino acids. Paul knew long ago that it was God who gives life. Just a lucky guess?

3. Paul also stated (I Corinthians 15:39) that there are four fleshes--those of men, beasts, birds and fishes. Today even evolutionists accept this fact of science. These fleshes are indeed different in their biochemical make-up. But how did Paul, an itinerate preacher of the first century A.D., know this?

#### From the Field of Geography

1. The Bible is infallible in even the most minute details! When the New Testament speaks of a man going from Jerusalem (which is south of Jericho on the map) down to Jericho, it means exactly what it says. Even though it would appear to the naked eye that a man travels up from Jerusalem to Jericho (as one looks at the map), that is actually not scientifically accurate. The Bible is accurate in its statement. In the short 15 miles between Jerusalem and Jericho, the elevation drops some 4,000 feet! When Luke stated that a man went down from Jerusalem to Jericho (Luke 10:30), he was scientifically correct in every detail! An astonishing, accurate statement, is it not? How did Luke know that? Just a lucky guess?

#### From the Field of Archaeology

1. The Moabite Stone, found in 1868 by a German missionary, was cut in 850 B.C., in the reign of Mosha, king of Moab. It tells of his being subjected to the Israelites. It also mentions that Omri, the captain of the Israelite host, was made king in that day. The Scriptures speak of that very event in I Kings 16:16. With every scoop of earth the spade turns over, it seems that archaeology shows biblical statements to be factual!!

2. The Bible very plainly speaks of a king by the name of Belshazzar (Daniel 5:22; 7:1; 8:1). It was common practice for Bible critics to ridicule the Bible regarding its references concerning Belshazzar, because secular records had never been found which substantiated what the Bible said. Then, in 1876 Sir Henry

Rawlinson discovered more than 2,000 tablets concerning Babylon. These disclose records of a man named Belshazzar who, in the absence of his father Nabonidus, became king. The Bible had been right all along!

3. The existence of King Sargon (mentioned only once in the Bible--Isaiah 20:1) was doubted by Bible critics for many years. They speculated that the name of Sargon was "invented" by the biblical writers to fill in some chronological gaps. Then, excavations in Mesopotamia in 1843 by Englishman Austen Layard and Frenchman Paul Emil Botta uncovered the entire palace of King Sargon. Pictures of the find are to be found in *Halley's Bible Handbook*,<sup>24</sup> among other places. Parts of the palace are on display in the United States, at the Oriental Institute of the University of Chicago. One such piece is a large section weighing 40 tons--rather weighty evidence, wouldn't you say, that King Sargon actually did exist?

4. The existence of the Hittites was also doubted by higher critics of the Bible for centuries. The Bible mentions the Hittites some 40 times (e.g., Joshua 1:4, et al.). According to Scripture, the Hittites were important enough to cause the Syrians to flee from Israel (II Kings 7:6). But there was no reference to the Hittite nation in secular records or pagan literature. It was as if the Hittites had never existed.

Then, in the late nineteenth century, archaeologist A.H. Sayce identified certain inscriptions discovered in Syria as being Hittite. In 1906, Hugh Winckler excavated the Hittite capital of Boghazkoy, recovering thousands of Hittite texts, among them the famous "Hittite Code." The Bible had been right, as always.

#### Conclusion

The items we have covered here are, of course, just a meager sampling of the many items which could have been mentioned. There are so many other fields with which we have not even dealt--e.g., meteorology, biophysics, etc.

But the point is well-made. There **is** scientific foreknowledge in the Bible which is light-years ahead of its time. How could the Bible writers have known

it--except God, Who created the universe and knew every detail of it, told them? No rational, fair-minded person would believe that such foreknowledge could have come through mere men, and especially men who were either deluded or deceitful. Such a stance is indefensible, and will not stand up to strenuous examination.

The Bible is what it claims to be--God's inspired Word. It is authoritative, given to man by God for an abundant life here (John 10:10b) and an eternal life hereafter (John 3:16). The evidences which substantiate it are irrefutable.

#### ENDNOTES

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