

Lesson 2 – What is the Bible?

“...take to heart all the words by which I am warning you today, that you may command them to your children, that they may be careful to do all the words of this law. For it is no empty word for you, but your very life.”

– Deuteronomy 32:46-47

What are the Scriptures?

The word “Scripture” comes from the Greek word (*graphie*) which means writing. The sacred Scriptures are writings considered to be sacred because they are from God. The word “Bible” comes from the Latin translation of the Greek word for book (*biblion*). The Holy Bible means the “Holy Book”.

The Bible, however, is more than just a religious book. The Scriptures are truly the inspired word of God. This means that God is the ultimate source of the Bible. He used His prophets as His instrument to give us His message (2 Tim 3:16; 2 Peter 1:19-21). God supernaturally, by means of the Holy Spirit, guided and protected the writing of God’s chosen individuals using their unique personalities, styles, and experiences to put His mind and His heart in written form. In the end, we have the Word of God written by men chosen and led by God.

The Bible contains two unequally sized sections: the *Old Testament* and the *New Testament*. A testament is better understood as an account of a *covenant*. The Old Testament is a collection of 39 separate books (originally written on papyrus—a form of paper made out of reeds) that details God’s revelation of the Old Covenant. The New Testament is a collection of 27 separate writings (originally written on parchments—a prepared animal skin) that details God’s revelation of the New Covenant.

The 66 books of the Bible were originally written in three languages (Hebrew, Greek, and a bit in Aramaic), over a period of more than 1500 years, by over 40 authors, on three continents (Asia, Africa and Europe). Authors include people from kings and philosophers to peasants and poets. The contents of their writings are presented in historical narrative, sermons, letters, a hymnbook, and a love song. There are geographical surveys, architectural specifications, travel diaries, population statistics, family trees, inventories, and numerous legal documents. It covers hundreds of controversial subjects with amazing unity. It is the best-selling book of all time and is now available in over 2500 languages.

The chapter and verse divisions in our modern Bible were not included in the originals. They were added later to help people find specific places in Scripture more easily. A lecturer at the University of Paris named Stephen Langton (1150-1228) organized the Bible’s chapter divisions. The verse divisions of the Old Testament were completed by Ben Asher in 900A.D., and Robert Stephanus finalized the verse divisions in the first entire English Bible (The Geneva Bible) in 1560.

What does Scripture say about itself?

The Scriptures are the very words of God – 1 Thessalonians 2:13; 2 Tim 3:16; 2 Peter 1:19-21

The Scriptures are a perfect guide for life – Proverbs 6:23

The Scriptures are pure and true – Psalm 12:6; 119:140; Psalm 119:160; John 17:17

The Scriptures are flawless and perfect – Proverbs 30:5-6; Psalm 19:7

The Scriptures do not return empty – Isaiah 55:11

The Scriptures are precious and powerful – Psalm 19:10, Hebrews 4:12

The Scriptures are to be obeyed – James 1:22

The Scriptures are not to be added to or taken away from – Deuteronomy 4:2, 12:32; Revelation 22:18-19

The Scriptures are sweet like honey and food for our soul – Psalm 119:103; Jeremiah 15:16; 1 Peter 2:2

The Scriptures are like a lamp to guide our life – Psalm 119:105

The Scriptures are like fire that purifies and a hammer that breaks us – Jeremiah 23:29

The Scriptures are like a sword – Ephesians 6:17; Hebrews 4:12

The Scriptures are like a seed for salvation planted in us – James 1:21

What did Jesus say about Scripture?

As containing actual people, historical events, and straightforward facts

Jesus treated Old Testament events as straightforward facts rather than a story or myth. This is seen when He discussed Genesis (Matt. 19:4-5; Mark 10:6-8; Luke 11:51), Abel (Luke 11:51), Noah (Matt. 24:37-39; Luke 17:26-27), Abraham (John 8:56), Sodom & Gomorrah (Matt. 10:15, 11:23-24; Luke 10:12), Lot (Luke 17:28-32), Isaac & Jacob (Matt. 8:11; Luke 13:28), manna (John 6:31, 49, 58), the wilderness serpent (John 3:14), Moses as lawgiver (Matt. 8:4, 19:8; Mark 1:44, 7:10, 10:5, 12:26; Luke 5:14, 20:37; John 5:46, 7:19), and the popularity of the false prophets (Luke 6:26). In matters of controversy, Jesus used the Old Testament as His court of appeals (Matt. 23:23; Matt. 5:17-20, 22:29, 23:2-3; Mark 12:24). He also taught that Scripture was authored by Moses (Mark 7:10), Isaiah (Mark 7:6; Matt. 13:14), David (Mark 12:36), and Daniel (Matt. 24:15).

As a comfort in times of crisis

In times of crisis, Jesus quoted Scripture. When tempted by Satan, (Matt. 4:1-11) Jesus quoted Deut. 8:3, 6:16, 6:13. At the moment of His death He quoted Ps. 22:1 “My God, my God, why hast thou forsaken me?” and in Ps. 31:5, “Into thy hands I commit my spirit” (Matt. 27:46; Mark 15:34; Luke 23:46).

As fulfillment of the Old Testament Law, Prophecies, and Revelation of Christ

Jesus claimed that all Scriptures, including the Law, the Prophets, and the Psalms, were fulfilled in Him (Luke 24:25-47). Jesus also taught that the entire purpose of the Old Testament was to reveal Himself (John 5:39). Jesus taught that many Old Testament prophecies had been fulfilled in His coming (Matt. 11:10, 26:24-56; Mark 9:12-13; Luke 4:21, 7:27, 18:31-33, 21:22, 22:37, 24:25-47; Mark 14:21-49; John 5:39-47, 13:18, 15:25, 17:12).

What books are supposed to be in the Bible...and who said so?

When God gave the Scriptures He did not send a gold-bound book from heaven along with a certified letter of approval for the church to carry around. Though this would seem easier on our end, God calls us to walk by faith and the confirmation of the Holy Spirit. As we approach this subject, it is encouraging to remember that the same Holy Spirit who wrote the Scriptures dwells inside each believer helping them to discern what is from God.

The most basic answer to the question of which books are supposed to be in the Bible is that God knows. It was God who inspired the writings of the Bible through His Holy Spirit. This means that a book was inspired from the moment God gave it. The next step is for God's people, led by God's Spirit, to recognize what God has already inspired. Religious councils have never had any power in themselves to inspire books, but rather they simply recognized, by His leading, the writings He inspired. The human process of recognition is at times flawed, but God, in His sovereignty, has always preserved and protected His Word for His people.

The books compiled as God's inspired Word are called the canon, which means "measuring rod." The books of the Biblical canon are divinely authoritative and share particular traits that distinguish them from other mere books. The following is a list of five similar characteristics shared in most of God's inspired writings.

1. It must be written by an apostle or prophet of God. (Deut. 18:18–22; 1 Peter 1:20–21)
2. It tells the truth about God and be in harmony with other inspired writings. (Deut. 13:1–5, 18:22; Gal. 1:8)
3. The prophet is often confirmed by an act of God. (Heb. 2:3–4)
4. The writing must have the power of God. (Heb. 4:12)
5. The people of God accept it by the leading of the Holy Spirit. (Deut. 31:24–26; Josh. 24:26; 1 Sam. 10:25; Dan. 9:2; Col. 4:16; 1 Thess. 2:13, 5:27; 1 Tim. 5:18; 2 Peter 3:16)

Old Testament Books

There has been little dispute regarding which Old Testament (OT) books were inspired since those books were quickly accepted as God's Word by God's people. When an OT prophet spoke, it was clear that God had spoken. For example, the tablets of the Law were given on a mountain where the nation saw God descend and were then preserved in the Ark (Ex. 25:16–21; 40:20; Deut. 10:5; 1 Kings 8:9). The Five Books of Moses (Pentateuch) were placed alongside them as soon as Moses wrote them (Deut. 31:24–26), and the writings of the prophets were also added (1 Sam. 10:25; Josh. 24:25–26; Isa. 8:20; 29:18; 34:16).

The writers of the OT were led to use the phrase "thus says the Lord" hundreds of times throughout the OT to clearly declare that God was behind what was being said. The OT clearly claims that God spoke through His prophets (1 Kings 14:18, 16:12, 34; 2 Kings 9:36, 14:25; Jer. 37:2; Zech 7:7, 12) and what the prophet said in God's name is what God said (1 Kings 13:21, 26; 21:19; 2 Kings 9:25–26; Hag. 1:12 cf. 1 Sam. 15:3, 18). Therefore, to reject what a prophet had said was to reject what God had commanded (Deut. 18:19; 1 Sam. 10:8, 13:13–14; 15:3, 19, 23;

1 Kings 20:35, 36). The Jewish people have had relatively few disagreements regarding which books were inspired and which ones were not.

Apocryphal Books

The word apocrypha means “hidden” and refers to the 14 or 15 additional books included in the Roman Catholic canon of Scripture. These books have long been considered good educational and historical tools by the Jewish people and early church, but were never considered to be inspired writings by the people of God.

The Hebrew canon was closed and settled with the final book of the OT, Malachi, around 400 B.C. Malachi concluded with the promise that the next event in redemptive history would be the coming of John the Baptist who would prepare the way for Jesus (Mal. 3:1, 4:5–6; Matt. 3:1–17, 17:9–13). During the 400 years of silence between the end of the OT and the coming of Jesus, many of the apocryphal works were written.

Jesus grouped the OT into three parts: Law, Prophets, and Psalms (Luke 24:4). He accepted the OT canon as it exists today without any modifications and came to fulfill it (Matt. 5:17). Jesus also spoke of the OT as existing from Abel (Genesis) to Zechariah (lived during the time of Malachi) (Luke 11:51; Matt. 23:25). This does not include the apocrypha. Additionally, the OT is quoted roughly 300 times in the New Testament (NT), but none of the apocryphal books are quoted in the NT. This shows that the NT authors did not regard them as Scripture.

One of the primary reasons the apocrypha was included in the Roman Catholic canon was in reaction to the Protestant Reformation. Under pressure from reformers, the Catholic Church voted in 1546 at the Council of Trent to include some apocryphal books possibly to justify certain doctrines, such as purgatory.

New Testament Books

Jesus promised His disciples that after His ascension, the Holy Spirit would come to inspire the writings for them to follow (John 14:25–26, 16:13). Jesus also promised that His people would recognize His teaching (John 10:27). This is possible because the same Holy Spirit who inspired the writing of Scripture convinces the people of God of its truthfulness (1 Cor. 2:13–14).

All but a few NT writers claimed to be eyewitnesses (2 Peter 1:16; 1 John 1:1–3; Luke 1:1–3; Acts 1:1–3; 1 Cor. 15:6–8; John 20:30–31; Acts 10:39–42; 1 Pet. 5:1; Acts 1:9). Some authors who were not eyewitnesses received first-hand information from other reliable witnesses (Heb. 2:3–4). Luke received his information from Paul (2 Tim. 4:11) and numerous eyewitnesses (Luke 1:1–4); Mark received his information from Peter (1 Peter 5:13); and James and Jude (Jesus’ brothers) were closely associated with the apostles in Jerusalem. The eyewitness accounts gave great credibility to the authors and the Holy Spirit confirmed their words to the first recipients of the writings, as He continues to do today.

The early church recognized the NT writings rather quickly. Paul considered Luke’s writings to be as authoritative as the OT (1 Tim. 5:18; Deut. 24:4; Luke 10:7) and Peter recognized Paul’s writings as Scripture (2 Pt. 3:15–16). Some of the NT books were being circulated among the churches even during the writing of other books (Col. 4:16;

1 Thess. 5:27). After the death of the Apostles, the church fathers (group of 1st century church leaders) began mentioning lists of books. Clement of Rome mentioned at least eight NT books (95 A.D.), while Ignatius of Antioch acknowledged seven (115 A.D.) and Polycarp, a disciple of John the Apostle acknowledged 15 books (108 A.D.). In the late 2nd century, Irenaeus mentioned 21 books that had been accepted as Scripture by the church at large (185 A.D.), and Hippolytus recognized 22 books (170-235 A.D.). It is important to remember that the lower number of books in the early lists likely reflects the time it took for the church abroad to become more organized and collect all the circulating letters from the Apostles.

The books of Hebrews, James, 2 Peter, 2 John, 3 John, and Revelation were slower to gain acceptance, in most cases because of issues surrounding authorship or difficulty in understanding. The first “canon” was the Muratorian Canon, which was compiled in 170 A.D. This first official collection of books included all the NT books with the exception of Hebrews, James, 1 Peter, 2 Peter, and 3 John. In 363 A.D., the Council of Laodicea stated that only the OT (along with the Apocrypha) and the 27 books of the NT were to be read in the churches. The Council of Hippo (393 A.D.) and the Council of Carthage (397 A.D.) also affirmed the same 27 books. Since that time, there have been no widespread debates regarding the canon until the Council of Trent in 1546 and the more recent attempts to include Gnostic writings.

How did we get our English Bible?

We believe God not only provided revelation to His people, but He has protected and preserved this revelation. The existence of the Bible is a fascinating and miraculous process about which many volumes have been written to explain. To help you understand the process in a brief and simple way, we will explain a five-fold sequence that has occurred for you to read the Bible.

God → Revelation/Inspiration → Transmission → Translation → Interpretation → Application → **Your Life**

Step #1 – Revelation is the miraculous event whereby God revealed Himself and His Truth to someone and inspired him through the power of the Holy Spirit to write down what He had to say.

Step #2 – Transmission occurred as trained scribes carefully copied the original manuscript so others could read what God had said. Because the printing press was not invented until the 1450’s, the original manuscripts were copied by hand. The hand copies have amazing accuracy, but some do contain occasional variants (*see Does the Bible We Have Contain Contradictions section*). Despite the variants, the manuscripts are still regarded as accurate and authoritative by God’s people (Deut. 17:18; 1 Kings 2:3; Ezra 7:14; Neh. 8:8). Jesus taught from copies of the OT books and not the originals and treated them as authoritative (e.g. Matt. 12:3–5, 21:16, 42; Luke 4:16–21, 10:26). The Apostles also taught from copies of the OT books (Acts 17:2, 18:8).

Step #3 – Translation occurs when people want to read the books of the Bible but are unfamiliar with the original language in which it was written (Hebrew, Greek, & Aramaic). Teams of language scholars carefully undertake the

process of translating the original languages into other languages. Today, the Bible has been translated into over 2500 languages. While the thought of a translation may concern some people, the fact remains that most of the canon of Western literature has also been translated because we do not use the original languages either. The first translation of the English Bible was initiated by John Wycliffe and completed by John Purvey in AD 1388.

Step #4 – Interpretation occurs when someone reads the Bible in a language he can understand and determines the meaning of the verses he reads. Each text of the Bible has only one true interpretation. In light of this, we must be careful to let the Bible teach us rather than reading our beliefs and desires into it.

Step #5 – Application is the result of taking what we learn from the principles in the Bible and making changes in our thoughts and actions so that our lives are pleasing to God. Though there is only one correct interpretation, there are a seemingly infinite number of applications to a text of the Bible. For example, when the Bible says that we should love people, the applications for that principle are seemingly endless. Application is the ultimate goal of the Scriptures as we should seek to glorify God with our lives, not just be smarter sinners.

In this five-step process we see how God speaks to us and cares deeply about our lives. We also see how the chasm between God and us is graciously filled by God's revelation, which is more accurate and true than our human speculations such as religion and philosophy. Lastly, while step #1 is the only one that is guaranteed to be perfect, the other steps are indeed accurate, though we must be increasingly careful as we move through them since the opportunity for error increases at each step.

Do the Scriptures we have contain errors or contradictions?

To begin, it is important to remember that God cannot speak falsely (2Sam. 7:28; Titus 1:2; Heb. 6:18), so all Scripture is without error or contradiction (Num. 23:19; Ps. 119:89; Prov. 30:5) as recorded in the original manuscripts. The difficulty however is that we do not possess any of the original manuscripts today. Though this could give some reason for pause, keep in mind that as God was faithful to give His Word, He is also faithful to preserve His Word for us today.

We should also remember that God's thoughts are higher than ours, and that there are secrets only He understands (Is. 55:9-11; Dt 29:29). When we come to difficult teachings in Scripture such as the Trinity, the dual nature of Christ (God and man), and the tension between God's sovereignty and man's responsibility, we should first take a posture of humility. Just because something is not logical or we fail to fully comprehend it does not mean that it is not true. If it appears that there is a contradiction in Scripture, we must humbly assume that we—not God's word—are somehow in error.

For example, some have argued that the differences between the four Gospels are contradictions. This could not be farther from the truth. The four Gospels are similar to your nightly news. The first three Gospels are like ABC, NBC, and CBS. They generally report the same stories with some variation in eyewitness accounts and details. They tell the same stories, just from different perspectives. John is more like FOX or CNN, which covers news stories that are

rarely found on the local news. At first glance, there may appear to be contradictions, but in the end we see that God has created an account that is complementary, not contradictory. God's word is trustworthy and in the end will always be proven so. In light of this, we must seek wisdom from God as we wrestle with difficult passages (Jas. 1:5). (see *For Further Reading Section* to study more "contradictions" and their answers)

What about the variants in the Bible manuscripts?

As mentioned earlier, variants did occur at times during the copying of manuscripts. A comparison of early manuscripts however reveals that the vast majority of these variations are minor elements of spelling, grammar, style, or accidental omissions or duplications of words or phrases. Only about 400 of these variants (less than one page of an English translation) have any significant bearing on the meaning of a passage, and most are footnoted in Modern English translations. It is true that there have been intentional additions to manuscripts by scribes over the years, but these additions occur mostly in late copies and are easy to recognize as unoriginal. Overall, about 98% of the NT can be reconstructed beyond any reasonable doubt, and no Christian doctrine is founded solely or primarily on textually disputed passages.

As time passes, our ability to verify what the original manuscripts said increases for two reasons. First, scholars' understanding of the original languages continues to increase as more research is done. Secondly, the number of manuscripts available increases through archeological discoveries. The more manuscripts we have to compare, the easier it is to determine what is original and what has been altered. To date, the quantity of New Testament manuscripts is unparalleled in ancient literature. There are over 5,000 Greek manuscripts, about 8,000 Latin manuscripts, and another 1,000 manuscripts in other languages (Syriac, Coptic, etc.).

In addition, the Scripture quoted in the works of the early Christian writers (most 95–150 AD) are so extensive that virtually the entire NT can be reconstructed except for 11 verses, mostly from 2 and 3 John. Critics of the accuracy of the Bible routinely claimed that it was, in fact, a series of fables and legends that had developed over hundreds of years because there were not enough copies of ancient manuscripts to alleviate their skepticism. Curiously, a simple shepherd boy dealt a deathblow to their criticisms in 1947. He wandered into a cave in the Middle East and discovered large pottery jars filled with leather scrolls that had been wrapped in linen cloth. Amazingly, the ancient copies of the books of the Bible were in good condition despite their age and harsh climate because they had been well sealed for nearly 1,900 years. What is now known as The Dead Sea Scrolls are made up of some 40,000 inscribed ancient fragments. From these fragments more than 500 books have been reconstructed, including some Old Testament books such as a complete copy of Isaiah.

Why Are There Different Bible Translations?

In translating the Bible into English, three general categories of translation are most common. Word-for-word translations, thought-for-thought translations, and paraphrases.

Word-for-word translations make a special effort to carefully interpret each word from its original Greek, Hebrew, or Aramaic into English. Word-for-word translations tend to be the best for studying because of their accuracy,

though they sometimes lose the poetic nuances of the original languages. Probably the best word-for-word translations are the *New American Standard Bible* (NASB), *English Standard Version* (ESV), *New English Translation* (NET) and the *New King James Version* (NKJV). The *King James Version* (KJV) is also a word-for-word translation but because of its use of old English, it is difficult for some people to read.

Thought-for-thought translations attempt to convey the full nuance of a passage by interpreting the Scripture's entire meaning and not just the individual words. Thought-for-thought translations may include words that were not included in the originals in an effort to give the same meaning that the reader of the original languages would have had. The best and most widely read thought for thought English translation is the *New International Version* (NIV). The *New Living Translation* (NLT) is also an acceptable version that uses more everyday language but still provides an accurate translation of the original passage.

Paraphrased translations pay even less attention to specific word meanings than thought-for-thought translations in an attempt to give the poetic or narrative essence of a passage. For this reason, many paraphrased translations do not even have verses in them. Examples of paraphrased translations include *The Message*, *The Living Bible*, and *The Amplified Bible*.

Some translations are very poor, and we would not recommend that they be used for study. These include the Jehovah's Witness' *New World Translation*, which was written by editors with no working knowledge of the original languages, and The Church of Latter-day Saints' *Joseph Smith Translation* which also includes heresy and false prophecy. Neither of these versions should be used by a Christian for devotional study.

Since each style of translation has different strengths and weaknesses, it is best for students of the Bible to use multiple translations that include word-for-word, thought-for-thought, and paraphrase versions to gain a fuller insight into the Scriptures.

While purchasing a study Bible can be quite expensive, it is important that every serious student of the Bible invest in a Bible with maps, charts, and room for taking notes. When buying a Bible, the general rule is that the more money you spend, the better the quality of paper, binding, and leather you will receive. If you are planning to read your Bible, fill it with notes, and keep it for a long time, you will want to invest in a quality Bible so that it lasts. Suggested study bibles include the *ESV Study Bible*, *Thomas Nelson Study Bible* or *The Zondervan Study Bible*. For a study Bible with advanced translation notes, the *NET Bible* is unparalleled.

Additional Information: Prophecy

One of the most amazing testimonies to the truthfulness of the Bible is the prophecy it contains. The Bible is filled with predictions about things that will happen in the future regarding people, places, civilizations, and dates down to the smallest detail. These prophecies are often hundreds, and sometimes over a thousand years into the future. Neither Islam nor any other world religion can present any specific prophecies concerning the coming of their

prophets. Since over 25% of the Bible was prophecy when it was written, we will limit our discussion to the prophecies concerning the coming of Jesus (*see following page for chart*). These promises show the divine inspiration of the Bible and their fulfillment proves that there is a God who rules over human history and brings events to pass just as He ordains them. Because of these facts, we can trust the internal consistency of the Bible to be a chorus of faithful witnesses who sing together in harmony.

Prophecies Concerning Jesus			
	Old Testament Prophecy	Old Testament Passage	New Testament Fulfillment
Lineage	Born of a Woman	Gen. 3:15	Matt. 1:20; Gal. 4:4
	Descendant of Abraham	Gen. 12:1-3; 18:18; 22:18	Matt. 1:1; Acts 3:25; Gal. 3:16
	Descendant of Jacob	Gen. 28:14; Num. 24:17, 19	Matt. 1:2; Lk. 3:34
	Tribe of Judah	Gen. 49:10	Matt. 1:2; Lk. 3:33
	Descendant of David	2 Sam. 7:12-13; Ps. 132:11; Is. 11:10; Jer. 23:5, 33:15	Matt. 1:6; Lk. 1:32-33; Rom. 1:3; Acts 2:30
Birth	Born in Bethlehem	Mic. 5:2	Matt. 2:1; Lk. 2:4-6
	Time of Birth: Before 70 A.D.	Dan. 9:24-27	Gal. 4:4; Eph. 1:10
	Virgin Birth	Is. 7:14	Matt. 1:18-25; Lk. 1:26-35
Person	Humanity	Gen 3:15; Is. 9:6	All the Gospels; 1 Jn 1:1-4
	Deity	Is. 7:14, 9:6-7; Jer. 23:6	Acts 2:36; Col. 1: 16; Phil 2:6; Heb 1:3
Life	Forerunner proclaiming His arrival	Is. 40:3; Mal 3:1	Matt. 3:3, 11:10; Mk. 1:2
	He would be a Prophet	Deut. 18:15-18	Matt. 21:11; Jn. 1:21, 45; 4:29
	He would be a Priest	1 Sa. 2:35 (faithful); Zc. 6:13; Ps. 110:4 (like Melchizedek)	Heb 5:5-6
	He would be a King	Gen 49:10; 2 Sam. 7:12-16; Ps. 2:6-9; Zech. 9:9	Lk. 1:31-33; Rev 19:15-16; Matt 21:4-9; Mk 11:9-10
	The intercessor for God's people	Is. 59:16	Heb 9:15
	Cornerstone of God's work	Is. 8:14-15, 28:14-18	Acts 4:11; Eph. 2:20; 1Pt 2:6f
	Suffering Servant	Is 42:1-7; 49:1-7; 52:13-53:12	Matt. 8:17; Acts 3:13, 26; 4:27
	Miraculous ministry	Is 35:5-6	Jn. 5:36
	Enter Jerusalem on a Donkey	Zech. 9:9	Matt 21:1-12; Lk. 19:35-37
Death	Betrayed by a friend / disciples	Ps. 41:9; Zech. 13:7	Matt. 26:56, 59; Jn 13:18, 21
	Spit upon and beaten	Is. 50:6, 52:14; Mich. 5:1	Matt 26:67, 27:26-30
	Silent before accusers	Is. 53:7	Matt 27:12-14
	Wounded for sins of the world	Is. 53:5, 9	Gospels; Eph 2:14

	Crucified as a wicked man	Ps 22; 69:21; Is 53:9	Mt. 27:28, 34-50; Jn 19:28-30
	Pierced	Ps. 22:16; Zech. 12:10	Jn 19:34, 56
	Garments divided / suffered thirst	Ps. 22:15, 18; 69:21	Matt. 27:35; Jn 19:28
	Sold for 30 pieces of silver	Zech. 11:12-13	Matt. 26:15; 27:5
Glory	Resurrection and victory over death	Ps. 16:10, Is. 52:13, 53:10-12	Acts 2:25-32; 1 Cor. 15:54
	Ascension into heaven	Ps. 68:18	Acts 1:8; Eph. 4:8
	Glorious King will rule	Ps.110; Is 9:6-7, 11; Mic 4:1-4	1Cor. 3:12-15; Rev.4-5, 19-22

For Further Reading

The Origin of the Bible, edited by Philip Comfort, is a good introduction to the authority and perfection of Scripture from a team of good theologians.

Christ and the Bible, by John Wenhan, is a very helpful survey of how Jesus Christ viewed the Old Testament.

The Canon of Scripture, by F.F. Bruce, is a thorough book on how the 66 books of the Protestant canon came to be.

The Journey from Texts to Translations: The Origin and Development of the Bible, by Paul. D. Wegner, is a thorough book that shows how both the Old and New Testaments went from original audience to modern readers.

Are the New Testament Documents Reliable, by F.F. Bruce, is a good survey of the accuracy and credibility of the New Testament.

The Indestructible Book, by Ken Connolly, is a fascinating historical look at how the Scriptures have been both opposed and adored over the ages.

Getting the Message, by Daniel Doriani, provides insight, guidance, and practical wisdom for studying the Scriptures.

What the Bible is All About, by Henrietta Means, is a good book-by-book overview of the Bible.

To study over 140 specific bible “contradictions” and their answers see <http://www.bringyou.to/apologetics/bible.htm>