



# Is the Bible the Word of God? A Theo-Apologetical Rethink

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## Abstract

The Bible is a sacred book widely accepted in the Christendom, the true word of God. Past and present perceptions have revealed a great deal of importance and significance in the history of mankind. In view of this, several people refer to the Bible as the Holy book, sacred book, Scripture, while some think it is a magical spell book or just one of the mythological books of tales from ancient history and tradition. On the contrary, it is often referred to as the book of the Christian for instruction and worship. In 1 Thessalonians 2:13 we read “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe”. As a result, this research explores a rethink on the examination of the Bible as the word of God.

**Keywords:** Bible, Christian faith, holy scripture, God, veracity.

## Introduction

Over the years, the Bible has been called different names and defined in several ways. The Christian sees it as the sacred scripture which is the word of God; a tremendous treasure and indescribable great blessing of soul transformation truth of the heart and life. The Bible is not a book of the month, but the Book of the ages. But the word of the Lord endured forever (1<sup>st</sup> Peter 1:25). The Bible is the only written authoritative written revelation of God.<sup>1</sup> Historically, no book has ever had as much opposition as the Bible. Men have laughed at it, scorned it, burned it, ridiculed it, and made laws against it. Nevertheless, the Word of God has survived. The longevity and reality of the existence of the Bible has brought several questions and doubts being from God. Therefore, this paper seriously engages the Bible in other to factually ascertain if it is indeed the word of God. Peter tells us “The Bible is the Word of the living God, and it contains the life of the living God. When we receive the word of the Scriptures into us by faith, it comes into us like a seed of life, sowing God’s life into us; thus, we have God’s life and are regenerated” (1 Peter 1:23).

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<sup>1</sup> Kelvin J. Conner, *The Foundation of Christian Doctrine: A Practical Guide to Christian Belief* (Essex: Sovereign World International, 1980), 23.



## The Bible

The Bible has many definitions and meaning to different categories of people that come across it. "Our English word 'Bible' comes from the Greek words '*Biblos*'<sup>2</sup> and '*Biblion*' which means 'the Book' It is not called 'Biblos' because there are sixty-six books, but because of its pre-eminence over all books"<sup>3</sup> It is named the Book in Psalms 40:7, and Hebrews 10: 7. <sup>4</sup> The Bible is also one of the oldest books in the world.<sup>5</sup> The most ancient portion of the Bible date back almost 4,000 years.<sup>6</sup> Yet it is still the most modern book in the world today. For in it we find answer to the great questions. Where did I come from? Why am I here? And where will I go after here?<sup>7</sup> "The Bible is a collection of inter-dependent parts; no single book of the Bible is totally self-contained. The meaning of individual parts is deepened and modified by other parts. Each individual books of a passage contributes their part to the total picture"<sup>8</sup>

That the Bible is God's inerrant word is expressed in several ways in scripture. One is the formula, "What the Bible says, God says." An Old Testament passage claims God said something, yet when this text is cited in the New Testament, the text tells us that the scriptures said it. Sometimes the reverse is true. In the Old Testament it is said that the Bible records something. The New Testament declares that God said It".<sup>9</sup> Scripture's claims, 'Thus says the Lord' phrases such as 'Thus says the Lord' for example, (Isaiah 1:11, 18; Jeremiah.2:3,5; Genesis 1:3), and 'the word of the Lord came' (Jeremiah 34:1; Ezekiel 30:1) are used hundreds of times in scriptures to stress God's direct verbal plenary inspiration of what was written."<sup>10</sup>

## The 'Word of God' and 'Scripture'

The 'word of God' at some points the Bible claims, forthrightly and unequivocally, is 'the word of God' referring to Old Testament commands, Jesus told the Jews of his day "Thus you nullify the word of God for the sake of your tradition" (Matthew. 15:6) Paul speaks of the scriptures as "the oracle of God' (Romans 3:2; Peter 1:23; Hebrews 4: 12),<sup>11</sup> "...for the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the hearth" (II Corinthians 2: 7, Mark 7:13, Romans 10:17, I Thessalonians 2: 13) of all the names given to the Bible the title "word of God" is perhaps the most significant and impressive. "It signifies divine authority and is used frequently in the Old Testament, and about

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<sup>2</sup> The plural form of *Biblion* is *Biblia*, which was in turn transliterated into the Old French *Biblia* by the same process. Norman L. Geisler and William E. Nix, *A General Introduction to the Bible* (Chicago: Moody Press, 1968), 17.

<sup>3</sup> J. E. Edwin Hartin, *Principles of Biblical Hermeneutics*, (Grand Rapids, Michigan: Zondervan Publishing House, 2006), 7.

<sup>4</sup> Tan, Paul. L. *Encyclopedia of 7700 Illustrations*, 191.

<sup>5</sup> 'The Bible comes from the Greek word *biblia* (books), a diminutive from *biblos* (book) denoting the inner back of the papyrus read (ancient paper) from which ancient books (the scroll) were made". These ancient scrolls were preserved by people that hand it over to the subsequent generations.

<sup>6</sup> Alan F. Johnson and Robert E. Webber, *What Christians Believe: A Biblical and Historical Summary* (Grand Rapids: Zondervan Publishing House, 1989), 17.

<sup>7</sup> Ibrahim Akwu, *Biblical Interpretation: The Church role in the Spirituality of her member* (PhD Dissertation, University of Jos, 2008), 2.

<sup>8</sup> *Ibid*, 6.

<sup>9</sup> Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics*, (Grand Rapids, Michigan: Baker Books, 1999), 92.

<sup>10</sup> Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics*, 92.

<sup>11</sup> Norman L. Geisler, 92.



forty times in the New Testament especially by the early church fathers.”<sup>12</sup> The word translated ‘scriptures’ comes from the Greek word “*graphe*” which simply means ‘writing’; this is in contrast with all the inspired writings of men. This word is used about twenty-four times in the gospel and twenty-eight times in the New Testament.<sup>13</sup> More so, the Greek verb *grapho* is used about ninety times with reference to the Bible, while the noun form *graphe* is used fifty one times almost exclusively of the Bible.

In the same vein, Enns observed that the term “scripture” designates collectively all parts of the scripture (e.g. Matthew 21:42; 22:29; 26:54; Luke 24:27, 32, 45; John 5:39; Rom 15:4, 2; Pet 3:16) or individual parts of the scriptures (Mark 12:10, 15:24; John 13:18; 19:24, 36; Acts 1:16; 8:35, Romans 11:12, 2 Timothy 3:16).<sup>14</sup> In the traditional Christian understanding, the scripture could be said to be fairly synonymous with quoting God (e.g. Romans 4:3, 9:17; 10:11; Galatians 4:30; 1 Timothy 5:18). They are also termed “Holy Scriptures” (Romans 1:2) and the “sacred writings”.<sup>15</sup>

### Human Terms and Terminologies

Although the Bible claims to be the word of God, it is also the words of human beings; it claims to be God’s communicating to people, in their own language and expressions. God did not come down with pen and paper to present his words and message to men instead, every book in the Bible was the composition of human writers.<sup>16</sup> These human writers are known by the people of their time. In fact, they are born into several homes as sons of their parents; this means that the writers are human beings known in the society (who has parent, background, lineage, culture, among others) just like every other persons in the society with which they lived. In addition, the Bible manifests different human literary styles, from the mournful meter of lamentations to the exalted poetry of Isaiah, from the simple grammar of John to the complex Greek of the Hebrews. Their choices of words, metaphors and manner of presentation show that different writers used their own background and interests.<sup>17</sup> Even, their choice of words and emphasis clearly shows where their interests were; some on urban metaphors, some on rural life while others on environment.

More so, the Bible manifests human perspective and emotions; David spoke in Psalm 23 from shepherd’s perspective. The writers of the Bible used human sources for information, including historical research (Luke 1:1-4) and non-canonical writings (Josh 10:13; Acts 17:28, 1 Corinthians 15:28,33; Titus 1:12; Jude 9,14). Giesler affirmed that the human perspective and emotions reflected in the Bible reveals human thought patterns and processes, including reasoning.”<sup>18</sup>

As John Stott (2002) wrote in his book *Men with a message*: “I was especially impressed by the need to emphasize that the particularity of each New Testament author was in no way

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<sup>12</sup> J. E, Edwin Hartin, *Principles of Biblical Hermeneutics* (Grand Rapids, Michigan: Zondervan Publishing House, 2006), 7.

<sup>13</sup> Kelvin J. Conner, *The Foundation of Christian Doctrine: A Practical Guide to Christian Belief*, 23.

<sup>14</sup> Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), 153-154.

<sup>15</sup> Greek. *Hiera grammata*, (2<sup>nd</sup> Tim 3:15); this classic writing stresses that these writings are not ordinary writings but are in fact ‘God’s breathed’ and as such they are authoritative and without error in all that they teach. Bruce Milne, *Know the Truth* (Leciester: Inter-Varsity Press, 1982), 39.

<sup>16</sup> Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics*, (Grand Rapids, Michigan: Baker Books, 1999), 92.

<sup>17</sup> Geisler, *Baker Encyclopedia of Christian Apologetics*, 92.

<sup>18</sup> Geisler, 92.



smothered by the unique process of inspiration.”<sup>19</sup> In line with Stott’s opinion, Prince explained that “...when we give proper weight to the Bible’s claim that the men associated with it were in every case merely instruments or channels, and that every message and revelation in it has its origin with God Himself, there remains no logical or reasonable ground for rejecting the Bible’s claim to complete authority.”<sup>20</sup> In a nutshell, the explication of human terms and terminological explicits in the scripture suggests that human beings are the instrument God used in conveying His words to the people.<sup>21</sup> If men are used as means of God’s communication, then what are the proofs that the Bible is the word of God and not word of men since men are inherently involved in the Bible processes? This question forms the discourse in the next section.

### **Authentications of the Bible as God’s Word**

The literally challenges to the inspirational authority of the Bible in the 18<sup>th</sup> century in England continued until 1861 when it became possible for an Oxford theologian to speak this words from the university pulpit “Bible is none other than the voice of him that sitteth upon the throne. Every book is of it, every chapter of it, every word of it, every syllable of it (where are we to stop?), every letter of it is the direct utterance of the most high. The Bible is none other than the word of God, not some part of it more, some part of it less, but all alike the utterance of him who sitteth upon the throne, faithless, unerring, supreme.”<sup>22</sup> This came up because of the doctrine of unerring literal inspiration was almost everywhere held in its strictest form. Several Biblical scholars have reached the conclusion that, “...none other than the classical Christian view since the days of the apostles, namely, that the authority of the Bible is in the last resort the authority of the holy spirit in the church”.<sup>23</sup> For one to believe that the Bible is the word of God in its entirety it will be like what John Calvin says that, “...an individual does not and cannot truly recognize the divine authority of the Bible as the vehicle of God’s word or message for himself or for the church, until the word of the Bible are ‘sealed by the inward testimony of the spirit ‘ in his own heart and he comes to know that in his reading of the Bible or the church’s ministry of the word, that God is addressing him personally.”<sup>24</sup>

### **Divine authority of the Bible**

Today the belief of Christians concerning the inspiration and authority of the Bible is based upon an induction from the empirical facts, both historical and contemporary. The divine inspiration and authority of the Bible are categories are justified by the inducting study of the uniquely wonderful phenomena of the long series of prophetic insights, extending over a thousand years of Israel’s history and culminating in the coming of the Messiah and His new Israel, the church; they are attested to also as valid by the personal experience of countless thousands of Christian men and women in every age of the church, including our own. No other categories of explanation are adequate to account for such phenomena.<sup>25</sup> The fact that the Bible possesses a divine authority does not mean that it must be looked upon as “blind authority” which bludgeons the reason of men into unquestioning acquiescence or which ask

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<sup>19</sup> John Stott, J.R.W. (2000). *Men with a Message: An Introduction to the New Testament and Its Writers*. Candle Books, New Ed edition (March 31, 2000).

<sup>20</sup> Derek Prince, *Foundation for Faith*, (Florida: Fort Lauderdale, 1973), 27.

<sup>21</sup> This suggests that the Bible is a document written by men from the source of God; most of these books bear the names of their authors, even Paul’s letters in different parts indicates that it was Paul who wrote them (Rom 1:1, 1<sup>st</sup> Cor 1:1). Tunde Aremu and Emmanuel O. Malomo, *Christian Theology in African Context* (Ilorin: Amazing Grace Print Media, 2016), 2

<sup>22</sup> Estlin J. Carpenter, *The Bible in the Nineteenth Century*, (Oxford: Oxford press, 1903), 7. Note: As he cited Burgeon in *Inspiration and Interpretation* page 89, 1861.

<sup>23</sup> Alan Richardson, *Christian Apologetics* (London: SCM press LTD, 1947), 220.

<sup>24</sup> Alan Richardson, *Christian Apologetics*, 220.

<sup>25</sup> Richardson, *Christian Apologetics*, 221.



of men a 'blind faith' God is not 'authoritarian' in the exercise of His authority for He gives men chance to choice".<sup>26</sup> The Holy Spirit first prepared, and then used, their individuality of upbringing, experience temperament and personality, in order to convey through each some distinction and appropriate truth so things become, and remains the underlying theme of men with a message.<sup>27</sup>

Other words or phrases used in the scripture entail the claim of God's authority. Jesus said the Bible will never pass away and is sufficient for faith and life (Luke 16:31cf; 2 Timothy 3:16-17). He proclaimed that Bible possesses divine inspiration (Matthew 24:43) and authority (Matthew 4:4, 7, 10,).

### **The Unity of the Bible**

One supporting line of evidence for the Bible's divine origin is its unity in great diversity. Even though composed by many people of diverse backgrounds over many years apart, scripture speaks from one mind.<sup>28</sup> From Genesis to Revelation, the Bible reads as one book and there is incredible unity to the Bible.<sup>29</sup> The Bible is one book, and yet it is made up sixty-six different books, written by perhaps forty different authors of different educational levels and occupations in 13 different countries and on three different continents. It was written in at least three different languages by people in all professions.<sup>30</sup> The logicity behind this shows that the Bible forms one beautiful temple of truth that does not contradict itself theologically, morally, ethically, doctrinally, scientifically, historically, or in any other way as a means of bringing thoughtful people to acknowledge the truth of Christ.<sup>31</sup> Not taking into account unknowns in the dating for Job and sources Moses could have used, the first book was written no later than 1400 BCE and the last shortly before 100 CE. <sup>32</sup> The New Testament writers share the common Jewish outlook in the matter of the authority of the scriptures; they quote the Greek Bible or Septuagint as inspired scriptures.<sup>33</sup> God spoke by his prophets in the Holy Scripture and Scriptures and this is cited as the direct utterance of God Himself as Justin Martyr, whose conversion, like that of Tatian, "... illustrated the power of the old Testament as a means of bringing thoughtful Greeks to acknowledge the truth of Christ..."<sup>34</sup>

### **Breathed out by God**

The word "God's-breathed"<sup>35</sup> in 1<sup>st</sup> Timothy 3:16 and 2 Peter 1:21 is the meaning of the Greek word (verb) '*Thepneusios*'. In view of this Enns and Ryrie says it is more accurate to translate this Greek word as 'aspiration' than 'inspiration'.<sup>36</sup> In view of this, the researchers argue that in either of the stated terms, the original meaning of *Thepneusios* stands: The Holy Spirit

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<sup>26</sup> Richardson, Christian Apologetics, 222.

<sup>27</sup> John Stott, *Men with a Message: An Introduction to the New Testament and Its Writers*, (Buryst Edmunds: Evangelical Literature Trust, 1996), 4.

<sup>28</sup> Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics*, (Grand Rapids, Michigan: Baker Books, 1999), 94.

<sup>29</sup> The logical and visible unity that exists between among all the books of the Bible is so great that God must have been the author behind those authors.

<sup>30</sup> Some of which comes from different homes, environment, settings and works of life.

<sup>31</sup> Richardson, Christian Apologetics, 204.

<sup>32</sup> Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics*, (Grand Rapids, Michigan: Baker Books, 1999), 94.

<sup>33</sup> Alan Richardson, *Christian Apologetics*, (London: SCM press LTD, 1947), 203.

<sup>34</sup> Abid, 204.

<sup>35</sup> God's-breathed in the Latin Vulgate means "inspire".

<sup>36</sup> Enns, *The Moody Handbook of Theology*, 160.



superintending over the writers, so that while writing according to their own styles and personalities, the result was God's word written – authoritative, trustworthy, and free from error in the original autographs.<sup>37</sup> Writing about the entire Old Testament canon, Apostle Paul declared: *"All scripture is God breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work"* (2 Timothy 3:16-17) Jesus described the scriptures as the very "word that comes out of the mouth of God" (Matt.4:4, 7, 10). They were written by men who spoke from God. Paul said, his writing were "word" which the Holy Spirit teachers (I Corinthians 2:13). "As Jesus said to the Pharisees, "how is it then that David speaking by the spirit, call him Lord? (Matthew 22:43 emphases added)<sup>38</sup> Jesus said in John's gospel that "in the words I speak to you there are life and truth". Throughout scripture, the authors claimed to be under the direction of the Holy Spirit. (No other spirit). David said "the spirit of the Lord spoke through me; his word was on my tongue" (2 Sam. 23:2). Peter, speaking of the whole Old Testament, added, "Prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit". (2 Peter 1:21; I Samuel 19:20; Deuteronomy. 18:18; Acts 2:29-39).

## Prophecies

One of the strongest evidences that the Bible is inspired by God is its predictive prophecy. Unlike any other books, the Bible offers specific predictions they were written hundreds of years in advance of their literal fulfilment. Many of these centre around the coming of Christ and others around world events.<sup>39</sup> "While Bible critics play with the dating of Old Testament books to claim that predictions were written after their fulfilment, these claims abuse credibility. In some case of more recent fulfilment no such claims are even possible. These fulfilments stand as a mark of the Bible's unique supernatural origin".<sup>40</sup>

When you read the prophecies of the Bible, you simply have to stand back in awe. Pack opined that there are over 300 precise prophecies that deal with the Lord Jesus Christ in the Old Testament that are fulfilled in the New Testament,<sup>41</sup> this is to say that these are fulfilled by chance is an astronomical impossibility. There are evidences of fulfilled prophecy. It is interesting to glance at a concordance and note how many times the scriptures say, "It is written" and harking back to one of the many prophecies. Making predictions in the Old Testament era was no light matter. The test for a prophet was 100% accuracy (Deuteronomy 18:20-22). The penalty for failing the test was death. Yet, in marked contrast to any other religious writings, about 30% of the Bible is prophecy.<sup>42</sup> Let's just consider two of the many types of prophecies contained in the Bible: those regarding the Messiah and those that apply to Ancient Cities. McDowell presents 61 specific prophecies that were clearly fulfilled in Christ. These include: His birthplace, the flight to Egypt, His ancestry, the slaughter of the innocents, His being preceded by a messenger, the ministry starting in Galilee, His teaching with parables, His entry into Jerusalem on a colt, His betrayal by a friend, the 30 pieces of silver, His death upon a tree, the garments parted and lots cast, the gall and vinegar offered, His side pierced but no bones broken, the darkness over the land, and His burial with the rich, and His resurrection. Even if an impostor sought to pawn himself off as meeting some of these, there are a great many (like the events of one's birth), this is totally beyond one's control. In his book

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<sup>37</sup> Enns, 160.

<sup>38</sup> Nelson Glueck, *Rivers in the Desert: A History of Negev*, (Philadelphia: Jewish Publication Society, 1969), 416.

<sup>39</sup> Norman L. Geisler, *Baker Encyclopedia of Christian Apologetics*, (Grand Rapids, Michigan: Baker Books, 1999), 609.

<sup>40</sup> *Ibid*, 94.

<sup>41</sup> J. I. Pack, "Fundamentalism" and the word of God, (Grand Rapids: Eerdmans, 1958), 18.

<sup>42</sup> Paul Tan Lee, *Encyclopedia of 7700 Illustrations, Signs of the Times*, [www.abebooks.com/books-search.isbn](http://www.abebooks.com/books-search.isbn), (Accessed 4<sup>th</sup> Feb, 2019).



on Science Speaks, Peter Stoner has calculated the odds of just eight of the most remarkable prophecies coming true in the life of any man in human history as a mind-boggling 1 in 10<sup>17</sup>. These are not common predictions that have decent odds of happening. Proofs of the spade of Archaeology over 5,000 places, spoken of in scripture, have been found by the archaeologists".<sup>43</sup>

Biblical prophecies with regard to ancient cities are equally remarkable. Sceptics have suggested that a message of impending doom spoken against an ancient city must come true eventually. Yet the dire predictions in the Bible are very specific such that the details of one city's prophecies do not fit the next one. The detailed prophecies involving ancient cities include Babylon, Chorazin-Bethsaida-Capernaum, Gaza-Ashkelon, Jerusalem, Moab-Ammon, Nineveh, Petra-Edom, Samaria, Sidon, Thebes-Memphis, Tyre, and others. Among the several specific predictions with regard to ancient Edom are those in Ezekiel 25:13-14. It claims that Edom's destruction would leave the land desolate as far as Teman and that Israel would participate in their destruction. In Ezekiel 35:7 the prophet further notes Edom would no longer be a place of merchants and trade. Isaiah 34:14-15 claims it would be the habitation of wild animals.

Also, Jeremiah 49:18 predicted that it would never be inhabited again. This is a daunting series of prophecies, particularly when one considers that Petra, the capital of Edom, was one of the wonders of the ancient world—literally a city carved into a mountain and the Jews were in bondage when the prophecy was made! Yet under the Maccabean era the resurgent Israelites pillaged Edom. In dramatic fulfilments, the Edomite Empire was finally destroyed right up to the city of Teman (Only Teman, or Maan was left and survives still today.) When the capital city of Petra was rediscovered (to the chagrin of critics who maintained that the Edomite civilization was mythical), it was found to be a ghost town, inhabited only by eagles, scorpions and other wild creatures. By way of contrast, one can consider the prophecies against Moab and Ammon".<sup>44</sup>

Remarkably, the exact timing of the Messiah's arrival was given in Daniel 9:24-26. Many of the Old Testament prophecies (like Malachi 3:1) demanded that the temple be standing when the Messiah came. It was destroyed in 70 CE in fulfilments of Christ's prophecy (Matthew 24:2). Indeed, there was a narrow historical window in which the Messiah could come. "For it was determined in Genesis 49:10 that he would be born before Israel lost the governmental sceptre (the rabbis lost the right of capital punishment so important to their law in AD 7). That is why they had to appeal to Pilate in John 18:31. But Messiah had to be condemned after the Jews lost that right because it was predicted that he was to die by crucifixion (Psalm 22:16), rather than the Jewish method of stoning".<sup>45</sup>

## Miracles in the Bible

"When Moses was called of God, he given miracles to prove he spoke for God (Exodus 4). Elijah on mount Carmel was confirmed by fire from heaven to be a true prophet of the true God (1 Kings 18), Even Nicodemus acknowledged to Jesus, 'Rabbi we know you are a teacher

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<sup>43</sup> [www.Bible.Cajimewin.Com](http://www.Bible.Cajimewin.Com). (Accessed on 11<sup>th</sup> Jan, 2019).

<sup>44</sup> Ramsey W.M, *The Bearing of Recent Discovery on the Trust Worthiness of the New Testament*, 1953), 222.

Note: as cited in Mc Dowell, Wikipedia, the free encyclopedia-  
<https://en.wikipedia.wiki/McDowell>, 1991, page 71

<sup>45</sup> Paul Tan Lee, *Encyclopedia of 7700 Illustrations, Signs of the Times*,  
[www.abebooks.com/books-search.isbn](http://www.abebooks.com/books-search.isbn), p.236. Accessed July 4, 2016



who has come from God. For no one could perform the miraculous signs you are doing if God were not with him' (John 3:2)".<sup>46</sup>

Even the Qur'an recognizes that God confirmed his prophets (Sura 7:106-8, 116-119) including Jesus, by miracles. God is said to have told Muhammad, "If they reject thee, so were rejected apostles before thee, who came with clear signs" (Sura 17:103). Allah says, "Then we sent Moses and his brother Aaron with our signs and authority manifest" (Sura 23:45). Muslims allege that Muhammad did miracles, but there is no support for this claim in the Qur'an. Interestingly, when Muhammad was challenged by unbelievers to perform like miracles, he refused (Sura 3:181-84).<sup>47</sup>

Even when John the Baptist asked if Jesus was the Messiah, Jesus responded by saying to them, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. (Luke 7:20-22). Miracles, then, are a divine confirmation of a prophets claim to be speaking for God.

In the same vein, some theologians have been so embarrassed by this fact that many of them, following Rudolf Bultmann, have sought to demythologize the Bible, thereby removing the stumbling block to a modern man.<sup>48</sup> Yes, it became one major reason or stumbling block so to say to many people who want to become Christian. It is to the Jews a stumbling block and foolishness to the Gentiles. These people see Christianity as a religion of miracle despite it is a proof to whom God speaks through.

## The Biblical Authors

Whatever weaknesses they may have had, the biblical authors are universally presented in scripture as being scrupulously honest, and this lends credibility to their claim for the Bible is not shy to admit the failures people<sup>49</sup> Despite their weakness in life and failure in fulfilling God's mandate in their lives they taught the highest stand of ethics, including the obligation to always tell the truth. As Moses "law commanded: you shall not give false testimony against your neighbour" (Exodus 20:16). Indeed, "...only one whose walk is blameless and who does what is righteous, who speaks the truth from his heart" (Psalms.15:2), who has no slander on his tongue, who does his neighbour no wrong and cast no slur on his fellow – man, (and) who despises a vile man but honours those who fear the Lord, who keeps his oath even when it hurts..." were considered righteous. Their words were godly, pure and worthy of trust in the communities or society where they lived.

Indeed, the biblical writers not only taught the highest moral standards, including truthfulness, but they exemplified them in their lives. "A true prophet could not be bought off. As one prophet who was tempted confessed, 'I could not go beyond the command of the Lord'" (Numbers 22:18). Absolute truthfulness was extolled as a cardinal Christian virtue.<sup>50</sup> What God spoke, the prophet had to declare, regardless of the consequences. Many prophets were threatened

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<sup>46</sup>Norman L. Geisler, Baker Encyclopedia of Christian Apologetics, (Grand Rapids, Michigan: Baker Books, 1999), 94.

<sup>47</sup> Ibid, 94.

<sup>48</sup> William Lane Craig, Reasonable Faith: Christian Truth and Apologetics, (Wheaton Illinois: Crossway Books, 2008), 247

<sup>49</sup> Norman L. Geisler, Baker Encyclopedia of Christian Apologetics, (Grand Rapids, Michigan: Baker Books, 1999), 93.

<sup>50</sup> Ibid, 93.



and even martyred but never recanted the truth.<sup>51</sup> In Jeremiah 32:2; 37:15, 26:8, 24 others were killed (Matthew 23:34-36; Hebrew 11:32-38, Peter and the eleven apostles -Acts 5) as well as Paul (Acts 28; 2 Timothy 4:6-8; 2 Peter 1:4). They were being faithful unto death. This is one clear identity of the early Christian conviction in the church. (Revelations 2:10) There is one central theme, the person of Jesus Christ. How will these authors lay their lives down for what they know was false? On this note, the research affirms that it is logically impossible to willingly accept being crucified for a false message, knowing very well that there is a way out; which is denouncing it. Nevertheless, the biblical authors did not do that; instead they lay down their lives. These sixty-six books unfold the drama of redemption, paradise lost to paradise regained, creation to the consummation of all things. Critics claim this is not so amazing, considering that succeeding authors were aware of preceding ones. Hence, they could build upon these texts without contradicting them. Or, later generations only accepted their book into the growing canon because it seemed to fit.<sup>52</sup> However, it is not all writers were aware that their books would come to be in the canon, besides that, they were written in respond to the situation around them at that time or what God summoned them to write even the New Testament books. There are apparent discrepancies in the Bible but that doesn't mean the word is untrue. The mistakes were man's error in translating the Bible. There is one Book and one person, the Christ. This title was given us by John Christians of Constantinople, (398 – 404 CE)".<sup>53</sup>

### Testimonies of Transforming Power

The writer of Hebrews declares that word of God is living and active. Sharper than any double-edged sword (Hebrews. 4:12) the apostle Peter added, "For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God" (I Peter 1:23). "Great men of the world over have sought to plummet the message of the scriptures. From common people with no formal education to the brightest minds in the scientific world, most have found intellectual challenge and many have come to know spiritual fulfilment in the message of this unique book".<sup>54</sup> Despite the later misuse of military power in the crusades and at isolated times earlier, the fact is that early Christianity grew by its spiritual power, not by political force. From the very beginning, as it is today around the world, it was the preaching of the word of God which transformed lives that gave Christianity its vitality (Acts 2:41) for faith comes by hearing, and hearing by the word of God" (Romans 10:17). While early Islam spread by the power of the sword, early Christianity spread by the sword of the Spirit, even as Christians were being killed by the power of the Roman swords.

### Historical confirmations

The Bible is constantly affirmed through historical accuracy. The medieval era has a lot in her history that looks at Augustine (254-430 CE) and Thomas Aquinas (1224-1274 CE) as their approaches were determinative for the Middle Ages. Thus, Augustine confessed, "I should not believe the gospel except as moved by the authority of scripture he held in even higher esteem than that of the church. Because scripture are inspired by God they are completely free from error and therefore to be believed absolutely."<sup>55</sup> In the same vein, Thomas Aquinas write "*summa contra gentile* to combat Greco-Arabic philosophy. Is the greatest apologetic work of the middle ages and so merits? Like Augustine, he proceed to argue that god provide the sign,

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<sup>51</sup> Ibid, 93.

<sup>52</sup> Norman L. Geisler, Baker Encyclopedia of Christian Apologetics, 94.

<sup>53</sup> J. E, Edwin Hartin, Principles of Biblical Hermeneutics, (Grand Rapids, Michigan: Zondervan Publishing House, 2006), 7.

<sup>54</sup> David Clark, Dialogical Apologetics, (Grand Rapids: Baker Press, 1993), 147.

<sup>55</sup> William Lane Craig, Reasonable Faith: Christian Truth and Apologetics, (Wheaton Illinois: Crossway Books, 2008), 30.



Aquinas held that a man cause the truth of faith. Thomas developed a framework for the relationship of faith and reason that includes the Augustinian sign of credibility. He begins by making destruction within truth about God on the other hand; there is truth that completely surpasses the capability of human reason, for example the doctrine of the trinity”.<sup>56</sup>

To confirm the Bible some external account such as Josephus, who is a Jewish historian, writing about 93 or 94 CE in his *Antiquities of the Jews*, speaks about the ministry, death and resurrection of Jesus. This assertion is based on the Greek test, which dates from the fourth century. “About this time there arose Jesus, a wise man, if indeed it be lawful to call him a man. For he was a doer of wonderful deeds, and a teacher of men who gladly receive the truth. He drew to himself many both of the Jews and of the Gentiles. He was the Christ; and when Pilate, on the indictment of the principal men among us, had condemned him to the cross, those who loved him at the first did not cease to do so, for he appeared to them again alive on the third and ten thousand wonderful, things about him. And even to this day the race of Christians, who are named after him, has not died out.”<sup>57</sup>

Josephus was not a Christian to write that, and some scholars have argued that some clauses (e.g. he, was the Christ) could not have been written by Josephus, and must have been interpolated in an early test by a Christian. But others, including scholars who are not Christian see no reason for doubting that Josephus could have written these words. They argue that this is exactly how a slightly cynical Jew might refer to Christian beliefs about Jesus”<sup>58</sup>

### **Archaeological confirmation**

Archaeology cannot directly authenticate the Bible; it can only confirm its reliability as an historical document (This is an indirect confirmation of inspiration of the Bible) The conclusion of that evidence was summed up by Nelson Glueck who says that, “no archaeological discovery has ever controverted a biblical reference, scores of archaeological findings have been made which confirm in clear outline or exact detail historical statement in the Bible”<sup>59</sup>

Millar Burrows (1941), notes that, “more than one archaeologist has found his respect for the Bible increased by the experience of excavation in Palestine”<sup>60</sup> The Old Testament accuracy was confirmed by an Archaeological discovery in 1947, along today’s West Bank in Israel. “The Dead Sea scrolls contained Old Testament scripture dating 1000 years older than any manuscripts we had. When comparing the manuscripts at hand with these from 1000 years early, we find agreement of 99.5% of the time, and the 0.5% differences are minor spelling variances and sentence. Regarding the New Testament, it is humanity’s most reliable ancient document.”<sup>61</sup>

Furthermore, archaeology has independently confirmed the historical accuracy of the scriptures. Not only have many of the locations and traditions that are mentioned in the Bible been confirmed by field workers in the Middle East and researchers that study ancient

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<sup>56</sup> William Lane Craig, 32.

<sup>57</sup> Josephus, *The Atiquities* 18.63-64 in Edwin Yamauchi, *Josephus and the scriptures*, *fides et Historia* 13 (1980), 42-63.

<sup>58</sup> Colin Chapman, *A Lion Handbook: The Case for Christianity*, (London: Lion publishing, 1981), 232

<sup>59</sup> Norman L. Geisler, *Baker Encyclopaedia of Christian Apologetics*, (Grand Rapids, Michigan: Baker Books, 1999), 95.

<sup>60</sup> Millar Burrows, *What mean these Stone?* ( New Haven Conn: American Schools of Oriental Research, 1941), 1.

<sup>61</sup> Ibrahim Akwu, *Biblical Interpretation: The Church role in the Spirituality of her member*, (PhD Dissertation, University of Jos, 2008), 3.



histories, but specific events cited have often been shown to match in great detail.<sup>62</sup> In addition, William Ramsey is regarded as one of the greatest archaeologists ever to have lived. Skeptical of the authorship and accuracy of the gospels and Acts, Ramsey set out to investigate. Yet he concluded after 30 years of study that “Luke is a historian of the first rank; not merely are his statements of fact trustworthy; this author should be placed along with the very greatest of historians.”<sup>63</sup> This, however, is quite typical of the way biblical matters are reported in today’s news media. An extraordinary archaeological discovery that confirms the biblical record barely receives any notice in the press, as witnessed when the physical remains of the first biblical personality ever were discovered in November, 1990. Meanwhile, only one in a hundred know that the remains of Joseph Caiaphas, the high priest who indicted Jesus before Pontius Pilate on Good Friday, were found at that time in an ossuary in the Peace Forest of Jerusalem south of the Temple area.<sup>64</sup> Over the years, archaeologists have been gradually excavating the total length of the Western Wall of the Temple Mount in Jerusalem. At the foundation layer of the southern end of the wall, they recently uncovered a unique stone. While Herodian architecture typically uses stones that have a margin around the edges and a raised-boss centre, this one’s surface was smooth and rounded.<sup>65</sup> As a result, archaeologists Roni Reich and Eli Shukron believe it was left over from the building of the Second Temple, the temple of Jesus’ day. This has led some Bible scholars to suggest it was the literal “stone rejected by the builders,” referenced by Jesus in Matthew 21:42, quoting Psalm 118:22-23<sup>66</sup>

### Scientific Accuracy

Since we live in an age where every claim to knowledge must be submitted to test, no approach on the part of Christian apologists to the modern mind is likely to affect that which does not demonstrate the ability of our theological knowledge successfully to undergo that test and so to justify itself at the bar of rational scientific enquiry. The Truth of the Word of God tells us that God “hanged the earth upon nothing” (Job 26:7). How did Job know that the earth hung in space before the age of modern astronomy and space travel? The Holy Spirit told him. The scientists of Isaiah’s day did not know the topography of the earth, but Isaiah said, “It is [God] that sited upon the circle of the earth” (Isaiah 40:22). The word for “circle” here means a globe or sphere. How did Isaiah know that God sits upon the circle of the earth? It is by divine inspiration.

To engage an actual work of scientific research and discovery it would have seemed foolish to doubt whether scientific knowledge was possible when practical proofs of its validity were being piled up year by year. Moreover, there has never been an irreconcilable discrepancy between scientific facts or laws and the scriptures. Jeremiah 33:22 claims that the stars of the heaven are innumerable. Philips argued that Hippocrates, before the invention of the telescope charted and numbered 1,022 stars.<sup>67</sup> Kepler later recounted and revised the number. Today scientists agree with Jeremiah. There are billions just in our galaxy! It is interesting that the Bible makes the number of stars roughly equivalent to the number of grains of sand on the sea shore (Genesis 22:17; Hebrews 11:12).

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<sup>62</sup> Gordon Clark, *Religion, Reason and Revelation*, (Philadelphia: Presbyterian & Reformed Publisher, 1961), 68.

<sup>63</sup> Ramsey W.M, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, 1953), 222.

<sup>64</sup> <http://m|Nixz3JGZLxx> (Accessed on 6<sup>th</sup> Feb, 2019).

<sup>65</sup> Paul Tan Lee, *Encyclopedia of 7700 Illustrations, Signs of the Times*, [www.abebooks.com.books-search.isbn](http://www.abebooks.com.books-search.isbn), p.236. (Accessed 14<sup>th</sup> Feb, 2016).

<sup>66</sup> *Ibid.*

<sup>67</sup> Timothy R. Phillips & Dennis L. Okholm, *Christian Apologetic in the Post- Modern world* ed, (Downers Grove: Intervarsity press, 1995), 123.



The Bible declares that life begins at conception (Jeremiah 1:5) and God declares that He knew each of us before we were born (Psalm 139:13-15). In Exodus 21:22-23, the biblical penalty for killing an unborn child was death. Today, it is an irrefutable biological fact that the fertilized egg is truly an entire human being. Nothing will be added to the first cell except nutrition and oxygen<sup>68</sup>

Similarly, theologians today have many proofs of a pragmatic kind within their own experience and within the church, so that to them it seems unnecessary to ask whether a scientific theological knowledge is possible: they are in daily contact with knowledge. But the student of Christian apologetics, with this eyes upon the task of constructing a convincing apology for the twentieth first century, is bound to attempt the task of showing that the Bible is either the word of God or not. Job 36:27 asks how the raindrops stay small (discrete even in a strong wind)? One of the key reasons is found in Psalm 135:5-7 and again in Jeremiah 51:16. Because of the electrical charges in the clouds, the raindrops repel each other as they fall. This is why electrical static during a rain or snowstorm can be so disruptive of electronic transmissions. Ezekiel 5:5, 38:12 claims that Jerusalem is the centre of the earth. "ICR commissioned a computer analysis of the earth's land-masses and discovered that the geographic centre is in Palestine, near the holy city"<sup>69</sup>

### **Criticisms and the Bible**

The Bible must be far more perfect than any mere human minds could possibly have made it. Any mistake in that book, any error or contradiction, in fact or form would prove that book could not be "God's inspired word." Not only would the Bible be perfect in itself, but it would be equally plain and understandable to every human mind, and every person would understand it exactly the same way. The very fact of this debate, or any debate about the Bible, is irrefutable proof that the Bible cannot be "the word of God." It is often claimed by theologians that the original scriptures were perfect, but that the Bible has lost its perfection through copy errors and by being translated through several languages. There are many versions of the Christian Bible and there are many conflicting interpretations of each version. Not only by the ordinary Christian believers and clergymen, but by those scholars who have spent their entire lives studying the scriptures. Such confusion is not the work of God.

Many scholars argue the confusion the Bible has caused, and continues to cause, and from the primitive, foolish and contradictory nature of that book, it is self-evident that the Bible cannot represent the word of God. According to the Bible, the man, Adam, did not die in the day that he ate from the forbidden tree. For the Bible says that Adam and Eve were expelled from the garden and; Genesis 5: verse 5 reads: "And all the days that Adam lived were nine hundred and thirty years; and he died." But, as I understand the Bible, there is yet another contradiction to Genesis 2: verse 16-17. In Genesis 3: verse 22-23 God seems to be talking to some other Gods and I read it to say: (22) "And the Lord God said, behold, the man is become as one of us, to know good and evil--lest he put forth his hand, and take also of the tree of life, and eat, and live forever; (23) therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken." In Genesis 2:16-17, God said "...of every tree of the garden thou mayest freely eat but of the tree of knowledge." Now, in Genesis 3:22-23 we find that there is yet another tree in the garden that was forbidden; the tree of life. Meanwhile, in the actual sense man died immediately he ate the fruit (both physical and spiritual).<sup>70</sup> In view of this, the research strongly opined that the claims of discrepancies in the

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<sup>68</sup>WWW.Bible.CAJimerwin, com, 5

<sup>69</sup> Ibid, 9

<sup>70</sup> All the consequences of man's action can be termed as death; a transition from the good and perfect state of man to the corrupt.



scripture are result of inadequate modes of interpretation and not that the Bible made a mistake.

Muslims accusations against the Bible fall into two basic categories: first, the feet of scripture has been changed or forged. Second, the doctrinal mistakes have crept into Christians teaching, such as the belief in the incarnation of Christ, the Trinity of the Godhead, and the doctrine of original sin.<sup>71</sup> Strangely, sometimes the Qur'an gives 'credence' to the Judeo-Christian Scriptures such as noble titles as "The Book of God" "The word of God" "A light and guidance to man" "a decision for all matters" "a guidance and mercy" "the Lucid Book" "the illumination (al-furqan)" "the gospel with its guidance and light, confirming the preceding law and a guidance and warning to those who fear God"<sup>72</sup>

In the same vein, Muhammad himself at one point is exhorted to test the truthfulness of his own message by the contents of the previous divine revelation to Jews and Christians<sup>73</sup> "The experience of knowing that one ought to do this and ought not to do that every human being who is not clearly imbecile has a knowledge of right and wrong-it is of course, of right and wrong may be prevented, whether through bad upbringing, corrupting social influences or sheer personal wickless never the less the less everyone knows that right is not the same thing as wrong"<sup>74</sup> The Christian belief system itself teaches that the ground of our knowledge of the truth of the Christian faith is the self-authenticating witness of the holy spirit (Romans 8:15-16, I John 5:7-9) argumentation and evidence may serve as confirmation of Christian belief and as means of showing to other the truth as those belief, but they are not properly the foundation of these belief"<sup>75</sup> "God is altogether embodied in the Word. God is Spirit, and a spirit is mysterious and invisible".<sup>77</sup>

## Conclusion

The Bible is the only book that both claims and proves to be the word of God. It claims to be written by prophets of God who recorded in their own style and language exactly the message God wanted them to give to humankind. The writings of the prophets and Apostles claim to be the unbreakable, imperishable, and inerrant word of God. The evidence that their writings are what they claimed to be is found not only in their own moral character but in the supernatural confirmation of their message, its prophetic accuracy, it's amazing unity, its transforming power and the testimony of Jesus who was confirmed to be the son of God. The research concludes that several superficial examiners have discovered and recommend the Bible as the true, timeless revelation of God to man. Thus, the evidence explored in the course of this work is nothing but a tiny portion of the proofs available to establish the divine origin of the Bible as word of God. The sustenance of our spiritual life can only be delivered by the word of the Bible. In order to be living and strong before God, we cannot be contingent on bread alone, but on every word, that proceeds out through the mouth of God. "We must take the word of God as food and eat it (Jer. 15:16), even regarding the word of the Bible as more important than our food (Job 23:12b)"<sup>77</sup>. There will always be men who scoff at the Bible; and yet the truth of the Bible is still applicable today as much as it was yesterday and will also be tomorrow.<sup>76</sup>

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<sup>71</sup> Jacques Waardenburg, "World Religious as seen in the light of Islam" In Islam: Present influence and past challenge, ed, Alford T. Welch and Pierra Cachia, (New York State: University of New York Press, 1979), 261-263.

<sup>72</sup> Ibid.

<sup>73</sup> Norman L. Geisler, Baker Encyclopedia of Christian Apologetics, (Grand Rapids, Michigan: Baker Books, 1999), 96.

<sup>74</sup> Alan Richardson, Christian Apologetics, (London: SCM press LTD, 1947), 124.

<sup>75</sup> Ibid, 81.

<sup>76</sup> Colin Chapman, Christianity on trial, (London: Lion Publishing, 1981), 234



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