CHAPTER – I

INTRODUCTION

The Bible is the sacred book of the Christian Church. The familiar English word comes from the Greek through the Latin. The Greek original, Biblia, meant simply ‘the books’, and when the word was transliterated into Latin it came to be a singular feminine noun. Two collections of books are embraced within the Bible – those of the Old Testament, which were formed into the Canon of scripture within the Jewish Church and subsequently came to be received within the Christian Church also, and those of the New Testament, which were written within the Christian Church and therein were accepted as sacred scripture along with the earlier collection¹.

The Bible came to be termed such by Clement in the middle of the 2nd century; he called the sacred writings ta biblia – The Books. Jerome’s name for the Bible (4th century) was The Divine Library. Afterward there was an important change, from the plural to the singular meaning. In the 13th century The Books, by common consent, became The Book – The Bible².

1. THE BIBLE – AND THE LAWS, AN OVERVIEW

A. How the Bible was given³

Nine ways the Bible was given through:-

1. Audible voice of God⁴

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² Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-508
³ Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-508
⁴ Exodus 19:19; Deuteronomy 5; Matthew 3:16-17; John 12:28
2. Angels¹
3. Prophets²
4. Jesus Christ³
5. Apostles⁴
6. Visions⁵
7. Dreams⁶
8. Revelation⁷
9. Inspiration: God breathed⁸

The above are in many parts and in many ways⁹. From all these parts we get a perfect harmony, as in musical sounds made up of different parts. There is one plan of God for man. All the prophets gave perfect and harmonious testimony that Jesus Christ was the Son of God and Saviour of the world¹⁰.

The Word of God was received not as a fabrication of man, but as being in truth the very Word of God. The fullest proof possible is the power of the Word of God, working effectually in him that believe¹¹.

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¹ Acts 7:38; Hebrews 2:2
² Acts 3:21; Hebrews 1:1
³ Hebrews 1:2; Revelation 1
⁴ Acts 1:2; Ephesians 4
⁵ Isaiah 6; Daniel 7-8; Ezekiel 1
⁶ Daniel 2; Matthew 1:20; 2:12
⁷ 1 Corinthians 1:7
⁸ 2 Timothy 3:16
⁹ Isaiah 28:10
¹⁰ Acts 10:43
B. Languages of the Bible

1. The Old Testament with the exception of Ezra, Jeremiah and Daniel was written in Hebrew. These passages were written in Aramaic (the so-called Chaldee), a dialect related to Hebrew which gradually took its place as the spoken language, after the exile.

2. The language of the New Testament was the common (Hellenistic) Greek, or Hebrew-Greek, so called because the Jews introduced so many of their own idioms into the Greek which became well known through the influence of Septuagint and Jewish businessmen who travelled everywhere. This was the commercial language spoken throughout the Roman Empire at the time of Christ; and it was most adapted to express Christian doctrine. The Bible is now printed in over 1100 languages and dialects.

C. Divisions of the Bible

I. The Old Testament – 5 Divisions – 39 Books

1. The Pentateuch – 5 books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy

2. The 12 historical books: Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah and Esther

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1 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-508

2 Ezra 4:8 – 7:26
3 Jeremiah 10:11
4 Daniel 2:4 – 7:28
5 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-508
3. The 5 Poetical books: Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon (Canticles)

4. The 5 books of the major Prophets: Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel

5. The 12 books of the minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi


3. The 14 Pauline Epistles: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon and Hebrews

4. The 7 General Epistles: James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John and Jude

5. The Prophetical book: Revelation

III. The 3 Divisions of the Hebrew Bible. Jews divided the Old Testament into 3 parts.

1. The Law (Torah):
   i. Genesis – Beginnings, Israel a family
   ii. Exodus – Israel becoming a nation
   iii. Leviticus – Worship of Jehovah
   iv. Numbers – Israel numbered; wanderings
v. Deuteronomy – Israel instructed and regarded as in the land.

2. **The Prophets (Nebim):**
   i. Joshua – Israel under priests
   ii. Judges – Israel under judges
   iii. Samuel – Israel under Kings
   iv. Kings – Decline and fall of kings
   v. Isaiah – Predictions and sermons to Israel in view of captivities
   vi. Jeremiah – Messages during captivity in view of Israel’s restoration
   vii. Ezekiel – Israel forsaken and restored again under their Messiah
   viii. Minor Prophets – Israel’s sins, defeats and final triumph

3. **Psalms (Kethubim, writings):**
   i. Psalms – Israel’s song book
   ii. Proverbs – Israel’s wisdom
   iii. Job – Israel’s comfort book
   iv. Canticles – Israel’s song of love (Song of Solomon)
   v. Ruth – Israel’s redemption story
   vi. Lamentations – Israel’s woes
   vii. Ecclesiastes – Israel’s vanity
   viii. Esther – Israel’s deliverance
   ix. Daniel – Israel’s future
   x. Ezra – Nehemiah – Israel resettled
xi. Chronicles – Israel’s history

IV. The 3 divisions of the Septuagint:
1. The historical, Genesis - Esther
2. The poetical, Job – Song of Solomon
3. The prophetical, Isaiah – Malachi

V. The 9 dispensational divisions of Bible:
1. Dispensation of Angels
2. Dispensation of Innocence
3. Dispensation of Conscience
4. Dispensation of Human Government
5. Dispensation of Promise
6. Dispensation of Law
7. Dispensation of Grace
8. Dispensation of Divine Government - The Millennium
9. Dispensation of the Redeemed and faithful Angels

D. What the Bible is not
1. The Bible is not an amulet, a charm, a fetish, or anything to work wonders by its very presence alone. It does not claim to be such; it does claim that if one will study and practice its teachings he

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1 Genesis 1:1-2
2 Genesis 1:3 – 3:24
3 Genesis 4:1 – 8:14
4 Genesis 8:15 – 11
5 Genesis 11:10 – Exodus 12:51
6 Exodus 12:1 – Matthew 3:17
7 Matthew 4:1 – Revelation 19:11
8 Revelation 20:1 – 15
9 Revelation 21:1 – 22:21
10 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-509
will see wonders worked in his life both now and in the hereafter.

2. The Bible is not a book of chronological events or an unbroken series of divine utterances. It was given, here a little and there a little, to many men through 18 centuries\(^1\); but regardless of this, it forms a perfect unity.

3. The Bible is not a book of heavenly utterances in supernatural language; it is God’s revelation in the simplest human language possible.

4. The Bible is not a book of mysteries, and is so self-interpreting that no mystery remains.

5. The Bible is not a book that says one thing and means another. Generally, the passages have one simple meaning. In the few which have a double meaning, this fact is quite clear, either from the verses themselves or from parallel passages. One cannot, as is sometimes said, get a thousand different meanings from the scriptures.

6. The Bible is not a specimen of God’s skill as a writer or logician. It is a book written by men whom He used to record His revelation. The method was by giving them ways of expressing truth, and freedom in the use of their own language. What inspiration guarantees in unity of truth, not sameness of words and expressions.

\(^1\) Isaiah 28:9 – 11
7. The Bible is not a book of systematic discourses on any one subject; but it does give divine information on practically every subject. One must collect together, from here and there, all God’s information through various writers, in order to know the whole truth. When this is done there is perfect harmony, and everything which a man really needs to know about a subject, is clear.

8. The Bible is not a book adapted to the tastes, customs, and habits of any one age or period of time. It is a book to which all people in all ages can conform, and yet retain their own lawful customs and habits which are not contrary to the will of God.

E. What the Bible is

1. The Bible is God’s inspired revelation of the origin and destiny of all things. Here heaven is opened, and the gates of hell disclosed. It is the traveler’s map, the pilgrim’s staff, the pilot’s compass, the soldier’s sword, and the Christian’s charter.

2. The Bible is the power of God unto eternal salvation and the source of present help, for body, soul, and spirit. Christ is its grand subject, man’s good its design and the glory of God its end. It is a mine of wealth, the source of health, and a world of pleasure.

3. The Bible is God’s will or testament to men in all ages, revealing the plan of God for man here and now, and for the next life. It will be opened at the judgment; and it will last forever. It

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1 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-509
2 Romans 1:16; John 15:7
involves the highest responsibility; will reward for the least to the greatest of labor; and will condemn all who trifle with its sacred contents.

4. The Bible is the record of God’s dealings with man in the past, present and future. It contains His message of eternal salvation for all who believe in Christ, and eternal damnation for all who rebel against the Gospel.

5. As a literary composition, the Bible is the most remarkable book ever made. It is a divine library of 66 books, some of considerable size, and others no larger than a tract. These books include various forms of literature, history, biography, poetry, proverbial sayings, hymns, letters, directions for elaborate ritualistic worship, laws, parables, riddles, allegories, prophecy, and all other forms of human expression.

6. The Bible is the only book that reveals the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts binding, its histories true, and its decisions immutable. It contains light to direct, spiritual food to sustain, and comfort to cheer. Man should read it to be wise, believe it to be safe, and practice it to be holy; he should read it that it might fill his memory, rule his heart, and guide this feet in righteousness and true holiness. He should read it slowly, frequently, prayerfully, searchingly, devotionally; and study it constantly, perseveringly,
and industriously, through and through – until it becomes a part of his being, generating faith that will move mountains.

12 Symbols of the Word of God:

1. A hammer to convict
2. A fire to refine
3. A mirror to reflect
4. Seed to multiply
5. A laver to cleanse
6. A lamp to guide
7. Rain and Snow to refresh
8. A sword to cut
9. A bow to revenge
10. Gold to enrich
11. Power to create faith
12. Food to nourish:
   a. Milk for babes
   b. Bread for the hungry
   c. Meat for men

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2 Jeremiah 23:29
3 Jeremiah 23:29
4 Joshua 1:23
5 1 Peter 1:23
6 Ephesians 5:26
7 Psalms 119:105
8 Isaiah 55:10
9 Hebrews 4:12; Ephesians 6:17
10 Hebrews 3:9
11 Psalms 19:7 – 10
12 Romans 10:17 and Eternal Life 1 Peter 1:23
13 1 Peter 2:2
14 Matthew 4:4
15 Hebrews 5:11 – 14
d. Honey for dessert

F. Canon of the Bible

The term **Canon of Scripture** means the complete collection of books which are regarded as of divine authority. The word canon in Greek means a straight rod, rule, or measure. As applied to scripture it means the rules by which certain books were declared to be inspired and accepted as such. The points governing which should be rejected are given infra.

The Canon of Scripture was at first, gradual and not created by ecclesiastical authority. The beginning was made by Moses. However there are 2 objections to Mosaic authorship.

1. That the arts of writing and literary composition were not sufficiently advanced to produce the Pentateuch in Moses’ day.

This objection is unreasonable in view of facts. There is abundant testimony from the monuments that records were made in writing at the time of Moses. The Tel el – Amama of Egypt and the Babylonian tablets of the reign of Hammurabi prove there was writing in the days of Abraham, over 500 years before Moses wrote. The Code of Hammurabi is well known to Bible students. It contains 282 sections and about 8000 words; its laws regulate all phases of human life in Abraham’s time. The writing was well developed in Moses’ day and that the law of Moses was not derived from the law of the Babylonians is therefore clear. In the days of Joseph there were rash penalties.

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1 Psalms 19:10
2 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-510
3 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-82
4 Amraphal of Genesis 14
Such rashness was in accordance with the Code of Hammurabi, which was known in both Canaan and Egypt. It ordered the death penalty for trivial offences in some cases, and counted robbing from a palace as a very serious crime.

**Death penalties – Code of Hammurabi**¹

1. One who stole from a palace was to be put to death. Such property was held more sacred than life itself.
2. The purchaser of stolen property was to be put to death as a thief.
3. A woman unjustly accused of adultery was required to throw herself into a river.
4. A careless woman who had gadded about, neglected her house, and belittled her husband, was to be thrown into a river.
5. A builder of a faulty house which fell and killed the owner was to be put to death.
6. A poor thief who had nothing to pay back was to be put to death.
7. One who stole property from a burning house was to be thrown into the fire.
8. The man who cheated in selling goods to a neighbour was to be thrown into water to drown.
9. The woman who brought about the death of her husband for the sake of another man was to die.

¹ Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-44
A man who killed a gentleman’s daughter would be put to death; but if the killed a poor man’s daughter he was only to pay a mina (1 lb) of silver.

Death penalties were carried out with burning, drowning, and the sword. Other penalties of this code were cutting out the tongue for lying or denying parents; plucking out eyes for hatred of foster parents; cutting off the breast of a nurse who had caused a child to die; cutting off fingers of those who smote parents; cutting off the ears of slaves striking the master’s children; cutting off the fingers of a physician who used brass lancets to open abscesses if the patient died; and the scourging of a man with 60 strokes who smote a superior.

In accordance with this code women could be consecrated as the bride of an idol god and be used in prostitution for devotees of the idol. In marriage the father had the final say as to whom his daughter marry. A man desiring a wife was free to make choices, but a woman was not. An unsatisfactory wife could be put away by the husband simply saying, “I have put her away.” On her departure from her husband’s house she was not given anything to take with her. On the other hand if the husband should say, “I have not put her away,” he could take another wife and the first woman would remain in his house as a maid. If a wife wanted a divorce she had to prove that her husband had injured her reputation and then she could go free.

If a man was in debt he could sell his wife, son, or daughter, or bind them over for service to work in the house of the purchaser for 3
years, and then go free. The relation of son-ship could be dissolved if there were grounds for such; and if the crime was sufficiently grave.

The Code of Hammurabi was civil, not ceremonial. There was no admonition to worship, no directions concerning altars, offerings, and sacrifices, and no doctrines taught. It was the civil law in Babylon, Assyria, and in much of Canaan and Egypt in the day of Abraham, Isaac, and Jacob. It gives the Bible reader an insight into the laws of the period before the Law of Moses.

2. That the Pentateuch implies a state of religious culture unknown to Moses’ day.

This too, is mere assumption without evidence. Accounts of times long before Moses show the same religious culture as at the time of Moses. This is proved by the record of Genesis beginning with Abel (Genesis 4), Noah (Genesis 8), Abraham (Genesis 12), and others (Hebrews 11)

16 proofs Moses wrote the Pentateuch

1. God commanded Moses to write a book

2. Moses did write a book

3. He called his book the book of the covenant, the book of this law, and this book of the law. It included the whole Pentateuch which was considered by Jews as one book in 5 sections.

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1 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-51
2 Exodus 17:14; 34:27
3 Exodus 24:5 – 7; Numbers 33:2; Deuteronomy 31:9
4 Exodus 24:7
5 Deuteronomy 28:58, 61; 29:20 – 27
6 Deuteronomy 30:10; 31:24 – 26
4. Copies of Moses’ book of the law were to be made for Kings\(^1\)

5. God recognised the book of the law as being **written** by Moses and commanded it to be the rule of conduct for Joshua\(^2\)

6. Joshua accepted **the book of the law** as being written by Moses and copied it upon two mountains\(^3\). He added to the book, perhaps writing the last chapter\(^4\) about the death of Moses\(^5\)

7. Joshua commanded all Israel to obey **the book of the law of Moses**\(^6\)

8. During the **Kings** it was the law:
   - i. David recognised it\(^7\)
   - ii. Solomon was charged by David to keep it\(^8\)
   - iii. It was found and obeyed by Josiah and Israel\(^9\)
   - iv. Jehoshaphat had it taught to all Israel\(^10\)
   - v. Joash obeyed it\(^11\)
   - vi. Amaziah obeyed it\(^12\)
   - vii. Hezekiah obeyed it\(^13\)

9. Prophets refer to it as God’s law written by Moses\(^14\)

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\(^1\) Deuteronomy 17:18 – 20
\(^2\) Joshua 1:1 – 8; 8:30 - 35
\(^3\) Deuteronomy 11:26 – 32; Joshua 8:30 – 35
\(^4\) Deuteronomy 34
\(^5\) Joshua 24:26
\(^6\) Joshua 23:6
\(^7\) 1 Chronicles 16:40
\(^8\) 1 Kings 2:3
\(^9\) 2 Kings 22:8; 23:1 – 24; 2 Chronicles 34:14; 35:12
\(^10\) Zechariah 17:9
\(^11\) 2 Kings 14:6; 2 Chronicles 23:11, 18
\(^12\) 2 Chronicles 25:4
\(^13\) 2 Chronicles 30:1 – 18
\(^14\) Isaiah 8:20; Daniel 9:11; Malachi 4:4
10. Ezra and Nehemiah both ascribe the book of the law of Moses

11. Christ ascribed the whole law, all 5 books of the Pentateuch to Moses

12. The apostles ascribed the law to Moses

13. For more than 3,500 years it has been the unified belief of all Jewish scholars and the common people that Moses wrote the Pentateuch. Jews from their earliest history never questioned it.

14. Heathen writers – Ticitus, Juvenal, Strabo, Longinus, Porphyry, Julian and other agree without question that Moses wrote the Pentateuch.

15. Religious leaders among the heathen – Mohammed and others, ascribe it to Moses.

16. Internal evidences prove one author:

i. The Pentateuch was written by a Hebrew speaking the Hebrew language and cherishing the sentiments of his nation. Moses fulfilled this requirement.

ii. It was written by a Hebrew acquainted with Egypt and Arabia, their customs and learning. Since Egyptian learning was carefully concealed from foreigners, and was for priests and the royal family only, Moses was the

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1 Ezra 3:2; 6:18; 7:6,10,14,21,25; Nehemiah 1:7 – 9; 8:8,14,18; 10:28 – 29; 13:1
only known Hebrew who could have fulfilled this requirement.¹

iii. There is an exact correspondence between the narratives and the institutions, showing they both had the same author.

iv. The agreement in style of the 5 books proves a single author.

v. Moses, himself plainly declared that he wrote this law.²

In David’s time the office of recorder was established and detailed records were kept by all the kings of Israel. The final collection of writings and the Canon of the Old Testament were completed during the time of Ezra, Nehemiah³, the Great Synagogue, and Simon the Just about 292 B.C. At least the Old Testament Canon of Scripture was completed by the time of the Septuagint translation of the Old Testament accepted books into Greek (294 – 289 B.C.)

After the destruction of Jerusalem, 70 A.D., the Sanhedrin moved to Tiberius and later to Jammia, a small town 13 miles South of Joppa where, in 90 A.D. the Canon of the Old Testament was again decided upon, the apocryphal books (most of which were written the last 3 centuries B.C.) being rejected from the Jewish Canon of Scripture. This list of Old Testament books called the Palestinian Canon has been universally accepted by the Protestant Church.

Many New Testament scriptures prove that the present Canon of Scripture of the Old Testament was accepted in the days of Christ and

¹ Acts 7:22; Hebrews 11:23 – 29
² Exodus 24:4; Numbers 33:2; Deuteronomy 31:9,22
³ Ezra 7:6; 8:1 – 8; 2 Maccabees 2:13
the apostles¹. Not once is there a reference to a controversy over the Old
Old Testament Canon. It was a settled subject at that time, and should
have never been brought up again by any Church in this age.

Formation of New Testament Canon²

Of the 8 authors who wrote the 27 books of the New Testament
not one ever suggested that he was adding to a collection of Holy
Scriptures³; nevertheless, the New Testament books written by the
apostles and other inspired men were soon held to be as sacred and
inspired as the Old Testament books; and together, they became the
rule of faith for the Church.

In the formation of the New Testament Canon, 20 out of 27
books were universally accepted immediately as genuine. Only
Hebrews, 2 and 3 John, 2 Peter, Jude, James, and Revelation were
questioned by some. The main objections were that Hebrews did not
bear the name of its author; 2 Peter differed from 1 Peter in style; the
writers of James and Jude called themselves servants instead of
apostles; and the writer of 2 and 3 John called himself an elder instead
of apostle. The book of Revelation was questioned because of its
peculiar character. After deliberate examination, however, these books
were also received as genuine and authentic. By the beginning of the 4th
century all 27 books of the present New Testament had been received
by most Churches; and by the end of that century they had been
received by all Churches without further doubt. There being many in

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² Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-510
3:13 – 16; Jude 3; Revelations 1:11 – 19
those days who were writing novels and fantastic stories about Jesus Christ. His life and His parents, and other Bible characters it became a problem for the early Church to decide which books were inspired. The question was finally settled at the Council of Nice, 325 A.D., Hippo, 394 A.D., and Carthage, 397 A.D.

One can therefore whole-heartedly reject the so called last books of the Bible and the Apocrypha, as being uninspired.

G. The Apocryphal Books

In some large family Bibles there is a section of 14 books called the Apocrypha – a group of spurious books that were rejected from our present Canon of Scripture because they did not pass the tests required of inspired books:

1. They were not written or approved by a prophet.
2. They were not recognised by the Jews, as inspired and a part of Scripture.
3. They were not recognised or quoted by Christ and the apostles, a fact that is more striking when we realize that Paul even quoted twice from heathen poets.
4. The last Old Testament prophet predicted that the next messenger coming to Israel from God would be the forerunner of Christ. Most of the Apocryphal books were written during the period between Malachi and Christ.
5. Divine authority is not claimed by their authors, and by some it is virtually disowned.

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1 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-511
6. The books contain statements at variance with the Bible history.

7. They are self-contradictory and, in some cases, opposed to doctrines of Scripture.

8. Josephus, who lived at the time of apostles, did not regard the Apocryphal books as Scripture. He stated that the Old Testament were the only inspired writings.\(^1\)

9. The Apocryphal books were not a part of the ancient versions of Scripture. They were first added after 300 A.D. The Laodicean Council in 363 A.D. rejected them as being uninspired, thus proving that by that time some were claiming inspiration for them. (They first appeared in the Vatican Version of the 4th century. At the Council of Trent in 1546 A.D. Catholics accepted 6 of these books as inspired and added them to their modern versions of Scripture. They are: Wisdom of Solomon, Ecclesiasticus, Tobit, Judith, 1 and 2 Maccabees).

10. Philo and others did not regard the Apocryphal books as inspired.

11. There is a lack of prophetic element in them; and there is an apparent imitation of the inspired Old Testament books.

12. They show too free use of the imagination, which has given rise to silly stories, and the lack of spiritual force and power.

**H. Inspiration of the Bible**\(^2\)

**Inspiration:** God-breathed\(^1\) from Gr. *theopneustos*, God-breathed (only here). It is that special influence of the Holy Spirit in the

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\(^1\) Josephus, Book 1, Section 8

lives of holy men, which qualified and enabled them to make an infallible record of divine truth concerning the will of the God to man.

The purpose of inspiration is to secure truth and unity in record and not sameness of words or statements. Revelation discovers new truth: Inspiration superintends the communicating and recording of that truth. We have examples of inspiration without revelation; of inspiration including revelation; of inspiration without illumination; and of revelation and inspiration including illumination.

We find lies of Satan and men; false doctrines; and many sins listed in Scripture. Inspiration simply guarantees that these lies were told; these fallacies were taught by certain men; and that these crimes were committed, but does not make these lies and fallacies the truth or place God’s sanction upon the crimes. One must find out whether Satan, evil men, or God is speaking in Scripture. God is not responsible for what others have said just because He causes what they did say to be recorded by inspiration. All God guarantees is that these things were said and done as they are recorded. Only what God says or teaches is truth which He requires men to obey.

To what degree were writers inspired?

1. Some parts of Scripture give the exact words of God

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1 2 Timothy 3:16
2 Luke 1:1 – 4
3 Revelation 1:1,11
4 1 Peter 1:11; 1 Corinthians 14:13 – 19
5 1 Corinthians 2:12 – 16; 14:30
6 Exodus 32:16; Deuteronomy 5:4,24; Matthew 3:17
2. Some words were put into the mouths of the speakers who spoke as the Spirit inspired them

3. Some words were written as the Spirit moved men

4. In some parts of Scripture it was left up to the writers to choose their own words and relate truth by the inspiration and guidance of the Spirit

The Spirit used the faculties and abilities of the writers to record things, past, present and future. He gave direct revelations, guided them to choose records of men, and superintended the writers in all their work until we now have a perfect and infallible record of the origin and destiny of all creation.

**20 proofs Bible is inspired:**

1. **Its wonderful unity.** Over 40 authors wrote 66 books on different lands and over a period of 1,800 years. Many never saw the writings of the others and yet there is no contradiction between any two of them. Collect any group of books by any other 40 men on any subject and see if they agree.

2. **Its superiority to other books** in its origin, formation, doctrines, principles, claims, moral tone, histories, prophecies, revelations, literature, present redemption and eternal benefits, and its general contents.

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1 Exodus 4:12; Numbers 23:5; Ezekiel 2:7; 3:10 – 11; Acts 3:21
2 Exodus 34:27; 2 Peter 1:21
3. **Its influence in the world.** It has blessed millions in every generation, made the highest civilizations, and given man the highest hope and destiny.

4. **The character and greatness of those who accept it.**
   The wisest, most godly, and honest of men acknowledge it as God's Word. Only infidels and the ungodly reject it.

5. **Man could not have written it if he would, and would not have written it if he could.** No critic of scripture has ever been able to improve or disprove it.

6. **Good men must have written it.** It condemns all sin and records the sins and faults of its writers as well as others. This, evil men would not do. Even good men would not do it unless inspired to do so to help others.

7. **All man's present and eternal needs are met by the Bible.** Redemption and promised benefits have been given to all who believed in all generations and this will always be so.

8. **Its preservation through the ages.** Whole kingdoms and religions have sought in vain to destroy it. It is still victor and indestructible.

9. **The heavenly and eternal character of its contents** proves it to be of God.

10. **The response of the soul to it.** The Bible fits the soul as a key to a lock.
11. **Its infinite depths and lofty ideals.** It is universal in its appeal, reasonable in its teachings, reliable in its promises, durable in its conflicts, everlasting in its usefulness, new and modern in its statements, indispensable to human civilization, indisputable in its authority, interesting in its histories, colorful in its biographies, accurate in its prophecies, individual in its messages, far reaching in its vision, complete in its laws, comprehensive in its knowledge, infinite in its detail, unselfish in its purpose, simple in its application, just in its demands, righteous in its judgments, clear in its application, and masterful in its wisdom.

12. **Fulfilled prophecy.** About 3,300 verses of prophecy have been fulfilled, predictions made hundreds and even thousands of years before their fulfillment. Not one detail has failed yet. About 2,908 verses are being fulfilled or will yet be fulfilled.

13. **Miracles.** Hundreds are recorded in Scripture and many happen daily among those who pray and claim Bible promises.

14. **Its perfection.** It is scientifically and historically correct. No one man has ever found the Bible at fault in any of its many hundreds of statements on history, astronomy, botany, geology, or any other branch of learning.

15. **Its adaptability.** It is always up to date on any subject. It fits the lives of all people of all ages and all lands.
16. Its spiritual and moral power. It meets perfectly every spiritual and moral need of man.

17. Its doctrines. They surpass all human principles in relationship, religion, culture, etc.¹

18. Claims of the Bible itself. Over 3,800 times Bible writers claim God spoke what they wrote. The Bible itself claims to be the Word of God.

19. Secular history. Many pagan as well as Jewish and Christian writers confirm the facts of the Bible, quoting it as being genuine, authentic, and inspired of God.

20. Its inexhaustible proofs. It would take many volumes to deal fully with the many thousands of facts which confirm the Bible to be the Word of God.

I. The Bible a Revelation²

Christianity is a revealed religion, the record being contained in the sacred scriptures. Much of the Bible is a revelation. Man could never have known about ages of the eternal past, the pre-Adamite world, Lucifer’s past, the creation of the spirit and material worlds, the future eternal ages, and many other things related to God’s plan for man except by direct revelation of these things through the Holy Spirit³. The many hundreds of prophecies are a direct revelation of things to come, which God alone could give⁴.

¹ 1 Corinthians 2:14
² Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-511
³ Romans 16:25; Ephesians 3:3; Colossians 1:26; 2:3; Revelation 1:1
⁴ Acts 15:18; Ephesians 2:7; 3:9-10; Revelation 1:1
Revelation discovers new truth while Inspiration superintends the communication and recording of it. Revelation guarantees that what God has revealed is truth; inspiration guarantees that not only all revelation, but all other records of scripture are truth – that what is recorded actually happened, as recorded. All the Bible is inspired whether each passage is a revelation or not\(^1\). Furthermore, inspiration records with equal accuracy the language of God, Satan, angels, demons, and men; but it does not place all that is said on the same level. For example, when Satan, evil spirits, or men are recorded as speaking lies to deceive, inspiration only records what was actually said; it does not affirm that what was said was truth. No lie can be truth, but inspiration can faithfully record both.

The ignorance of man regarding his origin, past and eternal future; his lack of knowledge concerning the will of God; and the fact that all philosophers have failed to construct a complete, coherent, and adequate religion – these things make revelation absolutely necessary.

**J. Genuineness and Authenticity of the Bible\(^2\)**

Genuineness means that the books of the Bible were actually written by the men whose names they bear, or that there is sufficient proof of their authorship and that they were written at the time claimed. Authenticity means that the Bible relates truthfully the matters it deals with, and the contents are as originally written.

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\(^1\) 2 Timothy 3:15-17  
\(^2\) Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-511, 513, 519
6 proofs – Bible genuine and authentic:

1. **Claims of the Bible itself:**

   1. The prophets of the Old Testament claimed that they were sent of God and that their messages were given to them by God. Over 2,500 times the prophets claimed that God spoke by them. Over 2,500 times the prophets claimed that God spoke by them.
   
   2. The whole Bible centers around the person and work of Jesus Christ. In the Old Testament we have hundreds of predictions, and in the New Testament we have the fulfillment and continuation of His Life and ministry. He, Himself claimed to have been sent by God. He performed miracles to confirm His mission. What he foretold came to pass and will yet come to pass. He put His seal upon the genuineness and authenticity of the Old Testament.

   3. The Bible also represents the commission of the apostles as divine. God confirmed their ministry by signs and wonders. In all their writings they confirmed the teachings of Christ, and their declaration thereof was by supernatural powers.

   4. The testimony of the New Testament to the genuineness and authenticity of the Old Testament is plain to see. The

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1 Luke 1:70; Acts 3:31; 2 Peter 1:21
2 Isaiah 8:5; Jeremiah 2:2; Ezekiel 2:4; etc.
3 John 8:42; 7:16; 17:8
4 Acts 10:38
Old Testament is quoted about 250 times in the New Testament and alluded to about 850 times. All Old Testament books are either quoted or alluded to except Esther, Ezra, Nehemiah, Ecclesiastes, and the Song of Solomon.

2. Testimony of secular history:

The events of Bible history were well known among all nations. Happenings of the New Testament having come to the knowledge of the then known world, were referred to by various secular authors of the first 4 centuries of the Christian era. Jerome, in 392 A.D., mentioned about 50 other authors as making quotations about and referring to New Testament events. They belonged to all parts of the world, but they agreed on one thing that the Jewish scriptures were genuine and authentic, referring to them as a distinct volume universally received as such. No event in ancient history can produce more than a fraction of the evidence by which the Bible in its entirety is sustained as genuine and authentic.

3. Ancient manuscripts

No original manuscripts can be produced due to the perishable material written on, such as paper and vellum (skins of animals). However, because of the dry climate of Egypt and Palestine, many thousands of copies – whole books or parts thereof, have been preserved for us. It is not necessary to produce original manuscripts to prove the genuineness and authenticity of the Bible any more than it would be necessary to produce the original. Declaration of
Independence to prove the many copies we have contain the statements of the original. Scholars are willing to admit the genuineness and authenticity of other writings if there are as many as 10 copies of the originals to be found. On this basis the Bible can be proved genuine and authentic thousands of times.

**Number of Manuscripts:**

1. **Uncial Manuscripts.** All letters of uncial copies are 1 in high; they are the oldest manuscripts before the 9th century A.D.

   - Gospels: 101
   - Acts; general epistles: 22
   - Pauline epistles: 27
   - Apocalypse (Revelation): 9
   
   **Total:** 159

2. **Cursive Manuscripts.** Cursive copies are those in running handwriting as introduced about the 9th century A.D., and used in Bible making up to the invention of the printing press, 1456 A.D.

   - Gospels: 1420
   - Acts; general epistles: 450
   - Pauline epistles: 520
   - Apocalypse (Revelation): 195
   
   **Total:** 2585

Since the catalog of these manuscripts was made there have been many new discoveries of whole books and portions of the Bible – the Dead Sea scrolls of Isaiah and other ancient writings, for instance.
Some Bible texts have been found which are at least 100 – 200 years earlier than the above. Besides these Greek manuscripts there are many in Syriac, Coptic, Latin, and other languages, of both testaments, some dating back to the 3rd century, B.C. In 1897 literally tons of papyri were found in the Nile valley about 120 miles South of Cairo, thousands of pieces being written in the language of the New Testament. In another discovery there were at least 1,000,000 papyri; and of these many thousands have never been edited. Other collections have also been located; some dating back to 100-600 A.D., and new discoveries are being made all the time. A recent report says that there are about 5,000 Greek manuscripts of the New Testament in all, and from 20,000 to 30,000 in other languages besides 100,000 to 200,000 quotations in the writings of the early Church fathers.

**Uncial Manuscripts:**

1. **Sinaiticus** or Codex Aleph, dating back to the 4th century. It was discovered by Dr. Tischendorf in the St. Catherine convent on Mt. Sinai in 1859. It contains the whole Bible besides the Epistle of Barnabas and the Shepherd of Hermas, in part.

2. **Alexandrinus** or Codex A, dating back to the 5th century. It contains the whole Bible parts of Genesis, 1 Kings, Psalms, Mathew, John, and 2 Corinthians.

4. **Ephraem** or Codex C, dating back to the 5th century. It contains part of the Old Testament and all the New Testament books except 2 Thessalonians and 2 John.

5. **Bezae** or Codex D, dating back to the 6th century. It is written in Greek and Latin in parallel columns and contains most of the Gospels, Acts, and the epistles.

6. **Claromontanus** or Codex D, also in Greek and Latin like the Codex Bezae, and dating back to the 6th century. It contains most of all the epistles. Besides these there are many more dating back from the 6th to the 10th centuries which space will not permit the listing of.

4. **Lectionaries**

These are collections of the Gospels, and epistles for reading in churches, some dating back from the 7th to the 10th centuries. They help in determining the exact text. Of these there are more than 1,000 of the gospels and 300 of the Acts and epistles.

5. **Patristic Quotations**

These are quotations of the Bible by early Christian writers – those of the first 3 centuries. They help in determining the exact text, filling the gap between the time of the apostles and the earliest manuscripts of the 4th century. If the New Testament were destroyed it could be practically reproduced from these quotations of the early fathers alone.
6. Ancient Versions

The many ancient versions of scripture in many languages, dating from the 3rd century B.C. to the 12th century A.D. add much to the proof of the genuineness and authenticity of the Bible.

1. **Septuagint** in Greek, 3rd Century B.C.

2. **Chaldee targum**, paraphrases of portions of the Old Testament, 8th – 11th century A.D.

3. **Samaritan Pentateuch**, 1st and 2nd century A.D.

4. **Version of Aquila**, Greek of the Old Testament about 160 A.D.

5. **Version of Theodotian**, Old Testament in Greek, 2nd Century A.D.

6. **Version of Symachus**, Old Testament in Greek, 2nd century A.D.

7. **Peshitta**, Syriac version, 2nd century A.D.

8. **Arabic** version, 8th – 12th century A.D.

9. **Armenian** version, 5th century A.D.

10. **Egyptian** version, 4th century A.D.

11. **Ethiopic** version, 4th century A.D.

12. **Gothic** version, 4th century A.D.

13. **Georgian** version, 6th century A.D.

14. **Latin** version, 4th century A.D.

15. **Persian** version, 2nd century A.D.

The Bible text as we now have it is the same as that passed down through all these sources from the earliest times, so there should be no
question in the mind of anyone regarding the genuineness and authenticity of the scriptures.

**K. How English Bible\(^1\) came into being**

Our English Bible is the result of 1200 years of work by all kinds of learned men. Portions were translated from the Vulgate, the Latin version, beginning as far back as 700 A.D., when Aldhelm translated the Psalms into Saxon.

Egbert translated the 4 Gospels sometime later. In 735 A.D. Bede translated parts of the scriptures into Saxon. King Alfred undertook a translation of the Psalms but died in 900 A.D. before it was finished.

Elfric translated the Pentateuch and some of the historical books in the 10\(^{th}\) century. Nothing else was done about translation from then to the time of John Wycliffe, who made the first complete English Bible from the Vulgate in 1380 A.D. The next was a New Testament by William Tyndale in 1535 and the Pentateuch in 1530. In 1535 Miles Coverdale made the first complete printed English Bible. Then came the Geneva Bible in 1560 A.D. followed by Bishops’ Bible in 1563 and revised in 1568. The Roman Church came out with the Douay Version of the New Testament in 1582 and the whole Bible in 1609 which has been used by that church up until now. In 1604 **King James** authorised 47 men to make a complete translation of the Bible from the original languages. It was finished in 1611 after 7-8 years of diligent work. It has been the **most popular** and accepted version of the

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\(^1\) Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-520
English speaking world from that day until now. There have been several revised versions since then, and a number of Bibles in the so-called modern English, but none have been as well accepted and as lasting as the King James Version – and perhaps never will be.

**Bible Chronology**

The length of certain periods is definitely stated in scripture which, added to the doubtful dates given in the most widely accepted encyclopedias, give a total of 6211 years between the creation of Adam and 2010, as follows:

- Adam to Noah (Genesis 5) 1656
- Noah to call of Abraham at 75 years of age 427
- Abraham to Exodus 430
- Exodus to Christ’s ministry 1718
- From Christ’s ministry (about 30 A.D.) to 2010 1980

\[\text{Total: Adam to 2010} \quad 6211\]

**L. How to interpret the Bible**

In the Bible, the researcher finds poetry, fables, riddles, parables, allegory, types, symbols, prophecy, and figures of speech.

**10 classes find Bible hard to understand**

1. Those ignorant of its contents
2. Those too lazy to read it
3. Those biased contrary to its true doctrines

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1 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-520
2 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-520
3 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-55 (NT)
4 Mark 4:20
4. Rebels against what it says because they have listened to religious teachers who explain it away.
5. Those uninterested in trying to understand it due to the satanic theory that it is hard to understand
6. Those too worldly and sinful to believe it because it condemns them
7. Unstable souls who wrest at it to their own destruction
8. Deceivers who use it to further their own interests
9. Those who permit Satan to blind and rob them of truth
10. Those who refuse to humble themselves and be converted

7 reasons why the Bible is simple

1. Because it is a revelation
2. Because of its repeated truths. All one needs to do with the Bible is find out what God says where He says it and then believe it.
3. Because it is written in the simplest human terms possible. If it is understood as it is written then it is a simple book
4. Because God is the author. A deity that could not express himself as clearly as man does would not be the living, all knowing God. One, who could, yet would not make himself

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1 Mathew 15:17-14; John 8:43
2 2 Peter 3:16
3 2 Corinthians 4:1-4
4 Mathew 13:19-23; 2 Corinthians 4:1-4
5 Mathew 18:3; Isaiah 6:9-10
7 2 Timothy 3:16-17; 2 Peter 1:21; Hebrew 1:1
8 2 Corinthians 13:1
9 Luke 24:25,45
10 2 Timothy 3:16-17; 2 Peter 1:21
clear and sought to hide from man the very truth he expected
to judge him by would be an unjust person. A deity who had
to be interpreted every time he spoke would not be worthy of
our consideration. The fault in Bible complications is not
with God or the Bible, but with men who refuse to believe
what God says and think we have to interpret what He says in
order to get the meaning.

5. Because it was given by God to be understood by the simplest
   and trusting people

6. Because simply reading and believing is all that is required to
   understand it

7. Because 80% of it is plain history, promises, and simple
   instructions on how to live. The other 20% is simple
   prophecy, or history written beforehand.

**7 reasons why Bible is not understood**

1. **Reasoning**, implying doubt and unbelief

2. **Lack of perception**, implying dullness

3. **Ignorance**, implying lack of interest and study

4. **Hardness of heart**, implying stubbornness and rebellion

5. **Dull eyes**, implying willful blindness to truth

6. **Dull ears**, implying willful rejection of truth

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1 Deuteronomy 29:29; Mathew 11:25; 13:19-23; 2 Corinthians 4:1-6; 2 Timothy 3:16-17
2 Psalms 1:2-3; 2 Timothy 2:15; Mathew 11:15
3 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-43
   (NT)
4 Mark 8:17
5 Mark 8:17
6 Mark 8:17
7 Mark 8:17
8 Mark 8:18; Mathew 13:14-15
7. **Dull memory**, implying willful forgetfulness

All these reasons are willful. People do not have to reason, doubt, question, and harden themselves, be dull of seeing and hearing, or be forgetful. There was no excuse for the disciples to be in this class because they had seen multiplied thousands fed, healed, and delivered from every kind of destruction and curse. They should have had faith enough in Christ by now to meet every problem.

F.J. Dake suggests certain hints on understanding. Note the different circumstances, the occasions, and other points of difference in three cases of healing the four blind men at Jericho:

1. “As He was come nigh unto Jericho”
2. “As he went out of Jericho”
3. “As they departed from Jericho.” This case had “two blind men” while in the others there was only one. What was said by the men and by Christ in each case is different, as well as other facts, proving them to be three different cases and not one. Jericho was a city of 100,000 – so three cases of blindness and healing is not unreasonable. Blindness and eye diseases are very common in the East today. The percentage is said to be about one in five. When we have variances in gospel accounts it is always wise to consider them as different cases instead of forcing them to be the same and blaming the writers for not being inspired. If the

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1 Mark 8:18  
2 Mark 8:18  
3 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-46  
4 Luke 18:35-43  
5 Mark 10:46-52  
6 Mathew 20:29-34
cases are the same and details vary, then let us realise that the writers are giving details which the Holy Spirit wants them to give for a specific purpose, that taken together they make a more complete story and that they supplement each other, not contradict each other. Even then no doubt many details are not given in any one case. All are not necessary.

Christ never once gave an interpretation of what is written, or left one to believe that any part of it needed interpretation. His application of what is written to certain events was sufficient as to the meaning.

“As it is written” is one of the safest guides in scripture to enable one to get truth and discover fallacy. Any doctrine out of harmony with any one written statement of scripture is false.

How scriptures are understood? This is all God ever required. Scriptures are so clear that if one will only hear he will understand.

**Law of interpretation**

“In the mouth of two or three witnesses shall every word be established.” This is the law of interpretation of scripture. Every doctrine must be proved by at least 2 or 3 scriptures to be accepted as truth and binding upon Christians.

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1 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-200 (NT)
2 2 Corinthians 13:1
3 Deuteronomy 19:15; Mathew 18:16
12 rules of interpretation

1. Learn the native tongue in which one reads his Bible. For example master the English language if the English Bible is to be used.

2. Give the same literal meanings to words, and apply to the Bible the same rules of grammar, figures of speech, types, symbols, allegories, parables, poetry, prophecy, history and all other forms of human expression that you would if they were found outside the Bible.

3. Learn the Bible manners, customs, and peculiar idioms

4. Get acquainted with the geography of all Bible lands

5. Get a general knowledge of the history of the Bible peoples and kingdoms so as to understand Bible history

6. Get a general knowledge of the plan of God in the Bible – of the ages and dispensations and the ultimate purpose of God to defeat Satan, restore man’s dominion, rid the earth of all rebellion, and establish an eternal kingdom on earth ruled by God, Christ, and the resurrected saints

7. Recognise the three classes of people dealt with in scripture – the Jews, Gentiles, and the Church

8. Keep in mind the historical background of each book and the circumstances under which it was written

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1 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-39 (NT)
3 1 Corinthians 10:32
9. Never change the literal meaning of scripture to a spiritual, mystical, symbolic or figurative meaning unless it is done by God Himself. Take everything in the Bible literally unless this could not possibly be the meaning. When the language is used in a figurative sense get the literal truth conveyed by it.

10. Get a complete concordance such as “Strong’s” and “Young’s” to look up any subject and to define any Hebrew or Greek work if there is any question of proper translation.

11. Be just as intelligent and fair with the Bible as with any other book. Study it, not to disprove it, but to master its sacred contents and confirm to its teachings and you will find it to be in unity.

12. It must be settled once and forever that the Bible does not contradict itself and all scriptures on a subject must be harmonised. It has a way of confusing its enemies and blessing its friends. The only thing difficult about the Bible is that it is a very large book and it will take time to master its contents enough to get a general understanding of it. Read it over and over and practice its teachings and it will soon become a very simple and practical book.

Here we have a **warning** as to what we hear and a **promise** that if we hear aright more will be given. If we reject truth what we have will be taken away. Matthew 11:29 reads thus:

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1 Luke 8:16-18
“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls”

Bible is to be taken literally as other books. Two things we must not be ashamed of:

1. Christ
2. His words because...
   i. They are God’s words
   ii. They are spirit
   iii. They are life
   iv. They will judge us
   v. They are miraculous
   vi. They reconcile to God; and
   vii. They bring answers to prayer

Rightly dividing the word of truth. “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” Greek – orthotomeo, means – set straight; handle right. It means, not only to give the true meaning, but also the true application to the various times and classes of people.

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1 Mark 8:38; Luke 9:26; John 1:1-2
2 John 3:34
3 John 6:63
4 John 6:63,69
5 John 12:48
6 John 14:10
7 John 14:23
8 John 15:7; 2 Corinthians 1:20
9 2 Timothy 2:15
Truth must be divided dispensationally, prophetically, historically, and with regard for classes and subjects. The chief fundamental principle of interpretation is to gather from the Scriptures themselves the precise meaning the writers intended to convey. We must apply the same principles and grammatical rules to the Bible, and exercise common sense and reason with it as with other books. One should take the Bible literally wherever it is at all possible, as we do all other books. When the language cannot be taken literally, we know it is figurative. We should then get the literal truth conveyed by the figurative language.

**M. How to read the Bible**

1. Read frequently and daily. Joshua 1:8 reads thus:

   "This book of the law
   shall not depart out of thy mouth;
   but thou shalt meditate therein
day and night,
that thou mayest observe
to do according to all that
is written therein: for
then thou shalt make
thy way prosperous, and
then thou shalt have good success"

2. Read for profit, but not for controversy. 2 Timothy 3:16 reads thus:

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1 Finis Jennings Dake, Dake’s Annotated Reference Bible (Standard Size Edition, 1994), P-520
“All scripture is given by inspiration of God,
and is profitable for doctrine, for reproof,
for correction, for instruction in righteousness”

3. Read meditatively. Psalm 1:2 reads thus:

“But his delight is in the law of the Lord;
and in his law doth he meditate
day and night”

4. Read in love. Psalmist writes in Psalm 119:97-104 thus:

“O how love I thy law!
It is my meditation all the day.
Thou through thy commandments
hast made me wiser than my enemies:
for they are ever with me.
I have more understanding than all my teachers for thy testimonies are my meditation.
I understand more than the ancients,
because I keep thy precepts.
I have refrained my feet from every evil way, that I might keep thy word.
I have not departed from thy judgments;
for Thou hast taught me.
How sweet are thy words unto my taste!
yea, sweeter than honey to my mouth!
Through thy precepts I get understanding:
therefore I hate every false way.
5. Read with conscious of need

6. Read in faith

7. Read searchingly

8. Read in openness to all of it

9. By comparing scripture with scripture

10. Read in the Spirit

11. Read through and over and over again

12. Read in obedience

**Bible Statistics**

1. **The Bible as a whole:**
   
   1. Number of books...................................................... 66
   
   2. Chapters......................................................................1189
   
   3. Verses........................................................................31102
   
   4. Words..........................................................................783137
   
   5. Letters.................................................................3566480
   
   6. Promises......................................................................1260
   
   7. Commands...................................................................6468
   
   8. Predictions................................................................. Over 8000
   
   9. Verses of fulfilled prophecy........................................3268
   
   10. Verses of unfulfilled prophecy.................................3140
   
   11. Questions....................................................................3294
   
   12. Longest name.......................................................18 Letters

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1 Matthew 5:6; John 7:37-39; 2 Peter 1:1-10; 3:18
2 Roman 10:17; Hebrew 11:6
3 John 5:39
4 2 Timothy 3:16-17; Hebrew 4:12; Jude 3
5 1 Corinthians 2:13
6 John 14:16-17; 15:26; 16:7-15; Galatians 5:16,26
7 Matthew 5:18
8 Romans 1:5; 16:26
13. Longest verse...........................................Esther 8:9
14. Shortest verse...........................................John 11:35
15. Middle books.........................................Micah and Nahum
16. Middle verse..........................................Psalms 118:8
17. Middle and shortest chapter.....................Psalms 117
18. Largest book..........................................Psalms
19. Smallest book........................................3 John
20. Longest chapter.......................................Psalms 119
21. Word **God** occurs................................3358 times
22. **Lord** Occurs........................................7736 times
23. Authors..................................................40
24. Languages translated in...........................Over 1100
25. First Chapter divisions made in................1227 A.D.
26. First complete English Bible....................1380 A.D.

2. **The Old Testament:**

1. Number of books......................................39
2. Chapters...............................................929
3. Verses..................................................23144
4. Words..................................................602,585
5. Letters................................................2,728,100
6. Middle Book..........................................Proverbs
7. Middle Chapter......................................Job 20
8. Middle Verses......................................2 Chronicles 20:17,18

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1 Isaiah 8:1
10. Shortest Verse.............................. 1 Chronicles 1:25
11. Longest Verse.............................. Esther 8:9
12. Longest Chapter.......................... Psalms 119
13. Largest book.............................. Psalms
14. Passages which are alike or nearly so........ 2 Kings 19

and Isaiah 37;
Ezra 2 and Nehemiah 7;
2 Chronicles 36:22-23 and Ezra 1:1-3a;
Psalms 14 and 53; Psalms 60:6-12 and 108:7-13;
Numbers 7 has 12 repeats; Psalms 107 has 4; and
Psalms 136 has 26 repeats

3. The New Testament:
1. Number of books..........................27
2. Chapters.....................................260
3. Verses......................................7957
4. Words.......................................180552
5. Letters.....................................838380
6. Middle Book..............................2 Thessalonians
7. Middle Chapters..........................Romans 8, 9
8. Middle Verse..............................Acts 27:17
9. Smallest book.............................3 John
10. Shortest Verse............................John 11:35
11. Longest verse............................Revelation 20:4
12. Longest Chapter..........................Luke 1
4. Apocrypha:

1. Books.......................................................... 14
2. Chapters.......................................................... 184
3. Verses............................................................. 6031
4. Words............................................................ 125,185

5. Other interesting facts about Bible:

1. 5 books have only one chapter – Obadiah, Philemon, 2 and 3 John and Jude
2. Esther and Song of Solomon have no name of God in the English text
3. Haggai has only 2 chapters
4. 7 books have but 3 chapters – Joel, Nahum, Habakkuk, Zephaniah, 2 Thessalonians, Titus and 2 Peter.
5. 6 books have only 4 Chapters – Ruth, Jonah, Malachi, Colossians, Philippians, 2 Timothy
6. 5 books have only 5 Chapters – Lamentations, 1 Thessalonians, James, 1 Peter, 1 John
7. Only 10 books have over 1000 verses – Genesis (1533), Exodus (1213), Numbers (1288), Job (1070), Psalms (2461), Isaiah (1292), Jeremiah (1273), Matthew (1071), Luke (1151), Acts (1007)
8. A Bible in the library of the University of Gottingen is written on 2470 palm leaves
9. The word Lord in the Old Testament stands for Jehovah in the majority of places
10. The statements of 4 verses in Numbers 7 are repeated 12 times in the chapter

11. Numbers 33 has 42 verses having the first two words alike.

12. Numbers 11:5 is the garden verse of scripture

13. 12 verses in Deuteronomy 27 begin with the word cursed and end with Amen.

14. Exodus 26 has 20 verses having the first three words alike

15. 13 verses in 1 Chronicles 20 end alike

16. 23 verses in 1 Chronicles 25 end alike

17. 21 verses in Nehemiah – 10 have only 3 words in them

18. 4 verses in Proverbs 30 begin alike

19. Psalms 119 has 22 sections with 8 verses each

20. Jeremiah 51 has one expression in it used 9 times – I will break in pieces

21. In 3 of the 5 Chapters of Lamentations the verses are nearly the same length

22. 17 verses in Proverbs begin with My Son

23. 4 verses in Jeremiah 4 begin with the phrase I beheld

24. Ezekiel 22:19 may be called the metal verse of scripture

25. The only verse in scripture that has boy and girl in it is Joel 3:3

26. 9 verses in Matthew 5 begin with Blessed are

27. 15 verses of Luke 3 begin with which was
28. Of the 5 Chapters in Lamentations, 4 have 22 verses each.

29. The longest verse of scripture (Esther 8:9) contains 89 words and 425 letters.

30. There are no words in scripture more than 6 syllables.

31. A number of verses in scripture contain all the letters of the alphabet except one. Ezra 7:21 contains all but J; Joshua 7:24; 1 Kings 1:9; 1 Chronicles 12:40; 2 Chronicles 36:10; Ezekiel 28:13; Daniel 4:37; and Haggai 1:1 contain all but Q; 2 Kings 16:15 and Galatians 1:14 contain all the letters of the alphabet but K.

32. There are 8,674 Hebrew words; 5,624 Greek; and 12,143 different English words in the Bible.

N. Views of Bible Scholars on the Laws of the Bible

Professor R.K. Harrison dealing with ‘The Study of the Pentateuch’ makes an illuminating statement in these words:

“The first major division of the Hebrew canon consisted of the five books with which the English Bible commences. It had long been associated in the ancient Jewish mind with the legislative activities of Moses, and in post-exile times the corpus was known as the “Torah” or law. This proper noun was derived from the Hebrew root, one of whose meanings is “to teach”. The torah was manual of direction or guidance, and this usage was in full accord with the emphasis that tradition had placed upon the legal element dominant in this body of writings. It did not minimize the importance of the historical or narrative sections of the Torah, however, for it was recognized that such material constituted the essential temporal setting for the legislation itself.

The fundamentally legal character of the Torah can be appreciated from the many references in the Bible to the “law of God”\(^2\), the “book of Moses”\(^3\), the “law”\(^4\), the “book of the law of Moses”\(^5\), and other analogous expressions. The Torah was first described as “Pentateuch” in the commentary by Origen on the Fourth Gospel, and although it is possible that this designation from the Greek work “penteh’ (five) may have been employed by the Hellenistic Jews of Alexandria as early as the first Christian century to correspond to the Talmudic description of the Torah as “the five fifths of the law”. In

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2. Nehemiah 10:28
3. Ezekiel 6:18; Nehemiah 13:1; Mark 12:26
4. Joshua 8:34; Ezekiel 10:3; 2 Chronicles 14:4; Luke 10:26
5. Joshua 8:31; 23:6; 2 Kings 14:6; Nehemiah 8:1
Latin Tertullian employed “Pentateuch” as a proper name in his disputes with the Marcionites”.

C.F. Kent¹ contributed an article on biblical law which is found at page 823 of “Encyclopedia of Religion and Ethics” to which a reference has been made supra. Useful reference to it is made in these words:

“Ancient peoples, almost without exception, regarded their laws as of divine origin. At the top of the front side of the stele containing the famous code of Hammurabi, the sun-god Shamash is pictured in a bas-relief seated on his throne and presenting to the king the laws which follow. In ancient Egypt, law was attributed to the gods² represents Yahweh as dictating the primitive Decalogue to Moses, who acts as His amanuensis, and the later tradition of Exodus 24:12 states that Jahweh Himself ‘wrote down the Ten Words’³ implies that all the commands contained in that law book were given directly to Moses by Jahweh. The late priestly tradition⁴ states that all the laws found in Exodus, Leviticus, and Numbers were a direct revelation from God through Moses. Demosthenes asserted that ‘every law is a discovery and gift of God⁵. Even Cicero declared, “Lex nihil aliud nis recta et a numine deorum tracta ratio”⁶.

¹ C.F. Kent, Encyclopedia of Religion and Ethics (Charles Scribner’s Sons, N.Y. 1974) P-823
³ Cf. Exodus 31:18; Deuteronomy 6:1
⁴ C. 400 B.C. of Exodus 25:1 and Exodus 35:1
⁵ Aristogeit A, 16, ed. F. Blass, Leipzig, 1888
⁶ Phil. XI. 12.
The belief that underlying all man-made laws was a perfect law, emanating from divine mind, was the foundation of Roman law. It is reaffirmed by W. Blackstone, who says:

“This law of nature being coeval with mankind, and dictated by God Himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times: no human laws are of any validity, if contrary to this; and such of them as are valid derive all their force and all their authority, mediately or immediately, from this origin.”

Thus it is that each age has expressed the conviction that law is not a mere human convention, but is conditioned by the eternal nature of things, and that behind nature is Intelligence and Will.”

Another Bible scholar S.R. Driver who wrote ‘Sermons on the Old Testament’, lent his article on ‘law’ published at Page 64 of the Classic – ‘A Dictionary of the Bible’ – edited by James Hastings – by Charles Scribner’s sons, New York, Edinburgh, T & T Clark (1911). It is highly illuminating. It is this:

“The Hebrew word for ‘law’ is torah from horah, ‘to point out’ or ‘to direct’ meaning properly, a pointing out, or direction, and being used specially of authoritative direction given in Jehovah’s name – primarily, no doubt, by priests, though it is by no means limited to what is given by them – on points of moral, religious, or ceremonial duty.

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1 Commentaries, ed. London, 1857, i.27
2 S.R. Driver, A Dictionary of the Bible (Charles Scribner’s Sons, N.Y. 1911) P-64
3 P-131 f
4 Genesis 46:28
5 Judges 13:8
The word had a history; and in order to understand it properly, the stages of its history must be briefly noted.

1. One of the earliest passages in which it occurs is **Exodus 18:16**, where the decisions given by Moses on disputes ‘between a man and his neighbour’ – evidently on secular matters – are termed the ‘statutes’ and ‘directions’ of God. This passage sets before us Hebrew law in its beginnings. ‘It is to be remembered that in early Semitic Life government was largely administered by means of “Torah”, authoritative decisions, delivered by the chief or judge, who gave his verdict upon the basis of custom or precedent. It was the reign of Themis, or of what we might call Consuetudinary Justice. A picture of such an administration, actually conducted by Moses on such lines, stands before us in the narrative of **Exodus 18:13-27 (Ryle, Canon of the Old Testament, P-32)**. Decisions given in this way, especially on difficult questions¹, would naturally form precedents for future use; and thus an increasing body of civil and criminal law would gradually grow up.

2. In the prophets, the term is used of teaching given in Jehovah’s name – sometimes by priests, but more frequently by prophets – on questions of religions or moral duty. **Hosea (46)** attributes the crimes prevalent in Israel to the priests’ forgetfulness of the Torah of their God: this passage is important, as showing that the priestly ‘torah’ included a moral element and was dependent

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¹ Cf. Exodus 18:26
for its effectiveness upon the ‘knowledge’ of God. The word is used similarly, of moral and spiritual teaching, in Amos 2:4. In Isaiah 1:10 the ‘Torah of our God’ is the exposition which follows (verses 11-17) respecting the true character of religious service; Isaiah 5:24 the Torah which Judah has rejected consist of the precepts of which the prophet has been denouncing; Isaiah 8:16-20 it denotes the half political half religious advice just given by the prophet (verses 12 – 15): it is used similarly in 30:9 where the prophets are called by the corresponding participle, the ‘directors’ [teachers] of the people of Jerusalem. In Jeremiah 619, 913, 1611, 264, 3223, 4410,23 the reference may be partly to the preaching of the prophets, partly to the teaching of Deuteronomy. Other examples of the same general sense of direction, though not specially given by prophets, are Psalms 781 (of a didactic Psalm), Job 2222 (‘Receive now direction from his [God’s] mouth’); in the mouth of a mother, Proverbs 18, 620; of a teacher of practical wisdom, Proverbs 311, 42, 623, 72, 1314; of the model woman, 3126 (‘law’, in all at these passages, is a misleading rendering). It is also used of the guidance, or direction, to be given by Jehovah or His representative, in the future ideal age1.

3. Side by side with this broader prophetical application of the term, there was, however, a narrower one, in which it was particularly associated with the priests, and denoted the oral

1 Isaiah 23 (= Micah 4²), Jeremiah 31³³, Isaiah 42⁴, 51⁴
direction given by them in Jehovah’s name, especially on matters of ceremonial observance, such as the nature of the different kinds of sacrifice, the cases in which they were respectively to be offered, the criteria of leprosy, the conditions upon which it depended whether a thing was ‘clean’ or ‘unclean’, etc., the laity came to the priests for instruction on all such points, and the answer given to them was torah, ‘direction’.

Haggai 2:11, though a late passage, shows what ‘torah’ was very clearly: the prophet is told to inquire of the priests whether in two particular cases an object becomes ‘holy’ or ‘unclean’, in the words ‘Ask now direction of the priests’ the answer to the inquiries being the ‘direction’ or torah.

4. In process of time, torah came further to denote a body of technical direction on a given subject: in this sense it occurs in the expression ‘this is the torah (‘law’) of the burnt offering, of the cereal offering, of leprosy, of the Nazarite, etc. As, however, Welch has pointed out; the more original sense of torah even here will have been that of directions given to the laity, not rules regulating the priests’ own praxis at the altar.

In Deuteronomy (15, 48, 44) the term, esp. in the expression ‘this law’, is used somewhat ambiguously: sometimes it denotes more particularly the code of laws embodied in Deuteronomy; sometimes it is used more generally of the exposition of an Israelite’s duty contained in the book, and consisting partly of the actual laws, partly of the hortatory introductions and comments accompanying them, in other
words it denotes the Deuteronomic legislation generally; in the last named sense it also occurs repeatedly (often in such phrases as ‘the book of the law’, ‘the law of Moses’, ‘the law that Moses commanded’, etc.) in the Deuteronomic sections of Joshua and Kings.

After the time of Ezra when the Pentateuch had assumed (virtually) its present form, the term is used, yet more generally, of the Pentateuch as a whole as 1 Chronicles 16:40, 2 Chronicles 31:3 etc., Ezra 3:2, Nehemiah 8:1ff. In Psalms it is used often of the legislative parts of the Pentateuch in general, as Psalms 1:2, 19:7, 37:31 etc.

This apart late 20th century researchers further added to the subject of biblical Laws. Prominent of them included Bible scholars – Carl S. Ehrlich, Paula Fredrikson and Francis Lyall who contributed signed articles which stand published in the Oxford Comparison to the Bible, Oxford University Press (1993).

Paraphrased version of Carl S. Ehrlich’s article (Page 421 of the companion) is as follows:

Laws and the concept of law played an overwhelmingly important role in the Hebrew Bible and in the life of ancient Israel. Yet the Hebrew Bible has no term exactly equivalent to the English word ‘law’. The Hebrew word most often translated as “law”, tora actually means teaching or instruction. As such it expresses the morally and socially didactic nature of God’s demands on the Israelite people. The misleading translation of tora as law entered Western thought through the Greek translation (Septuagint) of the term as nomos, as in the

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1 Carl S. Ehrlich, Oxford Companion of the Bible (Oxford University Press 1993) Pages 421 to 423
name of the book of Deuteronomy (“the second law”). That the word *tora* is a loose concept is indicated by its use for the first five books of the Hebrew Scriptures, which contain the bulk of ancient Israel’s purely legal material, as well as the Hebrew Bible as a whole. The vibrant nature of the legal tradition is indicated by the later Jewish distinction between the written Torah, namely the Hebrew Bible, and the oral torah, the legal and religious traditions which were eventually codified in the Mishnah (first document of rabbinic Judaism ca. 200 CE) and developed in the Gemara (ca. 500 CE; together they form the Talmud) and later commentaries. The human intermediary between the people and their God in both cases is viewed as Moses, through the revelation at Sinai\(^1\) and later in a valedictory address in Transjordan before his death (Deuteronomy).

Among other terms employed in the Hebrew Bible that belong to the legal sphere and refer to specific practices and enactments are *Loq* “statutes”, *mispat* “ordinance”, *miswa* “commandment”, and *dabar* ‘word’.

**Law in the Ancient Near East.** It was once felt that biblical Israel’s legal and moral traditions were unique in the ancient world. But archaeological activity over the course of the century has brought to light a large number of texts, mainly written in cuneiform script on clay tablets, which help to place biblical law in its ancient Near Eastern Context. These include texts that have erroneously been termed “law

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\(^1\) Exodus 19 – Numbers 10
codes”, in addition to international treaties, royal edicts, and documents from the daily legal sphere.

The Babylonian Laws of Hammurapi (eighth century BCE, copies of which have been found dating up to a millennium later) remain the most famous and comprehensive of the ancient legal collections, and include close to three hundred laws, in addition to a lengthy prologue and epilogue in which the divine mission of providing laws for the land is given to Hammurapi. Other important “codes” include: the laws of Urnammu, a Sumerian collection dating to ca. 2100 BCE; the laws of Lipit-Ishtar, also in Sumerian, ca. 1900 BCE, the laws of the city of Eshnunna, written in Akkadian and to be dated in the 19th century; the Hittite Laws, which date in their original form to ca. 1600 BCE; and the Middle Assyrian Laws from the reign of Tiglath-pileser I, ca. 1200 BCE.

These so-called law codes are not comprehensive codices in the Roman sense. They are rather miscellaneous collections of laws, compiled in order to enhance the stature of the ruler as the originator of order in his land. Although they preserve important evidence of individual stipulations and of the legal structure of a given society, these legal compilations are best viewed as literary texts. In spite of the ancient fame of a text such as the Babylonian Laws of Hammurapi, it is significant that among the thousands of legal documents known from ancient Mesopotamia not refers to that collection for a precedent, nor to any other.
Ancient Near Eastern treaties, while important as historical, political, and legal sources, have also played a role in understanding the nature of Israel’s covenant with God as one of vassal with suzerain. Elements in treaties that have been found in the Hebrew Bible include the identification of the parties to the treaty, a historical prologue in which God’s actions on behalf of Israel are listed, the treaty stipulations (i.e., the laws), and the blessings and curses to be expected as a consequence of obedience or of non-compliance to the terms of the covenant. Among the most important treaties are those of the Hittite empire of the second millennium BCE, to which many scholars look for the origin of the genre as a whole, and the neo-Assyrian vassal treaties, especially those of Esarhaddon (early seventh century BCE).

By far the largest number of ancient documents came from the daily practice of law. Tens of thousands of documents have been found recording economic and social transactions of all kinds, many of which can be compared to biblical practices. The closest biblical parallel to the actual practice of documenting transactions may be found in the account of Jeremiah’s purchase of a plot of land in his home town of Anathoth, a transaction recorded in duplicate as were countless cuneiform documents. Although most of the documents found were written on cuneiform tablets in Mesopotamia, documents written on papyrus and other perishable materials have been found in Egypt, for example at the site of the Jewish military colony at Elephantine, and in caves in the Judean desert, near the Dead Sea.

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1 Jeremiah 32:9-15
Israel’s Laws in Modern Research

In addition to the comparative study of Israel’s legal traditions, which seeks to shed light upon Israel’s laws in their ancient context through a comparison of similarities and differences with non-biblical legal materials, two major trends can be identified in modern research on ancient Israel’s legal traditions. The first is form critical and concerns itself with the classification of Israel’s laws according to form and syntax. The second attempts to identify the basic principles of Israel’s legal tradition that set it apart from its surrounding cultures.

Basic for the study of the forms of Israelite law is the work of Albrecht Alt. In his essay on “The Origins of Israelite Law” (1934), Alt identified two basic patterns of legal formulations in the Bible. The first, he termed “casuistic” law, since it arose from the sphere of case law. These are the laws formulated in the “if...then...” pattern. Alt sought the origin of these laws in Canaanite and general ancient Near Eastern traditions, which the Israelites took over after their “conquest” of the land. The second, he termed “apodictic” law. These are laws formulated as absolute pronouncements, such as the Ten Commandments. They are mostly formed in the imperative: “you shall (not)...” Alt sought the origin of these formulations in Israel’s ancient Yahwistic law, from Israel’s pre-conquest traditions. While Alt’s analysis of the origins of these two types of law has not withstood the test of time, since both casuistic and apodictic laws are to be found in most ancient Semitic legal collections in varying relative percentages,
his basic form critical distinction continues to serve as the starting point of contemporary discussion.

Once it could be shown that ancient Israel belonged to the cultural milieu of the world in which it lived, the question arose whether there was any aspect of Israelite law which could be identified as distinguishing it from its neighbours. Two considerations are basic to the discussion.

First is the issue of authority. Although in ancient Mesopotamia the king was guided by divine will in the establishment of (secular) justice, the source of law was the king himself. In the Bible, on the other hand, the source of law was conceived of as God. In distinction to other ancient Near Eastern practice, in Israel the King was not conceived of as the promulgator of law. Moses and others were simply intermediaries who transmitted God’s rules to the people. Thus both secular and religious law were given divine origin. Obeying laws was hence both a legal and a religious requirement. Breaking a law was not simply a secular delict, but an infraction of the will of God, hence a sin.

The second is the valuation of human life, for which the case of the goring ox\(^1\) may serve as example. The case of an ox that injured or killed a human being appears in a number of ancient legal collections. There are differences between the various laws regarding the liability of the owner of the goring ox according to its prior behaviour and to the status of the person gored. However, only in the biblical law, upon which similar medieval European legislation was, based, is the ox itself

\(^1\) Exodus 21:28-32
subject to the death penalty for killing a human being, its flesh not to be eaten. Since the ox murdered a human being, it became taboo and hence not fit for human consumption, in spite of the fact that that inflicted a great financial loss on its owner.

To give another example, in the code of Hammurabi the death penalty is adduced for theft. The killing of another human being did not necessarily warrant such severe punishment. In the Bible, capital punishment is reserved for cultic offences, which included murder\(^1\). Theft of property, as long it was not cultic or under the ban\(^2\), was not punishable by death. Theft of another human being, however, was\(^3\). Thus it is postulated by Moshe Greenberg that, whereas the protection of property belonging to the upper echelons of society was of paramount concern in Babylonian Law, in Israelite law the sanctity of the individual formed in the image of God was primary.

**Major collection of biblical Laws**

Among the many legal passages in the Bible are a number that have been identified as independent units by modern scholars. These include the Ten Commandments\(^4\), the Book of Covenant\(^5\), the Holiness Code\(^6\), and the Deuteronomic Laws\(^7\). The Ten Commandments can be understood as the heart of Israel’s covenantal relationship with God, since they include an identification of the Suzerian, God’s acts on behalf of Israel, and Israel’s obligations to God formulated in apodictic style.

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1 Exodus 21:12-14; Numbers 35:29-34
2 The story of Achan in Joshua 7
3 Exodus 21:16
4 Exodus 20:2-17; Deuteronomy 5:6-21
5 Exodus 20:22 or 21:1; 23:19
6 Leviticus 17-26
7 Deuteronomy 12-26
Most of the obligations incumbent upon Israel in the Decalogue deal not with cultic issues, but with the relations between people in an orderly society. The Book of the Covenant, containing casuistic laws with many parallels in other ancient Near Eastern traditions, is assumed by many to be the oldest collection of laws in the Bible. The Holiness Code forms the oldest core of Priestly legislation and is so named on account of its concern with Israelite ritual purity and holiness. The Deuteronomic Laws, although presented as a speech delivered by Moses in Transjordan before his death, are associated in modern scholarship with the cultic reforms of King Josiah of Judah¹. The major concern of this corpus of religious legislation is with the centralization and purification of the cult and its sacrificial system in the Temple in Jerusalem.

Paula Fredriksen², another scholar writes New Testament views.

The modern New Testament is a fourth century anthology of mid-to-late first century documents, composed in Greek and reflecting the social and religious stresses of a new religious movement seeking to define and eventually to distinguish itself from Greek-speaking synagogue communities. In such a charged and changing context, “the law” (Grk.nomos) received widely divergent treatments, although its definition remains constant; the law is God’s revelation through Moses to Israel.

¹ 640-609 BCE; 2 Kings 22:1-23, 30; 2 Chronicles 34-35
² Paula Fredriksen, Oxford Companion of the Bible (Oxford University Press 1993) Psalms 423, 424
Paul. The earliest and most problematic source is Paul. Written to predominantly gentile communities, his letters often address questions of ethics and authority. On these occasions, Paul’s statements concerning the law can only been seen as unself-consciously positive. The law is the key to decent community life and the standard for group behavior. Gentiles “in Christ” should strive to fulfill it and keep its commandments. One can – and Paul did – obtain righteousness under the law. Faith in Christ, Paul says, upholds the Law. In the largest sense, the redemption in Christ comes to Gentiles in order to confirm God’s promises to Israel’s ancestors as preserved in Genesis, the first of the five books of Torah.

Yet elsewhere Paul virtually equates the law of sin, death, and the flesh – the worst aspects of the “old aeon” that, through Christ’s death, resurrection, and imminent parousia, is about to be overcome. God gave the Law on account of transgression and in order to condemn; it is the “old dispensation,” inglorious and incomplete, compared to the Gospel of Christ. How then can this same author possibly maintain that “the law is holy, and the commandment is holy and just and good.

Scholars have attempted to resolve this tension. Some, at one extreme, take Paul’s negative statements as definitive of his gospel and his positive statements as the measure of an un-thought-out

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1 Galatians 5:15; 1 Corinthians 14:34
2 1 Corinthians 7:19; Romans 8:4, 13:8-10; Galatians 5:14, authorising his instruction by appeal to Leviticus 19:18; cf., his defense of his apostolic rights by quoting from “the law of Moses,” Deuteronomy 25:4, in 1 Corinthians 9:8-9
3 Philippians 3:6
4 Romans 3:31
5 Romans 15:8-9
6 Romans 6:14; 7:5-6
sentimental attachment to his community of origin. Some at the other end maintain that Paul preached a two-covenant theology: Torah for Jews, Christ for gentiles. On this view, his only objection to the law would be if Christian gentiles chose it, that is, opted as Christians for conversion to Judaism. But Paul’s own statements – forceful, passionate, at times intemperate – defy a consistent interpretation. He himself seems aware of the tensions in his position. As Paul saw it, however, history would soon relieve him of the necessity to make sense of God’s plan in electing Israel, giving the Torah, and then sending Christ. For Christ, Paul urged, was about to return, end history, and bring all under the dominion of God. This conviction, and not his statements on the law, is the one consistent theme in all of Paul’s Letters, from first to last. It spared him having to work out a “theology” of the law.

**The Gospels:** The evangelists, writing some 40-70 years after Jesus’ death, turned a negative attitude toward the law into the touchstone of Christian identity. This tendency makes for considerable confusion when one tries to reconstruct the views of the historical Jesus. Jesus of Nazareth, living and working in a predominantly Jewish environment, very likely had his own views on the correct interpretation of Torah, and these views may well have differed from those of his contemporaries. Argument about the law between Jews was and is a timeless Jewish occupation: controversy implies inclusion. Transposed to a gentle context, however, argument can seem like repudiation.
The Mark’s Jesus turns an unexceptional observation (people are morally defiled by what they do or say, not by what they eat, 7:15-23) into a repudiation of the law regarding Kosher food ("thus he declared all foods clean"; v.19). John’s Jesus condemns his Jewish audience as sons of the lower cosmos and children of the devil: the law, characterised throughout as that “of Moses” is, implicitly, not “of God,” from whom comes grace, peace and the Son (1:16; 7:19-24).

In his Sermon on the Mount, Matthew’s Jesus presents his intensification of Torah ethics as if in contradistinction to Torah and Jewish tradition (“you have heard it said…..but I say”; Chapter. 5). Luke, although retaining the theme of Jewish guilt for the death of Jesus both in his Gospel and in Acts, nonetheless wishes to present the new movement as continuous with a Jewish view of biblical revelation. Consequently he edits out or softens many of Mark’s anti-law statements. And all the Gospels, no matter how strong their individual polemic against Jews and Judaism, and hence the law, still present a Jesus who worships at synagogue on the Sabbath, observes Temple sacrifice, pilgrimage holidays, and Passover rituals, and whose followers, honouring the Sabbath, come to his tomb only on the Sunday after his death.

**Later Traditions.** Both within the New Testament and without, later traditions are similarly ambivalent. Negative statements tend to occur in those passages where these new communities seek to establish their identity vis-à-vis Jews and Judaism; positive statements emerge where Christians wish to distance themselves from their Greco-
Roman environment. Christian ethics are in the latter case a judaizing of gentile populations according to the principles of Torah: shunning idols, sorcery, astrology, hetero- and homosexual fornication; keeping litigation within the community; supporting the poor, especially widows; and so on – all themes found especially in Paul’s Corinthian correspondence.

In the early decades of the second century, Christian dualists such as Marcian and Valennus took the position that the God of the Jews, the God of the Law, was a second, lower cosmic deity; God the father of Jesus, they held, thus had nothing directly to do with material creation and, thus, with the events and legislation given in scripture. Other Christians, committed to the unity of creation and redemption, argued that the law was of divine origin: only their particular group, however, knew how to interpret it correctly. The Church’s ambivalence toward the law eventually determined the structure of the Christian canon itself. Retaining the Septuagint even as it repudiated Judaism, the Church incorporated the law into its “Old” Testament, while maintaining that it was superseded or perfected by the “New”.

Francis Lyall¹, Dean of Faculty and Professor of Public Law, University of Aberdeen, Scotland contributed an article entitled “Law and the Bible” to the Oxford Companion to the Bible. It sheds more light in the area of crime touching the influence of the Bible on the legal systems. The views recorded are as follows. Municipal or national law is the set of rules that, within a state, orders its affairs and those of

¹ Francis Lyall, Oxford Companion of the Bible (Oxford Press 1993) Psalms 424 to 427
persons under its jurisdiction, and which, when necessary is enforced by special organs of the state. There may be more than one municipal law in a state, as in the United Kingdom, which contains the Scottish, English, and Northern Irish legal Systems, or in the United States, where each state has its own legal system in addition to the federal system. Other states, such as India, have special rules for special communities (e.g., for Christians). International law is the law between states and between states and other international entities.

Municipal law can be divided into the law that regulates the affairs of the state itself and that which deals with the rights and duties, privileges, and immunities of persons within it. This division is often described as one between public and private law, though these categories overlap.

The Bible has influenced all those systems of law that can be traced, sometimes tortuously, to western European sources. By and large, the legal systems of other societies have been less subject to its influence, though sometimes that influence was historically present, as with the Russian system, in which a traditional Christianity moulded society in former centuries and is still to be discerned in such rules as those regarding contract.

There are two main groups within the broad European legal tradition. Civilian legal systems form one group. These owe much to the legacy of Roman Civil Law, particularly as that law was rediscovered and developed by scholars from the twelfth to the sixteenth century. The Civil Law lays emphasis on rationality and principle, and for that
reason the civilian tradition has been adopted by many states that have consciously chosen their law. The other group, roughly encompassing the Anglo-American tradition, stems in large part from the English Common Law, and like it has tended to concentrate more on remedies. This group has spread more by conquest and imposition than by conscious adoption. There is also a third group, that of the “mixed” legal systems, which draws from both main traditions. Scots Law and that of Louisiana are examples of these.

The remote history of any legal system is obscure, for much of our understanding of particular influences at specific times is conditional upon the accidental survival of documentation, and deductions there from. It is, however, undeniable that the influence of the Bible on the legal systems that trace themselves to a western European root is extensive, though now-a-days often diffuse. biblical principles form a part of the foundations, which, like all good foundations, are well buried. Indeed, many in the twentieth century would deny biblical influence on many legal principles, which in former years were held to be sufficiently justified by the Bible. Much depends upon a willingness to accept parallels as indicative of influence and not a simple coincidence of result. Jews or Christians interpret the evidence differently from those who proceed from rationalist, agnostic, or atheist pre-suppositions.

When the modern legal systems of the European family were being formed, three main bodies of law influence their development,
namely the indigenous law of the community, Roman law, and Canon Law. The Bible’s influence was mediated through each of these.

Indigenous law was that obtaining within a community, refined in accordance with the expectation of the community as to what was right in a given situation. Naturally, such expectations had much to do with religious belief and pre-suppositions. In each legal system, therefore, there came to be a body of “common law” manifested and developed through the decisions of judges and the reasoning that supported those decisions. Since the early judges in most countries were in holy orders, the opportunity for biblical influence was great. Specific recourse to the Bible as authority was unusual, but the principles it contained exercised their influence. Within the English tradition, the common law came to be highly significant, and it is only in comparatively recent times that the legislature has come to be considered of greater authority than the common law in the sense that what Parliament legislates takes precedence over the common law. By contrast, in the American tradition, the constitution operates as the brake upon the lawmaking power of the Congress or of state legislatures.

Throughout Europe, indigenous law was directly influenced by Roman law, particularly as enunciated in the Corpus Juris Civilis (529-545 CE), the product of scholars working under instructions from the Emperor Justinian. Naturally, the empire having become Christian, there was a desire on the part of these scholars to make the civil law congruent with Church teachings. biblical influences therefore were
strong. From the twelfth century onward, scholars (known collectively as the Glossators) worked on the **Corpus**, expanding its precepts through commentary, with considerable effect on their contemporary municipal law.

The indigenous law was also influenced to a greater or lesser degree by the canon law, a major contribution of the Church to civilization. The Roman Catholic Church had extended its authority even as the Roman Empire waned and disintegrated, and it was considered by many to be the only body that could continue a tradition of universal law. The sources of Church law, however, were many and various, and it was only as the Church organized itself on a monarchic principle under the papacy that the need for systematization was dealt with. The eleventh century rediscovery of Roman Law in the form of Justinianic legislation, and notably the **Digest** of 533 CE, provided a model that eventually resulted in the **Corpus Iuris Canonici**, though that was constantly augmented by interpretation and further legislation. Much of the canon law had to do with Church organization, but large portions affected the daily life of the laity and influenced the development of national laws in various areas. The aim of the canonists was to make their system of law correspond as closely as possible to right Christian conduct, and to minimize the separation of law and morals. The Bible influenced their deliberations, though its principles were often mediated through the teachings of the Roman Catholic Church.
One area of law affected by the canonists was the law of marriage, an area important in every society and subject to church procedures. Another was the law of wills, where the church rules were much simpler than those of the civil law. Naturally the canonists, keen to keep law and morals together, were concerned with matters of intention and of good and bad faith. In contrast, therefore, good faith was made a major requirement, and bargains were enforced through the Church courts without the insistence upon the formalities for their constitution that had grown up previously. Again, the canonists’ stress on responsibility for the consequences of one’s actions helped root the concepts of tort.

In the area of crime, intention also came to be insisted upon a prerequisite for criminality of conduct, thereby bringing crime into closer association with notions of sin and allowing actions to be differently weighed in any consideration of “blame,” and therefore also of punishment. (A modern extrapolation from such concepts is the Scottish defense to a criminal charge of “diminished responsibility,” which seems from that root, and was only lately taken over into English law). The emphasis on sin also produced a change in attitude to punishment. In more and more instances, prison as a place of repentance was accorded a higher priority than vengeance exacted through physical unpleasantness. In criminal procedure, the notion of God as judge, weighing the evidence, came to be accepted as a model,

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1 Matthew 5:34-37
2 Matthew 5:28
and human judges were given a greater freedom in their conduct of trials than former formalities permitted.

Finally, like the theologians and philosophers, the canonists gave consideration to such social questions as the doctrine of the “just price” and the “just wage”. Price fluctuations in response to market forces alone were considered contrary to notions of intrinsic value. Such matters and their attempted solutions are, of course, still with us, and still echo.

The Reformation produced an interest in principles taken directly from the Bible in contrast to those mediated through Church tradition and canon law. In some instances, this interest produced formal legislation. To take examples from one “reformed” jurisdiction, in 1567 in the Scots law the “degrees of relationship” within which marriage could lawfully be contracted were set out in terms of Leviticus 20 and “the law of God”, and the “prohibited degrees of relationship” for the purpose of defining incest were set out specifically in terms of Leviticus 18 – though inaccurately, since the Geneva version (1560) of the Bible was the source used. Again, marriage between divorced persons and their paramours was made unlawful, though this was soon administratively avoided, and adultery was made a crime. Divorce on the grounds of adultery or desertion was introduced. In 1563, witchcraft was made a capital crime in terms of Exodus 22:18 and

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1 Exodus 20:9; 34:21; 1 Thessalonians 4:11; 2 Thessalonians 3:7, 10-12
2 Matthew 5:32; 19:9: Mark 10:11-12
3 Exodus 20:14; Leviticus 20:10
4 Matthew 1:18-19; 5:32; 19:9
5 1 Corinthians 7:15
various Sunday observance statutes were passed. In 1649, 1661, and 1695 blasphemy was made a capital offence, though the full penalty was exacted only once.

The other major element that the Reformation took from the Bible was the concept of the priesthood of all believers, which eventually filters down to the modern institutions of democratic government.

The law books of the sixteenth to eighteenth centuries, in which the roots of much modern law are laid, contain a considerable mixture of sources for the principles that they assert. The Bible is often quoted, as is the Roman Law. However, appeal is also frequently made to a “natural law,” containing principles that are treated as axiomatic. At first, such “law” was said by writers to be given by God, but in 1625, in the Prolegomena to his De Jure belli ac pacis (“The Law of War and Peace”), Hugo Grotius pointed out that the legal principles so identified would have a degree of validity even if there were no God. Reason would deduce such principles from a consideration of the nature of human beings and from their needs in society. Others acted on that observation, and drove a wedge between “natural law” and any religious source. This was not, however, a sudden or a complete change of emphasis. Blackstone’s Commentaries on the Laws of England (1765), for example, discusses law as stemming from God, but make little appeal to biblical texts. Stair’s Institutions of the Law of Scotland (2nd Ed., 1693), written from a Presbyterian background,

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1 Exodus 20:10-11
2 Exodus 19:6; Isaiah 61:6; 1 Peter 2:9; Revelation 1:6; 5:10; 20:6
also links law to God, making a number of biblical citations in so doing (e.g. Book-I, Tit. 1,2-9), but again the bulk of the work treats such matters as a base to be acknowledged and not as an active source of law. In that train, Puritanism influenced English and American law in the seventeenth and eighteenth centuries, but since then the deduction of legal principle from biblical or theological sources has been largely abandoned by lawyers. The principles remain, but their source is usually not acknowledged or is otherwise explained on bases of social, economic, or political necessity. In Europe, anticlericalism gave that trend further impetus.

In the twentieth century, major advances in securing biblical principles have been made in international law, particularly through the United Nations Universal Declaration of Human Rights, and other international Human Rights Covenants and Conventions following in its wake. In some measure, these have provided a statement of fundamental principles for human conduct that draw on biblical ideas among their unacknowledged sources. They provide a base from which municipal law can be criticized, and even, under certain human rights treaties, a remedy and change be obtained.

Within the municipal law of most states of the European tradition, the law generally now proceeds upon unexamined assumptions. The biblical roots acknowledged in the early texts are taken for granted, and go unmentioned in modern discussions of matters such as tort, contract, marriage, divorce, wills, and the like, where the canonists did their job well in former centuries. In some
areas, however, there has been a revival of appeal to biblical notions, often with explicit citation of biblical texts. Thus medical ethics, euthanasia, abortion, and surrogacy are controverted legal matters. Curiously, it is in the United States, where the constitution requires a separation of church and state, that most modern legislation and court action has had a clear biblical base. The debate on such matters as school prayer, abortion, and the teaching of science in schools has had a considerable emphasis on biblical precept. In other states, the influence of the Bible and of Christianity is left as something inarticulate but nonetheless real. The principles are there, but only those who are willing to do so acknowledge their source. Legislators and judges act on them, but without reference to their origin. As noted, effective foundations are well buried.

Now for biblical concept of **Crimes J. Poucher**¹, a biblical scholar contributed an article on CRIMES AND PUNISHMENTS for ‘A Dictionary of the Bible’, edited by James Hastings. According to it, the term *crimes* occurs in the scriptures as a transliteration of Hebrew and Greek words found in Ezekiel 7:23, Job 31:11; Genesis 26:10 and Acts 25:27. For original understanding useful reference may be made to them.

“Make a chain for the land is full of bloody crimes, and the city is full of violence”.......................Ezekiel 7:23

“For this is a heinous crime; yea, it is an iniquity to be punished by the judges”..........................Job 31:11

¹ J. Poucher, A Dictionary of the Bible (Charles Scribner’s sons, New York 1911) P-520
“And Abimelech said, what is this thou hast done unto us? One of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us”..............Genesis 26:10

“For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him”...............................Acts 25:27

However the term “crimes” is changed to ‘charges’, in Revised Version of the Bible; and ‘fault’ in Authorised Version as John 18:38 and 19:4, 6 indicate. Again it is changed to ‘crime’ as Acts 25:16 shows. Original texts from King James Version are extracted hereunder:

“Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all”........John 18:38

“Pilate therefore went fort again, and said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.”.............................John 19:4

“When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.”.............................John 19:6

Crime is an act that subjects the doer to legal punishment; a grave offence against the legal order; wickedness; iniquity. In the Bible such an act is regarded as an offence against God or man. The
distinction cannot always be maintained, for an injury to the creature is obnoxious to the Creator.

J. Hastings\(^1\), editor of ‘A dictionary of the Bible’ – adds further. What he writes is this (P-520):

“About 1611 and earlier, ‘crime’ was used, like Lat. Crimen, in the sense of charge or accusation; as Grafton (1568), Chron ii. 92, ‘The common people raysed a great cryme upon the Archbishop,’ and Milton, Par. Lost, ix.1181 –

“But I rue

That error now, which is become my crime

And thou the ‘accuser’.”

In three out of the four occurrences of crime in AV, this is the meaning. In Job 31\(^1\) the Hebrew, and presumably the English, is crime in the modern sense. But in Ezekiel 7\(^2\) ‘the land is full of bloody crimes’, the Hebrew word used means ‘accusation of bloodshed’, or as Revised Version means, ‘Judgment of blood’. In Acts 25\(^6\) ‘the crime (RV ‘matter’) laid against him’, and so the Greek word used in Acts 23\(^9\) means an accusation. Lastly, in Acts 25\(^7\) ‘to signify the crimes laid against him’, the original Greek word used therein certainly means ‘accusation’ (RV ‘Charge’) as always in classical Greek. Cf. Acts 25\(^8\) Geneva, ‘Against whom when the accusers stood up, they brought no crime of such things as I supposed.”

So far is an introductory basis on the Bible, Laws of the Bible in general and what the Bible basically says on ‘crimes’. Bible research is a

\(^1\) J. Hastings, A Dictionary of the Bible (Charles Scribner’s Sons, New York 1911) P-523
perennial ongoing process. The New Strong’s Exhaustive Concordance
of the Bible by James Strong, LL.D., S.T.D. has been the standard
reference guide for pastors, scholars, and laymen for nearly a century.
This newly revised, updated, and fully unabridged edition will take its
readers into present century as well. Possibly the best known – and
best loved – King James concordance of all time, Strong’s is an
invaluable reference and research tool.

Each of the words in the King James Version is listed and
identified by the verses where it appears. Dr. James Strong, formerly
professor of exegetical theology at Drew Theological Seminary, spent
more than thirty-five years preparing this landmark concordance. First
published in 1890 with the help of more than one hundred colleagues,
Strong’s remains the definitive concordance compiled on the King
James Version of the Bible. It is published by Thomas Nelson
Publishers, Nashville – Copyright 1990. One of its supplements
contains – “The Laws of the Bible”.

“The New Open Bible” – New King James Version – which is a
study edition, adopted Strong’s ‘The Laws of the Bible’ – as one of its
supplements. Strong’s typology contains a dozen of different branches
of laws apart from sections on different forms of Government’ and –
‘Citizenship under the Theocracy’ – supported by hundreds of biblical
references. Following is a short overview of Strong’s typology¹:

¹James Strong, The New Strong’s Exhaustive Concordance of the Bible (Thomas Nelson
Publishers, Nashville 1990) Supplement 1
I. Forms of Government:
   A. Patriarchal
   B. Theocracy
   C. Government by judges; and
   D. Monarchy

II. Citizenship under the Theocracy:
   A. Israelites – entitled to the rights of citizenship
   B. Moabites and Ammonites – excluded
   C. Edomites and Egyptians in the third generation – were eligible

III. Laws of the Theocracy:
   A. Pertaining to citizenship
   B. Pertaining to slavery
   C. Pertaining to taxation; and
   D. Military Laws

IV. Criminal Laws:
   A. Crimes against the public
   B. Crimes of immoral acts
   C. Crimes against persons; and
   D. Crimes against property

V. Laws pertaining to domestic relations:
   A. Marriage; and
   B. Parent and child

VI. Estates – Descent and Distribution Laws:
   A. Inheritance; and
B. Real property – titles

VII. Social Security and Welfare Laws:
A. Widows and Orphans
B. Neighbours
C. The poor
D. Strangers or aliens
E. Poor and needy
F. Servants
G. Handicapped

VIII. Laws pertaining to Contracts:
A. Debts
B. With neighbours
C. With foreigners
D. Interest
E. Loans
F. Mortgages
G. Pledges
H. Sales
I. Sales of Land
J. Of servitude; and
K. Sureties

IX. Religious Laws:
A. Clean and unclean meat
B. Forbidden foods
C. Sacred obligations
D. Sacred calendar; and
E. Crimes against God

X. Laws pertaining to Legal Procedure:
   A. Judges appointed
   B. Submission of cases
   C. Where courts were held
   D. Judgments
   E. Appeals
   F. Damages
   G. Methods of punishment; and
   H. Method of protection

XI. Tort Laws:
   A. Assault
   B. Compensation
   C. Damage by animals
   D. Damage by fire
   E. Injury to animals
   F. Loss of borrowed property
   G. Personal injury; and
   H. Rights of strangers

XII. Laws of Sanitation and Cleanliness:
   A. Cleansing of woman after child birth
   B. Test for leprosy
   C. Cleansing of the leper’s house
   D. Cleansing of males with discharge; and
E. Laws concerning the woman during menstruation

XIII. Laws pertaining to animals:

A. Beasts of burden
B. Beasts of the field
C. Mother and young; and
D. Enemy’s animals

XIV. Laws concerning Interest and Loans: Interest on money was called usury in biblical times. (Now usury means excess interest.)

A. Taking of interest forbidden among Jews
B. Allowed to be taken from foreigners
C. Property returned without interest; and
D. Differing weights and measures forbidden

To have a synoptic view of the concept of ancient biblical law and the concept of crime from biblical perspective vis-à-vis modern viewpoint – it may be useful to extract the definitions of ‘law’ and ‘crime’ from Blacks Law Dictionary – Bryan A. Garner – Editor in Chief – West Group, St. Paul, Minn, 1999. The dictionary defines –

**Law in these words:** “The regime that orders human activities and relations through systematic application of the force of politically organized society, or through social pressure, backed by force in such a society” (P-889).

Likewise the dictionary defines crime as: “A social harm that the law makes punishable” (P-377). Thus, material object of law between
ancient biblical law and modern law appears to govern the society orderly.

O. What great personalities have said about the Bible

1. I. United States Presidents:

A. “It is impossible to rightly govern the world without the Bible.” – George Washington (First)

B. “The Bible is the best book in the world. It contains more... than all the libraries I have seen.” – John Adams (Second)

C. “The Bible makes the best people in the world.” – Thomas Jefferson (Third)

D. “It is an invaluable and inexhaustible mine of knowledge and virtue.” – John Quincy Adams (Sixth)

E. “That book, sir, is the rock on which our Republic rests.” – Andrew Jackson (Seventh)

F. “It was for the love of the truths of this great book that our fathers abandoned their native shore for the wilderness.” – Zachary Taylor (Twelfth)

G. “But for this Book we could not know right from wrong. I believe the Bible is the best gift God has ever given to man.” – Abraham Lincoln (Sixteenth)

H. “The Bible is the Anchor of our liberties.” – Ulysses S. Grant (Eighteenth)

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I. “The best religion the world has ever known is the religion of the Bible. It builds up all that is good.” – Rutherford B. Hayes (Nineteenth)

J. “It is out of the Word of God that a system has come to make life sweet.” – Benjamin Harrison

K. “The more profoundly we study this wonderful Book...the better citizens we will become.” – William McKinley (Twenty-fifth)

L. “No educated man can afford to be ignorant of the Bible.” – Theodore Roosevelt (Twenty-sixth)

M. “The Bible is the one supreme source of revelation of the meaning of life.” – Woodrow Wilson (Twenty-eighth)

N. “The whole of the inspirations of our civilization springs from the teaching of Christ...to read the Bible...is a necessity of American life.” – Herbert Hoover (Thirty-first)

O. “It is a fountain of strength...I feel that a comprehensive study of the Bible is a liberal education for anyone.” – Franklin D. Roosevelt (Thirty-second)

P. “In the highest sense the Bible is to us the unique repository of eternal spiritual truths.” – Dwight D. Eisenhower (Thirty-fourth)
II. World Leaders:

A. “I have known ninety-five great men of the world in my time, and of these, eighty-seven were followers of the Bible.” – William Gladstone

B. “We rest with assurance upon the impregnable rock of Holy Scripture.” – Winston Churchill

C. “The Bible is the voice of the Holy Spirit.” – Chiang Kai-Shek

D. “The Bible is not only a great book of historical reference, but it also is a guide for daily life, and for this reason I respect it and I love it.” – Haile Selassie

E. “Fellow prisoners held the Bible and turned the pages for me because my fingers were so crushed that I could not use them. I read the Bible, and I have read it the rest of my life.” – Syngman Rhee

III. Generals:

A. “Believe me, sir, never a night goes by, be I ever so tired, but I read the Word of God before I go to bed.” – Douglas MacArthur

B. “The Bible is the Word of God, given by His inspiration for our use and benefit.” – William K. Harrison

C. “The Bible is a book in comparison with which all others in my eyes are of minor importance, and in which in all my perplexities and distresses has never failed to give me light and strength.” – Robert E. Lee
D. “God’s promises changes not...let us endeavour to adorn the doctrine of Christ in all things.” – Stonewall Jackson

E. “He that was Paul’s Christ is my Christ too.” – Oliver Cromwell

IV. Scientists:

A. “We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatsoever.” – Sir Isaac Newton

B. “The volumes of Scriptures...reveal the will of God.” – Sir Francis Bacon

C. “All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths come from on high and contained in the sacred writings.” – Sir John Herschel

D. “Why will people go astray when they have this blessed Book to guide them?” – Michael Faraday

E. “Young men, as you go forth, remember that I, an old man, who has known only science all his life, says unto you that there are no truer facts that the facts found within the Holy Scriptures.” – James Dwight Dana

1 Oliver Cromwell upon hearing Philippines 4:11-13 read as he lay dying
V. Historians:

A. “It pierces through the Intellect and plays directly upon the heart.” – Arnold J. Toynbee

B. “The Bible has been the Book that held together the fabric of Western civilization...The civilization we possess could not come into existence and could not have been sustained without it.” – H.G. Wells

C. “A Noble book! All men's book! ...grand in its sincerity, in its simplicity, and in its epic melody.” – Thomas Carlyle

VI. Physicians:

A. “Thus we have every conceivable species of historical proof, both external and internal. Thus do the very stones cry out.” – Mark Hopkins

B. “In sickness or in health, one can find comfort and constructive advice in the Bible.” – Charles W. Mayo

VII. Lawyers:

A. “I believe the Scriptures of the Old and New Testament to be the will and the Word of God.” – Daniel Webster

B. “Young men, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures.” – Benjamin Franklin

C. “This is a Book worth more than all the others that were ever printed.” – Patrick Henry
VIII. Educators:

A. “The Bible is a window in this prison-world through which we may look into eternity.” – **Timothy Dwight**

B. “Everyone who has a thorough knowledge of the Bible may truly be called educated...I believe knowledge of the Bible without a college course is more valuable than a college course without the Bible.” – **William Lyon Phelps**

C. “No other book in the world has had such a strange vitality, such an outgoing power of influence and inspiration...No man is poor or desolate who has this treasure for his own.” – **Henry Van Dyke**

IX. Philosophers and Writers:

A. “Of all the books, the most indispensable and the most useful, the one whose knowledge is the most effective, is the Bible.” – **Charles Dana**

B. “It is impossible to mentally of socially enslave a Bible-reading people.” – **Horace Greeley**

C. “The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced.” – **Immanuel Kant**

D. “It has God for its Author, salvation for its end, and truth, without any mixture of error, for its matter: it is all pure, sincere, nothing too much, nothing wanting.” – **John Locke**
E. “Without the Bible the education of a child in the present state of society is impossible.” – Count Leo Tolstoy

F. “All I have taught in art, everything I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that, when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.” – John Ruskin

G. “There are no songs like the songs of the Scriptures, no orations like the orations of the prophets.” – John Milton

H. “A Glory gilds the sacred page, Majestic like the sun: it gives a light to every age – it gives, but borrows none...” – William Cowper

I. “It speaks no less than God in every line; Commanding words whose force is still the same...” – John Dryden

J. “Within this awful volume lies the Mystery of Mysteries.” – Sir Walter Scott

K. “It is the best Book that ever was or ever will be in the world...” – Charles Dickens

X. People from various fields:

A. “The Bible is the unfailing guide which points the way for men to the perfect life.” – J. Edgar Hoover
B. “I have always placed the Bible as number one among the four books I think everyone should read and study. Therein one will find all the problems that beset mankind.” – Bernard Baruch

C. “In the Bible I find a confidence mightier than the utmost evil...” – Helen Keller

D. “The Bible is of vital importance in teaching freedom...”

– Lowell Thomas

E. “The English Bible is...the most valuable thing that this world affords.” – King George V

XI. The Church Fathers:

A. “Let us give in and yield our assent to the authority of Holy Scripture, which knows not how either to be deceived or to deceive...” – Augustine

B. “It is a great thing, this reading of the Scriptures! For it is not possible, I say, not possible ever to exhaust the minds of the Scriptures. It is a well which has no bottom.” – John Chrysostom

C. “They were spoken and written by God through men who spoke of God...Let no man add to these, neither let him take aught from these.” – Athanasius

D. “For my part, I believe that not one jot or title of the divine instruction is in vain. We are never to say that there is anything impertinent or superfluous in the Scriptures of the Holy Spirit...” – Origen
E. “Give ear for a moment that I may tell you how you are
to walk in the Holy Scriptures. All that we read in the
Divine Book, while glistening and shining without, is
yet far sweeter within.” – Jerome

F. “It cannot be otherwise, for the Scriptures are Divine; in
them God speaks, and they are His Word. To hear or to
read the Scriptures is nothing else than to hear God.” – Luther

G. “The Scriptures is the school of the Holy Spirit, in which,
as nothing necessary and useful to be known is omitted,
so nothing is taught which is not beneficial to know.” – Calvin

It may be necessary to stop here and consider some anticipated
objections about all these “pious commercials” for the Bible. Some have
felt the statements made by political persons, such as U.S. presidents,
were made solely for election purposes, for, it is claimed; no atheist
could ever be voted into the White House. But to say this is to deny the
integrity of almost every American President. It should also be pointed
out that many of these statements were made at a time when either the
man was not a candidate for re-election, or had already moved out of
the White House.

Furthermore, while history shows many famous “Bible haters”
who later became “Bible Lovers,” it never records the opposite. To take
this a step further, it can be shown that no evil and murderous dictator
or tyrant in history was ever a friend of the Bible and that no good and
wise leader was ever an enemy of God’s Word. Thus to deny the authority of the Bible is to set oneself against practically every great leader in Western civilization. While it is true that this in itself constitutes no absolute proof of the Scriptures, it does, nevertheless, lend itself to Abraham Lincoln’s famous proverb:

“You can fool some of the people all of the time, and all of the people some of the time, but you can’t fool all the people all of the time!”

2. Scope and Objective of the Study

The title of the study is this: “A critical study of the Laws of the Bible relating to Crimes”. The Bible is a collection of sixty-six separate books. It is a collection of ancient Hebrew and Christian writings, each complete in itself. The order of these sixty-six books in the Old Testament and New Testament is a logical one, giving, in general, a consecutive history of mankind – from the story of creation in the first chapter of Genesis to the close of history foretold in the book of the Revelation.

The order of Old Testament books in the English Bible differs somewhat from the order of the books of Hebrew Scriptures. The sacred writings of the Jews were divided into three parts: (1) the law, five books setting forth the laws that God gave through Moses: (2) The Prophets, including the four “Former Prophets,” Joshua, Judges, Samuel, and Kings, and the four “Later Prophets,” Isaiah, Jeremiah, Ezekiel, and the Twelve (the Twelve consisting of Twelve brief prophetical books contained in a single scroll, thus looked upon as a single book); and (3) the Writings, which are divided into four sections: (a) Psalms, Proverbs, Job; (b) Song of Solomon,
Ruth, Lamentations, Ecclesiastes, Esther; (c) Daniel; and (d) Ezra, Nehemiah, Chronicles.

The relative importance of the scriptural writings according to Jewish thinking is shown by this order: The Law, standing first, was considered the most important; second, the Prophets; and third, the Writings, which were truly inspired and to be treasured but were not as important as the Law and the Prophets.

In English translations of the Old Testament, the thirty-nine books may be regarded as falling into four categories; (1) History, the books from Genesis to Esther, including the Pentateuch; (2) Poetry, the books from Job to the Song of Solomon; (3) the Major Prophets, the books of Isaiah, Jeremiah, Ezekiel, and Daniel (with Lamentations, a brief poetical book, associated by theme and authorship to the book of Jeremiah); and (4) the Minor Prophets, the same brief prophetical books spoken of by the Jews as “The Twelve”.

The word “Pentateuch”, derived from the Greek, means “five books”, and is used to designate the first five books of the Old Testament. This section is also called “The Law” or “The Book of Moses,” following the Jewish tradition that these five books were written by Moses.

The twenty-seven New Testament books are also divided into four categories: (1) History, including the four Gospels (i.e., books proclaiming the good news) and the book are Acts; (2) Paul’s Epistles, the books of Romans through Philemon; (3) the General Epistles, the books of Hebrews through Jude; and (4) the Apocalypse, the book of Revelation.

The Bible is self-interpreting and covers every subject of human knowledge. The knowledge includes jurisprudence. The scope of the present
work is to search out the scriptures on criminal jurisprudence and place all of them at a place as per the research design stated infra. The reason is simple. The Bible is not a systematic treatise on any subject. But it provides material on any subject if the scriptures are diligently searched. It is interesting to confirm this observation from this biblical verse:

“For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.”

According to Finis Jennings Dake, the English word ‘precept’ is used for Hebrew tsava, injunction; commandment; precept. From tsavah, enjoin; appoint; charge; set in order. Literally mandate must be upon mandate, mandate upon mandate; line (Hebrew qav, a rule; measuring cord) upon line (rule upon rule); here a little and there a little. Prophet Isaiah further writes thus:

“Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and His spirit it hath gathered them.”

Dake’s explains this verse thus: If one would do this today he would not find one prediction of God that had failed, among the things that should be already fulfilled. Thousands of verses and multiplied thousands of details have been fulfilled to the letter, which precludes all possibility of guess work on the part of the prophets. This assures us that the innumerable details of predictions to be fulfilled in the future will also come to pass to the letter. God

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1 Isaiah 28:10, 13
2 Dake’s Bible, Item 2, P-701
3 Isaiah 34:16
assures us here that not one will fail. God’s Spirit will gather these creatures commanded by His Word to live around this place of everlasting burning.

The scope of the study thus is to present the biblical laws on crime as the scriptures declare – locating scripture and also locating supporting scripture based on the legal principle that a thing has to be established by two or more witnesses. It is expedient for the human race to remember the first principles of ancient law because it will shed light on humanity to discern whether good or evil is dominating and in the race.

Then what is the OBJECTIVE of the study? Today’s major challenge is to discover the value of the ancient criminal laws and put it to the learning of modern generation. The world today is dominated by crime. Ethics and law are given a go-bye. Lest the human race destructs in criminal ways, it is expedient to go to the root principles. Sophisticated modern laws more often than not contravene the original natural and ancient laws leading astray the humanity from righteous path. Hence is the need to proclaim the original laws on crime to set the human race to re-think and reform the laws which conceal and defeat the very purpose of laws in the guise of modernity and sophistication.

3. Research Hypothesis

Research hypothesis is a proposition made as basis for reasoning, without assumption of its truth. It is a supposition made as a starting-point for further investigation from the material gathered – through searching the scriptures in the present context. **Laws of the Bible relating to Crimes** – is the subject for research. It is the starting point. It is a genesis proposition.
From this proceeds further investigation. Material is the scriptures contained in all the sixty six (66) books of the Bible which is a library by itself.

From the topic for research a legion of hypotheses emerge. They may include: what is the meaning of the Bible? What others say about it? What does the Bible say about itself? What does the Bible say about ‘law’? What does it say about ‘crime’? Does the Bible deal with Crimes against the public? If so, what does it say about bribery as a crime against the public? What does the Bible say about – contempt for the law? Does not the Bible say about penalty for contempt? What about perjury as a crime against the public and penalty thereon? How does the Bible project the crime of perverting or obstructing justice and penalty thereon? What about conspiracy as a crime against the public? Whether crimes of immoral acts like – ‘adultery’, ‘rape’, ‘prostitution’, ‘seduction’, ‘incest’, and ‘sodomy’ are identified and penalties if any prescribed?

That apart – whether crimes against persons like – ‘murder’, ‘manslaughter’, ‘assault’, ‘kidnapping’, and ‘slander’ are condemned? If so, penalties if any prescribed? Whether crimes like – ‘stealing’, ‘arson’, and ‘moving a landmark’ are identified as crimes against property?

Further – whether any laws pertaining to punishments and damages – find place in the Bible? Whether judges were appointed to resolve the controversies during the biblical times? How ordinary cases were dealt with? How about – exceptional and extreme cases were dealt with? Any references to – perversion of justice by the judges and bribery – are found in the Bible? Where courts were held and how judgments were pronounced? Whether grievance redressal mechanism by way of – appeals – is talked about in the

Besides, methods of punishment like – ‘infliction in kind’, ‘burning’, ‘mutilation’, ‘hanging’, ‘stoning’, ‘beating’, ‘excommunication’, ‘imprisonment’, ‘compensation for damages’, ‘restitution for stolen or borrowed property’ – are mentioned in the biblical scriptures? Further – as a method of protection – whether any cities of refuge were appointed?; whether criminals were protected till trial could be held?; whether any mercy shown to the murders?; whether unintentional manslayer could seek refuge in city of refugee?

These are starting points for exploration by the researcher based on the methodology stated infra and powered by a legion of biblical references. Now the researcher may turn to the – Research Design – the sketch of which is transfigured into chapterisation of this work.

4. Research Design and Chapter Division

Research Design is a *sine qua non* for a methodical and systematic research. Through design ideas get well-expressed. King Solomon, the wisest King says: “An idea well expressed is like a design of gold set in silver”\(^1\). Following is an outline or preliminary sketch which picturises the arrangement of contents on the Laws of the Bible relating to Crimes – supported by basic biblical references.

\(^1\) Proverbs 25:11. The Good News Bible.
4.1. Criminal Laws

A. Crimes against the public
   1. Bribery\(^1\)
   2. Contempt for the law\(^2\)
      i. Penalty\(^3\)
   3. Perjury\(^4\)
      i. Penalty\(^5\)
   4. Perverting or Obstructing justice\(^6\)
      i. Penalty\(^7\)
   5. Conspiracy\(^8\)

B. Crimes of Immoral Acts
   1. Adultery\(^9\)
      i. Penalty\(^10\)
   2. Rape\(^11\)
      i. Penalty\(^12\)
   3. Prostitution\(^13\)
      i. Penalty\(^14\)
   4. Seduction\(^15\)
      i. Penalty\(^1\)

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\(^1\) Exodus 23:8; Deuteronomy 16:9; Proverbs 17:23
\(^2\) Numbers 15:30; Deuteronomy 6:16, 17
\(^3\) Deuteronomy 17:12, 13
\(^4\) Exodus 20:16; Leviticus 19:12
\(^5\) Deuteronomy 19:16-20
\(^6\) Exodus 23:1, 2, 6; Leviticus 19:15; Psalms 82:2
\(^7\) Deuteronomy 16:19, 20
\(^8\) 2 Samuel 15:10-12
\(^9\) Exodus 20:14; Deuteronomy 5:18
\(^10\) Leviticus 20:10; Deuteronomy 22:22-25
\(^11\) Deuteronomy 22:25, 26
\(^12\) Deuteronomy 22:25-29
\(^13\) Deuteronomy 23:17
\(^14\) Leviticus 19:29; 21:9
\(^15\) Exodus 22:16, 17
5. Incest\(^2\)
   i. Penalty\(^3\)

6. Sodomy\(^4\)
   i. Penalty\(^5\)

C. Crimes against Persons

1. Murder\(^6\)
   i. Penalty\(^7\)

2. Manslaughter\(^8\)
   i. Penalty\(^9\)

3. Assault\(^10\)
   i. Penalty\(^11\)

4. Kidnapping\(^12\)

5. Slander\(^13\)

D. Crimes against Property

1. Stealing\(^14\)

2. Arson\(^15\)

3. Moving a landmark\(^16\)

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\(^1\) Deuteronomy 22:28, 29
\(^2\) Leviticus 18:6-18; Deuteronomy 22:30
\(^3\) Leviticus 20:11-21
\(^4\) Leviticus 18:22, 23; Deuteronomy 23:17
\(^5\) Exodus 22:19; Leviticus 20:13, 15, 16
\(^6\) Exodus 20:13
\(^7\) Genesis 9:6; Exodus 21:12
\(^8\) Exodus 21:12-14; Joshua 20:3-6
\(^9\) Numbers 35:11, 22-28
\(^10\) Exodus 21:18-26
\(^11\) Exodus 21:19-27; Leviticus 24:19, 20
\(^12\) Exodus 21:16; Deuteronomy 24:7
\(^13\) Leviticus 19:16
\(^14\) Exodus 20:15; 22:1-12; Deuteronomy 23:24, 25
\(^15\) Exodus 22:6
\(^16\) Deuteronomy 19:14
4.2. Laws pertaining to Punishments

A. Methods of Punishment

1. Infliction in kind
2. Burning
3. Mutilation
4. Hanging
5. Stoning
6. Beating
7. Excommunication
8. Imprisonment
9. Compensation for damages
10. Restitution for stolen or borrowed property

B. Method of Protection

1. Cities of refuge appointed
2. Protection till trial could be held
3. Murderer unprotected
4. Unintentional manslayer remained in city of refuge till death of high priest

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1 Genesis 9:6; Leviticus 24:19, 20
2 Leviticus 20:14
3 Deuteronomy 25:11, 12
4 Deuteronomy 21:22, 23
5 Leviticus 24:16
6 Deuteronomy 25:2, 3
7 Ezra 10:8
8 Ezra 7:26
9 Exodus 21:19, 32, 36
10 Exodus 22:12, 14, 15
11 Numbers 35:6-15
12 Numbers 35:12
13 Numbers 35: 30, 31
14 Joshua 20:1-6
C. Damages

1. For disfiguring a person\(^1\)
2. For stealing\(^2\)
3. Kindling a fire which destroys property\(^3\)
4. Breach of trust\(^4\)
5. Killing an animal\(^5\)
6. Loss of animal falling into pit\(^6\)
7. Loss of borrowed property\(^7\)

D. Judges Appointed\(^8\)

1. Moses, first judge\(^9\)
2. Priests judge in small matters\(^10\)
3. King as judge\(^11\)

E. Submission of Cases

1. Ordinary cases submitted to judges\(^12\)
2. Exceptional cases taken to Levitical priest for verdict\(^13\)
3. Extreme cases submitted to the Lord for decision\(^14\)
4. Judges must not pervert justice\(^15\)
5. Bribery forbidden\(^16\)

\(^1\) Leviticus 24:19, 20  
\(^2\) Exodus 22:4, 5  
\(^3\) Exodus 22:6  
\(^4\) Leviticus 6:1-5  
\(^5\) Exodus 21:35, 36; Leviticus 24:18, 21  
\(^6\) Exodus 21:33, 34  
\(^7\) Exodus 22:14  
\(^8\) Exodus 18:13-26; 2 Chronicles 19:4-11  
\(^9\) Exodus 18:13-27  
\(^10\) Exodus 18:22  
\(^11\) 1 Kings 7:1-7  
\(^12\) Deuteronomy 25:1, 2  
\(^13\) Deuteronomy 17:8-11  
\(^14\) Numbers 5:11-31; Deuteronomy 21:1-9  
\(^15\) Exodus 23:6-8  
\(^16\) Deuteronomy 16:18-20
F. Where Courts were held

1. At gate of city\(^1\)
2. In Hall of judgment\(^2\)

G. Judgments

1. Regarded as from God\(^3\)
2. Righteous to be justified and wicked condemned\(^4\)
3. Sentence to be executed\(^5\)

H. Appeals

1. To Moses\(^6\)
2. To Priests\(^7\)
3. To the King\(^8\)

4.3. Based on the above research design, the following chapter-division with the contents therein runs as follows:

Chapter I deals extensively on the Bible and the laws it contains offering statistical data on the Bible and views expressed by the scholars of the Bible, scope and objective of the study, research hypotheses, research design, research methodology, review of literature on the subject of research.

Chapter II deals with crimes against the public. They include bribery, contempt for the law, perjury, perverting or obstructing justice and conspiracy based on scriptural data of the Bible

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\(^1\) Deuteronomy 21:19
\(^2\) 1 Kings 7:7
\(^3\) Deuteronomy 1:17
\(^4\) Deuteronomy 25:1
\(^5\) Deuteronomy 25:2, 3
\(^6\) Exodus 18:26
\(^7\) Deuteronomy 17:8-11
\(^8\) 1 Kings 3:16-27
vis-à-vis modern laws that developed. Corresponding penalties also form part of this chapter.

**Chapter III** deals with **crimes of immoral acts.** They include adultery and penalty thereon, rape and penalty thereon, prostitution and penalty thereon, seduction and penalty thereon, incest and penalty thereon and sodomy and penalty thereon based on scriptural data of the Bible vis-à-vis modern laws relating to these crimes of immorality.

**Chapter IV** deals with **Crimes against persons** including murder, manslaughter, assault, kidnapping and slander with accompanying penalties in the light of biblical scriptures vis-à-vis modern laws that developed.

**Chapter V** deals with **Crimes against property.** They include stealing, arson and moving a landmark and accompanying penalties. Alongside what modern states formulated their laws in respect of these crimes is also dealt with.

**Chapter VI** deals with methods of punishments and damages compared with the laws of select modern states.

**Chapter VII** finally offers conclusions and suggestions in the light of the study contained in the preceding chapters.

5. **Research Methodology**

The class work of teachers is largely, if not overwhelmingly, topical. Through all homilies, discussions and expositions of scripture the topical idea prevails. In our conversations on any subject we are in the habit of discussing
topically. It is because, whether we are subjective or objective in our research and thinking, we are inescapably topical.

A topic in the Bible sense is a subject treated or worked out within the scripture itself. References of relative importance are gathered together to throw sufficient light on the subject so as to present a rounded view of the teaching. Whenever a subject is found in the Bible that has a chain of illuminating passages concerning it we call it a topic. For example, we may look up the topic – “Laws of the Bible relating to Crimes” – and will surprisingly see what a wealth of convenient truth is gathered into so limited a space. It is like a researcher’s armory. There are helpful reference tools like Strong’s Concordance of the Bible, Young’s Analytical Concordance to the Bible, The Treasury of Scriptural Knowledge, The New Topical Textbook etc., on which the researcher can place reliance independent of internet to get a good grip on Bible subject. Whenever a particular subject becomes illusive and it is necessary to prime the mental pump how deep a pleasure it is to be able to turn to these tools with all their wealth of suggestiveness, and find oneself started on a train of thought in systematic order that often leads to the desired message. These reference tools supply a rich reserve so that no researcher needing help may lack at all.

R.A. Torrey\(^1\), who headed the Moody Bible Institute in his introduction to The Treasury of Scripture Knowledge, writes thus:

“There is no other commentary on the Bible as helpful as the Bible itself. There is not a difficult passage in the Bible that is not explained and made clear by other passages of the Bible, and this book is marvelously useful

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\(^1\) R.A. Torrey, *The Treasury of Scripture Knowledge* (Fleming H. Revell, A Division of Baker Book House Co., Michigan – year not mentioned) Introduction Page
in bringing to light those other parts of the Bible that throw light upon the portion that is being studied. But not only does the book illuminate dark places, it also emphasizes the truth by bringing in a multitude of witnesses. “The Treasury of Scripture Knowledge” enables one, not only to understand the Word, but to feed upon the Word.”

R.A. Torrey writing introduction for another book suggested thus. Words must be turned over and over in the mind before their full force and beauty takes possession of us. One must look a long time at the great masterpieces of art to appreciate their beauty and understand their meaning, and so one must look a long time at the great verses of the Bible to appreciate their beauty and understand their meaning. Don’t let anyone chew your knowledge food for you. Chew it yourself. One should insist on doing for himself. Even dull minds become keen by holding right down to the grindstone.

Study the Bible topically. Take up the elements of the subject – Laws of the Bible relating to Crimes – one by one, and go through the Bible and find what it has to say on these elements. It may be important to know what the great men have to say on important subjects; it is far more important to know what the Bible has to say on these elements. It is important also to know all that the Bible has to say. A great many people know a part of what the Bible has to say – and usually a very small part – and so their ideas are very imperfect and one-sided. If they only knew all the Bible had to say on the subject, it would be far better for them and for their friends. The only way to know all the Bible has to say on any subject is to go through the Bible on the

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1 R.A. Torrey, The new Topical Text Book (Fleming H. Revell Company 1935) Psalms 7-10
subject. The topical method of Bible study is the simplest, most fascinating, and yields the largest immediate results. It was Mr. Moody’s favourite method. It fills one’s mind very full on any subject studied. There are four important suggestions to make regarding Topical Study of the Bible – as suggested by Rev. R.A. Torrey.

First, **be systematic.** Do not take up subjects for study at random. Have a carefully prepared list of the subjects you wish to know about, and need to know about, and take them up one by one, in order. If it is not done, the probability is that you will have a few pet topics and will be studying these over and over until you get to be a crank about them, and possibly a nuisance. You will know much about these subjects, but about many other subjects equally important you will know nothing. You will be a one-sided scholar.

Second, **be thorough.** When you take up a subject do not be content to study a few passages on this subject, but find just as far as possible every passage in the Bible on this subject. If you find the textbook incomplete make additions of your own to it.

Third, **be exact.** Find the exact meaning of every passage given in the Bible on any subject. The way to do this is simple. In the first place note the exact words used. In the next place get the exact meaning of the words used. This is done by finding how the word is used in the Bible. The Bible usage of the word is not always the common use of today. Also see if there are any parallel passages. The meaning of many of the most difficult passages in the Bible is made perfectly plain by some other passage that throws light upon them. Then parallel passages are given in the margin of a good reference Bible
and still more fully in “The Treasury of Scripture Knowledge”, a volume worthy of a place in the library of every Bible student.

Fourth, arrange the results of your topical study in an orderly way and write them down. One should constantly use pen and paper in Bible study. When one has gone through the text, he will have a large amount of material for getting it into usable shape.

The researcher in all humility chooses the Topical method-cum-exegetical method totally free from the usage of internet.

6. Review of Literature

Now for a short review of Literature on the subject: Laws of the Bible relating to Crimes.

There is a good deal of standard and authoritative literature to systematically study the Laws of the Bible relating to Crimes. Here is a short review of literature.

“The New Strong’s Exhaustive Concordance of the Bible”, Thomas Nelson Publishers (1990), Nashville, Tennessee: This is the standard reference guide for pastors, scholars and laymen. Possibly the best known – and best loved – King James concordance of all time, Strong’s is an invaluable reference and research tool. The ‘Laws of the Bible’ typology of Strong is adopted in this research.

“Analytical Concordance to the Bible”, by Robert Young, LL.D., Hendrickson Publishers, Peabody, Massachusetts: This is an indispensable concordance designed for the simplest reader of the English Bible.

“Cruden’s Complete Concordance” by Alexander Cruden Zondervan Publishing House (1968), Grand Rapids, Michigan: It is an
indispensable reference tool and an ideal Bible study companion. This concordance is a library of instruction. It is a Lexicon of explanation. D.L. Moody once said of this work, “Next to the Bible I would advise you to get Cruden’s Concordance”.

“Vine’s Complete Expository Dictionary of Old and New Testament Words” by Vine, Unger C. White, Thomas Nelsons, N.Y. (1985): It is recognized the world over as an essential tool for the serious student. The dictionary enables the researcher to “mine the riches” of your Bible more deeply.

“Baker Encyclopedia of the Bible” – in 2 volumes Walter A. Elwell (General Editor) Baker Book House (1989) Grand Rapids, Michigan: It is a Bible encyclopaedia designed to clarify and illuminate the text of scripture for the modern reader. Comprehensive articles it contains cover the general life and times of the biblical world including criminal law and punishment.

“Through the Bible” by J. Vernon McGee Thomas Nelson Publishers Nashville (1981): It is a five-part through the Bible verse by verse commentary focusing on every day practical wisdom. biblical truths come alive through the relaxed sincerity of McGee’s comments and anecdotes.

“Dictionary of Christian Ethics” – edited by John Macquarie The Westminster Press, Philadelphia (1967): A comprehensive, up-to-date reference book, covering the whole field of biblical ethics, past and present, and all subjects related to it, this authoritative volume will instantly prove indispensable not only to both professional and amateur theologians,
but to teachers, students, researchers, editors, writers, and to inquiring minds in many fields of thought.


“The Oxford Companion to the Bible” edited by Bruce M. Metzger, Michael D. Coogan, Oxford University Press, New York (1993): Ranging far beyond the scope of a traditional Bible dictionary, the Companion features an abundance of interpretive essays. The contributors explore biblical views on modern issues such as homosexuality, marriage, and the influence of the Bible on Western Civilization, including major articles on the Bible’s influence on literature, music and law.

“Introduction to the Old Testament” by R.K. Harrison, William B. Eerdmans Publishing Co., Grand Rapids (1969), Michigan: This work is an outstanding introduction to the books of the Old Testament which serves the interests of the beginning student in furnishing a resume of the history of thought in the branch entitled – ‘The Pentateuch’ which deals with the corpus known as the “Torah” or law.

“Peake’s Commentary on the Bible”, General Editor, Matthew Black, Thomas Nelson Publishers, Nashville, Camden, New York (1987): This volume gives to all students of the Bible the very latest scholarship of those who have studied with reverent care all the light that has recently been thrown on the teaching of scripture by archaeology, by the discovery of new manuscripts and by more accurate translation of the text subject index provided at the end is useful to directly go to the pages where biblical laws are found.


“New Bible Commentary”, edited by D. Guthrie & Others (1970), Intervarsity Press, Leicester, England: It is an excellent reference work on the Bible and helps to gain from the scriptures a fresh and increasing understanding on the laws of the Bible.

“Matthew Henry’s Commentary in one Volume”, edited by Rev. Leslie F. Church Marshall, Morgan & Scott Ltd., Zondervan (1960): It is a wealth of usable outlines, thought provoking exposition vivid interpretation and devotional comment. Useful exegeses of the scriptures are found to understand the laws of the Bible.

authoritative and scholarly encyclopaedia. It contains outstanding articles on
the subject of Law which included biblical – Old Testament (C.F. Kent), New
Testament (A. Menzies) – useful for legal research.

“A Dictionary of the Bible”, edited by James Hastings, New
York, Charles Scribner’s Sons (1911): It is exclusively biblical on
‘crimes and punishments’. Articles by J. Hastings and J. Poucher are
standard and scholarly. Relevantly useful on the subject of research is volume
1 of the dictionary.

“Collier’s Encyclopedia” in 24 volumes, by William D. Halsey,
Volume 7 contains articles on ‘Criminal Law & Procedure’ – useful for the
research subject

“Nave's Topical Bible”, by Orville J. Nave, revised by S.
Maxwell Coder (1974) Moody Press, Chicago: This is primarily a work
which allows the Bible to be its own interpreter by quoting the actual words of
scripture, or summarizing them where they are not quoted in full.

Lawyers, judges, legislators, and statesmen may rely on this work as a
complete and valuable handbook of the Bible for the purposes of their
professions. All subjects relating to the principles and practice of law are
classified under headings in common use.

Revell Company (1935): It is a scripture textbook for the use of ministers,
teachers, researchers and all Christian Workers – “Methods of Bible Study” by
Rev. R.A. Torrey – its highlight.
“The Treasury of Scripture Knowledge”, introduction by R.A. Torrey Fleming H. Revell a division of Baker Book House Co., Grand Rapids, Michigan 49516: There is no other commentary on the Bible so helpful as the Bible itself. There is not a difficult passage in the Bible that is not explained and made clear by other passages of the Bible and this book is marvelously useful in bringing to light those other parts of the Bible that throw light upon the portion that is being studied.

This valuable reference work is a monument to the untiring efforts of Bible Scholars in years gone by. Their detailed research has brought a great wealth of knowledge to our fingertips. All who want to develop a more thorough understanding both of individual passages and of the Bible as a whole will find this treasury a valuable supplement.

“The Interpreter’s Bible” in 12 Giant Volumes, New York, Abingdon Press, Nashville (1952): These volumes present The Holy Scriptures in the King James and Revised Standard versions with general articles and introduction, exegesis, exposition for each book of the Bible.

“The Interpreter’s Dictionary of the Bible” in 5 Giant Volumes, Abingdon Press, Nashville (1985): It is the most comprehensive and up-to-date work of its kind. It is a ready, all-purpose resource work for almost every phase of biblical enquiry. For educators and students it is a comprehensive reference. Never before there has been a dictionary like this: all the knowledge of modern scholarship set forth in a lucid, readable style; an immediate reference for all. Difficult passages are clarified by the help of this biblical resource.

“Halley’s Bible Handbook” by Henry H. Halley, Zondervan Publishing House, Grand Rapids, Michigan (1965): It is an abbreviated Bible Commentary. It gives a general overview of the Bible, heart thoughts of the Bible, remarkable archaeological discoveries, notes on each of the Bible books, miscellaneous Bible information, and notes on obscure passages – useful for researchers.

“Unger’s Bible Handbook” by Merrill F. Unger, Moody Press, Chicago (1967): It is an essential guide to understanding the Bible. It contains a literal library of pertinent biblical data, based on recent archaeological discoveries and the latest evangelical scholarship – a mountain of facts at your fingertips. Rarely has so much been compressed into a single volume.

“Dake’s Annotated Reference Bible” by Finis Jennings Dake, Dake Bible Sales, Lorenceville, Georgia 30246 (1991): It is a magnificent gift to a researcher. In one volume, it gives Bible commentary, atlas, dictionary, Bible synthesis, doctrines, and so many others including Laws of the Bible. It is an indispensable Bible manual.

“Life Application Bible” NIV Zondervan Publishing House, Grand Rapids, Michigan: It helps to understand the context of a passage, gives important background and historical information, explains difficult words and phrases and helps to see the interrelationship within scripture.

“Thompson Chain – Reference Bible”, compiled and edited by Frank Charles Thompson, B.B. Kirkbride Bible Co. Inc., Indianapolis, Indiana and Zondervan Bible Publishers, Grand Rapids, Michigan (1984): It is a product of more than 40 years research. Dr. Thompson’s sincerity and scholarly efforts are mirrored in every page of the Chain – Reference Bible. It chains the entire Bible and is an indispensable research tool.


“The Plain Man’s Guide to Ethics”, by William Barclay, William Collins Sons & Co., Ltd., Glasgow (1973): It demonstrates beyond all possible doubt that the Ten Commandments are the most relevant document in the world today and are related totally to mankind’s capacity to live.

7. **English Versions of the Bible**

So far is a short review of the standard literature available as resource material for the researcher. However it is secondary. It is therefore necessary to turn to the rich reservoir of English Bible translations. Rick Warren founder pastor of Saddleback Church in Lake Forest, California who delivered the message from the Bible at Oath-taking ceremony of Barrack Obama, latest President of the United States of America in his best selling classic – The Purpose Driven Life – writes why use so many translations?¹

“The Bible was originally written using 11,280 Hebrew, Aramaic, and Greek words, but the typical English translation uses only around 6,000 words. Obviously, nuances and shades of meaning can be missed, so it is always helpful to compare translations.

Second, and even more important, is the fact that we often miss the full impact of familiar Bible verses, not because of poor translating, but simply because they have become so familiar. We think we know what a verse says because we have read it or heard it so many times. Then when we find it quoted in a book, we skim over it and miss the full meaning”.

Therefore Rick Warren used paraphrases in order to see the truth in new, fresh ways. English speaking people have so many different versions to use for doing meaningful research. These are some of them.

1. **KJV** – *King James*
2. **NKJV** – *New King James Version*
3. **AMP** – *The Amplified Bible* – Grand Rapids: Zondervan (196)

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