

# The Inspired Word of God

## Part 1



My inspiration to address this topic came out of the last article I posted on *“What to Expect During the Tribulation”*. My closing remarks noted the significance and words of the 500<sup>th</sup> and 1000<sup>th</sup> verse of the King James Bible. It struck me that of all the many articles I have posted, none that I recall have focused on the astonishing evidence supporting the origin of the Biblical texts per se. Many of my Biblical Forensics© worship bulletins were educational inserts written on the Four “I’s – Inspiration, Inerrancy, Infallibility, and Irrevocability of Scripture. Since retirement, I continued to make my series available to churches.

Few people today are aware of just how accurate the manuscripts used to translate the King James Bible are. The purpose of this article is to share key information corroborating the King James Bible as the most accurate English translation in print today. Perhaps the most amazing example of God’s handiwork is the Old Testament book of Isaiah. Isaiah penned the book under his name between 740 B.C. and 680 B.C. This article will bring to light facts largely unknown in the Christian community.

Dr. Randall Price published his book *‘Secrets of the Dead Sea Scrolls’* in 1996, and then another book a year later titled *‘The Stones Cry Out’*. Dr. Price heads the Archeology Department at Liberty University in Lynchburg, VA and pastors a church in Dallas, TX as well. His web site is called “World of the Bible”. He returns yearly to Israel with his students in the ongoing search for evidence that proves the authenticity of the Bible. One of the most amazing facts about the Dead Sea Scrolls was the number of complete, intact, copies of Isaiah that have been found in the desert community of Qumran - 19 complete.

The Isaiah scrolls found at Qumran, date to 200 B.C. up to as recent as about 65-70 A.D., placing the gap to within 500 years of the original manuscript. Interestingly, when scholars compared the Masoretic Text of Isaiah to the Isaiah scroll of Qumran, the correspondence was astounding. The texts from Qumran proved to be word-for-word identical to our standard Hebrew Bible in more than 95 percent of the text. The 5 percent of variation consisted primarily of obvious slips of the pen and spelling alterations. Further, there were no major doctrinal differences between the accepted Masoretic text and the Qumran text. This forcibly demonstrated the accuracy with which scribes copied sacred texts, and bolstered

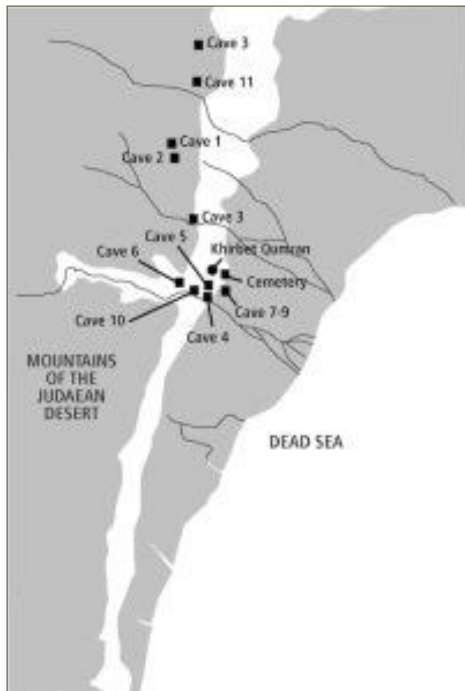


our confidence in the Bible’s textual integrity. The Dead Sea Scrolls have increased our confidence that faithful scribal transcription has substantially preserved the original content of Isaiah. But this is just one of the many things we know about Isaiah. To be able to place manuscripts dating that close to the day Isaiah was written is certainly no minor detail. As this article will show, we are seeing the instrumental hand of the Creator in the work of Isaiah.

For example, in comparing the Qumran scrolls with The Masoretic Text of Isaiah used to translate the King James Bible we find the following for Isaiah 53:

- Of the 166 Hebrew words in Isaiah 53, only 17 letters in the Dead Sea Scroll known as 1QIsb differ from the Masoretic Text.
- 10 letters = spelling differences
- 4 letters = stylistic changes
- 3 letters = added word for **“light”** (verse 11)
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- 17 letters total = no affect on biblical teaching of Isaiah 53!

The scrolls of Isaiah contains 66 chapters, 1,292 verses, and 37,044 words, and is exceeded only by Psalms and Jeremiah in volume size. How do I know that for sure? I am the surviving computer programmer that worked on the computerization of the King James Bible back in 1963/64 at the University of Pittsburgh. I created a mathematical Bible for myself which reflected the internal DNA of the Bible. The task team included Hebrew and Greek language experts, linguistic and ancient Semetic experts, mathematicians computer experts, and programmers. My mathematical Bible was huge at just short of 5,000 sheets of computer printout. This was my introduction to Hebrew “Gematria”, something unique to Greek and Hebrew. Gematria incorporates the idea that letters carry numerical value. The Bible contains a feature known as the “Heptadic Design Feature” (a self-authenticating code) that confirms the design structure of the Bible’s author. This article will illustrate how “Gematria” portrays the Bible meaning of letters, themes, and connections between the design structure of Isaiah.



The Dead Sea Scrolls were discovered in eleven caves along the northwest shore of the Dead Sea between the years 1947 and 1956. The area is 13 miles east of Jerusalem and is 1300 feet below sea level. The mostly fragmented texts, are numbered according to the cave that they came from. They have been called the greatest manuscript discovery of modern times. The latest work of Dr. Randall Price is being conducted at cave #54. Only Caves 1 and 11 have produced relatively intact manuscripts. Dr. Randall Price notes that the area contains an infinite number of unexplored caves. Discovered in 1952, Cave 4 produced the largest find. About 15,000

fragments from more than 500 manuscripts were found. Scholars have identified the remains of close to a thousand separate scrolls.

The Scrolls can be divided into two categories—Biblical and non-biblical. Fragments of every book of the Hebrew Old Testament have been discovered except for the book of Esther. Now identified among the scrolls, there are 19 copies of the book of Isaiah, 25 copies of Deuteronomy and 30 copies of the Psalms . On display at the Shrine of the Book, encased in a circular shaped plexiglass case is a facsimile of the book of Isaiah. Scrolls on display are rotated for the viewing public. In his book *'The Dead Sea Scrolls'*, Dr. Price's index of scrolls shows up until 1997, the wealth of proof for the Bible. There are now many more identified among the scrolls noted above. The Shrine of the Book houses the famous Dead Sea Scrolls. These are considered the most important archaeological discovery ever made in Israel. Found relatively intact, the Isaiah Scroll is 1000 years older than any previously known copy of Isaiah. In fact, the scrolls are the oldest group of Old Testament manuscripts ever found.

The first of the 2,000 year old scrolls were discovered in 1947 by a young Bedouin shepherd boy. Scholars have recovered the manuscripts of almost a thousand works, both Biblical and sectarian from the eleven caves around the Qumran area. Some of the works are complete scrolls, while others are only fragments containing a few sentences.

Texts of the books of the Hebrew Bible number more than 170. Multiple copies of each Biblical book (with the sole exception of the book of Esther) can be found among the Dead Sea Scrolls. Israeli antiquities would soon build a museum to house the archaeological finds in the land of Israel. The Shrine of the Book resembles the lid of pottery container.

From the outside the Shrine looks like the lid of a clay jar -- like the ones many of the scrolls were found in. Broken clay pottery is common to the caves of the Qumran site.

The most prized exhibits at the Shrine are the two oldest copies of the book of Isaiah in existence. These Isaiah scrolls are 1,000 years older than any other known Hebrew Biblical text -- they were written only six centuries after Isaiah first penned his marvelous words, as he looked forward to the Messiah. The 66 chapters of the book of Isaiah divide along the content pattern just like the Bible which has 39 chapters in the Old Testament. Just as the Bible has 27 books in the New Testament, so also the last part of the book of Isaiah has 27 chapters. Learning this fact from a Sunday school teacher became instrumental in my early studies of the Bible as a programmer working hands-on with the intricacies of what would be considered the DNA of the Biblical text.



As previously noted the Scrolls can be divided into two categories - Biblical and non-biblical. Fragments of every book of the Hebrew Old Testament have been discovered except for the book of Esther. There are nonbiblical secular writings along the order of commentaries on

the Old Testament, paraphrases that expand on the Law, rule books of the community, war conduct, thanksgiving psalms, hymn compositions, benedictions, liturgical texts, and wisdom literature. The Scrolls appear to be the library of a Jewish sect, known as the Essenes. The library was hidden away in caves around the outbreak of the First Jewish Revolt (A.D. 66-70) as the Roman army advanced against the rebel Jews, at about the time of the destruction of the Second Temple in 70 A.D.

Near the caves are the ancient ruins of Qumran. They were excavated in the early 1950's and appear to be connected with the scrolls. The Dead Sea Scrolls were most likely written by the Essenes during the period from about 200 B.C. to as recent as 68 A.D. The Essenes are mentioned by the Jewish historian Josephus and in a few other sources, but not in the New Testament. The Essenes were a strict Torah-observant, Messianic, apocalyptic, baptist, wilderness, new covenant Jewish sect. They were led by a priest they called the "Teacher of Righteousness," who was opposed and possibly killed by the establishment priesthood in Jerusalem. The enemies of the Qumran community were called the "Sons of Darkness"; they called themselves the "Sons of Light," "the poor," and members of "the Way." They thought of themselves as "the holy ones," who lived in "the house of holiness," because "the Holy Spirit" dwelt with them. The last words of such Biblical figures as Joseph, Judah, Levi, Naphtali, and Amram (the father of Moses) are written down in the Scrolls.



One of the most curious scrolls is the Copper Scroll. Discovered in Cave 3, this scroll records a list of 64 underground hiding places throughout the land of Israel. The deposits are supposed to contain certain amounts of gold, silver, aromatics, and manuscripts. These are believed to be treasures from the Temple at Jerusalem, that were hidden away for safekeeping. To the present date the whereabouts of these locations remains hidden.

The Temple Scroll, found in Cave 11, is the longest scroll. Its present total length is 26.7 feet (8.148 meters). The overall length of the scroll must have been over 28 feet (8.75m). The scrolls contain previously unknown stories about biblical figures such as Enoch, Abraham, and Noah. The story of Abraham includes an explanation detailing why God asked Abraham to sacrifice his only son Isaac. The scrolls are most commonly made of animal skins, but also papyrus and one of copper. They are written with a carbon-based ink, from right to left, using no punctuation except for an occasional paragraph indentation. In fact, in some cases, there are not even spaces between the words.

The Scrolls have revolutionized textual criticism of the Old Testament. Interestingly, now with manuscripts predating the medieval period, we find these texts in substantial agreement with the Masoretic text as well as widely variant forms.

Some of the Dead Sea Scrolls actually appeared for sale on June 1, 1954 in the *'Wall Street Journal'*. The advertisement read — "The Four Dead Sea Scrolls: Biblical manuscripts dating back to at least 200 BC are for sale. This would be an ideal gift to an educational or religious institution by an individual or group. Box F206." Dr. Wil Varner provides the background of Box F206 further below.

Although the Qumran community existed during the time of the ministry of Jesus, none of the Scrolls refer to Him, nor do they mention any of His follower's described in the New Testament. The major intact texts, from Caves 1 & 11, were published by the late fifties and are now housed in the Shrine of the Book museum in Jerusalem. Since the late fifties, about 40% of the Scrolls (mostly fragments from Cave 4) remained largely unpublished and were inaccessible. It wasn't until 1991, 44 years after the discovery of the first Scroll and after the pressure for publication mounted, that general access was made available to photograph the Scrolls. In November of 1991 the photos were published by the Biblical Archaeological Society's magazine *'Biblical Archeology Review'* in a nonofficial edition. A computer reconstruction, based on a concordance, was announced and the Huntington Library pledged to open their microfilm files of all the scroll photographs. I subscribed to *'Biblical Archeology Review'* from 1996 until late 2015 in order to learn as much as I could about the Dead Sea Scrolls and was blessed with their coverage of the scrolls. The Dead Sea Scrolls enhance our knowledge of both Judaism and Christianity. They represent a non-rabbinic form of Judaism and provide an infinite wealth of comparative material for New Testament scholars, including many important parallels to the Jesus movement. They show Christianity to be rooted in Judaism and have been called the evolutionary link between the two.

What is the importance of the Dead Sea Scrolls? What archaeological discovery has had an all-time greatest Biblical impact? *"Probably the Dead Sea Scrolls have had the greatest Biblical impact. They have provided Old Testament manuscripts approximtely 1,000 years older than our previous oldest manuscript. The Dead Sea Scrolls have demonstated that the Old Testament was accurately transmitted during this interval. In addition, they provide a wealth of information on the times leading up to, and during, the life of Christ."* These are the words of Dr. Bryant Wood, archaeologist, Associate for Biblical Research.

Below I share the words of Dr. Wil Varner, Professor of Old Testament at The Masters College and Director of IBEX, the college's campus in Israel. Dr. Varner describes the manner concerning how the Dead Sea Scrolls came to light in the world:

## Discovery

### *Men of Qumran and the Messiah*

Juma was beginning to get nervous. Some of his goats were climbing too high up the cliffs. He decided to climb the face of the cliff himself to bring them back. Little did Juma realize as he began his climb on that January day in 1947 that those straying goats would eventually involve him in "the greatest archaeological discovery in the twentieth century." Such thoughts were

far from his mind when he saw two small openings to one of the thousands of caves that dot those barren cliffs overlooking the northwestern shore of the Dead Sea.

He threw a rock into one of the openings. The unexpected cracking sound surprised him; what else could be in those remote caves but treasure? He called to his cousins, Khalil and Muhammed, who climbed up and heard the exciting tale. But it was getting late, and the goats had to be gathered. Tomorrow they would return—perhaps their days of following goats would come to an end once the treasure was uncovered!



Cave 4 at Qumran where approximately 15,000 fragments from some 574 manuscripts were found

The youngest of the three, Muhammed, rose the next day before his two fellow “treasure-seekers” and made his way to the cave. The cave floor was covered with debris, including broken pottery. Along the wall stood a number of narrow jars, some with their bowl-shaped covers still in place. Frantically, Muhammed began to explore the inside of each jar, but no treasure of gold was to be found... only a few bundles wrapped in cloth and greenish with age. Returning to his cousins, he related the sad news—no treasure.

No treasure indeed! The scrolls those Bedouin boys removed from that dark cave that day and the days following would come to be recognized as the greatest manuscript treasure ever found—the first seven manuscripts of the Dead Sea Scrolls!

Such was the discovery of a group of manuscripts which were a thousand years older than the then-oldest-known Hebrew texts of the Bible (manuscripts, many of which were written more than 100 years before the birth of Jesus). These manuscripts would excite the archaeological world and provide a team of translators with a gigantic task that even to this day has not been completed.

The story of how those scrolls traveled from the hands of young Bedouin goat herders to be under the scrutinous eyes of international scholars is stranger than fiction. Although all the

details of the next few years will probably never be known for sure, this much is clear. After hanging from a pole in a Bedouin tent for a period of time, the seven original scrolls were sold to two separate Arab antiquities dealers in Bethlehem. From there, four were sold (for a small amount) to Athanasius Samuel, Syrian Orthodox Metropolitan at St. Mark's Monastery in the Old City of Jerusalem. Scholars at the American School of Oriental Research, who examined them, were the first to realize their antiquity. John Trever photographed them in detail, and the great archaeologist William F. Albright soon announced that the scrolls were from the period between 200 BC and AD 200. The initial announcements were then made that the oldest manuscripts ever discovered had been found in the Judean desert!



Clay jar of the type of the Dead Sea Scrolls were found in. From Qumran, now in the Citadel Museum, Jordan.

Three of the other original scrolls found by the Bedouin boys were sold to E. L. Sukenik, archaeologist at Hebrew University and father of Yigal Yadin (a general in the Israeli army who later became a famous archaeologist and excavator of Masada and Hazor). It should be noted that the drama of these events was heightened because these were the last days of the British Mandate period in Palestine, and tensions between the Arab and Jewish population were great. This made examination of the scrolls by scholars extremely dangerous.

All of the scrolls finally came together at Hebrew University under another strange set of circumstances. After touring the U.S. with his four scrolls and not being able to find an interested buyer, Metropolitan Samuel placed an ad in the *Wall Street Journal*. By coincidence (or divine providence)

Yigal Yadin happened to be lecturing in New York and saw the advertisement. Through intermediaries, he was able to purchase these priceless scrolls for around \$250,000. In February of 1955, the Prime Minister of Israel announced that the State of Israel had purchased the scrolls, and all seven (including the three purchased earlier by Professor Sukenik) were to be housed in a special museum at Hebrew University named the Shrine of the Book, where they can be seen today.

Needless to say, the initial announcement about the scrolls prompted feverish searches in the area of the original discoveries. An official archaeological expedition was begun in 1949 which eventually resulted in the discovery of ten additional caves in the surrounding area also containing scrolls. The archaeologists then directed their attention to a small ruin nearby called "Khirbet (ruins of) Qumran," which had been thought of as the remains of an old Roman fortress. After six seasons of intensive excavation, the scholars were sure beyond any reasonable doubt that the scrolls found their origin in this community which flourished between 125 BC and AD 68. The scrolls had been stored in haste in the caves as the community fled the encroaching Roman army, which was in Judea to put down the Jewish Revolt of AD 66-70.

The ruins of Qumran, which can be visited today, revealed that a substantial group of Jewish ascetics inhabited this community. Storehouses, aqueducts, ritual baths and an assembly hall were all uncovered. One of the most interesting rooms uncovered was a scriptorium, identified by two ink wells discovered there along with some benches for scribes. It was in this room that many, if not all, of the discovered manuscripts were copied.

## Description of the Scrolls

As soon as the announcement of the scrolls' discovery was made, the scholarly debates about their origin and significance began. The debates increased when the amazing contents of the scrolls were successively revealed.

The seven original scrolls, from what came to be called “Cave One,” comprised the following:

- ◆ A well-preserved copy of the entire prophecy of Isaiah—the oldest copy of an Old Testament book ever to be discovered
- ◆ Another fragmentary scroll of Isaiah
- ◆ A commentary on the first two chapters of Habakkuk—the commentator explained the book allegorically in terms of the Qumran brotherhood
- ◆ The “Manual of Discipline” or “Community Rule”—the most important source of information about the religious sect at Qumran—it described the requirements for those aspiring to join the brotherhood
- ◆ The “Thanksgiving Hymns”
- ◆ A collection of devotional “psalms” of thanksgiving and praise to God
- ◆ An Aramaic paraphrase of the Book of Genesis
- ◆ the “Rule of War” which dealt with the battle between the “Sons of Light” (the men of Qumran) and the “Sons of Darkness” (the Romans?) yet to take place in the “last days,” which days the men of Qumran believed were about to arrive

Those seven original scrolls were just the beginning. Over six hundred scrolls and thousands of fragments have been discovered in the 11 caves of the Qumran area. Fragments of every Biblical book except Esther have been found, as well as many other non-Biblical texts.

One of the most fascinating of the finds was a copper scroll which had to be cut in strips to be opened and which contained a list of 60 treasures located in various parts of Judea (none of which have been found)! Another scroll, which Israeli archaeologists recovered in 1967 underneath the floor of a Bethlehem antiquities dealer, describes in detail the community's view of an elaborate Temple ritual. This has been appropriately called the “Temple Scroll.”



Copper Scroll



The contents of the Dead Sea Scrolls indicate that their authors were a group of priests and laymen pursuing a communal life of strict dedication to God. Their leader was called the “Righteous Teacher.” They viewed themselves as the only true elect of Israel—they alone were faithful to the Law.

They opposed the “Wicked Priest”—the Jewish High Priest in Jerusalem who represented the establishment, and who had persecuted them in some way. This wicked priest was probably one of the Maccabean rulers who had illegitimately assumed the high priesthood between 150-140 BC. Most scholars have identified the Qumran brotherhood with the Essenes, a Jewish sect of Jesus' day described by Josephus and Philo.

Whoever the men of Qumran were, their writings provide us with a marvelous background picture of one aspect of the religious world into which Jesus came. Some have sought to draw parallels between figures in the scrolls and John the Baptist or Jesus, but an objective examination of such parallels reveals that the differences are greater than the similarities. Any contact of Jesus with Qumran is entirely speculative and most improbable. The suggestion that John the Baptist may have spent some time with the Qumran community is possible, since the Gospels tell us that he spent considerable time in the wilderness near the area where the Qumran community is located (Mt. 3:1-3; Mk. 1:4; Lk. 1:80; 3:2-3). John's message, however, differed markedly from that of the Qumran brotherhood. The only real common point was that they both taught that the “kingdom of God” was coming.

One of the most important contributions of the Dead Sea Scrolls is the numerous Biblical manuscripts which have been discovered. Until those discoveries at Qumran, the oldest manuscripts of the Hebrew Scriptures were copies from the 9th and 10th centuries AD by a group of Jewish scribes called the Massoretes. Now we have manuscripts around a thousand years older than those. The amazing truth is that these manuscripts are almost identical! Here is a strong example of the tender care which the Jewish scribes down through the centuries took in an effort to accurately copy the sacred Scriptures. We can have confidence that our Old Testament Scriptures faithfully represent the words given to Moses, David and the prophets.

## **Doctrine of the Scrolls**

The men of Qumran fervently believed in a doctrine of “last things.” They had fled to the desert and were readying themselves for the imminent judgment, when their enemies would be vanquished and they, God's elect, would be given final victory in accordance with the predictions of the prophets. It was in connection with these end-time events that one of the most fascinating teachings of the sect emerges. The messianic hope loomed large in the thought of the brotherhood. As a matter of fact, evidence shows that they actually believed in three messiahs—one a prophet, another a priest and the third a king or prince.

In the document mentioned earlier called the “Manual of Discipline” or the “Rule of the Community,” it is laid down that the faithful should continue to live under the rule “until the coming of a prophet and the anointed ones [messiahs] of Aaron and Israel” (column 9, line 11).

These three figures would appear to usher in the age for which the community was making preparation.

In another document found in Cave Four and referred to as the “Testimonia,” a number of Old Testament passages are brought together which formed the basis for their messianic expectations. The first is the citation from Deuteronomy 18:18-19 where God says to Moses: **“I will raise them up a Prophet from among their brethren, like unto thee.”** Next comes a quotation from Numbers 24:15-17, where Balaam foresees the rise of a princely conqueror: **“a Scepter shall rise out of Israel, and shall smite the corners of Moab,”** etc. The third passage is the blessing pronounced by Moses upon the tribe of Levi (the priestly tribe) in Deuteronomy 33:8-11. The way in which these three quotations are brought together suggests that the writer looked forward to the advent of a great prophet, a great prince and a great priest.

There were three individuals in the Old Testament writings that were referred to as “my anointed ones”—the prophet, the priest and the king (refer to Ex. 29:29; 1 Sam. 16:13, 24:6; 1 Kg. 19:16; Ps. 105:15). Each of these was consecrated to his work by an anointing with oil. The Hebrew word for “anointed” is *meshiach*, from which we get the word Messiah.

The marvelous truth of the New Testament doctrine of the Messiah is that each of these three offices found fulfillment in the person and work of Jesus of Nazareth! The people were amazed at His feeding of the multitude and said, “This is of a truth that prophet that should come into the world” (Jn. 6:14; also Jn. 7:40; Acts 3:22, 7:37). Jesus also was a priest, not from the order of Levi but from the order of Melchizedek (Ps. 110:4; Heb. 7), who offered Himself as a sacrifice and appears for us in the presence of His Father (Heb. 9:24-26; 10:11-12). Also, Jesus was announced as the One who will receive “the throne of his father, David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end” (Lk. 1:32-33). He will be acclaimed “KING OF KINGS, AND LORD OF LORDS” (Rev. 19:16).

Thus, we have found an interesting point of contact between Qumran and Christianity—a point of contact which is also a point of cleavage. The Qumran community and the early Christians agreed that in the days of the fulfillment of Old Testament prophecies there would arise a great prophet, a great priest and a great king. But these three figures remained distinct in Qumran expectation, whereas the New Testament saw them unified in the person of Jesus of Nazareth.

One more manuscript that has come to light in recent years provides a fascinating background to the New Testament messianic hope. It has been reconstructed from twelve small fragments, furnishing less than two columns of writing; but this much can be ascertained from its brief contents. It is a prediction of the birth of a Wonderful Child, possibly drawing on Isaiah 9:6-7: **“For unto us a child is born, unto us a son is given... and his name shall be called Wonderful.”** This child will bear special marks on His body and will be distinguished by wisdom and intelligence. He will be able to probe the secrets of all living creatures, and He will inaugurate the new age for which the faithful fervently awaited.

Is it not striking that soon after this manuscript was composed, a child was born who fulfilled the hopes of Israel and inaugurated a new age? Although the men of Qumran were mistaken in the details of their messiah, they did expect one whose general characteristics were strikingly illustrated by Jesus of Nazareth, the Son of God and Messiah. It is not known if some early Christian brought the message of Jesus to this wilderness community. We are left only to speculate on how they would have responded to the Wonderful Child born in Bethlehem who was the Prophet, Priest and King of Israel.

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I will note that Bible critics have long attacked the book of Isaiah claiming that it was written by two or even three different Isaiahs. They claim that it is not possible for Isaiah to give such detailed prophecies, especially in the latter part of the book (for example, Cyrus being named 150 years before his birth in Isaiah 44:28). They also point out the dramatic change in style of the last 27 chapters. Thus, the critics tell us that another Isaiah came along much later and wrote the last 27 chapters (after some of the prophesied events took place). This nonsense about a "Deutero-Isaiah" is just another example of the skeptical approach to the Bible.

To the contrary, there is plenty of Scriptural evidence that one Isaiah wrote all 66 chapters. Christ Himself quoted from BOTH sections (1-39 and 40-66) of Isaiah and attributed the quotes to one Isaiah -(John 12:37-41). In the New Testament there are 21 quotes from the book of Isaiah that are attributed to one Isaiah. Ten of these quotes are from the first section and eleven are from the latter section. The Scriptural explanation for the amazing detailed prophecies in the book of Isaiah is that ***"All scripture is given by inspiration of God"*** -(2<sup>nd</sup> Timothy 3:16) and ***"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."*** -(2<sup>nd</sup> Peter 1:21). The obvious explanation for the change in style in chapters 40-66 is the fact that there is a change in theme. The same writer can use different styles when dealing with different themes. The layout of the book of Isaiah gives the critics reason to attack the Bible. Yet, the layout of the book of Isaiah also gives the Bible-believer another reason to believe the Bible! How can the same issue result in such different opinions? The answer is found in Isaiah 28:9, ***"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts."*** We must approach the word of God with a believing and humble spirit.

Centuries before the King James Bible was first printed, the exact order of its 66 books was revealed in the book of Isaiah. The 66 chapters of Isaiah correspond identically with the 66 books of the King James Bible, in Gematria, in theme, and in number. That the layout of the King James Bible was revealed in the book of Isaiah is proof that the King James is inspired Scripture. It is a supernatural Book. Modern translations do not contain the "Heptadic Design Feature" due to the fact that they use the corrupt Westcott & Hort New Critical Greek Text produced during the 1880's. The duo of Westcott & Hort were heretics of their day and influenced by Jesuits from Rome. This also applies even to the respected (NASB) word-for-word translation of the New American Standard Bible.

The so-called "scholars" tell us that a translation cannot be inspired. They say that inspiration is limited to the original autographs, the word of God is only preserved in the original

languages, and that our King James Bible is just an accurate translation of the preserved word of God. This “statement of faith” is not based on the Bible but theology books written by fallible men. The final authority of the “scholarship only” crowd is originals that they have never seen, Hebrew and Greek texts that they do not really understand, and the teachings of men.

Nowhere in the Bible are we told that inspiration is limited to the originals or that a translation cannot be inspired. On the contrary, Paul said that Timothy had “**holy scripture**” in 2<sup>nd</sup> Timothy 3:15. In the very next verse Paul says that “**All scripture is given by inspiration of God!**” Timothy did not have originals but a copy and more than likely a Greek translation of the Old Testament Scripture. Inspiration is simply the process by which God’s Spirit gives man His words. Because the Scripture is the word of God it is alive. Jesus said, “**It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life**” -(John 6:63). The Bible says in Hebrews 4:12, “**For the word of God is quick and powerful**”. The Bible is “**the word of God, which liveth and abideth for ever.**” -(1<sup>st</sup> Peter 1:23). Inspiration means the word of God “**liveth**” and preservation means that it “**abideth**” and both is true forever.

The King James Bible is the product of the Holy Spirit, not the ability of men. He used men to translate it, but it is a Divine Book none the less. It has been translated from the Hebrew Masoretic and Greek Textus-Receptus original texts. The fact is, today we have over 6,000 copies of the Greek Textus-Receptus dating to the time of the first century A.D. These are the original autographs and first-century copies with minor copy errors. We have the original autograph texts but men will continue to deny the truth.

The bottom line is that the King James Bible is Holy Scripture given by inspiration of God. Let’s take a look at the comparison between Isaiah and the King James Bible. Consider these incredible facts:

1. Isaiah has 66 chapters – the King James Bible has 66 books
2. Isaiah has just over 30,000 words – the King James Bible has just over 30,000 verses
3. Isaiah has 2 main sections – the King James Bible has 2 main sections
4. Isaiah’s 1st section has 39 chapters – the King James Bible’s 1st section has 39 books (O.T.)
5. Isaiah’s 2nd section has 27 chapters – the King James Bible’s 2nd section has 27 books (N.T.)
6. Isaiah’s 1st section has a general style of judgment and ends with a curse -(39:6-7) - The King James Bible’s first section has a general style of judgment and ends with a curse - (Malachi 4:6)
7. Isaiah’s second section has a general style of hope and begins with good news -(40:1-5)
8. The King James Bible’s second section has a general style of hope and begins with good news -(Matthew 1:18-25)
9. Every chapter in Isaiah corresponds with every book of the King James Bible, in exact order!

Back in 1997, the late J.R. Church and his co-host Gary Stearman produced a 4-part series for his “Prophecy in the News” television program that aired on the Sky Angel Network. The study series presented the evidence that Isaiah was a Miniature Bible. There is an integral design structure in the book of Isaiah as the remaining portion of this study will demonstrate. The Hebrew alphabet has 22 letters (five of which have a final form). The book of Isaiah contains 66 chapters as does the King James Bible, having 66 books shown above. The 22 letters and their numeric value, and theme repeats the cycle three times in both the book of Isaiah and the Bible as well. It can be stated that the book of Isaiah is a Topical Index of the Bible.

From a literary arrangement Isaiah is divided into three primary divisions and eight sections or section sub-divisions. This is where some theologians have suggested there were two and possibly three Isaiahs.

### **FIRST MAIN DIVISION**

Division One - Chapters 1 to 12

Division Two - Chapters 13 to 27

Division Three - Chapters 28 to 35

### **CENTRAL DIVISION**

Division Four - Chapters 36 to 39

### **SECOND MAIN DIVISION**

Division Five - Chapters 40 to 48

Division Six - Chapters 49 to 57

Division Seven - Chapters 58 to 66

### **Section Sub-Divisions:**

Isaiah Chapters 1-6

Isaiah Chapters 7-12

Isaiah Chapters 13-23

Isaiah Chapters 24-27

Isaiah Chapters 28-33

Isaiah Chapters 34-35

Isaiah Chapters 36-39

Isaiah Chapters 40-66

Before we begin a chapter by chapter narrative illustration of the Hebrew letter, number, and theme pattern, it is beneficial to see the over-arching theme of the book. There is a definitive order and arrangement showing a structural design of the book of Isaiah.

The first division of the book of Isaiah includes the first six chapters, which represent prophetic sermons that Isaiah preached during the reign of King Ahaz.

Then, starting with chapter 7 and going on through to chapter 12, there is a second section of the book of Isaiah that is referred to as the Book of Immanuel, because the word Immanuel is a Name of our Lord Jesus Christ, and the name Immanuel means *“God with us”*, and is mentioned in every chapter of Isaiah, either by the Word or by the phrase.

Beginning with chapter 13 and going on to chapter 23, we find a Book of Burdens, in which nearly every chapter contains the word “burdens”. Chapters 16 & 18 do not contain the word burden, but they do have: “woe”, “bemoan”, “moan”, “howl”, “weeping”, and “trodden down”. The word **“burden”** describes a message of judgment against a certain nation that was given to the prophet by God.

The Book of Isaiah is truly a prophecy, for not only did it deal with nations which existed in Isaiah's day and in a century or two after Isaiah's day, but the prophecies in that section clearly direct our attention to the present time and what we know as the Middle East. The nations in what is now the Middle East are discussed in that precise section of the Book of Isaiah. Some of Isaiah's prophecies also look far forward into the latter days.

Then starting with chapter 24 and ending with chapter 27, we see a division in the book of Isaiah that we referred to as the “Little Apocalypse”, or the “Little Revelation”. If you read those chapters and read Chapters 6-19 in Revelation, you will think that you are reading the same Book, because both Books deal with the same subject matter, except the part in Isaiah is much shorter than the part in Revelation.

As we come to Chapter 28, we will see that it will go all the way to chapter 33. This specific section of the Book of Isaiah is called the “Book of Woes”, because every section begins with the word “woe”. Any time God uses the word “woe”, His Holy wrath has been righteously provoked!

The reason for the book of Isaiah becomes so clear if and when you examine what is in it. God's just and righteous judgment is so powerfully portrayed in the first part of the book -(Isaiah 1-39), but then slowly and surely, the amazing and redeeming grace of our Almighty God is fully revealed to us in the last part of Isaiah -(Isaiah 40-66).

The 27 chapters are equally divided into three sections of nine chapters, each ending with a symbolic verse illustrating the total depravity, immorality and wickedness of mankind.

Do you think that it was an accident that the first 39 chapters parallel the number of Old Testament books, while the second half of Isaiah which numbers 27 chapters parallel the number of New Testament books? It is NO accident! ***“God is not the Author of confusion”*** -(1<sup>st</sup> Corinthians 14:33). The 66 chapters of Isaiah match the English breakdown of the Bible with 66 books! Most theologians agree that Isaiah 9:6-7 and Isaiah 53:6 are the central passages for the reader.

Isaiah Chapter 53 stands at the center of the middle section. It is there in Isaiah 53 that God's unexplainable grace is unfolded like a beautiful flower, stretched out to reach one and all!

But . . . think of how many pass by and never see the beauty nor feel His awesome presence in their lives! They are simply too busy to pay attention to the Greatest Blessing that God the Father has ever bestowed on sinners! -(John 3:15-18, 36). The focus of Isaiah 53, is where judgment becomes redemption.

Because of their continued wickedness, God could not use Israel to be a light to the nations, but He would reveal how in spite of them, He would find an Israelite who would do His will. This Lowly Servant, although facing great difficulties to achieve His calling, would bring forth hope and light springing up from Israel to all the world.

Many people object to the fact that God has much to say about the world's evils. The vast majority of the world seems quite content and happy in their sinful disobedience to God. This is true, but Isaiah is NOT written because of the world, but because of those He has graciously chosen out of the world. Revelation 18:4 ***“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”***

This humble servant cannot comprehend the fact that the Almighty, Creator God has spoken to Isaiah, and that we have the marvelous Book of Isaiah, to study and consider what lies ahead for us. This simply is proof that God loves us and wants us to consider eternity! His Holy Word does NOT help everyone, in fact, it helps just a few -(Matthew 7:13-14), but the truth is, most people do NOT want to hear from Him! But . . . for those who are looking for help, will find abundant help in His Word. No matter how powerful the darkness, He will bring Light and help to all those who seek Him.

God does everything possible to make His people completely faithful to Him. This was to be expected because the Jews (Israel) are God's covenant people . . . but they were not to expect God's grace in their disobedience to Him, and neither are we. A great warning of persistent sin is clearly seen in the book of Isaiah. Complete obedience is always what God wants from His people.

Isaiah clearly shows the gradual steps away from a true love towards God. God calls them blind and rebellious. Partial moral reforms are not what God wants! God wants to penetrate into every segment of our life. God wants His people to live holy and to represent before the nations the greatness of this awesome God.

The Book of Isaiah is like a miniature Bible. The two divisions of Isaiah agree with the Old and the New Testaments. Each chapter of Isaiah agrees and parallels with a certain book of the Bible. And it seems that these chapters do agree with the books in their consecutive order. At this point we will break in this lengthy study. In Part 2 of this study we will begin an analysis of each chapter of Isaiah, unearthing the deeper meaning each chapter represents.

Maranatha,

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