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Question 94 - What supernatural elements may be seen regarding the Unity of the Bible?

Harold Willmington
Liberty University, hwillmington@liberty.edu

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101 MOST ASKED QUESTIONS ABOUT THE BIBLE

94. What supernatural elements may be seen regarding the Unity of the Bible?

A. The fact of this amazing unity.

That the Bible is a unity is a fact no honest reader can deny. In the preface of most Bibles, the 39 Old Testament and 27 New Testament books are listed in two parallel columns down the page. But a more accurate way would be to place the entire 66-book collection in a clock-like circle, with Genesis occupying the first minute past 12:00, Exodus the second, Leviticus the third, and so on. Finally, the book of Revelation would be placed on the number 12, right next to Genesis. It is simply thrilling how these two books, Genesis the first and Revelation the last, perfectly dovetail together in a unity only God could create. For example:

1. In Genesis we read: *"In the beginning God created the heaven and earth"* (1:1).
In Revelation we read: *"I saw a new heaven and a new earth"* (21:1a).
2. In Genesis we are told: *"And the gathering of the waters called he seas"* (1:10)
In Revelation we are told: *"And there was no more sea"* (21:1b).
3. In Genesis God called the darkness night (1:5).
In Revelation God promises, *"there shall be no night there"* (21:25b).
4. In Genesis God created the sun and moon (1:16).
In Revelation we read: *"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever"* (22:5)
5. In Genesis we see the first Adam reigning over the Garden of Eden. *"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth"* (1:28).
In Revelation we see the second Adam reigning over all the nations of earth. *"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever"* (11:15).
6. In Genesis God declared the completion of His original creation: *"Thus the heavens and the earth were finished, and all the host of them"* (2:1).
In Revelation God will declare the completion of His eternal creation: *"And he said . . . It is done. I am Alpha and Omega, the beginning and the end"* (21:6).
7. In Genesis man's earthly home was beside a river (2:10).

In Revelation man's eternal home will be beside a river: *"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb"* (22:1).

8. In Genesis the ground man walked upon will be filled with gold: *"And the gold of that land is good"* (2:12).

In Revelation the street man will walk upon is paved with gold (21:21).

9. In Genesis God provided the first man, Adam, with a bride, Eve. *"And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man"* (2:28, 23).

In Revelation God will provide the second man, Christ, with a bride, the church: *"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready"* (19:7)

10. In Genesis the eating from a tree brought about physical and spiritual death: *"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die"* (2:17).

In Revelation the eating from another tree will bring about physical and spiritual life: *"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations"* (22:2).

11. In Genesis Satan appears to torment man: *"Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"* (3:1).

In Revelation Satan disappears, himself to be tormented forever: *"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever"* (20:10).

12. In Genesis two believers arrayed themselves with fig leaves to hide their sinfulness (3:7).

In Revelation all believers will be arrayed in fine linen to reveal their righteousness (19:8).

13. In Genesis we have predicted the first coming of Jesus: *"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be"* (3:15; 49:10).

In Revelation we have promised the second coming of Jesus: *"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. . . And,*

behold, I come quickly; and my reward is with me, to give every man according as his work shall be. . . He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (22:7, 12, 20).

14. In Genesis we hear God say, "Cursed is the ground for thy sake" (3:17).

In Revelation we hear God say: "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him" (22:3).

15. In Genesis, sin introduces pain, sorrow, and death (3:16-19).

In Revelation God, Himself, will eliminate pain, sorrow, and death: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (21:4).

16. In Genesis the tree of life is denied to man and disappears (3:22).

In Revelation the tree of life reappears to man (22:2).

17. In Genesis angels barred Adam and Eve from the Garden of Eden: "And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (3:22-24).

In Revelation an angel brings all believers into the city of God: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God" (21:9-10).

18. In Genesis man is driven from God's presence (3:24).

In Revelation man will delight in God's presence: "And they shall see his face; and his name shall be in their foreheads" (22:4).

19. In Genesis we see Jesus depicted as the Lamb of God: "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering" (4:4).

In Revelation we see Jesus depicted as the Lamb of God: "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth" (5:6).

20. In Genesis we see Jesus depicted as the Lion of the Tribe of Judah: *“Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be”* (49:9-10).

In Revelation we see Jesus depicted as the Lion of the Tribe of Judah: *“And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof”* (5:5).

21. In Genesis no believer lived a thousand years: *“And all the days of Methuselah were nine hundred sixty and nine years: and he died”* (5:27).

In Revelation all believers will live a thousand years: *“And they lived to reign with Christ a thousand years”* (20:4).

22. In Genesis we hear of God’s first invitation of grace to man: *“But Noah found grace in the eyes of the LORD . . . And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation”* (6:8; 7:1).

In Revelation we hear God’s final invitation of grace to man: *“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely”* (22:17).

23. In Genesis the old earth was once punished by a flood (7:12).

In Revelation the new earth will be purified by a fire (21:1a).

24. In Genesis Satan’s fake church is instituted by Nimrod at Babel (11:1-9).

In Revelation Satan’s fake church will be destroyed by the antichrist in Babylon (17:16-17).

25. In Genesis we read of scripture’s first war (14:1-2).

In Revelation we read of scripture’s final war (19:11-15).

26. In Genesis we read of God’s earthly Jerusalem being ruled over by Melchizedek, priest of the Most High God (14:18).

In Revelation we read of God’s heavenly city, New Jerusalem, being ruled over by the Messiah, Son of the Most High God (20:4; 21:9-11).

B. The achievements involved in this amazing unity:

1. This unity is achieved in spite of the long period of time involved in its writing.

- More than 15 centuries elapsed between the writing of Genesis and Revelation.

- Nearly 400 years elapsed between the writing of Malachi and Matthew.
2. This unity is achieved in spite of the many authors (some 40) and their various occupations (approximately 17) – *“The Lord gave the word: great was the company of those who published it”* (Psa. 68:11).
- Moses was an Egyptian prince - *“And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds”* (Acts 7:22).
 - Joshua was a soldier – *“And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill”* (Ex. 17:9-10).
 - Samuel was a priest – *“But Samuel ministered before the LORD, being a child, girded with a linen ephod”* (1 Sam. 2:18).
 - David was a king – *“So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel”* (2 Sam. 5:3).
 - Job was a rich farmer – *“His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east”* (Job. 1:3).
 - Amos was a poor farmer – *“Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet’s son; but I was an herdman, and a gatherer of sycomore fruit: And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel”* (Amos 7:14-15).
 - Ezra was a scribe – *“This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him”* (Ezra 7:6).
 - Isaiah was a prophet – *“And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz”* (Isa. 37:2).
 - Daniel was a prime minister – *“Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon”* (Dan. 2:48).
 - Nehemiah was a cupbearer – *“And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took*

up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence” (Neh. 2:1).

- Matthew was a tax collector – *“And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him” (Mt. 9:9).*
 - Mark was an evangelist (traditional).
 - Luke was a physician – *“Luke, the beloved physician, and Demas, greet you” (Col. 4:14).*
 - Peter and John were fishermen – *“And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him” (Mt. 4:18-22).*
 - Jude and James were probably carpenters.
 - Paul was a tentmaker.
3. This unity is achieved in spite of the different geographical places where the Bible was written.
- In the desert (Ex. 17)
 - On Mount Sinai (Ex. 20)
 - In Palestine (most)
 - In Egypt (Jeremiah?)
 - On the Isle of Patmos (Revelation)
 - In Babylon (Daniel)
 - In Persia (Esther)
 - Corinth (1 and 2 Thessalonians)
 - In Ephesus (Galatians?)
 - In Caesarea (Luke?)
 - From Rome (2 Timothy)
4. This unity is achieved in spite of the many different styles of its writing.
- As history
 - As prophecy
 - As biography
 - As autobiography
 - As poetry
 - As law

- In letter form
- In symbolic form
- In proverb form
- In doctrinal form

Let us imagine a religious novel of 66 chapters that was begun by a single writer around the sixth century A.D. After the author had completed but five chapters he suddenly dies. But during the next 1,000 years, up to the sixteenth century, around 30 amateur “free-lance” writers felt constrained to contribute to this unfinished religious novel. Few of these authors shared anything in common. Some of them were black, others white, still others yellow, and a few brown. They spoke different languages, lived at different times, in different countries, had totally different backgrounds and occupations, and wrote in different styles.

Let us furthermore imagine that at the completion of the thirty-ninth chapter the writing for some reason suddenly stops. Not one word is therefore added from the sixteenth until the twentieth century. After this long delay it begins once again by eight new authors who add the final 27 chapters.

With all this in mind, what would be the chances of this religious novel becoming a moral, scientific, prophetic, and historical unity? The answer is obvious – not one in a million. And yet this is the story of the Bible.