

How Reliable Is the Bible As a History Book?

Introduction

Many today, even Christians, do not trust the Bible completely. They look at the miracles, the beginning of the earth, and even historical figures mentioned in the Bible as, at best, parables meant to teach a moral lesson. In approaching the Bible as they would any other book, many have, "professing to be wise," become fools (Romans 1:22).

If we truly believe that Christ is God's son sent to rescue us from our sins, and we believe that God is loving and "a God of truth and without injustice," (Deuteronomy 32:4) then we must believe His Word - all of it. Picking and choosing the parts we believe is no better than picking and choosing the parts we like & dislike. In this study, we will briefly examine the question: "How reliable is the Bible as a history book?"

How reliable is the Bible as a history book?

"The Greek *historia* relates to knowing about the past - the written record and interpretation based on deliberate inquiry."¹ It is from this word that we get *history*. Some say the Bible is a great collection of moral stories. It is an expanded Aesop's fables. Still others contend that, since we can find no record of prominent figures such as King David & King Solomon, we cannot trust the historical accounts, or narratives, of the Bible. Here is what the Smithsonian Institution writes about the historicity (historical authenticity) of the Bible:

"It must be remembered that the Bible is primarily a book of religion, a guide to faith. It was not a book of history, poetry, economics, or science. It contains all sorts of literary genre, which are used to teach about the relationship between God and mankind. . . . In the best analysis, the Bible is a religious book, not an historical document."²

This presents a problem for us as Adventists. Not only do many of our doctrines, such as the seventh-day Sabbath, center on historical accounts like that of creation, but this idea of the Bible being true only in a religious realm goes against our own teachings. In the book *Seventh-day Adventists Believe...*, the authors say:

"His self-revelation stands rooted in real events that occurred in a definite time and place. The reliability of the Historical accounts is extremely important because they form the framework of our understanding of God's character and His purpose for us. An accurate understanding leads to eternal life, but an incorrect view leads to confusion and death."³

One author wrote: "Biblical faith differs from many religions by being firmly rooted in history."⁴ Is this true? How reliable is the Bible as a history book? Can we really trust that the historical accounts given in its pages are accurate? We're going to discover the answer. First, we need to answer a different question.

Does the Bible claim to be historically accurate?

Whether the Bible tells reliable history may not be a question we even need to worry about. Does the Bible claim, anywhere in its hundreds of pages, to be historically accurate? Let's look at some verses together.

1. **Genesis 1:1**
2. **Luke 1:1-4**
3. **Jude 5-11**

Are these passages saying that the history the Bible records is accurate? While the Bible does not say this explicitly anywhere, we can infer from these verses, and others (Psalms 103:7), that the Bible writers considered their historical narratives and those of other Bible writers to be accurate. We know that the Bible is God's word, so therefore God must consider these accounts accurate, as well.

"The Bible's writers viewed all the historical narratives it contains as true historical records, not as myths or symbols. Many contemporary skeptics reject the stories of Adam and Eve, Jonah, and the Flood. Yet Jesus accepted them as historically accurate and spiritually relevant."⁵

We will soon see that the Son of God, Jesus Christ, viewed these historical accounts that some discredit as mere myth, as real historical accounts that were true. We certainly don't want to go against what Christ taught and believed.

Can the Bible be true in some areas, but not in others?

Does the Bible need to be historically accurate? Isn't it primarily concerned with religious instruction? While it is true that the Bible's primary focus is on revealing God and giving "instruction in righteousness," (2 Timothy 3:16) this does not exclude it being accurate in other areas. Consider the example of Daniel and his three friends. When they were taken to Babylon and told they would be given meat & wine from the king's portion, they asked to instead be given vegetables and water (Daniel 1). Is this story *only* to give us an example of how to stand up for God or is there something more? Is there also a lesson there about how we are to eat? As Adventists, we believe there is.

Can the Bible speak merely to spiritual truth and be incorrect in other facts, such as historical events? Let's look at a verse:

1. 2 Timothy 3:16-17

In this verse, Paul tells us that "all Scripture is given by inspiration of God." We can't be selective in what we choose to believe or follow. The "inspiration of God" is none other than the Holy Spirit, as we will see shortly. If the Holy Spirit is responsible for all of the Bible, then it seems likely that all of it is true in all areas it talks about. Let's look at that now.

How do we know the Bible is true in everything it speaks about?

Some believe that, while the Bible may be "inspired," that does not make all of it true. Speaking of how classical liberals view the Bible's inspiration, one author writes: "The Bible is 'inspired' in the sense that Shakespeare is inspired; it is an inspiring book that reflects the religious expressions of certain ancient people. All the miracles in the Bible are myths designed to teach truths."⁶ How can we know that everything the Bible speaks about is true? Let's go back to our Bibles!

1. John 17:17

2. Psalms 19:7

3. Psalms 119:160

"The entirety of Your word is truth." What a remarkable statement! It doesn't say a portion of it, or even most of it, but ALL of it. Other verses (1 Thessalonians 2:13 & John 10:35) tell us similar things. Do you think these verses indicate that the Bible claims to be true in only a few areas, like religious instruction? The Bible tells us "that no lie is of the truth." (1 John 2:21)

We read 2 Timothy 3:16-17 a moment ago. Let's look at a similar verse.

4. 1 Peter 1:19-21

One author says: "Whether the information came from personal observation, oral or written sources, or direct revelations, it all came to the writer through the Holy Spirit's guidance. This guarantees the Bible's trustworthiness."⁷ We know that in God there is nothing but truth, and that means that His Word must be completely truthful, as well. "The Bible does not teach partial inspiration or degrees of inspiration. These theories are speculations that rob the Bible of its divine authority."⁸

We would do well to remember the words of Ellen White:

"When men venture to criticize the Word of God, they venture on sacred, holy ground, and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired."⁹

What is the purpose of history in the Bible?

Why does the Bible record all these historical events? Scripture gives us several reasons. Let's look at those.

1. **Psalms 77:11-12**
2. **Psalms 78:7**

From these two verses, what are some of the reasons that the Bible gives us historical accounts? One reason is to remember that God has been faithful to those who follow Him! His faithfulness is accurately recorded and shown through both "ordinary events" and miracles. How could we trust in God's faithfulness if many of these stories were made up?

There are three key reasons that God gives us this history: for our instruction; for our edification; and as a warning. "These historical incidents are "types" or "examples" written for our admonition on whom the ends of the ages have come."¹⁰ We are to learn from both the good and bad examples in the Bible. These historical narratives are also given for our edification, "the instruction or improvement of a person morally or intellectually." "God led Bible writers to present history in a way that would guide us to salvation."¹¹ Finally, God gave some of these accounts as a warning. Think about the disobedient and idolatrous Kingdom of Israel. They refused to repent and turn back to God, and thus they were carried away to captivity. The Book of Jude in the Bible also provides us with several warnings about immoral behavior. God wants to give us as many warnings as possible, because He is a loving God.

"Why did God include so many history lessons (conscious reflections about the past) as well as basic history (accounts of what happened) in His inerrant Word? Biblical history helped reinforce the special identity of God's people, but more importantly, it reminded them of His faithfulness."¹² We are now God's people. The reminders of His faithfulness and our special identity as His people are for us!

Let's remember that: "God commanded certain men to write a history of His dealings with Israel. These historical narratives written from a viewpoint different from that of secular history, comprise an important part of the Bible... They provide us with accurate, objective history, from a divine perspective."¹³

What examples do we have of the Bible being historically accurate?

"In 1992 Philip Davies, professor of Biblical studies at the University of Sheffield, appealing to archaeology, wrote, 'The biblical 'empire' of David and Solomon has not the faintest echo in the archaeological record - as yet.'¹⁴ However, God did not wait long to correct this man and others who had this view because of their limited human perspective. "The following year, in July 1993, archaeologists at Tel Dan in northern Israel uncovered a remarkable find... [a stone] mentioned a victory by the Aramean King Ben-Hadad who boasts of defeating the 'house of David' and the 'house of Israel.'¹⁵ We need to remember that just because we don't have verifiable evidence of all the historical accounts in the Bible, that does not mean that we don't have enough evidence to trust what it says. Our finite perspective, when compared to God's omniscient (all knowing) knowledge, means that we will not always have concrete evidence or even understanding of everything. That doesn't make the Bible wrong.

We will look at three things that many Bible scholars believe to be "myths." Go back to your Bible.

The Resurrection

1. **I Corinthians 15:3-8**
2. **Romans 6:4**

These two verses, and there are many others, show clearly that the Bible writers believed that the resurrection of Christ was a real event that they and others had witnessed. This wasn't some parable to illustrate some spiritual truth. It really happened! And that is a good thing, because the Apostle Paul tells us that, if the resurrection had

never happened, “then our preaching is empty and your faith is also empty.” (1 Corinthians 15:14) I don’t believe any of us wants that!

Creation

3. Acts 17:26

4. Exodus 20:8-11

If the creation account was a mere parable, then we need to rethink some of our beliefs. The belief in a seventh-day Sabbath is rooted in creation! If this creation story is just an allegory, we are in trouble. “The days of the Bible’s Creation account signify literal twenty-four-hour periods.”¹⁶ If this is not the case, we have to rethink our sin nature, the seventh-day Sabbath, and even why Christ’s death was even necessary! Thankfully the Bible treats the creation as a literal account.

Miracles

5. Matthew 12:39-41

6. Matthew 24:37-39

Finally we come to the miracles that many say are too ridiculous to have ever truly happened. We don’t have the time to cover all of these, but, after reading the previous verses, let’s talk about one.

First, Jesus talks about his death & resurrection as being similar to the experience of Jonah in the big fish. There is an important lesson here. There is a significant danger in having the foundations of our interpretation being incorrect. For example, if we viewed the story of Jonah to be allegory or parable due to its miraculous claims, then we might interpret Jesus talking about his resurrection here to be figurative, as well. That would be very dangerous indeed! We see in these verses, and others (1 Corinthians 10:1-11 & Psalms 106) that Christ and the Bible writers viewed these miraculous accounts as true history.

Final Questions

We have to make sure that our “human wisdom” does not get in the way of God’s true revelation in the Bible. “The Bible must not be subjected to human norms. It is superior to all human wisdom and literature.”¹⁷ 1 Corinthians 2:14 tells us, “But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.” Whatever we might think we know, we have to test this knowledge by the Scriptures. We can be thankful to God that He is so loving as to provide us with thousands of pages of accurate testimony!

1. Is all of the Bible true, even historical information that appears to be incorrect based on what we know?
2. Did Jesus view Scripture as accurate?
3. Should the Bible be evaluated like any other book?
4. Does the Bible require us to accept what it says is true on blind faith?

How to Interpret Scripture - A VERY Brief Guide

Part of the reason that so many today believe that the Bible does not portray history as it truly happened is due to the way they interpret the Bible. Because of this, I thought it would be helpful to dedicate a couple of pages to proper Biblical interpretation, as well as briefly mentioning some of the wrong ways Scripture is interpreted today. Please do not take this as an exhaustive list, but just a very brief guide to help get you started. You can refer to the section “To further your study” to find additional resources on this topic.

“A truly *Christian* worldview, simply put, is one in which the Word of God, rightly understood, is firmly established as both the foundation and the final authority for everything we hold true.”¹⁸ We have to rightly understand God’s Word in order to live and think how He would want. Adventists have traditionally used the historical-grammatical method of interpreting Scripture. Here is how this method works:

"Relying upon the Holy Spirit's illumination, believers using this method seek to ascertain the meaning of Scripture by carefully discovering the historical, literary and grammatical identity of a given biblical passage in its immediate historical context and in the wider context of the whole Bible. Having thus understood what a given passage meant in its historical context, a responsible application is made to the contemporary situation of the interpreter."¹⁹

There are other methods, and we will look at one other popular method shortly. However, the reason the historical-grammatical method works so well is that it avoids two extremes. One is the strict literalist that takes everything in the Bible, even prophecies, visions, and parables, literally. The second extreme is the one that we have looked at in slight detail. This extreme views most of the Bible as religious myth designed to convey moral truth for a specific group of people.

Let me share just a few other helpful tips for interpreting Scripture:

1. "When we find several clearly-relevant citations working together to establish a point, it increases our confidence that we are understanding Scripture correctly. 'In the mouth of *two or three witnesses* every word may be established' (Matt. 18:16)"²⁰
2. "Line upon line, precept upon precept, they must receive the Bible evidence of the truth as it is in Jesus."²¹
3. "The Bible is its own interpreter, one passage explaining another."²²

However, any of these methods are useless unless we have the Holy Spirit guiding us. "Without the Holy Spirit's illumination of our minds we could never correctly understand the Bible or even acknowledge it as God's authoritative will."²³ I Corinthians 2:11 says, "For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God." Do not forget, before beginning your study or Bible reading, to ask God to give you His Spirit so that you may understand and believe. For a very helpful guide in interpreting Scripture, skip to "William Miller's Rules of Interpretation."

Alternative Forms Of Interpretation

There are other methods of Scriptural interpretation, but let's look at one now. This method has gained popularity over the years, and it is now the most common method taught in religious schools. It is called the historical-critical method. "The historical-critical scholar comes to the [biblical] text with a natural bias against the historicity of the events described therein. The historic[-]grammatical scholar comes to the text with a natural bias in favor of the historicity of the events described therein."²⁴ This sums up the difference nicely. Many advocating this method are best called "moderate liberals." "Moderate liberalism, the kind found in conservative Bible-believing churches, believes that it can employ the methods of classical liberalism without accepting its anti-supernatural presuppositions."²⁵

Let me give you a brief example of how their method of interpretation works. Speaking of the story of the quails found in Numbers 11: "moderate liberals accept the miracle of God in providing quails...[however,] they discount the accuracy of the story. They are likely to argue that Christians should not be concerned about *how* God provided the quails."²⁶ Have you heard something similar to this before? I know I did in attending two different religious (non-Adventist) colleges. Ellen White even had to contend with this in her day. She warned: "Many professed ministers of the gospel do not accept the whole Bible as the inspired word. One wise man rejects one portion; another questions another part. They set up their judgment as superior to the word;"²⁷ Remember that human wisdom should never be the judge of the word of God.

The Proven Accuracy of Scripture

Let me say one final word on the accuracy of our Scriptures. Some have said that because of the thousands of years that have passed between the original writing and our day, and the oral tradition used at the time, it is impossible for the Bible we have today to be completely accurate. Errors must have been introduced thanks to copying, biases of the copyists, and the decay of the manuscripts. While it is true that no translation can be considered 100% accurate to the original text, the idea that we are missing or misunderstanding large sections of the Bible is simply laughable. Here is how the manuscripts were copied:

"With reference to the Old Testament, the section of the Bible written in Hebrew and Aramaic, the remarkable accuracy with which the scribes wrote down the text is due to strict rules that they followed. For example, no word or letter could be written from

memory. The words or letters of each section were counted, and if these did not tally with the newly made copies, the new copy was discarded altogether and the task begun again."²⁸

With such precision, we can be assured that the Bible we have today, and especially the manuscripts still in existence, are accurate and faithful to the original words.

We also know that Jesus himself accepted the Scriptures as accurate to the original, and He would have known! "Jesus accepted the historical reliability of Scripture, including all the important events in Israel's history as well as creation and flood."²⁹ And let us not forget Hebrews 1:1, "God, who at various times and in various ways spoke in time past to the fathers by the prophets."

The final proof of the authenticity of God's holy Word is the many prophecies contained in it that have been fulfilled. One need only to look at Daniel 2 to see thousands of years of history covered and faithful to historical records that even those who doubt the Bible view as accurate. Praise the Lord for His faithful witness!

William Miller's Rules of Interpretation³⁰

"He [William Miller] saw that a man could be intellectually honest when accepting the whole Bible as the inspired Word of God."³¹

"In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. Every rule should be well studied, in connection with the scripture references, if the Bible student would be at all benefited by them.

1. All Scripture is necessary, and may be understood by diligent application and study (2 Timothy 3:15-17).
2. Every word must have its proper bearing on the subject presented in the Bible (Matthew 5:17, 18).
3. Scripture must be its own expositor [explainer], since it is a rule of itself. If I depend on a minister or teacher to explain it to me, and they should guess at it's meaning, or desire to have it so on account of their creed, or thought to be wise... then their guessing, desire, creed, or wisdom is my rule and not the Bible! (Psalm 19:7-11; 119:97-105; Matthew 23:8-10; 1 Corinthians 2:12-16; Ezekiel 34:18, 19; Luke 11:52; Malachi 2:7, 8).
4. To understand doctrine, bring all the Scriptures together on the subject you wish to know; then let every word have it's proper influence, and if you can form your theory without contradiction, you cannot be in error (Isaiah 28:7-29; 35:8; Proverbs 19:27; Luke 24:27, 44, 45; James 5:19; 2 Peter 1:19, 20).
5. Nothing revealed in Scripture can or will be hid from those who ask in faith, nothing wavering (Deuteronomy 29:29; Matthew 10:26, 27; 1 Corinthians 2:10; Philippians 3:15; Isaiah 45:11; Matthew 21:22; John 14:13, 14; 15:7; James 1:5, 6; 1 John 5:13-15).
6. God has revealed things to come, by visions, in figures and parables; and in this way the same things are often-times revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine all in one (Psalms 89:19; Hosea 12:10; Habakkuk 2:2; Acts 2:17; 1 Corinthians 10:6; Hebrews 9:9, 24; Psalms 78:2; Matthew 13:13, 34; Genesis 41:1-32; Daniel 2:7, 8; Acts 10:9-16).
7. Visions are always mentioned as such (1 Corinthians 12:1).
8. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally; if not (then it must be understood) figuratively (Revelation 12:1,2; 17:3-7).
9. Figures always have a figurative meaning, and are used much in prophecy to represent future times, and events; such as mountains. meaning governments; beasts. meaning kingdoms; waters. meaning people; lamp. meaning Word of God; day. meaning year (Daniel 2:35, 44; 7:8, 17; Revelation 17:1, 15; Psalm 119:105; Ezekiel 4:6).

10. To learn the true meaning of figures, trace you figurative word through the Bible, and, where you find it explained, put it on your figure, and if it makes good sense, you need look no further; if not, look again.
11. Figures sometimes have two or more different significations; as day is used in a figurative sense to represent three different periods of time. 1. indefinite. 2. definite, a day for a year. 3. day for a thousand years (Ecclesiastes 7:14; Ezekiel 4:6; 2 Peter 3:8).
12. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures, by the subject and Bible (Mark 4:13).
13. To know whether we have the true historical event for the fulfillment of a prophecy: if you find every word of the prophecy [after the figures are understood] is literally fulfilled, then you may know that your history is the true event. But, if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy agrees, so that the true, believing children of God may never be ashamed (Psalm 21:5; Isaiah 14:17-19; 1 Peter 2:6; Revelation 17:17; Acts 3:18).
14. The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we believe, so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit His word. And we can have confidence that He takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of His own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in His word, from erring far from the truth, though they may not understand the Hebrew or Greek."

Additional Notes from the Spirit of Prophecy³²

"The Bible with its precious gems of truth was not written for the scholar alone. On the contrary, it was designed for the people; and the interpretation given by the common people, when aided by the Holy Spirit, accords best with the truth as it is in Jesus (*Testimonies*, vol. 5, pp. 330, 331)."

"Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation (*Review and Herald*, November 25, 1884)."

To Further Your Study

1. *Adventists Affirm*, Vol. 10, No. 1
2. *Adventists Affirm*, Vol. 20, No. 3
3. *Evidence That Demands a Verdict*, Josh McDowell
4. "Biblical Inspiration," Handbook of Seventh-day Adventist Theology
5. "Biblical Interpretation," Handbook of Seventh-day Adventist Theology
6. *Is There Anything Left You Can Trust?*, Amazing Facts Study Guide
7. *The Case for Christ*, Lee Strobel

Endnotes

All Biblical references given in New King James Version.

¹ Clyde P. Greer, Jr., "Reflecting Honestly on History," in *Think Biblically!*, ed. John MacArthur (Wheaton, IL: Crossway Books, 2003), 259.

² Ken Ham, "The Bible —'It's Not Historical,'" Answers in Genesis, <http://www.answersingenesis.org/articles/au/bible-not-historical> (Accessed February 28, 2012).

³ Ministerial Association, *Seventh-day Adventists Believe...A Biblical Exposition of Fundamental Doctrines*, 2nd ed. (Boise, ID: Pacific Press Publishing Association, 2005), 16.

⁴ *Dictionary of Biblical Imagery*, Olive Tree Software (Accessed February 29, 2012).

⁵ Ministerial Association, *Seventh-day Adventists Believe...A Biblical Exposition of Fundamental Doctrines*, 2nd ed. (Boise, ID: Pacific Press Publishing Association, 2005), 17.

⁶ Samuel Korateng-Pipim, "Crisis Over the Word," *Adventists Affirm* 10, no. 1 (1996): 20.

⁷ Ministerial Association, *Seventh-day Adventists Believe...A Biblical Exposition of Fundamental Doctrines*, 2nd ed. (Boise, ID: Pacific Press Publishing Association, 2005), 16.

⁸ *Ibid.*, 17.

⁹ C. Mervyn Maxwell, "Take the Bible As It Is," *Adventists Affirm* 10, no. 1 (1996): 29.

¹⁰ Ministerial Association, *Seventh-day Adventists Believe...A Biblical Exposition of Fundamental Doctrines*, 2nd ed. (Boise, ID: Pacific Press Publishing Association, 2005), 16.

¹¹ *Ibid.*, 17

¹² Clyde P. Greer, Jr., "Reflecting Honestly on History," in *Think Biblically!*, ed. John MacArthur (Wheaton, IL: Crossway Books, 2003), 261.

¹³ Ministerial Association, *Seventh-day Adventists Believe...A Biblical Exposition of Fundamental Doctrines*, 2nd ed. (Boise, ID: Pacific Press Publishing Association, 2005), 16.

¹⁴ Michael G. Hasel, "Postmodern Bible Critics and Recent Archaeology," *Adventists Affirm* 20, no. 3 (2006): 59.

¹⁵ *Ibid.*, 59.

¹⁶ Ministerial Association, *Seventh-day Adventists Believe...A Biblical Exposition of Fundamental Doctrines*, 2nd ed. (Boise, ID: Pacific Press Publishing Association, 2005), 81.

¹⁷ *Ibid.*, 20.

¹⁸ John MacArthur, "Embracing the Authority and Sufficiency of Scripture," in *Think Biblically!*, ed. John MacArthur (Wheaton, IL: Crossway Books, 2003), 21.

¹⁹ Samuel Korateng-Pipim, "Crisis Over the Word," *Adventists Affirm* 10, no. 1 (1996): 19.

²⁰ Weiland Henry III, "Two or Three Witnesses," *Adventists Affirm* 10, no. 1 (1996): 37.

²¹ Ellen Gould White, *Councils on Health*, (Mountain View, CA: Pacific Press Publishing Association, 1923), 522.

²² Ellen Gould White, *To Be Like Jesus*, (Hagerstown, MD: Review and Herald Publishing Association, 2004), 120.

²³ Ministerial Association, *Seventh-day Adventists Believe...A Biblical Exposition of Fundamental Doctrines*, 2nd ed. (Boise, ID: Pacific Press Publishing Association, 2005), 19.

²⁴ Samuel Korateng-Pipim, "Crisis Over the Word," *Adventists Affirm* 10, no. 1 (1996): 22.

²⁵ *Ibid.*, 20.

²⁶ *Ibid.*, 21.

²⁷ C. Mervyn Maxwell, "Take the Bible As It Is," *Adventists Affirm* 10, no. 1 (1996): 33.

²⁸ Samuel Korateng-Pipim, "The Nonpareil Book: A Volume Like No Other," *Adventists Affirm* 20, no. 3, (2006): 37.

²⁹ Ekkehardt Mueller, "Authority of Scripture - Approaching Revelation and Inspiration," Biblical Research Institute, <http://www.adventistbiblicalresearch.org/documents/Inspiration.htm> (Accessed February 28, 2012)

³⁰ William Miller, "William Miller's Rules of Interpretation," Greatcontroversy.org, <http://www.greatcontroversy.org/gco/orc/mill-rules.php> (Accessed February 29, 2012)

³¹ C. Mervyn Maxwell, "Take the Bible As It Is," *Adventists Affirm* 10, no. 1 (1996): 33.

³² William Miller, "William Miller's Rules of Interpretation," Greatcontroversy.org, <http://www.greatcontroversy.org/gco/orc/mill-rules.php> (Accessed February 29, 2012)