

# Inspiration of the Bible and the Hidden God

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The hiddenness of God is the foremost accusation raised by atheists when they challenge God's existence. "If there is a God, then where is He?" Many religionists mistakenly reply that they sense God's presence and/or know Him by faith. Rather, all we know about God is based not on our faith, but on the existence of the Creation and the inspiration of Scripture.

The inspiration of Scripture is where the rubber hits the road only if we have the original text. It is impossible to explain the hiddenness of God without the original text. The devil's question to Eve, "Did God really say?" was not a question about her faith, but the importance of exactly what God had said. Before the Fall there was no faith, or anything that we would understand as faith, only the word of God.

It's frustrating to listen to this debate titled, "*Reflecting on the Cosmic Skeptic & Lukas Ruedger debate on God's Hiddenness*," when neither side knows that they are talking about.

([https://www.youtube.com/watch?v=fc9\\_BUZAPH8&t=97s](https://www.youtube.com/watch?v=fc9_BUZAPH8&t=97s))

Not once does the atheist—who said he would like to become a Christian if there was a God—nor the Christian who wanted the atheist to find God, nor the erudite moderator himself, ever mention that the only place to find God is where God promises to reveal Himself, namely in the Bible.

There is no point to searching for God with electron microscopes or the most powerful telescopes as though God can be found in His own creation. One might as well look for Leonardo DaVinci in the Mona Lisa. Yes, someone painted it, but how would we know who that someone was unless his name was confirmed to us by history?

Finally, during the debate, the advice was given that the atheist should try to behave like a Christian because Christian behavior generates Christian faith. This video was the motivation for writing this article.

Hebraic Meter does not reveal the hiddenness of God any more than does DNA or astrophysics; what it does do is demonstrate that the complexity of the Bible is beyond human capability. Through computer analysis Hebraic Meter reveals key words, phrases, sentences, events, names, etc., which repeat in multiples of 7s, 10s, and 12s throughout the text.

The following example of Hebraic Meter is about what God wrote, which begins in the Torah, and repeats exactly 7 times throughout the Hebrew Bible.

## ***Book of the covenant 7 times in the Bible***

Then he took the <b>book</b> of the <b>covenant</b>	(Exo 24:7)
curses of the <b>covenant</b> which are written in this <b>book</b> of the law.	(Deu 29:21)
all the words of the <b>book</b> of the <b>covenant</b>	(2Ki 23:2)
to carry out the words of this <b>covenant</b> that were written in this <b>book</b> .	(2Ki 23:3)
as it is written in this <b>book</b> of the <b>covenant</b>	(2Ki 23:21)

all the words of the **book** of the **covenant**  
to perform the words of the **covenant** written in this **book**

(2Ch 34:30)  
(2Ch 34:31)

וַיִּקְחֵהוּ סֵפֶר הַבְּרִית	(Exo 24:7)
כָּל־אֲלֹת הַבְּרִית הַכְּתוּבָה בְּסֵפֶר	(Deu 29:20)
אֶת־כָּל־דְּבָרֵי סֵפֶר הַבְּרִית	(2Ki 23:2)
לְהִקְיָם אֶת־דְּבָרֵי הַבְּרִית הַזֹּאת הַכְּתוּבִים עַל־הַסֵּפֶר הַזֶּה	(2Ki 23:3)
פָּתְחוּב עַל סֵפֶר הַבְּרִית הַזֶּה	(2Ki 23:21)
אֶת־כָּל־דְּבָרֵי סֵפֶר הַבְּרִית	(2Ch 34:30)
אֶת־דְּבָרֵי הַבְּרִית הַכְּתוּבִים עַל־הַסֵּפֶר הַזֶּה	(2Ch 34:31)

It is not possible for the repetition of the above phrase to be coordinated by multiple authors over hundreds of years. Thus far more than 1,400 examples of Hebraic Meter have been identified in the Torah. Hundreds more pages of Hebraic Meter in multiples of 7s, 10s, and 12s have been identified in the four Gospels and the Books of Revelation, Hebrews, 1 John, and more.

The end of Deut. 29:21 above looked intriguing: “*written in this book of the law.*” A further search based on this phrase produced seven repetitions of “*written in the book of the law.*”

**Written in the book of the law 7 times in the Bible**

written in the <b>book of this law</b>	(Deu 28:61 NAS)
which are <b>written in this book of the law</b>	(Deu 29:21 NAS)
which are <b>written in this book of the law</b>	(Deu 30:10 NAS)
as it is <b>written in the book of the law</b> of Moses	(Josh 8:31 NAS)
according to all that is <b>written in the book of the law.</b>	(Josh 8:34 NAS)
all that is <b>written in the book of the law</b> of Moses	(Josh 23:6 NAS)
according to what is <b>written in the book of the law</b> of Moses	(2Ki 14:6 NAS)

פָּתְחוּב בְּסֵפֶר תּוֹרַת־מֹשֶׁה	(2Ki 14:6)
כָּתוּב בְּסֵפֶר הַתּוֹרָה	(Deu 28:61)
הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה	(Deu 29:20)
הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה	(Deu 30:10)
כַּכְּתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה	(Jos 8:31)
כָּל־הַכְּתוּבִים בְּסֵפֶר הַתּוֹרָה	(Jos 8:34)
כָּל־הַכְּתוּבִים בְּסֵפֶר תּוֹרַת מֹשֶׁה	(Jos 23:6)

The above two examples prove that “*the book of the covenant*” and “*the book of the law*” are the same book. Who could have possibly orchestrated this arrangement of both phrases exactly seven times in the Bible? The search was then changed to “*the law of Moses,*” which appears three times in the previous example. This phrase likewise repeats seven times in the Bible.

**The law of Moses 7 times in the Bible**

the law of Moses..... תּוֹרַת מֹשֶׁה	(Josh 8:31)
the law of Moses..... תּוֹרַת מֹשֶׁה	(Josh 8:32)
the law of Moses..... תּוֹרַת מֹשֶׁה	(Josh 23:6)
the law of Moses..... תּוֹרַת־מֹשֶׁה	(2 Ki 14:6)
the law of Moses..... תּוֹרַת מֹשֶׁה	(2 Ki 23:25)
the law of Moses..... תּוֹרַת מֹשֶׁה	(Neh. 8:1)
the law of Moses..... תּוֹרַת מֹשֶׁה	(Mal 3:22)

If this repetition was achieved through manipulation of the text, the only one who could have done it is Malachi (about 420 BC). All he had to do was carefully study the entire Hebrew Bible

in his office; count the number of repetitions he finds in all the other books which repeat the above phrases six times; write the last book the Old Testament (Tanakh); and then include the last repetition of “*the law of Moses*” in 3:22 which is the third last verse in the Old Testament.

After seeing these results, the question arose, “What if a search for the same phrase included a preposition in front of it?” The search produced exactly seven additional phrases.

**in/ according to the law of Moses 7 times in the Bible**

- in the law of Moses..... בְּתוֹרַת מֹשֶׁה (1Ki 2:3)
- in the law of Moses..... בְּתוֹרַת מֹשֶׁה (2Ch 23:18)
- according to the law of Moses..... בְּתוֹרַת מֹשֶׁה (2Ch 30:16)
- in the law of Moses..... בְּתוֹרַת מֹשֶׁה (Ezra 3:2)
- in the law of Moses..... בְּתוֹרַת מֹשֶׁה (Ezra 7:6)
- in the law of Moses..... בְּתוֹרַת מֹשֶׁה (Dan 9:11)
- in the law of Moses..... בְּתוֹרַת מֹשֶׁה (Dan 9:13)

Obviously, the thought arose, “If the meter crosses authors and time, what about the New Testament?” While this sounds far-fetched, it wouldn’t hurt to look.

**The law of Moses 7 times in the New Testament**

- the law of Moses..... τὸν νόμον Μωϋσέως, (Luke 2:22)
- in the law of Moses..... ἐν τῷ νόμῳ Μωϋσέως (Luke 24:44)
- the law of Moses..... ὁ νόμος Μωϋσέως (John 7:23)
- in the law of Moses..... ἐν νόμῳ Μωϋσέως (Acts 13:38)
- the law of Moses..... τὸν νόμον Μωϋσέως. (Acts 15:5)
- the law of Moses..... τοῦ νόμου Μωϋσέως (Acts 28:23)
- the law of Moses..... νόμον Μωϋσέως (Heb. 10:28)

There it was, “*the law of Moses,*” in the New Testament exactly seven times in the identical word order. Nearly all the Hebraic Meter gathered by this writer is confined to the work of one author within that author’s respective book. The Torah, on the other hand, is the exception and is searched as if it is one book with five sections. There are, however, some phrases set in Hebraic Meter that are distributed across the entire Bible; one of them is “*the law of Moses.*”

This process does not find the hidden God, but it does prove that we have the original text of the hidden God in the Bible. The meter could not exist if we did not have the original text.

Luther’s position was that the Bible is the only Divine artifact on earth, which is clearly stated in the Large Catechism 1.91, Book of Concord, Tappert, page 377). Yet there is not a single Lutheran seminary in the United States which teaches either that we have the original text of the Bible, or that the Bible is a Divine artifact, much less the only Divine artifact of the hidden God.

In this hunt for the hidden God, one of the proofreaders for the above, Rev. Steve Spencer, responded by giving me a new book published by the Wisconsin Lutheran Evangelical Synod titled, “*I Know that I Know.*” by Jacob Behnken. The third chapter addresses the certainty of faith with the title, “*I Know That My Faith Is Certain of What Is Unseen.*” He attempts to reveal the hidden God without requiring the original text of the Bible as evidence.

Behnken uses the term “God’s word” to avoid putting a parenthesis on the text with the restrictions of front and back covers we call the Bible. The third chapter opens with a discussion on why apologetics is inadequate as the basis for faith, which is fair enough. But why is Divine design in the text itself not evidence for the original text? Behnken concludes we should forget about apologetics, *“In the end, however, what does any of that matter? When we contemplate the nature of faith, we see that faith does not require evidence at all”* (p.26).

Behnken turns the Bible against itself. When did the Bible’s text cease to be evidence for the hidden God? Yes, Hebrews 11:1 states, *“Now faith is the substance of things hoped for, the evidence of things not seen,”* but the text is not hidden. I can see it! I do not have hope that the text is real. I have it! How can something written by God not be evidence? The words no longer represent facts, but faith disassociated from facts.

How many times does the Bible have to say it is the inspired word of God and is the foundation and proof for faith before it is recognized as evidence from God? Let’s reverse this. No Bible means no faith, no hope. Without the text faith is a blank slate. How far will the WELS get without evidence/proof for its own existence?

Again, Behnken writes: *“On the other hand, evidence is not a replacement for faith, nor can evidence itself create faith”* (page 27, 28). What happened here? Isn’t the word of God the greatest evidence for the hidden God’s existence and the power that creates faith in the hidden God? *“Faith comes by hearing, and hearing by the word of God”* (Rom. 10:17). The author ends this paragraph and another on the next page with the conclusion that the writings of Moses and the prophets according to Luke 16:31 are not evidence. Yet Christ Himself says they are more proof than someone rising from the dead. We ask, “When WELS pastors pick up the Bible, what do they imagine they are holding in their hands?”

On page 28 Behnken writes: *“No it is not evidence that leads our human hearts to believe;”* and again, that faith comes, *“without evidence.”* He then writes that, *“Faith allows us to believe what God says in spite of the evidence....”* Therefore, the WELS teaches that faith, not the word of God, is the evidence for the hidden God. The Bible is not evidence, and it is not reasonable, but believe it anyway (page 29). Where was this taught at Wittenberg?

According to Behnken faith makes the Bible true before we read it, instead of the Bible giving us the faith to believe it. *“When we simply delight to believe and trust what God tells us, then we know we will be on the right path.”* In other words, check your own heart to see if you *“delight to believe,”* as assurance of your Divine election. The new official doctrine of the WELS seminary and 2021 Convention is that faith in Jesus comes before faith in the word.

The title of the book says it all, *“I Know that I Know.”* This is called fideism, faith believing in faith. Yes, Job wrote, *“I know that my Redeemer lives,”* but here Behnken is claiming that WELS lay people are all prophets like Job.

Further, he quotes Anselm as a higher authority than Luther, *“...but I believe in order to understand”* (page 31). Slamming the door on the Bible as evidence, Behnken writes: *“Again, we have no evidence that dead human beings come back to life...”* (page 31).”

He exonerates Eve from the responsibility of leading Adam into sin because she had no evidence of anything that God said because God's word is not evidence. If only God would have given her real proof that she should not eat the fruit. She did not "*delight to believe*" because there was no faith before the Fall. She had no clothes, no faith, no evidence, and a silent husband. Adam and Eve saw the face of God before there was anything we understand as faith.

In Luther's day someone who knew God through direct faith without the evidence of Scripture was referred to as a schwarmerei: "*fanatical enthusiasm for a cause or person, blindly shared by the masses.*" Noted comedian, director, actor, and outspoken atheist, Ricky Gervais's Tweet from August 5, 2015, "*The world began to crumble when feelings started overruling facts.*" Luther and the Book of Concord (1580) agree.

Notice how the author of "*I Know That I Know*" makes evidence and reason enemies of faith. This is the direction all religious denominations are moving, including conservative Lutherans. *The Smalcald Articles*, Part 3, Articles 3-5, clearly teach there is no faith, no Spirit, and no God without the word of God.

Why can't the title be, "*I Know God When I Read the Bible.*" But now there is a complete reversal. Anyone who says we have the original text is a schwarmerei.

There has not been a religious denomination within the last ten years who has published a book on the inspiration, infallibility, inerrancy, authenticity, and perfection of the Hebrew and Greek texts of the Bible. If faith is our connection to the hidden God, why should they?

The last book worth reading on inspiration published by a church body is *The Inspiration of Scripture* was by Robert Preus in 1955. In a world obsessed with fake news and the highest expectations of perfect digital transmission, American religious denominations have become 19<sup>th</sup> Century dinosaurs.

Behnken recommends the faith of a child (page 29). Little children do not need evidence and they can't read. *Golden Books* on Jesus will suffice. Here he nullifies the need for clergy, synods, and Christ's command "...*teaching them to observe all things whatsoever I have commanded you*" (Matt. 28:20). Why do laypeople need to be in church if the evidence for the hidden God is their own faith?

God's grace is not hidden from the world. It is an act of grace that the sun rises, we have food, clothing, shelter, and another day. It is an act of grace that God doesn't reveal Himself to the world but continues to make Himself accessible in His word. It is an act of grace that God reveals His love for us in the evidence of the Gospel.

Every word of Scripture is written by a human hand. We cannot see beyond the pen that wrote the text by hidden dictation. Yet, the product of what is written in Scripture defies the possibility of human origin.

For all its marvelous preservation and authenticity, these words are not merely inert ink on parchment, they are the power of God that continually speaks the world into existence and

regenerates the human soul. “...and upholds all things by the word of His power” (Heb 1:3 NASB).

### ***“In Search of the Biblical Order”***

#### ***“Repetition in the Bible”***

Both books by Gioacchino Michael Cascione

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