



The Word of GOD, Pt. 1

The grass withers, the flower fades, when
the breath of the LORD blows upon it;
surely the people are grass. The grass
wITHERS, the flower fades, but the word of
our God stands forever.

ISAIAH 40:7-8

**What is the Word of God
and how did we get it?**

**Why is this of major
importance for the believer?**

Someone once said that the bible is the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding; its histories are true, and its decisions are immutable.

Read it to be **wise**, believe it to be **safe**,
practice it to be **holy**. It contains light to
direct you, food to **support you**, and comfort
to **cheer you**. It is the traveler's **map**, the
pilgrim's **staff**, the pilot's **compass**, the
soldier's **sword**, and the Christian's **character**.

Here paradise is **restored**, heaven **opened**,
and the gates of hell **disclosed**. Christ is its
grand **subject**, our good its **design**, and the
glory of God its **end**. It should fill the
memory, rule the **heart**, and guide the **feet**.

Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. Follow its precepts and it will lead you to Calvary, to the empty tomb, to a resurrected life in Christ; yes, to glory itself, for eternity.

The term “Bible” comes from the Greek word ‘bíblōs’ (βίβλος), meaning ‘book’, ‘scroll’ or ‘parchment’.

Bibliology refers to the study of the nature of the Bible as revelation. It often includes such topics as revelation, inspiration, inerrancy, canonicity, illumination, and interpretation.

The Bible is also known as the “Holy Scriptures”, “The Word of God”, “The Law and the Prophets”

It came directly from God to men and was given many titles in the Old Testament:

WORD OF THE LORD, GOD 500

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Canonicity is the process in which the church recognized the divine origin of the 39 books in the Old Testament (O.T.) and 27 books in the New Testament (N.T.).

Canonicity does not mean to give authority, but rather to recognize that which has authority.

The O.T. was canonized before the birth of Christ; therefore, the church has no bearing on the canonicity of the O.T. Scriptures.

The Septuagint

The Septuagint (LXX) Greek version of the Hebrew Bible (or Old Testament), including the Apocrypha, made for Greek-speaking Jews in Alexandria, Egypt in the 3rd and 2nd centuries b.c was adopted by some of the early Christian Churches.

The Septuagint

According to Philo, Josephus, the Letter of Aristeas, and rabbinic sources, King Ptolemy II Philadelphus (285–247 bc) assembled 70 (or 72) translators to render the Law of Moses into Greek. In the most limited sense, “Septuagint” refers just to this project, which covered the Pentateuch: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

The Septuagint

Although the usage is imprecise, “Septuagint” (and the abbreviation “LXX”) is a convenient term generally used to refer to any or all of the Greek translations of the Hebrew Bible, as well as several other Jewish religious books written in Greek (Tov, Textual Criticism, 135).

The Septuagint

The Septuagint, as the translation of the Hebrew Bible, was a landmark of antiquity. It is the first translation in the history of the Bible. It also, for all its oddities of language and translation style, became the central literary work of Hellenistic Judaism and early Christianity.

The Septuagint

The Apocrypha were written roughly between 400 BC and AD 1. This period of time is frequently referred to as “the four hundred silent years” or “Second Temple Judaism” or “the time between the testaments.” It essentially makes up that blank page in your Bible between Malachi and Matthew.

The Apocrypha

Though the Apocrypha is not Scripture, many Protestants (including Luther, Calvin, and other Reformers) have found the collection useful historically, theologically, and spiritually. Discerning readers of the Apocrypha gain a fuller understanding of first-century Judaism, including the messianic fervor that led, in part, to Jesus's passion.

The Apocrypha

Jesus and the New Testament authors never directly quote the Apocrypha. Neither do they introduce it with labels that would suggest inspiration, such as “as it is written” or “as the Scripture says.” Many echoes and allusions have been detected in the New Testament, but no direct quotes or obvious paraphrases appear in the New Testament.

The Hebrew Tanakh (Bible)

The word “Bible” and “Old and New Testaments” were not terms used by the Jews—

The term “scripture” was used by both Jews and non-Jews as a synonym to the Word of God.

However, the Hebrew word for “Scripture” is Tanakh.

This word is derived from the Hebrew letters of its three components:

The Tanakh (Part 1)

Torah (Books of the Law):

The Books of Genesis (Bereshit)

Exodus (Shemot)

Leviticus (Vayikrah)

Numbers (Bamidbar)

Deuteronomy (Devarim)

“The LORD gave me the two tablets of stone written by the finger of God; and on them were all the words which the LORD had spoken with you at the mountain from the midst of the fire on the day of the assembly.

DEUTERONOMY 9:10

“If you are not careful to observe all the words of this law which are written in this book, to fear this honored and awesome name, the LORD your God,

DEUTERONOMY 28:58

Joshua 8:31

As it is written in the book of the law of Moses

2 Kings 23:21

As it is written in this book of the covenant

2 Chronicles 23:18

As it is written in the law of Moses

2 Chronicles 35:12

As it is written in the book of Moses

Nehemiah 10:34

As it is written in the law;

The Tanakh (Part 2)

Nevi'im (Books of the Prophets):

Joshua

Judges

I Samuel

II Samuel

I Kings

II Kings

Isaiah

Jeremiah

Ezekiel

The last twelve are
sometimes grouped
together as "Trei Asar"
["Twelve"].)

Hosea Haggai

Joel Zechariah

Amos Malachi

Obadiah

Jonah

Micah

Nahum

Habukkuk

Zephaniah

The Tanakh (Part 3)

Ketuvim (The Writings):

Psalms

Ezra

Proverbs

Nehemiah

Job

I Chronicles

Song of Songs

II Chronicles.

Ruth

Lamentations

Ecclesiastes

Esther

Daniel

The Tanakh

The breaking of Samuel (Shmuel), Kings (Melachim) and Chronicles (Divrei hayamim) into two parts is strictly an artifact of the Christian printers who first issued the books.

They were considered too big to be issued as single volumes, hence the terms “1st and 2nd”.

The division of the Tanakh into chapters was also done by medieval Christians, and only later adopted by Jews.

The Tanakh

The Tanakh has three parts:

- Torah ("Law"),
- Nevi'im ("Prophets"),
- Ketuvim ("Writings")

The Septuagint has four parts:

- Law
- History
- Poetry
- Prophets

The church simply held to the 39 books of the O.T. as they were already canonized. It was Christ and His apostles who validated the historicity, immutability, authority, inspiration, inerrancy, and sufficiency of the N.T.; for the O.T. was already held as the Word of God.

Many scholars today question its accuracy.

It was penned by nearly 40 different authors and took about 1,000 years, between the 15th and 5th centuries b.c.,

That means the oldest books in the canon, the Torah and the book of Job, have been passed down for over 3,000 years—most of that time laboriously copied out by hand.

Why Is the Bible Viewed Septically by Some

1. An unfair and unscientific burden has been placed on the Bible.
2. No ancient document has ever been held to such a standard.
3. Plato (between 427 and 347 b.c.). Our earliest complete manuscript of Plato's works was copied roughly 12 centuries after the author's death—around a.d. 900.

Why Is the Bible Viewed Septically by Some

4. Yet no reasonable scholar questions the reliability of modern Platonic text on any significant point. Almost all assume Plato's works were copied accurately during that 1,200-year gap, despite the fact there is little evidence and no manuscripts to prove it.

5. Virtually every work of antiquity has a similar time gap between its original composition and the earliest-surviving, complete manuscript.

Why Is the Bible Viewed Septically by Some

- a). Herodotus's *Histories*, the gap is 1,350 years.
- b). Thucydides's *The History of the Peloponnesian War*, it is 1,300 years.
- c). 1,200 years separate our earliest manuscript of Aristotle's works and the death of the author in 322 b.c.
- d). Demosthenes's speeches, the gap is 1,400 years.

Why Is the Bible Viewed Septically by Some

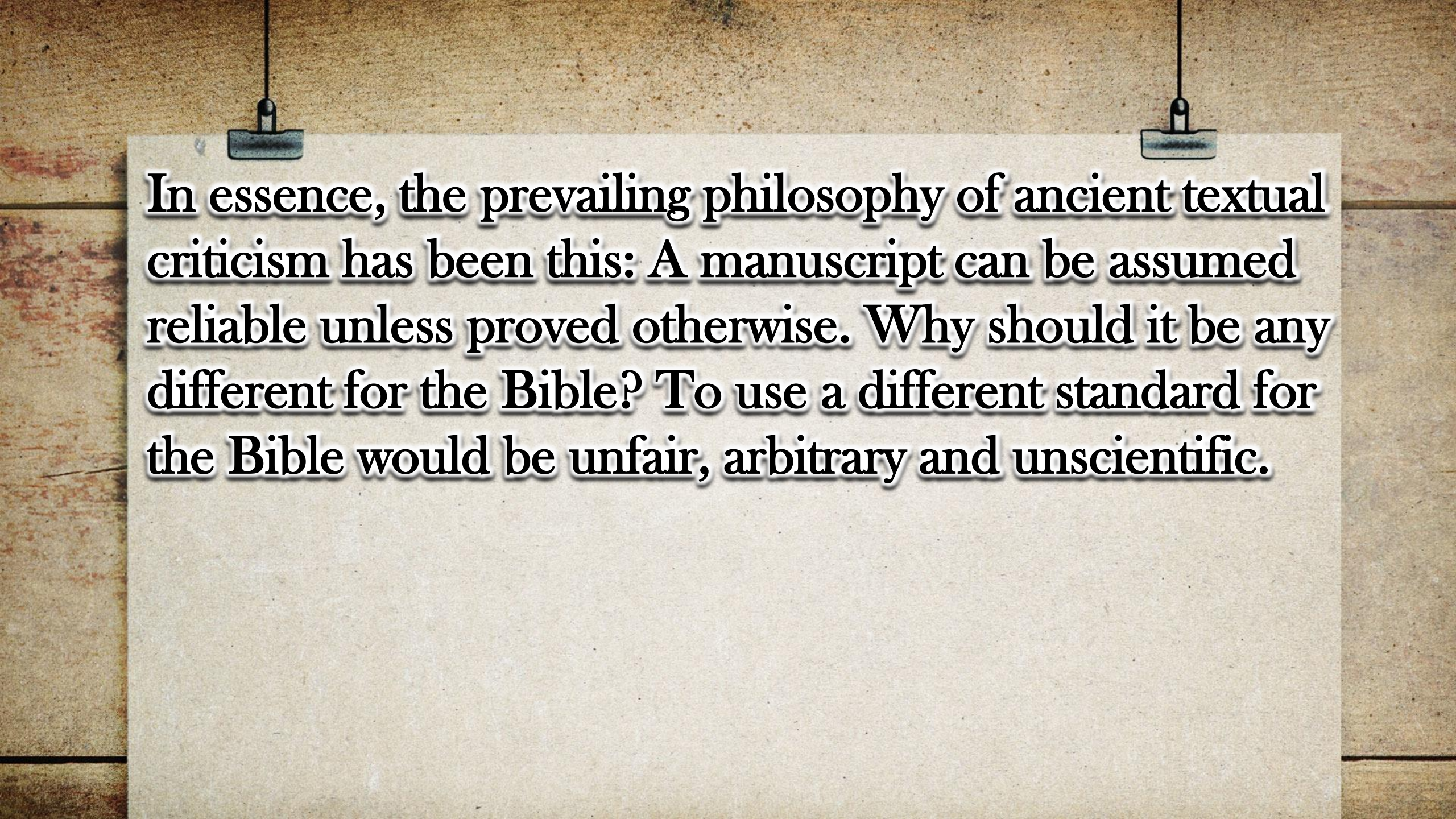
e). Our best documented ancient classic (outside the Bible) is Homer's Iliad. Yet even for this text, the gap between the original composition and the earliest surviving manuscript is 400 years.

Scholars accept the reliability of these ancient writings essentially without proof.

They accept that these works were copied accurately for centuries. But why?

They accept that Plato really wrote *The Republic*, and that our modern text of this work, more or less, matches the original. But with what proof?

If the standards applied to the Bible, were applied to all historical text, none would be able to stand up to the invasive, unscientific method as the Bible.



In essence, the prevailing philosophy of ancient textual criticism has been this: A manuscript can be assumed reliable unless proved otherwise. Why should it be any different for the Bible? To use a different standard for the Bible would be unfair, arbitrary and unscientific.

“Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill.

MATTHEW 5:17-18

“For truly I say to you, until heaven
and earth pass away, not the smallest
letter or stroke shall pass from the
Law until all is accomplished.

MATTHEW 5:17-18

“Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.

MATTHEW 5:19

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the breath of the LORD blows upon it;
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ISAIAH 40:7-8



*Justin Martyr (A.D. 160) Ante-Nicene Fathers vol.1
pg.173*

*Irenaeus (A.D. 180) Ante-Nicene Fathers vol.1 pg. 451-
452*

*Clement of Alexandria (A.D. 195) Ante-Nicene Fathers
vol.2 pg.308*

Tertullian (A.D. 198) Ante-Nicene Fathers vol.3 pg. 32