

God's Word in Your Hand

GOD HAS SPOKEN!

- ◆ Through the *Living Word*

Pre-existent God

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God.

In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

God became flesh – assumed true humanity – to reveal Himself *in flesh* to man.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you . .

What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life-- 2 and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us-- 3 what we have seen and heard we proclaim to you also . . .

Ὅ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς- 2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐώρακάμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν- 3 ὃ ἐώρακάμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν . . .

- ◆ At many times and in many ways.

Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. 3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις 2 ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας· 3 ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμόν τῶν ἀμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

Through prophets:

Spoken revelation.

Written revelation – scripture.

Through a Son – in flesh.

The effulgence of God's glory.

The exact representation (character) of God's nature (essence).

- ◆ In a permanent and powerful way.

2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 so that the man of God may be adequate, equipped for every good work.

^{ESV} All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be competent, equipped for every good work.

πάσα γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, 17 ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

Inerrant, infallible, without error or omission in the whole and in the part. Eternal, possessing the life (power) of God.

Matthew 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

"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.

ἀμήν γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

Matthew 24:35 Heaven and earth shall pass away, but my words shall not pass away.

"Heaven and earth will pass away, but My words will not pass away.

ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

A direct result of *inspiration*:

Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

ἐνθυμήσεων καὶ ἐννοιῶν καρδίας· These are the *hidden thoughts* and *motives* of the heart of man.

- ◆ Sourced in God, not man – utterly reliable.

2 Peter 1:15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 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.

And I will also be diligent that at any time after my departure you will be able to call these things to mind. 16 For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. 17 For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, "This is My beloved Son with whom I am well-pleased "-- 18 and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain. 19 *So* we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. 20 But know this first of all, that no prophecy of Scripture is *a matter* of one's own interpretation, 21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιῆσθαι. 16 Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος. 17 λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Ὁ υἱός μου ὁ ἀγαπητός μου οὐ τὸς ἐστίν εἰς ὃν ἐγὼ εὐδόκησα, 18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει. 19 καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν ἀρχιμυρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν, 20 τοῦτο πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται· 21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.

A more sure word of prophecy

[GING] **βέβαιος**; *firm, strong, secure, reliable, dependable, certain*

Prophecy not originating from anyone's own unique person

πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως **οὐ** γίνεται·

Lit. *every prophecy of scripture from anyone's own unique person loosed upon did not originate.* Therefore: *No prophecy of scripture is from anyone's unique personal origination.* The grammar is emphatic.

ἐπιλύσεως Fr. unloose, disclose or release

Paraphrase: vs. 21 *But first of all, know this: that no prophecy of scripture is of any private (personal) origination 22 because no prophecy was ever made by the will or desires of man but in contradistinction men spoke from God being carried along by the Holy Spirit.*

- ◆ **The process by which God's Word has come into our hands.**

1. The original writings:

By means of *verbal-plenary* inspiration

Verbal = the very words used – every word.

Plenary = full, complete in every respect: ABSOLUTE, UNQUALIFIED. Unconditional, unrestricted, unlimited, etc.

Gausson: Inspiration: . . . *that inexplicable power which the Divine Spirit put forth of old on the authors of holy Scripture, in order to guide them even in the employment of the words they used, and to preserve them alike from all error and from all omission.*

Cleon L. Rogers: *The rabbinical teaching was that the Spirit of God rested on and in the prophets and spoke through them, so that their words did not come from themselves but from the mouth of God; they spoke and wrote in the Holy Spirit. The early church was in entire agreement with this view.*

Old Testament writings in Hebrew and Aramaic

New Testament writings in Koine Greek

2. Copies were handwritten in the original languages and distributed.
3. Many of these copies were preserved for following generations.
4. Men with a passion to see God's Word made accessible to the masses began translating copies that were available to them into various languages spoken in their day and time.
5. Hebrew and Greek texts were combined in a process called *textual criticism* (constructive, not destructive) into single manuscripts (Old and New Testaments) so others could have a reliable text from which to make translations available to the people.
6. Initially, only hand copied scriptures were available.
7. With the invention of the printing press, copies of the various translations were made available to many.
8. Additional manuscripts, both Old and New Testament were discovered, giving new and more accurate insights into the original writings.
9. New versions or translations were published as progress was made in the textual field. The King James Version was one of these.

A VERY IMPORTANT NOTE:

As new manuscripts were discovered there was total corroboration from all of them on every major doctrine of both Old and New Testaments. There was further clarification of various nuances in minor matters only. Major, significant variants in New Testament manuscripts would fill less than one of 900 pages of the Greek text with several pages more on the minor variants. Testimony to every major doctrine we teach and preach has been unanimous in all of the texts, both Old and New Testament.

Corroboration: Evidence which confirms or supports a statement, theory, or finding; confirmation.

Qualities and Qualifications for a Legitimate, Acceptable Translation of God's Word

◆ **As to the translators themselves**

1. Must be men who wholeheartedly embrace the inspiration of the Scriptures in their original writings. They must stand in awe of God and His Word.
2. Must be men who believe in the inerrancy and infallibility of the Scriptures.
3. Must be men who are competent to do the work - with the academic qualifications, especially in the original languages to
4. Must be in number sufficient to insure that the outcome of the translation is balanced.
5. Must not be theologically aberrant – as liberal or cultist.

◆ **As to the methods of translation**

1. A genuine and pure translation must be that of *formal equivalency*.

What God says is the great consideration here, not necessarily *what He means by what He says*.

Interpretation is the legitimate responsibility of the reader, not the translator.

We must be more concerned with the Divine Author than we are with the human reader.

We believe that the very words of Scripture are inspired – plenary and verbally

2. Dynamic equivalency adds the matter of *interpretation* and incorporates it into the text in a way that the reader does not know where this takes place.

Here the translators are concerned with the *ideas and thoughts* of the text more than the *words* of the text. It becomes a *thought for thought* translation rather than a *word for word* translation.

3. A paraphrase is a sort of commentary written in textual fashion. It does not pretend to be a translation but is written to give the writers running interpretation of Scripture passages.

◆ **As to the translation itself**

1. It must accurately represent the Greek and Hebrew texts of Scripture. It must reproduce in English, the exact words of the original texts as much as the translation process allows.
2. It must preserve the technical theological framework in the vocabulary it uses. Great and significant doctrinal words must be used wherever they are found.
3. It must be readable in the language that is used and understood by the reader.
4. The format of the notes should not have a theological bent that leads to confusion in the mind of the reader.

◆ **Today's translations – there are four translations that conform to *formal equivalency*:**

1. The King James Bible
2. The New King James Bible
3. The New American Standard Bible
4. The English Standard Bible