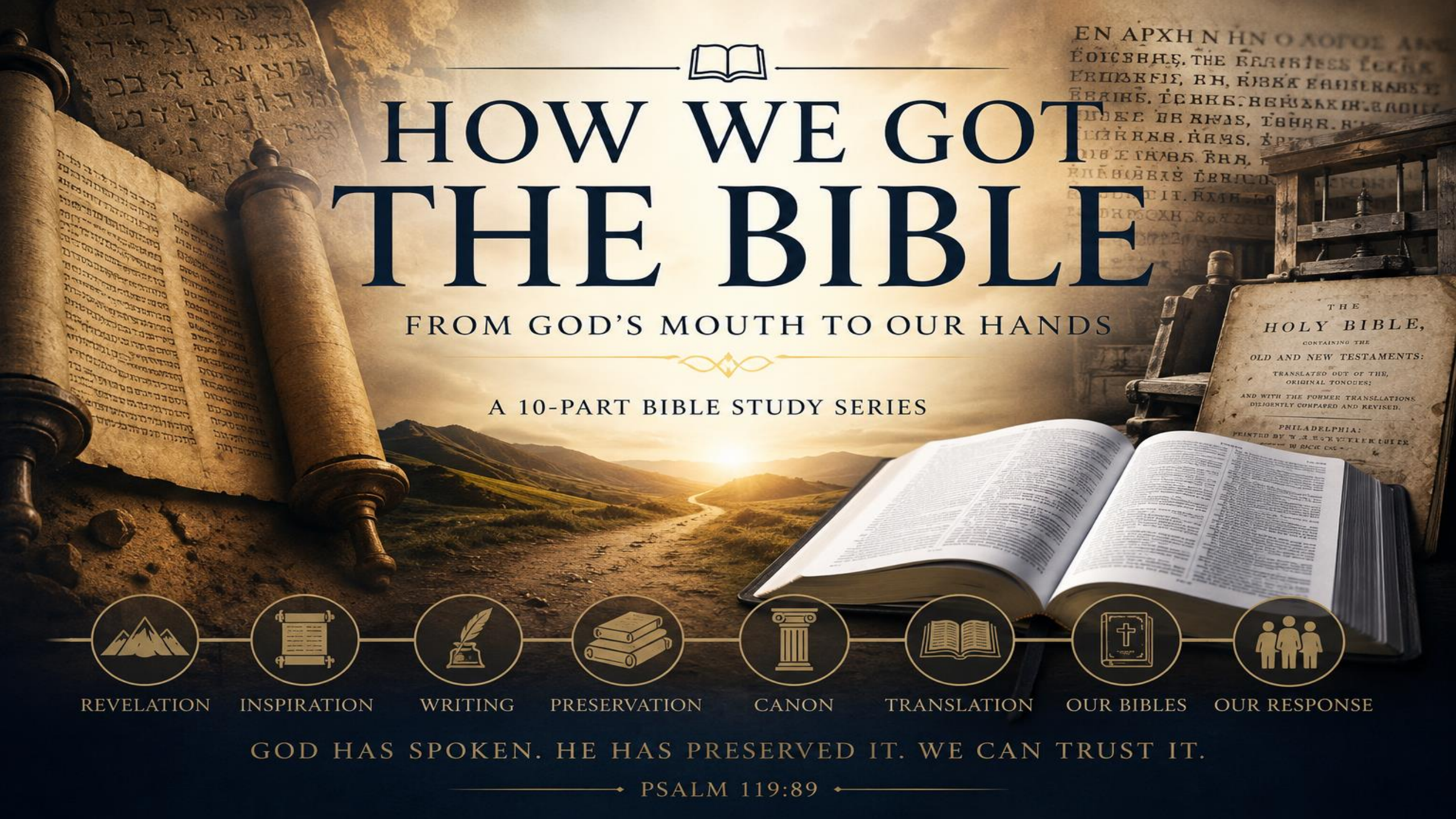

HOW WE GOT
THE BIBLE
FROM GOD'S MOUTH TO OUR HANDS
A 10-PART BIBLE STUDY SERIES
THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS:
TRANSLATED OUT OF THE
ORIGINAL TONGUES;
AND WITH THE FORMER TRANSLATIONS
DILIGENTLY COMPARED AND REVISED.
PHILADELPHIA:
REVELATION
INSPIRATION
WRITING
PRESERVATION
CANON
TRANSLATION
OUR BIBLES
OUR RESPONSE
GOD HAS SPOKEN. HE HAS PRESERVED IT. WE CAN TRUST IT.
PSALM 119:89

The Hebrew Scriptures Were Traditionally Organized into Three Divisions:

1. The Law



(Torah)

The foundational teachings and law of God.

2. The Prophets



(Nevi'im)

The writings of the prophets, including the former and latter prophets.

3. The Writings



(Ketuvim)

A collection of inspired writings, including psalms, wisdom literature, and historical books.

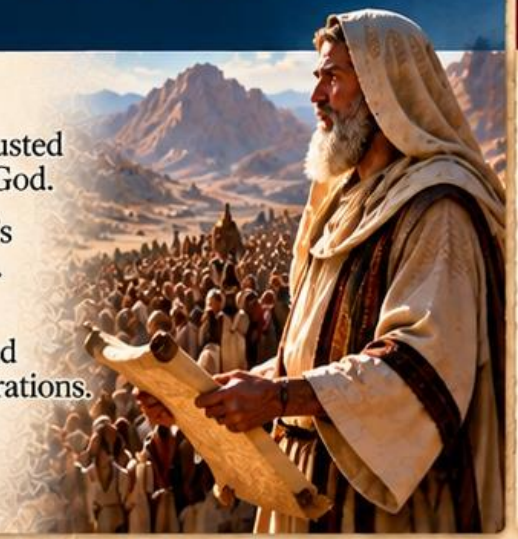
The Canon of the Old Testament

God entrusted His revelation to Israel.

Romans 3:1–2

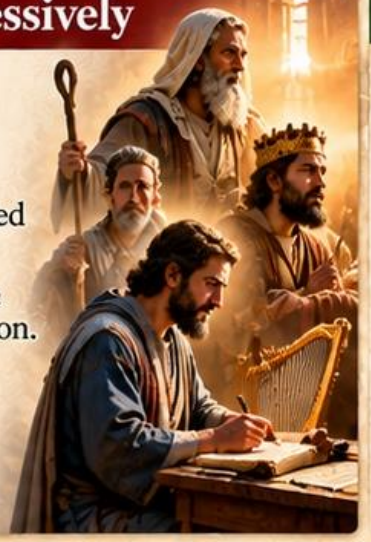
1 God Entrusted His Revelation to Israel

- **Romans 3:1–2**
- The Jews were entrusted with the oracles of God.
- Israel received God's covenant revelation.
- God's Word was preserved and passed down through generations.



2 The Old Testament Was Revealed Progressively

- God did not give the entire Old Testament at one time.
- Moses recorded the Law.
- Historical writings documented God's dealings with Israel.
- Psalms and wisdom literature contributed inspired instruction.
- The prophets communicated God's Word to successive generations.



3 The Hebrew Bible Was Traditionally Organized into Three Divisions

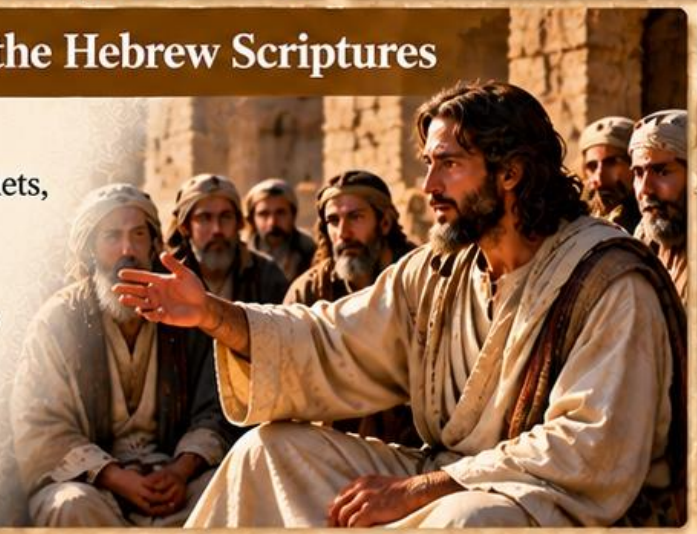
The Hebrew Bible is called the **Tanakh**.

The Law (Torah)	The Prophets (Nevi'im)	The Writings (Ketuvim)
		
Genesis through Deuteronomy	Former and Latter Prophets	Psalms, Proverbs, Job, and other writings.

The name **TaNaKh** is derived from the initial letters of these three Hebrew divisions.

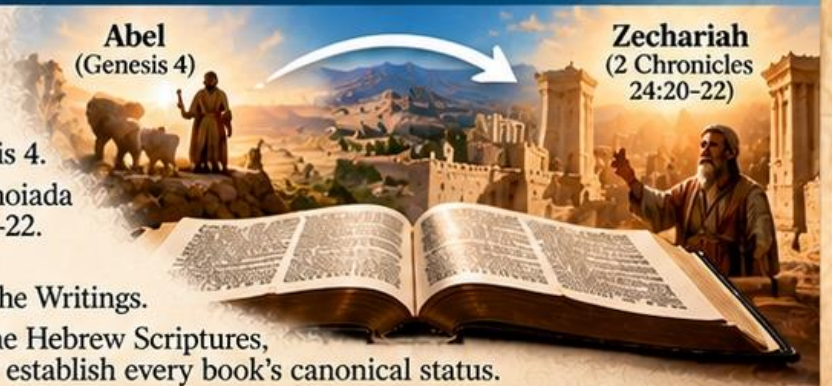
4 Jesus Recognized the Hebrew Scriptures

- **Luke 24:44**
- "The Law of Moses, the Prophets, and the Psalms."
- Jesus consistently appealed to the authority of Scripture.
- **Matthew 4:4, 7, 10**
  "It is written…"



5 Jesus Referred to the Sweep of Old Testament History

- **Luke 11:49–51**
- Jesus refers to righteous blood from Abel to Zechariah.
- Abel's death is recorded in Genesis 4.
- The death of Zechariah son of Jehoiada is recorded in 2 Chronicles 24:20–22.
- In the traditional Hebrew order, Chronicles appears at the end of the Writings.
- This may reflect the breadth of the Hebrew Scriptures, though it does not independently establish every book's canonical status.



Jesus Referred to the Sweep of *Old Testament History*



1. 

   A particularly interesting passage is **Luke 11:49–51**, where Jesus refers to righteous blood from **Abel to Zechariah**.

2. 

   Abel appears in ***Genesis***.

3. 

   Zechariah's death appears in 2 ***Chronicles***.

4. 

   In the traditional Hebrew ordering, *Genesis* stood near the beginning and *Chronicles* at the end.

5. 

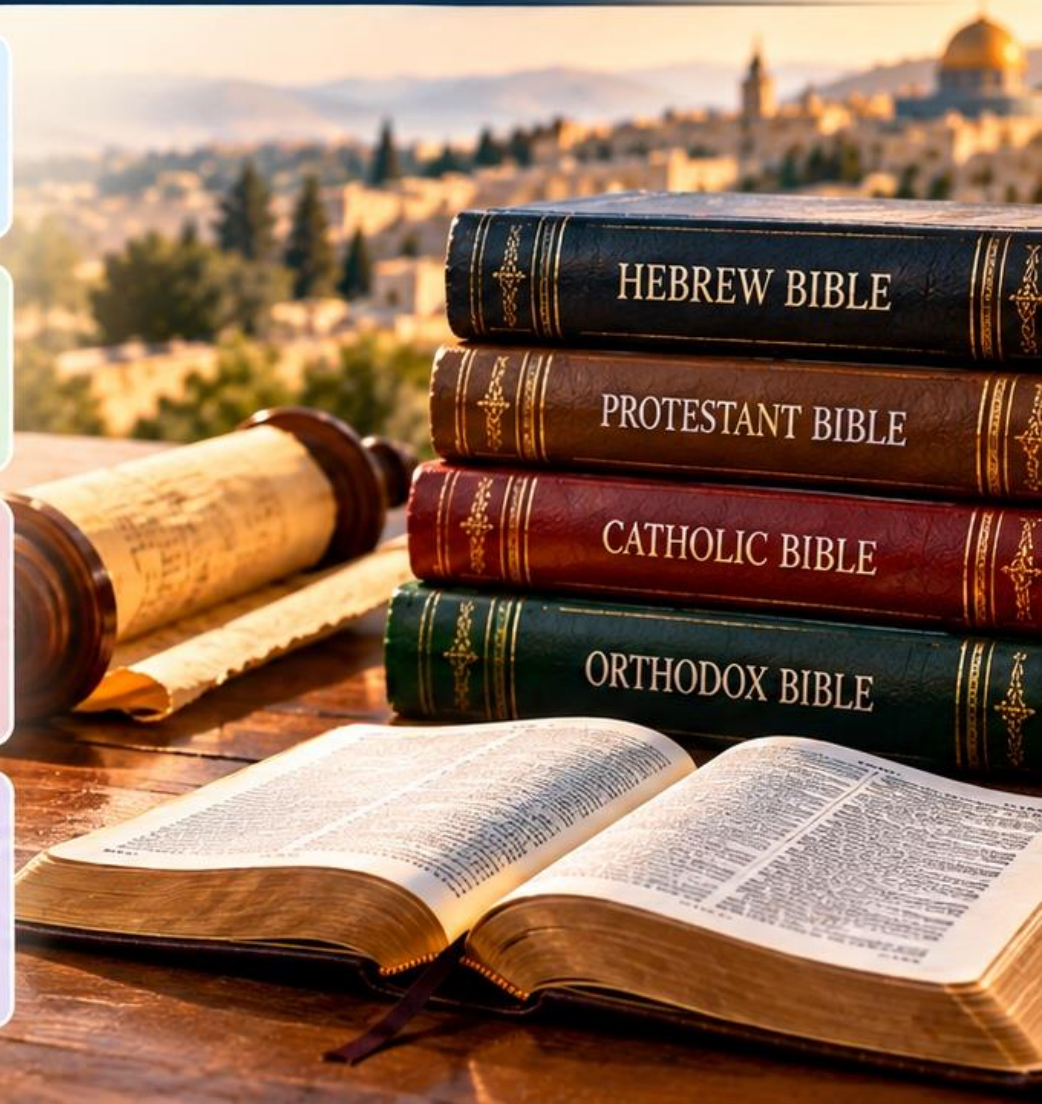
   This may function similarly to our saying: ***"From Genesis to Revelation."***

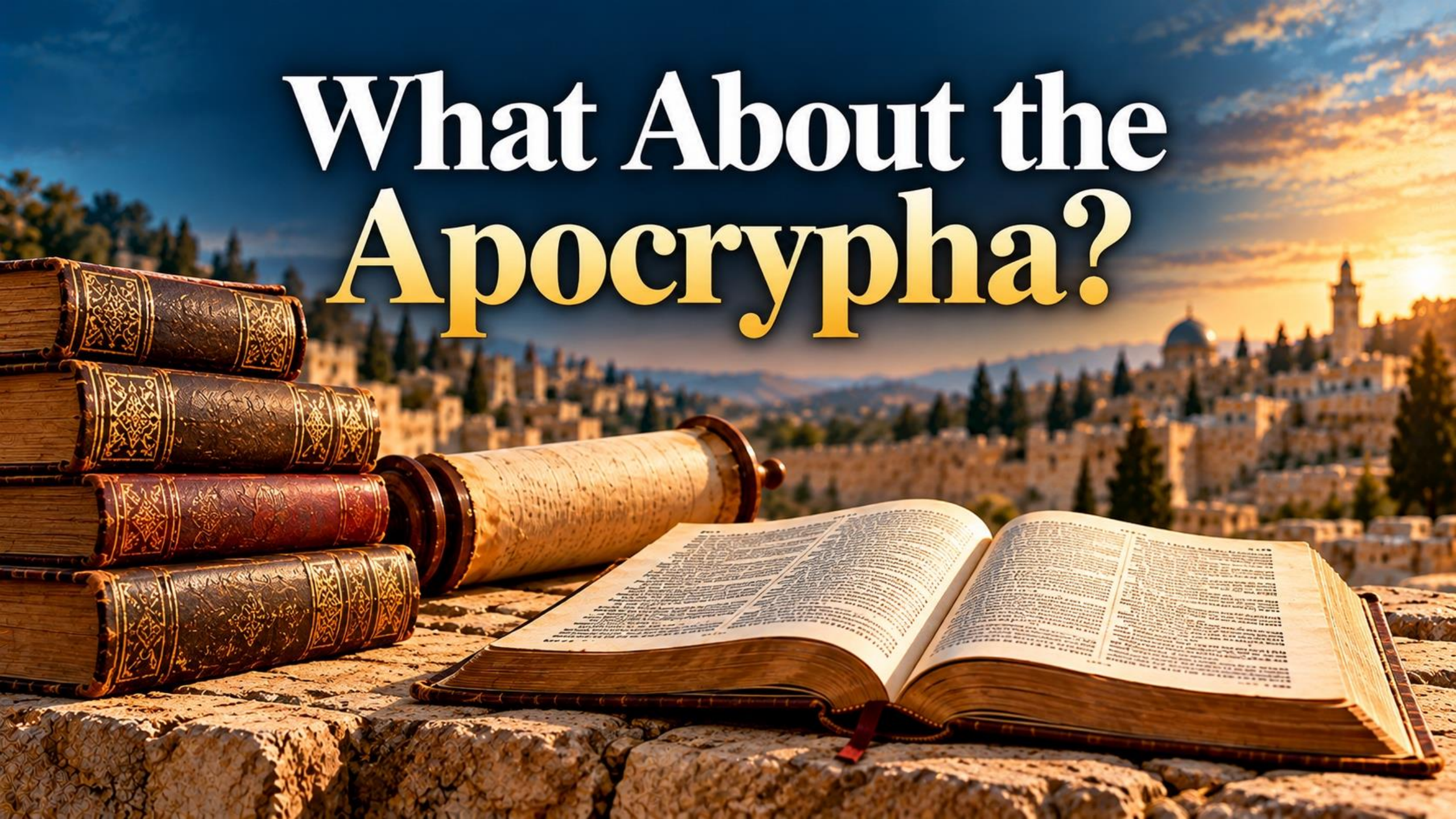
Why Do Different Bibles Have Different Numbers of Old Testament Books?

Ancient Jewish Reckoning (Josephus)	Jewish Hebrew Bible (Tanakh)	Protestant Old Testament	Roman Catholic Old Testament	Greek Orthodox Old Testament	Ethiopian Orthodox Tewahedo
22 Books	24 Books	39 Books	46 Books	49 Books	46 Books

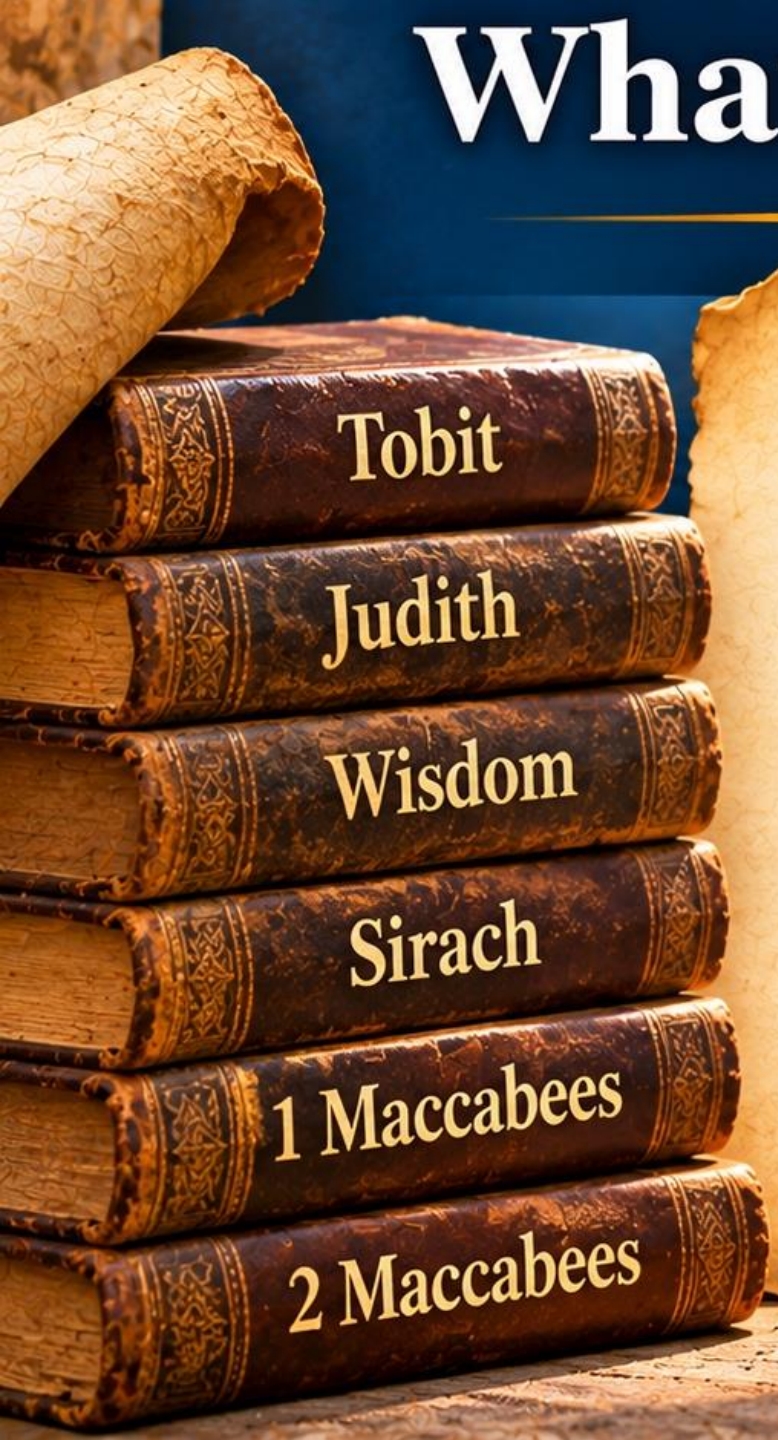
What Should We Learn from These Differences?

1. A different book count does not automatically mean different contents.
2. The Hebrew 24 and Protestant 39 contain the same writings.
3. Catholic, Greek Orthodox, and Ethiopian Orthodox traditions have genuine differences in their canonical collections.
4. These differences raise the historical question: Which writings were recognized as Scripture, and on what basis?




What About the
Apocrypha?

What Is the Apocrypha?



The *Apocrypha* refers to a collection of ancient Jewish writings that are included in the **Catholic, Greek Orthodox,** and **Ethiopian Orthodox** Bibles, but are not part of the traditional Hebrew Old Testament.

The Books of the Apocrypha

The Seven Deuterocanonical Books

- **Tobit**
- **Judith**
- **Wisdom of Solomon**
- **Sirach** *(Ecclesiasticus)*
- **Baruch**
- **1 Maccabees**
- **2 Maccabees**

Additional Apocryphal Writings

(in various traditions)

- **Additions to Esther** *(Greek sections)*
- **Additions to Daniel** *(Susanna, Bel and the Dragon, Prayer of Azariah, and the Song of the Three Young Men)*
- **1 Esdras**
- **3 Maccabees**
- **Psalm 151**
- **Prayer of Manasseh**
- **4 Maccabees** *(in some traditions)*

The Septuagint



The ***Septuagint (LXX)*** is the Greek translation of the Old Testament.

It was produced in Alexandria, Egypt, beginning in the ***3rd century B.C.*** (c. 285–247 B.C.).

According to tradition, it was translated by about 70–72 Jewish scholars, giving rise to the name ***"Septuagint,"*** which means ***"seventy."***

It was widely used by Greek-speaking Jews and is the version most often quoted in the New Testament.

Why Do We Not Treat These Books as Old Testament Scripture?

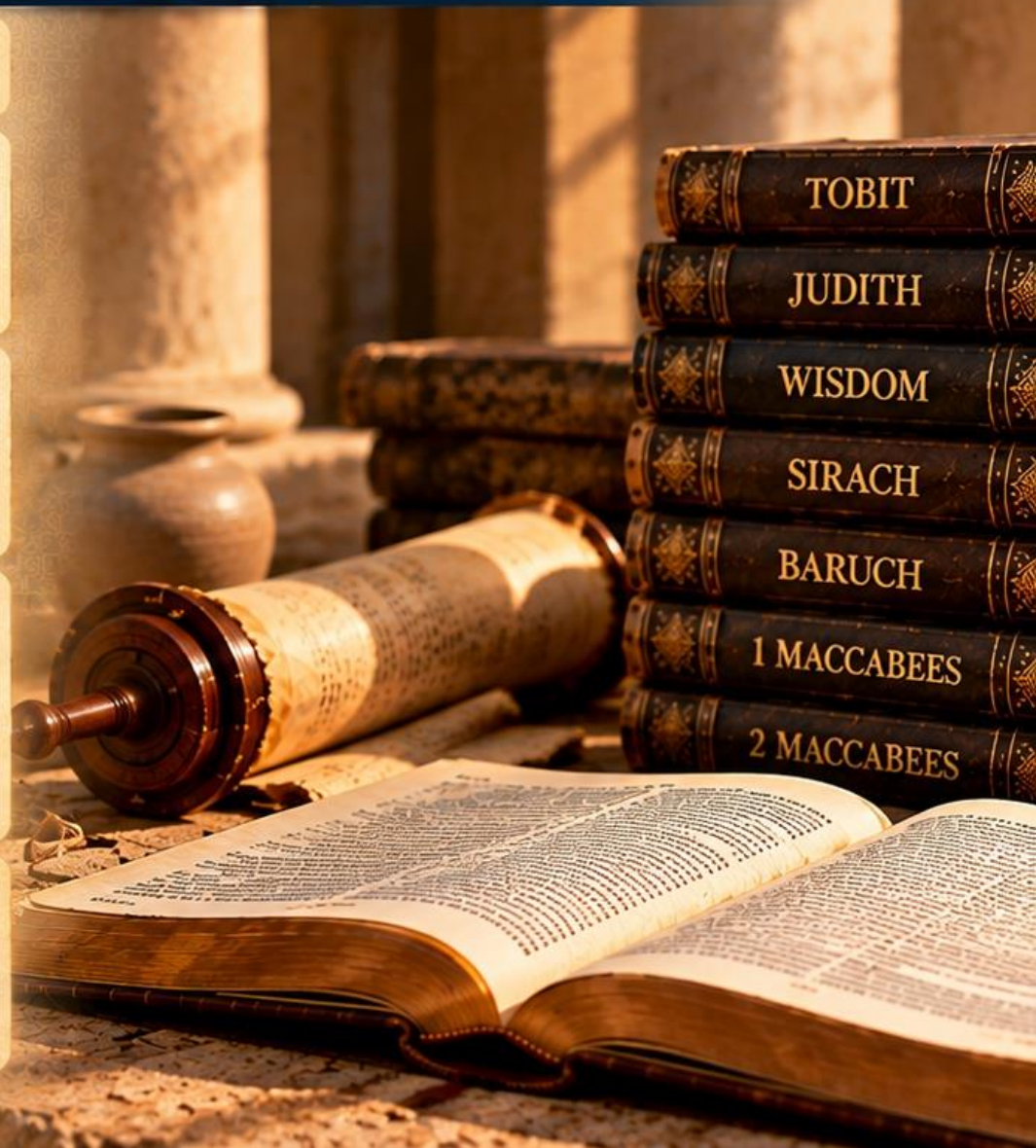
Several considerations are important:

1. They were not part of the traditional Hebrew canon in the same way as the Law, Prophets, and Writings.

2. Jewish testimony distinguishes these later writings from the prophetic Scriptures.

3. The New Testament writers repeatedly quote the Old Testament as Scripture, but never clearly introduce an Apocryphal book with the formula that identifies it as Scripture.

4. Jesus' treatment of the Hebrew Scriptures corresponds with the established Jewish Scriptures.




The Canon of the
New Testament