

A Case For "The Word"

*In the beginning was **The Word**, and **The Word** was with God, and **The Word** was **God**... All things were made by **Him**, and without **Him** (without Him, **The Word**), was not anything made that hath been made. **And The Word** became **Flesh** (He, **The Word** became a human being). John 1:1, 3,14*

*Take the **Helmet of salvation** and the **Sword of the Spirit**, which is **The Word of God**. (**The Word** is Spirit. Ephesians 6:17*

*And I saw heaven opened, and behold a white horse; and He that sat upon him was called **Faithful and True**, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He himself, And He was clothed with a vesture dipped in blood: and his name is called **The Word of God**. Revelation 19: 11-13*

The Word is God
The Word created all things
The Word became a Human Being
The Word is Spirit
The Word is The Rider of the white horse in Revelation.
The Word is a Person

We must make a distinction between "The Scripture" and "The Word"
The Scripture is a book; The Word is a Person.

A case for "The Scriptures"

"Search Ye the Scriptures, because ye think that in them ye have eternal life, and they are the ones which bear witness of me; and ye will not come to me, that ye may have life".

John 5: 39-40

The Lord establishes a sharp distinction between Himself and The Scripture. Actually, He turns it into a complaint.

The Scripture is Holy, but not all versions represent The Holy Scripture. Some of the latter versions are nothing short of merchandise.

The Word is Infallible, The Scripture however, is in the hands of fallible men, including the ones for whom "a son of the gods" saved the friends of Daniel, instead of "The Son of God"; "The Star of the Morning fell from Heaven, rather than "Lucifer; "the righteous person will live by his faithfulness" rather than "By Faith". And on and on.

Intimidation has kept the Church from defying this breed of "Editors". Liberty comes however, when we understand the difference between The Word and The Scripture, the First is God, the second is a Book. God alone is Infallible, He alone is "**The Word**", and He will not share His glorious name with the creature, including the Bible.

The Bible did not fall from Heaven in a parachute; it wasn't put together by the Apostles either, it was written by them, but not put together as "The Canon" by them. God entrusted this awesome job to the Fathers of the Church; the Bishops after the Apostles. Up-until when? Up-until His return. We are still responsible before Him for the necessary Zeal of "The Truth" "The Light" and "The Way".

Conceder the following

"Abraham believed God and his faith was accounted to him for righteousness"
Genesis 15:6; Moses. And Galatians 3:6; The Apostle Paul

Vs.

"Abraham was saved by Works when he offered his son Isaac upon the Altar"
James 2:21, The Author of the Epistle.

One of these two statements is divinely inspired; the other one is not

By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. Hebrews 11:31, The Author

Vs.

Was not also Rahab the harlot justified by works when she received the messengers and sent them out another way? James 2:25, The Author

By Faith or by Works? One statement is divinely inspired the other one is not

Therefore we conclude that a man is justified by faith without the deeds of the law.
Romans 3:28. (The Apostle Paul)

Vs.

"A man shall be saved by works and not just by faith".
James 2:24. (The Author of the Epistle)

**By faith, without the works of the law, or by works and not just by faith.
Both statements are not divinely inspired, one is, the other is not.**

Habakkuk 2:4

According to:

Alexandrian Septuagint: *The just shall live by faith in me.*

Brenton Septuagint: *The just shall live by my faith*

Textus Receptus: *The just shall live by his faith*

New International Version: The righteous person will live by his faithfulness.

By faith in me; by my faith; by his faith; by his faithfulness?

A metamorphosis of terms in which the Spirit of the Lord had no part

Isaiah 14:12

KJV

*How art thou fallen from heaven, **O Lucifer**, son of the morning! How art thou cut down to the ground, which didst weaken the nations.*

NIV

How you have fallen from heaven, **morning star**, son of the dawn! You have been cast down to the earth, you who once laid low the nations!

Contemporary English Version (CEV)

You, the **bright morning star**, have fallen from the sky! You brought down other nations, now you are brought down.

*I Jesus have sent mine Angel to testify unto you these things in the churches. I Am the Root and the Offspring of David, and **The Bright Morning Star**. Revelation 22:16*

**Who fell from Heaven, Lucifer, or The Bright Morning Star?
Depends which version you are reading from; they are all called
"The Word"**

Daniel: 3:25

KJV

*He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like **The Son of God**.*

NIV... "And the fourth looks like **a son of the gods**."

Who saved the friends of Daniel, "**The Son of God**", or "**a son of the gods**", depends which version you are reading from, they are all called "**The Word**"

Colossians 1:16

KJV

For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.

NIV

For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him.

Was it "**By Him**" or, "**Through Him**"? Depends which version you are reading from.
They are all called "**The Word**"

In Him, He could be creation Himself; **By Him** He is God.

I, Daniel understood from **The Scriptures**, according to the **Word of the Lord** given to Jeremiah the prophet that the desolation of Jerusalem would last seventy years. Daniel 9:2. "**The Scriptures**" and "**The Word**"

These (the Berean) were more noble than those in Thessalonica, in that they received **The Word** with all readiness of mind, and searched **The Scriptures** daily, whether those things were so. Acts 17:11. "**The Scriptures**" and "**The Word**"

Therefore when he had risen from the dead, his disciples remembered that he had said this to them; and they believed **The Scripture**, and **The Word** which Jesus had spoken. John 2:22.

As seen above, **The Scriptures** and **The Word**

Are two different entities

In the Fifth chapter; "The Canon", of my book "The Last Reform" you will find a thorough record of how the Bible was put together

The Bible has been compromised. The Apostles, The Fathers of the Church, and the middle age Reformers, took the baton and established what was Scripture and what was Apocrypha, and are no longer responsible for the integrity of the Holy Book. If we do not occupy, the wolves in sheepskin, will.

Fifty years ago, the Lord pressed in my heart the need of the Holy Book to be revised, and call me to do it. Revision based on the principle that diametrically opposed doctrines are not both divinely inspired. After twenty years waiting on the Lord, before committing to such an awesome endeavor, followed by fifteen years hands on the job work, I finished and registered "The Last Reform Version", at the Library of Congress Washington DC. TLRV is now an official Version of The Holy Scripture.

Joshua Salva

The Epistle of James

The writer refers to himself as "James, a servant of God and of the Lord Jesus Christ." As many as six different men in the Bible are named James. Jesus had two apostles named James: James, the son of Zebedee and James, the son of Alphaeus, but it is unlikely that either of these wrote the letter. According to the Book of Acts, James, the son of Zebedee, was martyred about 44 AD. That would be very early for him to have been the writer. The other apostle James, the son of Alphaeus, is not prominent in the Scriptural record, and very little is known about him.

The sophisticated Greek language of the Epistle of James is contended, as not having been written by a Jerusalem Jew. Some scholars argue for a primitive version of the letter composed by James the brother of the Lord, and then later polished by another writer, it contains no reference to the events in Jesus' life, and makes no reference to the death, resurrection, or divine Sonship of Jesus. There is no mention of the cross, Christ's triumph over the powers of evil, the gift of the Spirit, or baptism and the Lord's Supper.

Gaius Marius Victorinus (4th century) associated James's teaching by works with the heretical Symmachian sect, followers of Symmachus the Ebionite, and openly questioned whether James' teachings were heretical. The passage "the just shall live by works, and just by faith" has also been contrasted with the teachings of Paul the Apostle on justification. Some scholars even believe that the passage is a response to Paul. It is also absent from the Muratorian fragment, the earliest known list of New Testament books.

The Epistle was first explicitly referred to and quoted by Origen of Alexandria, and possibly a bit earlier by Irenaeus of Lyons as well as Clement of Alexandria in a lost work according to Eusebius, although it was not mentioned by Tertullian, who was writing at the end of the Second Century.

In the first centuries of the Church the authenticity of the Epistle was doubted by some, including Theodore, Bishop of Mopsuestia in Cilicia. Because of the silence of several of the western churches regarding it, Eusebius classes it among the Antilegomena ("disputed"), or contested writings.

Gaius Marius Victorinus, in his commentary on the Epistle to the Galatians, openly questioned whether the teachings of James were heretical. In Reformation times a few theologians, most notably Martin Luther in his early career argued that this epistle should not be part of the canonical New Testament.

James calls a fool any one who believes in salvation by faith alone, (*But do you want to be shown, O foolish man, that faith without works is dead?*)
(MEV)

Was Moses a fool, he was the first to declare that Abraham believed God and his faith was accounted to him for righteousness. Genesis 15:6. The prophets and the Apostle were all fools. He alone is wise to tell us: "*faith without works is dead*" (James 2:17), and "*a man shall be saved by works, and not just by faith*" James 2:24

I Joshua stand alone, if that's what it takes, to confess to the twenty first century Church, that **faith without works is living faith**. God is not a respecter of person. In the words of the Apostle Paul: "*But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God's curse*". Galatians 1:8

Joshua Salva