

Did You Know?

***The OT is a Relatively Recent
Compendium***

This what we already know about ‘the word of God’:

- The Bible never calls itself ‘The Word’
- Messiah Jesus was the ‘The Word’
- What the Apostles taught was ‘the word’
- What Holy Spirit gives us to speak today is ‘the word of God’

Re-read this

More on this
another day

This is because:

**‘The word of the God’ is
everything that God has
said, is saying and will say.
Full stop!**

We also know that the Bible:

- Was written for ancient people, not us
- Contains some of ‘the word of God’
- Was put together by people – they chose
- Contains countless changes made by people ever since the components were first written
- Is not the inerrant word of God



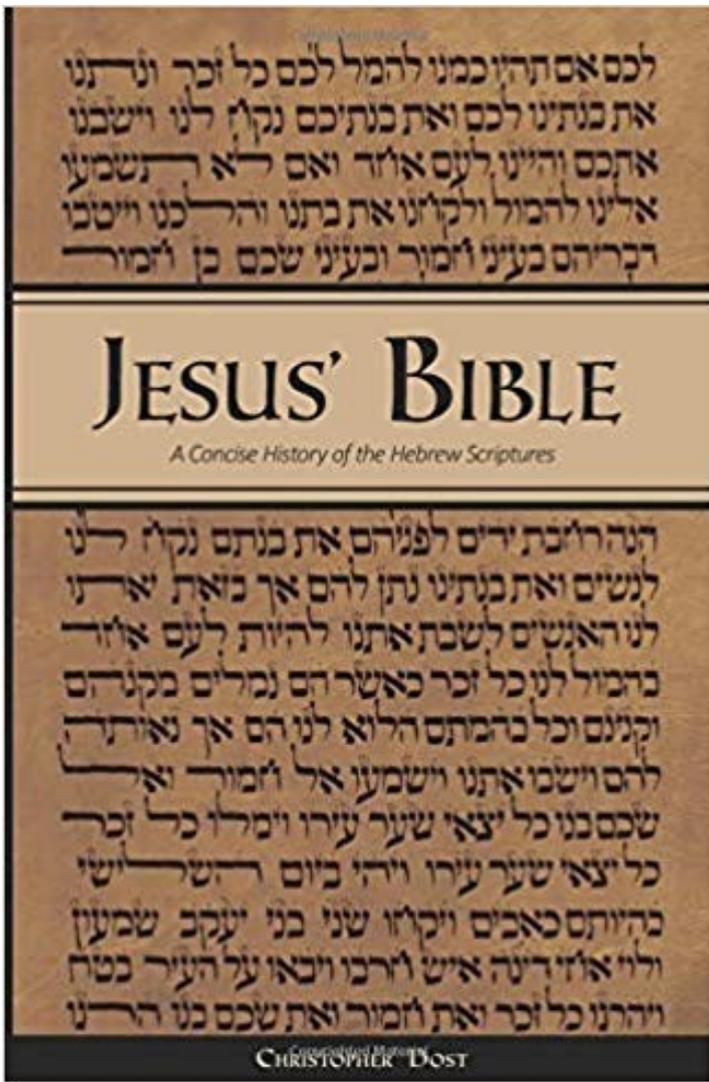
**The Bible isn't "the
manufacturer's handbook".
It's a 'Help file'.**

**In reality, "The manufacturer's
handbook" is contained in the
scrolls in the libraries of Heaven**



Let's have a look at the origin
of the OT

“The Pentateuch lies at the heart of the Western humanities. Yet despite nearly two centuries of scholarship, its historical origins and its literary history are still a subject of intense discussion. Critical scholarship has isolated multiple layers of tradition, inconsistent laws, and narratives that could only have originated from separate communities within ancient Israel, and were joined together at a relatively late stage by a process of splicing and editing.”



Let's take a look at this research

“Jesus' Bible: A Concise History of the Hebrew Scriptures”

Sample here



“[T]he list of twenty-four books that constitute the Hebrew Bible was not settled once and for all until around the early seventh century CE. To be sure, many of these texts were considered authoritative before Jesus’ day, but the canonicity of many of the writings and a number of works that eventually did not make the cut was debated for many centuries after his time.”

“My curiosity was aroused all the more when I realized that many of the New Testament’s quotations of the Hebrew Bible did not match the corresponding references in my Bible’s Old Testament.”

“The principal concern of this book is to survey the history of the Hebrew Scriptures from the earliest phases of composition in the late second millennium BCE through the tenth century CE, when the final form of the Hebrew Bible, the one that is most commonly used today, was completed.”

“[T]he average Bible reader...generally assumes that the Old Testament translation that he or she reads is a faithful representation of “the original Hebrew”. It would seem that this idea is based upon the common assumption that figures, such as David, Solomon, Joshua, Samuel, Job, and Isaiah wrote the books of the Bible that bear their names, and that these documents were →

copied and passed on (or transmitted) accurately until finally they were rendered faithfully into English. As we shall see in the course of our investigation, such was not the case. Each book of the Hebrew Bible has a complex literary history (some more complex than others), and the original form of few, if any, of them resembled the version preserved in the →

Masoretic text the Hebrew Bible on which modern English translations are principally based.”

“[N]one of the manuscripts available to us today (‘extant’, as we like to say in the field) were copied completely accurately.”

“The Hebrew Bible is actually written in two closely related languages: Hebrew and Aramaic. It is called the Hebrew Bible, though, because only small portions are written in Aramaic: Daniel 2:4-7:28; Ezra 4:8-6:18; 7:12-26; Jeremiah 10:11; and two words in Genesis 31:47.”

“Now that we have a better appreciation for what is meant by ‘Hebrew Bible’, let us now consider the term ‘Masoretic’. This word is the adjectival form of the noun ‘Masorah’, which in simple terms is a system of quality control used by a group of medieval Jewish scribes to ensure that the Hebrew Bible was transmitted accurately according to the tradition that they inherited. These scribes are known as the ‘Masoretes’.

“There were three masoretic traditions – the Babylonian, Palestinian, and Tiberian – all of which date to the last centuries of the first millennium CE. It is the Tiberian tradition, which was centered in the city of Tiberias, a city on the western shore of the Sea of Galilee, that was recognized early on as superior to the others, and it is the only one of the three traditions known to have produced a full Bible. →

The Tiberian Masoretes, which flourished from the eighth to tenth centuries CE, quickly gained ascendancy, and it is the Tiberian Hebrew Bible of the Ben Asher school that is the Hebrew Bible that is used by most today. It is no surprise, then, that it was the Tiberian Masoretic Bible that became the basis for modern scholarly editions of the Hebrew Bible as well as modern English translations.”

“By comparing the ancient Greek manuscripts with the numerous extant Hebrew manuscripts, including the biblical texts from among the Dead Sea Scrolls as well as the later Tiberian Masoretic manuscripts, we can see that the Septuagint’s Hebrew Vorlage differed significantly from the Masoretic Text. Some of these differences were the result of scribal error or scribal interpretation, while others →

The Hebrew text used to create the Septuagint



resulted from a complex transmission history that yielded different versions of the same text.”

“The Old Greek translation of the Hebrew Scriptures is commonly called the ‘Septuagint’. But properly speaking, the Septuagint (literally, ‘seventy’ and therefore abbreviated with the corresponding Roman numeral ‘LXX’) is a third-century BCE Greek translation of the Torah that was accomplished in Alexandria, Egypt, for Greek-speaking Jews who were living there.”

“Unfortunately, very little is known about the origins of the Septuagint. The earliest written tradition about the circumstances of the translation of the Torah into Greek comes from The Letter of Aristeas, a fictional letter probably dating to the latter half of the second century BCE, which explains that the translation was produced at the request of the third-century King Ptolemy II (283-247 BCE) in Alexandria.

“It bears repeating that the Septuagint is the third century BCE translation of the Torah into Greek. The rest of the Hebrew Scriptures were translated by different individuals at different times. Nevertheless, scholars generally use the term “Septuagint” to refer to the Old Greek of the Pentateuch and the rest of the Jewish Bible, as well as a number of apocryphal works. But in addition to the Septuagint there were other →

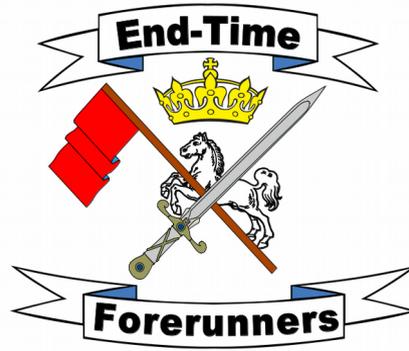
Greek recensions (i.e. versions) and revisions that were produced over the course of the next few centuries. This is significant for our investigation, in part, because it proves that there was not one official version of the Greek Old Testament in the first century CE, the time of Jesus and Paul.”

“The two earliest codices of the entire Old Testament, *Codex Vaticanus* and *Codex Sinaiticus*, date to the early fourth century CE. It is important to note that the Sinaiticus Bible includes not only the canonical Old and New Testaments but also a number of apocryphal works and even certain works of the Common Era not included in the New Testament, such as The Shepherd of Hermas...”

“The ideas found in Aristeas suggest that it is only partly true to say that the Jewish canon remained 'open' in the late Second Temple period. For some Jews, the Pentateuch was likely viewed as a fixed, closed and exclusive canon for Israel from at least the early second century BCE onward. The fact that other collections could then be added alongside the law →

need not have detracted from the canonical nature of that Mosaic collection. After all, many Jews seem not to have added any further books to the law itself. There is also considerable evidence that many Jews continued to regard Torah as Israel's primary authority, even after they came to embrace other writings as part of a wider scriptural heritage.”

“The work of Eugene Ulrich and others has forced us now to recognize that the canon's development was a far messier, and far later, process than we had imagined before.”



L.D. Smart

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