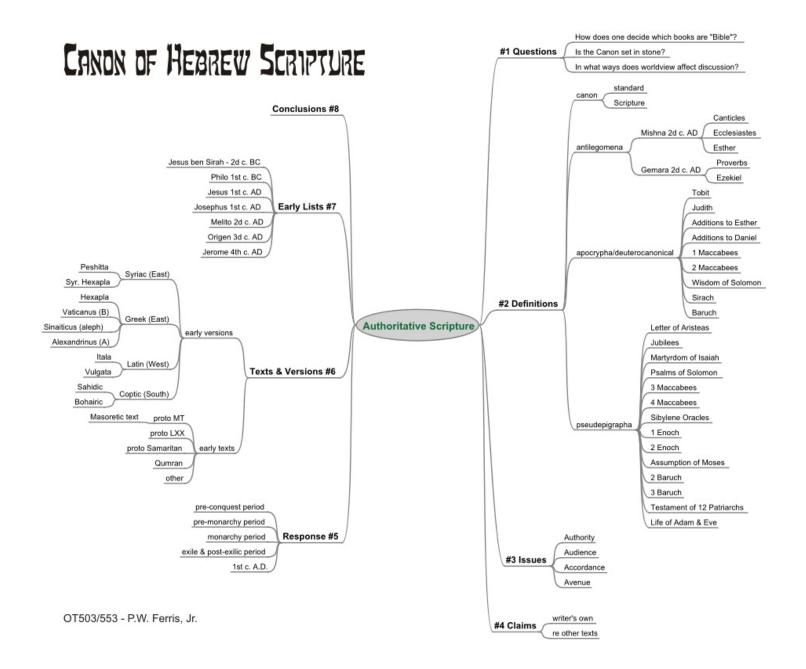


BETHEL UNIVERSITY





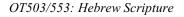
#### 1.1 What is "the Hebrew Bible"?

What does it consist of? Who decided?

#### 1.2 Is the canon of Scripture "set in stone?"

If so, on what grounds? If not, why not?Did Catholics add to the Hebrew Bible or did Protestants subtract from it?What do you make of the concepts: "the people of the Book" and "the Book of the People"?

# **1.3** What role do philosophical presuppositions play in a discussion of the nature, identity and authority of Scripture?



#### 2.1 What does "canonical" and "non-canonical" mean?

#### 2.2 What role do non-canonical texts have?

Are there biblical examples of non-canonical texts? How are they used?

#### 2.3 What is the significance of the following claims?

"Now, O Israel, listen to the statutes and the judgments which I am teaching you to perform, so that you may live and go in and take possession of the land which the LORD, the God of your fathers, is giving you. You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the LORD your God which I command you. Dt 4:1-2

[Moses] said to them, "Take to your heart all the words with which I am warning you today, which you shall command your sons to observe carefully, even all the words of this law. For it is not an idle word for you; indeed it is your life And by this word you will prolong your days in the land, which you are about to cross the Jordan to possess." Dt 32:46-7

# **2.4 To what does** αντιλεγομενα, *"antilegomena"* refer and why?

#### **2.5 To what does** αποκρυφα "*apocrypha*" refer and why? Where did they come from? What evidence is there as to how were they regarded by the Jewish community? What evidence is there as to how the earliest Christian community regarded them?

# **2.6 To what does** ψευδεπιγραφα, "*pseudepigrapha*" refer and why?

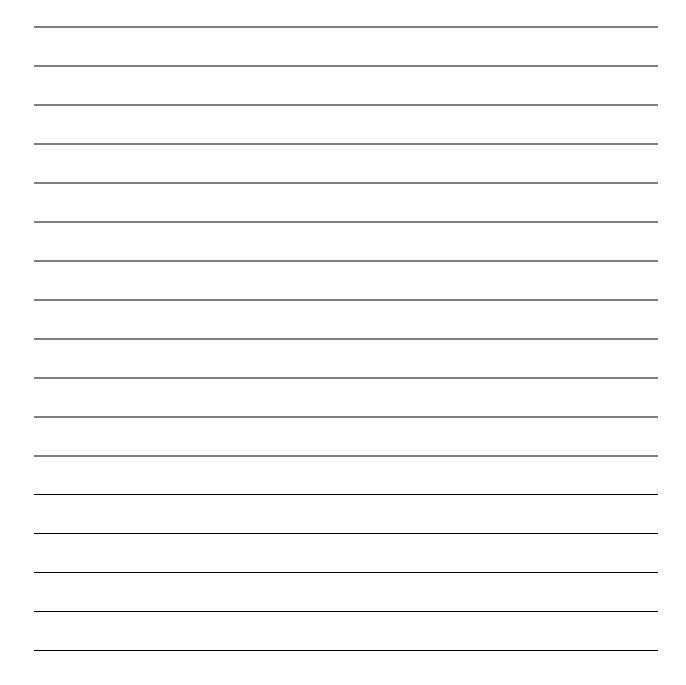


#### **3** Determinative issues

Since the Hebrew "Bible did not arrive by fax from heaven," as Dan Brown put it, the question is, not so much how did it arrive, but on what grounds is it considered Bible?

What is the "Authority" issue about? What is the "Audience" issue about? What is the "Accordance" issue about? What is the "Avenue" issue about?

- 4.1 What claims do the writers of Scripture seem to make about their texts?
- 4.2 What claims do the writers of Scripture make about other Scriptures?



## 5 How does the faith community respond to such claims?

In the pre-conquest period? In the pre-monarchy period? In the period of the monarchy? In the exilic and post-exilic period? In the first cent. A.D.?

#### 6.1 Early Texts

Since we do not have Moses' or David's original autographs, on what is the text of our Hebrew Bible based?

Why do we call our Hebrew Bible the "Masoretic Text"? Who were the Masoretes and what did they do with the text?

### 6.2 Early Versions

How do early versions help to ascertain a "standard" text?

Eastern - Syriac versions

Eastern - Greek versions

Western - Latin versions

Southern - Coptic versions

#### 7 Early lists

What do these early lists indicate about the shape and content of the canon of Hebrew Scripture?

- Jesus ben Sirah  $2^{nd}$  c. B.C. Philo of Alexandria -  $1^{st}$  c. A.D. Jesus of Nazareth -  $1^{st}$  c. A.D. Flavius Josephus -  $1^{st}$  c. A.D. Melito of Sardis -  $2^{nd}$  c. A.D. Origen -  $3^{rd}$  c. A.D. Jerome -  $4^{th}$  c. A.D.
- What evidence is there that the early Jewish community came to realize that God was not speaking through prophets anymore and that they needed to pay attention to the Scripture that they did have?

## 8 Conclusions

How well was the text of the Hebrew Bible preserved?

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- Ex 31:18; 32:16; Dt 4:13; 31:24-26 re claim as Word of God
- Jer 26:18; Dan 9:2 re recognizing other biblical texts as "Scripture"
- Ex 24:4-7; Dt 31:9-12 re first audience's recognition of inscripturated revelation as authoritative
- Ex 12:14, 24 re first audience's recognition of inscripturated revelation as pan-generational
- Dt 18:15-20 re anticipation of further authentic and authoritative prophetic revelation as well as false prophecy
- Josh 1:7-9; 8:30-32 re first audience's recognition of previous inscripturated revelation
- Josh 24:25; 1 Sam 10:25 re claim of subsequent inscripturated revelation
- 1 Chr 28:11-19 re claim of Divine inspiration
- 2 Kgs 14:3-6 re authority of Torah in 9th cent.
- 2 Kgs 22:8-11 re authority of Torah in 7th cent.
- Jer 30:1-2; 36:1-32 re inscripturating the Word of God to be read in public
- Dan 9:2-12 re authority of Torah and Prophets in 6<sup>th</sup> cent.
- Ezra 9-10, Neh 8-9 re authority of Torah in 5<sup>th</sup> cent.
- Zech 1:4-6 re authority of Prophets in 5<sup>th</sup> cent.
- 2 Macc 2:13 re Nehemiah's collection of Scripture
- Dt 34:5ff and Mal 4:4-6 [3:22-24] re linkage between Torah & Prophets and between Prophets and Writings
- 11QPs<sup>a</sup> 27 re David's inspiration from the Most High
- 4QMMT B, II, 9-12 re threefold canon: Moses, Prophets, David & Chronicles
- Luke 24:27; 24:44 re twofold or threefold canon

ben Sirah, "Prologue to Ecclesiasticus" re threefold canon

Flavius Josephus, Contra Apionem 1:8 re threefold canon of twenty-two books complementary books

that "are justly believed to be Divine."

- Eusebius Hieronymus (St. Jerome), Preface to Book of Kings re twenty-two book canon in three sections (Law, Prophets, Hagiographa) and separation of "apocryphal writings."
- Eusebius Hieronymus (St. Jerome), Preface to Wisdom of Solomon re non-canonical nature of apocrypha but their value for learning but "not to give authority to doctrines of the Church."
- Jn 10:34-36 re using Torah / vouoc nomos to designate more than just the books of Moses
- 2 Cor 3:14 re use of both "old covenant" and "Moses" to refer to the Hebrew Bible
- Mt 26:54; Jn 5:39; Jn 2:22; Acts 8:32 re common use of γραφας *graphas* "Scriptures" with reference to the Hebrew Bible
- Philo of Alexandria, Contemplative Life 3.25-28 re threefold sacred canon

Babylonian Talmud, Baba Bathra 14b re books of Prophets and Writings

Melito, Bishop of Sardis re canon (lacking Esther)

- Origen of Alexandria re listing twenty-two book canon of Hebrew Scripture by name
- Babylonian Talmud, Yomah 9b; Sota 48b; Sanhedrin 11a; Midrash Rabbah on Canticles 8.9.3 re cessation of revelation through prophets
- 2 Baruch 85:3; Prayer of Azariah 15; 1 Macc 9:27; 1 Macc 14:41-43 re cessation of prophecy

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