Has God Spoken? Lesson #09 January 13, 2022

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Trusting the Hebrew Text

Has God Spoken?

<u>Gen. 3:1,</u> "Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, '<u>Has God indeed said</u>, "You shall not eat of every tree of the garden"?'

Gen. 3:2, "And the woman said to the serpent, 'We may eat the fruit of the trees of the garden;

<u>Gen. 3:3,</u> " 'but of the fruit of the tree which is in the midst of the garden, God has said, "You shall not eat it, nor shall you touch it, lest you die." '"

Who is this GOD?

What Does the Bible Claim for Itself?



How Did we Get the Hebrew Scriptures?





How Did the Bible Get Written?





Is the Hebrew Bible Accurate?



Did Moses Really Write the Torah?



How Can we be Sure we Have the Old Testament– No More and no Less?



Can we Trust the Old Testament?



The Surviving Texts of the Bible

Primary Sources

Silver Amulet Nash Papyrus

Dead Sea Scrolls (DSS) 202 ms Psalms (36 mss) **Deuteronomy (29 mss)** Isaiah (21 mss, Isa scroll)

Habakkuk Commentary Tefilin and mezuzoth from **Judean Desert Severus Scroll** About 3,000 Masoretic Mss.

Witnesses to the Hebrew Bible (adapted from R. Price, Searching for the Original Bible)

	Secondary Sources
	Samaritan Pentateuch
5S	Greek versions or recensions Septuagint (LXX), Aquila, Symmachus, Kaige-Theodotion, Origen's Hexapla, Hesychius, Lucian, Post-Hexapla revisions
	Aramaic Targums Syriac versions (Peshitta, Syro-Hexapla) Coptic versions, Ethiopic version, Armenian version, Arabic versions



ושֹׁרָאֵל וַיָּשֶׁם אֶת־הַקּנַעַני לָמֵס וְהוֹרֵישׁ לָא הוֹרִישׁו: ס היי אוֹגיא פ זבולן לא הוריש את יושבן קשריון ואת יושבי לדמל לי מי אמי אי מי אי מי אי מי אי מי וישב הַכְּנַאֲנִי בְּקִרְבּוֹ וַיְהָיָוּ לָמַס: ס וּ אָשֶׁר לָא הוריש ישבי עַכוּ וְאָת־יוֹשְׁבִי צִירִוֹן וְאָת־אַחְלָבי וְאָת־אַקָיב׳ וְאָת־אַקזיב׳ יוּשְׁבִי גַיּתוּאַ ואַת אַ ואַ ג אַנָאָת־אָשָּיק׳ וְאָת־רְאַפֶיק׳ וְאָת־רְחִב: ³² וַיֵּשָׁב הָאָשׁרִי בְּקָרָב הַכְּנַעֲנָי לּ.ל.ל הָאֶרָץ כָּי לָא הוֹרִישׁוֹי: ס 33 נַפְתָלִי לָא־הוֹרִישׁ אֶת־ לּוּ מליי יי בית־שֶׁמָשׁ וְאָת יִשְׁבִי בִית־עַנְת וַיֵּשֶׁב בְּקָרָב הַכְּנַעַנִי ישְׁבִי 📲 אווישבי בית־שֶׁמָשׁ וּבִית שְׁנָת הְיוּ לְהֶם לְמַס: ס⁴ וַיִּלְחֲצַוּ · दियंग्रेग्रातः व्याहान्द्रयोग्रेग्राकं द्रायां अद्यालया व्या

²⁰ Mm 311. ²¹ Mm 1396. ²² Mm 1395. ²³ Mm 2135. ²⁴ Mp contra textum, cf Mp sub loco. ²⁵ Mm 100, ⁴ Mp sub loco. ¹³ Mm 1268. ¹⁴ Mm 3341. ¹⁵ Mm 1184. ¹⁶ Mm 1394. ¹⁷ Mm 377. ¹⁸ Mm 191. ¹⁹ Mm

²⁶ Mm 1397. ²⁷ Mm 1356. ²⁸ Mm 1893. Cp 2 ¹ Mm 389. ² Mm 1586. ³ Mm 4205. ⁴ Mp sub 1000.

לְצָרִים; prp 21 a *דע cf akk saddu.

1,15–28 ג הַשָּׁרֶהי וַתִּצְנָחי מֵעַל הַחֲמִוֹר וַיְּאׁמֶר־לָה כָּלֶב מַה־לֶּךָ: 1¹ וֹתׁאָוָי ג הַשָּׁרֶהי וַתִּצְנָחי מַעַל הַחֲמִוֹר וַיְּאֹמֶר־לָה כָּלָב מַה־לֶּךָ: 1¹ וֹתׁאוָי ּ הַשָּׁרָהי וַתִּצְנָחי בִישִּי בִישִי הַנָּגָב נְתַתְּתִי וְנָתַתְּה לֶי גְּרֵוֹחי ווּאוּ גִין בּיזיס לוֹ הֶבָה־לִי בְרָכָה כֵּי אֶרָץ הַנָּגָב נְתַתְּתִי וְנָתַתְּה לֶי גְּרֵוֹחי מָים ויֹשוּ בּיזיס בייים און גוזים לו הָבָה־לִי בְּרָשִׁי שָּׁיָם אָלִית וָאָת אָלְת תַּחְתִיתי: פּ^{וו}וּבְוֵי אוֹם וְיָאוֹ אַה כְּלָבי אָאָת אָלְת עַלִית וָאָת אָלְת תַּחְתִיתי: פּ^{וו}וּבְוֵי אוֹט וייסוי. הֹתן משָׁה עָלוּ מַעַיר הַתְּמָרִים אָת־בְּנֵי יְהוּדָה מִדְבַר יְהוּדָה חֹמָן משָה עְּלוּ בּוּשָׁר אָר בּוּשָׁר אָר בּוּשָׁר אָת הָאָםי: ז' וַיָּלָד יְהוּדָה אָת אָוּ אָ אין בְּנֶגָב׳ עֲרֶרי׳ יוַיֶּלֶד ווּיָשָׁר אָת הָאָם ויחרימוּ אוֹתה ויהרייוי לא אָעָשָׁר אָאָעיר אָאָעיין אַער אָרָנאַני יוֹאָר אַפָּת וייחָרַימוּ אוֹתָה וייקראי אָקיין אַז אַר אָזין אַר אַייאין אַזיין אַר אַיין אַר אַר אַזין אַר אַין אַר אַזין אַר אַיין אַר אַיי אָיִרִי יַיַבּיּ אָרי אָרָאָרי יָרָאָרי אָריעזָה וָאָת־וּבוּלָה וָאָת אָיי שֵׁי הָעָיר חָרְאָה: 18 וַיִּלְכָּרי יְהוּדָה אֶת־עַזָּה וָאָת־וּבוּלָה וָאָתייאַשָּ וְשָּׁיוּ וְשָׁת־נְבוּלָה וְאָת־עָקְרוֹן וְאָת־גְּבוּלָה: ¹⁹ וִיְהָי יְהוָה אֶת־וְהוּלָה וְיָלָ אָת־הָהָר כִּי לָאי לְהוֹרִישׁ אֶת־ישְׁבִי הָאָמָק כִּי־רֶכָב בַּרְזֶל לְחֵי ער אַרָרָר אָשָר דְבָר משָׁה ויוֹגָש׳ משָׁה ויוֹגָש׳ משָׁה ווּזיר אָרָרָר בּי־לָא נְתָנִי לְבָרָר לָאַטָר דְבָרון בָּאָשֶׁר דְבָר משָׁה ווּיּוֹאָל ייי אָר בְּנִי־בָן הְהָרָה בִּי־לָא נְתָנִי לְבָרָר לָאַמָק: 35 וַיִּוֹאָל ייי 120 ווּקּנָוּ לְכָלַב אָת־הָבְנִי־בָן הָהָרָה בִי־לָא נְתָנִוּ יוז׳ שָׁלשָהי בְּנֵי הְעַנֶק׳: 1º וְאָת הַיְבוּסִי יֹשֵׁב׳ יְרְוּשְׁלֵם לָא הוֹרִישׁ מִ וְאָטִי לָשֶׁבֶת יְבָהַר־הֶרָהָי לְשֶׁבֶת יִבָּהַר הָשָׁרָסַ הְאַיָּלון וּרְשַׁעַיְלָבֶים וַהִרְבַדי יַד בֵּית־ ייִי. בִנְיָמָן ווֹשֶׁב הַיְבוּאָ אֶת־בְּנֵי בִנְיָמִן הְיִרוּשְׁלֵם עָד הַיִּוֹם הַזֶּה: **א**ווי וִיּהְיוּ לָמַס: 30 וּנְבוּל הָאָמִלִיי מְמַעֲלֵה עַקְרַבָּים מֵהַפֶּלַעי גבוביא.ל ²² וַיַּעַלָּו בִית יוֹסָף גַּם הָהם בִית־אָל וִיהוֶה עִמְם: ²³ וִיְתִירו בִיוֹ ווְעָלָה: פ שיי מלוכל חלים יוסף בְּבֵית־אָל וְשֵׁם־הָעִיר לְפָנֶים לְוּז: ²⁴ וַיִּרְאוֹ הַשְׁמִרִים אָישׁיוֹעָאו וויַעַל מַלְאַדְ־יְהוָה מִן־הַגּלְגָל אָל־הַבּכִים וויַאַרים אוי אויין וויַעַל מַלְאַדְ־יְהוָה מִן־הַגּלְגָל אָל־הַבּכִים וויַאַרי אַן־הָעִיר וַיָּאַמְרוּ לוֹ הַרְאָנוּ נָא אֶת־מְבָוֹא הָעִיר וְעָשִׂינוּ עִמְדָ חֶטָוּ אוֶלֶה׳ אֶתְכָם מִמִּצְרִים וָאָבָיא אֶתְכָם אָל־הָאָרָץ אֲשֵׁר נִשְׁבַעְתִי היי יה פסוק את את 2 וייראם אָת־מְבוֹא הָאִיר וַיַּכְּוּ אָת־הָאָיר לְפִי־חֶרָב וְאָתְיָהָאָי וּלְאָבְהֵילֶם וָאֹמֵר לְאִ־אָפֵר בְּרִיתֵי אִהְכֶם לְאוֹל בַיּים לְאוֹ מיז וּ בסיפ וכל ל". ג"י. ב"י. הַאָָרָץ הַזֹאָת מִזְבָּחוּ: 20 וַיֵּלֶד הָאִיש אָָרָץ הַחֹתִים וַיָּבָן שו וְרְהָוּ בְרִית לְיִוֹשְׁבִי הָאָָרָץ הַזֹאָת מִזְבְחוֹתֵיהָם תּתֹצָון וְלָא ג׳. גב הס וחד מלי. ב ציי זי וַיָּקְרָאי שְׁמָה לוּזי הַוּא שְׁמָה עָר הַיּוֹם הַזֶּה: פּ ז׳ וְלֹא הוֹוֶשׁ שְׁמָשֶם בְּקֹלֶי מַה־זָאָת עֲשִׁיתָם: זּ וְגַם אָמַרְתִי לְא־אַגָרָשׁ אוֹהָם ה חס בנביא ב^{צו} מְנַשֶׁה אֶת־בֵּית־שָׁאֲן וְאֶת־בְּנוֹתֶיהָ וְאֶת־בְּנֹתֶיהָ וְאֶת־בְּנֹתֶיהָ וְאֶת־בְנֹתֶיהָ וְאֶת־בְנֹתֶיהָ וְאֶת־בְנֹתֶיהָ וְאֶת־בְנֹתֶיהָ וְאֶת־בָנֹתֶיהָ וְאֶת־בָנוֹתֶיה לְכֶם לְמוֹבֵשׁ: 1 וַיְהִי ישבייי. טיי. לד מל ק ה הם בנביא ישביי נייבר מלאך יהוה את הקבותיה ואת הנותיה ואת יוושבי יבלעם ואת הנותיה ואת יהואי יובר מלאך יהוה את הקברים האלה אל כל בני ישראל וישאר ברסיפי מג טיי. לד מל דמל איז מעבטים מְגָדִוֹ וְאָת־בְּנוֹתֶיהָ וַיוֹאֶל הַכְּנַצַוּי לָשֶׁבֶת בָּאָרֶץ הַזְּאַת: ²⁸ וְיָהוֹ לָ^י וְשָׁם אַת־קוֹלָם וַיִּרְכָּוּ: ⁵ וְיָקְרָאָו שֵׁם־הַמָּקום הַהָוּא בֹּכֵים וַיִיּזְבָחוּד

AAPPAR MAPPE ATTERNATION ⁴ 𝔅 * ἀγρόν, 1 ψָרָה cf Jos 15, 18 || ° 𝔅 καὶ ἐγόγγυζεν καὶ ἔκραξεν || 15 ° α' sg cf Jos (\mathfrak{G}) λύτρωσιν = κης α κατά την καρδίαν αὐτῆς, ins frt Mss \mathfrak{S} pr ἐπὶ καταβάσεως = cerp, frt l (carter b) content for the conten $a\dot{v}$ τοῖς || 36 ^a \Im^{AOL} Syh (sub ob) + \dot{o} ' ίδουμαῖος, 1 \ddot{r} μτάς || ^b \Im^* επί της di \ddot{r} (dttg) || **Cp 2,1** ^a LC al Mss \Im interv || ^b hic frt nonn vb exc cf ^a et $\Im^{+\pi\rho\dot{v}}$ (\dot{r} \dot aυτοίς || 36 " $\mathfrak{G}^{AO}\mathfrak{L}$ Syn (sub co) + 0 hoopanos, here in the exc of a et dl \mathfrak{D} (dttg) || Cp 2,1 a LC al Mss \mathfrak{B} interv || b hic frt nonn vb exc of a et aυτούς (\mathfrak{G}^{B} τάδε λέγει) κύριος || ° prp ' \mathfrak{L} || 3 a \mathfrak{G}^{*} προσθήσω τοῦ μετοικίσαι τον μετοικίσαι το μετοικίσαι τον μετοικίσαι τον μετοικίσαι το μετοικίσαι τον μετοικίσαι το μετοικίσαι το μετοικίσαι τον μετοικίσαι το μετοικίσαι το μετοικίσαι το μετοικίσαι το μετοικί το μετοικίσαι το μετοικίσαι το μετοικί το μετοικίσαι το μετοικίσαι το μετοικίσαι το μετοικί το μετοικί το μετοικί το μετοικί το μετοικί το μα το μετοικί το μετοικί το μα μετοικί το μα το μετοικί το μα το μα το μα dl Δ (dttg) || Cp 2,1 ^a LC al Mss 3 interv || ^b hic frt nonn vou τοῦ μετοικίομ τοῦ μετοικίομ τοῦ μετοικίομ τοῦ μετοικίομ τοῦ μετοικίομ τοῦ μετοικίομ τοῦς (SAO Σ praeterea + καὶ ἐξῆρεν ἐκεῖθεν τὰς τρεῖς) || ^c Sat aὐτοὺς (S^B τάδε λέγει) κύριος || ^c prp 'μ || 3 ^a S* προσθήσω τοῦ μετοικίομ τοῦ μετοικίομ τοῦς τρεῖς υἰοὺς Ενακ || 21 ^a nonn Mss Q^O eἰς 27^a et λαόν, öν είπα τοῦ ἐξολεθρεῦσαι αὐτούς || ^b nonn Mss '', nonn Mss '', si covo ki covo $\mathfrak{G} + \mathfrak{e}_{\kappa \epsilon \tilde{\iota}} \parallel \mathfrak{C}$ pc Mss + את $\mathfrak{G} + \mathfrak{G}$ חסטג ש $\mathfrak{G} + \mathfrak{G}$ mlt Mss Vrs ut Q, l.

The New Testament is written over a period of less than 60 years, and we have recovered fragments dating within a couple of decades of the writing.

However, the Old Testament was written over a period longer than a thousand years, and the oldest manuscripts we now have date to around 250 BC.

What is "Textual Criticism?"

Textual criticism, sometimes called lower criticism, is the attempt to reconstruct the original manuscript which we no longer have, from the many copies or manuscripts which we do have. The process involves determining the date, quality, and provenance of a manuscript, but also sifting through manuscripts and fragments, evaluating the various differences between them, and determining how a variant reading might have come to be.

The vast majority of variant readings involve spelling errors, copiest errors (in Hebrew the *dālet* [¬] and the *rêš* [¬] are easily confused, as are a number of other letters), sometimes a word is added, sometimes doubled, sometimes letters are transposed). Updated spellings and names and grammar also occur.

Very few alter the meaning of a verse, and even fewer affect the meaning of a passage, and almost none impact a major teaching of Scripture.

Proto -Hebrew / Aramaíc				
↓ 'alef	,	∣d het H ‡ samek S		
🚽 beyt	В	🕑 ‡et T 🗢 'ayin '		
1 gimel	G	Zyod Y 7 pe P		
4 dalet	D	1 kaf K 1 sade S		
🗐 he	н	6 lamed L 90P Q		
Waw	w	y mem M y nun N y nun N y taw T		
I zauín	7	nun N		
	~	nun N 🗡 taw T		





1. The various Hebrew manuscripts of the Old Testament: These are called primary sources.

2. Translations of the ancient Hebrew text: These are secondary sources.

The Masoretic Text

At some time between AD 500–1000 a group of Jewish scribes, who were known as Masoretes, had the Hebrew Scriptures.

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The Masoretic Text

At some time between AD 500–1000 a group of Jewish scribes, who were known as Masoretes, had the responsibility for preserving and passing on the text of the Hebrew Scriptures.

The term *Masorah*, refers to the transmission of a "tradition," a structure of scribal notations (apparatus), which commented on everything from alternate readings to differing grammatical forms, in order to preserve the accuracy of the text.

ייקאר הוה את־הַדְבָרִים הָאָלָה אָל־פָּל־בְּנֵי יִשְׁרָאָל וַיִּשְׁאוּ בַיָּ

²⁰ Mm 311, ²¹ Mm 1396. ²² Mm 1395. ²³ Mm 2135. ²⁴ Mp contra textum, cf Mp sub loco, ¹⁸ ²⁶ Mm 1397. ²⁷ Mm 1356. ²⁸ Mm 1893. Cp 2 ¹ Mm 389. ² Mm 1586. ³ Mm 4205, ⁴ Mp u ⁵ Mm 1398.

b-b dupl ad אַפָּק (sic Jos 19,30) ואַפָּק (sic Jos 19,30) ואי פרש אחלב prb dl וו ° mlt Mss אַפָּק vel אַפָּק (sic Jos 19,30) וו Mss & שיל לְהוֹרִישׁב β έδυνάσθη (ήδυνήθη) έξᾶραι αὐτόν, 1 frt ירשׁב 33 d 34 ª Ms &*SC et Jos 19,47a & בתנום 1 35 a−a Jos 19,41 שֵׁמֵשׁ 1 b ins מוֹיוּ שׁ b ins 19,48a \mathfrak{G} et $\mathfrak{C} \parallel \mathfrak{C} \mathfrak{G} + \dot{\varepsilon}\pi i \tau \partial v A \mu oppa \tilde{i} ov \parallel \mathfrak{G} \mathfrak{S}^* + a \dot{\upsilon} \tau \tilde{\varphi}, \mathfrak{S}^B$ et Jos 19,41 $a\dot{v}\tau o \tilde{i} \varsigma \parallel 36^{a} \mathfrak{S}^{AOL}\mathfrak{Ll}$ Syh (sub ob) + \dot{o} ' $I\delta o v \mu a \tilde{i} o \varsigma$, $I = \int \mathfrak{S}^{*} \dot{m} \tilde{m}$ dl > (dttg) || Cp 2, 1 a LC al Mss 33 interv || b hic frt nonn vb exc cf a et 0+ αὐτοὺς (SB τάδε λέγει) κύριος || ° prp 'μ] 3 ° S* προσθήσω τοῦ μετοικία כַּבָרים; prp 211 a *דַב cf akk saddu.

Masora refers to the transmission of a "tradition." The root can mean either "to hand down," which would suggest passing on a tradition, or "to bind," which could be applied to protecting the Scriptures. As part of their work they developed a system of dots and lines to place under or next to the consonants to indicate the vowels and preserve the pronunciation. They were extremely protective of the consonantal text, never altering the consonants. They would also place notes in the margin called the Kethiv-Qere, what is written, what is read.

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The Masoretic Families in Palestine The Ben Asher family The Ben Naphtali family Asher

Moses ben Asher Codex Cairensis (A.D. 895)

Aaron ben Moses ben Asher Aleppo Codex wrote the notes and all the vowels;

Entire OT partially destroyed in the anti-Jewish riots of 1947



Important Surviving MSS from the Ben Asher Family

- 1. Codex Cairensis (AD 895), former and latter prophets by fire
- 3. Oriental 4445 (AD 950, 1540) most of the Pentateuch (Gen. 39:20–Deuteronomy 1:33)
- 4. Codex Leningradensis or Leningrad B19a (AD 1008-
- most of the Pentateuch

2. Aleppo Codex (AD 930), once complete, but 1/4 destroyed

1009) basis for the most current edition, the BHS (1984) 5. Leningrad (Petersburg) Codes of the Prophets (AD 916) 6. Damascus Pentateuch (late ninth or tenth century AD)

What Are the Dead Sea Scrolls (DSS)?

- Collection of 931 documents
- Oldest copies of the Old Testament
- Jewish sectarian writings
- Composed in Hebrew, Aramaic, Greek
- Produced between 250 B.C. and A.D. 68
- Hidden in Judean desert caves before A.D. 68

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maic, Greek C. and A.D. 68 aves before A.D. 68

Weston Fields: "With the discovery of the DSS we are brought back almost within a generation of the writing of the last book of the Bible. If the oldest Scroll is conservatively dated at 250 BC and some would date the oldest ones as early as 300 BC, there is probably only 25 years or less between the time the last book was written and our earliest copies of the Hebrew Old Testament. This gives us a great deal more confidence about the text and the way it was passed along because we are able to compare what has been passed to us, which are later copies, but present a very early text, with what we have in the Scrolls, however fragmentary they might be."

Further Evidence of Old Testament Canonicity from Qumran 1.175 of 500 manuscripts are biblical texts. 2. All Old Testament books are represented except Esther. 3. Commentaries deal only with the biblical canon; no commentaries are written on apocrypha, disputed, or non-canonical books.

4. 20 of the 39 Old Testament books are quoted as Scripture.

5. Conclusion: No evidence existed among the Essenes to classify apocryphal books as Scripture.



Evidence the Canon was Closed Before the Incarnation.

In the Diaspora, Jews were divided into three communities with little communication between them: <u>Babylonian</u>, Palestinian, and Egyptian. Each of these groups had their own approach to the Scriptures, yet each group affirmed the same 22 or 24 books as the Scripture. In fact, the very term "The Scripture", "The Law", "The Writings", implied a limited selection of literature that was considered more authoritative than others.

The Nash Papyrus

University Library.

Shema (Deut 6:4ff).

Dated to between 150 BC and AD 68.

Acquired by W. L. Nash in 1902, donated to Cambridge

Contains a damaged copy of the Ten Commandments (Exod. 20:2–17), part of Deuteronomy 5:6–21, and the

The Cairo Geniza Fragments

 Discovered in an old synagogue in Cairo, Egypt which had been St. Michael's Church until AD 882.

- damaged manuscripts.
- Over 200,000 fragments discovered.
- Helpful in understanding the development of the **Masoretic Text.**

 Many fragments dated to between the 6th and 8th century AD were found in a geniza, a hidden storage area for old,

The Letter of Aristeas records a request from Ptolemy II of Egypt (285–246 BC) to the High Priest Eleazar for 6 elders from each of the 12 tribes (approximately 70) to make a **Greek translation of the Hebrew Bible for the Alexandrian** Library.

The Septuagint (LXX) Latin for "Seventy"

 The most important of the translations, a witness to the proto-Masoretic Hebrew.

• The oldest, centuries before the Masoretic Text.

 Was used extensively by the New Testament authors (frequently quoted by NT authors).

• The authoritative text for the early church.

Quoted by Jewish writers Flavius Josephus, Philo.

Sources for the Critical Text of the Hebrew Bible

Original Text

Hebrew Texts

Early Hebrew texts

Silver amulets Nash Papyrus Dead Sea Scrolls **Severus Scroll** Medieval manuscripts

Codex Leningradensis Aleppo Codex Codex Cairensis Oriental 4445 (British Museum)

(Adapted from R. Price, Searching for the Original Bible)

Ancient Translations or Recensions

Translations/ Recensions

LXX **Samaritan Pentateuch Old Latin mss** Latin Vulgate Syriac Peshitta **Targums (Aramaic)**



Samaritan Pentateuch

 A Hebrew version of the Torah written in consonantal pre-Exilic paleo-Hebrew script.

- Some 6,000 variants from the Masoretic Text.
- Some 1,600 agree with the Septuagint (LXX).
- Most differences are in spelling and a smoothed over text.
- Actual date of writing is between the fifth and second century BC.

Aramaic Targums

- Aramaic was the common language of most of the Ancient Near East (modern Middle East).
- During the Babylonian Exile Jews adopted Aramaic. These were called the Targum (singular), Targumim (plural) meaning "explanations" or "commentary."
- Included almost every book of the Bible excet Ezra-**Nehemiah and Daniel.**

Many translations with commentary were in Aramaic.

Syriac Peshitta ("Common Version")

either Christian or Jewish context.

Official Bible of the Syriac Church.

Useful in comparison with DSS.

- Syriac Old Testament translated ca. 1st—2nd century AD in

The Origin of the Hebrew Bible





Proto-Masoretic Text

Palestine Examples

Samaritan Pentateuch Masoretic Text of Chronicles, several Qumran texts



(Adapted from R. Price, **Searching for the Original Bible**)

Another Look

Babylon Example

Masoretic Text

Egypt Example

Septuagint

Standardized Text 1st Century AD

