

Jesus' Bible.

Some of the scriptures of Israel are our Old Testament.

The Dead Sea Scrolls serve for us as a snapshot in time of the Hebrew Bible. From the myriad of biblical manuscripts discovered among the Scrolls in the caves surrounding Khirbet Qumran, we find that there was not just one type of Hebrew Bible in circulation from the 3rd century BCE to the 1st century CE, but there were in fact several. This is a basic fact that we have to deal with - there is not just *one* Hebrew Bible, nor is there just *one* Greek Bible. There were several of each, all circulating at the same time, and they competed with one another among various Jewish sects. The Proto-Masoretic text was just one of these *recensions* of the Hebrew Bible, and the Hebrew text that became the basis for the Greek Septuagint was another.

1. When the Lord was in the flesh - Israel had many scrolls and sacred writings - but the Bible was yet to be collected - that happened 250-300 years later.
 - a. The New Testament was marked off (Canonized) first
 - i. For the Orthodox, the recognition of these writings as authoritative was formalized in the Second Council of Trullan of 692.
 - ii. The Catholic Church provided a conciliar definition of its biblical canon in 382 at the (Council of Rome (and Carthage) of 393-419.
 - iii. For the Church of England, it was made dogmatic on the Thirty-Nine Articles of 1563; for Calvinism, on the Westminster Confession of Faith of 1647.
 - b. Then a group of rabbis called Masoretic determined what was in the Tanakh
2. The Masoretic Text is today the authoritative Hebrew language text of the Hebrew scriptures and Aramaic text of the Bible - Tanakh for Rabbinic Judaism. However, contemporary scholars seeking to understand the history of the Hebrew Bible's text use a range of other sources. These include Greek and Syriac translations, quotations from rabbinic manuscripts, the Samaritan Pentateuch and others such as those found in the Dead Sea Scrolls.
 - a. Tanakh is the common Hebrew name for what we call the Old Testament.
 - b. The Masoretic text is widely used as the basis for translations of the Old Testament in Protestant Bibles, and in recent years (since the 1940s).
 - c. The oldest extant manuscripts of the Masoretic Text date from approximately the 9th century after Jesus.
 - d. The name Tanakh (Hebrew: תנ"ך) reflects the threefold division of the Hebrew Scriptures, Torah ("Teaching"), Nevi'im ("Prophets") and Ketuvim ("Writings").
3. By the time of Jesus there were three main schools (or types) of Hebrew scriptures:
 - a. The Masoretic
 - b. The Samaritan
 - c. The documents behind the Septuagint.
 - i. The Septuagint (Greek) is from 150 BCE
 - ii. In many ways the scriptures quoted in your New Testament works is hundreds of years older than your scriptures used in our Old Testament.

4. The Septuagint, or the LXX, is a translation of the Hebrew scriptures and some related texts into Koine (common) Greek, begun in the late 3rd century BCE and completed by 132 BCE, initially in Alexandria, Egypt.
 - a. As the work of translation progressed, the number of accepted scrolls expanded.
 - b. The Torah always maintained its pre-eminence as the basis of the canon but the collection of prophetic writings, based on the *Nevi'im*, had various works.
 - c. In addition, some newer books were included in the Septuagint, among these are the Maccabees and the Wisdom of Sirach. However, the book of Sirach (now known to have existed in a Hebrew version, since ancient Hebrew manuscripts of it were rediscovered in modern times. The Septuagint version of some Biblical books, like Daniel and Esther, are longer than those in the Jewish canon of our Bible. Some of these deuterocanonical books (e.g. the Wisdom of Solomon, and the second book of Maccabees) were not translated, but composed directly in Greek.
5. During the late 1st-century a group of ex-Pharisees - now called rabbis - met at Jamnia, Tiberius, and Sephora and created modern Judaism and the Hebrew Bible..
 - a. Mainstream Rabbinic Judaism rejected the Septuagint as valid Jewish scriptural texts - these Greek writings were now the Christian scriptures for our first 500 years.
 - b. The rabbis wanted to distinguish their tradition from tradition of Christianity
 - c. Finally, the rabbis claimed a divine authority for the Hebrew language.
6. After the Protestant Reformation, many Protestant Bibles began to follow the Jewish canon and exclude the additional texts, which came to be called Biblical apocrypha.
 - a. The writers of the New Testament quoted and used the LXX
 - b. All of these historic decisions affect us including diverse word meanings.
 - i. Hebrews 10:1 *For since the law has but a shadow (icon) of the good things to come instead of the true form of these realities, it can never, by the same sacrifices which are continually offered year after year,*
 - ii. *make perfect (teleio, w teleioo) those who draw near.*
 - iii. Hebrews 9:9 (which is symbolic for the present age). *According to this arrangement, - gifts and sacrifices are offered which cannot perfect the conscience of the worshiper,*
 - iv. Matthew 5:48 You, therefore, must be perfect, as your heavenly Father is perfect (τέλειο, telios). (see I Corinthians 2:6, 13:10, 14:20; Ephesians 4:13; Philippians 3:15; Colossians 1:28; Hebrews 5:14, 9:11; Matthew 19:41;
 - v. A sister word is "goal or end" (telos) Hebrews 3:14 For we share in Christ, if only we hold our first confidence firm to the end, Matthew 10:22 and you will be hated by all because of my name. But the one who endures to the end will be saved.

Today:

1. Galatians 1: 3-5
2. Galatians 2: 19-21
3. Galatians 3: 10, 13-14
4. Galatians 4: 19
5. Galatians 5: 5, 11-24
6. Galatians 6: 7-8, 14-17