

We will begin our 13<sup>th</sup> lecture on “An Introduction to the Old Testament.” /After finishing our lecture on Kings, we will pause for a moment before we get into Chronicles to study a bit about the introduction to the Old Testament Bible.

/I want to talk about how the Old Testament was formed and developed and how it came to be given to us. /During our first lecture, I talked about the Old Testament Bible. The “Bible” is “The holy word of God.”

/The Bible is made up of the Old Testament and the New Testament. /The Bible we speak of can refer to the “Old Testament,” but it can also be called the “canon.”

/ “Canon” means “proper word.” It means it is the normative and authoritative word of God. /When we refer to the normative and authoritative word, we say it is “proper,” that it is “canonical.”

/When we say the Old Testament Bible is the canon, there are things that compare to it relatively. The word canon compares to the word apocrypha. /Pseudepigrapha is another word that exists.

/Therefore, compared to Apocrypha or pseudepigrapha, the Old Testament is the high-leveled, normative, authoritative word of God. /When I suddenly say “Apocrypha” and “pseudepigrapha,” you may not understand what I am saying. Now I will explain what Apocrypha and pseudepigrapha are.

/We call the 39 books that make up the Old Testament Bible the “Old Testament.” /Today, we have Korean Bibles and English Bibles. In both languages, the books from Genesis to Malachi, the 39 books, are called the “Old Testament.” /This is called the Old Testament Bible or the Old Testament canon.

/The Bible, compared to Apocrypha or pseudepigrapha, is the word of God that is normative and authoritative, the word that is on a different level. /Unlike the Christian Church, the Catholic Church includes 14 books of the Apocrypha in its Bible.

/The Roman Catholic Church, at the Council of Trent and the Council of Vatican in 1870, acknowledged the 14 books of Apocrypha as a second canon. /The word “apocrypha” means “hidden.” In other words, the inspiration or genuineness is hidden.

/Only the 39 books of the Old Testament canon are the word of God inspired by God. On the other hand, the 14 books of the Apocrypha that are not inspired by God are books written during the time between the Old and New Testaments when there were no prophets.

/As you all know, the Old Testament Bible begins during Moses’ generation at around 1400 BC and ends at the time of the prophet Malachi, at 430 BC. /Therefore, after the prophet Malachi, God did not raise up any new prophets, and until Jesus’ disciples recorded the four books of the Gospels, the word of God was not recorded.

/The time period from after Malachi to the time of Jesus' disciples was a dark age of 400 years that didn't have the word of God. We call this part of history the "intertestamental period."

/The intertestamental period did not have the word of God. Rather, the people of Israel wrote books for teaching and for education, and these books are the books of the Apocrypha.

/The Roman Catholic Bible includes the apocryphal books. For example, the Apocrypha includes in the Historical Books the book of Tobit, the book of Judith, and in the Poetic Books there are the books Wisdom of Solomon and the Book of Ecclesiasticus.

/The Prophetic Books of the Apocrypha are Baruch and Maccabees 1 and 2. /The Roman Catholic Church, claiming that the books are inspired by God, includes the Apocrypha as the second canon. However, we of the Christian Church do not acknowledge the Apocrypha as canonical, and we do not include it in the Old Testament.

/The Apocrypha can be a valuable word of spiritual teaching to the Jews. However, it cannot be accepted as canon that is absolutely normative, absolutely authoritative, or inspired by God.

/We also have the pseudepigrapha. "Pseudo" here means "false." /It refers to something that is untrue. The name of the author of the book is written down, but that person isn't the actual writer. Books with these false author names are called pseudepigrapha.

/Apocryphal and pseudepigraphical books were the Jews' books written between the 2<sup>nd</sup> century BC and the 2<sup>nd</sup> century AD. Included in these books are the Apocalypse of Abraham and the Covenant of Abraham.

/The Revelation of Adam, the Revelation of Elijah, and the 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> books of Enoch are other books. The names of the people who are mentioned in the titles of the books are not the names of the authors, but rather, the books are simply given those names.

/Today, when we call the Old Testament Bible the canon, we are saying that it is normative, authoritative, and inspired by God in comparison to the Apocrypha or pseudepigrapha.

/The canon of the Old Testament is in fact different than the Apocrypha and pseudepigrapha. We can be curious as to what the difference is in terms of the books being acknowledged by God.

/Some claim that at around 90 AD in a place called Jamnia, a number of Jews held a council and acknowledged the Old Testament as canon.

They say that this is the reason why we call it the canon. /However, this is an incorrect theory.

/The books are not canonized because people say they are or say they aren't. /The Old Testament is canon because God alone made it known that it is the canon, and he preserved it to be that way.

/From 1400 BC, God gave Moses the word, which was the God-inspired word, and he gave the word to the prophets as well. /God chose his people and inspired them through the Holy Spirit. Then, the people put the word into text.

/When God's people recorded God's word, they did not simply listen and write. /God honored the times his people were living in and their personal character and the environment, and God inspired the people to record what he wanted to be written.

/God used these people's character and environment to record the Bible. We call this "Organic inspiration." Furthermore, "Verbal inspiration" is the idea that God stepped in when the people were writing the text so that they would write without any mistake.

/God, through organic and verbal inspiration, gave the word. Therefore the word has authority. Because it is God's word, people accepted it as canon.

/Instead of having people inspire other people, God himself inspired the people to write the word. He gave it special treatment. God also made us believers accept his special word as canon.

/At the time the Bible was recorded, God worked to make the people, not only the authors, understand that the Bible was inspired by God, that the canon is God's word of authority. He also worked so that they would preserve the canon.

/If we look at the Old Testament Bible, we observe the preservation of God's word and the history of the word being passed down. /Moses recorded the Pentateuch. In Joshua, we see the Law of Moses.

/The word of God recorded during Moses' time was not a mere lesson for humans, but it is the God-inspired word that was given to Moses, the word that was appropriate for that time period. It is God's special word, the canon. /During Joshua's generation, the people accepted and recognized the Pentateuch as canon.

/In this way, God's word was preserved from Moses' time to the time of Malachi the prophet. /In the New Testament times, Jesus acknowledged the word of the Old Testament and applied it as the authoritative canon.

/God himself worked between the prophets. He also made them recognize that the word of God is authoritative and God-inspired. He also made it so that the word would be preserved and passed down.

/The books that have been passed down to us are the 39 canonical books of the Old Testament. Thus it is the living, most important word of God. /When God preserved the Old Testament canon, he used some people.

/They are the scribes who lived during the time of Israel. /Their job was to copy the text. /The scribes did the work of passing down the God-inspired word that was originally recorded by Biblical authors. The scribes preserved the text as it was by copying it.

/In 1400 BC, in the time of Moses, they used sheepskin or papyrus. /Papyrus was made of reeds, and it functioned like paper. At first, God's word was recorded on papyrus.

/Later, sheep's leather was ironed into sheepskin, on which God's word was written. /The sheepskin was rolled up and preserved in the form of scrolls. /Books as we know of today first took their form in the 1<sup>st</sup> century AD. Papyrus was bound into a book. This is called "codex."

/The scribes dipped pens made from reed in ink to record the words of the Bible on papyrus and sheepskin. /These scribes had to know Hebrew and had to understand Aramaic.

/The reason is some parts of the Old Testament are written in Aramaic. /Hebrew and Aramaic are cognate languages, both coming from the line of Shem. /The tribe of Shem is made up of the descendants of Noah's son, Shem. These people of Shem were scattered in Mesopotamia, Syria, Palestine, parts of Africa, and coastal Arabia.

/Modern-day Arabic, the Hebrew language of the people of Canaan, and Aramaic are languages that come from the tribe of Shem. /The Hebrew language only uses consonants.

/The way the Hebrew language works is there is a stem word consisting of three consonants whose meaning is changed by having different suffixes. /Not much of the Old Testament is written in

Aramaic, but Ezra 4:8 – 6:18, /Ezra 7:12-26, and Daniel 2:4 to 7:28 are written in Aramaic.

/In appearance, Hebrew and Aramaic do not look that different. /The reason is coming from the same Semite language, the two share the same alphabet. /However, there are differences in grammar and the use of vocabulary between Aramaic and Hebrew.

/Hebrew was used much longer ago, whereas Aramaic was first used at around 900 BC. /The Assyrian empire thrived and dominated the region of Syria, and it used Aramaic as the international language. The Babylonian empire that came after also used Aramaic as the international language.

/Aramaic was used until the time of Jesus. /The scribes who were familiar with Hebrew and Aramaic copied the Bible. /We will briefly take a look at how these scribes, whose jobs were to preserve the Bible and transcribe it, went about preserving the Bible.

/First, they prepared clean sheep leather to be used as sheepskin. /After preparing the clean sheepskin, the scribes bathed themselves and dressed in clean clothing. /Then, on the scroll of leather, they wrote down 48 to 60 lines on each piece.

/They used a special black ink. /When writing the words or verses, the scribes did not write from memory, but they said the words before they recorded them. /When they wrote the name of God “Yahweh,” the scribes washed their brushes and dipped them in new ink.

/When writing the words “Yahweh,” “Adonai,” or “Jehovah,” the scribes had to ignore anything that was bothering them. Even if the king entered, they were not to stand up. /Also, after they had completed a copy, they had 30 days to make revisions. If the copy had more than three errors, it was to be thrown away.

/Furthermore, the scribes counted the number of words and letters that they had copied to check if it was properly copied. /Because the scribes abided by these rules when they transcribed the word of God, the Bible was preserved and passed down over a long period of time.

/Even with such careful work and perfect rules of transcription, there may have been omissions and errors. /However, these are light errors, and there is no trouble in passing down the meaning of the word of God.

/When we say the Old Testament canon was written through organic and verbal inspiration, when we say it is without error, we are referring to the original word of God.

/This complete word of God has no error, but the scribes who transcribed the text may have omitted some light things.

/Today, we learned about the canonical nature of the Old Testament Bible and about how the Bible was formed and passed down. /In our next lecture, we will talk about the copies that were passed down.

/Thank you.