

We will begin our 14th lecture on “An Introduction to the Old Testament.” /In our last lecture, we learned about how the Old Testament Bible was formed and how it was preserved. /We will take a look at how the Old Testament Bible that was preserved and passed down is connected to the Bible we have today.

/We will see how the Bible we have today, whether it is in Korean or in English, came to be what it is today. /Like we learned in our last lecture, we know that the Old Testament is written in Hebrew and Aramaic.

/This means the Old Testament was preserved in Hebrew and passed down in Hebrew. But we need to think about whether or not we can see this Hebrew Bible with our eyes.

/The Korean and English Bibles come from a Hebrew Bible, which is called the Masoretic Text. /The Masora is a copy of the Old Testament Bible written in Hebrew. It is a copy made between 500 AD and 1000 AD.

/At around 500 AD, in the region of Galilee, the descendants of traditional scribes called Masora gathered together and completed the Hebrew Bible by including vowels.

/The Masora scholars carried on the tradition of the scribes who had early on preserved and passed down the Old Testament canon. /The Masora scholars attached the vowels, which were customarily absent, to the consonants.

/The Hebrew books of the Bible produced by the Masora are valuable in many ways, but the copy called the Leningrad Codex is especially significant. We get our modern-day Bible from this copy.

/Because the copy is kept in a library in Leningrad, Russia, it is called the Leningrad Codex. /If we with our Korean and English Bibles need to refer to the original Hebrew text of the Bible, we refer to the Leningrad copy of the Hebrew Bible.

/Of course, it is difficult to check how similar the Leningrad copy is to the original text. / Currently, we do not have the original Hebrew Bible.

/However, we have been able to confirm that the Masoretic Text is in fact close to the original text. We can confirm it through the Dead Sea Scrolls, which were recorded in the 2nd century BC. /The Hebrew Bible that was discovered in the Qumran Caves of the Dead Sea in Israel is called the “Dead Sea Scrolls.”

/A shepherd watching his sheep discovered the Qumran Caves in 1947, and in these 11 caves were found Old Testament scrolls that appeared to be written between the 2nd and 1st centuries BC.

/In addition to the scrolls of the Old Testament that were found in the cave, scrolls believed to be written by the Qumran community, other texts, such as the apocryphal and pseudepigraphic books and texts related to the Qumran community, were discovered in

the caves. /A portion of the Old Testament Bible that was written 200 years before Jesus' coming was found to be almost identical to the Masoretic Text.

/Therefore, we can be sure that the Masora copy that we have today is an accurate representation of the original text of the Bible. /We also discovered traces of the Hebrew Bible written between the 3rd and 2nd centuries BC, which are called the Nash Papyrus.

/The Nash Papyrus includes the Ten Commandments and Israel's confession of faith, or Shema, which appears in Deuteronomy 6. /Additionally, Hebrew books written after the 2nd century AD called the Samaritan Pentateuch were discovered.

/The Samaritan Pentateuch records the details of the intertestamental period. /You have heard the lectures on Kings. What kind of region is Samaria?

/Samaria was the capital of North Israel, and in 721 BC, the city fell to the Assyrian army. /North Israel had perished, but not everyone forgot the God of Israel.

/These people thought highly of the Hebrew Bible, and they even built a temple on Mount Gerizim and worshiped God there. /The Samaritans who worshiped God on Mount Gerizim used the Hebrew Bible that is called the Samaritan Pentateuch.

/They only acknowledged the Pentateuch as canon. /There were parts that were deleted or edited from a Samaritan viewpoint, but the Samaritan Pentateuch is identical in many parts with the Masora.

/We cannot deny the fact that that Samaritan Pentateuch and the Masoretic Text display substantial differences in words and grammar. /We have studied what is left of the Hebrew Bible.

/To summarize what we've learned, we can assume that the Nash Papyrus, the Dead Sea Scrolls, and the Samaritan Pentateuch were written at around 200 BC. /We have with us the Masora, which is the Hebrew Bible passed on to us since 500 AD.

/There is a copy that can prove that the Hebrew copy of the Masora is very similar to the original text. It is the Old Testament written in Greek. /This Bible was written at around the 2nd century BC.

/The Neo-Babylonian empire destroyed Judah in 586 BC. /Through the book of Jeremiah, we know that Jeremiah and the Jews who remained went to Egypt and lived there.

/Before the fall, Israelites did live in Egypt, but after the fall of Judah, even more people started living there. One of the places where they lived was Elephantine. /The Jews built a temple there, and many of them immigrated to this place.

/After Alexander had conquered the Mesopotamian region and died, the Ptolemaic dynasty ruled. /The Ptolemaic dynasty built the city of Alexandria, which became the center.

/There was a man named Demetrios, who was the chief librarian of Alexandria. /Demetrios, who lived in the 200s BC, suggested to the Egyptian king Ptolemy that they translate the Hebrew Bible into Greek.

/Ptolemy agreed to the proposal, and he wrote to Eleazar, the High Priest of Jerusalem, to help him do it. /Eleazar, the High Priest of the time, sent 6 people from each tribe, which was a total of 72 people, to an island called Paros, where they translated the Hebrew Bible into Greek.

/For this reason, this Bible is called the Septuagint (LXX), which means “seventy.” /Its name is “Septuagint.” /It is the Old Testament Bible that is translated into Greek, but it is the oldest of its kind. The Septuagint is one of the copies that best represents the original copy of the Old Testament.

/The Septuagint does not significantly differ from the Masora. /The Septuagint not only includes the Old Testament, but it also includes some Apocryphal translations. /The writers of the New Testament Bible referred to the Septuagint when they applied the word of the Old Testament in their writings.

/Therefore, when we are trying to put together the original text, the Masora and the Septuagint play a very important role. /The Septuagint was copied as the Codex Vaticanus and the Codex Sinaiticus in the 4th century AD, and it was copied in the 5th century as the Codex Alexandrinus. The copies are preserved in the British Museum.

/The Septuagint exists in other copies, such as the Theodotion copy and the Symmachus copy. /The Roman Catholic Church has a high regard for the Latin Bible called the Vulgate.

/The Vulgate is based on the Septuagint. /In addition to the Hebrew and Greek Bibles, there exists the Aramaic Old Testament. /These Aramaic texts are known as the Targums.

/The Targum, written around the 4th and 5th centuries AD, is the Old Testament Bible that exists in commentary form. /Within the Targums are included the Babylonian Targum, the Palestinian Targum, and the Onkelos Targum.

/Furthermore, at around the 3rd and 4th centuries AD, the Coptic translation of the Old Testament was recorded, a translation in the Egyptian Coptic language that was influenced by the Septuagint. /These Old Testament Bibles that were written in Greek, Hebrew, and Aramaic in the 3rd and 4th centuries BC, were translated into English, which was translated into Korean and Chinese.

/Up until now, we have studied how the Old Testament Bible was formed, how it was preserved and passed down, and the different types of copies that come as a result.

/We will now go back to the Old Testament and study the books of Chronicles that are a part of the Historical Books. /The books of Chronicles are about the history of the kings. /The books of Kings recorded details on both the kings of North Israel and the kings of South Judah. However, the books of Chronicles focus on the kings of Judah.

/Not only is there a difference in content between Chronicles and Kings, but there are theological differences. /The reason is the time periods were different.

/The books of Kings are God's words that were written with a focus on the period of captivity, while the books of Chronicles were written after the return from captivity. /As we have seen, the books of Kings explain why Israel and Judah perish and receive God's judgment.

/They also tell us what the people must do. /In other words, the books of Kings includes the message of repenting to God and hoping for God's salvation. /However, the word of the books of Chronicles has a slightly different focus.

/If we look at the word from 1 Chronicles 1 to 9, we see a genealogy with people's names. /The genealogy starts with Adam and lists the names of those who returned from captivity.

/God fulfilled the work of salvation after Adam's time. He also shows us his faithfulness in restoring Israel even after Israel faced God's judgment. /Unlike King Saul, who abandoned God and did not ask God, David is introduced as the king who trusted God and wanted to build the temple.

/1 Chronicles and the first half of 2 Chronicles talk about David and Solomon, how they honored the temple of God and how they were blessed by serving God.

/They explain in detail how God faithfully shows his grace to those who put God and the temple of God first. /Under this standard, 2 Chronicles unfolds with the word about the kings after Solomon.

/The kings of Judah, when they behaved like Solomon and David, received God's blessing. But when they didn't, they were judged by God. /In the books of Kings, God does not immediately punish the kings for their sins like he did with Solomon.

/Though the kings were evil, there were times when God was patient and did not judge in that time period. In the books of Chronicles, God immediately blesses the people of Judah who live with God and the temple at their center.

/However, when the people of Judah abandon God and drift away from worshiping God, God immediately judges them. /While this happens, there is an important theme.

/It is the promises that God will protect the Davidic dynasty, and that he will keep the Davidic dynasty as his eternal kingdom. /God trains the Davidic dynasty, but he also promises to build an eternal kingdom through it.

/Jesus is the one who came as David's descendant, and through Jesus, God's kingdom is fulfilled. /Why did God in the books of Chronicles immediately respond, and why did he make the promise about the Davidic dynasty?

/The last part of 2 Chronicles 36 deals with the return of the people of Judah. The books of Chronicles take place 100 years after the people return from captivity.

/We learn about this time period in Malachi. At that time, the people had returned from captivity and had built the 2nd temple to worship God, but politically, the Davidic line had not been in place.

/The people of Judah had returned from captivity, but they still lived under Persian rule. /Without the Davidic dynasty in place, they were politically slaves to Persia. The people were lazy in taking care of God's temple and in honoring and worshiping God.

/The books of Chronicles are God's word to these people. /God will bless the people and keep his promise of the Davidic dynasty when the people work hard to serve him. /Thus it is God's word to the people of Judah that they must get their minds straight and work hard to serve God.

/Now, we will go into the period after captivity, which we find in Ezra, Nehemiah, and Esther. /Ezra, Nehemiah, and Esther are about the return from captivity. /Ezra chapters 1 to 6 cover the first return of from captivity.

/Ezra chapters 7 to 10 cover the second return from captivity. /Nehemiah deals with the third return.

/Esther is about the lives of God's people in Persia. /In our next lecture, we will go deeper into the word related to the time period after captivity.

/Thank you.