

# Canonicity and the Hebrew Bible (OT)

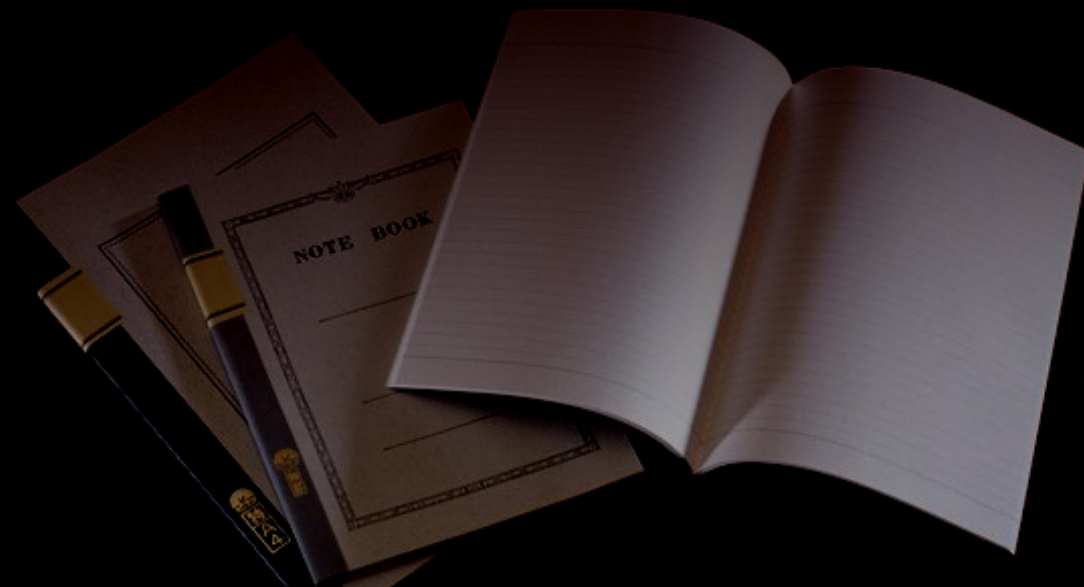
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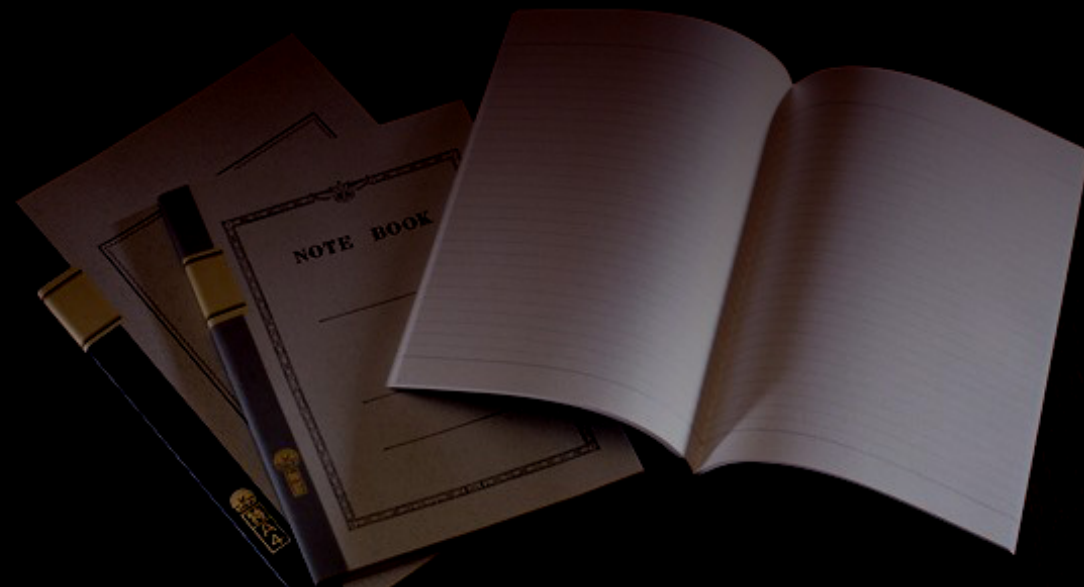
# Canon and The Hebrew Bible

- Components of the Hebrew Bible
- Overview of the OT
- Malachi and the OT Canon
- Jesus and the OT Canon
- History and the OT Canon: External Recognitions



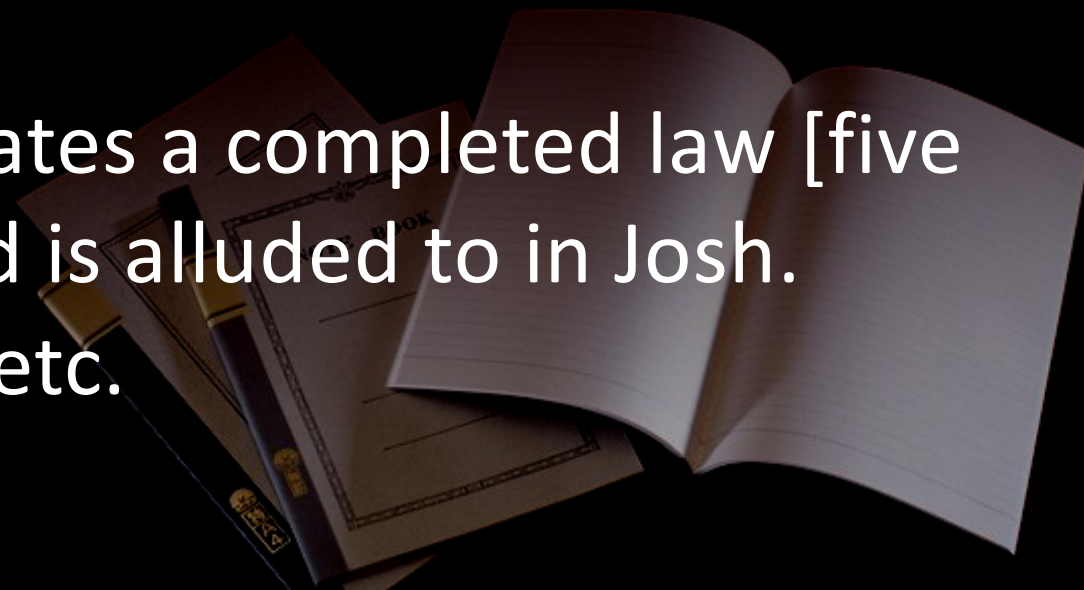
# The Hebrew Bible

- The 24-book Hebrew Old Testament has come to be known as the TaNaKh (an acronym for the Torah, the Nevi'im, and the Ketuvim).



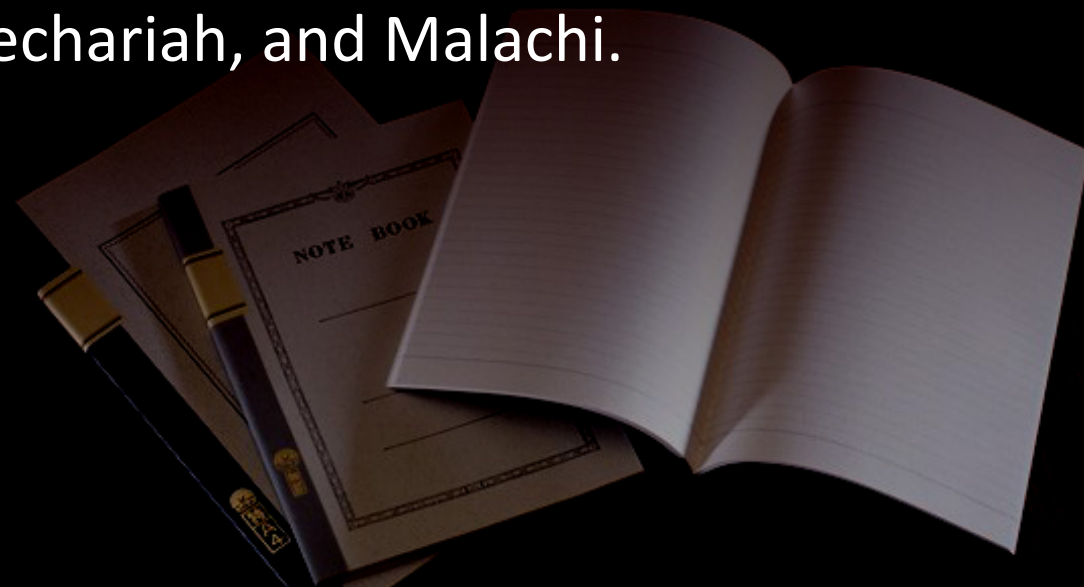
# The Hebrew Bible: Torah

- The Torah (Law)
  - Genesis,
  - Exodus,
  - Leviticus,
  - Numbers,
  - Deuteronomy
- Deut. 31:24-26 indicates a completed law [five books of Moses], and is alluded to in Josh. 8:31; Neh. 8:1-9:38, etc.



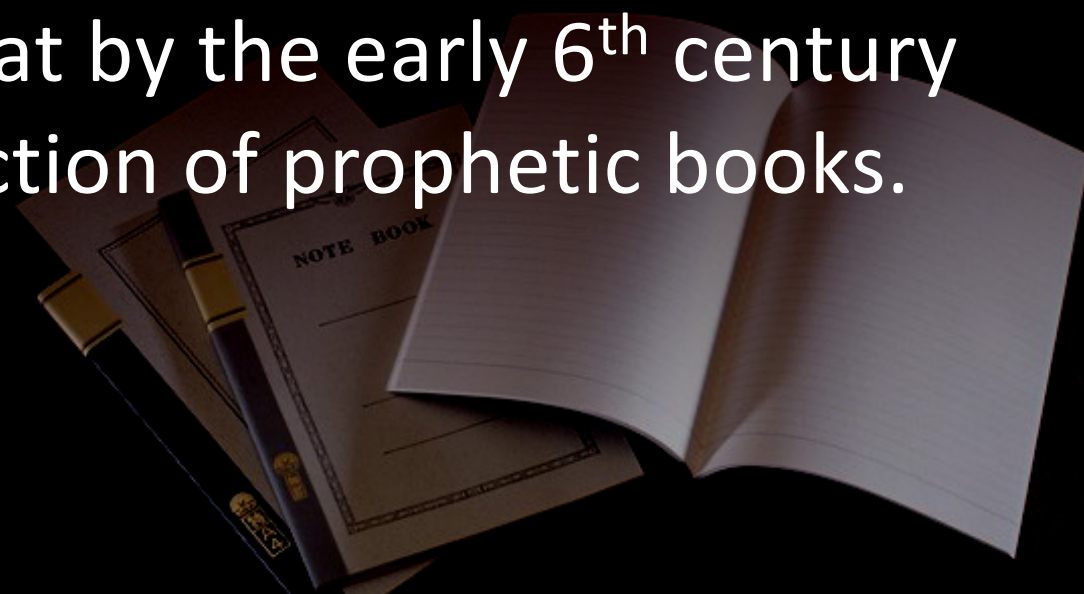
# The Hebrew Bible: Nevi'im

- The Nevi'im (Prophets) consists of two groups:
  - The Former: Joshua, Judges, Samuel, Kings;
  - The Latter:
    - Isaiah, Jeremiah, Ezekiel,
    - and the Twelve (Minor Prophets) which include Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.



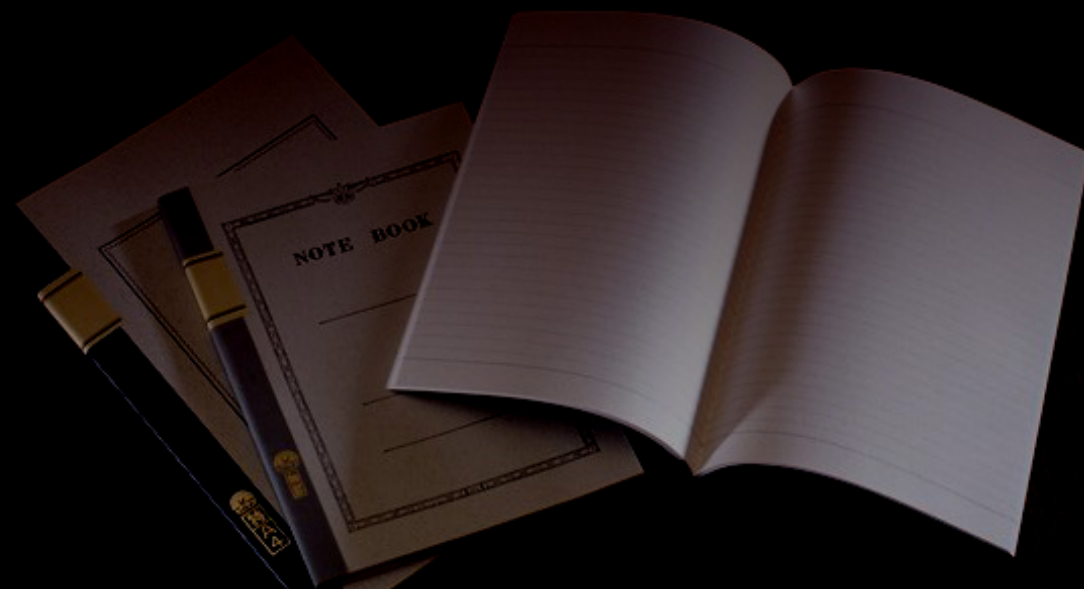
# The Hebrew Bible: Nevi'im

- Prophets recognized the authority of other prophets:
- Zechariah references former prophets [1:4; 7:7] as those preceding the exile;
- also note Jer. 7:25; Ezek. 38:17.
- Dan. 9:2 indicates that by the early 6<sup>th</sup> century BC there was a collection of prophetic books.



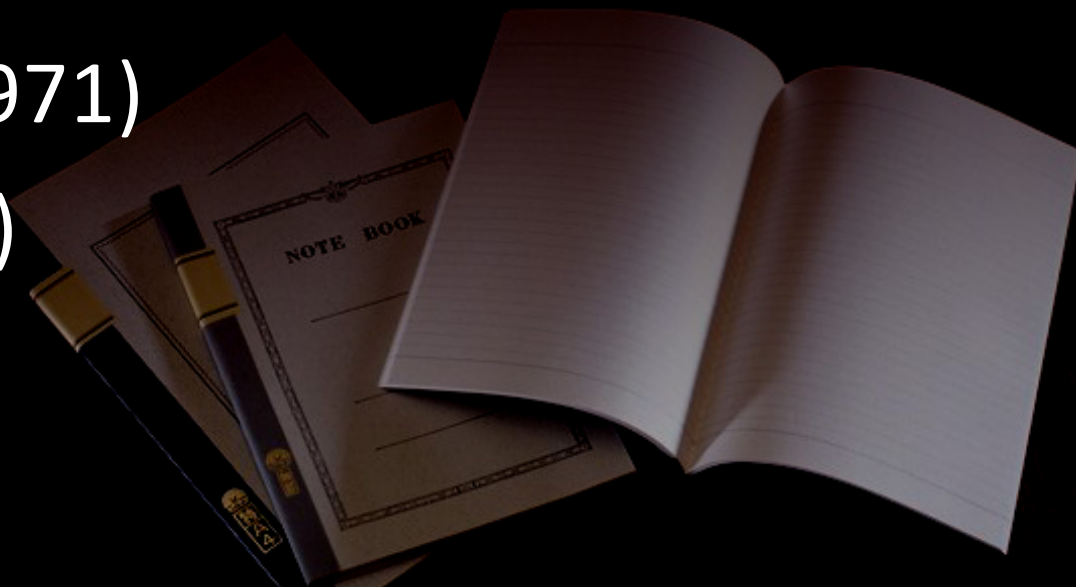
# The Hebrew Bible: Ketuvim

- The Ketuvim (Writings) includes three groups:
  - Psalms, Proverbs, and Job;
  - The Megillot (scrolls): Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther;
  - Daniel, Ezra-Nehemiah, and Chronicles.



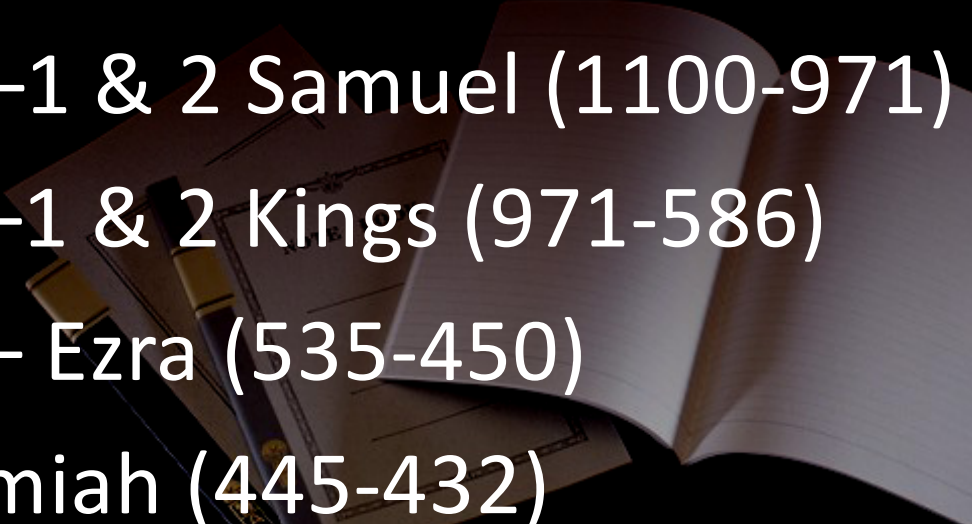
# 11 Chronological Books

- Genesis (4004-1900)
- Exodus (1525-1440)
- Numbers (1440-1400)
- Joshua (1400-1370)
- Judges (1370-1050)
- 1 & 2 Samuel (1100-971)
- 1 & 2 Kings (971-586)
- Ezra (535-450)
- Nehemiah (445-432)



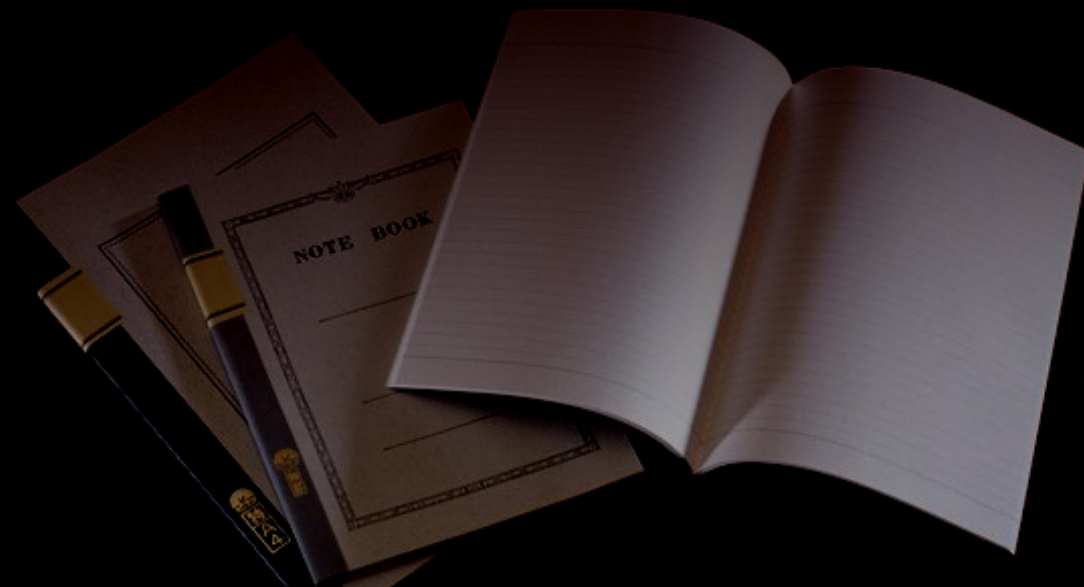


# 7 Complementary Books

- **Job** ————— Genesis (4004-1900)
  - **Leviticus** ————— Exodus (1525-1440)
  - **Deuteronomy** ————— Numbers (1440-1400)
  - Joshua (1400-1370)
  - **Ruth** ————— Judges (1370-1050)
  - **1 & 2 Chronicles** ——— 1 & 2 Samuel (1100-971)
  - ————— 1 & 2 Kings (971-586)
  - **Esther** ————— Ezra (535-450)
  - Nehemiah (445-432)
- 

# 4 Wisdom Books

- Most during Judges (1370) – 2 Kings (586)
- Psalms
- Proverbs
- Ecclesiastes
- Song of Solomon



# 17 Prophetic Books

(2 Kings [840] to after Nehemiah [400])

NATIONS

NORTH

SOUTH

EXILE

RESTORATION

Obadiah 840

Joel 835

Jonah 780

Amos 755

Hosea 750

Micah 725

Isaiah 740-680

Zephaniah 625

Habakkuk 609

Jeremiah 627-586

Lamentations 586

Ezekiel 593-570

Daniel 605-536

Nahum 650-612

Haggai 520

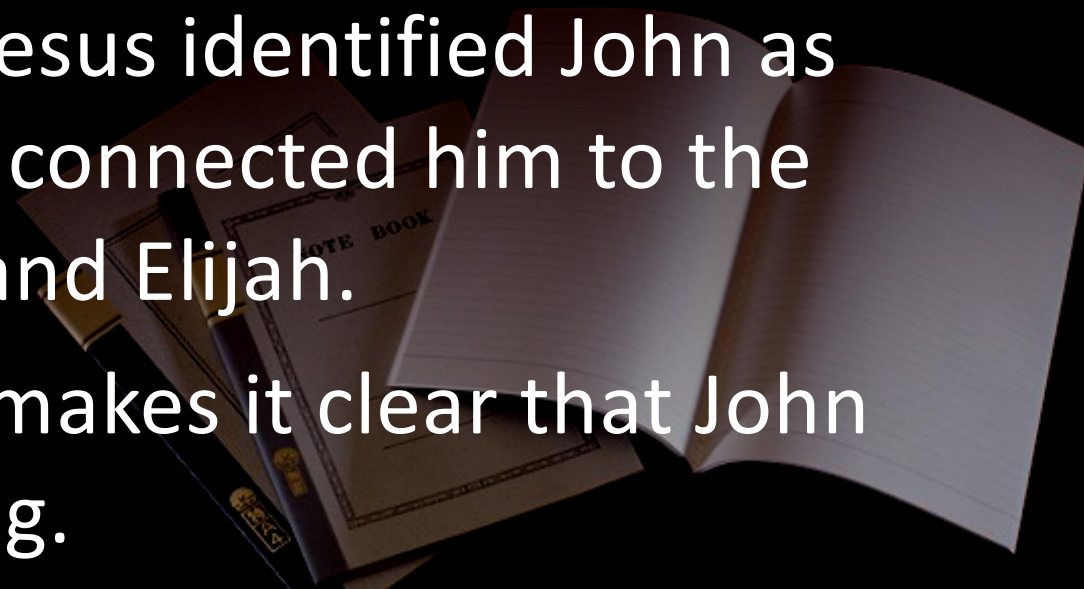
Zechariah 528-520

Malachi 450-400



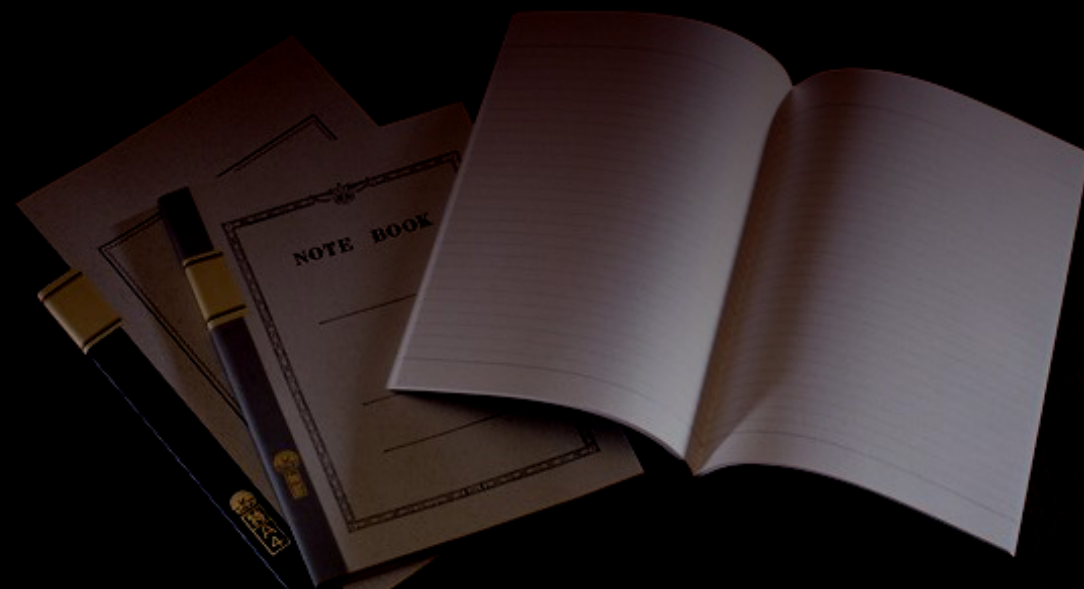
# Malachi and the OT Canon

- Malachi 3:1 – a coming messenger
- Malachi 4:4-6 – the next big thing
- Matthew 3, Mark 1, Luke 3, John 1:6-7, 19-34 – John the Baptist's ministry (who he understood himself to be)
- Matthew 11:7-15 – Jesus identified John as more significant and connected him to the Malachi messenger and Elijah.
- In Luke 16:16, Jesus makes it clear that John was the next big thing.



# Jesus and the OT Canon

- Jesus' testimony in Luke 11:50-51 indicates that this basic structure of the Hebrew Bible as Genesis-Chronicles was recognized in Jesus' day.
- Compare Genesis 4:8 and 2 Chronicles 24:20-22 and Luke 24:44.



# Jesus and the OT Canon: Quote by Wenham

- “Jesus consistently treats Old Testament historical narrative as straightforward records of fact. He refers to Abel (Luke 11:51), Noah (Matt. 24:37-39; Luke 17:26,27), Abraham (John 8:56), the institution of circumcision (John 7:22; cf. Gen. 17:10-12; Lev. 12:3), Sodom and Gomorrah (Matt. 10:15; 11:23, 24; Luke 10:12), Lot, (Luke 17:28-32), Isaac and Jacob (Matt. 8:11; Luke 13:28), manna (John 6:31, 49, 58), the snake in the desert (John 3:14),

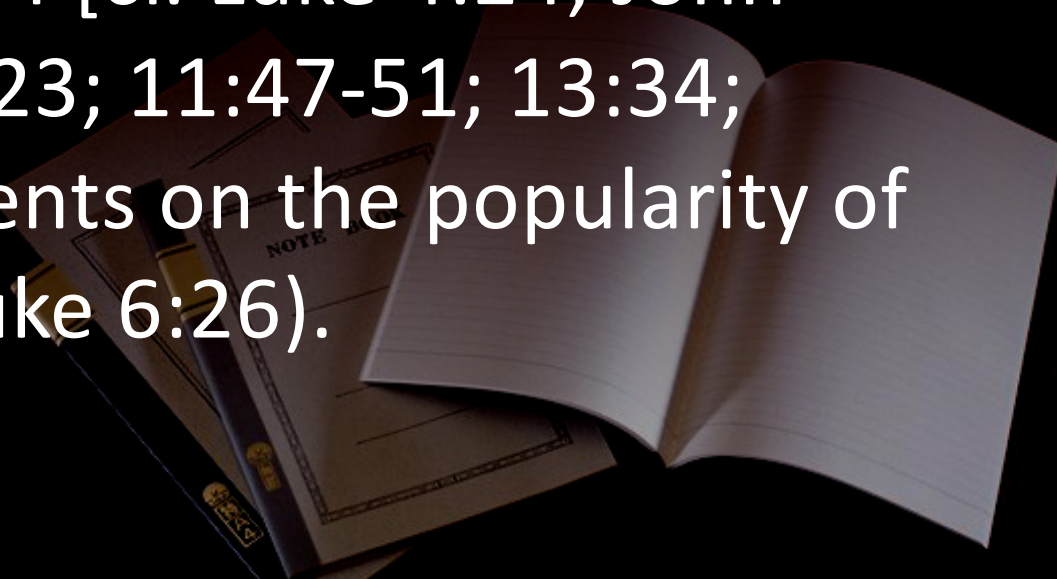
# Jesus and the OT Canon: Quote by Wenham

- David eating the consecrated bread (Matt. 12:3, 4; Mark 2:25, 26; Luke 6:3,4), David as a psalm writer (Matt. 22:43; Mark 12:36; Luke 20:42), Solomon (Matt. 6:29; 12:42; Luke 11:31; 12:27), Elijah (Luke 4:25, 26), Elisha (Luke 4:27), Jonah (Matt. 12:39-41; Luke 11:29, 30, 32), and Zechariah (Luke 11:51). The last passage brings out Jesus' sense of the unity of history and His grasp of its wide sweep. His eye surveys the whole course of history from 'the creation of the world' to 'this



# Jesus and the OT Canon: Quote by Wenham

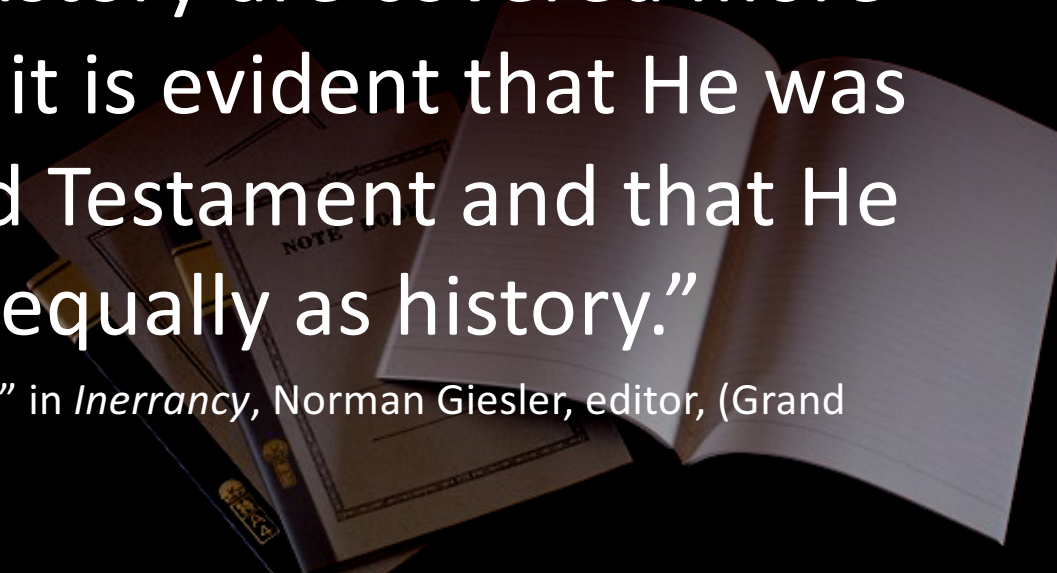
- He repeatedly refers to Moses as the giver of the Law (Matt. 8:4; 19:8; Mark 1:44; 7:10; 10:5; 12:26; Luke 5:14; 20:37; John 5:46; 7:19). He frequently mentions the sufferings of the true prophets (Matt. 5:12; 13:57; 21:34-36; 23:29-37; Mark 6:4 [cf. Luke 4:24; John 4:44]; 12:2-5; Luke 6:23; 11:47-51; 13:34; 20:10-12) and comments on the popularity of the false prophets (Luke 6:26).





# Jesus and the OT Canon: Quote by Wenham

- He sets the stamp of His approval on such significant passages as Genesis 1 and 2 (Matt. 19:4, 5; Mark 10:6-8). These quotations are taken by our Lord more or less at random from different parts of the Old Testament, and some periods of its history are covered more fully than others. Yet it is evident that He was familiar with...the Old Testament and that He treated all parts of it equally as history.”
- John Wenham, “Christ’s View of Scripture,” in *Inerrancy*, Norman Giesler, editor, (Grand Rapids, MI: Zondervan, 1980), 6-7.

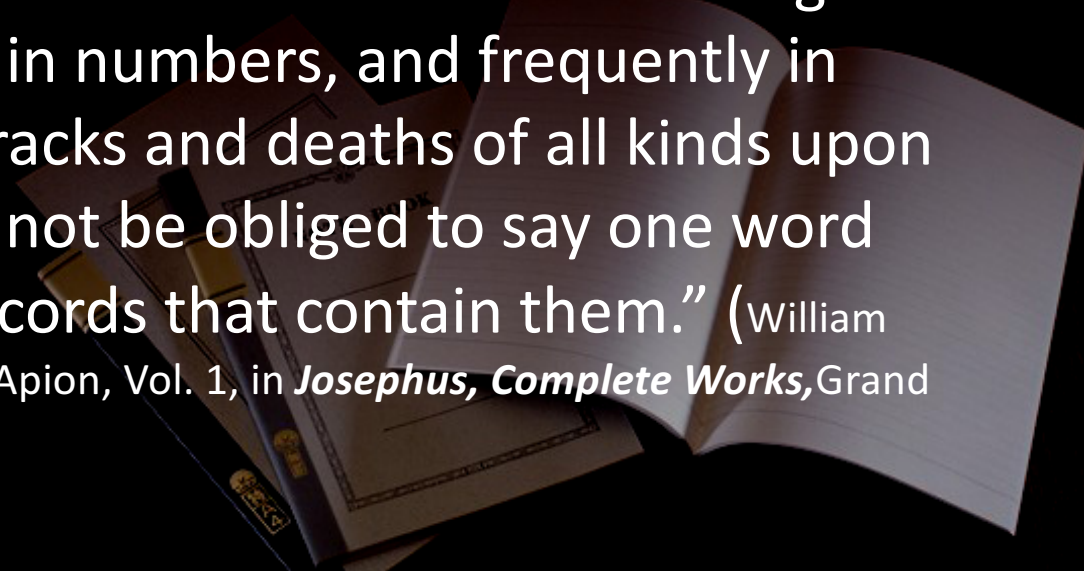


# History and the OT Canon: Josephus

- “We have but twenty-two [books] containing the history of all time, books that are justly believed in; and of these, five are the books of Moses, which comprise the law and earliest traditions from the creation of mankind down to his death. From the death of Moses to the reign of Artaxerxes, King of Persia, the successor of Xerxes, the prophets who succeeded Moses wrote the history of the events that occurred in their own time, in thirteen books. The remaining four documents comprise hymns to God and practical precepts to men.” (William Whiston, trans., Flavius Josephus against Apion, Vol. 1, in *Josephus, Complete Works*, Grand Rapids, Kregel, 1960, p. 8).

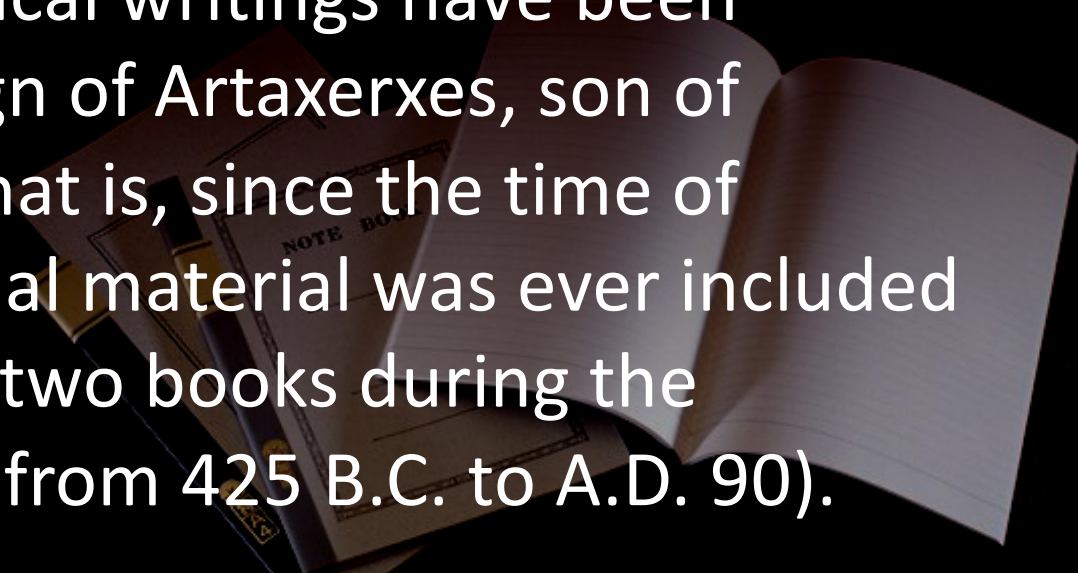
# History and the OT Canon: Josephus

- “And how firmly we have given credit to those books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them or take anything from them, or to make any change in them-, but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willing to die for them. For it is no new thing for our captives, many of them in numbers, and frequently in time, to be seen to endure racks and deaths of all kinds upon the theatres, that they may not be obliged to say one word against our laws, and the records that contain them.” (William Whiston, trans., Flavius Josephus against Apion, Vol. 1, in *Josephus, Complete Works*, Grand Rapids, Kregel, 1960, p. 609).



# History and the OT Canon: Archer on Josephus

- “Note three important features of this statement: (1) Josephus includes the same three divisions of the Hebrew Scriptures as does the MT [Massoretic text] (although restricting the third group to 'hymns' and *hokhmah*), and he limits the number of canonical books in these three divisions to twenty-two. (2) No more canonical writings have been composed since the reign of Artaxerxes, son of Xerxes (464-424 B.C.), that is, since the time of Malachi. (3) No additional material was ever included in the canonical twenty-two books during the centuries between (i.e., from 425 B.C. to A.D. 90).

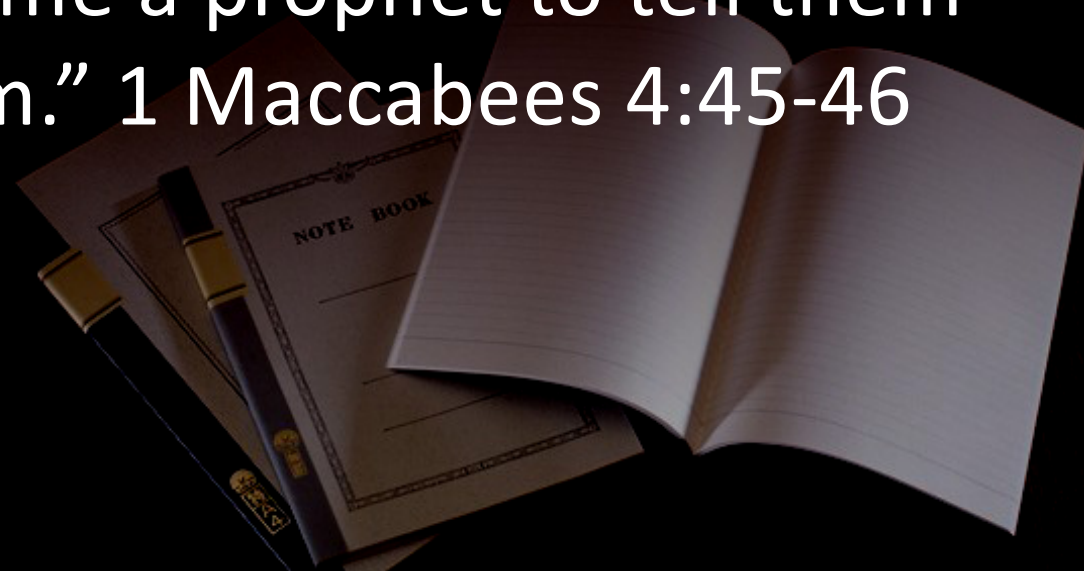


# History and the OT Canon: Archer on Josephus

- Rationalist higher critics emphatically deny the last two points, but they have to do with the witness of such an early author as Josephus and explain how the knowledge of the allegedly post-Malachi date of sizable portions, such as Daniel, Ecclesiastes, Song of Solomon, and many of the psalms, had been kept from this learned Jew in the first century A.D. It is true that Josephus also alludes to apocryphal material (as from 1 Esdras and 1 Maccabees); but in view of the statement quoted above, it is plain that he was using it merely a historical source, not as divinely inspired books.” (Gleason Archer Jr., *A Survey of Old Testament Introduction*, Revised Edition, Chicago: Moody Press, 1974, p. 71).

# History and the OT Canon: External Recognition

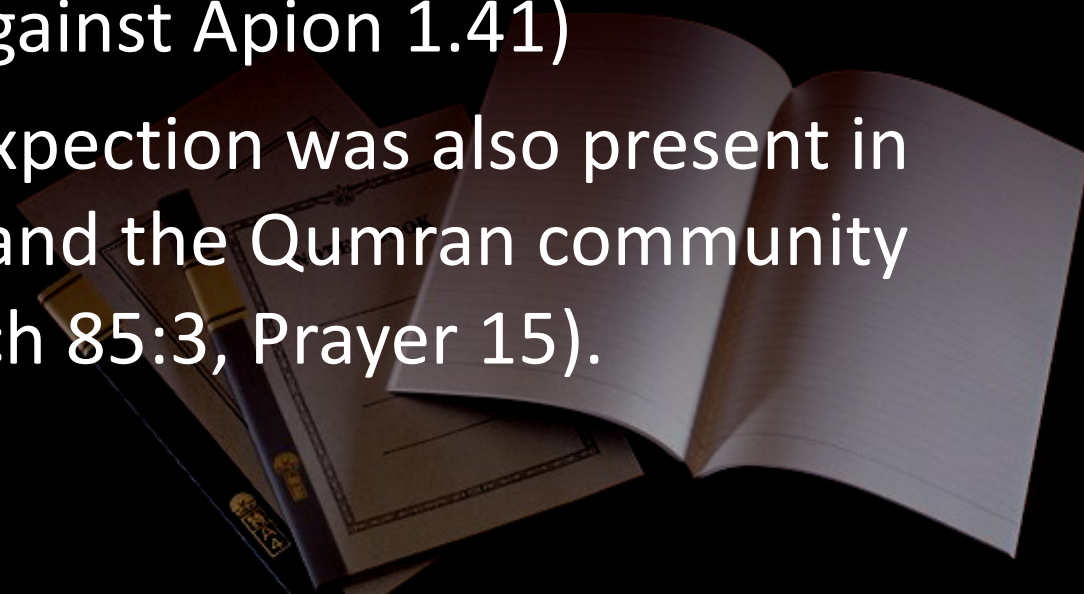
- Intertestamental/ Apocryphal Books imply there were no active prophets since the end of the OT (Malachi wrote around 435 BC).
- “So they tore down the altar and stored the stones in a convenient place on the temple hill until there should come a prophet to tell them what to do with them.” 1 Maccabees 4:45-46 (AD100)





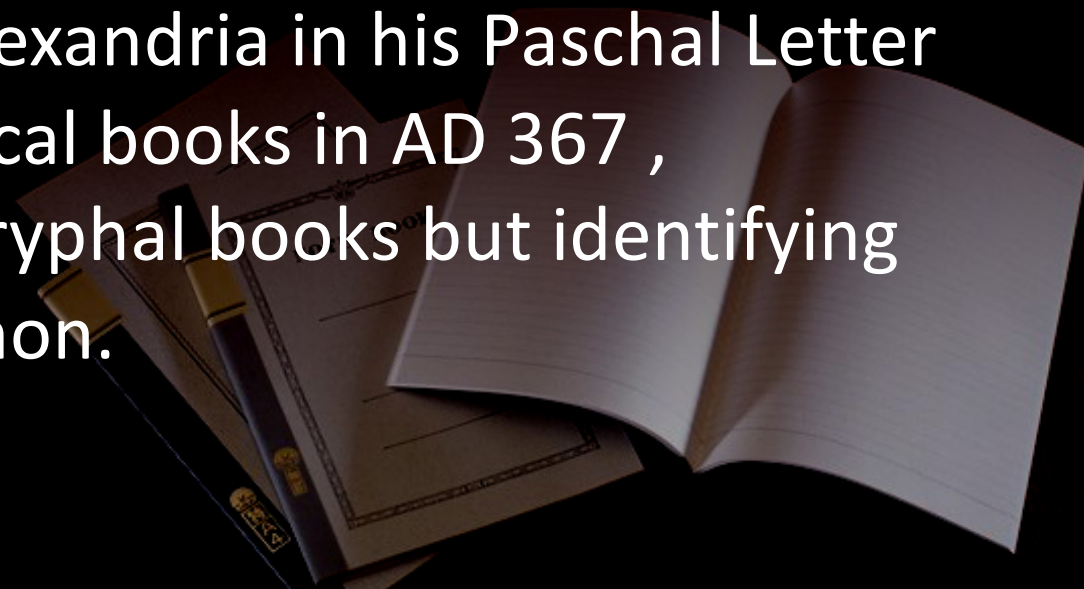
# History and the OT Canon: External Recognition

- There had not been any acknowledged prophets since the Hebrew OT (1 Macc 9:27, 14:41)
- “From Artaxerxes to our own times a complete history has been written, but has not been deemed worthy of equal credit with the earlier records, because of the failure of the exact succession of the prophets” (Josephus, Against Apion 1.41)
- That future prophetic expectation was also present in other Jewish literature and the Qumran community (e.g., 1 QS 9.11, 2 Baruch 85:3, Prayer 15).



# History and the OT Canon: External Recognition

- Bishop Melito of Sardis (AD 170) – identifies the “books of the Old Testament”, listing them all except Esther, and he names none of the Apocryphal books.
- Eusebius names all books including Esther, but no Apocryphal books, and no new books since Artaxerxes (Eusebius, 3.10.1-5)
- Bishop Athanasius of Alexandria in his Paschal Letter listed all current canonical books in AD 367 , mentioning some Apocryphal books but identifying them as outside the canon.





# History and the OT Canon: External Recognition

- While these external affirmations are helpful, it is the internal material – especially from Christ that gives us the greatest confidence that the Old Testament that we have today is what God revealed.

