

From Moses to the Latest English (or other language) Translation

Books:

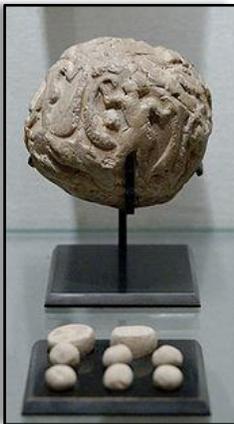
Ewert, David. *From Ancient Tablets to Modern Translations*. Grand Rapids: Zondervan Publishing House, 1983.

Wegner, Paul D. *The Journey from Texts to Translations*. Grand Rapids: Baker Academic, 1999.

History of writing (<http://en.wikipedia.org/wiki/Writing>)

The beginning of writing

By definition, the modern practice of history begins with written records; evidence of human culture without writing is the realm of prehistory.



GRAPHIC: Globular envelope with a cluster of accountancy tokens, Uruk period, from Susa. Louvre

The writing process first evolved from economic necessity in the ancient near east. Writing most likely began as a consequence of political expansion in ancient cultures, which needed reliable means for transmitting information, maintaining financial accounts, keeping historical records, and similar activities. Around the 4th millennium BC, the complexity of trade and administration outgrew the power of memory, and writing became a more dependable method of recording and presenting transactions in a permanent form. The Dispilio Tablet, which was carbon dated to the 6th millennium BC, may be evidence that writing was used even earlier than that.

Archaeologist Denise Schmandt-Besserat determined the link between previously uncategorized clay ‘tokens’ and the first known writing, Mesopotamian-cuneiform. The clay tokens were used to

represent commodities, and perhaps even units of time spent in labour, and their number and type became more complex as civilization advanced. A degree of complexity was reached when over a hundred different kinds of tokens had to be accounted for, and tokens were wrapped and fired in clay, with markings to indicate the kind of tokens inside. These markings soon replaced the tokens themselves, and the clay envelopes were demonstrably the prototype for clay writing tablets. In both Mesoamerica and Ancient Egypt writing may have evolved through calendrics and a political necessity for recording historical and environmental events.

Mesopotamia

In approximately 8000 BC, the Mesopotamians began using clay tokens to count their agricultural and manufactured goods. Later they began placing the tokens in large, hollow, clay containers (bullae) which were sealed; the quantity of tokens in each container came to be expressed by impressing, on the container's surface, one picture for each instance of the token inside. They next dispensed with the tokens, relying solely on symbols for the tokens, drawn on clay surfaces. To avoid making a picture for each instance of the same object (for example: 100 pictures of a hat to represent 100 hats), they 'counted' the objects by using various small marks. In this way the Sumerians added "a system for enumerating objects to their incipient

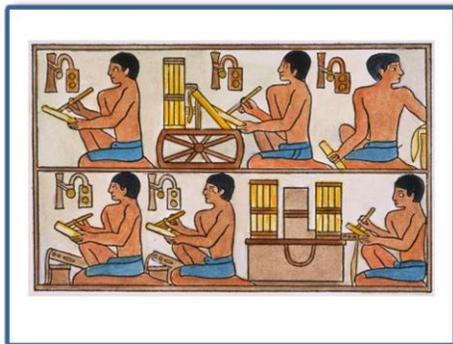
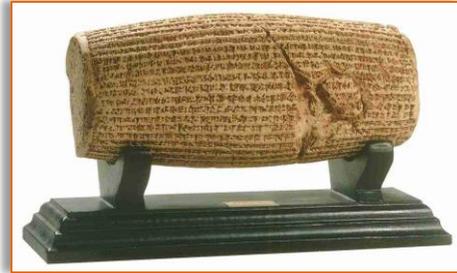
system of symbols". The original Mesopotamian writing system (believed to be the world's oldest) was derived from this method of keeping accounts circa 3600 BC, and by the end of the 4th millennium BC, this had evolved into using a triangular-shaped stylus pressed into soft clay for recording numbers. This was



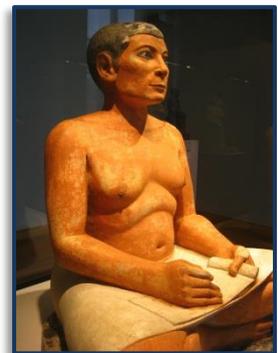
gradually augmented with using a sharp stylus, indicating what was being counted by means of pictographs. Round-stylus and sharp-

stylus writing was gradually replaced by writing using a wedge-shaped stylus (hence the term cuneiform), at first only for logograms, but evolved to include phonetic elements by the 29th century BC.

Around 2700 BC, cuneiform began to represent syllables of spoken Sumerian. Also in that period, cuneiform writing became a general purpose writing system for logograms, syllables, and numbers, and this script was adapted to another Mesopotamian language, the East Semitic Akkadian (Assyrian and Babylonian) in around 2600 BC, and from there to others such as Elamite, Hattian, Hurrian and Hittite. Scripts similar in appearance to this writing system include those for Ugaritic and Old Persian. With the adoption of Aramaic as the 'lingua franca' of the Neo Assyrian Empire, Old Aramaic was also adapted to Mesopotamian Cuneiform. The last Cuneiform scripts in Akkadian discovered thus far date from the 1st Century AD.



The relationship of this to the Bible concerns Abraham who was described as 'very rich in cattle, in silver, and in gold' (Gen. 13.2). The evidence from the history of writing is that it had its first impetus in trying to keep up with one's wealth. Writing was initially an accounting endeavor. From that it is easy to posit that Abraham



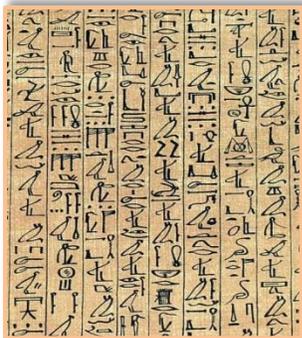
could and did write, if nothing else, in an effort to keep accounts of what he owned. He traveled to Egypt (Gen. 12) as did his progeny, a place known for its history of writing and historical depictions and theological inquiry.

It at one time (even presently among some folks—Elon retired president!) was thought that the Bible couldn't have been as ancient as it claims because writing only came about in the 1st millennium B.C. As shown above, this has been completely negated. The possibility of Abraham and his family having the ability to write is not only possible but more than likely. With Joseph bringing the family of his father Jacob/Israel to Egypt to live for 400 years, this tradi-

tion of writing would incubate nicely in a great environment.¹ And Moses was a product of all of that history.

The word for ‘write’ (כתב *katágraphon*) first appears in Exod. 17.14 and is used 225 times while the word ‘scribe/writer’ (סֹפֵר *grammatéws*) first appears in Judges 5.14 (KJV) and is used 53 times. We see the office named as one of the royal offices to the king (2 Sam. 20.25, 1 Kings 4.3) giving an indication of how important the job was in Jewish tradition. Again, remember that in the NT times a blue collar worker (τέκτων—carpenter, builder) could go to a synagogue in a remote village (Nazareth) and read from the book (βιβλίον) of Isaiah. Which of course implies that that small synagogue in Galilee also had the Torah and the rest of the books!

Having established that writing was an active endeavor from at least the third millennium B.C., we need to look at writing systems. Our discussion is confined to the biblical geographic region which extends from Egypt to Persia. The language and the writing systems that stand behind the text of Scripture come from these two distinct areas that developed writing in distinctive ways due to a couple of geographic differences. Both areas had materials for clay tablets and both had the use of potsherds (broken pieces of pottery). The major difference was that Egypt had papyrus while Mesopotamia (Assyria, Babylon) and Persia did not. Both places appear to have begun their languages with a logographic system, one in which a picture represents a word.



The eastern regions produced these pictograms on clay tablets (clay was abundant!) and used a wedge shaped stylus to impress the images in a cuneiform system of writing. In Egypt, their pictographic system developed more fully because they had an easier material to work with, papyrus. Papyrus comes from the stalk of a reed that grows along the

banks of water ways. It can be split into strips which can be layed out in two layers going cross wise to each other and then pounded together to form a tight bond and producing a

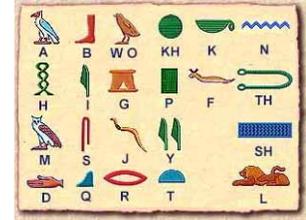


When heaven above was not yet named, nor earth below pronounced by name, Apsu, the first one, their begetter and maker Tiamat, who bore them all, had mixed their waters together, but had not formed pastures, nor discovered reed-beds. When yet no gods were manifest, nor names pronounced, nor destinies decreed, then gods were born within them.



¹“The Old Kingdom (3rd century B.C. 3rd-6th dynasties) seated scribe is one of the most famous works of Egyptian art in the world. The scribe sits cross-legged with a papyrus scroll on his lap. The face is lively and enhanced by the quartz eyes (inlaid in a copper setting). The scribe has a slight roll of fat on his chest / belly, which is an ancient convention designed to show that he was well off. The statue was probably set in a separate base (now lost) that would have been carved with the names and titles of the owner. The statue was found by Auguste Mariette in November 1850 near the row of sphinxes leading to the Serapeum. While this statue is clearly from the Old Kingdom, a more specific date cannot be arrived at.” (<http://nearchaeology.blogspot.com/2012/09/the-louvres-seated-scribe.html>).

material very conducive to taking ink laid down by a stylus. As such, the writing system of Egypt is much more ‘artistic’ than that of Mesopotamia. Both systems took the hand sized writing system and reproduced them on larger scales, like the walls of buildings and the sides of mountains (the Behistun Inscription).²



Though cuneiform was predominantly used to depict either a pictographic or syllabary language (each symbol represents either a whole word or a syllable), Ugaritic was a cuneiform system whose symbols represented letters, i.e. a single symbol for a single sound. This was a true alphabet. Egyptian hieroglyphics became more of a true alphabet writing systems, with the first sound of the word represented by the symbol becoming in essence the sound for the picture.

Ugaritic is a semitic language closely related to Hebrew and found, predominantly, in its own cuneiform symbols.

Modern Hebrew	Paleo-Hebrew (before 586 B.C.)	Ugaritic
בראשית ברא אלהים את השמים ואת הארץ	𐤁𐤏𐤃𐤁 𐤁𐤏𐤃𐤁𐤏𐤃 𐤁𐤏𐤃𐤁𐤏𐤃 𐤁𐤏𐤃𐤁 𐤁𐤏𐤃𐤁𐤏𐤃𐤁𐤏𐤃 𐤁𐤏𐤃 𐤁𐤏𐤃𐤁	𐎁𐎂𐎃𐎄𐎅𐎆𐎇𐎈𐎉𐎊𐎋𐎌𐎍𐎎𐎏𐎐𐎑𐎒𐎓𐎔𐎕𐎖𐎗𐎘𐎙𐎚𐎛𐎜𐎝𐎞𐎟𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲

Josh. 1.8 This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

Deu 31:26 "Take this Book of the Law and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against you.

Exodus 17.14 And the LORD said to Moses, "Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven."

Exodus 24.7 Then he took the book of the covenant, and read it in the hearing of the people; and they said, "All that the LORD has spoken we will do, and we will be obedient."

Exodus 32.32 But now, if thou wilt forgive their sin -- and if not, blot me, I pray thee, out of thy book which thou hast written."

Numbers 21.14 Wherefore it is said in the Book of the Wars of the LORD, "Waheb in Suphah, and the valleys of the Arnon,

Deuteronomy 17.18 "And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, from that which is in the charge of the Levitical priests;

Deuteronomy 28.58 "If you are not careful to do all the words of this law which are written in

this book, that you may fear this glorious and awful name, the LORD your God,

Deuteronomy 28.61 Every sickness also, and every affliction which is not recorded in the book of this law, the LORD will bring upon you, until you are destroyed.

Deuteronomy 29.27 therefore the anger of the LORD was kindled against this land, bringing upon it all the curses written in this book;

Deuteronomy 30.10 if you obey the voice of the LORD your God, to keep his commandments and his statutes which are written in this book of the law, if you turn to the LORD your God with all your heart and with all your soul.

Joshua 1.8 This book of the law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success.

Joshua 8.31 as Moses the servant of the LORD had commanded the people of Israel, as it is written in the book of the law of Moses, "an altar of unhewn stones, upon which no man has lifted an iron tool"; and they offered on it burnt offerings to the LORD, and sacrificed peace offerings.

Joshua 8.34 And afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law.

Writing material

Clay tablets (when moist) were imprinted with a hard stylus for the cuneiform writing system. When they dried the writing was made permanent (some over 5,000 years old!).



Wax Tablets—the ‘post it’ notes of the ancient world. Comprised of wood tablets with a wax inlay that could be written on with a metal stylus. Good for short term (post it note) communication.



Potsherd—piece of broken pottery. Good for short term or temporary communication. Josephus reports that in the final suicidal act of the defense of Massada, names were written on potsherds and then drawn from a pot to determine who would do the deed. There is also a report from the sieged city of Lachish that has been found written on a potsherd.³ Ink or charcoal is used on a potsherd.



Papyrus is analogous to today’s paper and so writing is put onto it in the same way—

³ “What’s most interesting about these letters was what was written on an ostrakon called Letter #4. This letter reports that the writer could “no longer see the signal fires of Azekah.” This means that Lachish itself, along with Azekah (about 12 miles to the north) was the last city standing. Well, isn’t this intriguing based on what we read in Jeremiah 34:7. Jeremiah, writing about the Babylonian invasion and the perils, writes, “While the army of the king of Babylon was fighting against Jerusalem and the other cities of Judah that were still holding out – Lachish and Azekah. These were the only fortified cities left in Judah.” To no surprise, what a perfect match with the archaeological discovery of letter #4! (<http://biblicalisraelstours.wordpress.com/2013/02/02/lachish-etched-on-pottery/>).

Ink:

1. Made from charcol, gum (from the hardened sap of the Acacia Senegal and the Acacia Seyal trees.), water. Good but did not adhere well to parchment.
2. Nut or oak-galls, water, sulfate of iron, gum arabic.
3. Red ink was made from iron-oxide or cinnabar gum; Purple ink uses murex or purpura, a liquid secreted from sea critters.

Pens:

Any material that could inscribe or lay ink onto a surface. Reeds, quills-feathers, cane (like bamboo), brushes or metal devices whether used to inscribed or made to transfer ink (like modern fountain pens).



Parchment and Vellum
(very high quality parch-

ment) is made from animal skin. Writing was done with a pen with a shaped nib or point. A pen could be made of metal, a river reed or bird quill. Ink was made of natural materials such as crushed berries, bark, or soot, and suspended in either water or linseed oil.



Progress of the Text of the TaNaK and Gospels and Epistles

Gedanken experiment

From ancient history we know that the earliest documents concerned financial records—receipts, inventory, accounting information.

We know from Genesis that Abraham was a wealthy man, possessing large numbers of animals (Gen. 13.5, 24.34ff). That being true, for Abraham to be literate is a logical assumption. And by extension his progeny. With Joseph sold into slavery in Egypt and being raised to the high position that he was by God, he had access to and ability with all of the wealth of the knowledge in Egypt. It is not outside the realm of possibility that Joseph began to compile and write the history of his family, possibly from his forefather's written records and family remembrances.

Skip forward four hundred years and Moses is in a high position in Egypt with access to the same power and information that Joseph was. With that information and ability Moses led the children of Israel out of Egypt, probably bringing with him the records that could have been produced in Egypt.

In Exodus 17.14 we find the first use of the Hebrew word for write (כָּתַב). Throughout the journey in the wilderness we find references to writing in a book. The end of Deuteronomy and the beginning of Joshua make a common reference to 'the book of the Law.'

Deuteronomy 30.10 if you obey the voice of the LORD your God, to keep his commandments and his statutes which are written in this book of the law, if you turn to the LORD your God with all your heart and with all your soul.

Joshua 1.8 This book of the law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success.

The evidence from these passages is that Torah, the Five book of Moses (חומש) Humash/Chumash, book of the Law of Moses—notice the singular!) was completed as the children of Israel entered the Promised Land.

Ketef Hinnom (Hebrew: כֶּתֶף הַיְנוֹם *katēf hinom*, "shoulder of Hinnom") is an archaeological site southwest of the Old City of Jerusalem, adjacent to St. Andrew's Church, now on the grounds of the Menachem Begin Heritage Center.

The site consists of a series of rock-hewn burial chambers based on natural caverns. In 1979 two tiny silver scrolls, inscribed with portions of the well-known apotropaic Priestly Blessing of the Book of Numbers and apparently once used as amulets, were found in one of the burial chambers. The delicate process of unrolling the scrolls while developing a method that would prevent them from disintegrating took three years. They contain what may be the oldest surviving texts from the Hebrew Bible, dating from around 600 BCE. (http://en.wikipedia.org/wiki/Ketef_Hinnom)

KH1 (27 x 97 mm; 1.0 x 3.75 inches)

- [Top line(s) broken]
 1. [...] YHW ...
 2. [...]
 3. the grea[t ... who keeps]
 4. the covenant and
 5. [G]raciousness towards those who love [him] and (alt: [hi]m;)
 6. those who keep [his commandments ...
 7. ...].
 8. the Eternal? [...].
 9. [the?] blessing more than any
 10. [sna]re and more than Evil.
 11. For redemption is in him.
 12. For YHWH
 13. is our restorer [and]
 14. rock. May YHWH bles[s]
 15. you and
 16. [may he] keep you.
 17. [May] YHWH make
 18. [his face] shine ...
- [Bottom line(s) broken.]
Compare lines 3-6 to:
- [Exodus](#) 20:6—showing mercy to thousands of them that love Me and keep My commandments
- [Deuteronomy](#) 5:10—showing mercy to thousands of them that love Me and keep My commandments
- [Deuteronomy](#) 7:9—keeping covenant and mercy with them that love Him and keep His commandments to a thousand generations
- [Daniel](#) 9:4—keeping covenant and mercy to them that love Him, and to them that keep His commandments

- [Nehemiah](#) 1:5—keeping covenant and mercy for them that love Him and observe His commandments
The omission of "thousands" may have originally appeared on line 7 as in [Deuteronomy](#) 7:9. Sefer Torah "Bamidbar" (Number) Chapter 6 verse 6:24 to 6:26 6:24 The LORD bless you, and keep you; 6:25 The LORD make His face shine on you, And be gracious to you; 6:26 The LORD lift up His countenance on you, And give you "peace".
[\[edit\]](#)**KH2 (11 x 39 mm; 0.5 x 1.5 inches)**
- [Top line(s) broken: For PN xxxx]
 1. -h/hu. May be blessed h/sh-
 2. -[e] by YHW[H,]
 3. the warrior/helper and
 4. the rebuker of
 5. [E]vil: May bless you,
 6. YHWH,
 7. keep you.
 8. Make shine, YH-
 9. -[W]H, His face
 10. [upon] you and g-
 11. -rant you p-
 12. -[ea]ce.
- [Bottom line(s) broken.]
Compare lines 7-13 to:
- [Numbers](#) 6:24—Yahweh bless you and keep you;
- [Numbers](#) 6:25—Yahweh make his face shine upon you, *and be gracious to you;*
- [Numbers](#) 6:26--*Yahweh lift up his countenance upon you,* and give you peace.

Non-biblical books mentioned in the Bible: (*The Journey from Texts to Translations*, 119)

The book of the Wars of Yahweh (Num 21.14)

The book of Jasher (Josh 10.13)

The book of the Annals of Solomon (1 Kings 11.41)

The book of the Annals of the Kings of Israel (1 Kings 14.19; 15.31; 16.5,

Apocrypha and Pseudepigraphic Works

Apocrypha--ἀπόκρυφος . A strict translation of the word means ‘hidden’ or ‘concealed’.

Most folks would list the following books as the Old Testament Apocrypha. These (all or some) are found in ancient manuscripts (Sinaiticus, Alexandrinus, Vaticanus, etc.) and in modern Catholic and Orthodox Bibles today.

Tobith, Judith, Wisdom of Solomon, Ecclesiasticus, 1-4 Maccabees, Baruch, Epistle of Jeremiah, Additions to Esther, Additions to Daniel (chapt. 3, prayer of Azariah and the prayer of the three young men, Suzanna, Bel, the Dragon), 1-2 Esdra, and the Prayer of Manasseh.

Most of these works were originally in Greek and only found in Greek (Ecclesiasticus being an exception—a Hebrew text was found in Qumran among the Dead Sea Scrolls and the Cairo Genizah⁴).

The addition of these books to the TaNaK (Jewish canonical lists) in Christian canonical listings can probably be laid at the feet of the quick loss of ability with the Hebrew language in the emerging almost entire gentile church. Of the early church writers only two, Origen and Jerome, show any real ability with and appreciation for the Hebrew language and the actual canonical lists and texts of the Jews. Notably, some early church writers do mention the ‘twenty-two book canon of the Jews’ (hinting strongly to Josephus’s orderings whose numbering was based on the letters of the Hebrew alphabet), the early church historian Eusebius being one of them. For the most part, Hebrew did not return to widespread church attention until Luther in the 15th and 16th centuries. With its return the church (especially the reformation church) returned to canonical discussions and then looked closely at what the actual canon was that the first century Jews, Jesus, and the NT writers recognized and used.

Evidence from some early church writings indicate that often the apocryphal books were only recommended as good books to be read for edification and illustration but not for inclusion as canonical. Some scholars suggest that this use of those books as such led to them being included as canonical due to frequent use. Indications are that at the time of the Reformation and the council of Trent (1545-1563) even Catholic scholars were arguing for following Jerome on the Jewish and Old Testament canon (Cardinal Cajetan⁵).

⁴ The Greek version of Sirach is found in many codices of the Septuagint. As early as 1896, several substantial Hebrew texts of Sirach, copied in the 11th and 12th centuries, were found in the Cairo geniza (a synagogue storage room for damaged manuscripts). Although none of these manuscripts is complete, together they provide the text for about two-thirds of the *Wisdom of Sirach*. According to scholars including Solomon Schechter and Frederic Kenyon, this shows that the book was originally written in Hebrew. In the 1950s and 1960s three copies of portions of Sirach were found among the Dead Sea Scrolls. The largest scroll was discovered at Masada, the famous Jewish fortress destroyed in AD 73. The earliest of these scrolls (2Q18) has been dated to the second part of the 1st century BCE, approximately 150 years after Sirach was first composed. These early Hebrew texts are in substantial agreement with the Hebrew texts discovered in Cairo, although there are numerous minor textual variants. With these findings, scholars are now more confident that the Cairo texts are reliable witnesses to the Hebrew original. scm: I want to check to see if the Hebrew texts are or are not translations of a Greek original.

<http://en.wikipedia.org/wiki/Sirach>

⁵ “Here we close our commentaries on the historical books of the Old Testament. For the rest (that is, Judith, Tobit, and the books of Maccabees) are counted by St Jerome out of the canonical books, and are placed amongst the Apocrypha, along with Wisdom and Ecclesiasticus, as is plain from the Prologus Galeatus. Nor be thou disturbed, like a raw scholar, if thou shouldst find anywhere, either in the sacred councils or the sacred doctors, these books reckoned as canonical. For the words as well of councils as of doctors are to be reduced to the correction of Jerome. Now, according to his judgment, in the epistle to the bishops Chromatius and Heliodorus, these books (and any other like books in the canon of the bible) are not canonical, that is, not in the nature of a rule for confirming matters of faith. Yet, they may be called canonical, that is, in the nature of a rule for the edification of the faithful, as being received and authorised in the canon of the bible for that purpose. By the help of this distinction thou mayest see thy way clearly through that which Augustine says, and what is written in the provincial council of Carthage.” (In ult. Cap. Esther. Taken from *A Disputation on Holy Scripture* by William Whitaker (Cambridge: University, 1849), p. 48. See also Cosin’s *A Scholastic History of the Canon*, Volume III, Chapter XVII, pp. 257-258 and B.F. Westcott’s *A General Survey of the Canon of the New Testament*, p. 475.).

Pseudepigraphic Books (Old Testament related)

Pseudepigraphic (ψευδεπιγραφος=false writing) are writings that are falsely attributed to ideal figures of the Old Testament. For instance, this is a list of some of the OT pseudepigraphic works:

Sibylline Oracles – Predictions of the prophetess concerning the woes and disasters to come upon mankind

1 Enoch – Enoch was taken up by God and shown the mysteries of the universe and the future world.

2 Baruch is told about future disasters for the Jews that will come with the coming of the Anointed One, the Messiah, the Christ.

Jude 14-15 quotes from 1 Enoch 1.9 and Jude 9 appears to make an allusion to the *Assumption of Moses*.

Several pseudepigraphic works were found at Qumran, the Dead Sea Scrolls. Among them were *Jubilees*, *1 Enoch*, *Testament of the Patriarchs*. Too many people have concluded that if a work was found in Qumran (or even the Cairo Geniza) then the sect of Jews that had those works considered them Scripture. This is a non-sequitur. It is as if someone walked into your library and assumed that you considered each work to be inspired by God. The classification of an inspired work is different than a library. What was found at Qumran and the Cairo Geniza was a library, nothing more.

The New Testament and its canonization

The early church inherited from its Jewish roots a canon and the idea and concept (and prompting of the Holy Spirit) of sacred books and a canon. The Bible of the early church was the TNK or OT. Acts 15.5 gives the fact that many of the Jewish leaders (Pharisees, etc.) had become believers and brought to the church the Jewish tradition and appreciation for the books of the canon and a desire and ability to create the canon of Sacred Books for the early church.

In the early church the witness to the events of the life and works of Jesus were the apostles and disciples. While they were still alive and could be talked to then the message of Christ had an authentic, undoubted witness. As they died out, many by martyrdom, the need arose for there to be a written record, something that the early church was familiar with and would naturally gravitate to because of the Bible that they were using at the time, the TaNaK or Old Testament.

Because of the Jewish roots and foundations of the church and because many Pharisees and scribes and priests were also believers in Jesus as the promised Messiah, it was a natural (and God inspired!) thing for the teachings of Jesus to be written down. As noted in our book, “At first that witness was orally known and could be attested by those who had heard apostles or their personal assistants. As time went on, more emphasis inevitably was placed on the apostolic writings that continued that witness.”

Eastern Christianity comprises the Christian traditions and churches that developed in the Balkans, Eastern Europe, Asia Minor, the Middle East, Africa, India and parts of the Far East over several centuries of religious antiquity. The term is generally used in Western Christianity to describe all Christian traditions that did not develop in Western Europe. As such the term does not describe any single communion or common religious tradition and in fact some "Eastern" churches have more in common historically and theologically with "Western" Christianity than with one another. The terms "Eastern" and "Western" in this regard originated with divisions in the church mirroring the cultural divide between the Hellenistic east and Latin west and the political divide between the weak Western and strong Eastern Roman empires. Because the most powerful church in the East was what has become known as the Eastern Orthodox church, the term "Orthodox" is often used in a similarly loose fashion as "Eastern", although strictly speaking most churches consider themselves part of an Orthodox and Catholic communion. (wiki)

The Eastern church had a much expanded OT canon, including even more apocryphal books than the Roman Catholic Tradition which had a follow on tradition in the NT in that they accepted more supposed NT writings earlier than the Western Church. “Eusebius of Caesarea (c. 303) made three distinct classifications:

1. *homologoumenoi*, referring to books agreed upon by everyone.
2. *antilegomenoi* (spoken against), referring to those that were questioned by some.
3. “altogether absurd and impious writings—writings that few believed were canonical.”

Several books took longer being accepted into the canon. Revelation and Hebrews took a longer time, as did 2-3 John, Jude. (145).

Early local councils and canon discussions—Table 9.1, page. 144.

Muratorian Fragment and canonical criteria:

1. Was the book written by an apostle, or at least someone of recognized authority.
2. did it agree with the canon of truth?
3. Did it enjoy universal (catholic) acceptance?
4. does it have a self-authenticating divine nature?

2 Tim. 3.16.

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness,

πᾶσα γραφή θεόπνευστος
καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμὸν, πρὸς
ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,

The books of Scripture cannot be “declared” canonical by any individual or group of individuals—they are of God and are such ontologically—Israel and the church can only “recognize” the divine nature of the books and accept them.

Once the books of the Bible had been written and came to be gathered into canons (TNK & NT) large scale copying began and with that copying errors and differences crept into the texts. As more copies were made in different locations and by different people groups or families of texts were promulgated, each distinguished by their particular readings. Notice the following different readings.

King James Version

English Standard Version

John 1.18

No man hath seen God at any time; the only begotten **Son**, which is in the bosom of the Father, he hath declared *him*.

No one has ever seen God; the only **God**, who is at the Father's side, he has made him known.

Θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς **υἱός**, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς **θεὸς** ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο

1 John 5.7-8, the 'Johanne Comma'

For there are three that bear **record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth**, the Spirit, and the water, and the blood: and these three agree in one.

For there are three that testify: the Spirit and the water and the blood; and these three agree.

Ἔτι τρεῖς εἰσὶν οἱ μαρτυροῦντες **ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα. καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῆ**,⁸ τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

Ἔτι τρεῖς εἰσιν οἱ μαρτυροῦντες,⁸ τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

Add to these the Pericope Adultera (Woman taken in adultery) in John 7.53-8.11⁶ and the ending of Mark 16.9-19⁷ and you see that there are manuscript families with various readings. The investigation into these differences in an attempt to come closest to the original or autograph is called Textual Criticism, the field that Bart Ehrman is most noted or notorious!

Wegner points out that with Jerome's Vulgate version produced in the late 4th century there was a standard text that held sway for over 1,000 years. He notes that Jerome "tediously sifted through the

⁶ The pericope is not found in any place in any of the earliest surviving Greek Gospel manuscripts; neither in the two 3rd century papyruswitnesses to John - \mathfrak{P}^{66} and \mathfrak{P}^{75} ; nor in the 4th century Codex Sinaiticus and Vaticanus, although all four of these manuscripts may acknowledge the existence of the passage via diacritical marks at the spot. The first surviving Greek manuscript to contain the pericope is the Latin/Greek diglot Codex Bezae of the late 4th or early 5th century. It is also the earliest surviving Latin manuscript to contain it; 17 of the 23 Old Latin manuscripts of John 7-8 contain at least part of the Pericope. wiki.

⁷ Most scholars, following the approach of the textual critic Bruce Metzger, hold the view that verses 9-20 were not part of the original text.^[1] Textual critics have identified two distinct endings—the "Longer Ending" (vv. 9-20) and the "Shorter Ending," which appear together in six Greek manuscripts, and in dozens of Ethiopic copies. The "Shorter Ending," with slight variations, runs as follows: "But they reported briefly to Peter and those with him all that they had been told. And after this, Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation."

In one Latin manuscript from c. 430, the "Shorter Ending" appears without the "Longer Ending." In this Latin copy (Codex Bobbiensis, "k"), the text of Mark 16 is anomalous: it contains an interpolation between 16:3 and 16:4 which appears to present Christ's ascension occurring at that point; it omits the last part of 16:8, and it contains some strange errors in its presentation of the "Shorter Ending." Other irregularities in Codex Bobbiensis lead to the conclusion that it was produced by a copyist (probably in Egypt) who was unfamiliar with the material he was copying. Because of patristic evidence from the late 2nd century for the existence of copies of Mark with the "Longer Ending," it is contended by a majority of scholars that the "Longer Ending" must have been written and attached no later than the early 2nd century.^[2] Scholars are divided on the question of whether the "Longer Ending" was created deliberately to finish the Gospel of Mark (as contended by James Kelhoffer) or if it began its existence as a freestanding text which was used to "patch" the otherwise abruptly ending text of Mark. Its failure to smoothly pick up the narrative from the scene at the end of 16:8 is a point in favor of the latter option. There is disagreement among scholars as to whether Mark originally stopped writing at 16:8—and if he did so, if it was deliberate or not—or if he continued writing an ending which is now lost. Allusions to a future meeting in Galilee between Jesus and the disciples (in Mark 14:28 and 16:7) seem to suggest that Mark intended to write beyond 16:8.wiki

Old Latin manuscripts to determine the correct text for the Latin Vulgate (382-390). He lamented that ‘there are almost as many different translations as there are manuscripts.’ . . . He used a relatively good Latin text as the basis for his revision, and compared it with some old Greek manuscripts” (217).

It wasn’t until the Renaissance (14th-16th centuries) with its emphasis on the classical writings in the original languages (mainly Greek) that there was a return to a serious study of the Greek (and Hebrew) texts of the New Testament. Instrumental in this return was Desiderius Erasmus (1466-1536), who is “generally credited with preparing the first Greek New Testament in 1516” (267).

With this investigation and return to the Greek texts scholars discovered the different readings and classified them as groups of families of texts. Wegner notes that most scholars divide these families of text into:

Text Family ⁸	Alexandrian	Caesarean	Western	Byzantine
Manuscripts	Early uncials (A, B, 8) most of the Chester Beatty ⁹ and Bodmer ¹⁰ papyri.	Though Wegner (222-3) lists a Caesarean text family, Aland/Aland (66) note that “research has not yet been able to establish any such identification.”	Codex Bezae & codex Claromontanus. Most often quoted by early Latin and Syriac church fathers.	Later uncials, nearly all minuscules, Syriac Peshitta, later church fathers. In A the gospels contain the oldest example of the Byzantine text type. The rest of A is Alexandrian.
Characteristics	Gospel of Mark ends at 16.8 and Pericope Adultera (John 8) is omitted.			Replaces difficult readings with easier readings. Tries to remove Semitisms and improve Greek style. This is the Textus receptus, the basis for the KJV.

Out of this review of families of texts comes a discussion as to what should be the most important determining factor of selecting the ‘correct’ text. Is there more value in older texts (Alexandrian and the Great Manuscripts) or the more numerous texts, the Byzantine text argument? So too, as Wegner asks (223), should you rely on one base text, like we do in the TNK with the Leningrad manuscript, or do we produce a text that contains the ‘best reading’ for each separate verse.

Basic texts used for translations:

Diplomatic text. In this case the original language text for the translation is based on a single manuscript or uniform family of manuscripts. In English Bibles this is found in the OT/TNK whose

⁸ Taken primarily from David Ewert, *From Ancient Tablets to Modern Translations* (Grand Rapids: Zondervan Publishing House, 1983) 158-162.

⁹ Chester Beatty (American living in Dublin) bought twelve manuscripts discovered in jars in a Coptic graveyard. Some of the papyri pushed the dating of NT manuscripts back to A.D. 200-250. Ewert, 144.

¹⁰ Martin Bodmer of Geneva (Swiss business man).

base text is the Leningrad text. In the NT, this is found in the King James (and daughter) versions which uses as its base text the Textus Receptus. This is not to say that there may be minor corrections from other manuscripts but by and large the translation is from one text of textual family.

Eclectic Text. The original language text(s) for these translations is a compilation of texts from several different sources that the translators argue is closer to the autograph. The basic text for modern translations in the NT is the Nestles-Aland or United Bible Society editions.

Rules followed by modern translators (and good pastors and teachers!) to establish the underlying text:

1. The age of the text is more important than the age of the manuscripts, since it can happen that a late manuscript was prepared from an early exemplar.
2. Readings supported by ancient witnesses, especially when those come from a wide geographical area, are generally preferred.
3. The quality, not the quantity of manuscripts (Maurice Robinson would disagree!) is the determining factor in choosing a reading. For example, ten manuscripts have the same reading and one does not, then the ten are of equal value to the one.
4. The shorter reading is generally preferable, since scribes tend to add rather than eliminate.
5. Readings that bear the marks of stylistic improvement are suspect.
6. The more difficult reading is generally preferable, since scribes tend to 'ease' difficult readings.
7. Readings that reflect an author's characteristic tendencies are favored.
8. In parallel texts (e.g., in the synoptics) differences in readings in the individual Gospels tend to be preferred because scribes have a penchant for harmonizing them.
9. The readings that best accounts for variant readings is likely to be correct.

Scholars and translators also look to ancient writers and lectionaries to help establish the text.

THE HISTORY OF ENGLISH TRANSLATIONS.

Old English (5th-11th centuries) Just after the Roman period to just after the Norman conquest.

The Venerable Bede (672-735) is said to have “translated portions of Scripture into English” and purportedly was finishing up a translation of the Gospel of John on his death bed.¹¹

Alfred the Great (849-901) had translations of the Decalogue made as well as “portions of Exodus 21-23 and Acts 15.23-29).¹²

Ælfric (955-1020) made translations of several OT books.



John Gumpel, Bede Translating the Gospel of John on his death bed

New American Standard	Wessex Gospels (Anglo-Saxon) http://www.bible-researcher.com/wessex-gospels.html
¹⁸ But they cried out all together saying "Away with this man and release for us Barabbas!"	¹⁸ þa hrymde eall þ folc æt-gædere 7 cpæþ; Nim þisne 7 forgyf us barrabban
¹⁹ (He was one who had been thrown into prison for an insurrection made in the city and for murder.)	¹⁹ se pæs for sumere tpyrædnese 7 man-slyhte on cper tern asend;
²⁰ Pilate wanting to release Jesus addressed them again	²⁰ Eft spæc pilatus to him 7 polde for-lætan þæne hælend;

Middle English (11th-15th Centuries)

John Wycliffe (1329-1384) lecturer at Oxford University and interim pastor in Lincolnshire and elsewhere, he was a brilliant scholar and debator and preached against the corruption in the church. He also preached against the teaching of a requirement for an intermediary (priest or pope) and transubstantiation. He was eventually let go due to the influence of the Roman Catholic church. His name is attached to a translation that Wegner suggests may have had the help of his students. is believed that Nicholas of Hereford was responsible for much of the translation of the Old Testament (along with five others). The New Testament was a word for word translation of the Vulgate, “in places following the Latis so closely that the meaning was obscured.”¹³ Subsequent to the initial translation subsequent editions showed “a much greater feeling for English.” The translation was embraced by the people to the point that it cost a load of hay to borrow a Wycliffe Bible to read for an hour each day for a period of time. The church, however, was not happy at all. The translators were jailed and some were burned at the stake with Bibles tied around their necks. People were forbidden to translate any text of Scripture on their own and were forbidden to read the

¹¹ *Historia ecclesiastica gentis Anglorum (The Ecclesiastical History of the English People)* gained him the title “The Father of English History”. wiki, s.v. ‘Bede’. Wegner, 276.

¹² Ibid.

¹³ Ibid., 282.

pamphlets and treatise written at the time of Wycliffe. Wycliffe’s teaching spread to other parts of Europe. In 1415 the Council of Constance “condemned John Huss (1371-1415), a reformer in Bohemia and disciple of Wycliffe, to be burned at the stake.” The council also condemned Wycliffe’s writings and ordered his bones dug up and burned! Wegner notes that “it [was] said that Wycliffe’s ashes were carried out to the sea and his teachings spread to other lands, which is why Wycliffe is sometimes called ‘the morning star of the Reformation.’”¹⁴

New American Standard	Wycliffe Translation
¹ In the beginning God created the heavens and the earth.	¹ In the bigynnyng God made of nouyt heuene and erthe.
² The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.	² Forsothe the erthe was idel and voide, and derknessis weren on the face of depthe; and the Spiryte of the Lord was borun on the watris.
³ Then God said, "Let there be light"; and there was light.	³ And God seide, Liyt be maad, and liyt was maad.

Martin Luther (1483—1546) in 1517 nailed his 95 thesis to the door of the Witterburg church and thus began the Reformation.

William Tyndale (1494—1536), following Wycliffe and finding just about as many problems with the church (including Thomas More and Henry VIII), translated the New Testament from Greek (Wycliffe used the Latin Vulgate) and the Pentateuch and other portions of the Old Testament. He was arrested and condemned to die (Oct. 1536). Less than a year after his death Henry VIII (now Protestant!) granted permission for an English translation (mostly Tyndale’s!) be made.

Miles Coverdale (1488—1569), less a scholar than Tyndale, his translation followed Tyndale’s by a large. Wegner notes that, “Since Coverdale was not proficient in the biblical languages, he consulted five different translations (Tyndale’s, Luthers, the Zurich version, the Vulgate, and Pagnini’s Latin version).”¹⁵ His version was the first English Bible to have chapter summaries and to separate the Apocrypha from the canonical books.

John Rogers (aka Thomas Matthew) produced an English Bible (Matthew’s Bible) under British royal license “due mainly to Cromwell’s influence”. It gave the English people greater access to God’s Word and provided an incentive for people to learn to read. But when Mary Tudor returned, Rogers was one of the first burned at the stake.

Great Bible (1541), a revision of the Matthew Bible, which was a revision of Tyndale’s Bible.

Geneva Bible (1560) was a thorough revision of the Great Bible in the Old Testament. The New Testament was primarily Matthew’s revision of Tyndale’s Bible. Like other Bibles before it, the Geneva Bible had marginal notes, some textual and translational, others more theological, in the Geneva Bible’s case, revealing a Calvinistic and anti-Catholic leaning (beast of Rev. 11.7-“the pope which has his power out of hell”). The apocrypha was placed separately.

Queen Elizabeth like her father before her and Edward VI decreed that each parish church must have an English language Bible.

Douay-Rheims (NT, 1582; OT, 1609-1610). Catholic translation from the Vulgate done while Elizabeth was queen and in France (Douay and Rheims). It was revised in 1750 by Richard Challoner to conform to the authorized versions of the Vulgate (Sixtine and Clementine editions).

¹⁴ Wegner, 284.

¹⁵ Ibid., 293.

Authorized (King James) Version (1611).

Glossary

(mainly from Ewert)

Textus Receptus—These Latin words occurred in the preface of the Greek New Testament published in Leyden in 1633 and mean the “received text” (i.e., the traditional text that goes back as far as the fourth century).

Westcott-Hort Text—The Cambridge scholars, Westcott and Hort, prepared a new Greek text in which the Received Text was disregarded and a text based on more ancient manuscripts, such as the Sinaiticus and Vaticanus, was printed. The first edition of the Westcott-Hort text was printed in 1881.

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Table 20.26

The Greek Text behind Modern Versions

