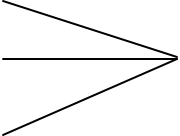


THE CANON OF THE HEBREW BIBLE

I. THE FORM OF THE HEBREW BIBLE

- A. *Torah*: The **L**aw
 - B. *Nebi'im*: The **P**rophets
 - C. *Kethubim*: The **W**ritings
- 
- acronym **TaNaK** = *Tanak*

II. FORMATION OF THE JEWISH CANON

- A. In the OT Period; The Torah (Law)
 - 1. Josiah found "Book of the Law" (2 Ki 22:8-11): ca. 621 BC
 - 2. Ezra Reads "The Law" (Neh 8:1-8, 12): ca. 458 BC
- B. Between the Testaments
 - 1. Acceptance of Torah and Neviim (Law and Prophets)
 - 2. Some indications of a third division
- C. In the New Testament
 - 1. Jesus refers to the "Law and the Prophets"
 - 2. Once, Jesus: "Law, Prophets, and the Psalms" (Luke 24:44); Psalms = Writings?
- D. The Council of Jamnia, AD 90
 - 1. Rabbinical Leaders debated the status of some books
 - 2. Confirmed the Hebrew Bible = books then being used
 - 3. Evidence from the Mishnah
 - a. Ezekiel (vision of Temple not equal to Torah)
 - b. Esther (does not mention the name of God)
 - c. Song of Songs (sexual in nature, God not named)
 - d. Ecclesiastes (negative view)

III. THE CHRISTIAN OT CANON

- A. East:
 - 1. Hebrew OT Books Accepted; Esther Sometimes Omitted
 - 2. Apocrypha
 - a. Often Accorded Lesser Authority
 - b. Baruch and Letter of Jer. Usually Included in Jer.
- B. West:
 - 1. Latin Writers Before Jerome
 - a. Did Not Have Vulgate Edition
 - b. No Distinction Between Hebrew Canon & Apocrypha
 - 2. Jerome Used Term "Apocrypha" Indicating Lesser Status
 - 3. Augustine (354-430)
 - a. Accepted LXX as Inspired; Apocrypha as canonical
 - b. Church Councils Followed Suit: accepted Apocrypha