

Source Sheets:

Session #5

Judaism and Christianity: Two Faiths, Two Bibles

1. A book is not a product of an individual it is a product of a community. Yes, individuals write books, but without the community the books would disappear into oblivion. If the community does not find in the book something that speaks to its heart, or if the community finds the book distasteful, then the book will never be copied and the future generations will never know that it existed. - Guilt of Books, Blog 1000 Verses
- 2.

Torah

1. Genesis [בראשית / B'reshit]
2. Exodus [שמות / Sh'mot]
3. Leviticus [ויקרא / Vayiqra]
4. Numbers [במדבר / B'midbar]
5. Deuteronomy [דברים / D'varim]

Nevi'im ("Prophets")

6. Joshua [יהושע / Y'hoshua] - Joshua
7. Judges [שופטים / Shophtim] - Samuel
8. Samuel (I & II) [שמואל / Shmuel] - Samuel
9. Kings (I & II) [מלכים / Melachim] - Jeremiah
10. Isaiah [ישעיה / Yeshayahu] - Hezekiah et. al.
11. Jeremiah [ירמיה / Yirmiyahu] - Jeremiah
12. Ezekiel [יהזקאל / Yechezkel] - Men of The Great Assembly
13. The Twelve Minor Prophets [תרי עשר]- Men of The Great Assembly
- I. Hosea [הושע / Hoshea]
- II. Joel [יואל / Yoel]
- III. Amos [עמוס / Amos]
- IV. Obadiah [עובדיה / Ovadyah]
- V. Jonah [יונה / Yonah]
- VI. Micah [מיכה / Micha]
- VII. Nahum [נחום / Nachum]
- VIII. Habakkuk [חבקוק / Chabakuk]
- IX. Zephaniah [צפניה / Tzefania]
- X. Haggai [חגי / Chagai]
- XI. Zechariah [זכריה / Zechariah]
- XII. Malachi [מלאכי / Malachi]

Kesuvim ("Writings") are:

14. Book of Psalms [תהלים / Tehilim] - David
15. Proverbs [משלי / Mishlei] - Hezekiah et. al.
16. Job [איוב / Iyov] - Moses
17. Song of Songs [שיר השירים / Shir Hashirim] - Hezekiah et. al. (Passover)
18. Ruth [רות / Rus] - Samuel (Shavuot)
19. Lamentations [איכה / Eicha] - Jeremiah (9th Av)
20. Ecclesiastes [קהלת / Kohelet] - Hezekiah et. al. (Sukkot)
21. Esther [אסתר / Esther] - Men of The Great Assembly (Purim)
22. Daniel [דניאל / Daniel] - Men of The Great Assembly

23. Ezra-Nehemiah [עזרא ונחמיה / Ezra Nechemia] - Ezra
 24. Chronicles (I & II) [דברי הימים / Divrei Hayamim] - Ezra

3.

Bava Batra 14b

The Sages taught: The order of the books of the Prophets when they are attached together is as follows: Joshua and Judges, Samuel and Kings, Jeremiah and Ezekiel, and Isaiah and the Twelve Prophets. ...

The order of the Writings is: Ruth and the book of Psalms, and Job and Proverbs; Ecclesiastes, Song of Songs, and Lamentations; Daniel and the Scroll of Esther; and Ezra and Chronicles....

And who wrote the books of the Bible? Moses wrote his own book, i.e., the Torah, and the portion of Balaam in the Torah, and the book of Job. Joshua wrote his own book and eight verses in the Torah, which describe the death of Moses. Samuel wrote his own book, the book of Judges, and the book of Ruth. David wrote the book of Psalms by means of ten elders....

Jeremiah wrote his own book, and the book of Kings, and Lamentations. Hezekiah and his colleagues wrote the following, and a mnemonic to remember which books they wrote is yod, mem, shin, kuf: Isaiah [Yeshaya], Proverbs [Mishlei], Song of Songs [Shir HaShirim], and Ecclesiastes [Kohelet]. The members of the Great Assembly wrote the following, and a mnemonic to remember these books is kuf, nun, dalet, gimmel: Ezekiel [Yehezkel], and the Twelve Prophets [Sheneim Asar], Daniel [Daniel], and the Scroll of Esther [Megillat Ester]. Ezra wrote his own book and the genealogy of the book of Chronicles until his period.

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“And Moses the servant of the Lord died there” (Deuteronomy 34:5); is it possible that after Moses died, he himself wrote “And Moses died there”? Rather, Moses wrote the entire Torah until this point, and Joshua wrote from this point forward; this is the statement of Rabbi Yehuda....

Rabbi Shimon said to him: Is it possible that the Torah scroll was missing a single letter? But it is written: “Take this Torah scroll” (Deuteronomy 31:26), indicating that the Torah was complete as is and that nothing further would be added to it. Rather, until this point the Holy One, Blessed be He, dictated and Moses repeated after Him and wrote the text. From this point forward, with respect to Moses’ death, the Holy One, Blessed be He, dictated and Moses wrote with tears.

It is stated in the baraita that Joshua wrote his own book. The Gemara asks: But isn't it written toward the end of the book: "And Joshua, son of Nun, the servant of the Lord, died" (Joshua 24:29)? Is it possible that Joshua wrote this? The Gemara answers: Aaron's son Eleazar completed it. The Gemara asks: But isn't it also written: "And Eleazar, son of Aaron, died" (Joshua 24:33)? The Gemara answers: Pinehas completed it....

It is also stated in the baraita that Samuel wrote his own book. The Gemara asks: But isn't it written: "And Samuel died" (I Samuel 28:3)? The Gemara answers: Gad the seer and Nathan the prophet finished it.

4.

Megilah 14 a

Many prophets arose for the Jewish people, numbering double the number of Israelites who left Egypt. However, only a portion of the prophecies were recorded, because only prophecy that was needed for future generations was written down in the Bible for posterity, but that which was not needed, as it was not pertinent to later generations, was not written.

4 Gospels

Matthew - Anon. c. 80 CE

Mark - Anon. c. 70 CE

Luke - Anon. c. 90 CE

John - Anon. c. 100 CE

Acts of the Apostles - Anon. c. 90 CE

Romans - Paul. c. 57 CE

1 Corinthians - Paul. c. 53 -54 CE

2 Corinthians - Paul. c. 55 - 56 CE

Galatians - Paul. c. 53 CE

Ephesians - Paul. c. 80 - 90 CE (Authorship disputed)

Philippians - Paul. c. 55 CE

Colossians - Paul. c. 62 -70 CE (Authorship disputed)

1 Thessalonians - Paul. c. 50 CE

2 Thessalonians - Paul. c. 70 (Authorship disputed)

1 Timothy - Paul.- c. 100 CE (Authorship disputed)

2 Timothy - Paul. c. 100 CE (Authorship disputed)

Titus - Paul. c. 100 CE (Authorship disputed)

Philemon - Paul. c. 55 CE

Hebrews - Paul. c. 80 -90 (Authorship disputed)

1 Peter - Peter. c. 80 CE (Authorship disputed)

2 Peter - Peter. c. 100 CE (Authorship disputed)

1 John - John. c. 100 CE (Authorship disputed)

2 John - John. c. 100 CE (Authorship disputed)

3 John - John. c. 100 CE (Authorship disputed)

Jude - Jude. c. Unknown (Authorship disputed)

Revelation - John. c. 95 CE (Authorship disputed)

5.

The Criteria Used for Inclusion in to NT

Antiquity. A book had to go back to the very beginning of the Christian movement or it could not be accepted.

Apostolicity. Only books that were written by apostles could be accepted as part of the canon; this included the disciples of Jesus and their followers of the first generation.

Universality. Only books that were universally used throughout the church could be accepted as part of the canon.

Orthodoxy. Most important of all, a book had to be “orthodox” in its perspectives and teachings if it were to be accepted as part of the canon of sacred Scripture. Any book that taught a “heretical” view could obviously not be from God or written by a true apostle. And so books had to be judged as presenting the “right teachings,” or they had no chance at all of being included as canonical.

(Source www.ehrmanblog.org)

6.

Ignatius of Antioch

Be not seduced by strange doctrines nor by antiquated fables, which are profitless. For if even unto this day we live after the manner of Judaism, we avow that we have not received grace ... If then those who had walked in ancient practices attained unto newness of hope, no longer observing Sabbaths but fashioning their lives after the Lord's day, on which our life also arose through Him ... how shall we be able to live apart from Him?

— Ignatius to the Magnesians 8:1, 9:1-2, Lightfoot translation.

Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness, ... But let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body ... and not eating things prepared the day before, nor using lukewarm drinks, and walking within a prescribed space ... And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection-day, the queen and chief of all the days [of the week]. Looking forward to this, the prophet declared, "To the end, for the eighth day," on which our life both sprang up again, and the victory over death was obtained in Christ

— Letter to the Magnesians 9, Roberts and Donaldson translation, p. 189.