

Has God Spoken?

Lesson #08

January 6, 2022

Dean Bible Ministries

www.deanbibleministries.org

© 2022, Dr. Robert L. Dean, Jr.

“DID GOD REALLY SAY?”

**Can We *REALLY*
Trust the Bible?**

**The Accuracy of
the Hebrew Text**



Gen. 3:1, “Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, ‘Has God indeed said, “You shall not eat of every tree of the garden”?’”

Gen. 3:2, “And the woman said to the serpent, ‘We may eat the fruit of the trees of the garden;

Gen. 3:3, “ ‘but of the fruit of the tree which is in the midst of the garden, God has said, “You shall not eat it, nor shall you touch it, lest you die.” ’ ”

Who is this GOD?

ESSENCE OF GOD

HOLY

Sovereign/Creator

Omniscient

Righteousness

Omnipresent

Justice

Omnipotent

Love

Veracity

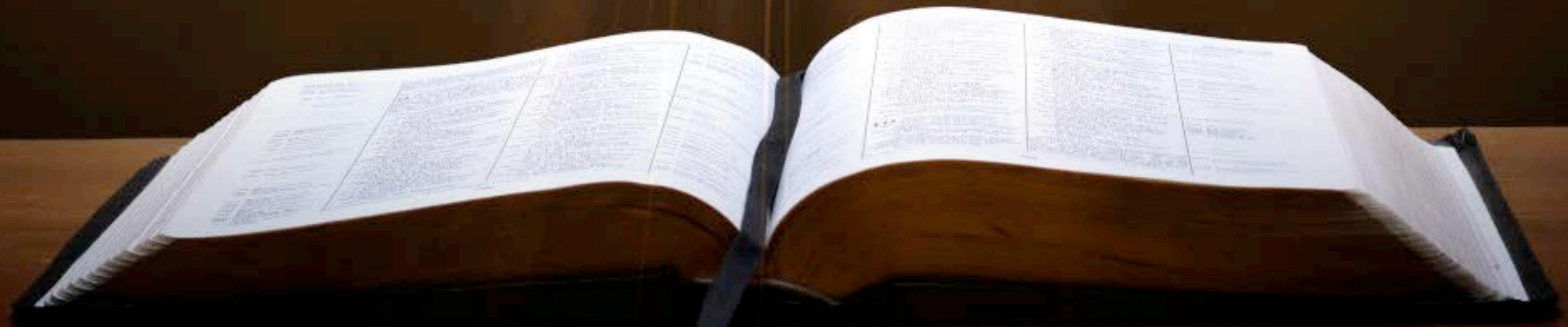
Eternal Life

Immutability

What Does the Bible Claim for Itself?



How Did we Get the Hebrew Scriptures?



How Did the Bible Get Written?



Is the Hebrew Bible Accurate?



Did Moses Really Write the Torah?



**How Can we be Sure
we Have the Old Testament—
No More and no Less?**



7. Both Jews and Samaritans believed this, as seen in the Samaritan Pentateuch and the Palestinian Talmud, Ecclus. 45:5; 2 Mac. 7:3; Philo in the *Life of Moses* 3:39; Josephus, *Antiquities* 4:8:45

The Surviving Texts of the Bible

Witnesses to the Hebrew Bible

(adapted from R. Price, *Searching for the Original Bible*)

Primary Sources	Secondary Sources
Silver Amulet Nash Papyrus	Samaritan Pentateuch
Dead Sea Scrolls (DSS) 202 mss Psalms (36 mss) Deuteronomy (29 mss) Isaiah (21 mss, Isa scroll)	Greek versions or recensions Septuagint (LXX), Aquila, Symmachus, Kaige-Theodotion, Origen's Hexapla, Hesychius, Lucian, Post-Hexapla revisions
Habakkuk Commentary <i>Tefilin</i> and <i>mezuzoth</i> from Judean Desert	Aramaic Targums Syriac versions (Peshitta, Syro-Hexapla)
Severus Scroll About 3,000 Masoretic Mss.	Coptic versions, Ethiopic version, Armenian version, Arabic versions

The New Testament is written over a period of less than 60 years, and we have recovered fragments dating within a couple of decades of the writing.

However, the Old Testament was written over a period longer than a thousand years, and the oldest manuscripts we now have date to around 250 BC.

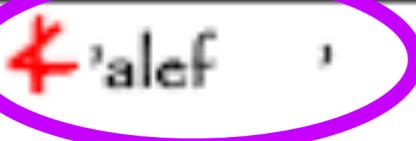
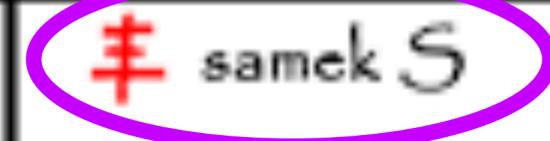
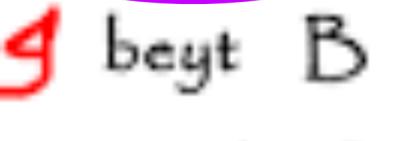
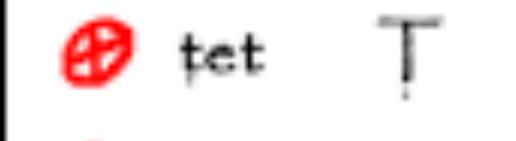
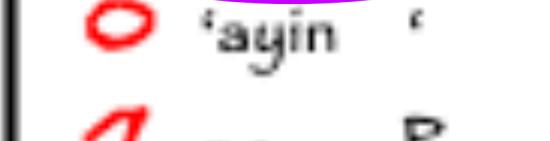
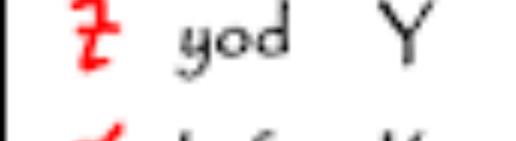
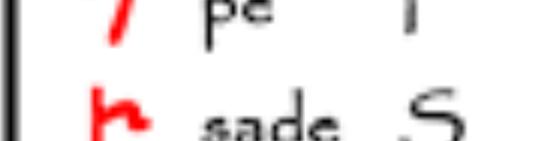
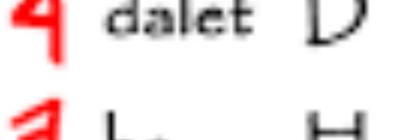
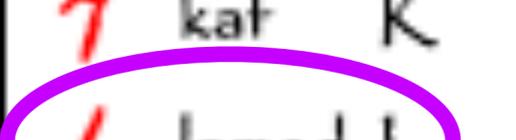
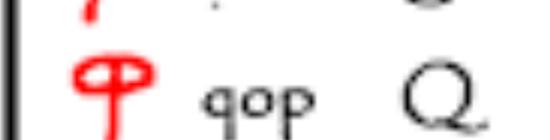
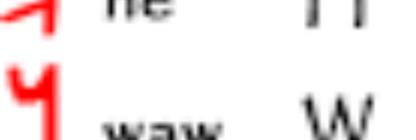
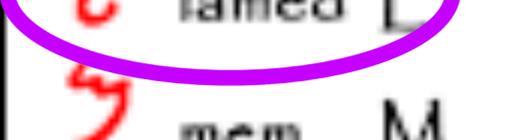
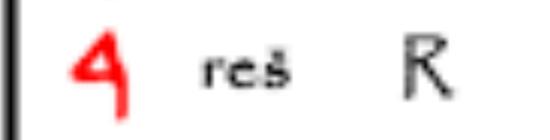
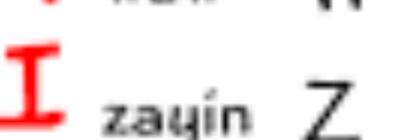
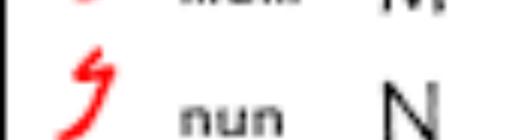
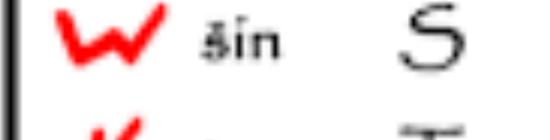
What is “Textual Criticism?”

Textual criticism, sometimes called lower criticism, is the attempt to reconstruct the original manuscript which we no longer have, from the many copies or manuscripts which we do have. The process involves determining the date, quality, and provenance of a manuscript, but also sifting through manuscripts and fragments, evaluating the various differences between them, and determining how a variant reading might have come to be.

The vast majority of variant readings involve spelling errors, copiest errors (in Hebrew the *dālet* [ד] and the *rêš* [ר] are easily confused, as are a number of other letters), sometimes a word is added, sometimes doubled, sometimes letters are transposed). Updated spellings and names and grammar also occur.

Very few alter the meaning of a verse, and even fewer affect the meaning of a passage, and almost none impact a major teaching of Scripture.

Proto-Hebrew / Aramaic

 'alef '  het H  samek S
 beyt B  tet T  'ayin '  yod Y  pe P
 gimel G  kaf K  sadde S
 dalet D  lamed L  qop Q
 he H  mem M  resh R
 waw W  nun N  sin S
 zayin Z  taw T

<i>Cheth</i>	<i>Zain</i>	<i>Vau</i>	<i>He</i>	<i>Daleth</i>	<i>Gimel</i>	<i>Beth</i>	<i>Aleph</i>
							
<i>Ain</i>	<i>Samech</i>	<i>Nun</i>	<i>Mem</i>	<i>Lamed</i>	<i>Caph</i>	<i>Yod</i>	<i>Teth</i>
							
<i>Point</i>	<i>Tau</i>	<i>Shin</i>	<i>Resh</i>	<i>Koph</i>	<i>Tzade</i>	<i>Pe</i>	
							
<i>Extended forms of</i>							
<i>Tau</i>	<i>Mem</i>	<i>Lamed</i>	<i>He</i>	<i>Aleph</i>			
							

- 1. The various Hebrew manuscripts of the Old Testament:
These are called primary sources.**
- 2. Translations of the ancient Hebrew text: These are
secondary sources.**

Witnesses to the Hebrew Bible

(adapted from R. Price, *Searching for the Original Bible*)

Primary Sources	Secondary Sources
Silver Amulet Nash Papyrus	Samaritan Pentateuch
Dead Sea Scrolls (DSS) 202 mss Psalms (36 mss) Deuteronomy (29 mss) Isaiah (21 mss, Isa scroll)	Greek versions or recensions Septuagint (LXX), Aquila, Symmachus, Kaige-Theodotion, Origen's Hexapla, Hesychius, Lucian, Post-Hexapla revisions
Habakkuk Commentary <i>Tefilin</i> and <i>mezuzoth</i> from Judean Desert	Aramaic Targums Syriac versions (Peshitta, Syro-Hexapla)
Severus Scroll About 3,000 Masoretic Mss.	Coptic versions, Ethiopic version, Armenian version, Arabic versions

The Masoretic Text

At some time between AD 500–1000 a group of Jewish scribes, who were known as Masoretes, had the responsibility for preserving and passing on the text of the Hebrew Scriptures.

The Masoretic Text

At some time between AD 500–1000 a group of Jewish scribes, who were known as Masoretes, had the responsibility for preserving and passing on the text of the Hebrew Scriptures.

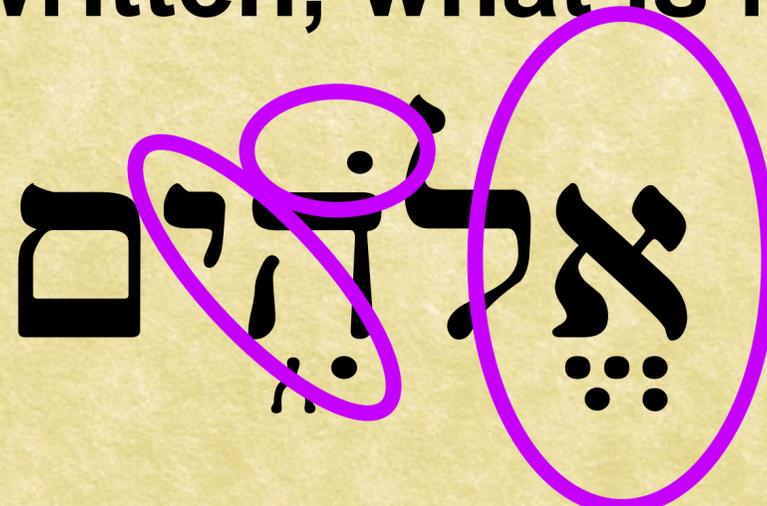
The term *Masorah*, refers to the transmission of a “tradition,” a structure of scribal notations (apparatus), which commented on everything from alternate readings to differing grammatical forms, in order to preserve the accuracy of the text.

ב ב כ ב
וְיִשְׂאוּ אֶת-הַדְּבָרִים הָאֵלֶּה אֶל-כָּל-בְּנֵי יִשְׂרָאֵל וְיִשְׂאוּ
אֶת-קוֹלָם וְיִבְכוּ: ⁵ וְיִקְרְאוּ שֵׁם-הַמָּקוֹם הַהוּא בְּכִים וְיִזְבְּחוּ-

²⁰ Mm 311. ²¹ Mm 1396. ²² Mm 1395. ²³ Mm 2135. ²⁴ Mp contra textum, cf Mp sub loco. ²⁵ Mm
²⁶ Mm 1397. ²⁷ Mm 1356. ²⁸ Mm 1893. Cp 2 ¹ Mm 389. ² Mm 1586. ³ Mm 4205. ⁴ Mp sub
⁵ Mm 1398.

30 ^a Ⓢ¹¹ *Ev(v)ααλα*, Jos 19,15 21,35 לְ- || ^b ויהי Ⓢ || 31 ^a prp מחלב cf Jos 19,2
^{b-b} dupl ad ואת-אחלב? prb dl || ^c mlt Mss אַפֶּק vel אַפֶּק (sic Jos 19,30) || 32
Mss Ⓢ יושב || ^b Ⓢ *ἐδυνασθη (ἠδυνήθη) ἐξᾶραι αὐτόν*, 1 frt יכל להורישו || 33 ^a cf
34 ^a Ms Ⓢ* ⓈⓈ et Jos 19,47a Ⓢ נתנום || 35 ^{a-a} Jos 19,41 עיר שמש || ^b ins עליהם
19,48a Ⓢ et ^c || ^c Ⓢ + *ἐπὶ τὸν Ἀμορραῖον* || ^d Ⓢ* + *αὐτῶ*, Ⓢ^B et Jos 19,48
αὐτοῖς || 36 ^a Ⓢ^{AOL} ⓈⓈ Syh (sub ob) + *ὁ Ἰδουμαῖος*, 1 הַאֲדָמִי || ^b Ⓢ* *ἐπὶ τῆς*
dl מ (dtg) || Cp 2,1 ^a LC al Mss Ⓢ interv || ^b hic frt nonn vb exc cf ^a et Ⓢ +
αὐτοὺς (Ⓢ^B *τάδε λέγει*) *κύριος* || ^c prp 'וְ || 3 ^a Ⓢ* *προσθήσω τοῦ μετοικιστοῦ*
λαόν, ὃν εἶπα τοῦ ἐξολεθρεῦσαι αὐτούς || ^b nonn Mss מְלֶפֶת || ^c Ⓢ(ⓈⓈ) *εἰς συνοχῆς*
לְצָרִים; prp וְ a *צַד cf akk *šaddu*.

***Masora* refers to the transmission of a “tradition.” The root can mean either “to hand down,” which would suggest passing on a tradition, or “to bind,” which could be applied to protecting the Scriptures. As part of their work they developed a system of dots and lines to place under or next to the consonants to indicate the vowels and preserve the pronunciation. They were extremely protective of the consonantal text, never altering the consonants. They would also place notes in the margin called the Kethiv-Qere, what is written, what is read.**

 *'elohim*

***Masora* refers to the transmission of a “tradition.” The root can mean either “to hand down,” which would suggest passing on a tradition, or “to bind,” which could be applied to protecting the Scriptures. As part of their work they developed a system of dots and lines to place under or next to the consonants to indicate the vowels and preserve the pronunciation. They were extremely protective of the consonantal text, never altering the consonants. They would also place notes in the margin called the Kethiv-Qere, what is written, what is read.**

אֱלֹהִים *'elohim*

***Masora* refers to the transmission of a “tradition.” The root can mean either “to hand down,” which would suggest passing on a tradition, or “to bind,” which could be applied to protecting the Scriptures. As part of their work they developed a system of dots and lines to place under or next to the consonants to indicate the vowels and preserve the pronunciation. They were extremely protective of the consonantal text, never altering the consonants. They would also place notes in the margin called the Kethiv-Qere, what is written, what is read.**

אֱלֹהִים *'elohim*

καὶ ὅπως παρ-
καὶ ἔλλησι τὴν εἰς μετάνοιαν καὶ πίστιν ὅτι ἡν εἰς
τὸν κύριον ἡμῶν Ἰησοῦν.⁵ 22 Καὶ νῦν ἰδοῦ, ἔγώ δεδεμένος²

-
- ¹³ προσελθοντες MB*A vs προελθοντες NC, TR Cr
 - ¹⁴ συνεβαλεν MC, TR vs συνεβαλλεν M'BA, Cr vs συνεβαλλον K*
 - ¹⁸ αφ ME (h.p⁴⁵), TR Cr vs - M'
 - ²¹ τον MA, TR vs - M'NBC, Cr
 - ²¹ Ιησουν M^{pt}B, Cr vs + Χριστον M^{pt}NC, TR
-

- ¹³ ἔπι E (h.p⁴⁵) vs M
- ¹³ διατεταγμενος ην KA (διατεταγμενον ην B*) vs M; (εντεταλμενος ην C)
- ¹⁵ ἀντικρυς E (h.p⁴⁵) vs M
- ¹⁵ τη δε E (h.p⁴⁵) vs M
- ¹⁶ ἔκεκρικει KAC* (κεκρει B*) vs M
- ¹⁶ εἰη E (h.p⁴⁵) vs M
- ¹⁹ ο KBA vs MC
- ²¹ ο E (h.p⁴⁵) vs M
- ²² ε E (h.p⁴⁵) vs M

A vs M
vs M

The Masoretic Families

in Palestine

The Ben Asher family

The Ben Naphtali family

Asher



Moses ben Asher

Codex Cairensis (A.D. 895)



Aaron ben Moses ben Asher

Aleppo Codex

wrote the notes and all the vowels;
Entire OT partially destroyed in the
anti-Jewish riots of 1947

- Two separate textual traditions
- Eight small differences between them

The Masoretic Families

in Palestine

The Ben Asher family

The Ben Naphtali family

Asher



Moses ben Asher

Codex Cairensis (A.D. 895)



Aaron ben Moses ben Asher

Aleppo Codex

wrote the notes and all the vowels;
Entire OT partially destroyed in the
anti-Jewish riots of 1947

Important Surviving MSS from the Ben Asher Family

- 1. *Codex Cairensis* (AD 895), former and latter prophets**
- 2. *Aleppo Codex* (AD 930), once complete, but ¼ destroyed by fire**
- 3. *Oriental 4445* (AD 950, 1540) most of the Pentateuch (Gen. 39:20–Deuteronomy 1:33)**
- 4. *Codex Leningradensis* or *Leningrad B19a* (AD 1008–1009) basis for the most current edition, the BHS (1984)**
- 5. *Leningrad (Petersburg) Codes of the Prophets* (AD 916)**
- 6. *Damascus Pentateuch* (late ninth or tenth century AD) most of the Pentateuch**



ים המלח

البحر الميت

Dead Sea



ירושלים

أورشليم القدس



Jerusalem

גן לאומי קומראן



הפגיעה בחי, בצומח ובממצאים
הארכיאולוגיים - אסורה.
שמרו על הניקיון.

الحديقة الوطنية قمران

إيذاء الحيوان النبات والجماد - ممنوع.
حافظوا على النظافة.

QUMRAN NATIONAL PARK

Do not disturb the animals, plants and
archeological finds.

Keep the park clean.

What Are the Dead Sea Scrolls (DSS)?



Dora
Caesarea

S A M A R I A

Samaria
(Sebaste)

Shechem

Antipatris

Lydda

Emmaus

Beth Horon

Jerusalem

Bethlehem

J U D E A

Herodium

Hebron

M E A

Arad

Scythopolis

D E C A P O L I S

Pella

Gerasa

Alexandrium

Phasaelis

Jericho

Hyrkania

Qumran

P E R A E A

Machaerus

En Gedi

Masada

E A

SCROLLS HIDDEN IN THE DESERT

IN THE SUMMER OF 1947, BEDOUIN SHEPHERDS WERE PASTURING THEIR FLOCKS NEAR THE NORTHWESTERN SHORE OF THE DEAD SEA. WHILE LOOKING FOR A GOAT THAT HAD WANDERED OFF INTO THE CLIFFS, THEY CAME ACROSS A CURIOUS ROCK CREVICE. WHEN THEY THREW A STONE INTO A CAVE OPENING THEY FOUND, THEY WERE SURPRISED TO HEAR A STRANGE ECHO.

THEY CRAWLED INSIDE, AND IN THE DIMNESS THEY SPIED LARGE, WHOLE JARS STANDING ON THE FLOOR. INSIDE THE JARS, THEY FOUND FOLDED PIECES OF LEATHER, SOME OF WHICH WERE WRAPPED IN CLOTH. THAT IS HOW THE SECRET OF THE QUMRAN SCROLLS BEGAN TO BE REVEALED.



מערת המגילות THE SCROLLS CAVE

מערה זו הותגלתה על-ידי בדואים באוגוסט 1952. התגלו בה כ-14,000 פגמיות של מגילות. חשפו 1,000 קטעים נוספים.

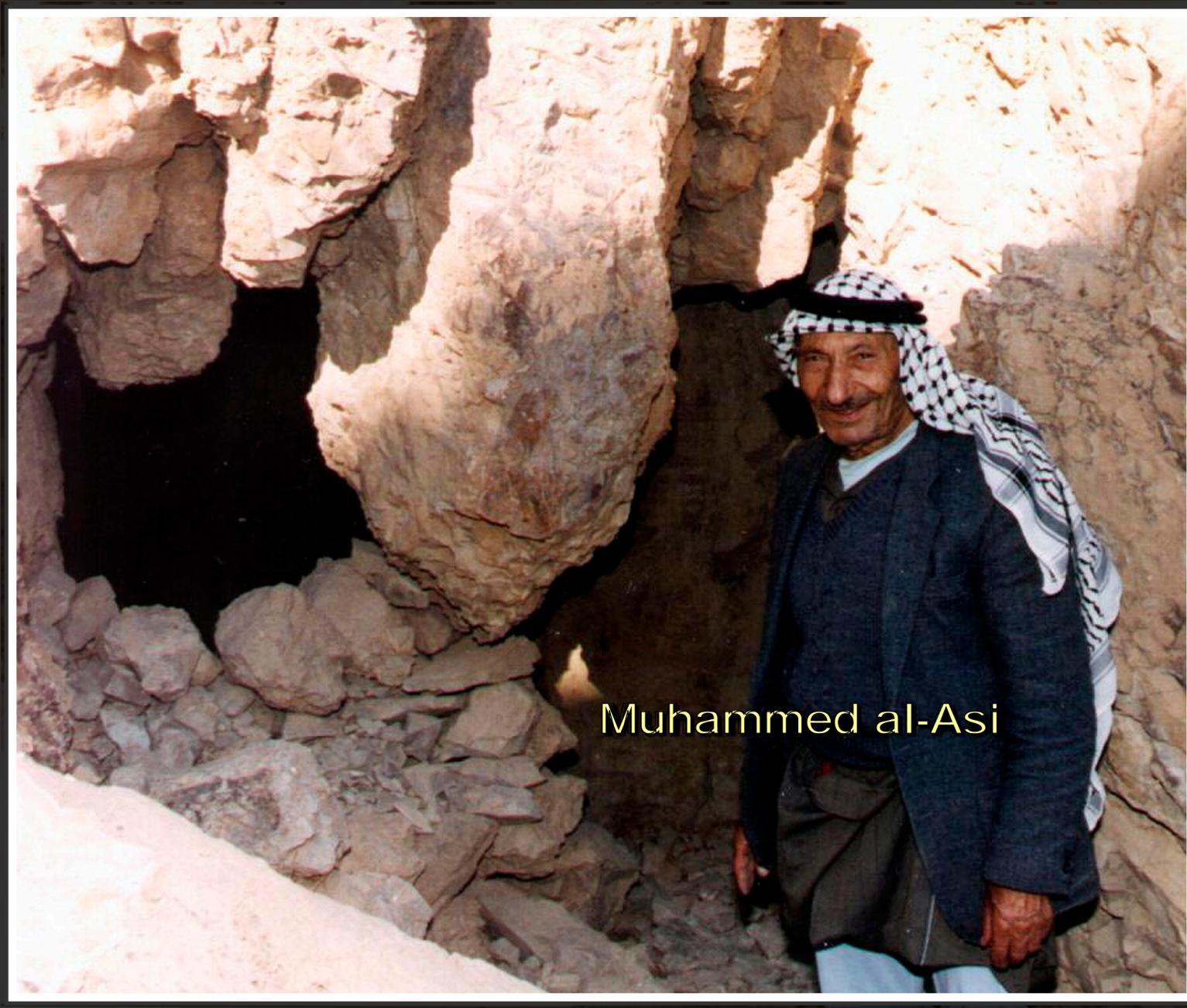
סדרת החוקרים היא כי חייל רומאי שנכנס למערה בשנת 68 לסה"נ קרע את המגילות, ולאחר מכן פגעי האקלים ובעלי-חיים גרמו לנזק נוסף. במהלך המחקר של המגילות ממערה זו חוברו הקטעים ל-530 מגילות שונות, ופרסומן הסתיים בשנת 2001.

BEDOUINS DISCOVERED THIS CAVE IN AUGUST OF 1952. FOURTEEN THOUSAND FRAGMENTS OF SCROLLS WERE UNEARTHED AS THEY SIFTED THROUGH THE DUST WITHIN. ARCHAEOLOGISTS, WHO REACHED THE CAVE LATER, UNCOVERED AN ADDITIONAL 1,000 FRAGMENTS. SCHOLARS BELIEVE THAT A ROMAN SOLDIER WHO ENTERED THE CAVE IN 68 CE TORE THE SCROLLS INTENTIONALLY, AND THAT LATER, RAVAGES BY ANIMALS AND CLIMATE INFLECTED FURTHER DAMAGE. AS RESEARCH PROCEEDED, THE FRAGMENTS OF THESE SCROLLS WERE PIECED TOGETHER TO PRODUCE 530 DIFFERENT SCROLLS. PUBLICATION OF THESE SCROLLS WAS COMPLETED IN 2001.

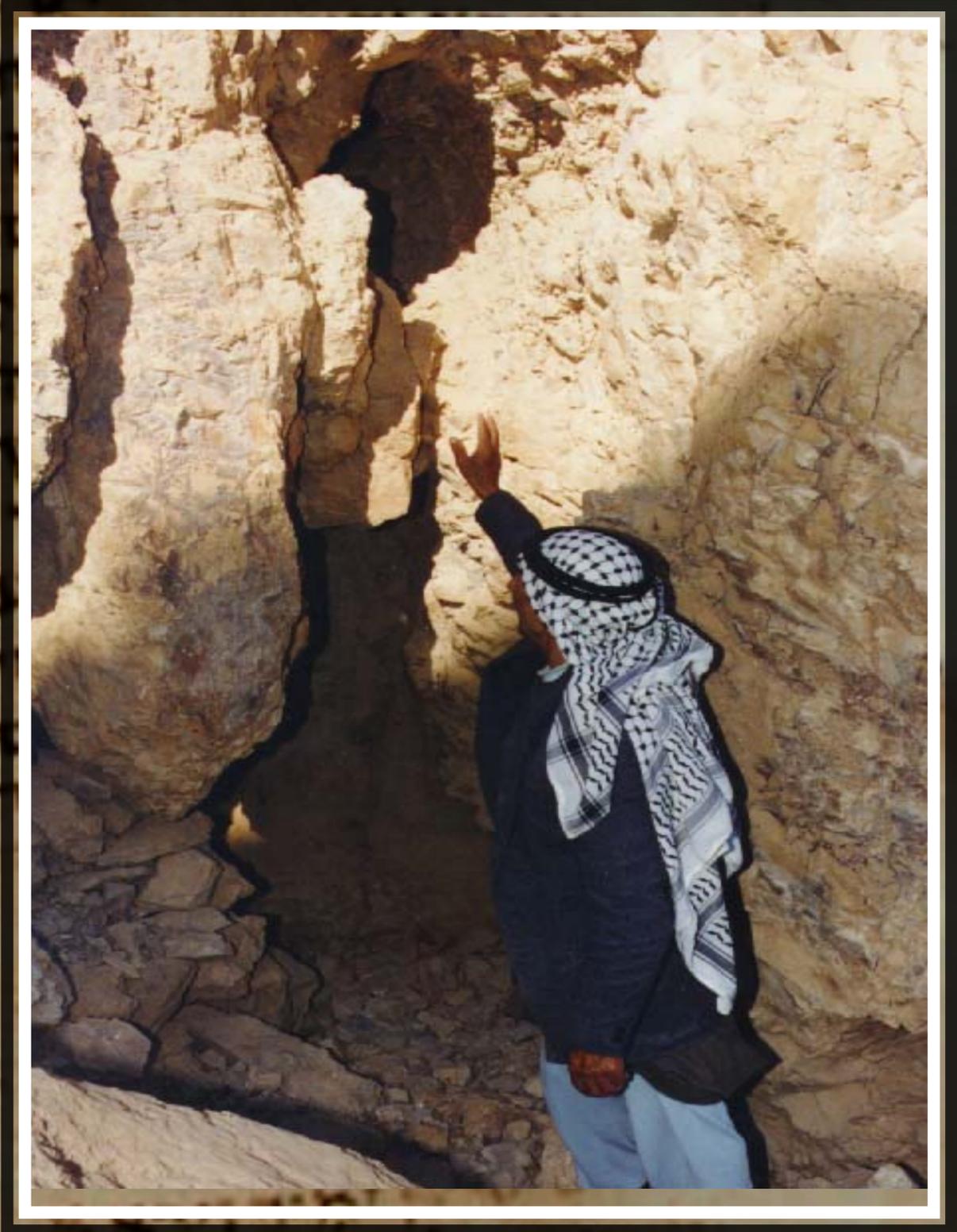
קנקני חרס ומגילה
STORAGE JARS AND A SCROLL



Discovering the Dead Sea Scrolls



Muhammed al-Asi



Discovering the Dead Sea Scrolls



ED

MISCELLANEOUS FOR SALE

*“The Four
Dead Sea Scrolls”*

Biblical Manuscripts dating back to at least 200 BC. are for sale. This would be an ideal gift to an educational or religious institution by an individual or group.

Box F 206, The Wall Street Journal.



s and
Entire
York
ation-
down
cern-
ected

al

Gross
needs
ll give
at 6%
ent

10,000-18,000 gal. STEEL TANKS,
2 electric WELDERS, 2 ALIG.
SHEARS, 1 ECONOMY BALER;

Summer
pletely
hours
room m
blazing
woods,
month.
Box F-

ideal fo
state c
Americ
tion.

Long
Locaf
Of N

ISRAEL

JORDAN

QUMRAN



Dead Sea

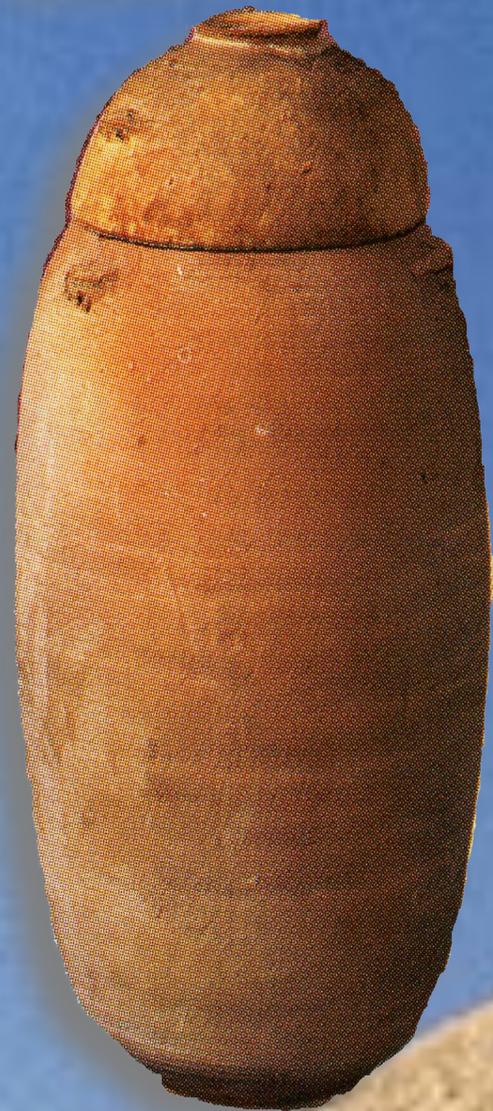


Dead Sea
from Qumran

The Dead Sea Scrolls are ancient manuscripts that were discovered in caves along the northwestern shore of the Dead Sea, the lowest spot on earth.

What are the

Dead Sea Scrolls



Scroll jar

- **Collection of 931 documents**
- **Oldest copies of the Old Testament**
- **Jewish sectarian writings**
- **Composed in Hebrew, Aramaic, Greek**
- **Produced between 250 B.C. and A.D. 68**
- **Hidden in Judean desert caves before A.D. 68**



**“My heartiest congratulations
on the greatest
manuscript discovery
of modern times!”**

**Letter from W.F. Albright, the Dean of
American Archaeology
to John Trevor of the American School of
Oriental Research
Jerusalem, March 15, 1948**

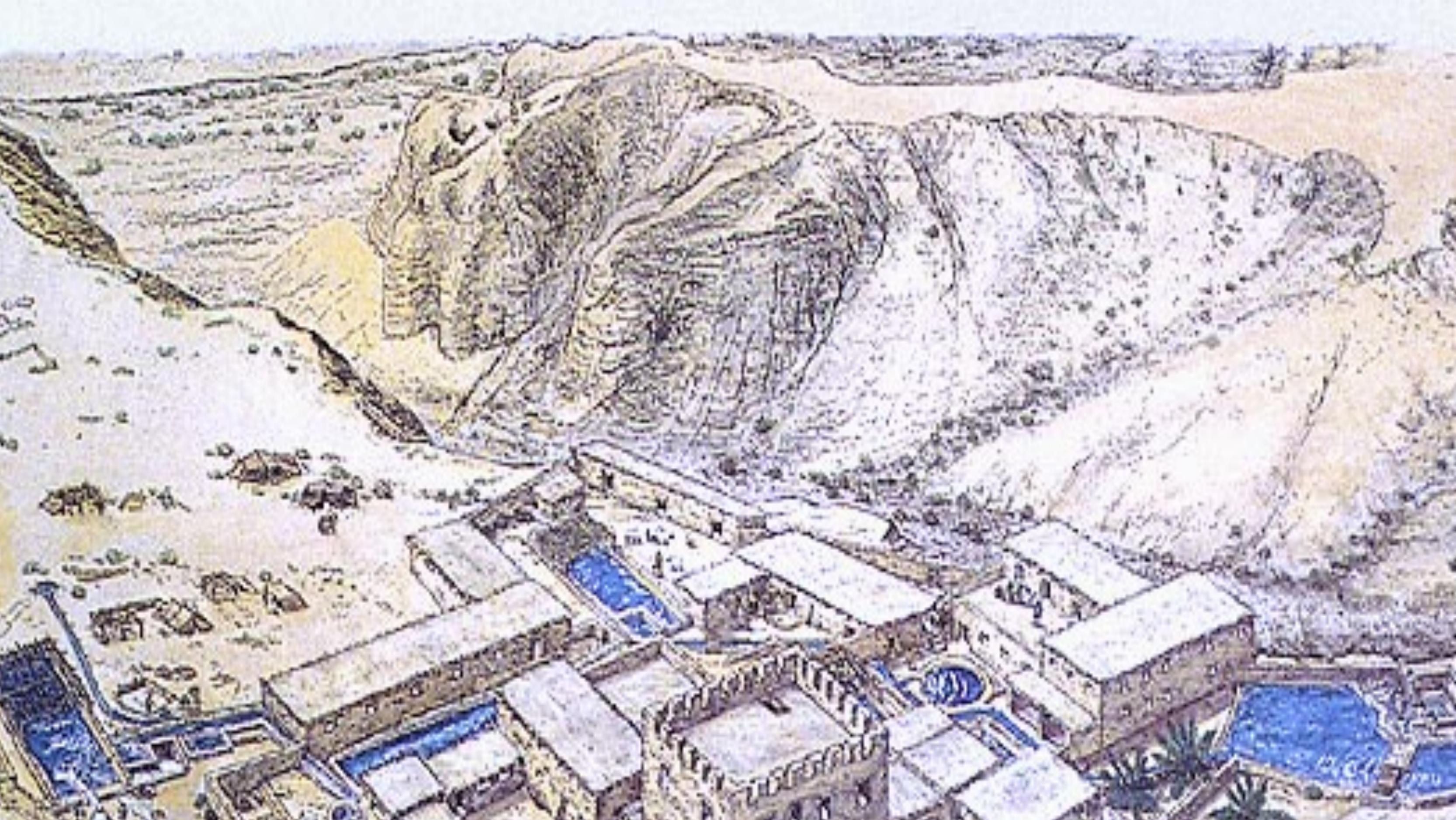
The Significance of the Scrolls

“[The scrolls] constitute a vital link—long lost and now regained—between those ancient times, so rich in civilized thought, and the present day. And just as a Christian reader must be moved by the knowledge that here he has a manuscript of a sect whom the early Christians may have known and by whom they were influenced, so an Israeli and a Jew can find nothing more deeply moving than the study of manuscripts written by the People of the Book in the Land of the Book more than two thousand years ago.”

~Yigael Yadin, *The Message of the Scrolls* (New York: Simon and Schuster, Inc., 1957), p. 14.















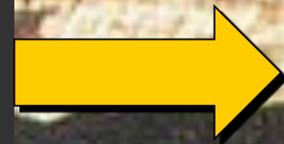


- **Collection of 931 documents**
- **Oldest copies of the Old Testament**
- **Jewish sectarian writings**
- **Composed in Hebrew, Aramaic, Greek**
- **Produced between 250 B.C. and A.D. 68**
- **Hidden in Judean desert caves before A.D. 68**

Weston Fields: “With the discovery of the DSS we are brought back almost within a generation of the writing of the last book of the Bible. If the oldest Scroll is conservatively dated at 250 BC and some would date the oldest ones as early as 300 BC, there is probably only 25 years or less between the time the last book was written and our earliest copies of the Hebrew Old Testament. This gives us a great deal more confidence about the text and the way it was passed along because we are able to compare what has been passed to us, which are later copies, but present a very early text, with what we have in the Scrolls, however fragmentary they might be.”



7Q5



“Even though the discussion is somewhat technical we must assess the value of the DSS in this respect. The St. Marks Scroll is the only scroll that contains a whole book of the Bible, and with the exception of some of the small fragments it is the oldest of the MSS found in the caves. We may note the following. The age of the MSS does not indicate its importance. It may be older but not as good, but this MSS is obviously inferior to the Masoretic Text at several points.”

~Millar Burrows, ASOR Director (2 × , American Schools of Oriental Research, 24 years at Yale and the chair of the Dept. of Near Eastern Languages and Literature)

“200 variances between the Qumran Isaiah and the Masoretic Isaiah scroll exist. In the late 1940s the translators of the RSV were from a more liberal bias and doubted the accuracy of the Masoretic Text (MT). They all believed it had been corrupted to a large degree. With the discovery of the Qumran Scrolls, they compared the Isaiah scroll with the MT and concluded that the MT was the product of the conservative school, is a superior text, it is clearly the better and more reliable text.”

~Millar Burrows, ASOR Director (2×, American Schools of Oriental Research, 24 years at Yale and the chair of the Dept. of Near Eastern Languages and Literature)

“After comparing and analyzing the 200 changes, the majority were rejected (most were minor punctuation, spelling, and style changes) but 13 were accepted as substantive. These 13 were adopted. Even in these 13 the superiority of the MSS is not always certain, Burrows later doubted the veracity of most of the 13. Some 5 years later, after much more reflection on the subject, Millar Burrows, the Scroll expert and Old Testament scholar from Yale, stated that he believed they erred in accepting all of those.”

~Millar Burrows, ASOR Director (2×, American Schools of Oriental Research, 24 years at Yale and the chair of the Dept. of Near Eastern Languages and Literature)

Further Evidence of Old Testament Canonicity from Qumran

- 1. 175 of 500 manuscripts are biblical texts.**
- 2. All Old Testament books are represented except Esther.**
- 3. Commentaries deal only with the biblical canon; no commentaries are written on apocrypha, disputed, or non-canonical books.**
- 4. 20 of the 39 Old Testament books are quoted as Scripture.**
- 5. Conclusion: No evidence existed among the Essenes to classify apocryphal books as Scripture.**