

1. The Old Testament is often seen as being difficult to not only read but also to follow and understand.
2. The O.T. is not in chronological order.
3. The relevancy of the Old Testament has and is still being questioned today. Does it have a place in the local N.T. church today? (1 Timothy 5:18)
4. Also of great importance - Jesus Christ made reference to and quoted from the O.T.
5. Luke 24:44 - the scene is the upper room after His resurrection.  
(Deuteronomy. 18:15; Psalms 2:7; 16:10; 22:14-18 and Isaiah 53; 61:1)
6. Luke 11:51 (Matthew 23:35)
7. In this passage Jesus confirms His witness to the extent of the O.T. canon. Abel was the first martyr recorded in Scripture (Genesis 4:8) and Zechariah was the last martyr named in the Hebrew O.T. order (2 Chronicles 24:21).
8. John 7:38 - The feast was The Feast of Tabernacles. There was a solemn procession each day from the temple to the Gihon Spring. A priest filled a gold pitcher with water while the choir sang. Then they returned to the altar and poured out the water. This was to be a reminder of the water from the rock during the wilderness wanderings. It also spoke prophetically of the coming days of Messiah. The Feast's seventh and last day was its greatest. (Isaiah 12:3, 44:3, and 58:11)
9. The Jews had a clearly defined body of Scripture - what we know and designate as the Old Testament.
10. For the Jews there is only one Bible - the "Hebrew Bible." Complete within itself - it is not part of a larger Bible or a prelude to the New Testament.
11. The books (of the O.T. canon) were written at or near the time of their historical setting.  
(Jeremiah 36)
12. Josephus (secular writer of Jewish history) recognized 22 of the 39 O.T. books as a record of Jewish history.
13. There are an additional 14 (or 15) books - known as the Apocrypha - that were written during the 400year intertestamental period. (1611 KJV contained 80 books - 39 O.T.: 14 Apocrypha; 27 N.T.)
14. The Apocrypha was never used by the Jews, Josephus, or Jesus as authoritative.
15. The Roman Catholic and Eastern Orthodox churches add these to their canon - they are used to support extra-biblical doctrines.

16. The following is a list of some of the terms you may see as you read the preface to any of the different translations available today or any material concerning the history of the "Bible."
  - A. Masoretic text (codex - manuscript)
  - B. Septuagint (LXX or the 70)
  - C. Targum (teaching)
  - D. Torah (teaching)
  - E. Talmud (instruction)
  - F. Dead Sea Scrolls (the caves of Qumran)
17. The absence of original or very old copies of manuscripts should not be a surprise. There were repeated persecutions, captivity, destruction, and pilfering of possessions that the Jews were subject.
18. But for those manuscripts that are available - they were meticulously preserved by the Masoretes.
19. They were Jewish scholars who between AD 500 and 950 gave the final form to the text of the O.T.
20. They were called Masoretics because they preserved in writing the oral tradition (masorah) concerning the correct vowels and accents, and the number of occurrences of rare words or unusual spellings.
21. They accepted the labor intensive job of editing the text and standardizing it. Their headquarters was in Tiberias. The text that they preserved is called the "Masoretic" text.
22. They built in so many safeguards - they knew if anything was done incorrectly in the scribal process. Still - the earliest Masoretic manuscripts in existence dated from about A.D. 1000 and later.