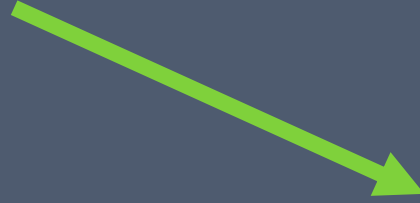


HISTORY OF THE BIBLE

Dan Leiphart

FROM GOD TO US

INSPIRATION



CANONIZATION



TRANSMISSION

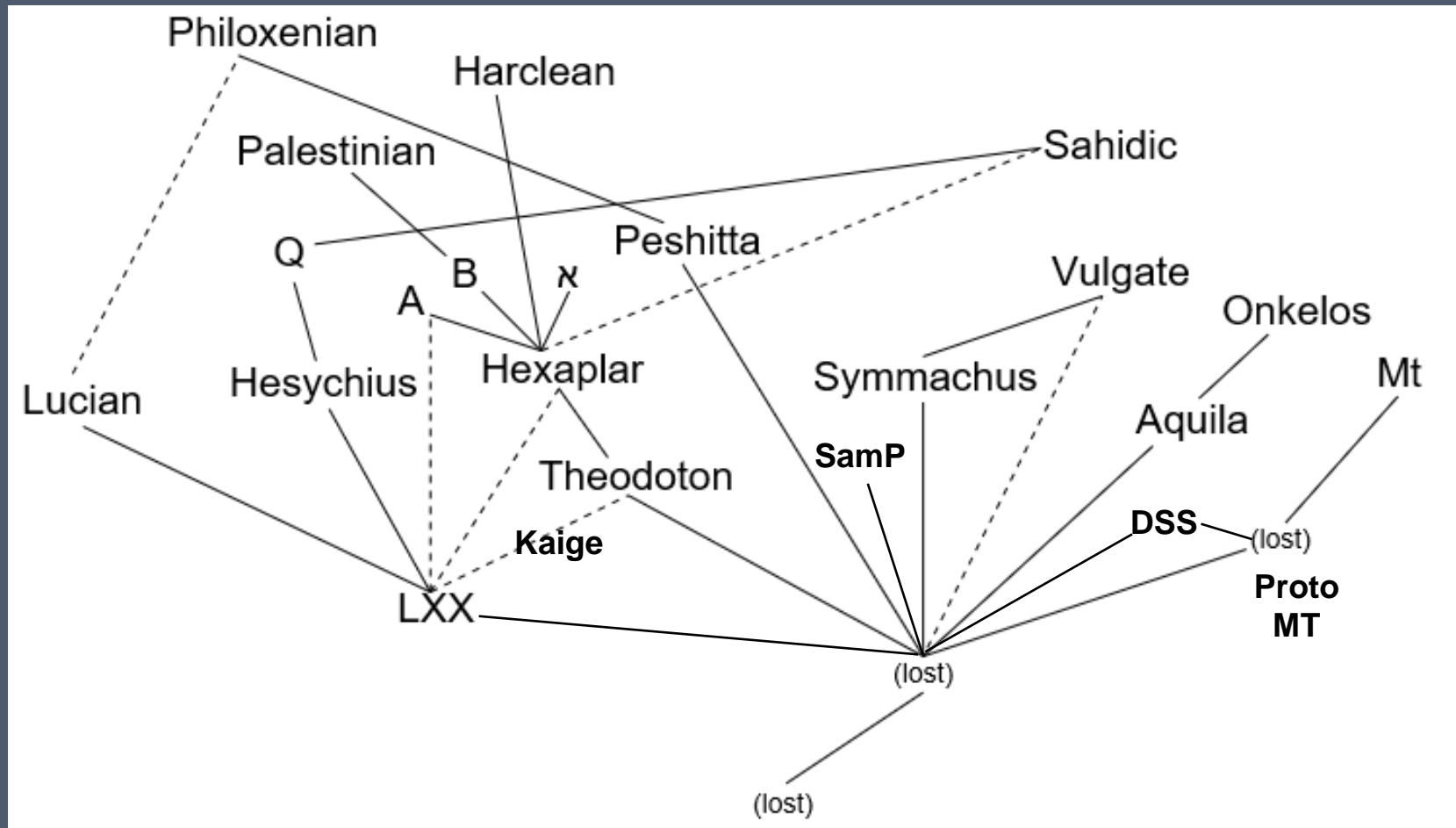


TRANSLATION

Transmission of the Bible

Old Testament

Relationship between ancient Old Testament manuscript traditions



Autographs

Transmission of the Old Testament

- The earliest OT texts were written in paleo-Hebrew
 - Oldest extant OT writing dates to mid 7th century BC (silver amulets)
 - The switch over to modern Hebrew script (Assyrian square) happened during the Babylonian Captivity (6th-5th century BC)
 - The early Hebrew script consisted of only consonants
- There was a standard Hebrew OT text by the 1st century AD, what we may call the proto-Masoretic Text
- Masoretic Text gets its name from the group of Jews, the Masoretes, who copied the text between the 7th – 10th centuries AD
 - The Masoretes added diacritical marks to the text and invented vowel symbols to aid in standardizing the vocalization of the OT
 - The Masoretes treated the text with great reverence and were very strict in their copying of the Scriptures, which helped faithfully transmit the OT to us today
- First printed Hebrew Bible was in 1488

Masoretic Text

- Sometimes called the “received text,” it is a mediaeval representative of a group of ancient texts of the OT that at an earlier time was adopted by a central stream of Judaism (*Wegner, Textual Criticism of the Bible, p. 306*)
- Earlier forms are called proto-Masoretic, which became the standard form of the Hebrew OT by 100 AD
- The Masoretic text was meticulously preserved by the Masoretes, a group of Jewish scribes between 500-1000 AD who faithfully copied the Scriptures and who added diacritical marks and invented vowel markers to standardize the vocalization
- The Dead Sea Scrolls, Septuagint and other witnesses have confirmed the integrity and authority of the Masoretic Text. Even though there are some differences, the MT is a reliable base text for English translations today.

Old Testament Witnesses

- Primary (Hebrew) Witnesses
 - Silver Amulets
 - Nash Papyrus
 - Discoveries in the Judean Desert (DJD)
 - Dead Sea Scrolls
 - Wadi Murabba'at Manuscripts
 - Nahal Hever
 - Wadi Deliyeh
 - Masada Manuscripts
 - Cairo Genizah Manuscripts
 - Mediaeval manuscripts
 - Printed Bibles & Editions
- Secondary (non-Hebrew) Witnesses
 - Samaritan Pentateuch
 - Aramaic Targums (more in Translation section)
 - Septuagint (LXX) (more in Translation section)

- The oldest text of the Hebrew Scriptures extant today
- Contains the priestly benediction of Numbers 6:22-27
- Discovered in a grave in Jerusalem

Silver Amulets

Date: late 7th – early 6th century BC
Text: Numbers 6:22-27 (parts)



Nash Papyrus

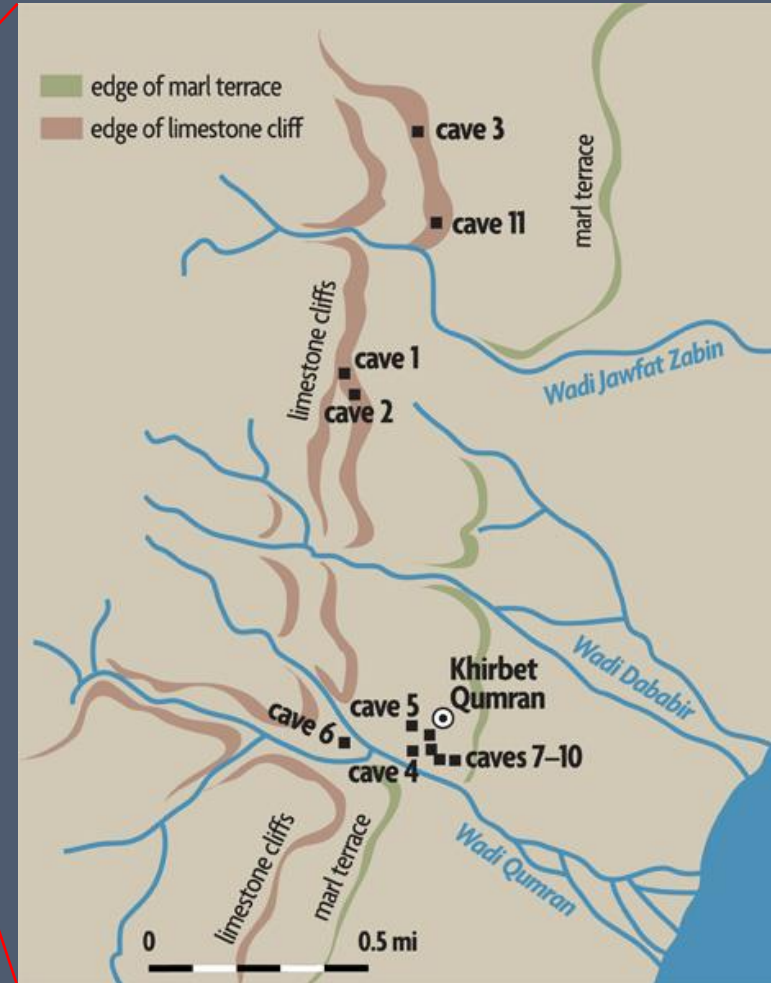
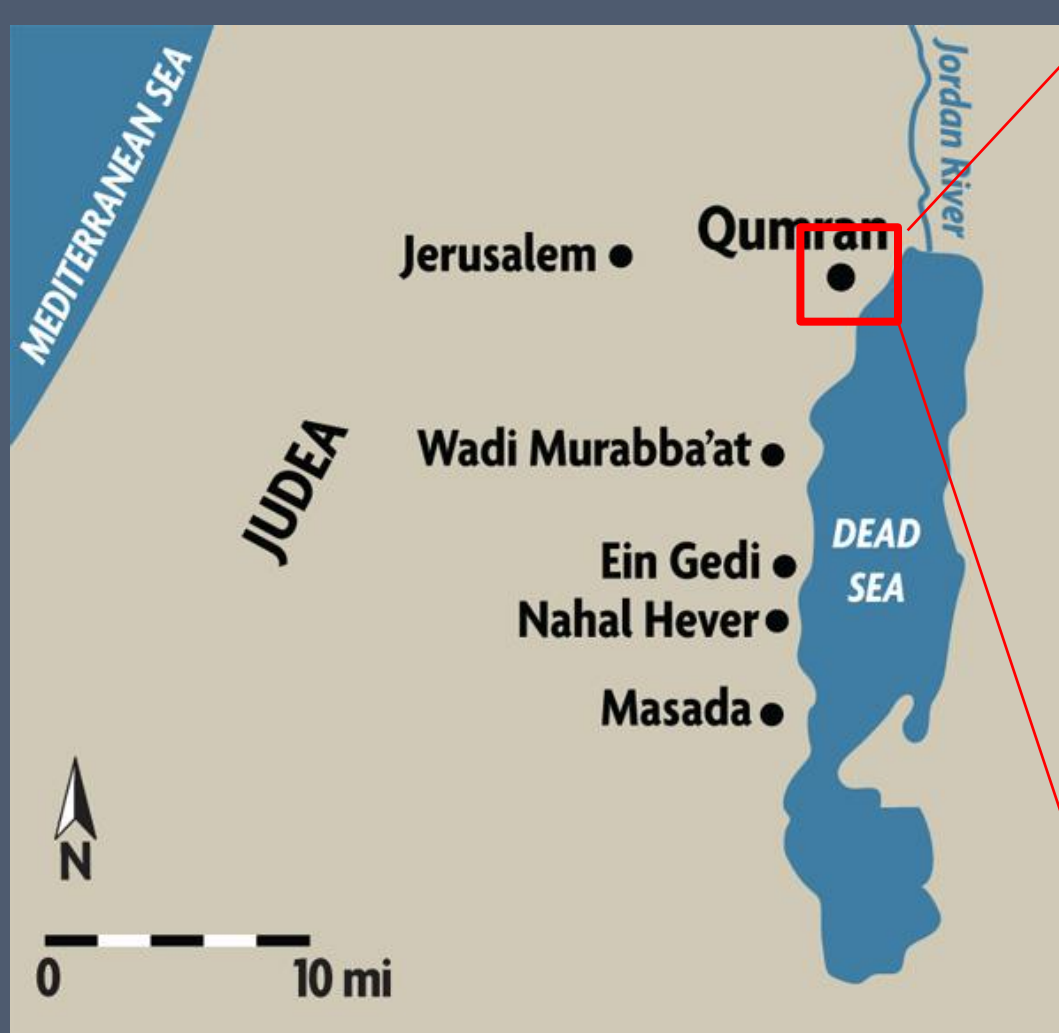
Date: 2nd century BC

Text: Ex. 20:2-17; Deut 6:5-6 (Parts)

- A collection of 4 papyrus fragments acquired in Egypt in 1898 by W. L. Nash
- Prior to the discovery of the Dead Sea Scrolls, this was the oldest Hebrew manuscript
- Manuscript is 24 lines long and consists of the 10 Commandments and the Shema
- The 10 Commandments contain the text of Exodus 20:2-17 with parts from Deuteronomy 5:6-21
- Manuscript agrees with the LXX where it departs from the Masoretic Text



Locations of the Discoveries in the Judean Desert (DJD)



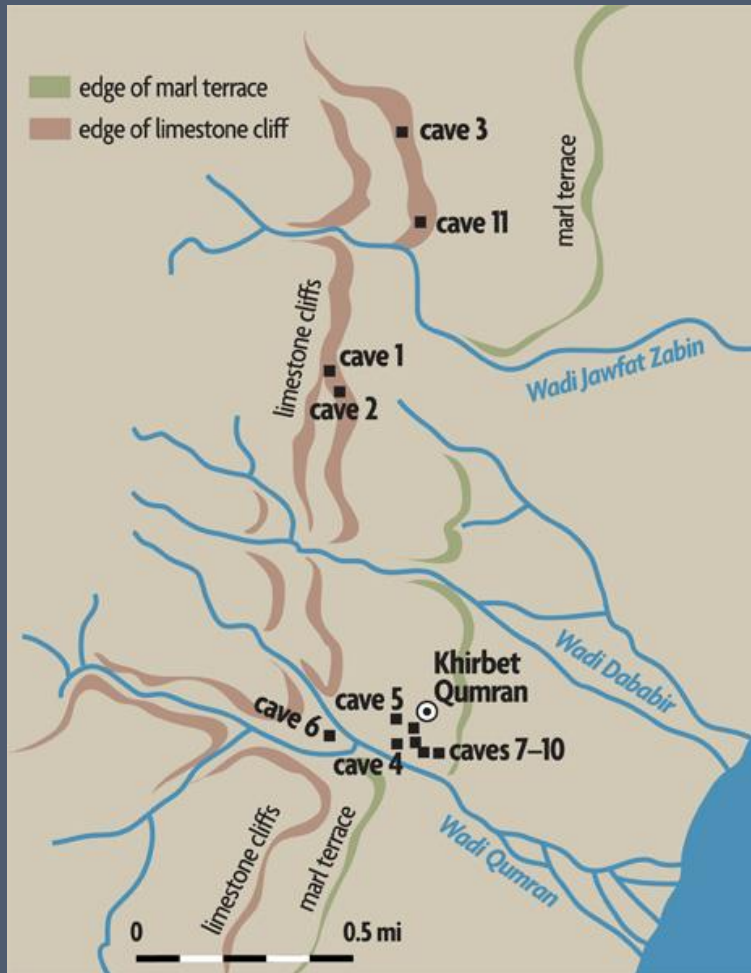
Dead Sea Scrolls

- Discovered by an Arab shepherd boy in 1947 in Qumran at northern end of Dead Sea
- Thousands of manuscript fragments found in 11 caves (including 213 biblical manuscripts)
- Every OT Book except Esther represented
- Manuscripts in general date from 250 BC to 100 AD (~1,000 years earlier than previous oldest ms!)
- Mostly written in Hebrew square script (12 in paleo-Hebrew; 3 Greek)
- Roughly 35% proto-Masoretic text; 15% pre-Samaritan; 5% pre-LXX



Image from Wikipedia

DJD Locations: Qumran Caves



Qumran Cave 1 (1Q) – Discovered by a young Bedouin shepherd in 1947 and excavated by archaeologists in 1949. The first Dead Sea Scrolls were found in this cave, later called Cave 1. They were the best-preserved, said to have been protected by tall clay jars with lids intact. This seven-Scroll discovery revolutionized the study of the Hebrew Bible and the origins of Judeo-Christianity. Scrolls found in Cave 1 include the Community Rule, War of the Sons of Light against the Sons of Darkness, Thanksgiving Scroll (Hodayot), Isaiah A and B, Genesis Apocryphon and Pesher Habakkuk (Habakkuk Commentary). When archaeologists excavated the cave, they found additional fragments of these Scrolls and fragments of dozens of other scrolls.

Great Isaiah Scroll (1QIsa^a)

Date: ~150-100 BC
Text: Isaiah (~ complete)

- One of the 1st seven scrolls recovered by Bedouin shepherd in 1947
- Written in Hebrew and contains the entire Book of Isaiah
- Written on 17 sheets of parchment (24' x 11" each)
- Very close to next oldest manuscript (Leningrad Codex - 1008 AD), in Masoretic Text tradition, differs mostly in grammatical issues



Image from Wikipedia

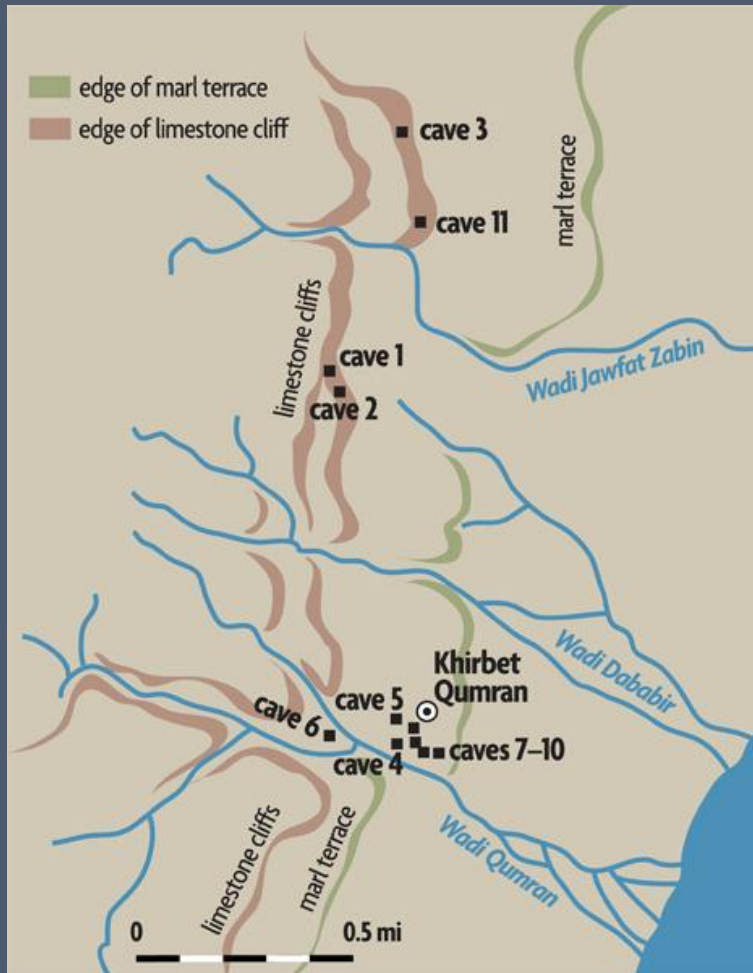
Habakkuk Commentary (1QpHab)



Date: ~50 BC
Text: Habakkuk
commentary

- Among the 7 original scrolls found in cave 1
- Written in Hebrew
- Quotations of Habakkuk are very similar to the Masoretic Text

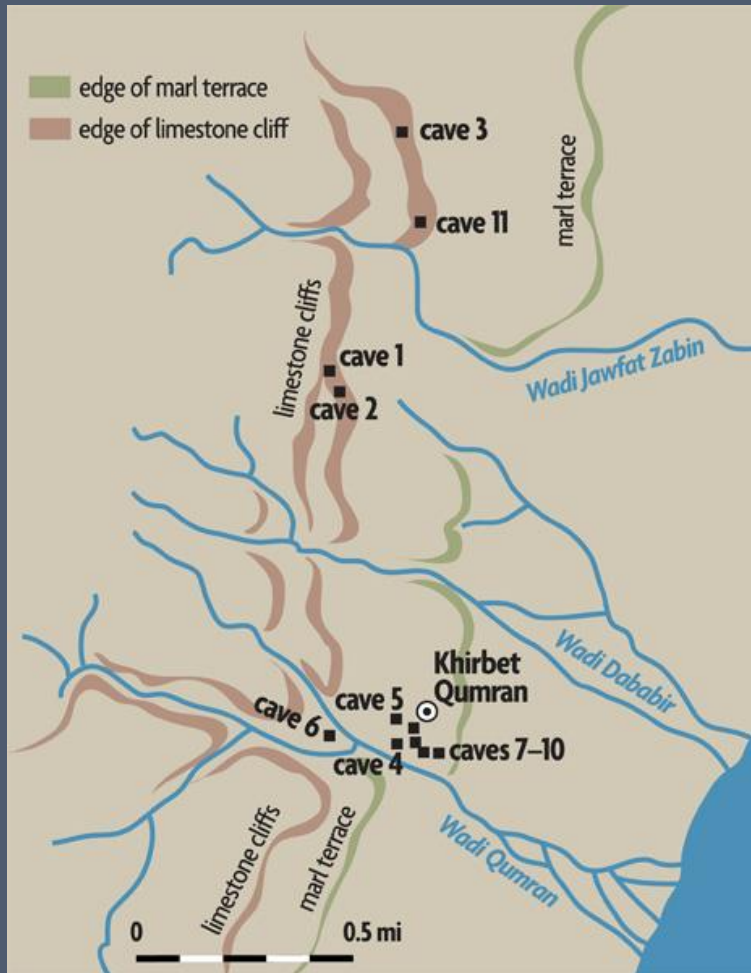
DJD Locations: Qumran Caves



Qumran Cave 2 (2Q) – Discovered by Bedouin in 1952. Cave 2 yielded fragments of many biblical books, including all Five Books of Moses, Jeremiah and Psalms, as well as other works such as Jubilees and the book of Enoch.

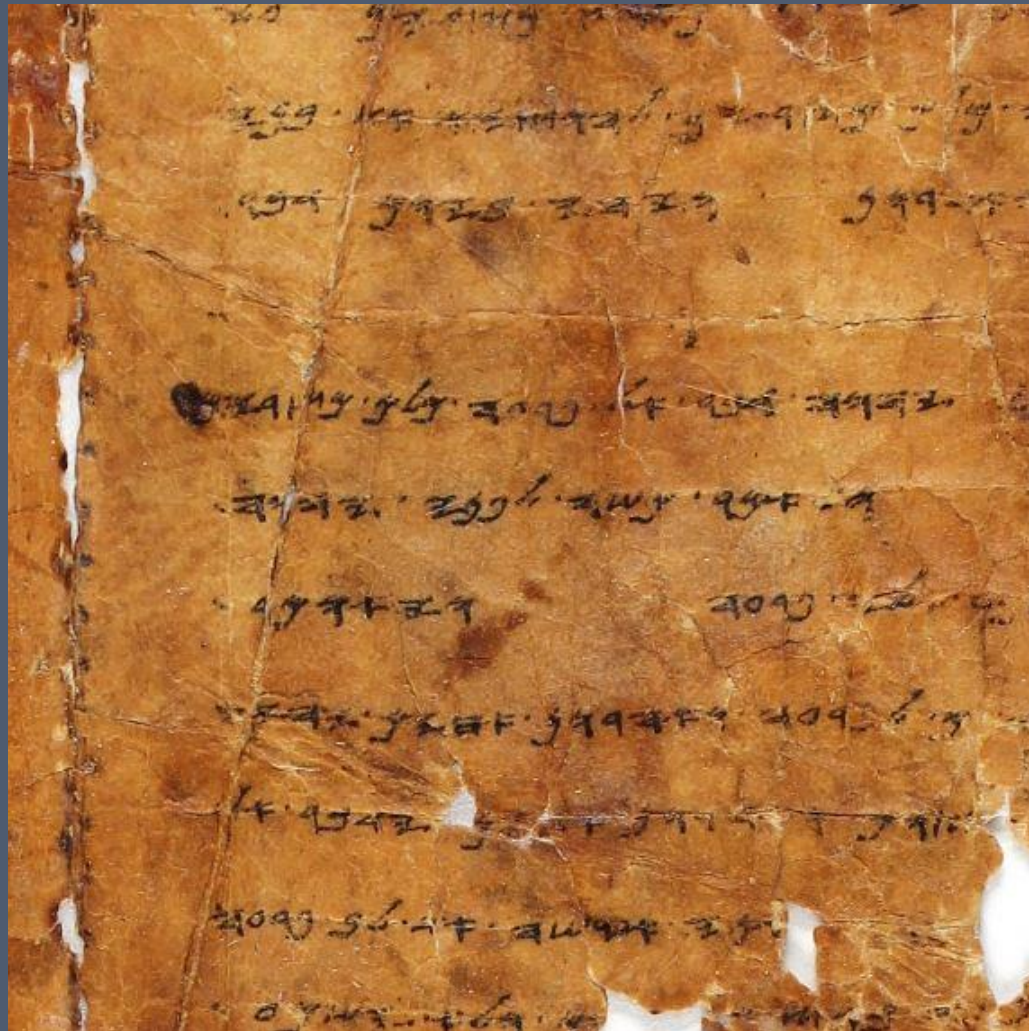
Qumran Cave 3 (3Q) – Discovered and excavated by archaeologists in 1952. Cave 3 unearthed a unique two-part copper Scroll, listing what may be sites of the Temple's buried treasure, hidden throughout the Judean wilderness and Jerusalem area. According to the Scroll, the secret caches held astonishing amounts of gold, silver, copper, and aromatics. Besides the Copper Scroll, Cave 3 also contained fragments of about a dozen biblical and non-biblical Scrolls, including a copy of Jubilees.

DJD Locations: Qumran Caves



Qumran Cave 4 (4Q) – Discovered by Bedouin treasure hunters in 1952, who were exploring right under the noses of archaeologists excavating the site of Qumran. The most legendary of all caves, Cave 4 revealed ample treasures: thousands of fragments from hundreds of manuscripts, comprising 75% of all material from the Qumran caves, including parts of biblical and apocryphal books, biblical commentaries, works on Jewish law, prayers, sectarian texts, tefillin and mezuzot. Due to their poor condition, these fragments were among the most difficult to decipher and translate.

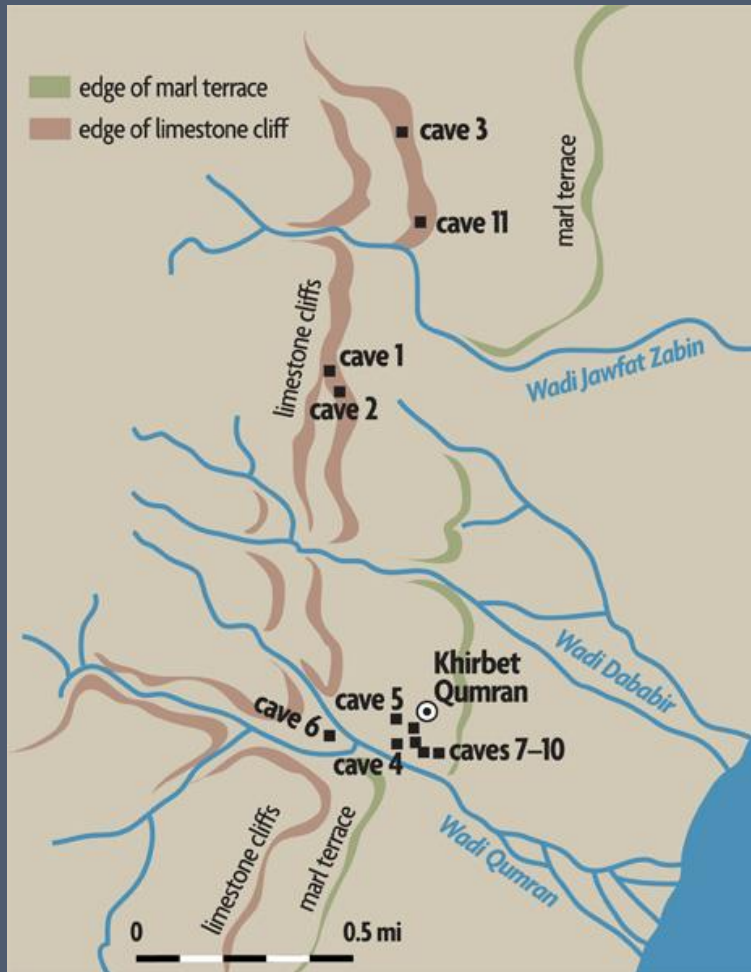
4QPaleoExod^m



Date: 1st century BC
Text: Exodus 6:25-37:16

- Written in paleo-Hebrew script
- Oldest copy of the 10 Commandments found at Qumran (2nd only to Nash Papyrus)
- Identified as a pre-Samaritan text

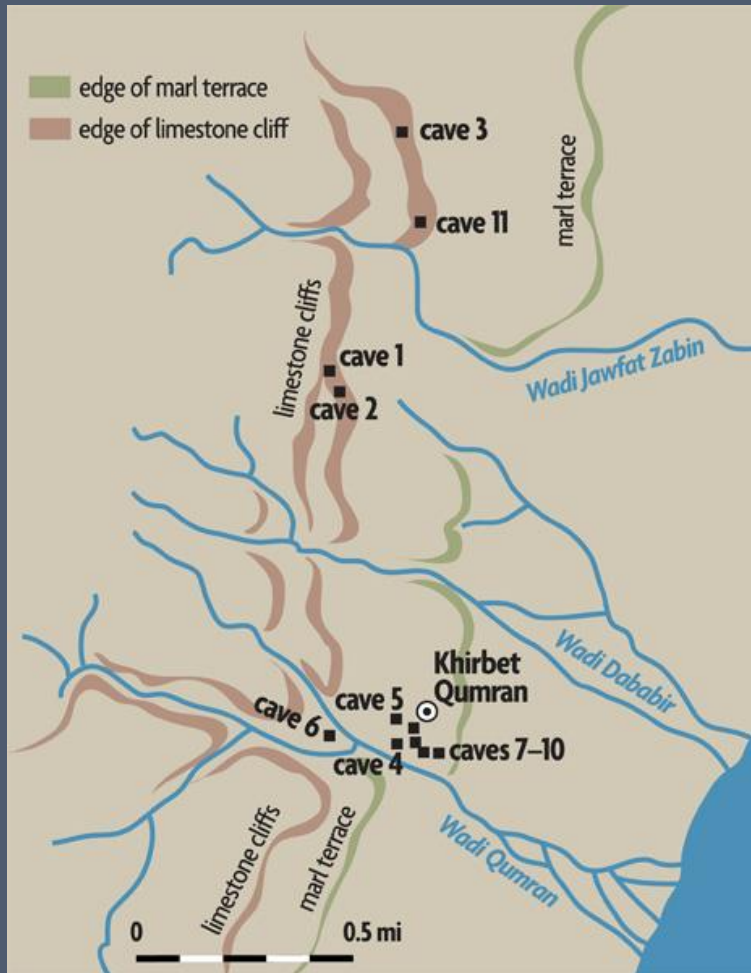
DJD Locations: Qumran Caves



Qumran Cave 5 (5Q) – Discovered and excavated by archaeologists in 1952. Cave 5 yielded fragments of approximately 25 parchment Scrolls, including biblical and sectarian texts.

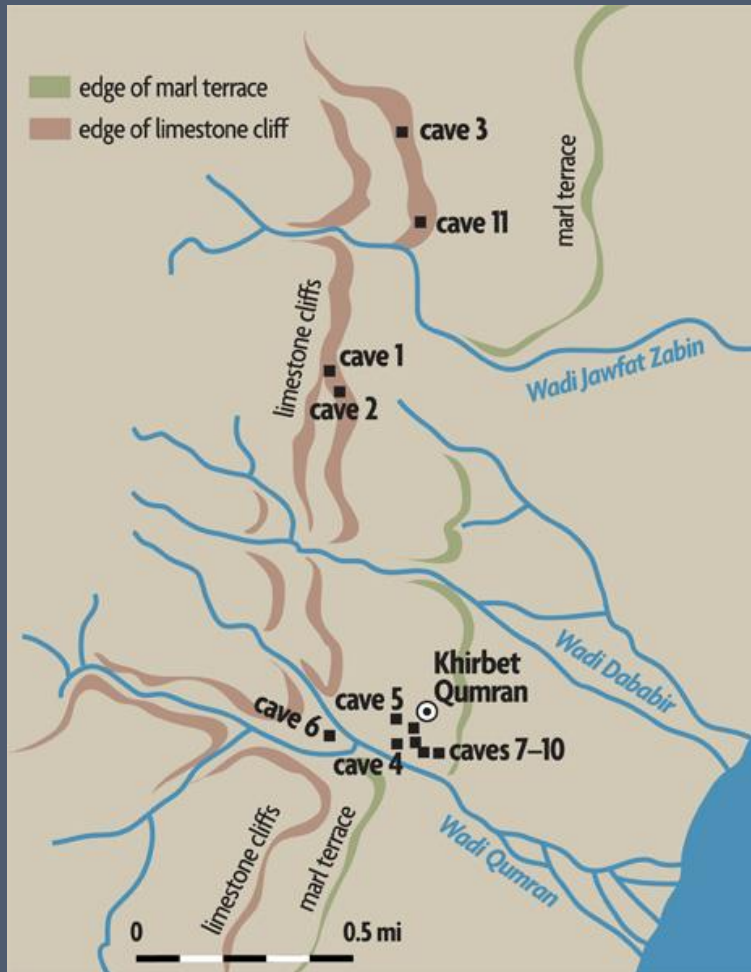
Qumran Cave 6 (6Q) – Discovered by Bedouin in 1952. Cave 6 contained fragments of about 31 Scrolls mostly written on papyrus, including biblical works, hymns, and sectarian compositions. This small cave is the most accessible of the Dead Sea Scrolls sites to visitors today.

DJD Locations: Qumran Caves



Caves 7-10 (7Q, 8Q, 9Q, 10Q) –Discovered in 1955 by archaeologists. All manuscripts found in **Cave 7** were in Greek, including a translation of the book of Exodus. Some scholars have attempted to identify certain tiny fragments from 7Q1-7Q18, Greek papyrus fragments from Cave 7 as New Testament texts. **Cave 8** contained fragments of Genesis, Psalms, a mezuzah, a hymn and tefillin. Additionally, the discovery of food remains, an abundance of oil lamps and 68 leather reinforcing tabs for scrolls indicate that the cave may have been used as a workshop. **Cave 9** yielded only a single papyrus fragment. Archaeologists found only one inscribed potsherd in **Cave 10**.

DJD Locations: Qumran Caves



Qumran Cave 11 (11Q) – Discovered by Bedouin in 1956. The last of the Qumran Scrolls found to date were discovered in this cave. The remains of around 30 manuscripts were found, including a few nearly-complete Scrolls: Leviticus (written in paleo-Hebrew), Psalms and an Aramaic targum of Job. The most exciting find was the Temple Scroll (the longest of the Dead Sea Scrolls), which rewrites the book of Deuteronomy and details regulations pertaining to Jerusalem and the Jewish Temple.

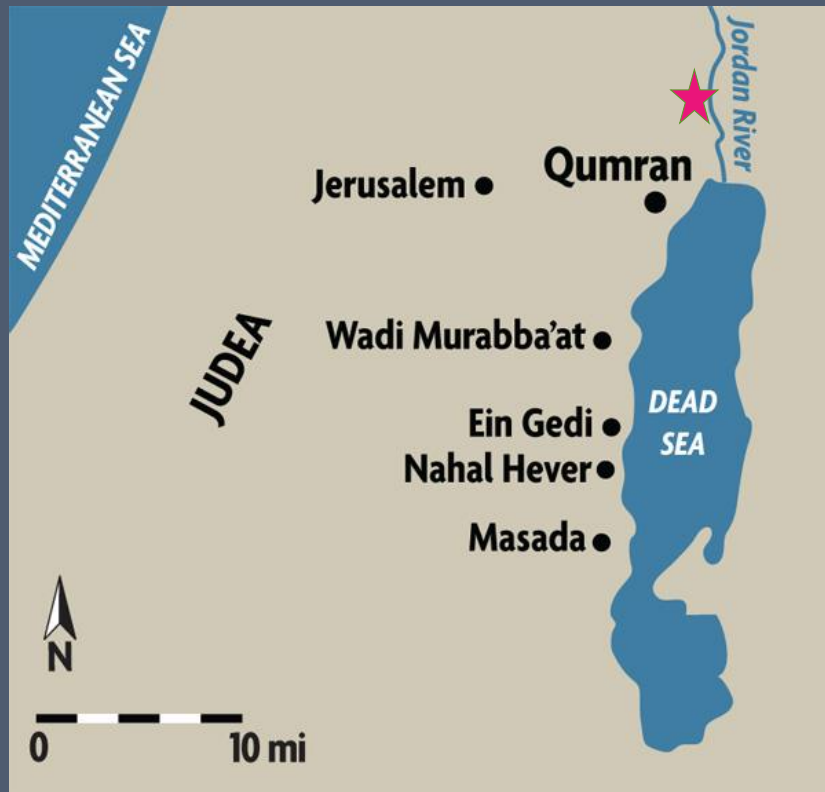


Image from <https://members.bib-arch.org/biblical-archaeology-review/37/5/2>; text and picture from http://www.deadseascrolls.org.il/learn-about-the-scrolls/discovery-sites?locale=en_US

DJD Locations: Wadi Daliyeh

Wadi Daliyeh (Cave of Abu Shinjeh; WD) –

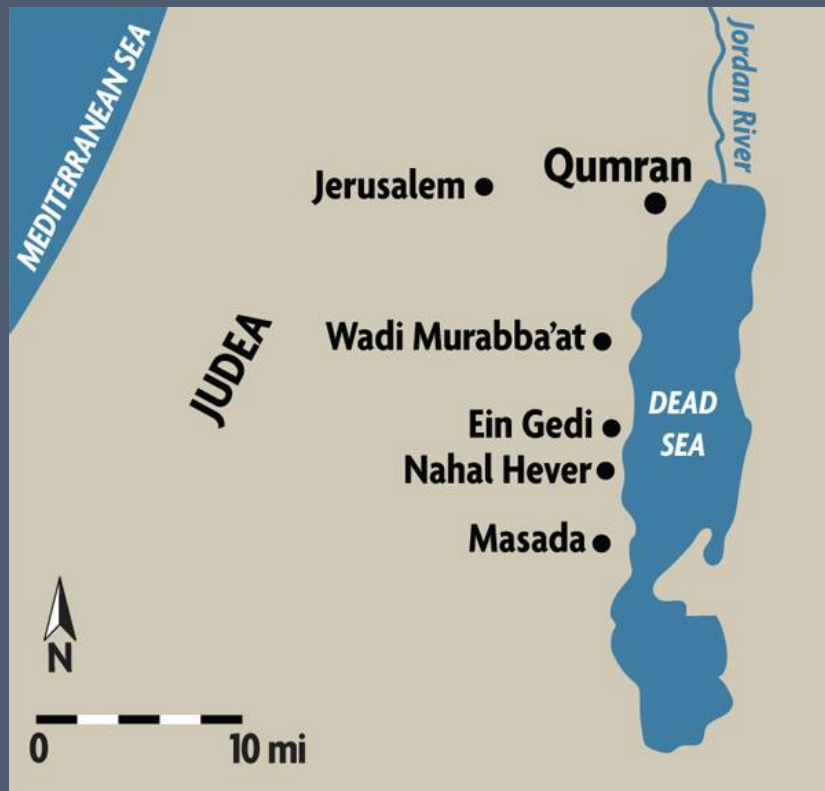
Discovered by Bedouin in 1962. A cache of 40 Aramaic papyrus fragments, inscribed seals and coins, and the skeletal remains of 205 people were discovered in this cave, approximately 14 km north of Jericho. These ancient papyri are Samaritan legal documents from the Persian period (4th century bce), mostly deeds of sale for slaves. The owners of the documents were wealthy Samaritans who fled Samaria after the invasion of Alexander the Great in 333 bce, but were likely assassinated by Alexander's troops.



DJD Locations: Wadi Murabba'at

In the 1950s and 1960s archaeologists and Bedouin competed for textual finds beyond the Qumran area. The most significant of these manuscripts from other Judean Desert sites are the scrolls dating to the era of the Bar Kokhba Revolt (132-135 ce) recovered from the caves of Wadi Murabba'at and Nahal Hever.

Wadi Murabba'at (Nahal Darga; MUR) – Discovered by Bedouin in 1951. Most of the 170 manuscripts found in the five caves of Murabba'at date to the period of the Bar Kokhba Revolt (132-135 ce). Primarily administrative documents written on papyrus, these financial records belonged to refugees from the revolt who sought shelter in these caves, located about 18 km south of Khirbet Qumran. Textual finds also include letters written by the leader of the revolt himself, Shim'on Bar Kokhba (officially Shim'on, son of Kosiba), as well as a few religious Scrolls, most notably a Scroll of the Twelve Minor Prophets.



Wadi Murabba'at *manuscripts*

Date: Roman era
Text: Gen, Deut, Is, min prophets

- Discovered in 1951 after the Bedouin tribes learned how valuable the Qumran discoveries were
- 120 documents discovered including fragments of Genesis, Deuteronomy, Isaiah and a Minor Prophets scroll



42.338

Jonah 3:2-4:11; Micah 1:1-5

Image from <http://www.deadseascrolls.org.il/explore-the-archive/image/B-281189>

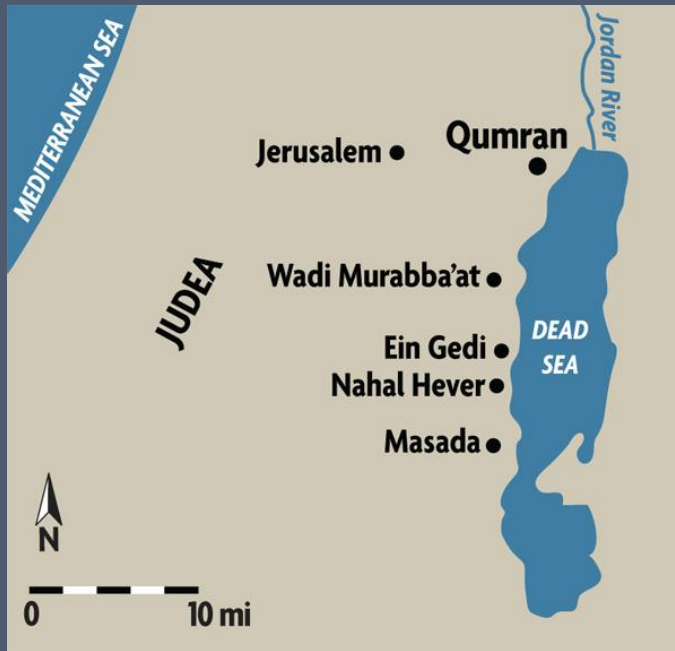
DJD Locations: Nahal Hever

nahal hever (hev)

Discovered by Bedouin in the early 1950s. Some Scroll fragments purchased from Bedouin in 1952 were later discovered to have originated in the Nahal Hever caves, located between Ein Gedi and Masada. Full-scale archaeological excavations of the ten Nahal Hever caves (1960-1961) uncovered one of the largest caches of ancient documents found in the Judean Desert. They date to the period of the Bar Kokhba Revolt (132-135 ce). The manuscripts found in these refuge caves include personal documents of refugees, military communications between Bar Kokhba and his officers, and some biblical compositions.



DJD Locations: Nahal Hever



Nahal Hever Cave 5-6 (5/6Hev) –

Labeled "Cave of the Letters," this cave contains material with precise dates, ranging from 94-132 ce. It includes three archives:

A leather waterskin containing 15 letters (in Hebrew, Aramaic and Greek), most of which were sent by Shim'on Bar Kohkba (Shim'on b. Kosiba), the leader of the Bar Kohkba revolt.

A wrapped package stored inside a leather purse, containing 35 personal financial records, belonging to a woman named Babatha.

Five contracts belonging to Eleazar, a farmer from Ein Gedi.

Image from <https://members.bib-arch.org/biblical-archaeology-review/37/5/2> text and picture from http://www.deadseascrolls.org.il/learn-about-the-scrolls/discovery-sites?locale=en_US

DJD Locations: Nahal Hever

Nahal Hever Cave 8 (8Hev) – This cave is called the "Cave of Horror" because 40 skeletons were found here, the remains of those seeking refuge during the Bar Kokhba Revolt. Archaeologists found three ostraca, which had been placed on the skeletons, inscribed with the names of the deceased. The main textual find was a well-preserved Scroll of the Twelve Minor Prophets in Greek.

An especially noteworthy element of the "Seiyal Collection" is the archive of Salome b. Levi: eight documents from the beginning of the second century ce written in Greek and Aramaic. **Seiyal Collection (XHev/Se)** – An assortment of documents sold to the Rockefeller Museum by Bedouin in the 1950s make up the "Seiyal Collection". The origins of these manuscripts are mostly unknown—Bedouin claimed to have found these materials at Nahal Se'elim, but later archaeological excavations proved otherwise for at least some of the fragments. Several "Seiyal Collection" fragments were found to be parts of manuscripts later found at Nahal Hever and a deed of sale originating in Wadi Murabba'at.

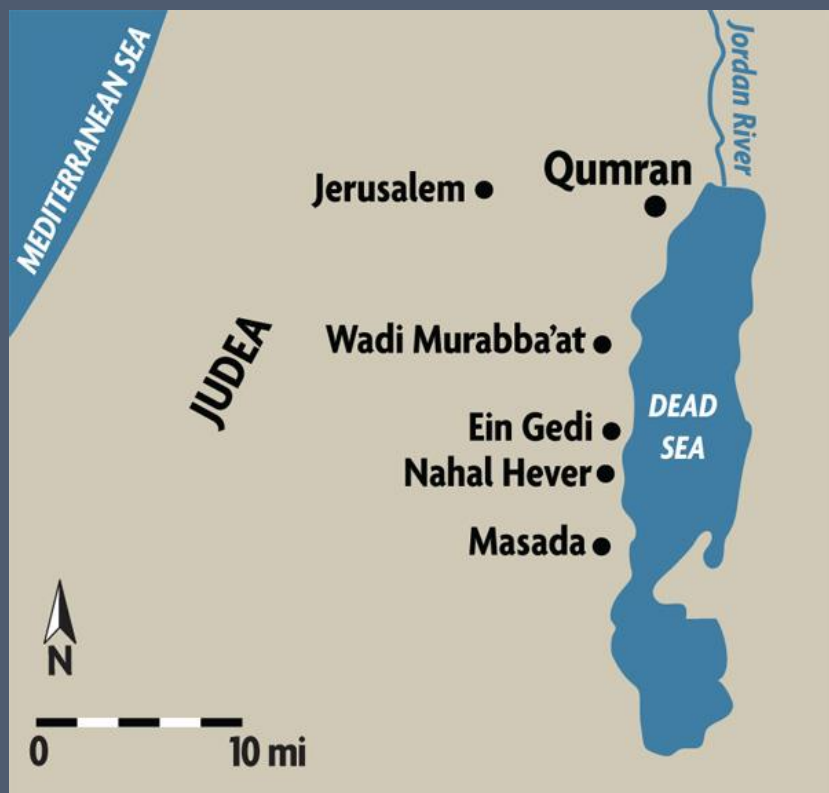


Image from <https://members.bib-arch.org/biblical-archaeology-review/37/5/2> text from http://www.deadseascrolls.org.il/learn-about-the-scrolls/discovery-sites?locale=en_US



**Septuagint Manuscript:
8HevXII gr
Greek Minor Prophets Scroll**

**Date: 1st century
Text: Greek Minor Prophets**

Found in Cave #8 in Nahal Hever (Judean Desert) in the 1960's by an expedition of the Hebrew University in Jerusalem.

A direct translation of the Hebrew Masoretic text

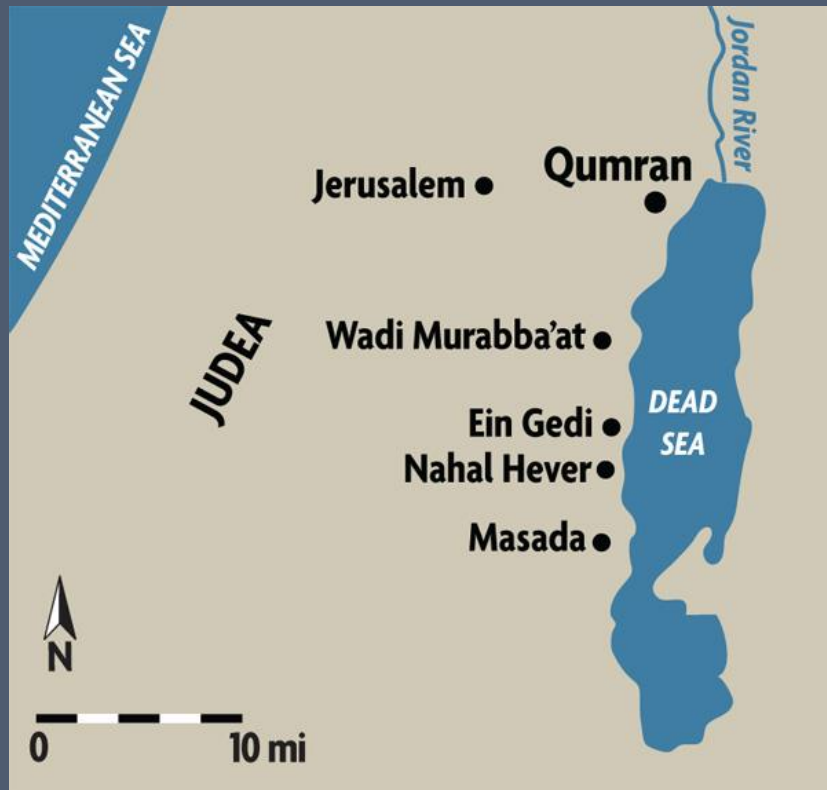
Attests to the proto-Theodotion text (*kaige*)

DJD Locations: Masada

Masada (Mas) – A full scale excavation by archaeologists took place between 1963-65. Masada, a UNESCO World Heritage Site, is best known as the location of the Judean rebels' dramatic last stand against Rome in the Great Revolt of 66-73 ce. These rebels appropriated Herod's spectacular palace fortress as their opposition base. Manuscripts discovered at Masada were not found in caves, but rather within the structures of the reconfigured palace, near the section identified as a synagogue. Dating to the Roman period, the major discovery here consists of fragments from seven biblical Scrolls (Genesis, two copies of Leviticus, Deuteronomy, Ezekiel, and two copies of Psalms) as well as a copy of the Songs of the Sabbath Sacrifice and a Hebrew text of Ben Sira. The biblical Scrolls match the traditional Masoretic text, which suggests that a stabilized text was already in place by the first-century ce.

Additional findings include Greek and Latin papyri, made up of primarily administrative military documents belonging to Roman soldiers stationed at the site after the revolt. An exception is a scrap of papyrus containing a line from Virgil's Aeneid, "Anna, sister, how my dreams terrify me and leave me hanging!" (IV.9). In this context, the line has been interpreted as reflecting a Roman soldier's reaction to the sight of the bodies of the martyred rebels.

Image from <https://members.bib-arch.org/biblical-archaeology-review/37/5/2> text from http://www.deadseascrolls.org.il/learn-about-the-scrolls/discovery-sites?locale=en_US



Cairo Genizah manuscripts

Date: 870 – 1880 AD

- A collection of ~300,000 Jewish manuscript fragments found in the *genizah* (storeroom) of the Ben Ezra Synagogue in Old Cairo, Egypt in the 1860's
- Give a detailed picture of the economic and cultural life of North Africa and Eastern Mediterranean region
- Collection contains several dozen manuscripts and palimpsests, about 15% of which are biblical texts in Aramaic, Hebrew & Arabic



American Rabbi Solomon Schechter studying the Genizah manuscripts in the Cambridge University Library (Image from Wikipedia)

Codex Cairensis

Date: 895 AD

Text: former and later prophets

- Oldest dated Hebrew Bible
- Masoretic Text type pointed by Moses ben Asher in Tiberias
- Now housed in the Karite synagogue in Old Cairo



Damascus Pentateuch

Date: late 9th – early 10th cent.
AD

Text: Pentateuch except Gen. 1-9
and Ex 18:1-23

- Consonantal text from the Tiberian school of Masoretes
- Pointed by Ben Naphtali tradition (although some vowels scraped off and re-pointed by Ben Asher)



Image from Wikipedia

Aleppo Codex

Date: 10th century AD

Text: most of OT, missing most of Pentateuch and parts of other books

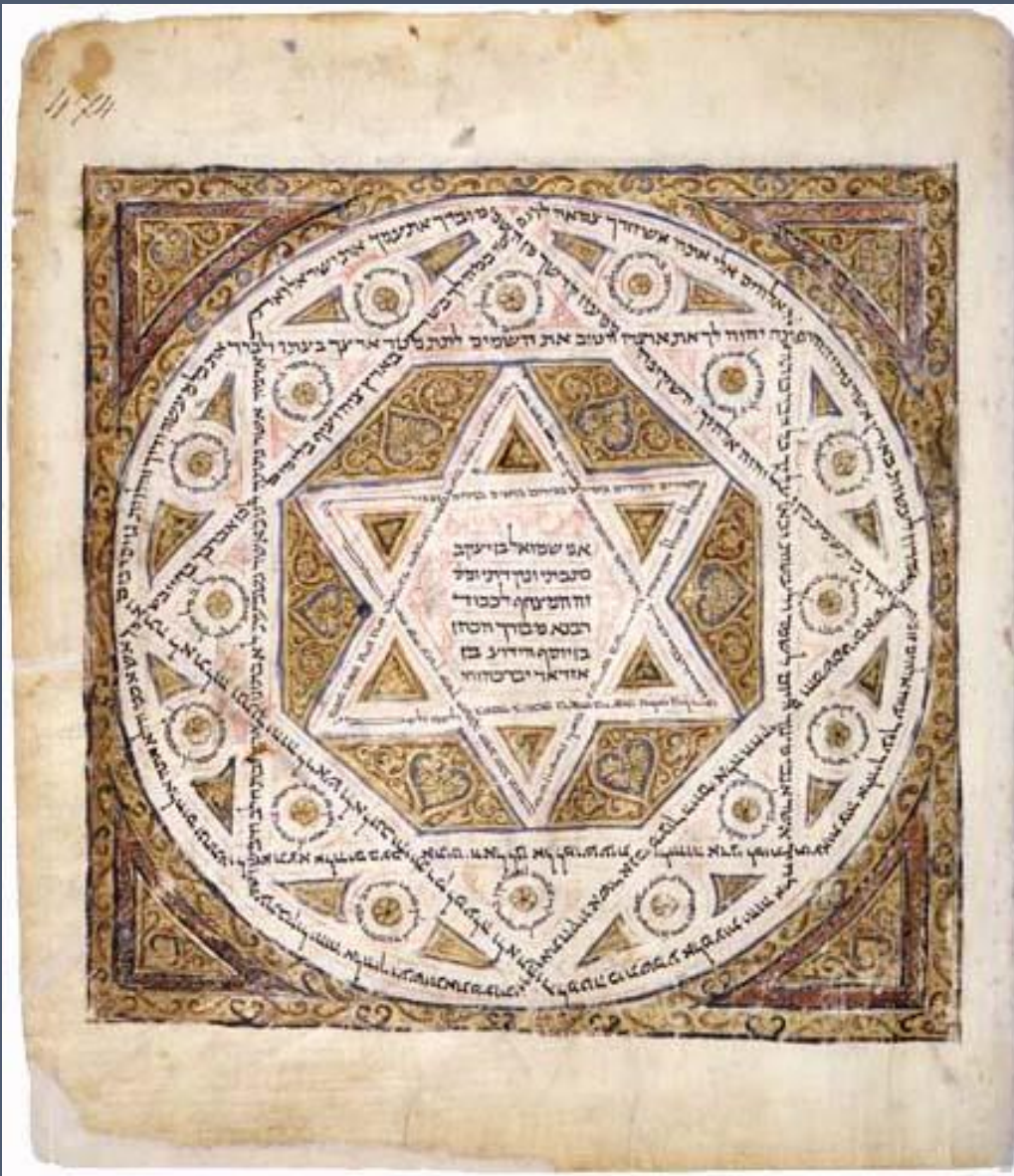
- Written in Tiberias in northern Israel
- In Masoretic textual tradition
- In Aleppo, Syria from 1375 – 1947 when it was damaged by rioters when the UN declared Israel a sovereign state
- Currently on display in the Israel Museum



Leningrad Codex

Date: 1008 AD
Text: Complete OT

- The oldest complete Hebrew Old Testament
- Uses the Masoretic Text
- A corrected text of the Aleppo Codex a few decades earlier
- The textual basis for the modern *Biblia Hebraica Stuttgartensia* (1977)
- Currently housed in the National Library of Russia



- First complete printed Hebrew Bible
- Includes vowel points
- Produced in four parts by different people
- Unusual book order

Soncino Bible

Date: 1488

Text: Hebrew Old Testament



בראשית GENESIS

1 בְּרֹאשִׁיתָ בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: 2 וְהָאָרֶץ
הָיְתָה תֹהוֹ וָבֹהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי
הַמַּיִם: 3 וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי־אוֹר: 4 וַיֹּרֶא אֱלֹהִים אֶת־
הָאוֹר כִּי־טוֹב וַיִּבְרָל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: 5 וַיִּקְרָא
אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם
אֶחָד: 6 וַיֹּאמֶר אֱלֹהִים יְהי רִקִּיעַ בְּתוֹךְ הַמַּיִם וַיְהי מִבְּדִיל
בֵּין מַיִם לַמַּיִם: 7 וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיִּבְרָל בֵּין הַמַּיִם אֲשֶׁר־
מִתַּחַת לַרִקִּיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרִקִּיעַ וַיְהי־כֵן: 8 וַיִּקְרָא
אֱלֹהִים לַרִקִּיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי: 9
וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וַתֵּרָאֵה
הַיַּבֶּשֶׁה וַיְהי־כֵן: 10 וַיִּקְרָא אֱלֹהִים לַיַּבֶּשֶׁה אָרֶץ וּלַמְּקוֹהַּ הַמַּיִם
קָרָא יַמִּים וַיִּרָא אֱלֹהִים כִּי־טוֹב: 11 וַיֹּאמֶר אֱלֹהִים תִּדְשֵׂא הָאָרֶץ
דָּשָׂא עֵשֶׂב מִזֶּרַע זֶרַע עֵץ פָּרִי עֵשֶׂה פָרִי לַמִּינֶה אֲשֶׁר זֶרְעוּ־בוֹ
עַל־הָאָרֶץ וַיְהי־כֵן: 12 וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרַע זֶרַע לַמִּינֶהוּ
וְעֵץ עֵשֶׂה פָרִי אֲשֶׁר זֶרְעוּ־בוֹ לַמִּינֶהוּ וַיִּרָא אֱלֹהִים כִּי־טוֹב: 13 וַיְהי־
עֶרֶב וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: 14 וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת
בְּרִקִּיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאוֹת וּלְמוֹעֲדִים
וּלְיָמִים וּשְׁנָיִם: 15 וְהָיוּ לְמַאֲרֹת בְּרִקִּיעַ הַשָּׁמַיִם לְהָאֵר עַל־הָאָרֶץ
וַיְהי־כֵן: 16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמְּאֹרֶת

Cp 1. ¹Mm 1. ²Mm 2. ³Mm 3. ⁴Mm 3139. ⁵Mp sub loco. ⁶Mm 4. ⁷Jer 4,23, cf Mp sub loco. ⁸Hi 38,19. ⁹2 Ch 24,20. ¹⁰Mm 5. ¹¹Mm 6. ¹²Mm 3105. ¹³וַיִּשְׁכַּח ה' Hi 28,3. ¹⁴Mm 200. ¹⁵Mm 7. ¹⁶Mm 1431. ¹⁷Mm 2773. ¹⁸Mm 3700. ¹⁹Mm 736. ²⁰וַיִּשְׁכַּח ה' Ps 66,6. ²¹Mm 722. ²²Mm 2645. ²³Qoh 6,3.

Cp 1,1 Orig *Βρησθη* vel *Βαρησθη* (-σεθ), Samar *bārāšit* || 6^a huc tr 7^{a-a} cf 6^a et 9.11.15.20.
 24.30 || 7^{a-a} cf 6^a; ins כִּי־טוב אלהים ירא cf 4.10.12.18.21.31 et 8 (6) || 9^a 6 συναγωγ-
 ην = מקנה cf מקוה המים 10 || 6^b + και συνιζηθη το υδωρ το υποκατω του ουρανου εις τας
 συναγωγας αυτων και εφωθη η ζηρα || הכֶּשֶׁה = אל־מקניהם שִׁמְרִים || המים מתחת השמים ||
 11^{a-a} 6 עש עשב עש cf דשא || 6^b 1 pc Mss מִשְׁטָם וַעַן cf 12 || 6^c prb dl cf 12.

Biblia Hebraica Stuttgartensia
(BHS)

Date: 1977
Text: Hebrew Old Testament

- An edition of the Masoretic Text of the OT as is preserved in *Codex Leningradensis* (c. 1008 AD) – including scribal errors
- This edition is used by most modern English translations of the OT – although most will consult other witnesses as well
- Footnotes suggest other readings from the Dead Sea Scrolls, LXX, Vulgate, Peshitta, Samaritan Pentateuch, etc...

Samaritan Pentateuch (SamP)

- May date to Nehemiah's time; Samaria made capital of Israel during Omri's reign (880-874 BC – 1Kings 16:24); Samaritans were the product of inter-marriage with Assyrian captors; separate worship system dates to ~432 BC; SamP originated ~100 BC
- Contains the 5 books of Moses, written in Paleo-Hebrew
- A textual tradition independent from and inferior to the Masoretic Text
 - Some 6,000 differences with Masoretic Text, mostly spelling & grammar, 2,000 agree with LXX
 - Claims Mt. Gerazim rather than Jerusalem as center of worship
- Discovered by Christian scholars in 1616, but known to Eusebius and Jerome
 - Included in the Paris and London polyglots
- Oldest manuscript is an 11th century fragment of 14th century Abisha scroll

Abisha Scroll

- A special manuscript to the Samaritans at Nabulus (Shechem), written with gold letters
- A continuous parchment sewn together from sacrificed rams
- Samaritans claim it was penned by Abishua, great-grandson of Aaron (1Chr. 6:50) 13 years after entry into the Promised Land
- Actually fragmented, it dates to the 11th – 14th centuries AD



Image from Wikipedia:
Samraitan High Priest with Abisha scroll (1905)

Timeline of Biblical Witnesses

Old Testament witnesses

