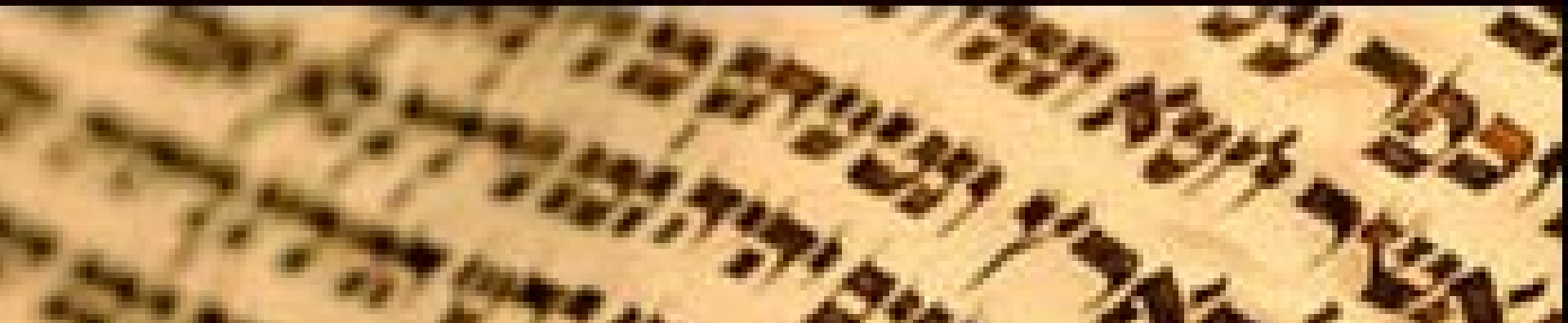


Sacred Scripture

Bible – The English word "Bible" is from the Greek phrase *ta biblia*, "the books," an expression Hellenistic (Greek-speaking) Jews used to describe their sacred books several centuries before the time of Jesus.

Scripture – The English word "Scripture" comes from the Latin *scriptus*, a form of the verb "to write." When used in combination with sacred as title for the Bible it means "Holy Writings."

The terms Bible and Sacred Scripture have significantly different meanings for Christians and Jews.



Jewish Bible

For Jews, the term Bible refers to the Sacred Scriptures of Judaism *only*. Today it is often referred to as the **Tanakh**. It is divided into three parts:

Torah (the Law or Teaching of Moses)

Nevi'im (the Prophets)

Ketuvim (the Writings)



Jewish Canon of Scripture

The officially accepted list of books that are considered by Jews to be divinely inspired or “the word of God” became accepted between 200 BCE and 100 CE.

The process of choosing which books would be considered “the word of God” was a long series of discussions and debates among Judaism religious leaders and scholars.

Torah

also called:

Chumash

Hebrew for five

Pentateuch

Greek for five

- I [Genesis](#) (*Bereisheet* בראשית),
- II [Exodus](#) (*Shemot* שמות),
- III [Leviticus](#) (*Vayikra* ויקרא),
- IV [Numbers](#) (*Bemidbar* במדבר)
- V [Deuteronomy](#) (*Devarim* דברים)

Nevi'im

According to Jewish tradition, Nevi'im is divided into eight books. Contemporary translations subdivide these into seventeen books.

- I. [Joshua](#) or Yehoshua [יהושע]
- II. [Judges](#) or Shoftim [שופטים]
- III. [Samuel](#) or Shmu'el [שמואל]
- IV. [Kings](#) or Melakhim [מלכים] (often divided into two books)
- V. [Isaiah](#) or Yeshayahu [ישעיהו]
- VI. [Jeremiah](#) or Yirmiyahu [ירמיהו]
- VII. [Ezekiel](#) or Yehezq'el [יחזקאל]
- VIII. Trei Asar (The Twelve [Minor Prophets](#)) תרי עשר
 - [Hosea](#) or Hoshea [הושע]
 - [Joel](#) or Yo'el [יואל]
 - [Amos](#) [עמוס]
 - [Obadiah](#) or Ovadyah [עבדיה]
 - [Jonah](#) or Yonah [יונה]
 - [Micah](#) or Mikhah [מיכה]
 - [Nahum](#) or Nachum [נחום]
 - [Habakkuk](#) or Habaq'uk [חבקוק]
 - [Zephaniah](#) or Tsefania [צפניה]
 - [Haggai](#) [חגי]
 - [Zechariah](#) or Zekharia [זכריה]
 - [Malachi](#) or Malakhi [מלאכי]



Ketuvim

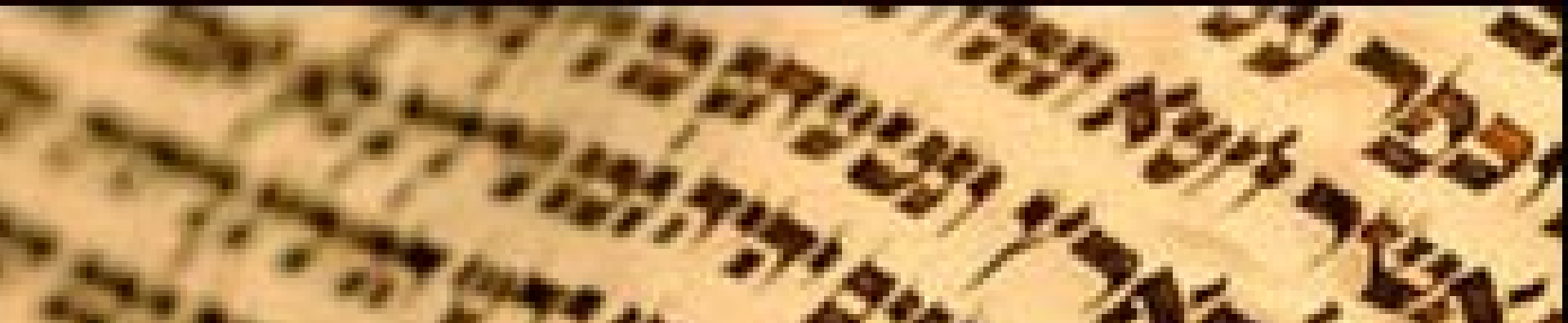
These "Writings," were probably written during or after the Babylonian Exile

- I. Tehillim ([Psalms](#)) תהלים
- II. Mishlei ([Book of Proverbs](#)) משלי
- III. 'Iyyov ([Book of Job](#)) איוב
- IV. Shir ha-Shirim ([Song of Songs](#)) שיר השירים
- V. Ruth ([Book of Ruth](#)) רות
- VI. Eikhah ([Lamentations](#)) איכה
- VII. Kohelet ([Ecclesiastes](#)) קהלת
- VIII. Esther ([Book of Esther](#)) אסתר
- IX. Daniel ([Book of Daniel](#)) דניאל
- X. Ezra
often divided into two books,
[Book of Ezra](#) נחמיה and
[Book of Nehemiah](#) עזרא
- XI. Divrei ha-Yamim ([Chronicles](#)) הימים דברי
often divided into two books



Jewish Bible in Writing

While we consider the foundation of Judaism to be the life and teachings of the historical person Abraham, traditionally, Moses is considered the author of the Torah. Traditional Jewish explanations say that Moses gave the Torah orally to his followers. The Torah began to be composed as we know it orally somewhere between 1200 – 1000 BCE. It was probably not first written down as we know it until around the Babylonian Exile (587-589 BCE).



Jewish Bible

Two ancient versions have been in use for centuries

Septuagint Version – dates to 2nd or 3rd century BCE, legend says that seventy separate translators all produced identical Greek versions, indicating that the translation was divinely inspired. It includes books later rejected by Jewish scholars as divinely inspired.

Masoretic Text – dates to between 800 – 1400 CE, Jewish rabbinic scholars compared multiple Hebrew copies of the Bible to create a single Hebrew version believed to be the most accurate.



Other Jewish Scriptures

Judaism considers several other sets of scriptures to be sacred, though less sacred than the Tanakh.

Talmud – a collection of writings meant to extend and explain the Tanakh. It is made up of two parts.

- **Mishnah** – a collection of the many oral stories passed down that were not included formally in the Written Torah, the Mishnah is considered to be *part* of Moses Oral Torah.
- **Gemara** – a collection of important commentaries on the Tanakh written by rabbis.

Midrash – collections of stories and commentaries, primarily written by rabbis, meant to explain the Tanakh