

*Holy Scripture*

How does Bruce define *canon*? What is the etymology? Who first used the term and when, with regard to scripture?

What is a testament? What is the etymology of this term? How is it related to covenant? What is the “new covenant”?

What is a “closed canon”? How did our canon come to be closed? How does the canon differ amongst various of the world’s religions?

*The Law and the Prophets*

How many books appear in the Hebrew Bible? In what three main divisions? What books occur in each of those divisions? How do these books differ from the 39 books in the Protestant OT?

What is a codex? How does it differ from a scroll? How does a codex influence order of books?

What evidence does Josephus offer about the Hebrew Bible’s contents?

What happened at Jamnia—and when and why? What is the Mishnah? What are targums?

Bruce describes a three-stage OT canon. Identify those stages and their dates.

Who was King Josiah, and when and where did he rule?

What do we learn about the OT canon from the Qumran texts?

How did the Samaritan Bible differ from the Hebrew Bible?

*The Greek Old Testament*

What is the Septuagint? Who translated it—and when and where and, especially, why? What myths and legends have we propagated about the Septuagint?

Why is Alexandria so important to the Mediterranean world between, say, 300 BCE and 300 CE? Who were the Hellenists? How did they influence the Septuagint?

How does the Septuagint canon differ from that of the Hebrew Bible? From that of the Protestant OT? What is “Septuagint Plus”?

According to Bruce, why do Christians even want or need an OT? How is the Protestant OT, in particular, devised to achieve that purpose?

*The Old Testament Becomes a New Book*

What was Jesus’s attitude toward Hebrew scriptures? How do we know? How does Jesus make those scriptures significant for Christians?

What does Bruce mean (p. 59) when he says, “That the OT prophecies were ‘mysteries’ whose solution awaited their fulfillment in the NT age was axiomatic in the early church”?

What was Paul’s attitude toward Hebrew scripture? How do we know?

Bruce contends (p. 60) that “Jesus is the central subject of the OT revelation; it is to him that witness is borne throughout.” Why does he think so? Do we agree? What parallels between OT and NT language, symbols, metaphors does Bruce identify. Where do these OT/NT analogies break down?

Why, according to Bruce, did Jews and Gentiles in the early Christian period utterly fail to comprehend each other (e.g., Justin and Trypho)? How did these traditions become opposites?