

c. O.T. in the LXX (Septuagint)

The arrangement is not uniform and the apocryphal books are interspersed at various points.

Say, it is assumed at this point in the Seminary curriculum that our students know all of the books of the Bible in the correct order of arrangement (English) and certainly will know them in the Hebrew order if that is not yet a true situation.

2. The Completeness of the Canon

Our position is that the canon is complete as evidenced in the testimony of Jesus and the Jewish community of His time. There are some questions in this, however, due to the appearance of the apocryphal books in the LXX and some minor related points. Therefore we note the following:

a. The Dual canon question

It is often suggested that there was not one canon but two...one in Palestine and another in Alexandria...the latter belonging to the Jews who fled there after the time of the fall of Jerusalem. As the apocryphal books occur in the LXX and it plainly has an Egyptian base, it is easy to see the rationale in this suggestion. The Jewish communities separated after 582 into Palestinian and Egyptian economies and a portion of the Jews apparently stayed in Egypt after the return of the remnant. The Elephantine community is an example of this. It is argued that there may have even developed an ideological division between the ethnic parties of the separate territories and this could have led to the acceptance of a different canon in Alexandria than the one in vogue in Jerusalem. But it is hard to think that anything of this magnitude would have developed without some official notice of it in the rabbinical circles...some denunciation, caution, etc. It is hard to imagine why Philo, dean of the Alexandrian Jews, would show no inclination towards the acceptance of the LXX added books. Our feeling is that no dual canon existed and my private feeling is that the LXX did not contain the added books before the Christian era. My suspicion is that pious church parties added them to fortify key ideas...but I have no proof and most scholars would not agree.