

7. Some final notes:

In dealing with the growth of canon we will want to remember these concepts:

Progressive revelation tells us how God made His revelation known...it does not suggest an evolution of ideal but that God, age by age, brought truth to His people that they might know and follow Him.

Successive codification shows us how God enabled His people to know the truth that was given as it was issued over a long period of time. When the collect form was determined on any portion was simply a matter of movement. Well, not simply, but not Hegelian either.

And we will be very wary of any suggestion of syncretism as a method of developing the statements of truth. It is doubtful that Israel gained anything from her neighbors on that line.

F. Some final questions on church and canon

1. What is the full significance of prophetic authority? Could a work have been in the canon if it had not possessed the prophetic authorship ideal?

2. ' What is the role of the church in the development (or expression) of the Old Testament canon? May the inclusion of the Apocrypha be based on the same line of evidence as is used to indicate a preferment of the LXX to the MT?

3. And how much of this material should the student know...alas it is somewhat relative and I will certainly elaborate.

CANON APPENDIX NOTES

The canon cited in the Westminster Confession, et al, is the canon of the Reformation churches

Modern Roman Catholic scholars refer to the books we call apocryphal and identify them as **deuterocanonical** and this listing includes the apocrypha as described but does not include the Prayer of Manasseh and 1-2 Esdras/