

Listening Guide

I. Introduction to Canon, Canonicity, and the Dead Sea Scrolls

[1] What three topics related to the Old Testament are covered in this lesson?

II. Canon

[2] What is the etymology of the word *canon*?

[3] What does the “canon of Scripture” refer to?

A. Formation of the Old Testament Canon

[4] How far back into Israel’s written history did the idea of written commandments or guides for holy living go?

[5] What two written records did Dr. Stuart refer to that were promulgated by Moses?

[6] What date would the second millennium b.c. refer to?

[7] What has hindered the establishment of a totally satisfactory theory regarding the formation of the Old Testament canon?

[8] What illustrations did Dr. Stuart give of the view that the law was the model that led to the establishment of the Old Testament canon?

[9] Why have some scholars not been especially impressed by the view that the Code of Hammurabi may have been an impetus to establish the Old Testament canon?

[10] What is the “more popular view” Dr. Stuart presents?

[11] What did G. Osborn think was the real standard for canonicity?

[12] How strongly did Dr. Stuart favor one of these theories of the process of Old Testament canonization?

B. Close of the Canon

[13] Who decided what would be in the Old Testament canon?

[14] What role did later rabbinic and church councils play in closing the Old Testament canon?

III. Development of the Old Testament Canon

A. History

[15] Where does the concept of the Old and New Testament come from?

[16] What do Jews today call the Hebrew Scriptures?

[17] Where does that name come from?

B. Order

[18] Why was there no order per se to the Old Testament books before the adoption of the codex?

[19] What does “codex” mean?

[20] What did the sequence of books in the early codex form reflect?

C. Divisions: Torah, Nebi'im, and Kethubim

[21] How well attested to is the tripartite division of the Old Testament into Law, Prophets, and Writings?

[22] How many books were in the earliest codices of the Middle Ages?

[23] What five books are in the Torah?

[24] What are the two sections or divisions of Prophets?

[25] What four books are included in the Former Prophets?

[26] What four books are included in the Latter Prophets?

[27] What three books are in the poetical subdivision of the Writings (or Kethubim or Hagiographa) section of the Tanakh?

[28] What five books are in the five scrolls or Megilloth section of the Writings?

[29] What three books are in the historical section of the Writings?

[30] What three books were once united as one book each but were divided later in the Middle Ages?

D. Witness of Christ and the Early Church

[31] How accepted was the Old Testament canon in the time of Jesus and the apostles?

IV. Canonicity

[32] What do we mean by canonicity?

[33] What was the reason for accepting a document as canonical?

[34] What four things did the question of how we came to have the thirty-nine books known as the Old Testament involve?

[35] What does the word *Scripture* unquestionably convey?

[36] What is a good possibility of what the phrase “defile the hands” signifies?

[37] Explain the difference between “acceptance by the people” and “the conferral of authority.”

[38] What boundaries do the Old Testament and New Testament canons set?

V. Noncanonical Books

[39] The noncanonical books of the Protestant Old Testament include what two collections of books?

A. The Old Testament Apocrypha

[40] What does the word *Apocrypha* mean?

Note that Dr. Stuart’s statement, “This book was possibly written in Aramaic,” is a reference to the Apocalypse of Ezra and not to the whole Apocrypha, which is a collection of books.

[41] What did the Jewish rabbis call these extracanonical books?

[42] Into how many main divisions are the apocryphal books divided?

[43] Were any apocryphal books ever considered as Scripture?

[44] How did Jerome view the apocryphal books?

[45] What did the Protestant reformers do with the apocryphal books?

[46] What did the Puritans do with the apocryphal books?

[47] What was Martin Luther's conclusion about the apocryphal books?

[48] How does the Roman Catholic Church view the apocryphal books?

B. Old Testament Pseudepigrapha

[49] What does the term *Pseudepigrapha* mean?

VI. Dead Sea Scrolls

[50] What does Qumran refer to?

[51] When were the Dead Sea Scrolls discovered?

[52] What three contributions do the Dead Sea Scrolls make to Old Testament study?

A. Background

[53] When were the Dead Sea Scrolls discovered?

[54] Did it appear that the scrolls were prepared for storage or that they were just left behind by ancient Jews?

B. Classification of Scrolls

[55] What are the four major divisions into which the scrolls were divided?

[56] Why is the fourth category of scrolls of special interest?

C. Language and Material Aspects

[57] In what languages were the scrolls written?

[58] What were the scrolls made of?

D. Dating the Scrolls

[59] In what period did the characters named in the scrolls live?

[60] When were most of the scrolls penned?

[61] When did those who stored the manuscripts live?

E. Who Were the Covenanters?

[62] How clear is the evidence that identifies the Covenanters?

[63] Who are the Covenanters often equated with?

VII. Conclusion

[64] According to Francis Watson, is it reasonable “to see Jesus Christ as the center of a single Christian canon, comprising an Old and New Testament”? Why?

Reflection

Record one new fact or insight you discovered in this lesson.

Application

It's reasonable to believe that the same God who inspired the Scriptures also protected them from destruction and guided the process of discerning which books He intended to include in His divine revelation. How closely does your respect for and use of God's Holy Word reflect an understanding of and belief in what a magnificent treasure it is?