

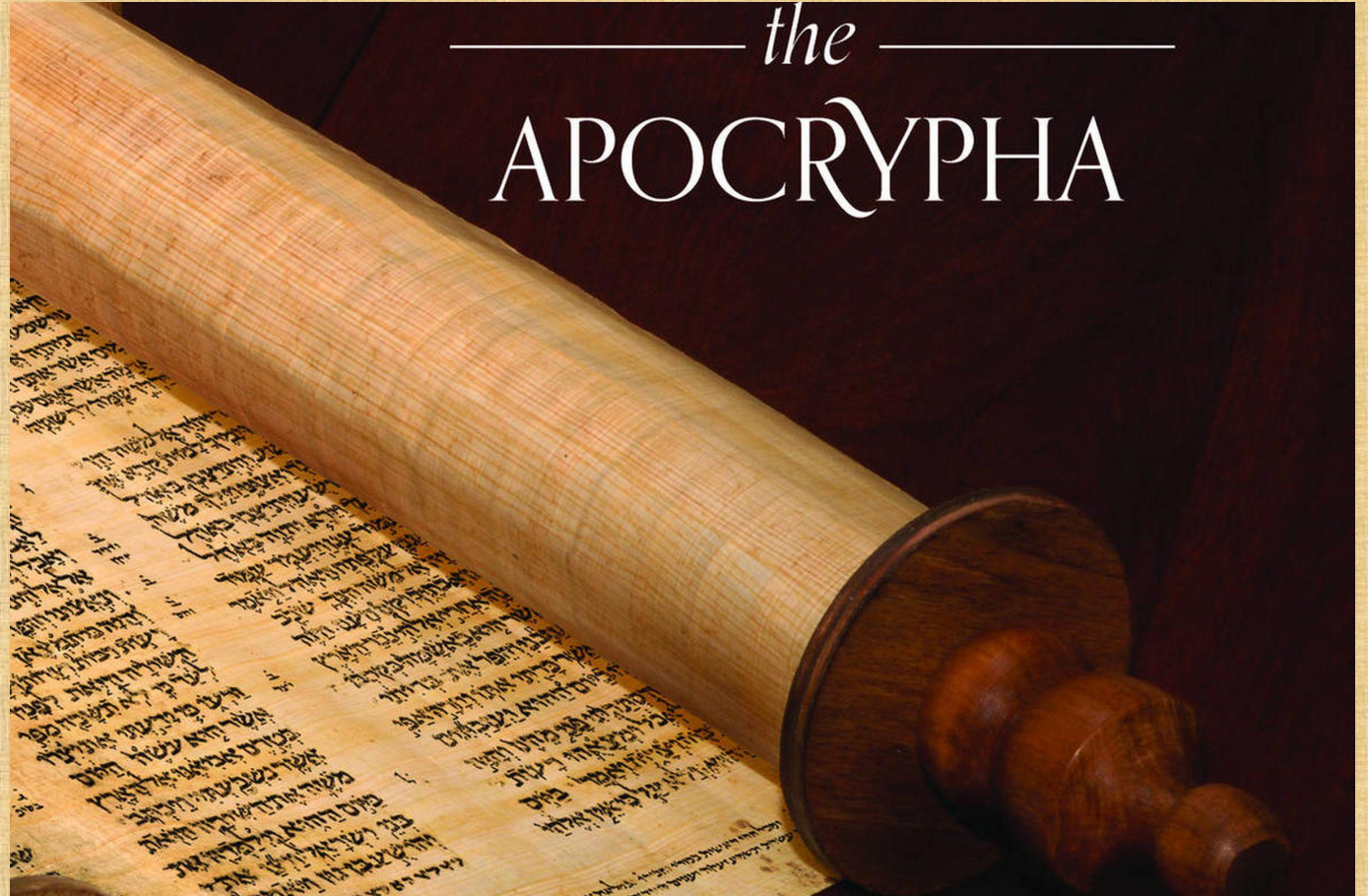
The Formation of the Biblical Canon

Part 2

Part 1: Review

- Formation of the OT Canon
 - Time of Jesus: Canon consists of Law & Prophets (no agreement on what Prophets consisted of)
 - OT canon not settled for Jews until sometime post-2nd cent.
 - OT canon not settled for Church until sometime after mid-4th cent.
 - Jewish & Protestant OT same

Include
or
Not include?



Different purposes for canon

- Catholic:*** All canonical literature inspired and authoritative but the apocrypha is of secondary value and importance
- Orthodox:*** Canonical literature authoritative but the apocrypha not allowed to be read in worship services
- Protestant:*** All canonical literature inspired and authoritative. Apocrypha not canonical, inspired or authoritative but of historical value.

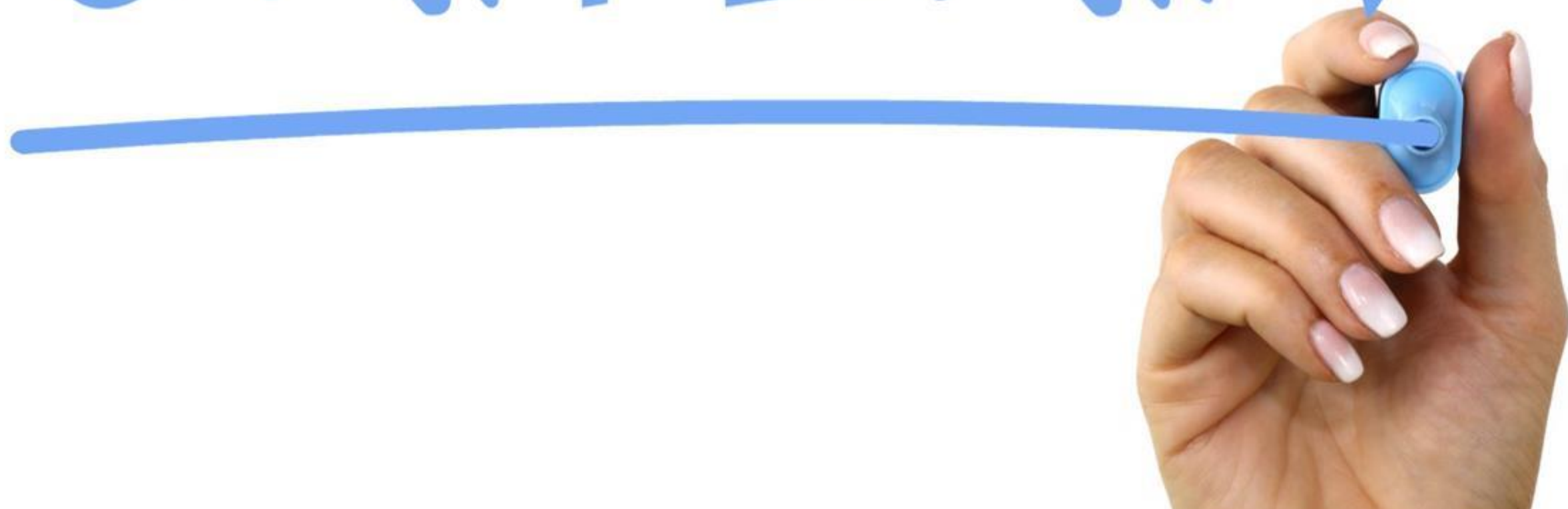
ἵνα αὐτοὶ παρῇ ὡς αἰῶνα ἐν μέλει ἡμῶν
ΔΕ Εἰδὴ τὰ κατὰ τὴν πρῶτην ἐπιστολὴν
ῥίσει ὑμεῖς τυχὸν ὁδοῦ ἀπὸ τοῦ ἁγίου
πιστοὶ ἀκούετε ὅτι ἐπεὶ ὑμεῖς
εἰσαύτε τοῦτο ἵνα ἡμεῖς τὰ περὶ ἡμῶν
ῥα καλῶς τὰς καρδίας ἡμῶν εἰρήνην ἡ
καὶ ἀγαπῇ μετὰ τὸ σῶσαι ὑμᾶς καὶ
ἡ χάρις ἡμῶν ἡ χάρις ἡμῶν ἡ χάρις ἡμῶν
τὸν κν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν

ΠΡΟΣ ΓΑΛΑΤΑΣ

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΟΥΚΑΤΑ ΜΕΡΩΤΩΝ ΟΥΔΕ
ΔΙΑ ΚΕΡΩΤΩΝ ΑΛΛΑ ΔΙΑ ΤΗΣ ΧΡΥΣΤΟΥ ΚΑΙ ΤΗΣ
ΤΟΥ ΕΙΡΑΝΤΟΣ ΑΥΤΟΝ ΕΚΚΛΗΣΙΑΣ ΚΑΙ ΤΗΣ
ΠΑΝΤΟΣ ΑΔΕΛΦΟΤΑΤΟΣ ΕΚΚΛΗΣΙΑΣ ΤΗΣ
ΓΙΑΣ ΧΑΡΙΣ ὡς ἡμεῖς εἰρήνην ἡμῶν
καὶ ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
ἀποστολῆς ὡς ἡμεῖς ὡς ἡμεῖς ὡς ἡμεῖς
τοῦ ὅτι καὶ ἡμεῖς ὡς ἡμεῖς ὡς ἡμεῖς
ἀποστολῆς ὡς ἡμεῖς ὡς ἡμεῖς ὡς ἡμεῖς
μετὰ τὸ ὅτι ὡς ἡμεῖς ὡς ἡμεῖς ὡς ἡμεῖς
εἰς τὸν ὅτι ὡς ἡμεῖς ὡς ἡμεῖς ὡς ἡμεῖς
νεκροὶ ὡς ἡμεῖς ὡς ἡμεῖς ὡς ἡμεῖς
ὡς ἡμεῖς ὡς ἡμεῖς ὡς ἡμεῖς ὡς ἡμεῖς

New Testament

CRITERIA



1. Written by Apostle or Apostolic Community

- Jesus commissioned apostles to make disciples of all, beginning in Jerusalem (Luke 24:47; Acts 1:8)
- OT says “word of the Lord” to come from Jerusalem (Isa. 2:3; Mic. 4:2)
 - Early church (Justin, Irenaeus) understood this to mean apostolic preaching
 - Criterion of Apostolicity came naturally
- Bishop Serapion on GPeter (~AD 200)

2. Orthodox

- Not included if promoted teachings contrary to what apostles taught.

3. Widespread Use in Churches

- Origen, Eusebius, Augustine

“In the matter of canonical Scriptures, he [i.e., the reader] should follow the authority of the great majority of catholic churches, including of course those that were found worthy to have apostolic seats and receive apostolic letters. He will apply this principle to the canonical Scriptures: to prefer those accepted by all catholic churches to those which some do not accept. As for those not universally accepted, he should prefer those accepted by a majority of churches...”

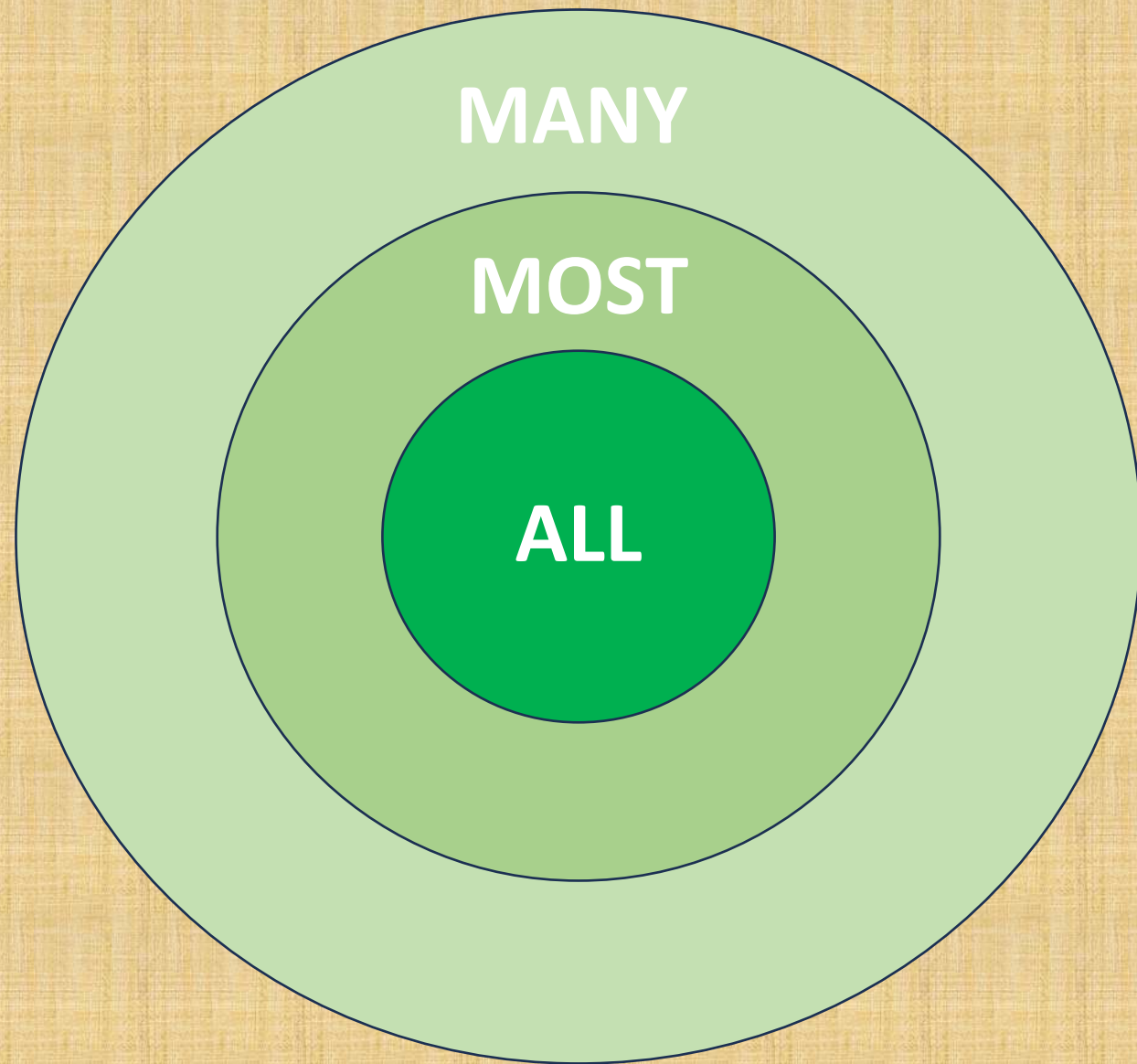
Augustine, *On Christian Doctrine* 2.21



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The Beginning . . .

NT literature became authoritative *early*

- Luke referred to as “Scripture” (1 Tim. 5:18)
- Paul’s letters referred to as “Scripture” (2 Pet. 3:16)
- c. AD 125. Polycarp quotes Ephesians twice & refers to it as part of the “Sacred Scriptures.”
- Justin (c. AD 150): “memoirs of the apostles”
- Irenaeus (c. AD 174-189): “fourfold form” of gospel

Heretics Rejected Some Literature

- Marcion only accepted GLuke & 10 of Paul's letters
- Alogists denied divinity of Holy Spirit & the Logos. So they rejected GJohn.

Criteria for Canonicity of NT

- Apostle or a colleague
- Orthodox
- Widespread Use

Major Large Manuscripts

What literature did they include?

P⁴⁶ (c. AD 200)



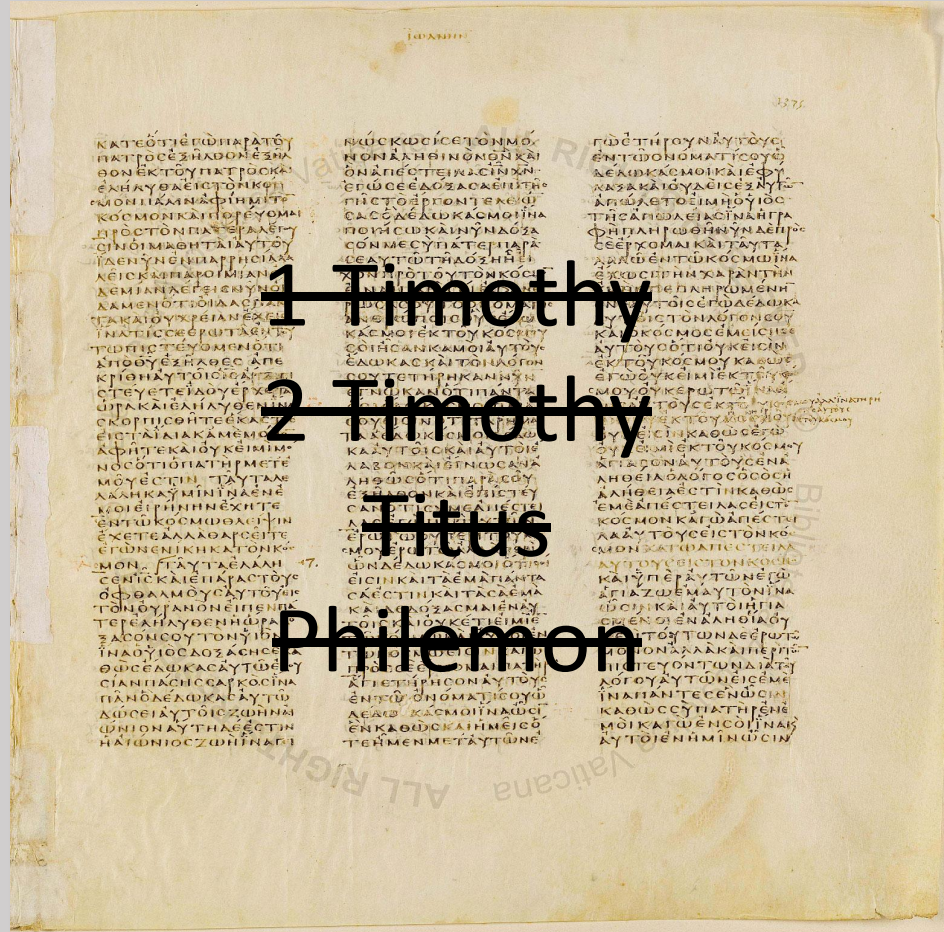
~~1 Timothy~~

~~2 Timothy~~

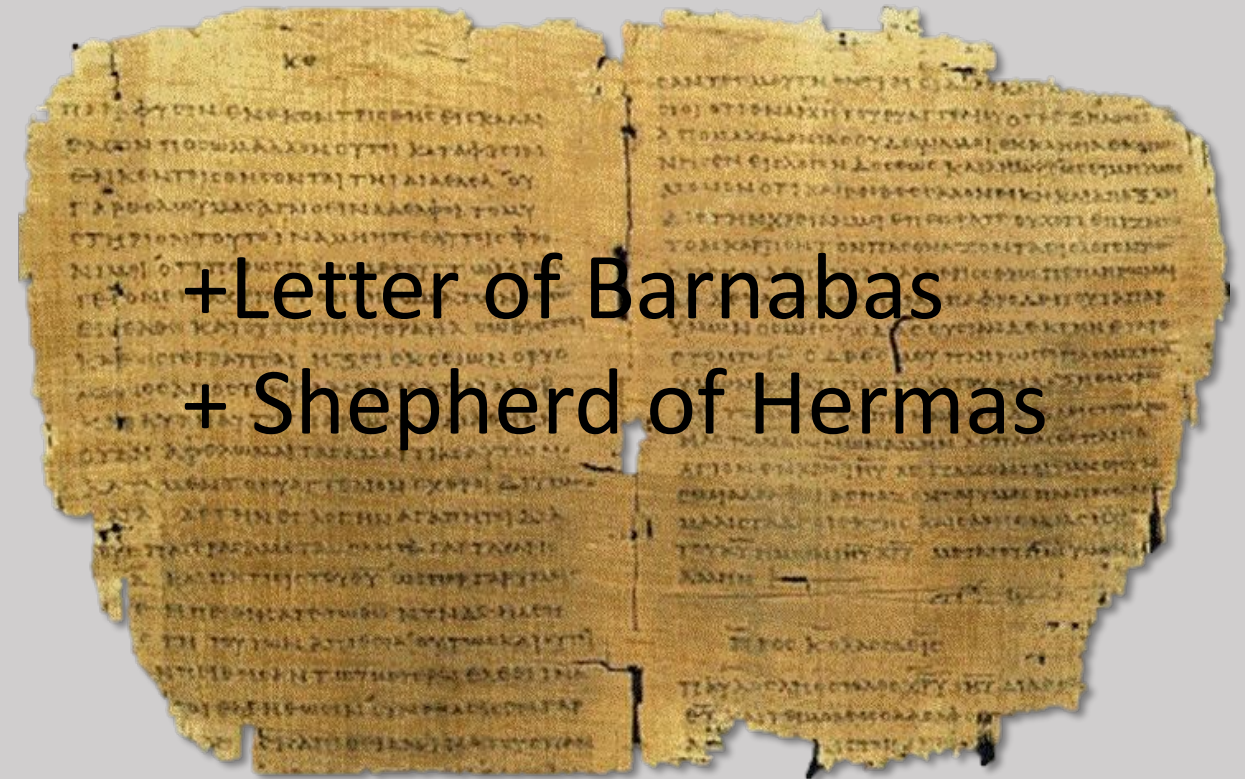
~~Titus~~

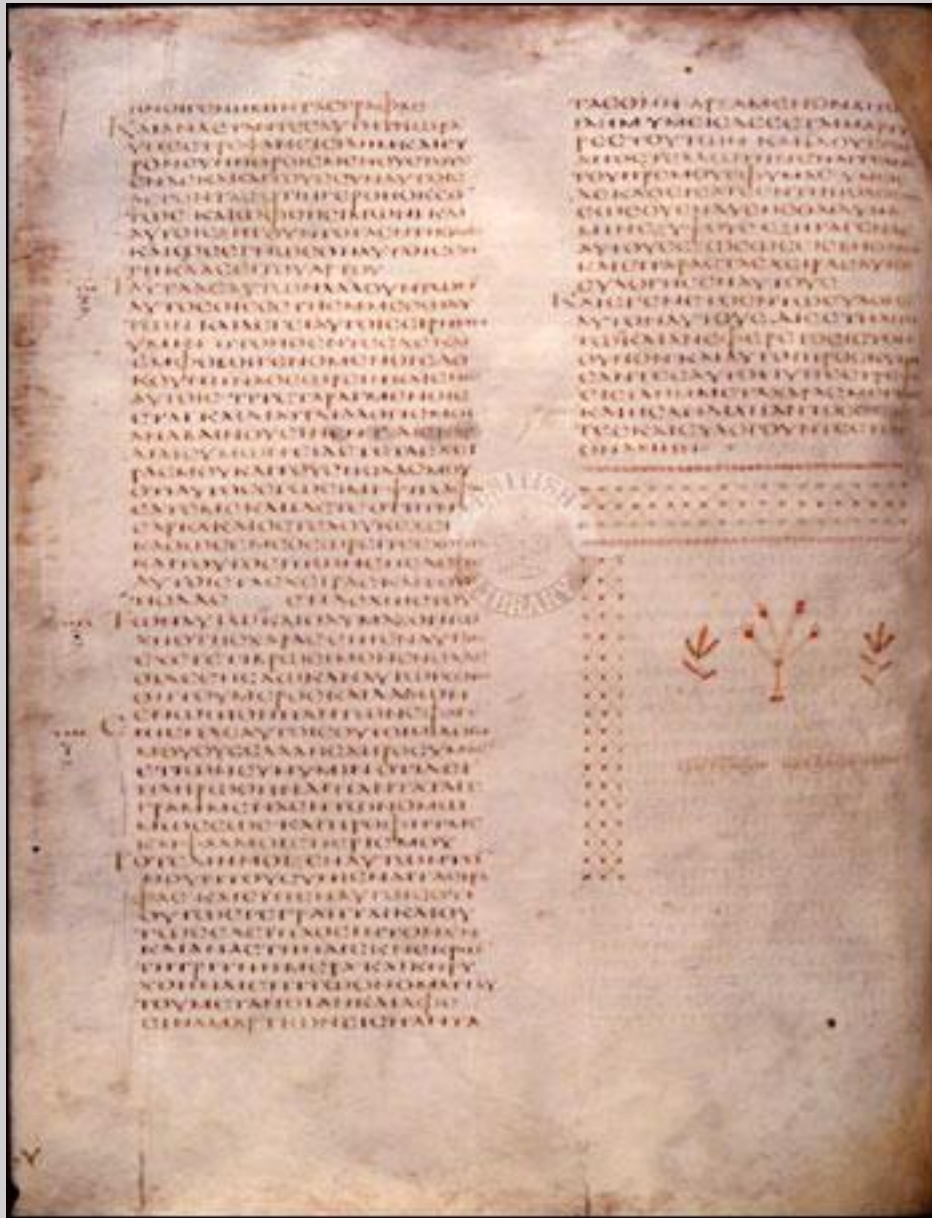
~~Philemon~~

Vaticanus (4th c.)



Sinaiticus (4th c.)





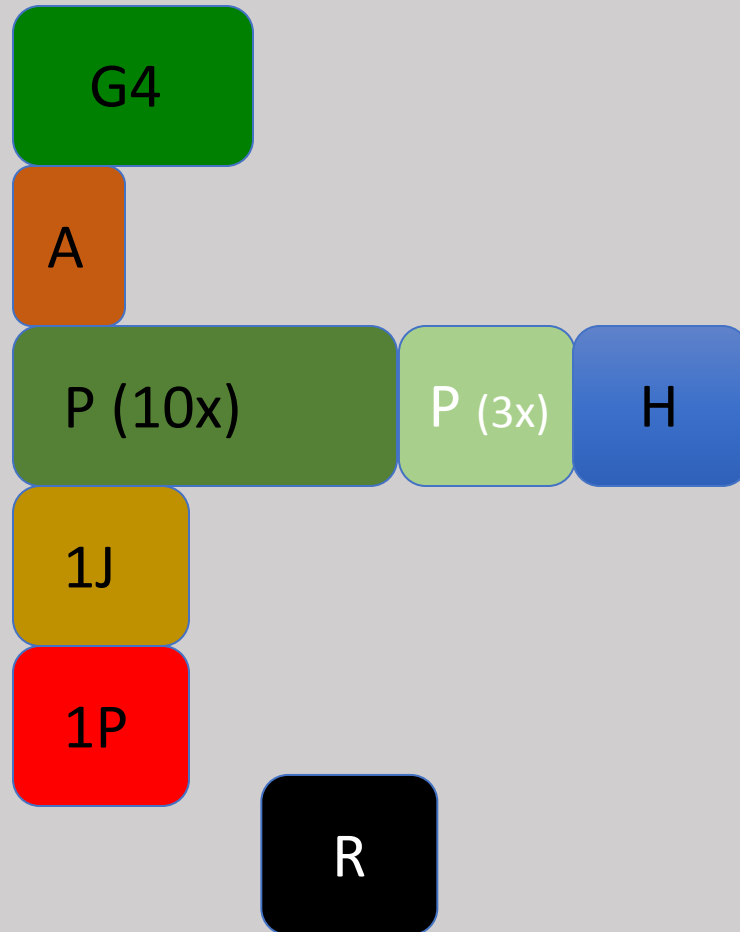
Alexandrinus
(5th c.)

+ 1 Clement
+ 2 Clement
+ Psalms of Solomon

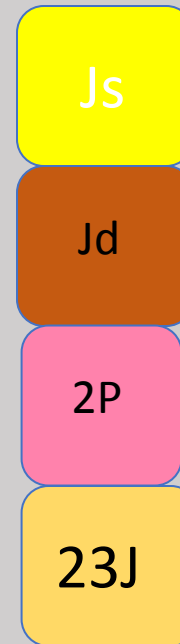
Councils & Lists

Eusebius (c. AD 320-330)

RECOGNIZED (22)

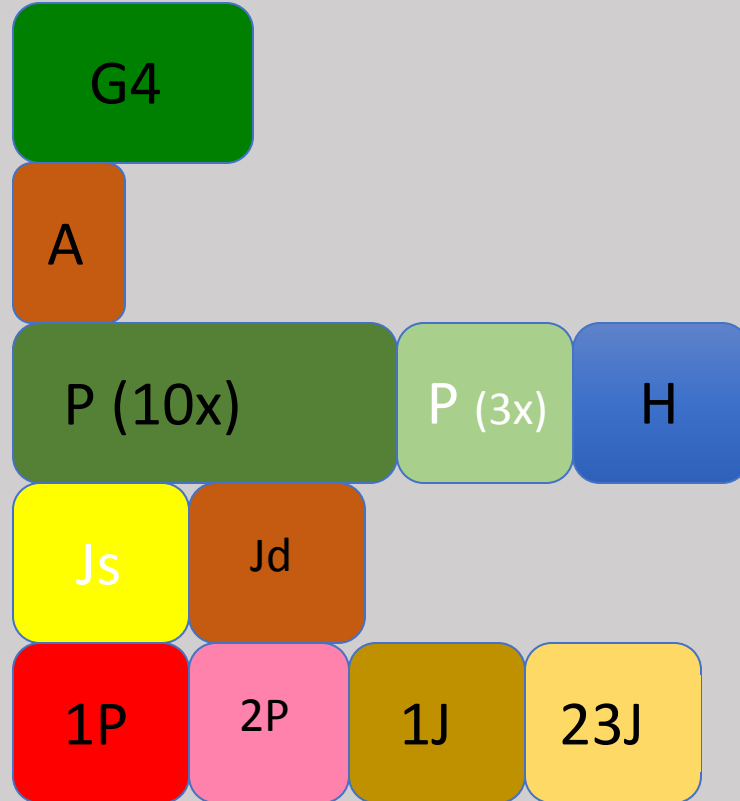


DOUBTFUL (5)



Cyril of Jerusalem (AD 350)

Recognized (26)



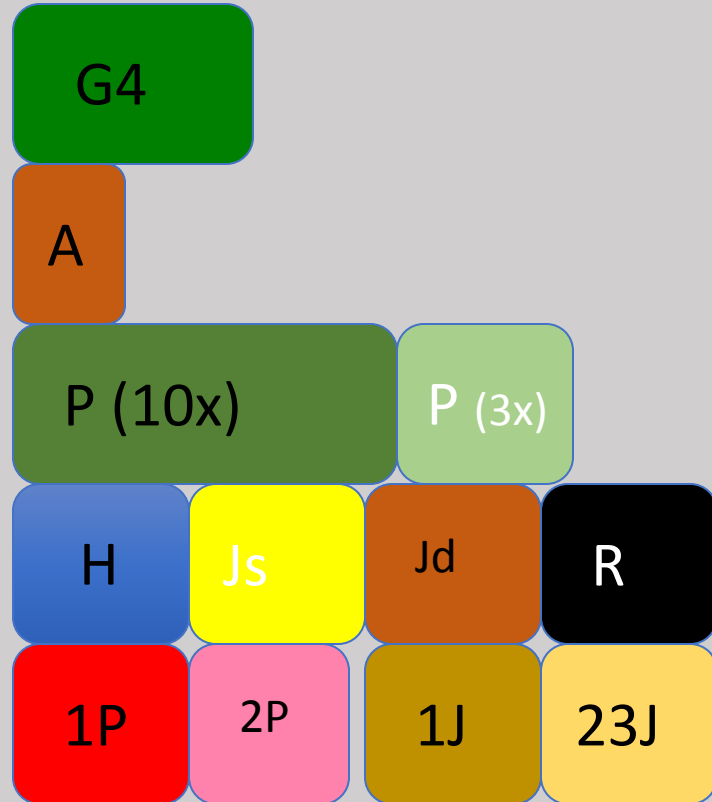
Not Included



*Included in OT: Baruch,
Letter of Jer, additions to Daniel

Athanasius (AD 367)

Recognized (27)



*Included in OT: Baruch,
Letter of Jer, additions to Daniel

Laodicea Synod (<AD 380)

Recognized (26)

G4

A

P (10x)

P (3x)

H

Js

Jd

1P

2P

1J

23J

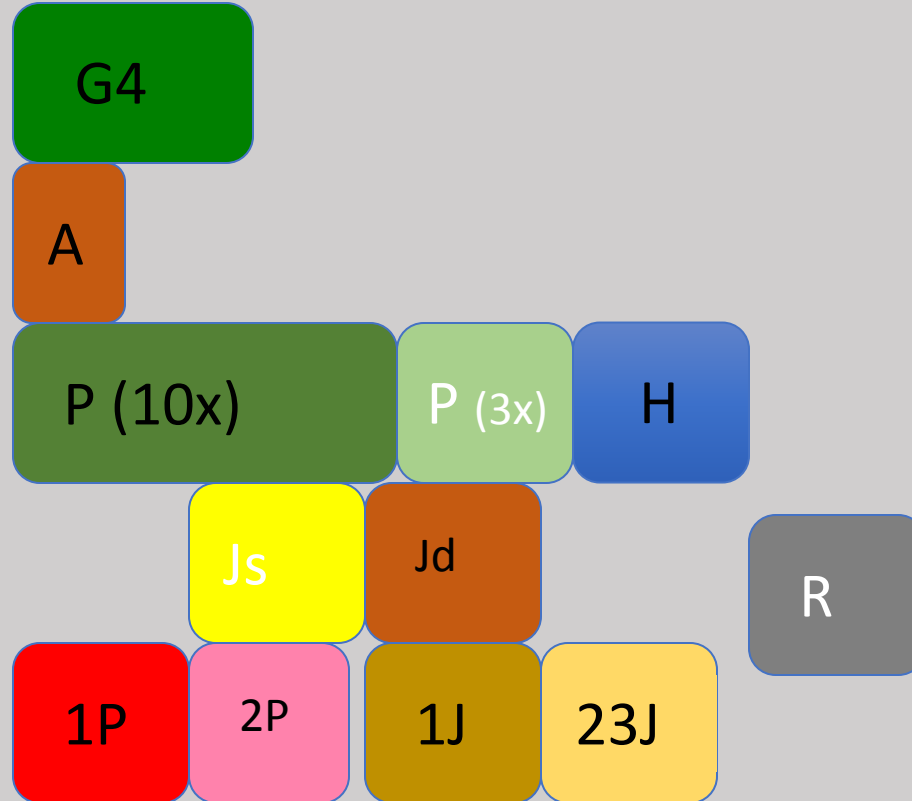
Not Included

R

*Included in OT: Baruch,
Letter of Jer

Gregory of Nazianus (AD 381-390)

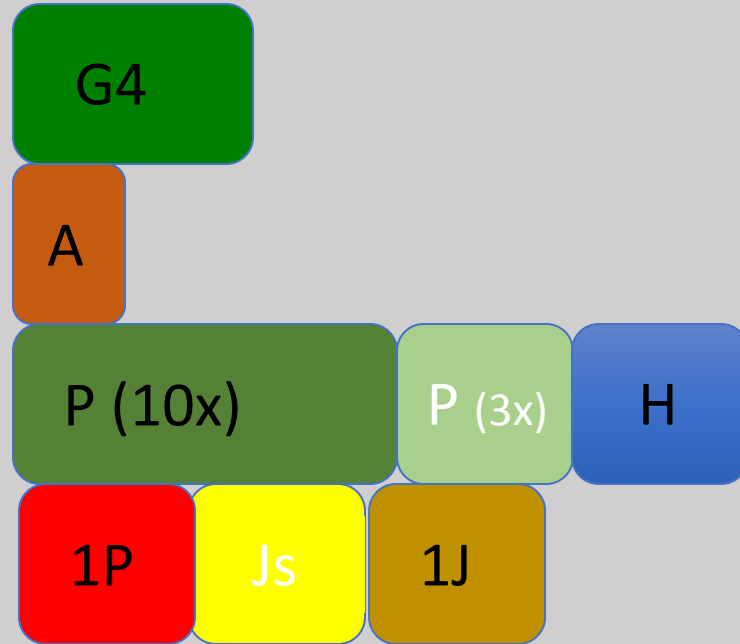
Recognized (27)



*Included in OT: Baruch,
Letter of Jer[?]

Amphilochius of Iconium (AD 380)

Recognized (22)

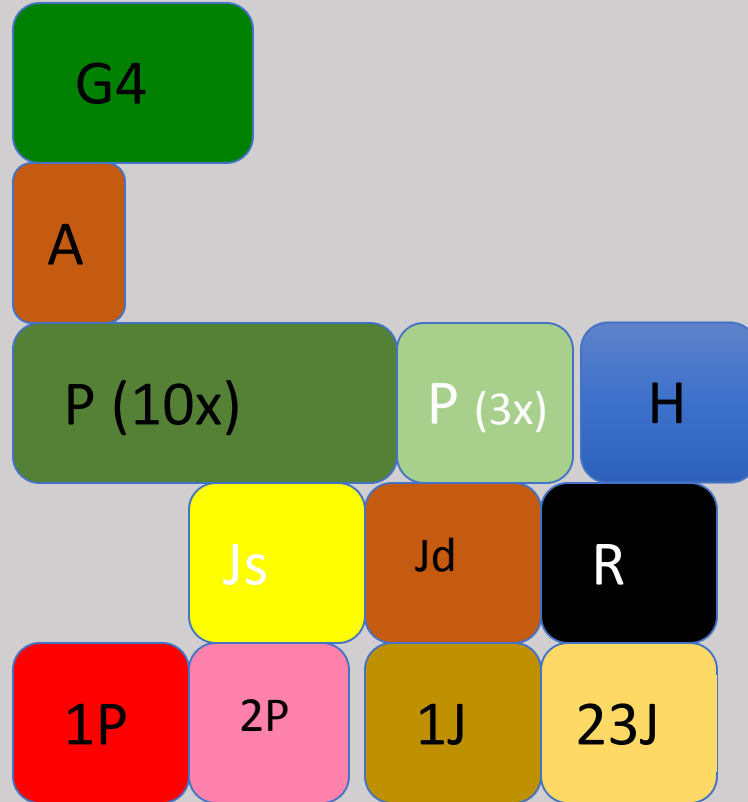


*Included in OT: Baruch,
Letter of Jer[?]

*Disputed OT: Esther

Jerome (AD 390-403)

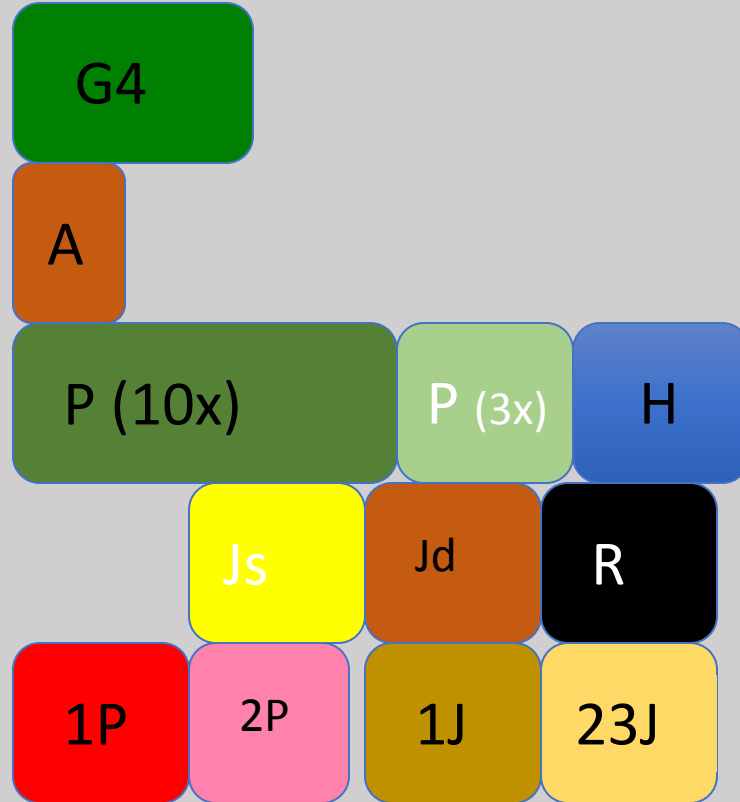
Recognized (27)



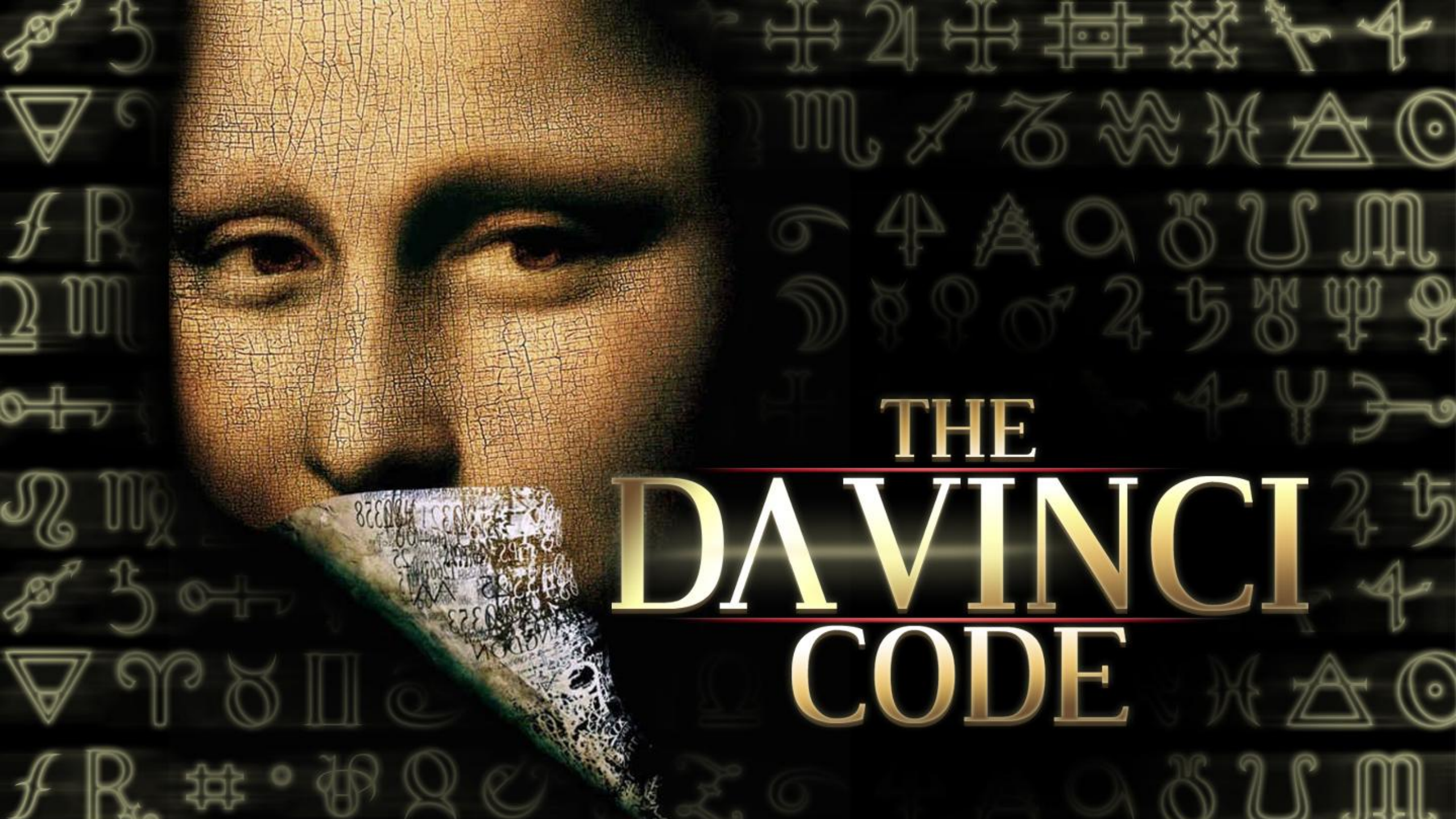
*Initially included
Deuterocanonical lit. in OT
then dropped

Augustine (c. AD 397)

Recognized (27)



*Included Deuterocanonical lit.
in OT



THE
DA VINCI
CODE

Council of Nicea (AD 325)

- Arian Controversy (Arius vs Athanasius)
- Eusebius present & took minutes
- No mention of the canon

Surprise



Was Hebrews one of Paul's letters?

- Tertullian: No. Barnabas
- Clement of A: Yes
- Eusebius: Perhaps
- Cyril: Yes
- Athanasius: Yes
- Gregory: Yes
- Jerome: Yes (but poss. Barn or Clem)
- Augustine: Yes
- African Canons: No
- Laodicea Synod: Yes
- Carthage Synods: No
- Church of Rome: No



“who wrote the letter [of Hebrews],
in truth God knows”

Origen (c. AD 225)

Hebrews

- Often included as one of Paul's letters
- But was always the 14th (final) letter, coming after Paul's smallest letter (Philemon), suggesting Hebrews was in doubt.
- Augustine & Jerome accepted Hebrews as "Scripture" despite having doubts about its authorship.
- Content of Hebrews apparently more important than authorship
 - Apostolic
 - Orthodox
 - Widespread

NT Apocrypha/Pseudepigrapha

~100 books & letters

- A few very popular & temporarily included in canon
 - *1 Enoch*
 - *1 Clement*
 - *Shepherd of Hermas*

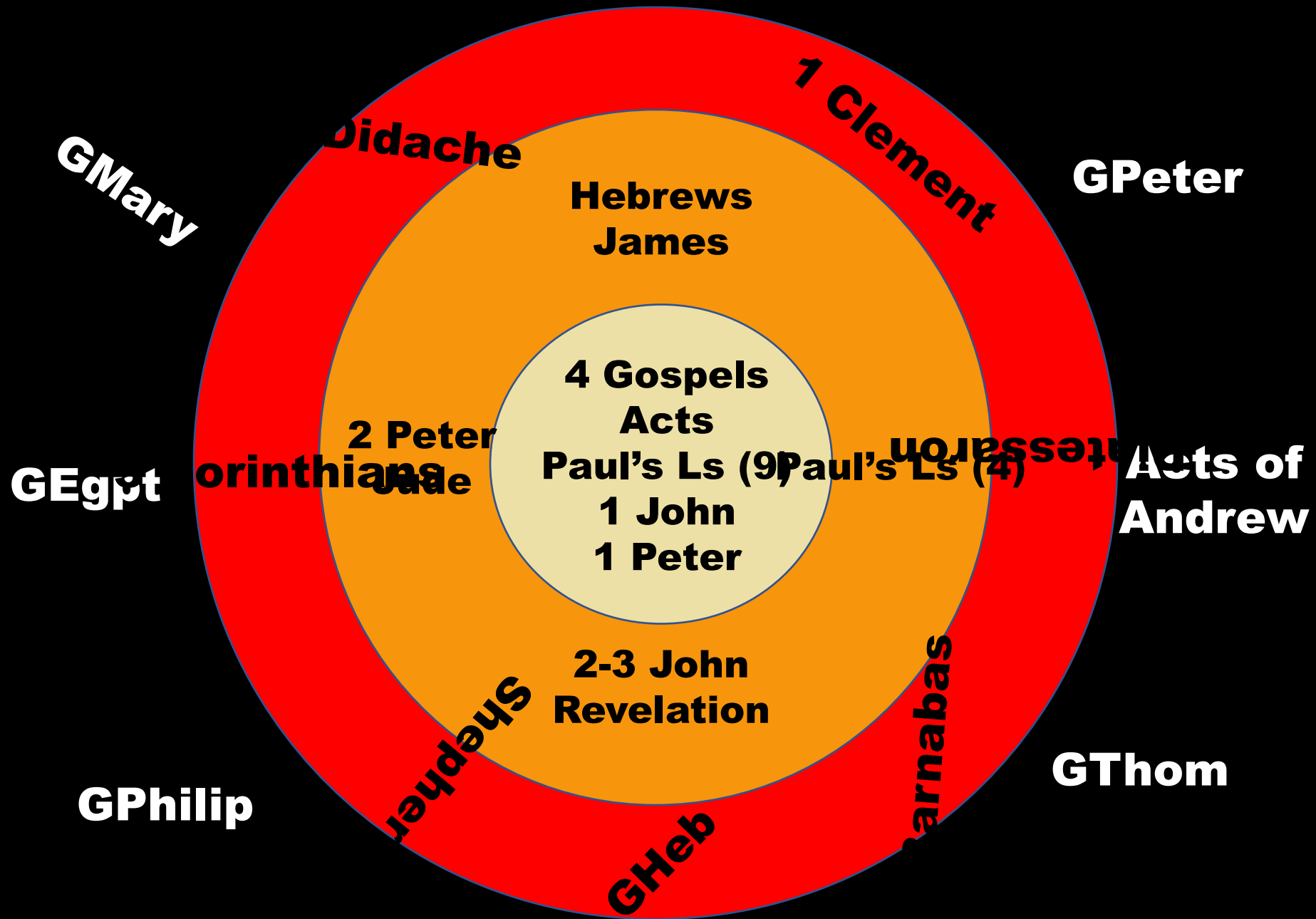
1 Enoch

- Quoted & alluded to many times in early Church
 - 2 Peter (2:4; 3:6) shows awareness of *1 Enoch*
- “Scripture”?
 - Jude 14 mentions Enoch who “prophesied” and quotes *1 En. 1:9*.

”It was also about these that Enoch, the seventh from Adam, prophesied, saying, ‘Behold, the Lord comes with ten thousands of his holy ones,
¹⁵ to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.’”

1 Enoch

- Quoted & alluded to many times in early Church
 - 2 Peter (2:4; 3:6) shows awareness of *1 Enoch*
- “Scripture”?
 - Jude 14 mentions Enoch who “prophesied” and quotes *1 En. 1:9*.
 - Yes: Tertullian, also *Letter of Barnabas*
 - Yes: Origen. But later changed his mind
- Majority rejected after 4th cent.



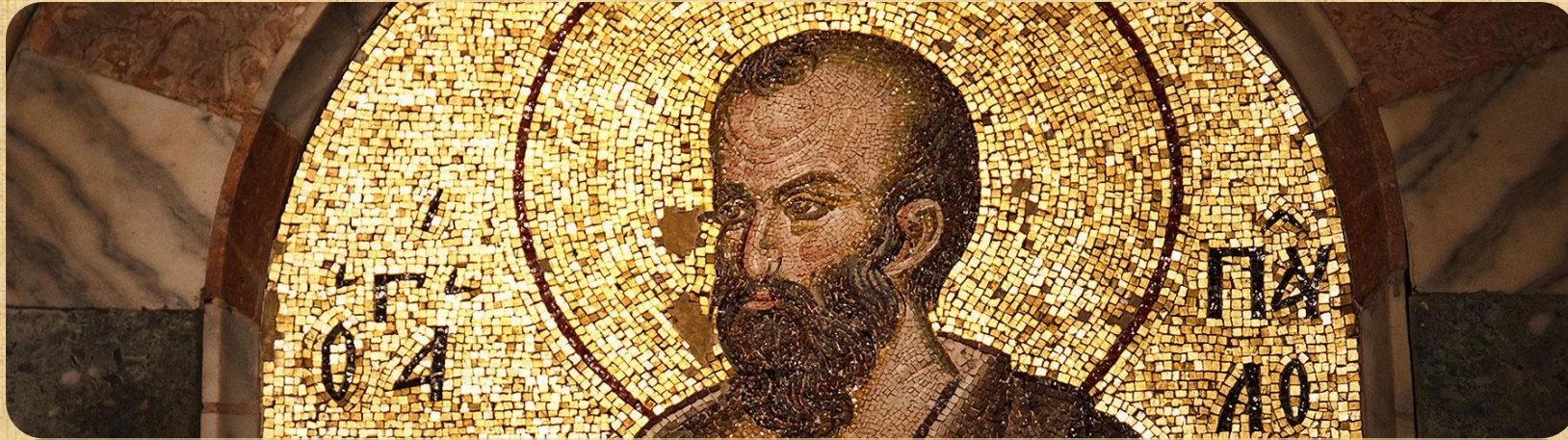


Is the canon closed?

Council of Trent

1546





What if . . ?

“I testify to everyone who hears the words of this prophetic book: If anyone adds to them, God will add to him the plagues that are written in this book; and if anyone takes away from the words of this prophetic book, God will take away his part from the tree of life and from the holy city that are written in this book.”

Revelation 22:18-19

“I testify to everyone who hears the words of this prophetic book: If anyone adds to them, God will add to him the plagues that are written in this book; and if anyone takes away from the words of this prophetic book, God will take away his part from the tree of life and from the holy city that are written in this book.”

Revelation 22:18-19

Add to the canon?

NO

- Doesn't meet criterion of widespread use
- If God wanted it in, he would have preserved it from beginning
- Canon practically closed

YES

- Criteria set by fallible humans
- Councils & Lists often not agree
- Canon never formally closed for Protestants & Orthodox
- What if settled some theological matters presently disputed?

Solution?

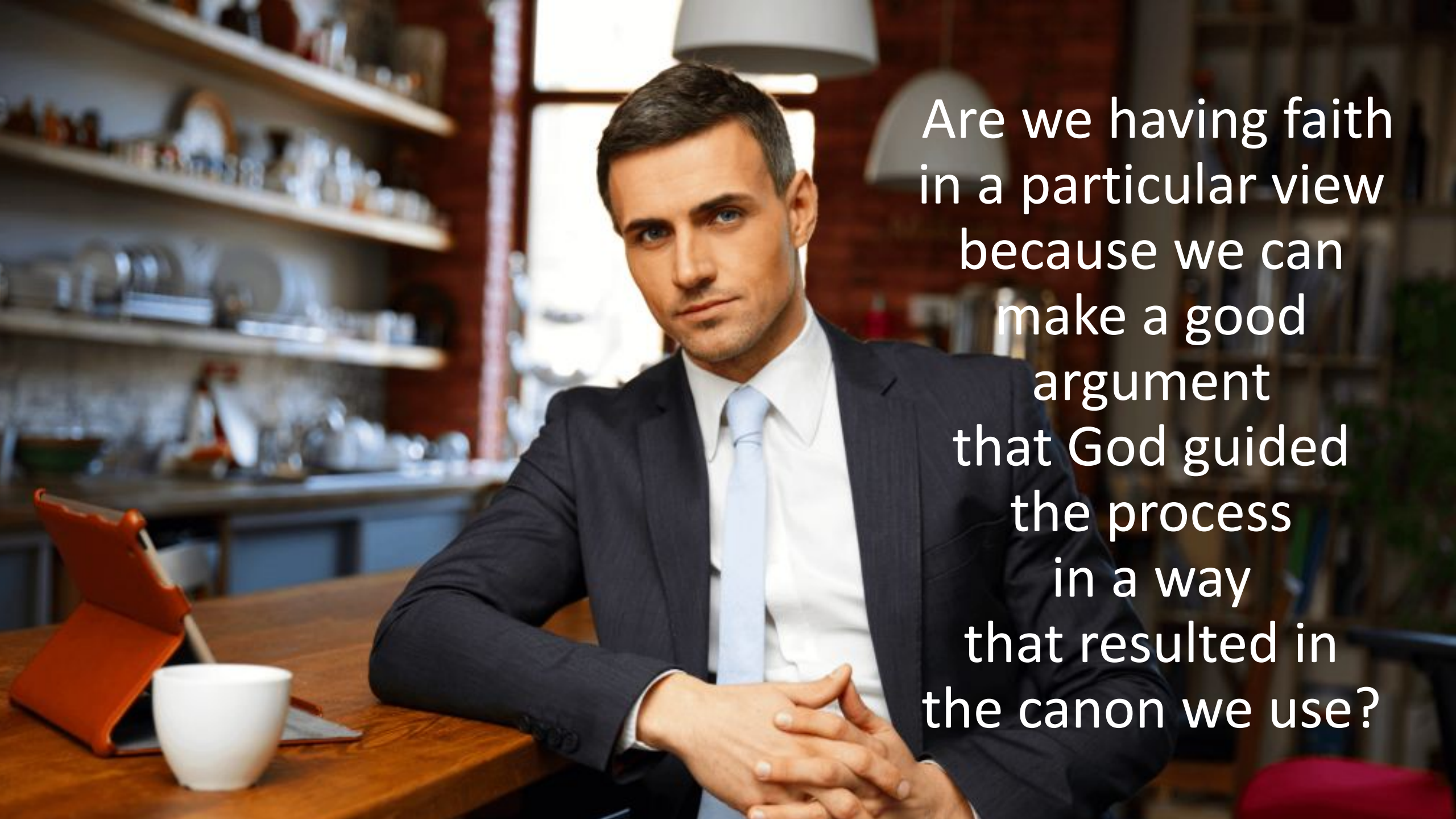
Have faith that God guided the process.



Michael Kruger
President, RTS-Charlotte

Push Back

- Was He guiding those in the early church who rejected the disputed writings? Or was He guiding those who accepted them?
- Was He guiding the process that included the Apocrypha or the one that omitted it?

A man with short dark hair and blue eyes, wearing a dark blue suit, white shirt, and light blue tie, is sitting at a wooden table. His hands are clasped in front of him. To his left is a white mug and a tablet on an orange stand. The background shows a cafe or kitchen area with shelves filled with various dishes and a large window.

Are we having faith
in a particular view
because we can
make a good
argument
that God guided
the process
in a way
that resulted in
the canon we use?

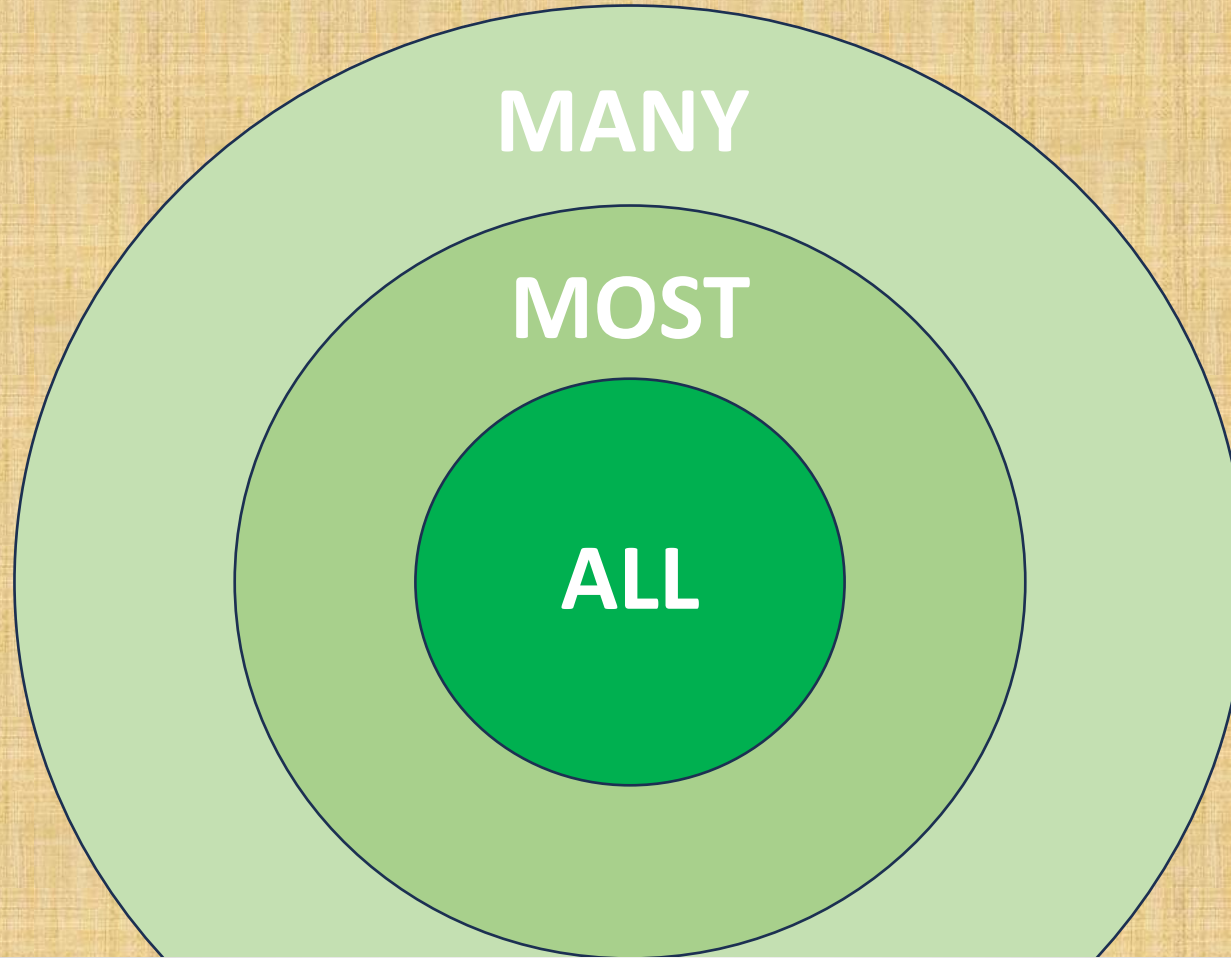
Or is it because we are
merely having faith
in our particular view
b/c it shields us from
the discomfort that
grows from
uncertainty?



My View

Bottom Line

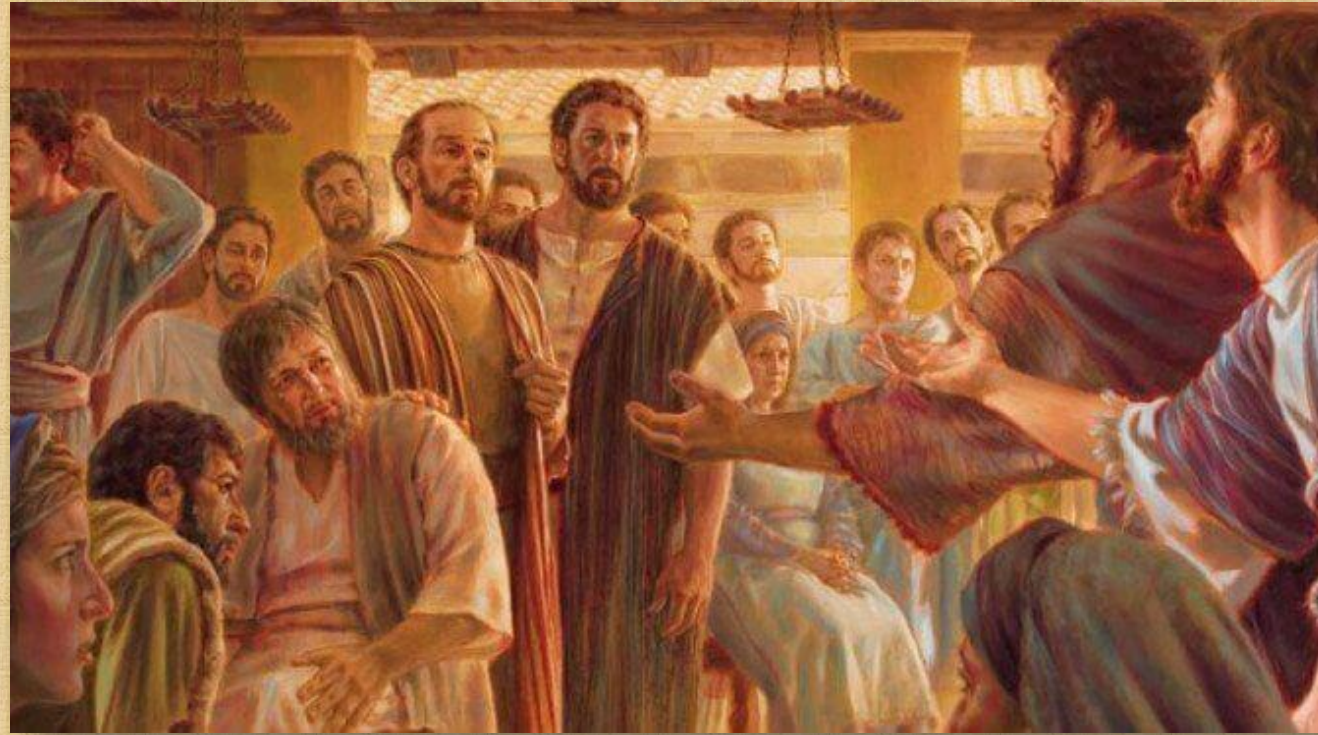
- A great majority of the biblical literature was accepted without question.
- Some of the early church fathers acknowledged a “canon within the canon.”



Canon within the canon



The church existed before there was a NT.



What Christians had was sufficient while debates on the canon occurred.

