

WHY DOES OUR BIBLE HAVE THE BOOKS IT DOES?

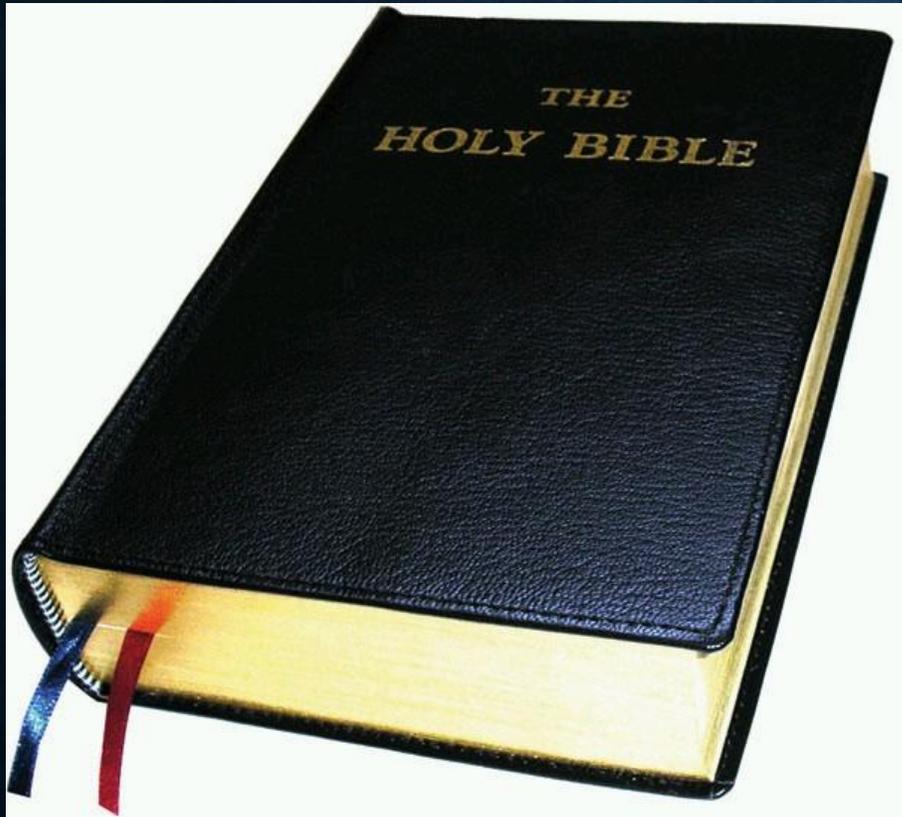
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Phoenix Seminary



**TEXT & CANON
INSTITUTE**
PHOENIX SEMINARY

“CANON”



NOT

“CANNON”



WHAT DOES “CANON” MEAN?

- The quick and messy etymology of our word canon.
- The Greek word *κάνων*, from where the Latin *canon* comes from and where we get our word canon, first indicated (1) a “reed.”
- From there it came to mean (2) a “measuring stick or rod.”
- A simple measuring rod then took on the meaning of (3) a “rule” like in the expression “the rule of faith” of early Christians. That is, the rule of faith determined correct belief and practice.
- From this meaning, canon came to mean (4) a **list** of scriptural books.

GOING DEEPER

- It's the meaning of "list of scriptural books" that has caused challenges to answering our present question.
- How closed does a list have to be before we have a "canon"?
 - All the way closed to the point of fixity with no disputes?
 - Core canon with disputed books at the edges?
- If the list has to be *terra firma*, then we don't have a closed canon for quite a long time.
- If the lists reflect a core canon with flexible edges, then we can talk about a "canon" much earlier.
- My quick and messy definition: **a canon is an exclusive list of authoritative books that may or may not still reflect ongoing discussion of books at the soft edges of the hard core. The church recognized this canon across the early centuries of its existence.**

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Joshua.....	389	Daniel.....	1581	
Judges.....	433	Hosea.....	1619	
Ruth.....	475	Joel.....	1643	
1 Samuel.....	485	Amos.....	1655	
2 Samuel.....	541	Obadiah.....	1677	
1 Kings.....	585	Jonah.....	1683	
2 Kings.....	645	Micah.....	1693	
1 Chronicles.....	697	Nahum.....	1709	
2 Chronicles.....	743	Habakkuk.....	1719	
Ezra.....	799	Zephaniah.....	1729	
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MODERN PROTESTANT OLD TESTAMENT TABLE OF CONTENTS

**MODERN
ROMAN
CATHOLIC
OLD
TESTAMENT
TABLE OF
CONTENTS**

THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE OLD TESTAMENT

Genesis	9	Canticle of Canticles	676
Exodus	64	Wisdom	681
Leviticus	109	Ecclesiasticus	697
Numbers	140	Isaias	744
Deuteronomy	184	Jeremias	797
Josue	222	Lamentations	857
Judges	248	Baruch	863
Ruth	275	Ezechiel	870
1 Kings	279	Daniel	926
2 Kings	315	Osee	950
3 Kings	344	Joel	959
4 Kings	378	Amos	962
1 Paralipomenon	411	Abdias	969
2 Paralipomenon	441	Jonas	970
1 Esdras	476	Micheas	972
2 Esdras, alias Nehemias	487	Nahum	978
Tobias	502	Habacuc	980
Judith	512	Sophonias	984
Esther	526	Aggeus	986
Job	538	Zacharias	988
Psalms	567	Malachias	999
Proverbs	644	1 Machabees	1000
Ecclesiastes	667	2 Machabees	1034

WESTMINSTER CONFSSION OF FAITH I.II

CANON LIST (1647)

- Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these: Of the Old Testament:
- Genesis, Exodus, Leviticus, Numbers, Deuteronomy,
- Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther,
- Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs,
- Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

**WESTMINSTER
CONFESSION
OF FAITH I.III
CANON LIST**

- The books commonly called **Apocrypha**, not being of divine inspiration, are no part of the canon of the Scripture, and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.
- The Westminster divines do not even list the apocryphal books, and therefore, their list looks like the Table of Contents of our Bibles.
- Was it always so?

The names and order of all the Bookes of
the Olde and New Testament, with the
Number of their Chapters.

G eneſis hath Chapters	50	Eccleſiaſtes hath Chapters	12
Exodus	40	The ſong of Solomon	8
Leuiticus	27	Iſaiah	66
Numbers	36	Ieremiah	52
Deuteronomie	34	Lamentations	5
Ioſhua	24	Ezekiel	48
Iudges	21	Daniel	12
Ruth	4	Hoſea	14
1. Samuel	31	Ioel	3
2. Samuel	24	Amos	9
1. Kings	22	Obadiah	1
2. Kings	25	Ionah	4
1. Chronicles	29	Micah	7
2. Chronicles	36	Nahum	5
Ezrah	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Eſter	10	Haggai	2
Iob	42	Zechariah	14
Pſalmes	150	Malachi	4
Proverbs	31		

THE KING JAMES VERSION 1611

The Bookes called Apocrypha.

E ſdras hath Chapters	9	Baruch with the Epiſtle of Ieremiah	6
2. Eſdras	16	The ſong of the three children.	
Tobit	14	The ſtory of Suſanna.	
Iudeth	16	The idole Bel and the Dragon.	
The reſt of Eſther	6	The prayer of Manaſſeh.	
Wiſedome	19	1. Maccabees	16
Eccleſiaſticus	51	2. Maccabees	15

The Bookes of the New Testament.

M atthew hath Chap.	28	2. Theſſalonians hath Chapters	3
Marke	16	1. Timotheus	6
Luke	24	2. Timotheus	4
Iohn	21	Titus	3
The Actes	26	Philemon	1
The Epiſtle to the Ro- manes	16	To the Hebrewes	13
1. Corinthians	16	The Epiſtle of Iames	5
2. Corinthians	13	1. Peter	5
Galatians	6	2. Peter	3
Ephesians	6	1. Iohn	5
Philippians	4	2. Iohn	1
Coloſſians	4	3. Iohn	1
1. Theſſalonians	5	Iude	1
		Revelation	22

39 ARTICLES OF 1563

Article VI: Of the Sufficiency of the holy Scriptures for salvation

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture, we do understand those Canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books

Genesis	The First Book of Chronicles
Exodus	The Second Book of Chronicles
Leviticus	The First Book of Esdras
Numbers	The Second Book of Esdras
Deuteronomy	The Book of Esther
Joshua	The Book of Job
Judges	The Psalms
Ruth	The Proverbs
The First Book of Samuel	Ecclesiastes or Preacher
The Second Book of Samuel	Cantica, or Songs of Solomon
The First Book of Kings	Four Prophets the greater
The Second Book of Kings	Twelve Prophets the less

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras	Baruch the Prophet
The Fourth Book of Esdras	The Song of the Three Children
The Book of Tobias	The Story of Susanna
The Book of Judith	Of Bel and the Dragon
The rest of the Book of Esther	The Prayer of Manasses
The Book of Wisdom	The First Book of Maccabees
Jesus the Son of Sirach	The Second Book of Maccabees

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

LUTHER BIBLE 1534



Bucher des alten Testaments. XXIII.

1	Das erst buch Mose	Genesis.	
2	Das ander buch Mose	Exodus.	
3	Das dritte buch Mose	Leuiticus.	
4	Das vierde buch Mose	Numeri.	
5	Das funfft buch Mose	Deuteronomios.	
6	Josua.		
7	Der Richter	Judicum.	
8	Ruth.		
9	Samuel	Regum.1.et.2.	
10	Der Könige	Regum.3.et.4.	
11	Chronica	Paralipomenon.1.et.2.	
12	Esa		
13	Nehemia.		
14	Esther.		
15	Diob.		
16	Psalter.		
17	Sprüche Salomonis	Proverbiorum.	
18	Prediger Salomonis	Ecclesiastes.	
19	Dohe lied Salomonis	Canticum Canticorum.	
20	Isaia.		
21	Jeremia.	1	Dosea.
22	Ezekiel.	2	Joel.
23	Daniel.	3	Amos.
		4	Abdia.
		5	Jona.
		6	Micha.
24	Zwelff kleine Propheten/ mit namen.	7	Nabum.
	Judith.	8	Dabakn.
	Das buch der Weisheit.	9	Zophonia.
	Tobia.	10	Daggai.
	Jesus Syrach.	11	Sacharia.
	Baruch.	12	Malachia.
	Maccabeorum.		
	Stücke inn Esther vnd Daniel.		

Apocrypha.
Das sind Bücher: so nicht der
heiligen Schrift gleich
gehalten: vnd doch
nützlich vnd gut
zu lesen sind.

- I Judith.
- II Sapientia.
- III Tobias.
- IIII Syrach.
- V Baruch.
- VI Maccabeorum.
- VII Stücke jnn Esther.
- VIII Stücke jnn Daniel.

D. Mart. Luther.

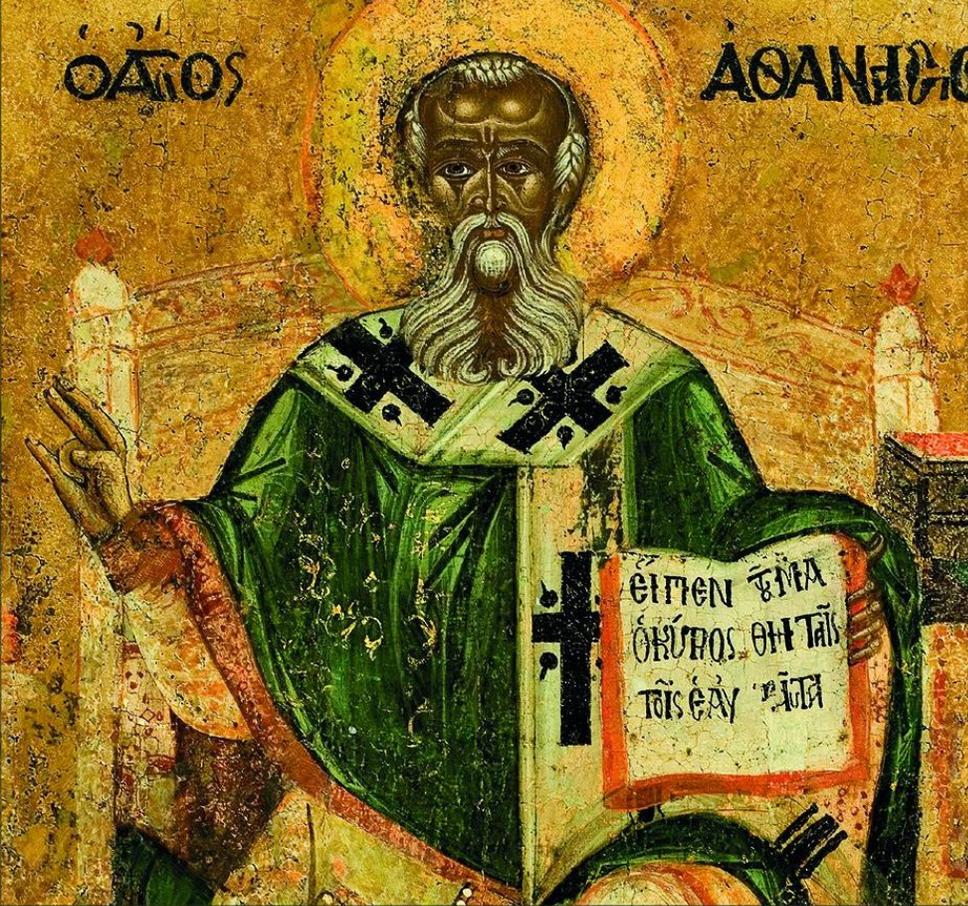
Wittenberg.
M. D. XXXIII.

LUTHER BIBLE 1534

“Apocrypha: that is, books not considered equal to Holy Scripture, but which are still useful and good to read.”

COUNCIL OF TRENT (1546)

- Five books of Moses: Genesis, Exodus, Leviticus, Numbers, Deuteronomy;
- Josue, Judges, Ruth, 1-4 Kings, 1-2 Paralipomenon, the first book of Esdras, and the second which is entitled Nehemias;
- **Tobias**, **Judith**, Esther, Job, the Davidical Psalter, consisting of a hundred and fifty psalms; the Proverbs, Ecclesiastes, the Canticle of Canticles, **Wisdom**, **Ecclesiasticus**,
- Isaias, Jeremias, with **Baruch**; Ezechiel, Daniel; the twelve minor prophets: Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggaeus, Zacharias, Malachias;
- **1-2 Machabees**.



THE BIBLICAL CANON LISTS

- Different types of evidence from patristic period: manuscripts, citations/usage, and lists.
- The Canon Lists provide the most specific evidence of the biblical canon from the 2nd-5th centuries AD.
- These early lists anticipate the 16th century debates between Protestants and Catholics.

The Biblical Canon Lists from Early Christianity

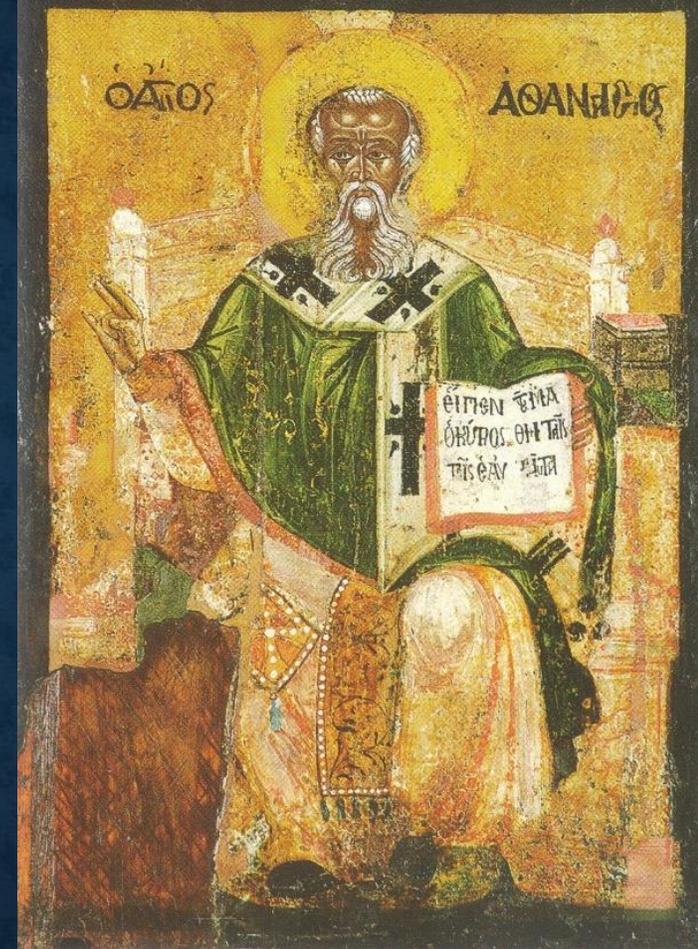
Texts and Analysis

Edmon L. Gallagher and John D. Meade

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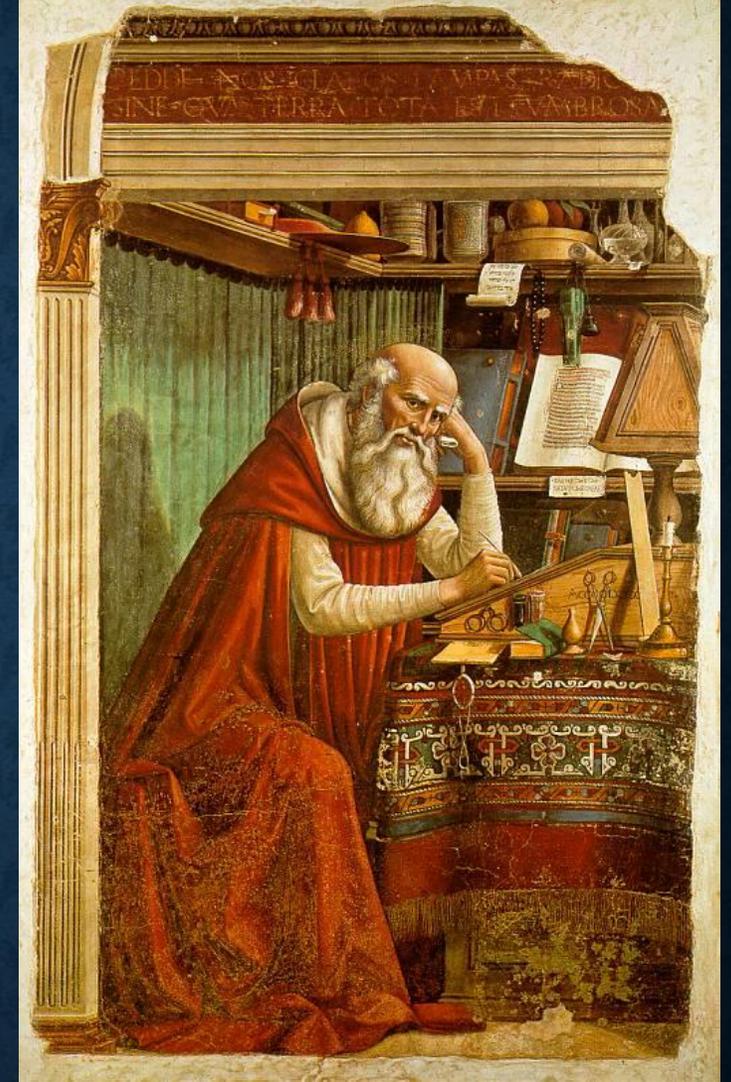
ATHANASIUS' 22 BOOKS AFTER THE HEBREW ALPHABET (367 AD)

Genesis	1–2 Paralipomenon (Chronicles)	Ezekiel
Exodus	<u>1</u> –2 Esdras	Daniel+ <u>Sus</u>
Leviticus	Psalms	
Numbers	Proverbs	<u>Books to be Read:</u>
Deuteronomy	Ecclesiastes	<u>Wisdom</u>
Joshua	Song of Songs	<u>Sirach</u>
Judges	Job	Esther
Ruth	The Twelve Prophets	<u>Judith</u>
1–2 Kingdoms (Samuel)	Isaiah	<u>Tobit</u>
3–4 Kingdoms (Kings)	Jeremiah+ <u>Bar</u> +Lam+ <u>Ep</u>	

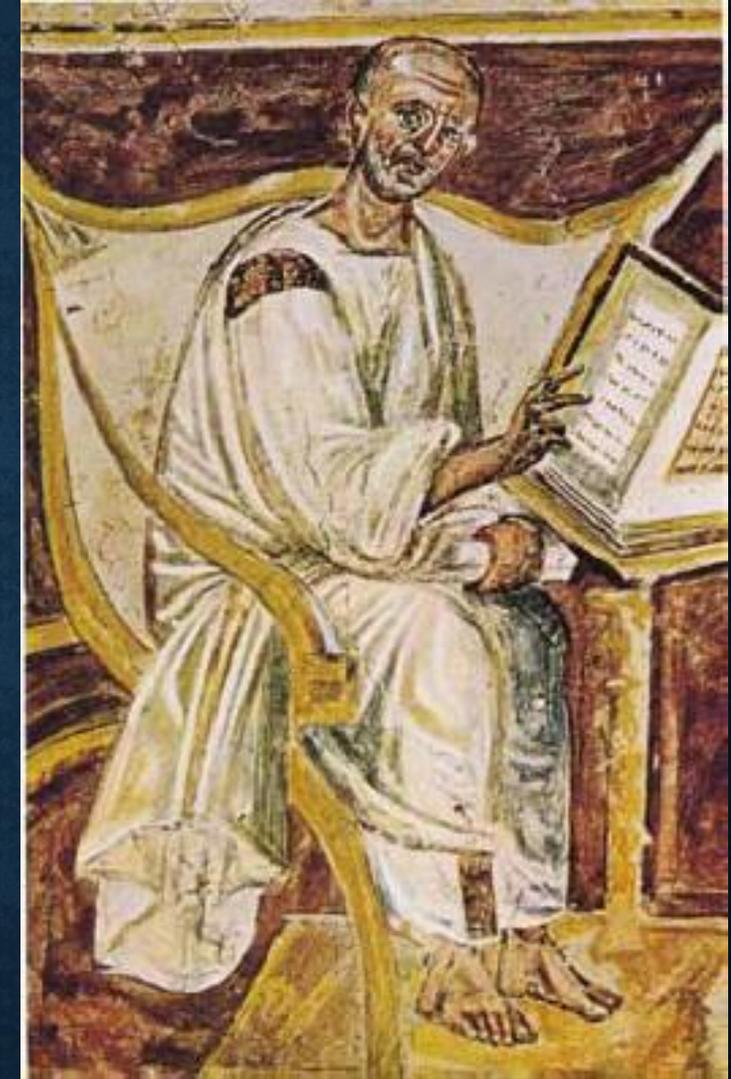


JEROME'S HELMETED PROLOGUE (393? AD)

Genesis	Jeremiah(-Lamentations)	Ezra(-Nehemiah)
Exodus	Ezekiel	Esther
Leviticus	The Twelve Prophets	
Numbers	Job	<u>Apocrypha</u>
Deuteronomy	Psalms	<u>Wisdom</u>
Joshua	Proverbs	<u>Sirach</u>
Judges-Ruth	Ecclesiastes	<u>Judith</u>
Samuel	Song of Songs	<u>Tobit</u>
Kings	Daniel	<u>1-2 Maccabees</u>
Isaiah	Chronicles	



AUGUSTINE (397 AD)



Genesis	Job	<u>Wisdom</u>
Exodus	<u>Tobit</u>	<u>Ecclesiasticus/Sirach</u>
Leviticus	Esther	Twelve (listed individually)
Numbers	<u>Judith</u>	Isaiah
Deuteronomy	<u>1-2 Maccabees</u>	Jeremiah
Joshua	1-2 Ezra	Daniel
Judges	Psalms	Ezekiel
Ruth	Proverbs	
1-4 Reigns	Song of Songs	
1-2 Paralipomenon	Ecclesiastes	

SUMMARY OF THE CONTENTS OF OUR EARLY CANON LISTS

Protestant / Jewish Canon

- Greek Canon Lists: Bryennios List, Melito of Sardis, Origen, Cyril of Jerusalem, Synod of Laodicea, Athanasius, Gregory of Nazianzus, Amphilochius of Iconium, Epiphanius of Salamis (3 lists)
- Latin Canon Lists: Hilary of Poitiers, Rufinus of Aquileia, Jerome of Stridon
- These lists include parts of books not in Jewish / Protestant canon today: Dan+, Esther+, Jeremiah+, 1 Esdras.
- No Deuterocanonical Books. Melito and Gregory do not include Esther. Amphilochius records dispute. Athanasius puts it in a secondary list.

Catholic Canon

- Greek Canon Lists: Apostolic Canons
- Latin Canon Lists: Codex Claromontanus, Mommsen Catalogue, Synod of Hippo, Augustine, Pope Innocent I
- The Big 6 are included along with some others such as 4 Maccabees.

WHO'S RIGHT?

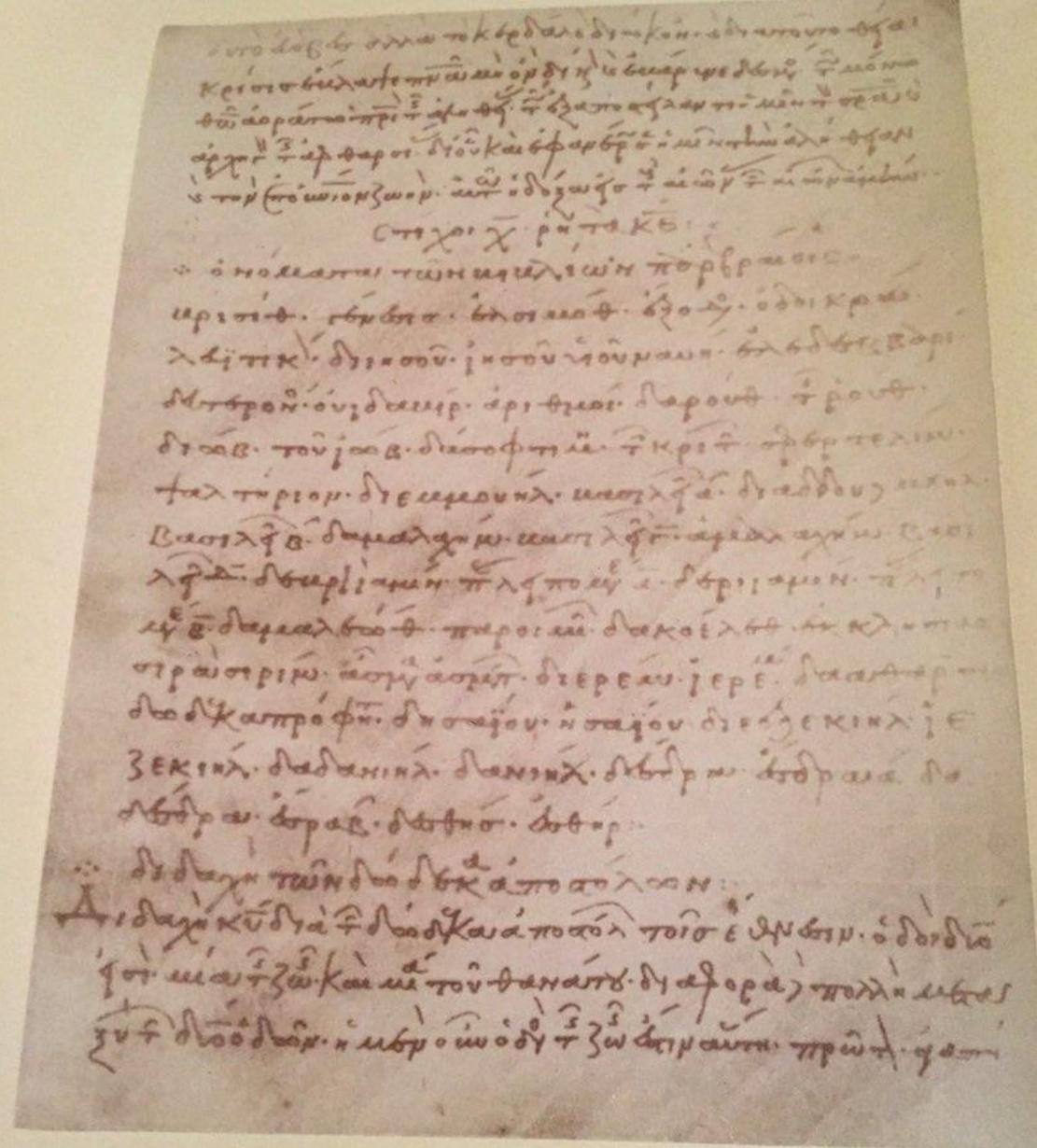
- Difficult question to answer.
- But a possible way forward is to ask: which of these lists reflects the earliest church tradition?
- In other words, can we determine whether it was Augustine or Jerome who deviated from the tradition and made the novel move, either not to include the deuterocanonical / apocryphal books or to include them?
- Was it novel in the fourth century to stick close to the Jewish canon like we saw in Athanasius and Jerome? Or was the novelty to put more weight on what churches were reading in their liturgies like Augustine did?
- Difficult questions to answer. But if we could verify the contents of later lists by checking earlier ones, we might be able to reach an answer.

MELITO OF SARDIS (170 AD)

Genesis	Psalms	Esdras
Exodus	Proverbs	
Numbers	Ecclesiastes	No Mention of Big 6 or Esther
Leviticus	Song of Songs	Close conformity to Jewish canon
Deuteronomy	Job	
Joshua	Isaiah	
Judges	Jeremiah	
Ruth	The Twelve	
1–4 Kingdoms	Daniel	
1–2 Paralipomenon (Chronicles)	Ezekiel	

BRYENNIOS LIST (MID-2ND AD; MS 1056 AD)

“The Names of the Books among the Hebrews”



Bryennios MS. Fol. 76A. Fp. 2 Clem. ad Cor. xx. 4 ad fin.,
Onomasticon Biblicum. Doctrina xii Apost. i. 1-3.

BRYENNIOS LIST (100–150 AD)

Genesis	1 Kingdoms	The Twelve
Exodus	2 Kingdoms	Isaiah
Leviticus	3 Kingdoms	Ezekiel
Joshua	4 Kingdoms	Daniel
Deuteronomy	1 Paralipomena	Esdras A
Numbers	2 Paralipomena	Esdras B
Ruth	Proverbs	Esther
Job	Ecclesiastes	No Mention of Big 6
Judges	Song of Songs	Close conformity to Jewish canon as a result
Psalter	Jeremiah	

SUMMARY

- Several lists from the 3rd and 4th centuries (Origen(?), Cyril of Jerusalem (implied), Athanasius, Synod of Laodicea (implied), Gregory of Nazianzus, Epiphanius (3 lists), Hilary, Jerome, and Rufinus) mention or imply the church's canon of scriptural books in connection with the Jewish canon of 22 books after the pattern of the 22 letters of the Hebrew Alphabet.
- These same lists along with others exclude the Big Six deuterocanonical / apocryphal books.
- Other lists have more books than these 22 books such as we saw in Augustine.
- But we can verify that the lists that do not include the deuterocanonical books reflect the earliest tradition as demonstrated from the 2nd century lists.
- There was a tension between the churches' adoption of the Jewish canon and the other books they were reading that eventually became part of the canon of some churches, Rome among them.

WHENCE DID THE NARROWER LIST OF BOOKS COME?

- Around 95 AD, Josephus (*Against Apion*) mentions that Jews have “only 22 books”: 5 from Moses, 13 of prophets, and 4 remaining books. These books are the ones from the death of Moses to Artaxerxes (Esther?).
- They had other books, Josephus says, written after this time, but they are not afforded the same trust as those written beforehand.
- The period before Josephus is riddled with questions and speculations but here’s what we know.

WHENCE DID THE NARROWER LIST OF BOOKS COME?

- No Canon Lists from these sites.
- At Qumran, all of the books that eventually made it into the Jewish canon were found, except Esther.
- There were also other books found in a large number of MSS such as Jubilees, Enochic literature, and Community Rule.
- The Essenes seem only to cite (“just as it has been written,” “it is written,” or “it says”) from books that would later comprise the Jewish canon.
- Furthermore, they wrote commentaries only on these books—not the other books.



PHILO OF ALEXANDRIA (C. 20 BC–40 AD)

- Philo does not leave us a canon list.
- He cites from the Pentateuch thousands of times.
- He cites far fewer times from other books later to be reckoned part of the Jewish canon (e.g. Proverbs).
- He never cites material from books later called deuterocanonical / apocryphal.



THE NEW TESTAMENT AUTHORS

- They do not leave us a canon list.
- They only cite from the canonical books, but not all of them.
- Jude quotes from 1 Enoch, but the question there is whether it's Enochic literature or tradition. But in any case, there's little evidence that Jews were counting that literature among their canonical books and therefore it would be unlikely that NT authors would think differently.

P46 at end of Hebrews and
beginning of 1 Corinthians

CONCLUSION ON EARLY PERIOD

- James VanderKam says, “there was ‘a limited set of books that was a functional collection of authoritative texts’ on which all or most Jews could agree.”
- Phillip Alexander says, “What the Rabbis were doing was defending a canon which they had received already more or less defined (save for a little fuzziness around the edges) from the pre-70 period.”
- Thus it is very difficult to have assured answers from the period before our canon lists. But generally, the Jewish canon was more or less settled before 70 AD even if there was fuzziness around the edges with a book like Ecclesiastes.
- Early Christianity’s canon reflects this situation, both the core canon and the fuzziness around the edges.

CONCLUSIONS TO OT CANON

- Both the Protestant and Catholic Old Testaments can claim historical precedent in the Christian Tradition.
- Only the Protestant Bible can claim to go back to the Jewish canon of 22 books; that is, numbering Ruth with Judges and Lamentations with Jeremiah.
- This tradition appears to be the older of the two, certainly evidenced by Josephus and probably was the canon of many Jewish groups earlier than the first century.
- Therefore, the Latin West probably revised the traditional OT by adding books that were no doubt important to Jews and certainly Christians everywhere.

Die Bucher des Newen Testaments.

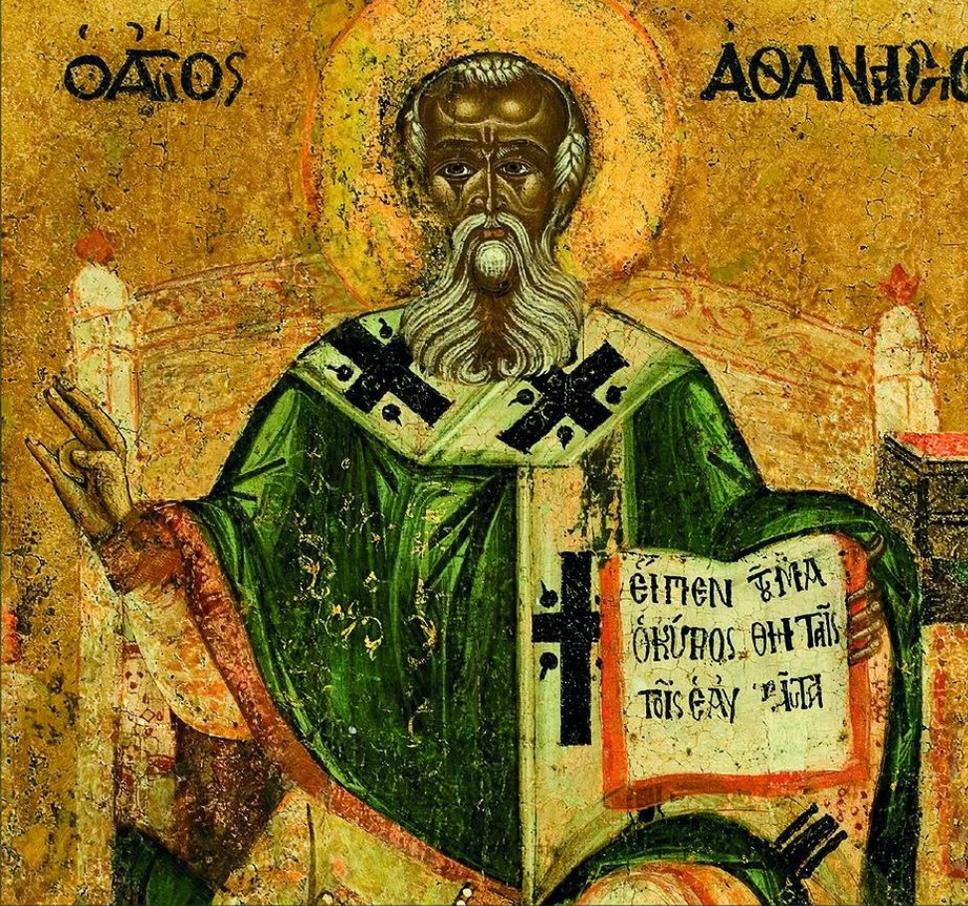
i	Euangelion Sanct Matthes.
ii	Euangelion Sanct Marcus.
iii	Euangelion Sanct Lucas.
iiii	Euangelion Sanct Johannis.
v	Der Aposteln Geschichte/beschrieben von Sanct Lucas.
vi	Epistel Sanct Paulus zu den Römern.
vii	Die erste Epistel Sanct Paulus zu den Corinthern.
viii	Die ander Epistel Sanct Paulus zu den Corinthern.
ix	Epistel Sanct Paulus zu den Galatern.
x	Epistel Sanct Paulus zu den Ephesern.
xi	Epistel Sanct Paulus zu den Philippern.
xii	Epistel Sanct Paulus zu den Coloffern.
xiii	Die erste Epistel Sanct Paulus zu den Thessalonichern.
xiiii	Die ander Epistel Sanct Paulus zu den Thessalonichern.
xv	Die erste Epistel Sanct Paulus an Timotheon.
xvi	Die ander Epistel Sanct Paulus an Timotheon.
xvii	Epistel Sanct Paulus an Titon.
xviii	Epistel Sanct Paulus an Philemon.
xix	Die erste Epistel Sanct Peters.
xx	Die ander Epistel Sanct Peters.
xxi	Die erste Epistel Sanct Johannis.
xxii	Die ander Epistel Sanct Johannis.
xxiii	Die dritte Epistel Sanct Johannis.

Die Epistel zu den Ebreern.
Die Epistel Jacobi.
Die Epistel Judas.
Die Offenbarung Johannis.

NEW TESTAMENT CANON

Council of Trent 1546

- Four Gospels: Matthew, Mark, Luke, and John;
- Acts of the Apostles written by Luke the Evangelist;
- Fourteen epistles of Paul the apostle, (one) to the Romans, 1-2 Corinthians, (one) to the Galatians, to the Ephesians, to the Philippians, to the Colossians, 1-2 Thessalonians, 1-2 Timothy, (one) to Titus, to Philemon, to the Hebrews;
- 1-2 Peter, 1-3 John the apostle, James, Jude,
- The Apocalypse of John the apostle.



WHEN DID THE 27-BOOK NEW TESTAMENT COME TO BE?

- In 367, Athanasius is the first to list all 27 books of our NT canon without dispute. But he did not invent the canon.
- Around 250, Origen lists all 27 books: Matthew, Mark, Luke, John, Peter (two), James, Jude, John(three?), Acts, Paul (fourteen), Revelation(?). This is the earliest record of the 27 Book New Testament. Some debate over the presence of Revelation in this list remains.

The Biblical Canon Lists from Early Christianity

Texts and Analysis

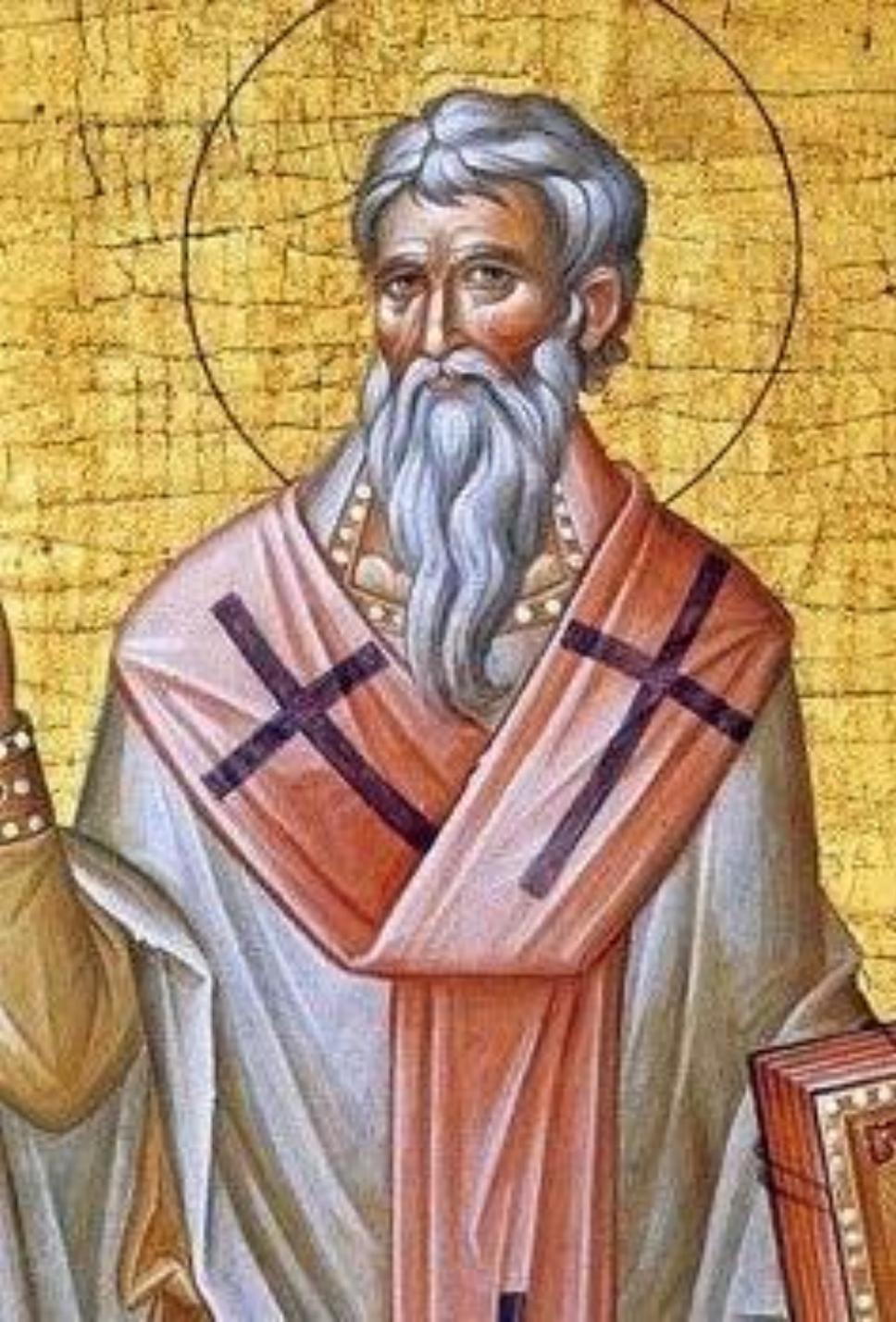
Edmon L. Gallagher and John D. Meade

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THE FOUR GOSPELS

- The Book of Kells (800 AD)
- From top left clockwise: Matthew=man, Mark=lion, John=eagle, Luke=calf/ox. The symbols would change, but this scheme goes back to Irenaeus.
- Four distinct gospels, yet grouped together in artistic fashion.
- When were the four gospels associated and grouped together?



IRENÆUS AROUND 180 AD

- “It is not possible that there be more Gospels in number than these, or fewer. By way of illustration, since there are four zones in the world in which we live, and four cardinal winds, and since the Church is spread over the whole earth, and since “the pillar and bulwark” [cf. 1 Tim 3:15] of the Church is the Gospel and the Spirit of life, consequently she has four pillars, blowing imperishability from all sides and giving life to men” (*Haer.* 3.11.8).



TERTULLIAN ON THE PAULINE EPISTLES

- “To this epistle [Philemon] alone did its brevity avail to protect it against the falsifying hands of Marcion. I wonder, however, when he received (into his *Apostolicon*) this letter which was written but to one man, that he rejected the two epistles to Timothy and the one to Titus, which all treat of ecclesiastical discipline. **His aim, was, I suppose, to carry out his interpolating process even to the number of (St. Paul’s) epistles**” (*Marc. 5*; ca. 200 AD).
- Tertullian just walked through 13 Epistles of Paul lacking discussion of Hebrews. But clearly there is a collection and number here.

QUICK SUMMARY

- By around 200 AD, there was a Four Gospel collection, 13-14 Epistles of Paul (depending on Hebrews), the Book of Acts, and Revelation, though this last book would present problems later.
- The Catholic / General Epistles would be acknowledged about a half to a full century later according to our evidence.

PROBLEM AREAS

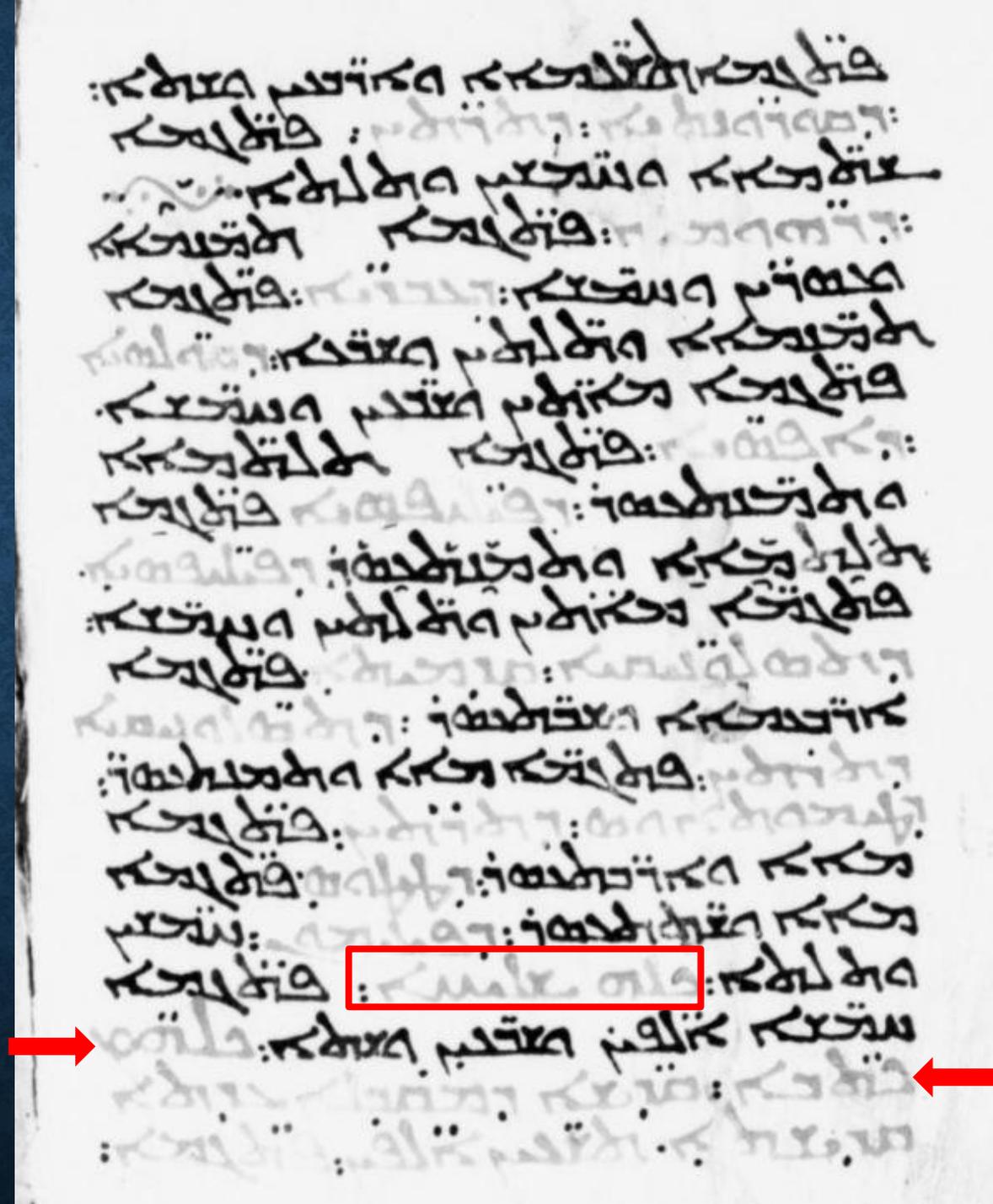
- The Muratorian Fragment
 - 2nd, 3rd, or 4th century date?
 - It's not a complete canon list.

THE MURATORIAN FRAGMENT

[Matthew]	Revelation of Peter (= private reading)
[Mark]	Shepherd of Hermas (= private reading)
Luke (= third Gospel)	
John (= fourth Gospel)	<u>Lacking:</u>
Acts	Hebrews
Paul = 13 Epistles, lacks Hebrews	James
Jude	1-2 Peter
John (two)	3 John(?)
Wisdom of Solomon	
Revelation of John	

PROBLEM AREAS

- The Catholic Epistles
 - None listed in this Syriac canon (350-400 AD).
 - They were not accepted in early Syriac church. To this day, only the major ones (James, 1 Peter, 1 John) are accepted. The four minor ones still not accepted.
 - This debate was already anticipated by Eusebius (ca. 325), who states that only 1 Peter and 1 John are recognized. The others are disputed by churches in the East. In the West, these epistles were less debated.



PROBLEM AREAS

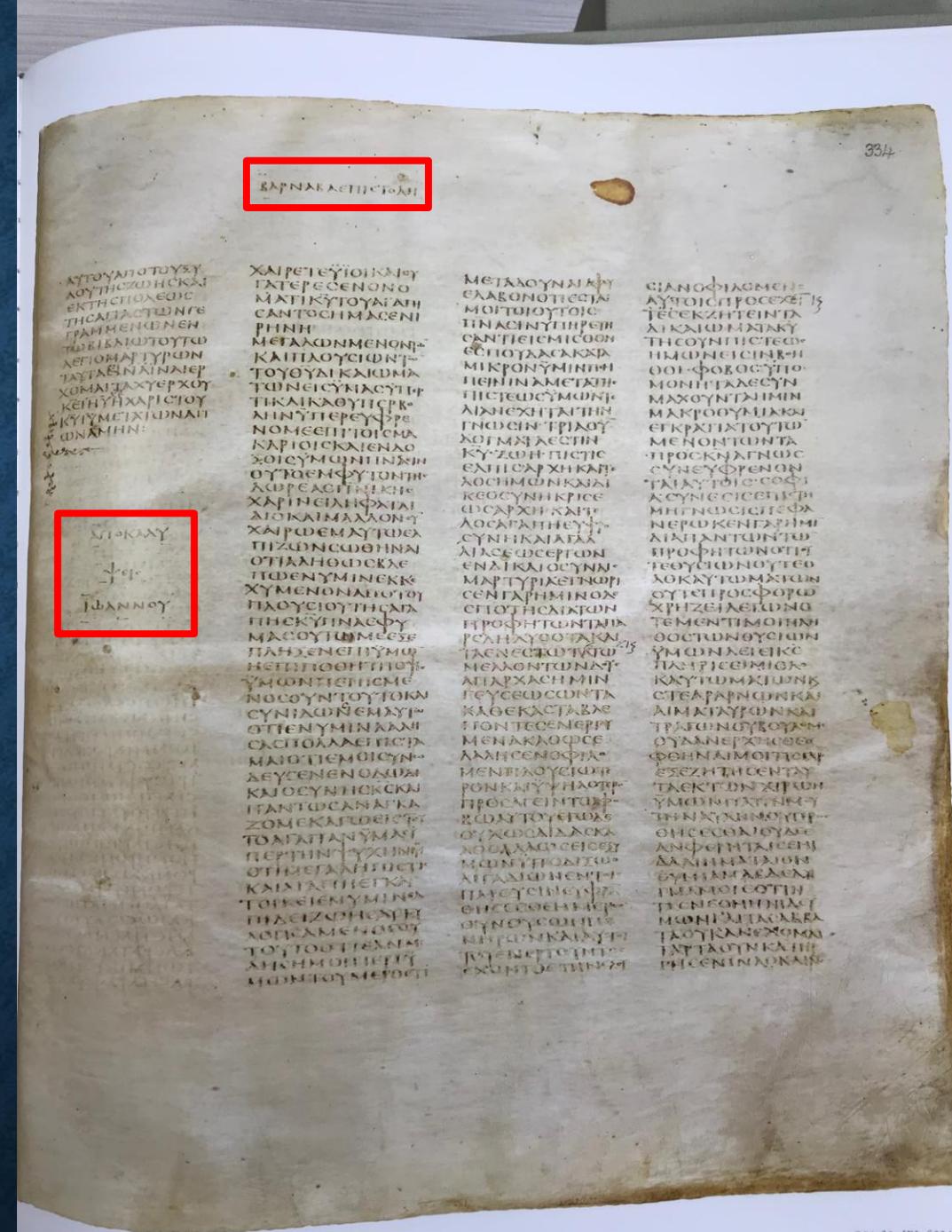
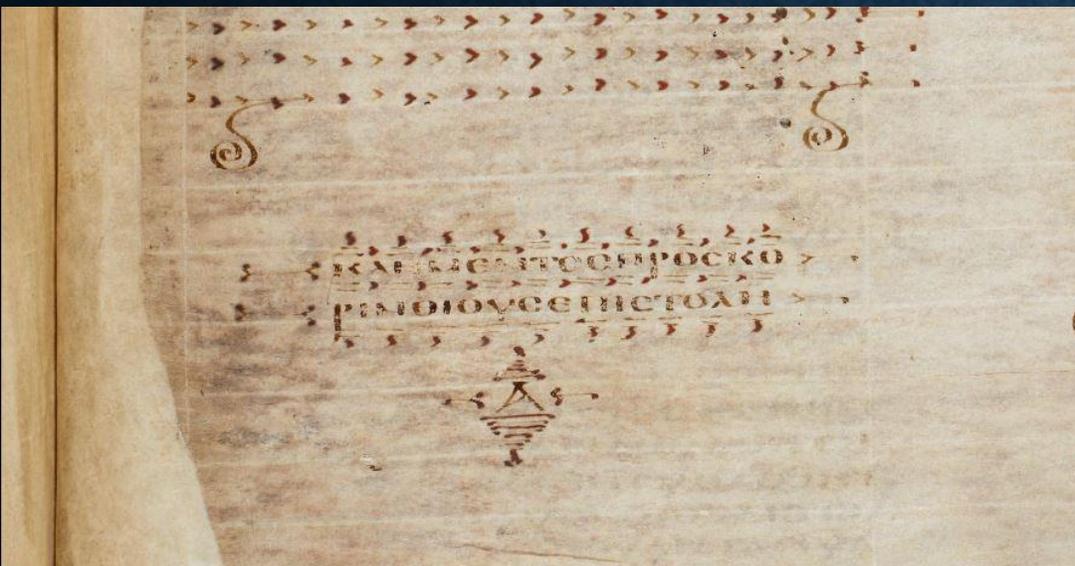
- Revelation of John
 - It was accepted early and then disputed only to be finally accepted in the Greek East. It was disputed in the Syriac church, not even translated into Syriac until maybe the sixth century.
 - It was accepted in the Western church from an early time.

OTHER PROBLEM AREAS

- The Tendency to reduce:
 - Tatian's (ca. 170) Diatessaron ('One through Four') as an affront to the Fourfold Gospel.
 - Marcion's (ca. 150) choice of the Gospel of Luke only.
- The Tendency for more:
 - The existence and circulation of more Gospels other than the Four, such as the Gospel of Thomas et al.
- None of our canon lists or early statements associate these writings with the Four Gospels.

LAST PROBLEM AREA

- 1-2 Clement at the end of Codex Alexandrinus (5th)
- Epistle of Barnabas and Shepherd of Hermas at the end of Codex Sinaiticus (mid 4th)
- How do we explain these books in the MSS?



THE MATTER OF CRITERIA (LEE MCDONALD, 2018)

The Formation of the Biblical Canon

VOLUME 2



THE NEW TESTAMENT
ITS AUTHORITY AND CANONICITY

LEE MARTIN MCDONALD

BLOOMSBURY

- Apostolicity: was the book written by an apostle or close associate?
- Antiquity: did the book come from the early era or was it recent? (Muratorian Fragment ln. 71ff, *BCL*, p. 181).
- Orthodoxy: does the book align to the “rule of faith”?
- Use / Ecclesiastical criterion: what books were the churches reading in their liturgies?
- Adaptability: the Scriptures that were adaptable to the changing circumstances of the church’s life are the ones that survived the canonization process (Lee McDonald, vol. 2, p. 340).

CONCLUSIONS

- Probably, some Jewish groups held to what became the Rabbinic Bible before the first century AD. Josephus says that Jews held to his 22 books from long ago. Philo's and the NT's citations from only these 22 books, but not all of them, support this view.
- Perhaps Qumran's wider scriptural repertoire equals a wider canon, but in the absence of a canon list, it is very difficult to prove one way or the other. There was a Christian Old Testament by the middle of the second century.
- Probably, there was a core NT canon by the end of the second century, but there is contrary evidence given the disputes over the Catholic Epistles and Revelation.
- Canon means "rule." Thus if we claim that the Bible is our canon, then we need to live accordingly.