

The Canon

- “Rod”, “Reed”, “Measure”

- Athanasius 367 AD

- 66 Books of the Bible

 - 39 OT

 - 27 NT

- Nothing is to be added or subtracted

The Question Before Us...

How did certain writings come to be recognized as Canon?

Who decided?

What criteria did they use?

Christian Roots Planted in Jewish Soil

Most early Christians were Jews

-They saw Jesus as Jewish Messiah

-“Scripture” was the OT

Tanakh - 3 parts

Law - 6th Century BC

Prophets - 3rd Century BC

Writings - 1st Century BC

Epistle of Barnabas (Late 1st - Early 2nd Century AD)

-Quotes OT then gives NT interpretation



1QIsa b

Isa 57:17 - 59:9

Formation of the New Testament



Muratorian
Fragment

c. 180-200 A.D.

- Jesus Taught Orally , he was an itinerant teacher/prophet.

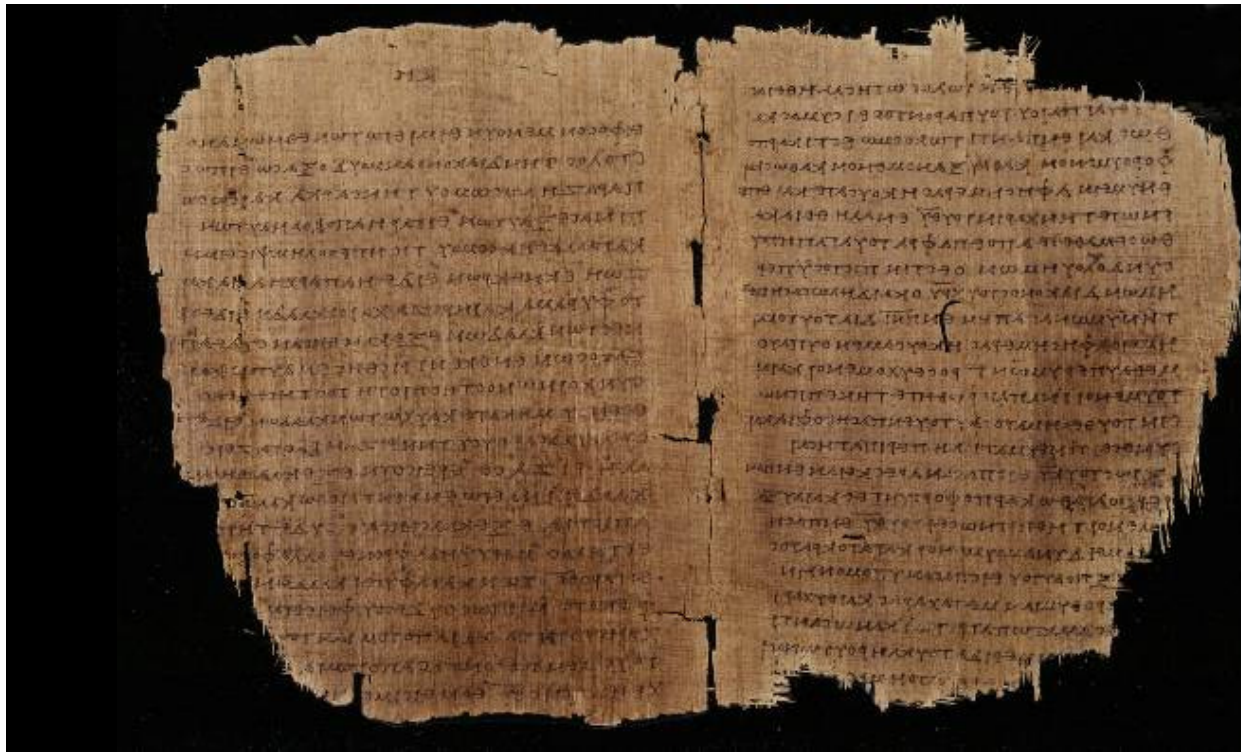
- Jesus was remembered from what he said and did, not from what he wrote.

- The gospel is in essence a proclamation that was spread by the followers of Jesus. Apostles.



- In its earliest phase, Christianity centered around oral teaching/testimony and perhaps written documents preserving the statements of Jesus.

- It is not until the generation after the apostles that the proclamation of the apostles begins to be recorded, preserved, and disseminated. (second half of 1st century)



Chester Beatty
Papyrus
c. 180 A.D.
P 46

- Paul's Letters are the first documents in the Bible to be written down and circulated. Why is this?

Collosians 4:16 And when this letter has been read among you, have it also read in the church of the Laodiceans; and see that you also read the letter from Laodicea.

1 Thessalonians 5:27 I put you under oath before the Lord to have this letter read to all the brothers.

Toward the end of the 1st Century Paul's letters are circulating as a collection (minus the pastorals) and thought of as authoritative.

2 Peter 3:15 Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. ¹⁶ He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.

-But why not the Pastoral Letters? I have a theory...

- **What about the Gospels?**

By the early second century we begin to see references to the gospels. But not necessarily all four held together at once.

Read Papias about the Gospels.

The Didache

“But let not your fasts be with the hypocrites, for they fast on the second and fifth day of the week. Rather, fast on the fourth day and the Preparation (Friday). Do not pray like the hypocrites, **but rather as the Lord commanded in His Gospel**, like this:

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us today our daily (needful) bread, and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil one (or, evil); for Thine is the power and the glory for ever.”

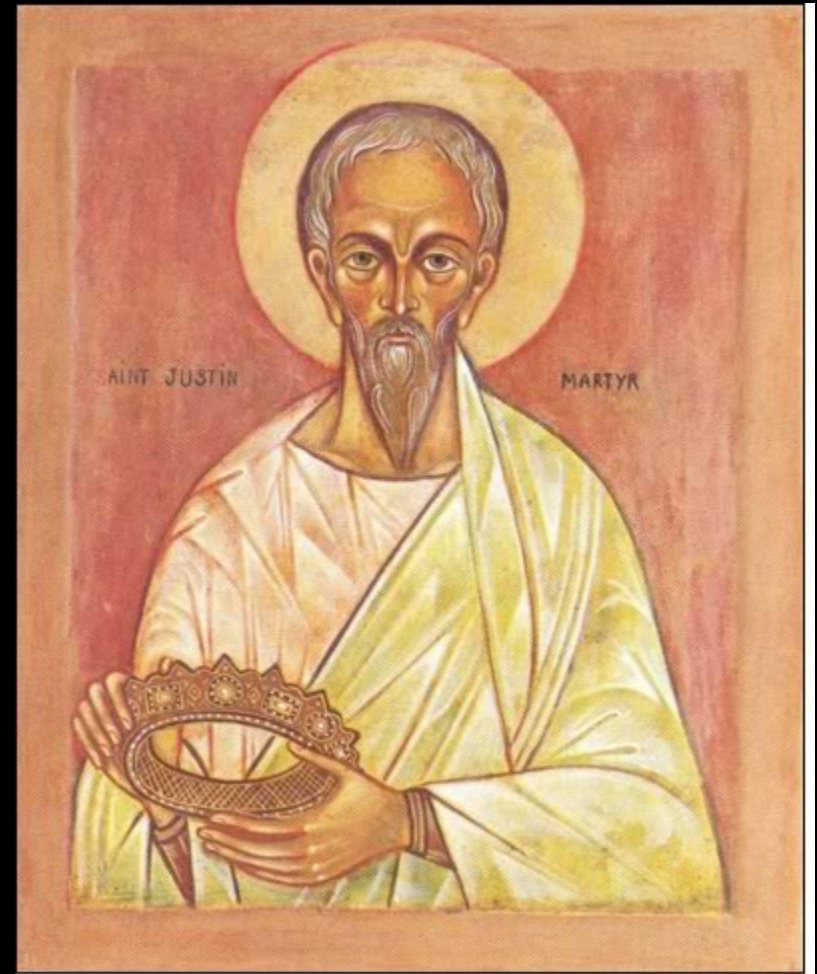




John Rylands Papyrus P52.
John 18:31-33, 37-38.
c. 117-138 A.D.

First Apology 66.3 For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them

First Apology 67.3 And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things.

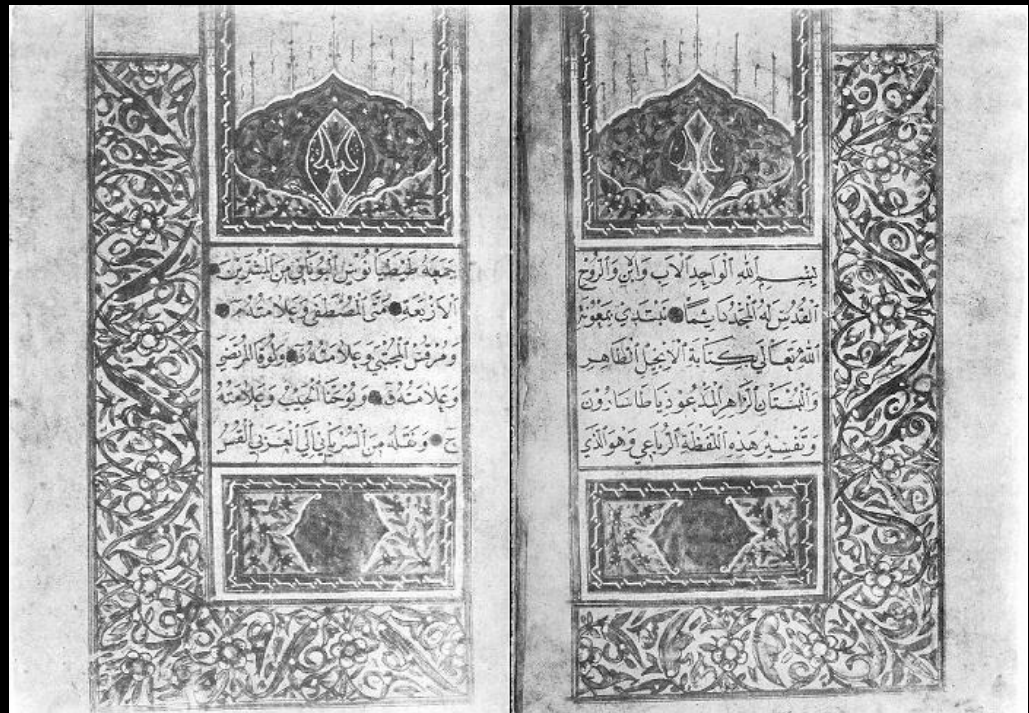


c. 150 A.D

Diatessaron “The Harmony of Four”

- Tatian was a disciple of Justin Martyr and wrote the Diatessaron somewhere between 160-175 A.D.

The diatessaron represents a clear shift from localized gospels to a “collection” of the four gospels.



Heresies

The Marcionites:

Marcion of Sinope (85-160)

- Paul the only true apostle**
- Differentiated between God of OT and God of NT**
- Created his own “Canon” the first known such collection of scripture.**

Valentinus from Alexandria Egypt (100-160 A.D.)

- Gnostics, Material Universe is Evil and Corrupt**
- The spirit must be freed from the corrupt lower form of body**
- There were “secret” gospels that Jesus only passed on to a “select few”**

Orthodox Response:

- The Rule of Faith
- The Canon of Scripture

Notes

Irenaeus of Lyon – c. 170 A.D.

Matthew (Book 3, Chapter 16)
Mark (Book 3, Chapter 10)
Luke (Book 3, Chapter 14)
John (Book 3, Chapter 11)
Acts of the Apostles (Book 3, Chapter 14)
Romans (Book 3, Chapter 16)
1 Corinthians (Book 1, Chapter 3)
2 Corinthians (Book 3, Chapter 7)
Galatians (Book 3, Chapter 22)
Ephesians (Book 5, Chapter 2)
Philippians (Book 4, Chapter 18)
Colossians (Book 1, Chapter 3)
1 Thessalonians (Book 5, Chapter 6)
2 Thessalonians (Book 5, Chapter 25)

1 Timothy (Book 1, Preface)
2 Timothy (Book 3, Chapter 14)
Titus (Book 3, Chapter 3)
1 Peter (Book 4, Chapter 9)
1 John (Book 3, Chapter 16)
2 John (Book 1, Chapter 16)
Revelation to John (Book 4, Chapter 20)

He may refer to Hebrews (Book 2, Chapter 30)
and James (Book 4, Chapter 16)
and maybe even 2 Peter (Book 5, Chapter 28)

but does not cite Philemon, 3 John or Jude.

The Muratorian Fragment ~180 A.D.

By the end of the 2nd Century and the Beginning of the 3rd , we see something pretty close to our current new testament bound together, acknowledged as a whole and circulated.



The Chester Beatty Codex C. 200A.D.

Includes Four Gospels, Acts, Epistles of Paul (-pastorals), Hebrews, and Revelation.

Probably represented the Bible of a rural Egyptian church.



Two things decided at Council of Nicea

- Agreement on the Creed
- Agreement on the Scripture

Criteria for Canonization

1. Apostolic Authority (written by Christ's immediate followers)
2. Antiquity (age)
3. Orthodoxy (reflect the faith once and for all delivered to the saints)
4. Catholicity (recognized by the whole church)

Role of the Holy Spirit

