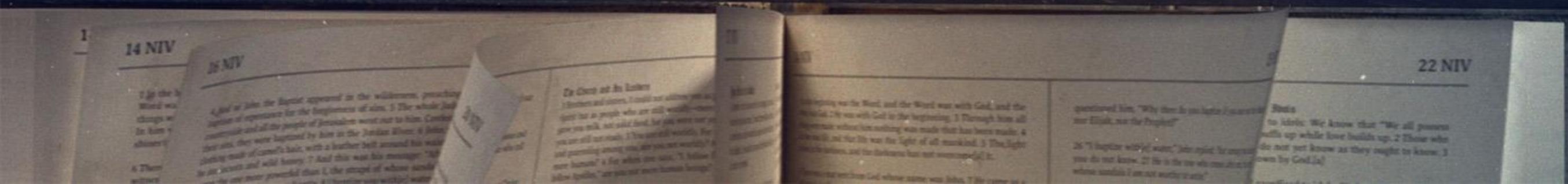
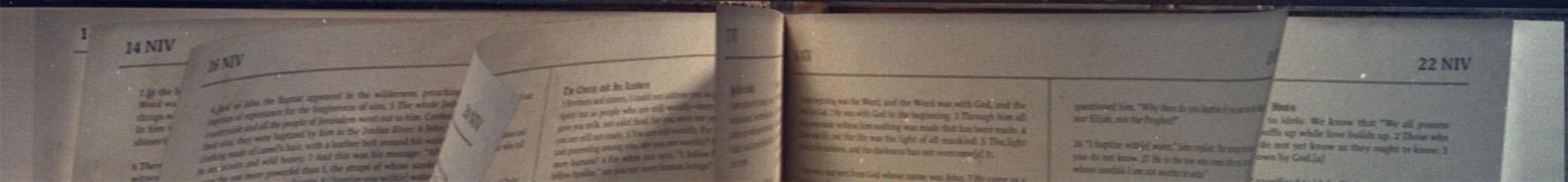


1. The Claims Of The Bible
2. The Unity Of The Bible
3. Manuscript Evidence
4. Historical Evidence
5. Literature Evidence
6. Prophecy Evidence
7. How The Books Were Chosen (Canon)



The Bible includes a multitude of distinct literary forms and genres with one message

- history
- law
- religious poetry
- lyric poetry
- parable and allegory
- biography
- personal correspondence
- personal memoirs and diaries

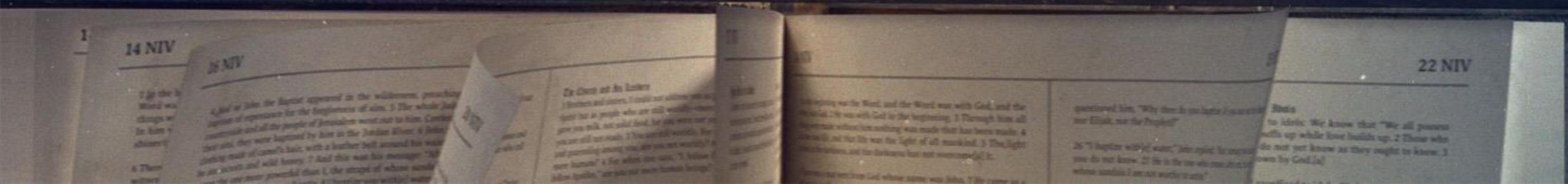


Compared to other literature of the time period

- While it is true that we do not have the original documents of the Old Testament, **the accuracy of the Hebrew copyists is astonishing** when comparing the scriptures to **other literature of antiquity**.
- You can find wide variations in the few copies of the “Egyptian Book of the Dead”.

*“Even though the two copies of Isaiah discovered in Qumran Cave 1 near the Dead Sea in 1947 were a thousand years earlier than than the oldest dated manuscript previous known (A.D. 980), they proved to be **word for word identical with our standard Hebrew Bible** in more than 95 percent of the text. The 5 percent variation consisted chiefly of obvious slips of the pen and variations in spelling. They do not affect the message of revelation in the slightest.”(Archer, SQT, 23-25).*

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Peter appeals to fulfilled prophecy as a witness to the truth of the Scriptures.

- “And so we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts” (II Peter 1:19, NASB).

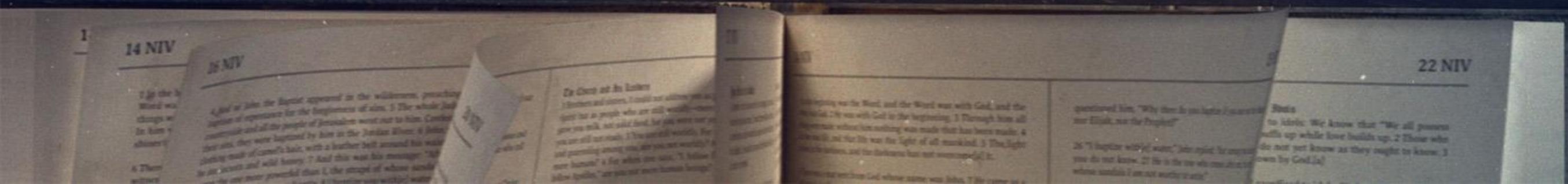
- Daniel predicted the rise and fall of four world kingdoms (Daniel 2:36-45).
- Isaiah predicted to coming and work of Cyrus (Isaiah 44:25; 45:1).
- Ezekiel predicted the fall of Tyre (Ezekiel 26).
- There are at least 100 clear prophecies that pertain to the life of Jesus.

- He would be born in Bethlehem of Judea (Micah 5:2; Matthew 2:1-6).
- He would be born into David's family (2 Samuel 7:12-13; Matthew 1:1).
- He would be born of a virgin (Isaiah 7:14; Matthew 1:18-25).
- He would have a forerunner (Isaiah 40:3-4; Mark 1:1-3).
- He would suffer terribly before His death (Isaiah 53; 1 Peter 2:24).
- He would be betrayed for 30 pieces of silver (Zechariah 11:13; Matthew 26:15).
- He would spend time in Egypt (Hosea 11:1; Matthew 2:15).
- His enemies would mock Him (Psalm 22:8; Matthew 27:43).
- Soldiers would divide His garments (Psalm 22:18; Matthew 27:35).
- He would be given wine mixed with gall (Psalm 69:21; Matthew 27:34).
- He would be raised from the dead (Psalm 16:8-11; Acts 2:25-28).

Objections:

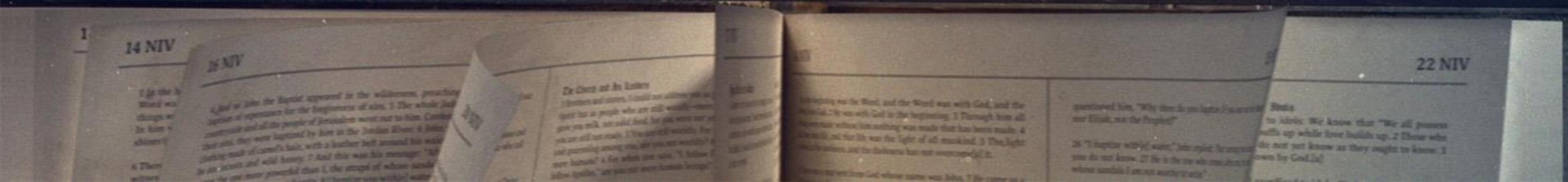
- **“The prophecies were written after the fact.”**
- The Dead Sea Scrolls date to at least 100 B.C.
- The Septuagint made in Alexandria Egypt date to 250 B.C.
- **“The prophecies were intentionally fulfilled by Jesus.”**
- How does one manipulate when, how, and where they were born?
- How does one control the words of His enemies while He dies on a cross?
- How does one determine the exact family that He will be born into?

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The English word "canon" comes from the Greek κανὼν, meaning "rule" or "measuring stick".

Christians became the first to use the term in reference to scripture, but Eugene Ulrich regards the idea as Jewish.



The Origins of the "Canon" Principle in Early Christianity

- Christianity begins among Jews
- Originally oral, later move to written sources as the eyewitnesses and apostles die off
- The concept of authoritative texts was not new to Christians – the Jews already had the concept of a canon

Implicit, Conscious Authority in NT Writings

- 1 Corinthians 14:37

“If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord’s commandment.”

- 2 Corinthians 13:3

“...the Christ who speaks in me...”

- 2 Corinthians 3:6

“...who also made us adequate as servants of a new covenant...”

- 1 Corinthians 15

– Here Paul saw himself in sync with other apostles and his views/teaching go back to the resurrected Jesus

2 Peter 3:15-16

- On the level of scripture in the first century up there with the OT
- Peter is commending His letters to a wider audience
- Not situational or only cultural.
- Letters in the plural indicates they were already collected to be circulated.
- Implicit idea of the authority of apostolic writing to be collected read and followed

- 1 Clement 42

“The apostles were given the gospel for us by the Lord Jesus Christ, and Jesus Christ was sent forth from God. Thus Christ came from God and the apostles from Christ. Both things happened, then, in an orderly way according to the will of God. When, therefore, the apostles received his commands and were fully convinced through the resurrection of our Lord Jesus Christ and persuaded by the word of God, they went forth proclaiming the good news that the Kingdom of God was about to come, brimming with confidence through the Holy Spirit.”



Around 95-96 AD

- As we are leaving the first century the early writers knew that they could write to edify the church, but it was very different than what had been written before.
- The early Christians understand **the apostles and they alone have a right to speak for God**

- 1 Clement 47

“Take up the epistle of that blessed apostle, Paul. What did he write to you at first, at the beginning of his proclamation of the gospel? To be sure, he sent you a letter in the Spirit concerning himself and Cephas and Apollos, since you were even then engaged in partisanship.”



- Ignatius -- Epistle to the Romans 4.3

“I am not enjoining you as Peter and Paul did.
They were apostles, I am condemned...”



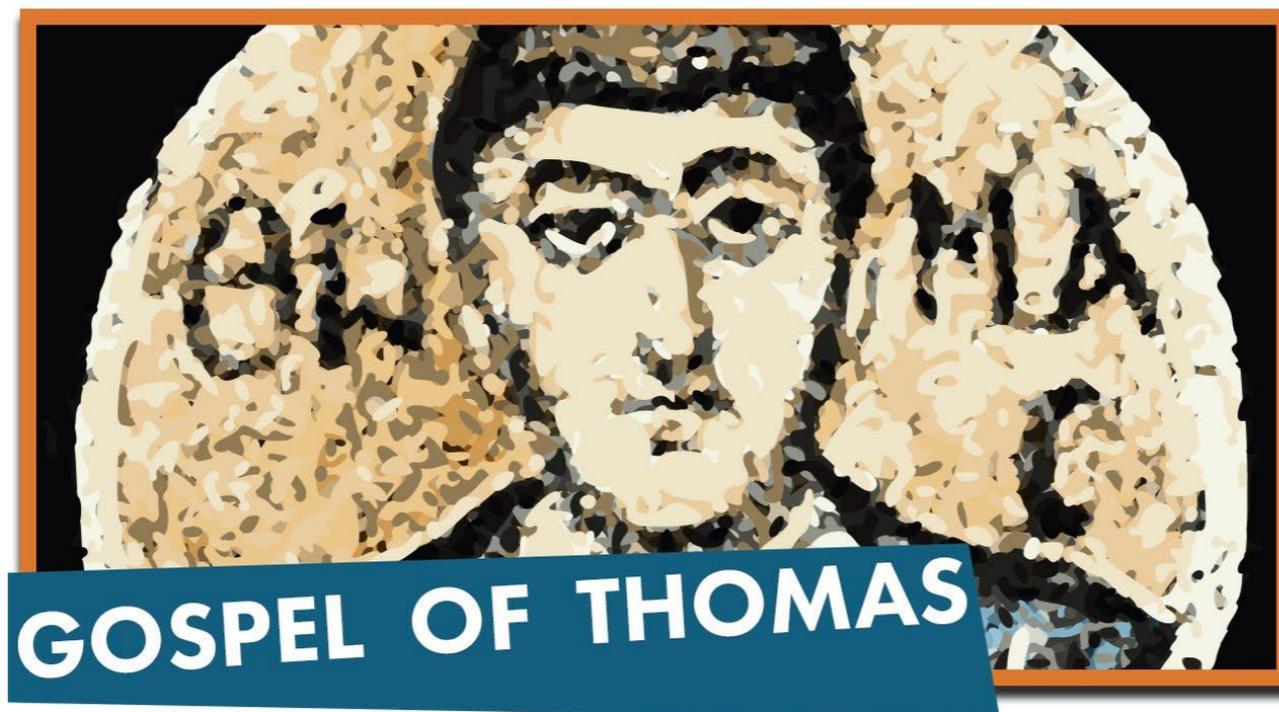


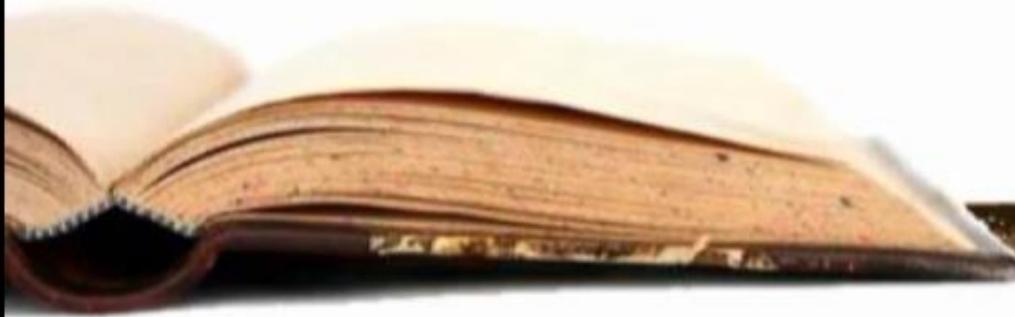
A Chronology for Canonicity

- A clear, functional canon by the end of the second century / beginning of the third century
- Outline of canon even seen in quantity and distribution of manuscript evidence that has come down to us (canonical vs. noncanonical works)

Example

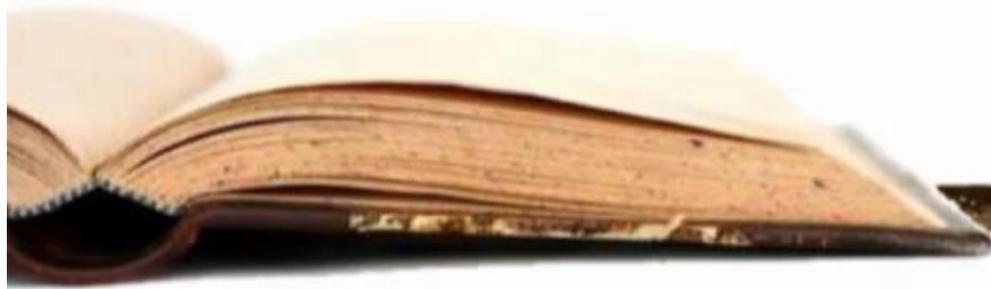
- The Gospel of Thomas written in the 2nd century, lost for awhile and found again in the 20th century. It was not copied, protected or preserved.





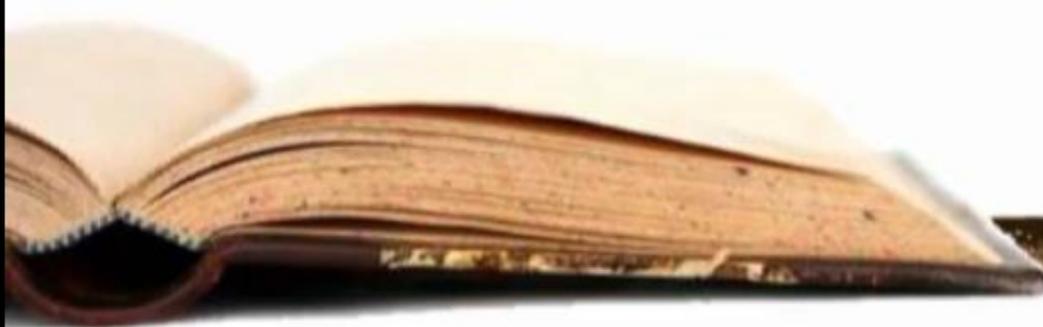
1 Clement (c. 95)

- In addition to a clear reference to 1 Corinthians, Clement seems to make allusions to Romans, Galatians, Philippians, Ephesians, and Hebrews



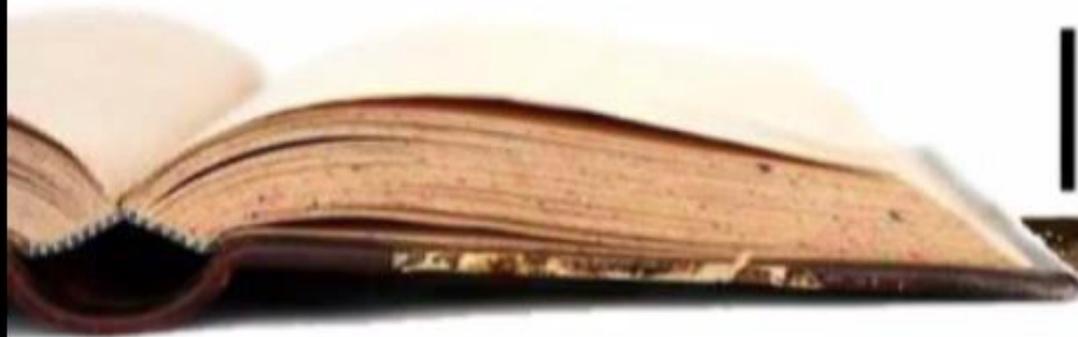
Ignatius (d. c.110)

- Epistle to the Ephesians 12.2
“Paul, who was sanctified, who gained a good report, who was right blessed, in whose footsteps may I be found when I shall attain to God, who in every epistle makes mention of you in Christ Jesus.”
- * Ignatius elsewhere shows awareness of Matthew, Luke, John



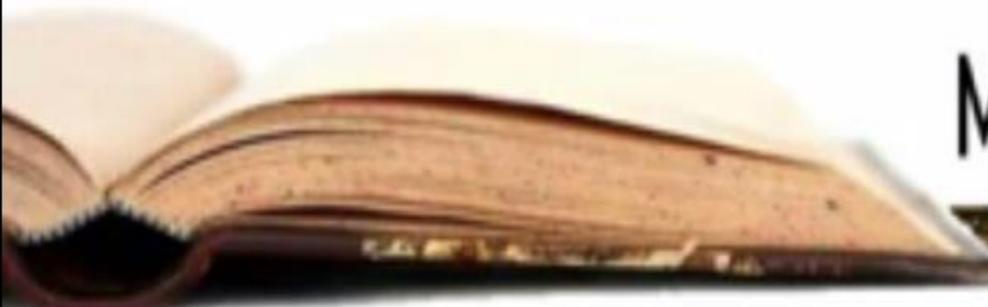
Polycarp (c. 110)

- To the Philippians 12:1
“I am confident that you are well trained in the sacred Scriptures and that nothing is hidden from you; but to me this has not been granted. Only, as it is written in these Scriptures, ‘Be angry and do not sin, and do not let the sun go down on your anger.’”
- ** Thus Polycarp calls Ephesians (4:26)
“Scripture”
- ** Irenaeus, via Eusebius, reports that Polycarp knew the Apostle John



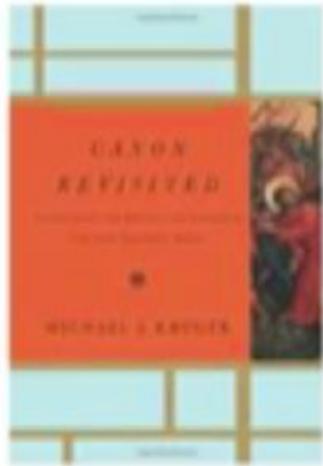
Irenaeus (c. 170-180)

- Shows knowledge of four gospels, Acts, the entire Pauline corpus but Philemon, Hebrews, James, 1 Peter, 1 and 2 John, and Revelation



Muratorian Fragment (c. 170-180)

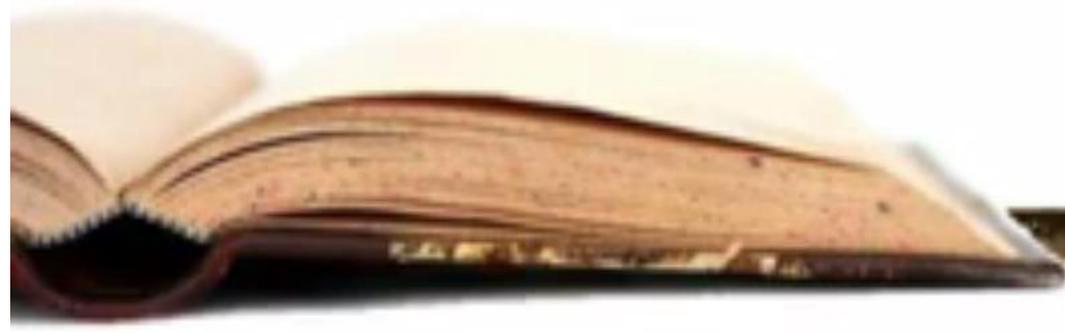
- Gives authoritative status to all four gospels, Acts, thirteen Pauline epistles, 1 and 2 John, Jude, and Revelation
- Hebrews, James, 1 and 2 Peter are not mentioned
 - Possible explanations
- Mention of apocryphal works



Michael J. Kruger, *Canon Revisited*

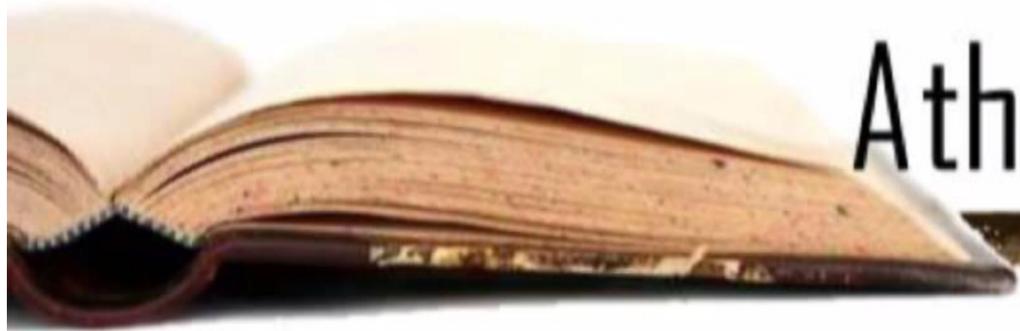
“...a number of New Testament writings, largely by virtue of their apostolic connections, were recognized and received as authoritative from a very early time, so that by the middle of the second century there appears to be a ‘core’ New Testament canon widely recognized by early Christians.”





Eusebius (c. 263-339)

- Ecclesiastical History 3.25
 - Note that Eusebius' first two categories encompass the entire 27 book NT canon and no more
 - Ecclesiastical History 2.23
 - “Such is the story of James, whose is said to be the first of the Epistles called Catholic. It is to be observed that its authenticity is denied, since few of the ancients quote it, as is also the case with the Epistle called Jude's, which is itself one of the seven called Catholic; nevertheless we know that these letters have been used publicly with the rest in most churches.”
- **The seven Catholic epistles are James, Jude, 1 and 2 Peter, 1 and 2 and 3 John



Athanasius' Festal Letter (367)

“In proceeding to make mention of these things, I shall adopt, to commend my undertaking, the pattern of Luke the Evangelist, saying on my own account: ‘Forasmuch as some have taken in hand,’ to reduce into order for themselves the books termed apocryphal, and to mix them up with the divinely inspired Scripture, concerning which we have been fully persuaded, as they who from the beginning were eyewitnesses and ministers of the Word, delivered to the fathers; it seemed good to me also, having been urged thereto by true brethren, and having learned from the beginning, to set before you the books included in the Canon, and handed down, and accredited as Divine; to the end that any one who has fallen into error may condemn those who have led him astray; and that he who has continued steadfast in purity may again rejoice, having these things brought to his remembrance.”

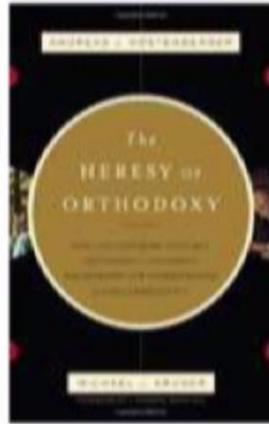
*** List of the 27 books of the NT and no others.

*** Not prescribing, so much as describing what has been handed down



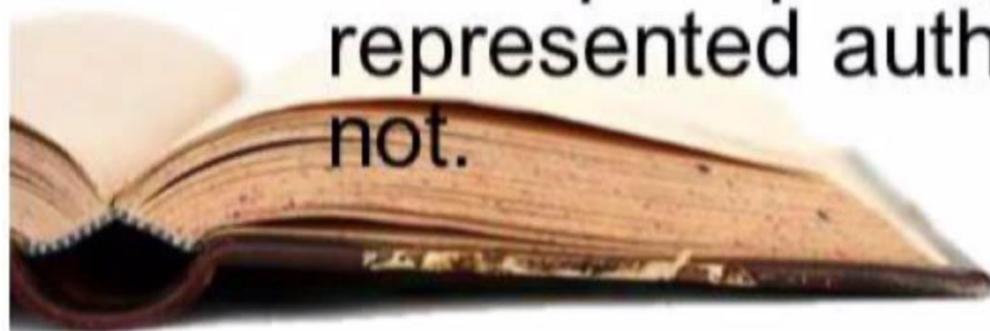
The List Is Stable

- Athanasius' 39th Festal Letter (367)
 - Eastern
- Council of Carthage (397)
 - Western



Andreas J. Kostenberger and Michael J. Krueger
The Heresy of Orthodoxy

“...the early stages of the canon were not a wide-open affair, where newly produced apocryphal literature could easily have found a welcome home, but were marked by concern only to affirm books from the apostolic time period. We should not be surprised, therefore, by this obvious but often overlooked fact: *the very books eventually affirmed by early Christians are those which the majority of modern scholars would agree derive from the apostolic time period; and those books rejected by early Christians are the ones the majority of modern scholars agree are late and secondary.* It appears that the early Christians were quite perceptive after all as to which books represented authentic Christianity and which did not.



Is the “messiness” of the
process a problem?

God has chosen to work
through humans.

The bible can handle the issues
along the way as it is preserved.

To Summarize

- The canon was not **defined** by the early church, it was **recognized** by the early church
- The core of the NT canon was quickly recognized, being apparent by the mid-second century
- The key thing to look for is **usage**, even before “lists.”