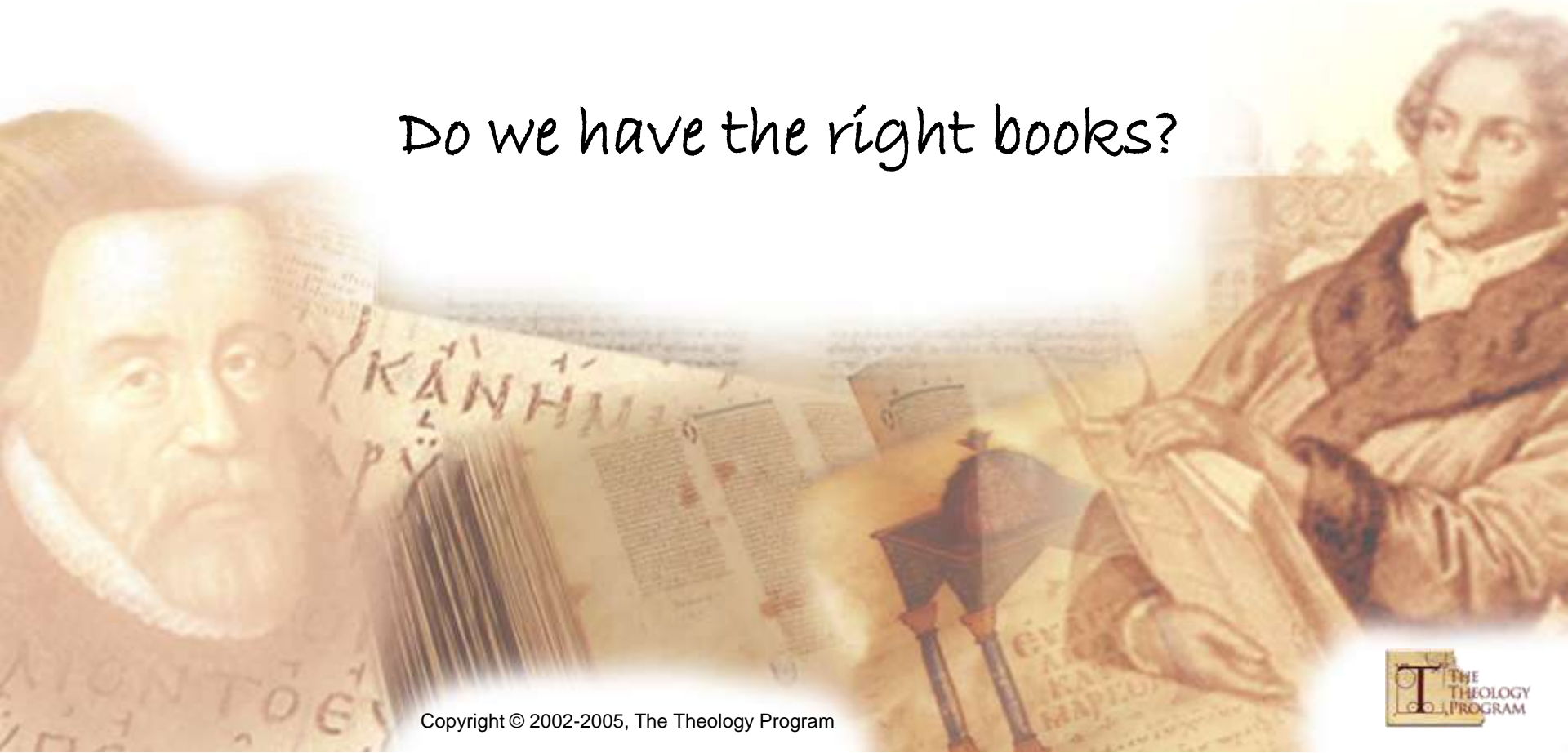


Session 4

CANONIZATION OF SCRIPTURE (OT)

Do we have the right books?





CANONIZATION OF SCRIPTURE

Questions:

- How do we know the books that we have in the Bible are the right ones?
- Why do the Roman Catholics include extra books in their Bible?
- Who has the authority to determine what books can be called Scripture?

CANONIZATION OF SCRIPTURE

Canon:

Lit. “rule” or “measuring rod.”
Refers to the accepted books of
the Old and New Testaments.



Facts and Fables Concerning the Canon

Fables Concerning the Canon

1. Age determines canonicity.
2. Language determines canonicity.
3. Agreement with the other Scriptures determines canonicity.
4. Religious value determines canonicity.
5. An inspired religious authority determines canonicity.
6. If a prophet or apostle wrote it, it is canonical.
7. If it is quoted by Scripture, it is canonical (Jude 9—Assumption of Moses, 14—15—Book of Enoch; Acts 17:28—Aratus [ca. 310—245 B.C.], *Phaenomena* 5).
8. Inspiration determines canonicity. “If it is inspired, it belongs in the canon.”

Facts and Fables Concerning the Canon

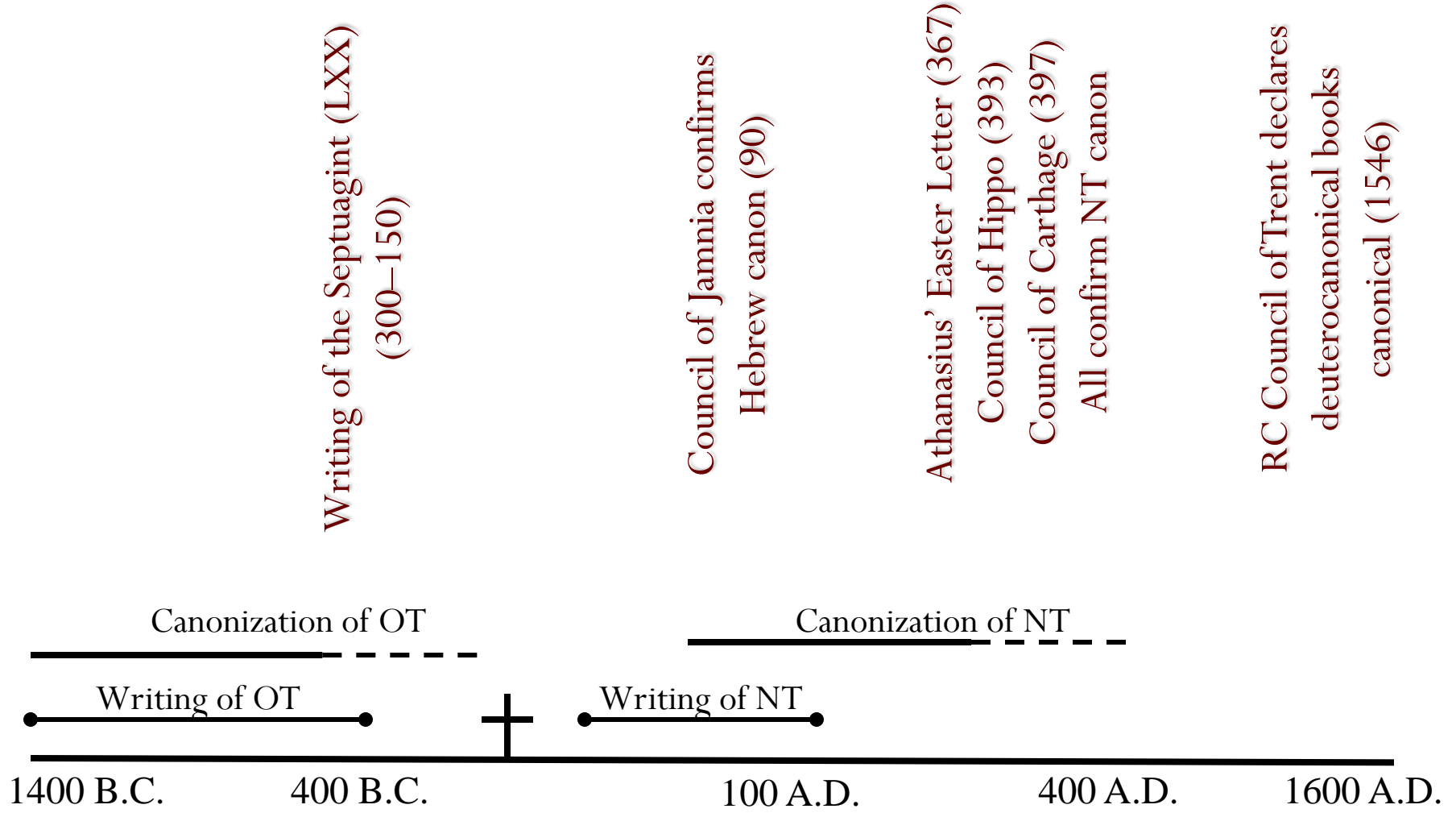
Facts Concerning the Canon

1. Prophetic nature and Apostolicity *comprises* canonicity.
2. The body of Christ *recognizes* the canon.
3. God alone *determines* canonicity.

CANONIZATION OF SCRIPTURE

"One thing must be emphatically stated. The New Testament books did not become authoritative for the Church because they were formally included in a canonical list; on the contrary, the Church included them in her canon because she already regarded them as divinely inspired, recognizing their innate worth and generally apostolic authority, direct or indirect. The first ecclesiastical councils to classify the canonical books were both held in North Africa—at Hippo Regius in 393 and at Carthage in 397—but what these councils did was not to impose something new upon the Christian communities but to codify what was already the general practice of those communities."

—F.F. Bruce



Tripartite Division of the Old Testament

The Law:

Luke 16:17

“But it is easier for heaven and earth to pass away than for one stroke of a letter of the *Law* to fail.”

The Law and the Prophets:

Matthew 5:17

“Do not think that I came to abolish the *Law or the Prophets*; I did not come to abolish but to fulfill.”

The Law, Prophets, and the Psalms:

Luke 24:44

“Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the *Law of Moses and the Prophets and the Psalms* must be fulfilled.’”



CANONIZATION OF SCRIPTURE

Five Tests for Canonicity of OT

1. Does the New Testament attest to its authority?
2. Do extrabiblical Jewish writers affirm it?
3. Is the book consistent with other revelation?
4. Was it written by a prophet or someone of divine authority?
5. Did Christ attest to its authority?

CANONIZATION OF SCRIPTURE

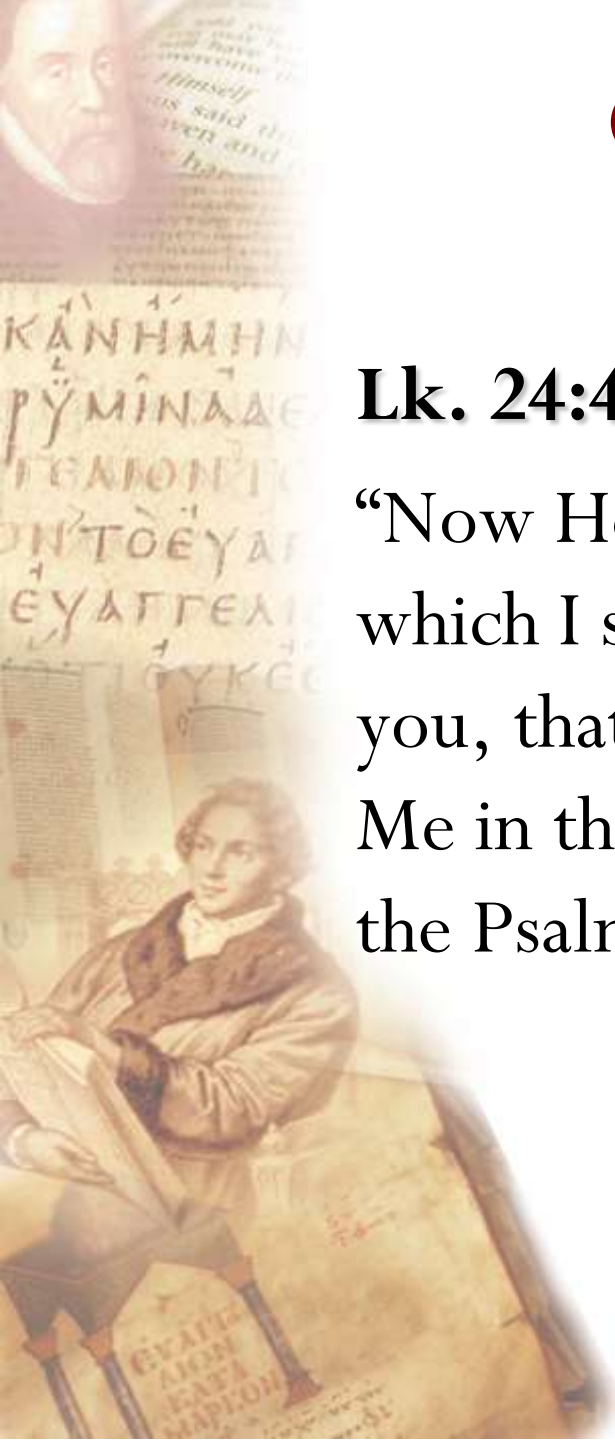
- 1. Does the New Testament attest to its authority?**



CANONIZATION OF SCRIPTURE

Lk. 24:44

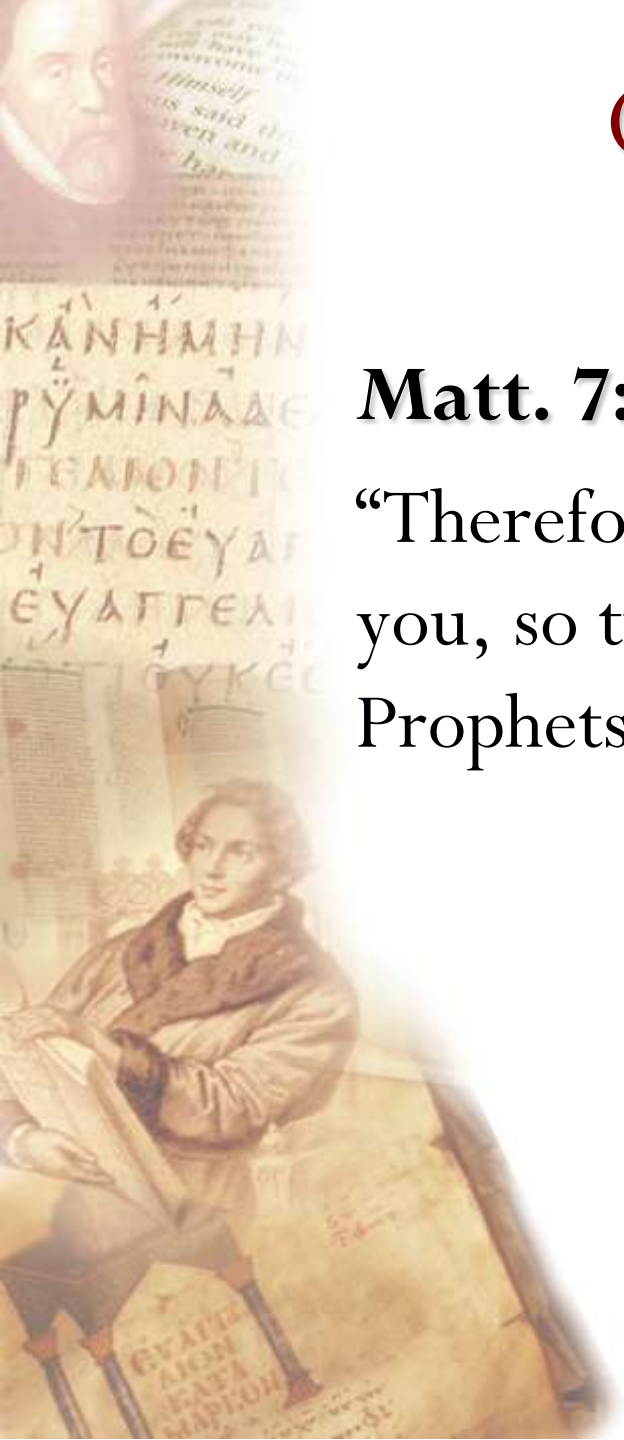
“Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’”



CANONIZATION OF SCRIPTURE

Matt. 7:12

“Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets.”



CANONIZATION OF SCRIPTURE

2. Do extrabiblical Jewish writers affirm them?



CANONIZATION OF SCRIPTURE

Josephus

“How firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it has become natural to all Jews immediately, and from their very birth, to esteem these books to contain Divine doctrines, and to persist in them, and, if occasion should arise, be willing to die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and deaths of all kinds upon the theatres, that they may not be obliged to say one word against our laws and the records that contain them.”



CANONIZATION OF SCRIPTURE

Babylonian Talmud

“After the latter Prophets Haggai, Zechariah, and Malachi, the Holy Spirit departed from Israel.”

CANONIZATION OF SCRIPTURE

**Philo also attests to a closed threefold
division of the OT.**





CANONIZATION OF SCRIPTURE

Council of Jamnia (A.D. 90)

After the Temple was destroyed in A.D. 70, the Sanhedrin was allowed by Rome to reconvene for purely spiritual reasons. At this council, the present OT books were reconfirmed officially.



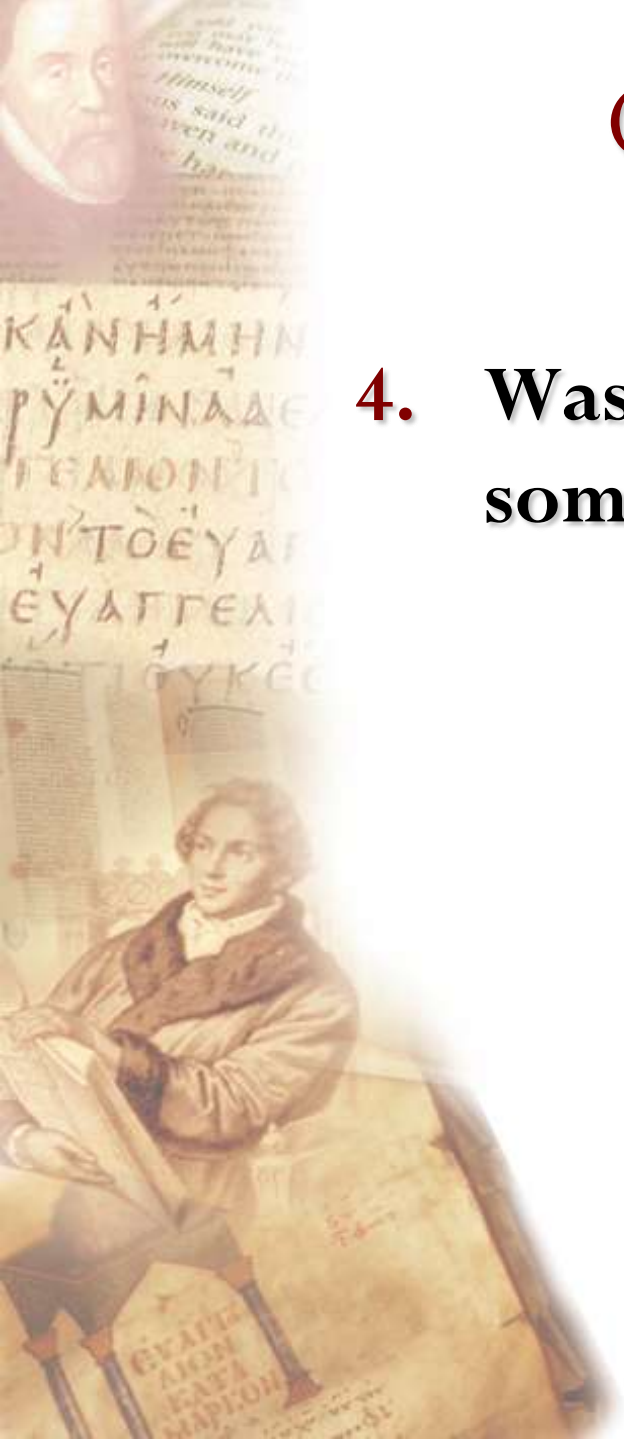
CANONIZATION OF SCRIPTURE

3. Is the book consistent with other revelation?

- Does it contain any inconsistencies?
- Does it contain any contradictions?

CANONIZATION OF SCRIPTURE

4. Was it written by a prophet or someone of divine authority?



CANONIZATION OF SCRIPTURE

5. Did Christ attest to its authority?





CANONIZATION OF SCRIPTURE

"Since Jesus is the Messiah, God in human flesh, He is the last word on all matters. He had the divine authority to endorse all Scripture or only some of it. He universally affirmed all Scripture, in every part, as the divine Word of God."

—Don Stewart

The Ten Wonders of the Bible (Orange, CA: Dart Press, 1990), 123



APPENDIX: THE APOCRYPHA

Apocrypha:

Lit. “Hidden writings.” This describes the group of writings, mostly written in Greek during the intertestamental period (400–100 B.C.), that are contained in the Christian Septuagint and Latin Vulgate and accepted by Roman Catholics and some Eastern Orthodox as Scripture, but rejected by Jews and evangelical Protestants.

Alternate Name:

Deuterocanonical books (Lit. “second canon”)



APPENDIX: THE APOCRYPHA

Key Terms

Protocanonical: Lit. “first canon.” In contrast to the deuterocanonical books, refers to the books of the Old Testament that have always been accepted by all as Scripture.

Pseudepigrapha: Refers to rejected books that are falsely attributed to an author (e.g., *The Apocalypse of Peter*).

Greek Orthodox Deuterocanonical	Roman Catholic Deuterocanonical	Protestant Apocrypha
<p>1 (3) Esdras</p> <p>Tobit</p> <p>Judith</p> <p>Additions to Esther</p> <p>Wisdom of Solomon</p> <p>Ecclesiasticus (Sirach)</p> <p>Baruch</p> <p>Epistle of Jeremiah</p> <p>Prayer of Azariah</p> <p>Story of Susanna</p> <p>Bel and the Dragon</p> <p>Prayer of Manasseh</p> <p>1 Maccabees</p> <p>2 Maccabees</p> <p>3 Maccabees</p> <p>4 Maccabees</p> <p>Psalm 151</p>	<p>Tobit</p> <p>Judith</p> <p>Additions to Esther</p> <p>Wisdom of Solomon</p> <p>Ecclesiasticus (Sirach)</p> <p>Baruch</p> <p>Epistle of Jeremiah</p> <p>Prayer of Azariah</p> <p>Story of Susanna</p> <p>Bel and the Dragon</p> <p>1 Maccabees</p> <p>2 Maccabees</p>	<p>1 (3) Esdras</p> <p>2 (4) Esdras</p> <p>Tobit</p> <p>Judith</p> <p>Additions to Esther</p> <p>Wisdom of Solomon</p> <p>Ecclesiasticus (Sirach)</p> <p>Baruch</p> <p>Epistle of Jeremiah</p> <p>Prayer of Azariah</p> <p>Story of Susanna</p> <p>Bel and the Dragon</p> <p>Prayer of Manasseh</p> <p>1 Maccabees</p> <p>2 Maccabees</p>

APPENDIX: THE APOCRYPHA

Categories within the Apocrypha

Historical	Religious	Wisdom
1 Maccabees 2 Maccabees	Tobit Judith Susanna Additions to Esther Bel and the Dragon	Ecclesiasticus (Sirach) Wisdom of Solomon Baruch Prayer of Manasseh Epistle of Jeremiah Prayer of Azariah



APPENDIX: THE APOCRYPHA

Arguments for its inclusion:



APPENDIX: THE APOCRYPHA

1. These works were included in the LXX (B.C. 300–150) from which the NT writers often quoted. Paul quoted from the LXX many times. It was the primary text for the author of Hebrews.

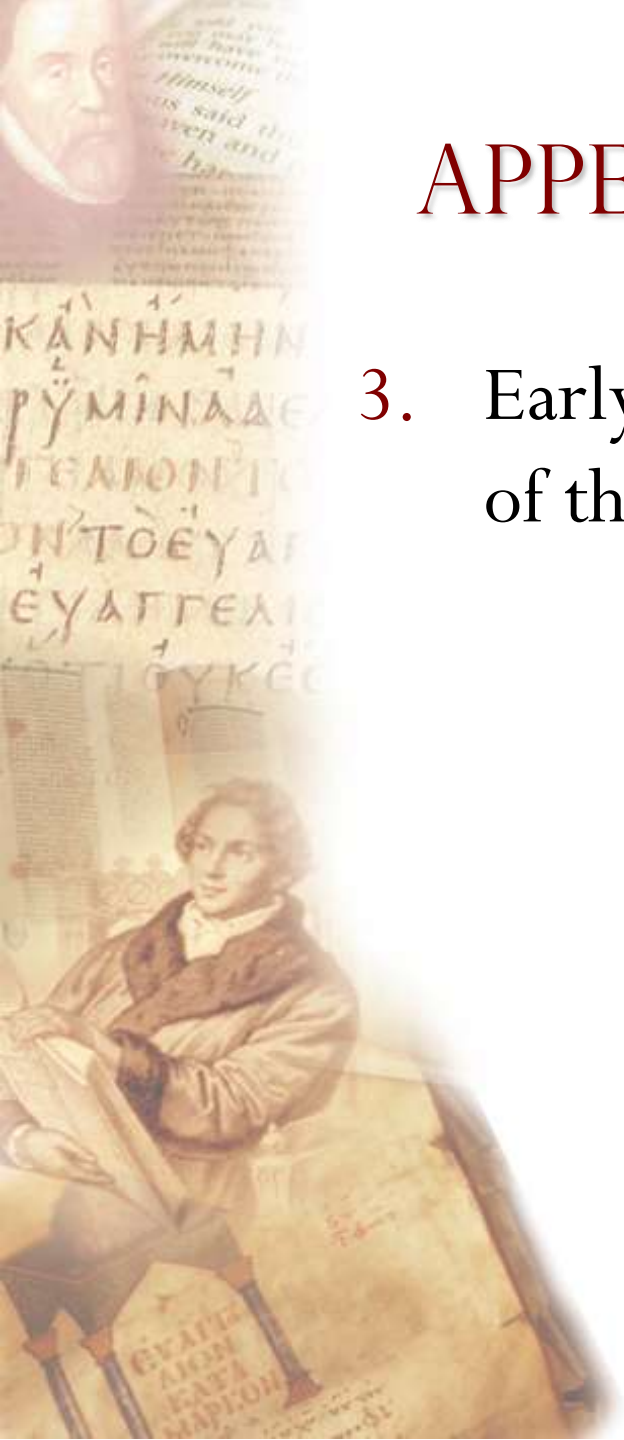


APPENDIX: THE APOCRYPHA

2. Several deuterocanonical works were found among the Dead Sea Scrolls. This evidences an early acceptance of the deuterocanonical books.

APPENDIX: THE APOCRYPHA

3. Early Christians reflect some knowledge of the deuterocanonical books.





APPENDIX: THE APOCRYPHA

4. Certain early Church fathers used the works authoritatively, sometimes even quoting them as Scripture:

- Clement of Alexandria (Tobit, Sirach, Wisdom)
- Origen (Epistle of Jeremiah)
- Irenaeus (Wisdom)



APPENDIX: THE APOCRYPHA

5. Many official Church councils included it as part of the accepted canon of Scripture (Rome 382; Carthage 393; Hippo 397).



APPENDIX: THE APOCRYPHA

6. Martin Luther presumptuously deleted it from the canon in the sixteenth century because it contained elements of theology that he did not agree with.



APPENDIX: THE APOCRYPHA

Response to the arguments for its inclusion:



APPENDIX: THE APOCRYPHA

1. It is disputed whether or not these books were included in the LXX for many reasons:



APPENDIX: THE APOCRYPHA

- The earliest copies of the LXX that we have are Christian in origin and were not copied until the fourth century. It is hard to tell if the original Alexandrian Jews had this wider canon.



APPENDIX: THE APOCRYPHA

- The three extant copies of the LXX do not agree concerning the canon.

Deuterocanonical/Apocrypha Comparison Chart

Codex Vaticanus (B)	Codex Sinaiticus (X)	Codex Alexandrinus (A)	Greek Orthodox Deuterocanonical	Roman Catholic Deuterocanonical	Protestant Apocrypha
1 (3) Esdras	1 (3) Esdras	1 (3) Esdras	1 (3) Esdras		1 (3) Esdras 2 (4) Esdras
Tobit	Tobit	Tobit	Tobit	Tobit	Tobit
Judith	Judith	Judith	Judith	Judith	Judith
Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther
Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon
Ecclesiasticus	Ecclesiasticus	Ecclesiasticus	Ecclesiasticus	Ecclesiasticus	Ecclesiasticus
Baruch		Baruch	Baruch	Baruch	Baruch
Epistle of Jeremiah		Epistle of Jeremiah	Epistle of Jeremiah	Epistle of Jeremiah	Epistle of Jeremiah
Prayer of Azariah	[Prayer of Azariah	Prayer of Azariah	Prayer of Azariah	Prayer of Azariah	Prayer of Azariah
Story of Susanna	Story of Susanna	Story of Susanna	Story of Susanna	Story of Susanna	Story of Susanna
Bel and the Dragon	Bel and the Dragon]	Bel and the Dragon	Bel and the Dragon	Bel and the Dragon	Bel and the Dragon
			Prayer of Manasseh		Prayer of Manasseh
	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees
		2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees
		3 Maccabees	3 Maccabees		
	4 Maccabees	4 Maccabees	4 Maccabees		
Psalm 151	Psalm 151	Psalm 151	Psalm 151		

Deuterocanonical/Apocrypha Comparison Chart

Codex Vaticanus (B)	Codex Sinaiticus (X)	Codex Alexandrinus (A)	Greek Orthodox Deuterocanonical	Roman Catholic Deuterocanonical	Protestant Apocrypha
1 (3) Esdras	1 (3) Esdras	1 (3) Esdras	1 (3) Esdras		1 (3) Esdras 2 (4) Esdras
Tobit Judith Additions to Esther Wisdom of Solomon Ecclesiasticus	Tobit Judith Additions to Esther Wisdom of Solomon Ecclesiasticus	Tobit Judith Additions to Esther Wisdom of Solomon Ecclesiasticus	Tobit Judith Additions to Esther Wisdom of Solomon Ecclesiasticus	Tobit Judith Additions to Esther Wisdom of Solomon Ecclesiasticus	Tobit Judith Additions to Esther Wisdom of Solomon Ecclesiasticus
Baruch Epistle of Jeremiah Prayer of Azariah Story of Susanna Bel and the Dragon	[Prayer of Azariah Story of Susanna Bel and the Dragon]	Baruch Epistle of Jeremiah Prayer of Azariah Story of Susanna Bel and the Dragon	Baruch Epistle of Jeremiah Prayer of Azariah Story of Susanna Bel and the Dragon Prayer of Manasseh	Baruch Epistle of Jeremiah Prayer of Azariah Story of Susanna Bel and the Dragon	Baruch Epistle of Jeremiah Prayer of Azariah Story of Susanna Bel and the Dragon Prayer of Manasseh
	1 Maccabees 4 Maccabees	1 Maccabees 2 Maccabees 3 Maccabees 4 Maccabees	1 Maccabees 2 Maccabees 3 Maccabees 4 Maccabees	1 Maccabees 2 Maccabees	1 Maccabees 2 Maccabees
Psalms 151	Psalms 151	Psalms 151	Psalms 151		



APPENDIX: THE APOCRYPHA

- Philo, a first century Jewish scholar in Alexandria who used the LXX extensively, did not mention the Apocrypha even though he commented on virtually all the protocanonical books. The same can be said for Josephus, a first-century Jewish historian who used the LXX extensively, who explicitly states that the apocryphal books were never accepted as canonical by the Jews.



APPENDIX: THE APOCRYPHA

2. Many works were found among the Dead Sea Scrolls which are not canonical.



APPENDIX: THE APOCRYPHA

3. Knowledge of a work does not make it authoritative. Many people know of the deuterocanonical books, and may even respect and quote from them with authority, but this does not necessarily mean that they believe them to be inspired.



APPENDIX: THE APOCRYPHA

4. While early Christians did quote from the deuterocanonicals from time to time, the *earliest* Christians showed no evidence of their *accepting them as Scripture*. It was only when the Christian community began to break ties with the Jews that their inclusion became an issue. The earliest Christian list of books in the Old Testament is that of Melito, bishop of Sardis (A.D. 170), and it contains only the protocanonical works (Protestant canon).



APPENDIX: THE APOCRYPHA

5. Hippo, Rome, and Carthage were all North African or Roman *local* church councils that did not have the authority to declare the canon. Augustine, the North African bishop of Hippo, accepted the Apocrypha (although slightly different than the Roman Catholic version) and had heavy influence upon these councils. This explains their acceptance.



APPENDIX: THE APOCRYPHA

6. Martin Luther rejected the Apocrypha just as many others throughout church history had done. There was no official “infallible” declaration on the canon by Rome until after Martin Luther rejected them. It was an over-reactive response to Luther’s rejection that caused the Roman Catholic Church to declare them to be Scripture at Trent. Until that time, they were doubted by most and labeled either Apocrypha or deuterocanonical books.



APPENDIX: THE APOCRYPHA

**A list of some Church leaders
throughout history who rejected part
or all of the
deuterocanonical/Apocrypha books**



APPENDIX: THE APOCRYPHA

Origen, a second-century theologian, rejected the Apocrypha, listing the canon to be 22 books (equivalent to the Jewish and Protestant canon).

The background of the slide is a collage. At the top left is a portrait of a man with a beard, likely a historical figure. Below it is a snippet of Greek text with accents. In the center, there is a larger block of Greek text, including the words 'ΚΑΝΗΜΗΝ', 'ΡΥΜΙΝΑΔΕ', 'ΓΕΛΙΟΝΤΟ', 'ΟΝΤΟΕΥΑΓ', and 'ΕΥΑΓΓΕΛΙ'. At the bottom left, there is an illustration of a man in a brown coat and hat, sitting and reading a large book. The overall color scheme is warm, with shades of yellow, orange, and brown.

APPENDIX: THE APOCRYPHA

Athanasius, the fourth-century bishop of Alexandria, rejected most of the Apocrypha, holding to a 22-book Old Testament canon.



APPENDIX: THE APOCRYPHA

Jerome, who was commissioned by the Church in the fifth century to translate the Scriptures into Latin, produced the Latin Vulgate which was the Church approved translation for over a thousand years. He did not accept the Apocrypha but, instead, adhered to a Jewish canon of 22 books.



APPENDIX: THE APOCRYPHA

Gregory the Great, Pope of Rome, who, according to the Roman Catholic Church must have had the unwritten tradition that included the canon, rejected the book of 1 Maccabees.



APPENDIX: THE APOCRYPHA

The Venerable Bede, historian and doctor of the Church, in his commentary on Revelation, listed the Old Testament books to be 24 in number (the same as the Jewish and Protestant canon).

APPENDIX: THE APOCRYPHA

Ambrose of Autpert, a ninth-century theologian



APPENDIX: THE APOCRYPHA

Hugh of St. Victor, a leading theologian of the twelfth century



APPENDIX: THE APOCRYPHA

John of Salisbury, one of the leading scholars of the twelfth century who became the Bishop of Chartres



APPENDIX: THE APOCRYPHA

Rupert of Deutz, an early twelfth century theologian



APPENDIX: THE APOCRYPHA

Hugh of St. Cher (Hugo Cardinalis), a
Dominican cardinal of the thirteenth century



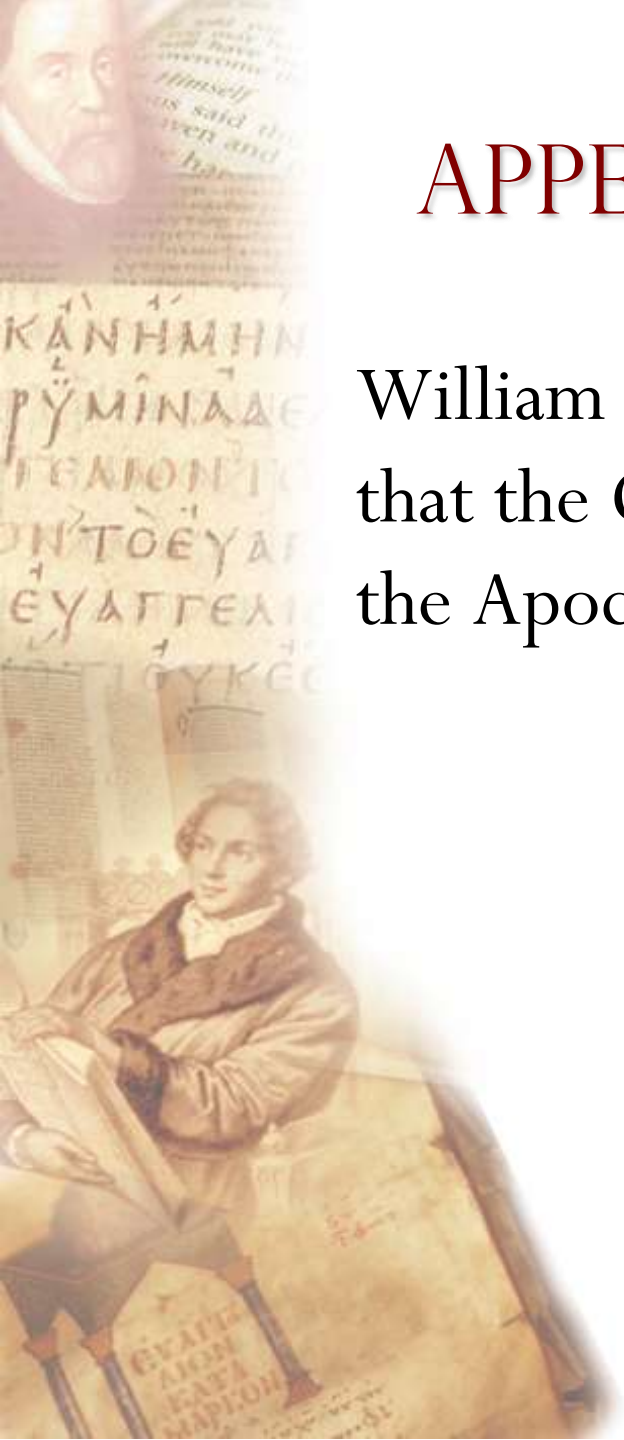


APPENDIX: THE APOCRYPHA

Nicholas of Lyra, one of the most highly regarded and influential theologians of the Middle Ages, surpassing even Thomas Aquinas in authority as a biblical commentator

APPENDIX: THE APOCRYPHA

William of Ockham, in his Dialogues, wrote that the Church did not receive the books of the Apocrypha as canonical.





APPENDIX: THE APOCRYPHA

Cardinal Cajetan, the opponent of Luther, wrote a commentary on all the books of the Bible and even dedicated it to the Pope, saying that the Apocrypha was not canonical in the “strict sense.” Therefore, the deuterocanonical books were not included in his commentary.



APPENDIX: THE APOCRYPHA

Glossa ordinaria, the standard commentary of the late Middle Ages studied and respected by all in the Church, says that the Church did not believe the deuterocanonical books were inspired. Here is the preface:



APPENDIX: THE APOCRYPHA

“The canonical books have been brought about through the dictation of the Holy Spirit. It is not known, however, at which time or by which authors the non-canonical or apocryphal books were produced. Since, nevertheless, they are very good and useful, and nothing is found in them which contradicts the canonical books, the church reads them and permits them to be read by the faithful for devotion and edification. Their authority, however, is not considered adequate for proving those things which come into doubt or contention, or for confirming the authority of ecclesiastical dogma, as blessed Jerome states in his prologue to Judith and to the books of Solomon. But the canonical books are of such authority that whatever is contained therein is held to be true firmly and indisputably, and likewise that which is clearly demonstrated from them.”



APPENDIX: THE APOCRYPHA

Arguments for their exclusion:



APPENDIX: THE APOCRYPHA

1. The NT never directly quotes from any apocryphal book *as Scripture* with the common designation “it is written.” Often, when people claim that it does, the references are a stretch to get them to match the deuterocanonical books, or they are, at best, mere allusions that evidence knowledge of the deuterocanonical books. *If* there are genuine allusions to certain deuterocanonical books, this does not mean that the writer believed them to be inspired any more than Paul's quotation of Aratus (ca. 310–245 B.C.) in Acts 17:28 means that he believed *Phaenomena* was part of the canon. (See also where Jude quotes from the apocryphal book Enoch in Jude 1:9).



APPENDIX: THE APOCRYPHA

2. The Palestinian Jews (those who lived in Israel) never accepted the deuterocanonical books. This was the key argument for the Reformers. The basic idea is that if Christ did not recognize them, they are not canonical. Josephus (born c. 37 A.D.), a primary Jewish historian, plainly writes about the accepted canon of his day which is the same as the current Protestant canon. He makes no mention of the Apocrypha and does not hint at a canon controversy in his day (*Against Apion* 1.41). The *Talmud* makes a similar point: “After the latter prophets Haggai, Zechariah, and Malachi, the Holy Spirit departed from Israel.” Philo, who lived in Alexandria in the first century, did not accept the Apocrypha either.



APPENDIX: THE APOCRYPHA

3. From a Protestant perspective, there are significant theological and historical inaccuracies in the deuterocanonical books (e.g., works-based salvation, Tobit 12:9; cruelty, Sirach 22:3; 42:14, 2; doctrine of purgatory, 2 Maccabees 12:41–45). What is more, these books have historical errors. It is claimed that Tobit was alive when the Assyrians conquered Israel in 722 B.C. and also when Jeroboam revolted against Judah in 931 B.C., which would make him at least 209 years old; yet according to the account, he died when he was only 158 years. The Book of Judith speaks of Nebuchadnezzar reigning in Nineveh instead of Babylon.

APPENDIX: THE APOCRYPHA

4. The Apocrypha itself attests to the absence of prophets in its own time.



A background illustration on the left side of the slide. It depicts a man with a beard and a brown coat, sitting and reading a large scroll. The scroll contains Greek text, including the words 'ΚΑΝΗΜΗΝ', 'ΡΥΜΙΝΑΔΕ', 'ΓΕΛΙΟΝ ΤΟ', 'ΟΝ ΤΟ ΕΥΑΓ', 'ΕΥΑΓΓΕΛΙ', and 'ΤΥΚΕΟ'. The man's face is partially visible in the upper left corner, and the scroll is held open in front of him. The overall style is that of a classical painting or engraving.

APPENDIX: THE APOCRYPHA

1 Macc. 9:27

“Thus there was great distress in Israel, such as had not been since the time that prophets ceased to appear among them.”



APPENDIX: THE APOCRYPHA

5. The deuterocanonical books were in dispute for so long and held to secondary status that it would be problematic to say that they contain the voice of God since most people did not recognize them to be His voice.



APPENDIX: THE APOCRYPHA

Jn. 10:27

“My sheep listen to my voice, and I know them, and they follow me.”

The background of the slide is a collage. At the top left is a portrait of a man with a beard, likely a religious figure. Below it is a scroll with Greek text, including the words 'himself' and 'said this'. In the center, there is a large block of Greek text with accents, including 'ΚΑΝΗΜΗΝ', 'ΡΥΜΙΝΑΔΕ', 'ΓΕΛΙΟΝ ΤΟ', 'ΟΝ ΤΟ ΕΥΑΓ', and 'ΕΥΑΓΓΕΛΙ'. At the bottom left, there is a painting of a man in a brown coat and hat, sitting and reading a book. The overall theme is historical and religious, specifically related to the Bible and the Apocrypha.

APPENDIX: THE APOCRYPHA

Tobit 12:9

“For almsgiving delivers from death, and it will purge away every sin. Those who perform deeds of charity and of righteousness will have fullness of life.”



APPENDIX: THE APOCRYPHA

Sirich 22:3

“It is a disgrace to be the father of an undisciplined son, and the birth of a daughter is a loss.”



APPENDIX: THE APOCRYPHA

2 Macc. 12: 39–45

“On the next day, as by that time it had become necessary, Judas and his men went to take up the bodies of the fallen and to bring them back to lie with their kinsmen in the graves of their fathers. Then under the tunic of every one of the dead they found sacred tokens of the idols of Jamnia, which the law forbids the Jews to wear. And it became clear to all that this was why these men had fallen.”

The background of the slide is a collage. At the top left is a portrait of a man with a beard. Below it is a scroll with Greek text, including the words 'himself' and 'said'. At the bottom left is a painting of a man in a brown coat reading a large book. The overall theme is historical and biblical.

APPENDIX: THE APOCRYPHA

“So they all blessed the ways of the Lord, the righteous Judge, who reveals the things that are hidden; and they turned to prayer, beseeching that the sin which had been committed might be wholly blotted out. And the noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen.”



APPENDIX: THE APOCRYPHA

“He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin offering. In doing this he acted very well and honorably, taking account of the resurrection. For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to **pray for the dead**. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore **he made atonement for the dead, that they might be delivered from their sin.**”

DISCUSSION GROUPS

