

Chapter 4: Canonization of the Bible

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1. Definition of Canon

Definition of Canonization

The process of the Bible books being gathered together into their current form is what is meant by: Canonization of the Bible. This process did not happen overnight. Remember that each individual book had to be laboriously copied by hand. The books were used and distributed by the religious leaders of the day. There were also other books written that claimed inspiration that were not included as part of our Bible. There were religious and historical books that were also in distribution at the time of this process of judging which books should be included into the Canon. This process of recognizing which books were inspired and which books were not is what we will study in this section. We will try to answer the question: How did the Bible come into its present form?

The word Canon comes from the root word reed .

The reed was used as a measuring device. The English word is cane and the Greek word is kanon . The word canon means a rod, rule or measuring device. 3rd century church leader Origen used the word canon to refer to the rule of faith.

The word Canon refers to the books that were judged to be of Divine origin.

The Biblical canon is the inspired books that have been collected together in the Holy Bible. Remember the word

Bible means books and the Holy Bible is a collection of Holy books. The word Canon is simply the word that is used to refer to this collection of Holy books that we call the Bible which is the inspired Word of God.

The Old Testament Canon refers to the Old Testament books that were judged to be divinely inspired and included in the part of the Bible we call the Old Testament.

The New Testament Canon refers to the New Testament books that were judged to be divinely inspired and included in the part of the Bible we call the New Testament.

Canonization is the process of placing writings in the Biblical canon.

The Divine Author gave the Scriptures to Holy men of God.

The manuscripts were carefully copied by hand.

The books were not collected together in their current form immediately.

The Jewish scribes and religious leaders gathered the books together that were judged to be of Divine origin into the Old Testament Canon.

The early church leaders gathered the books together that were judged to be of Divine origin into the New Testament

Canon.

Canonicity refers to the fact that a book has been judged to be of Divine origin and has been included in the Canon.

Example: The Canonicity of the Book of Isaiah was recognized because it was deemed to be inspired by God.

Canonization in this context should not be confused with the Roman Catholic usage referring to the process of making dead people saints.

2. Description of Canonization

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<h1><span lang="en">Description of Canonization</span></h1>
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<h2>The Old Testament Canon was divided into three categories.</h2>
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The Law " the writings of Moses.

The Prophets " the writings of men who held the office of a prophet.

The Writings " with the exception of Ruth and Lamentations the writings of men who did not hold the office of a prophet. This section is also referred to as the Hagiographa in many of the Jewish texts.

The Masoretic Text (MT)

The word masoretic means traditional . Masoretic Text refers to the traditionally accepted Hebrew Scriptures. The Masoretic Texts were originally controlled by a group of Jews known as the Masoretes.

The MT is the authoritative text of the 24 books of the Jewish canon (Tanakh or Hebrew Bible) complete with explanatory, grammar, pronunciation and spelling notations and significant textual details. (i. , the total number of letters on a given page could be found noted in the margin of a Masoretic Text.)

The goal of the Masoretes was to wholly preserve the very form, words and meaning of the Scriptures. Any loss or change at all was inexcusable.

The Hebrew Scriptures were preserved by the priests.

It was a priestly duty to preserve the written revelation of the Scriptures. The priests were the divinely appointed guardians and teachers of the Law.

Deuteronomy 31:24-26--And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites: Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

The law was placed in the charge of the priests to be kept by them alongside the Ark of the Covenant. The priests were also commanded to read the law every seven years.

The priests oversaw the task of making correct copies of the law for the use of kings and rulers.

Great care was taken to protect and preserve the inspired manuscripts.

Christ was faithful to His promise that the OT Scriptures would not perish.

Matthew 5:18--For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

The scribes used various techniques to insure the accuracy of the copied manuscripts of the Hebrew text. They used tests such as counting vowel patterns and checking for the placement of certain words within the text when checking the accuracy of a newly completed copy. The entire manuscript would be discarded if it was found to contain an error.

From the end of the first century until the Protestant Reformation, the Hebrew Old Testament was preserved by the Jews.

Jewish scribes carefully copied and preserved the manuscripts of the Old Testament. Augustine said, the Jewish scribes were the librarians of the Christian Church. The earliest of these scribes were called Tannaim (teachers). They copied the text of the OT with great accuracy. The Tannaim were followed by a group of scribes called Amoraim (Expositors). These were scholars who worked not only as copyists, but also produced The Talmud which is a book of exposition on the laws and traditions of the Jews.

The traditional (Masoretic) text was printed at the end of the medieval period. The Psalms were printed in 1477. And in 1488 the entire Hebrew Bible was printed for the first time.

The burial of the Hebrew manuscripts.

The Jewish Rabbis held the copies of the Holy Scriptures in great esteem. When a manuscript was too old and worn to be of any further use, they were reverently retired. It was believed to be better to give them an honorable burial than to allow the risk of them to be improperly used or profaned. This is the reason that there are only so many surviving copies of Old Testament manuscripts.

The division of the Hebrew text into chapters and verses.

The division of the Scripture into verses is quite an early practice and were fixed by the Masoretic family of ben Asher about AD 900.

This system divides the thirty-nine books of the Old Testament (as we reckon them in our English Bible) into 23,100 verses. The Hebrew text is also divided into paragraphs.

The division into chapters was first done by Cardinal Hugh of St. Cherin 1244.

3. Determination of the Canon

<h1>Determination of Canonization</h1>

<p>What determined which books would be included in the Bible and which books would not be included in the Canon of Scripture? This is an important question which must be able to be answered by the serious student of the Bible. You must know beyond doubt that the Bible in its current form is THE INSPIRED WORD OF GOD. </p>

Incorrect Views on the Determination of Canonicity

The religious leaders determined Canonicity.

Religious councils did not determine Canonicity. The councils of man can not make a book Scripture which in its own nature is not Scripture.

Critics will assert man had to decide which books to include in the Canon therefore placing doubt on the reliability of the Bible.

It has been argued that men chose only books that were in agreement with their religious views to be in the Canon.

This is therefore said to be the only reason for the unity and harmony of the Scriptures. The argument is that men excluded books that did not agree with their views and included only books that did agree with their views. This false view places man as the determiner of the Canon.

Correct Views on the Determination of Canonicity

God determined Canonicity.

God gave to man the books that He wanted to be included in the Bible. God protected and preserved the books that He inspired and safeguarded their collection into the Canon.

The Divine Inspiration of a book determined Canonicity.

A book was included in the Canon because it was recognized to be the Divine Inspired Word of God. A book that was not deemed to be of Divine authority was not included as part of the Canon of Scripture.

4. Homologoumena, Antilegomena and Apocryphal

Homologoumena, Antilegomena and Apocryphal

Homologoumena means acknowledged and refers to the readily accepted books of the New

Testament.

Twenty out of the twenty-seven books of the New Testament were readily and universally accepted as genuine, and called the Homologoumena. These twenty books were the four Gospels, the Acts, the epistles of Paul (except Hebrews), and the first epistles of John and Peter.

Antilegomena means disputed and refers to the books that were not readily accepted by the church leaders and took more time to be accepted into the Canon of Scripture.

The seven books were Hebrews, II and III John, II Peter, Jude, James, Revelation. These were disputed for a time and called the Antilegomena

There were various questions with regard to the books called Antilegomena. One question was that of whether they were really written by the men who were called their authors. Hebrews bore no name of its author, and differed in style from the acknowledged Pauline epistles; II Peter differed in style from I Peter; James and Jude called themselves servants; and not apostles; the writer of II and III John called himself an elder and not an apostle. Apostolic authorship was considered an important factor in recognizing the Canonicity of a book. There were many forgeries claiming apostolic authority, therefore these books were scrutinized more carefully before they were admitted into the Canon.

Another question was that Jude recorded accounts not mentioned anywhere else in Scripture and makes mention of Enoch which was thought to be associated with the Apocrypha. The book of Revelation was not understood by many of the church leaders and therefore was questionable in their minds. These books were not at once accepted into their place in the Canon. After a deliberate examination, however, they were at last received as genuine, the very delay proving the close scrutiny which was involved in the process of Canonization. At the beginning of the fourth century they were received by most of the churches, and at the end of the fourth century they were received by all.

<h2>Apocryphal Books</h2>

<p>The Apocrypha generally refers to the books placed between the Old and New Testaments and included as an addendum to some Canons.</p>

These books derive their name from a Greek word, apokruphos ,which means hidden. They are called this because they are hidden and of unknown authority.

The Roman Catholic Church accepts the Apocrypha as part of their Canon of Scripture.

The Jews regarded them as being a valuable history of their nation.

These books did not meet the basic tests of Canonicity. They were not recognized as inspired books by the Jews. They were given a place by themselves in the sacred volume, but with the distinct statement that they were not to be regarded as of equal authority with the books of the Canon.

Some of the Church leaders also used this term to refer to any non-canonical book.

The Pseudepigraphical Writings

This is a term applied to books deemed non canonical but claiming some kind of religious authenticity or value.

Some of the books in this category were deemed forgeries claiming Apostolic origin such as the Gospel according to Thomas.

There were many books written that were not inspired, yet claimed some kind of Divine approval. The books in this category are termed Pseudepigraphical Writings. This is a term that is used in many commentaries and research materials. The serious student of the Bible should at least have a basic understanding of what is meant by this term.

5. Discovery of the O.T. Canon

<h1>Discovery of the O.T. Canon</h1>

<h2>Internal Cross-Referencing</h2>

There is no complete historical record of the acceptance of each O. book; therefore, the narratives of the Bible itself are the best historical records we have.

The Books of the Law were accepted immediately by Israel.
-Ex. 24: 3-4

Joshua wrote in the book of the Law of God. "Joshua 24:26.

Samuel's book was placed before the Lord. "I Samuel 10:25.

The Book of the Law was re-established in Josiah's time. - II Kings 22:8-11, 23:1-2

Ezra and Nehemiah admonished the people to pledge allegiance to the books of the Law of Moses. "Nehemiah chapter 8 and 10:28-29

Later writers recognized earlier writings as being God's authoritative Word.

Daniel recognized the book of Jeremiah to be from the Lord. " Dan. 9:2

The books of the Law of Moses are mentioned in other books of the OT. -Josh. 1:8,8:31, I Kings 2:3, II Kings 14:6, 21:8, 23:25, Dan. 9:11-13, Mal 4:4

Solomon's writings are referred to in I Kings 4:32

Jeremiah mentioned Micah's prophecy from a century before. -26:17-29

Tests of Old Testament Canonicity

There were tests used by the Jewish leaders to judge the canonicity of a book. These principals have been determined from the writers of Biblical and Church history. There was a systematic approach to the recognition of the Canonicity of a book. This section makes mention of the Biblical writers of the canonical books. These references are only in respect to the fact that they were the human tools of the Divine Author.

Was it written by Moses?

Mosaic authorship of a book was considered a valid test of Inspiration by the Jews from time immemorial. Moses is revered as the great prophet of the Jews. The books that were written by Moses were considered to be of Divine origin from the earliest of the Jewish historical record. The evidence of archaeology in Palestine strongly supports this traditional view. Jesus confirmed that Moses was the human vessel who received the Law. Did not Moses give you the Law " John 7:19. As was already stated the Biblical account records the immediate acceptance of the books of the law as being given by God.

Was it written by a known prophet of God?

If the book was written by a known prophet of God who was considered to be an oracle of God; then the book was believed to be the Word of God.

Was its writer confirmed by acts of God?

The writer was considered to be a man of God if he had the witness of the power of God in his life. If the writer was considered to be a man of God then his writings were also considered to be from God. The sons of the prophets recognized the authority of Elisha when they saw him take up the mantle of Elijah and part the Jordan River. " II Kings 2:15.

Is it in agreement with the rest of Canonical Scripture?

There must be perfect unity of Scripture. Doctrine in one part of Scripture must agree with the truths contained in other parts of Scripture. As has already been stated some will argue that books were only chosen that agreed with the views of the leaders who chose them. Yet, a book could not be considered as Canonical if it was not in agreement with the rest of the received Scripture. A book was recognized as being Canonical because it was inspired. This as we can see was not the only test of the Canonicity of a book. And obviously a book of Divine origin would not contradict another book of Divine origin.

Does it tell the truth about God?

Was it accepted by the Jewish leaders as being authoritative Scripture?

Some books were accepted by the Jewish leaders as being Canonical while others were not. This is a testimony that the Jewish leaders recognized the books that were included in their Canon to be authoritative Scripture.

6. N.T. Testimony on the O.T. Canon

Jesus confirmed the authority of the Old Testament Canon.

Jesus referred to the three divisions of the OT Canon: the Law, the Prophets, and the Writings.

Luke 24:44—...all things must be fulfilled, which were written in the law of Moses ,and in the prophets , and in the psalms , concerning me.

It was common knowledge at the time of Christ that the OT was divided into these three sections. By mentioning these sections, Jesus was confirming the authority of the OT Canon as divided. The Jews of Jesus day would have understood that He was referring to the complete Canon (of the Old Testament) in this statement:

Jesus questioned the Jews: Did not Moses give you the Law? --John 7:19

Jesus mentions the Law and the prophets. -Mt. 5:17; 22:40.

Psalms generally refer to the section more commonly called The Writings.

Jesus read from the book of Isaiah. Lk. 4:17-21. Jesus referred to this passage as Scripture and thus confirmed the

authority and inspiration of the text.

Jesus would not have quoted the OT books if they were not inspired.

The New Testament confirms the authority of the Old Testament.

There are about 263 direct quotations from the OT in the NT. The use of these quotes in the NT indicates that they were considered to be the Authoritative Word of God.

Paul referred to the OT writings as Scripture. Rom. 10:11; 11:2; Gal. 3:8

7. Description of the the N.T. Canon

<h1>Description of the N. T. Canon</h1>

<h2>The New Testament Canon is divided into five categories.</h2>

Gospels: Matthew, Mark, Luke, John

History: Acts

Pauline Epistles: Romans, 1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1&2 Thessalonians, 1&2 Timothy, Titus, Philemon, Hebrews*

General Epistles: (Hebrews*) James, 1&2 Peter, 1, 2&3 John, Jude

Prophecy: Revelation

The Textus Receptus

The Latin phrase Textus Receptus means Received Text and refers to the Greek New Testament manuscripts as they were commonly accepted by the early church. There is a clear traceable stream of the inspired text that was commonly accepted by the early church. God has preserved His Word through the ages.

99 % of over 5,200 manuscripts of the Greek New Testament agree with the KJV and Erasmus' Greek New Testament. Less than 1% (.08%) agree with the odd omissions and changes in the TNIV, NIV, ESV, HCSB, NASB, NRSV, NLB, CEV, NCV, NAB, and NJB. (G. Riplinger, "In Awe of the Word", 2003)

The Textus Receptus are the MSS which were used by the Reformers. The Christian church recognizes the twenty-seven books of the Textus Receptus as being the New Testament Canon and all other MSS that remain are so contradictory and mixed up they cannot be considered trustworthy.

The first printed Greek New Testament

Erasmus published a Greek New Testament text in 1516. Erasmus used every available manuscript to print his Greek New Testament. He even referred to the Latin Vulgate which he believed to be greatly flawed and corrupt to insure that he looked to every possible source. He looked to gain the pure original meaning of the Holy Spirit inspired text. Erasmus' Greek New Testament was a faithful consensus of the handwritten Greek texts which were used before the printing press. He used every manuscript available and compared them with great care to insure a correct Greek New Testament would be printed and circulated for the first time.

Erasmus did not create the Textus Receptus ; he collected and printed. He collected the many handwritten copies of Scripture in circulation and comparing one with the other discerned a true consensus among the MSS from which he printed his N.

We should not attribute to Erasmus the creation of a 'received text,' but only the transmission from a manuscript text, already commonly received, to a **printed** form, in which this text would continue to prevail for three centuries.
-- Kenneth W. Clark, Greek manuscript scholar (emphasis added)

The Holy Ghost guarded and preserved the true New Testament Text.

God's Word will not pass away.

Mathew 24:35--Heaven and earth shall pass away, but my words shall not pass away.

I Peter 1:23--Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

The Holy Ghost taught the Christians which books were inspired.

John 14:25-26--These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you.

The Holy Spirit also led the Christians as to which books were not inspired. Some books were mistakenly regarded as canonical by some of the early Christians. For example, Irenaeus considered "The Shepherd of Hermes" to be inspired. The Holy Spirit would eventually fix the canon in its current form of the 27 books of the New Testament.

The Received Text of the NT was preserved by the leaders of the Church.

In the very beginning of the church the Apostles instructed the church as to which books were inspired and which books were not. Remember John, the last of the original Apostles, was instrumental in instructing the Church and passing on the true inspired manuscripts of the New Testament until approximately AD 100.

The early church leaders passed on the manuscripts of the New Testament. Ignatius and Polycarp, leaders of the early church, were taught by the Apostle John giving them direct Apostolic instruction as to the knowledge of the inspired manuscripts. Polycarp taught Irenaeus who would

continue as a leader in the church. The leaders instructed their successors in the truth of God's Word.

8. Discovery of the N.T. Canon

<h1>Discovery of the N. T. Canon</h1>

<h2>There is some historical account as to the acceptance of the New Testament Canon.</h2>

The first New Testament books to be assembled together were the Epistles of Paul. A collection of Paul's Epistles was in circulation at the beginning of the second century. Ignatius a leader in the second century referred to Paul's epistles as Scripture. A collection of the Pauline epistles existed at the time Polycarp wrote to the Philippians and when Ignatius wrote his seven letters to the churches of Asia Minor about AD 115.

The four Gospels were collected together in a compiled format sometime in the earlier part of the second century. The exact date when the Four Gospels were collected together is unknown. It is generally agreed that they must have been collected together and accepted before AD 170, because the four canonical Gospels are used by Tatian, a church leader, in his harmony of the Gospels written in AD 170. Irenaeus, in his work "Against Heresies" (A. 182-88), names the four Gospels of the New Testament and refers to them as Scripture.

The four Gospels referred to as The Gospel and the Pauline Epistles referred to as the Apostle were in circulation as separate collections in the early years of the second century. These two parts were to be connected by the Book of Acts which brought the two collections together into one collection of books. This was the beginning stages of the collecting of the New Testament books into one complete Canon.

Before AD 200 the Epistles of Paul, the Gospels, Acts, I Peter and I John were recognized as Scripture by the Christian church. The writings of Irenaeus, Clement of Alexandria, and Tertullian indicate the acceptance of these books as inspired and Canonical and accorded an authority equal to that of the Old Testament Scriptures.

The seven remaining books, 2 and 3 John, 2 Peter, Hebrews, James, Jude and Revelation, were accepted as Scripture around AD 300.

A testimony within the New Testament itself.

The Apostle Peter, shortly before he died, referred to Paul's Epistles as Scripture, and also makes mention of the rest of Scripture indicating that he esteemed the other completed inspired books as Scripture. "II Peter 3:15-16.

Revelation refers to itself as a book of prophecy. " Rev. 1:3, 22:18,19.

There is historical evidence of the use of the N. books by the early church leaders.

Clement of Rome (97-140) wrote much from and about the New Testament. Clement of Rome in AD 95 wrote a letter in the name of the Christians of Rome to those in Corinth. In this letter he uses material found in Matthew and Luke.

Ignatius (AD35-116) refers to large portions of the New Testament. The Epistles of Ignatius (AD115) uses language from nearly all of the Pauline epistles. The Epistle to Polycarp mentions portions of Philipians and cites nine of the other Pauline epistles. Ignatius quotes from Matthew and also from I Peter and I John.

Polycarp (AD 69- 155) refers much to the writings of the New Testament.

There is historical testimony of the acceptance of the Canon by church leaders.

Theophilus (AD 115-188}, Bishop of Antioch AD 168, refers to the evangelists and the Holy Scriptures of the New Testament.

Clement of Alexandria (AD115-188) in the latter part of the second century refers to the collection of the four Gospels as being recognized as Scripture.

Irenaeus (AD 130-200) refers to the New Testament writings as the Holy Scriptures. He quotes from every N. book except Philemon and III John. The New Testament Canon recognized by Irenaeus was very close to what we hold today.

Tertullian (AD 160-221) uses for the first time the term New Testament, and calls the whole Bible the whole instrument of both Testaments.

Eusebius (AD 260-340) in approximately AD 330 divides all the 27 books of the New Testament into the disputed and

non disputed categories.

Athanasius (AD298-373), Bishop of Alexandria, in his Easter letter of AD 367 lists the 27 books of the New Testament and he used the phrase being canonized in regards to them.

Tests of New Testament Canonicity

There were tests that were used by the early church to judge the Canonicity of a book. There were many church leaders involved at different times who judged which books were inspired and which books were not. The following four guidelines were used by these leaders in their discovery of the New Testament Canon.

Was the book written by an Apostle?

We understand that God is the author of the New Testament. The Apostles were some of the Holy men of God that The Divine Author spoke through. If a book could be proven to have been written by one of the original Apostles of Jesus it was considered to be of Divine origin. Much weight was put on the teaching and instruction of the original Apostles. The writings attributed to the apostles circulated amongst the earliest Christian communities.

Was the book approved by an apostle?

It was believed that the original Apostles would know which books were inspired and which books were not. A book not written by an Apostle that had Apostolic approval was considered to be of Divine origin.

Was the book universally accepted by the early church by the end of the fourth century?

There were certain books that were accepted almost immediately by the early church as being Divine Scripture. These books were readily included in the Canon. There were other books that took time to be accepted by the church as being Canon.

Was the book read publicly when the early church gathered for the Lord's Supper?

We have historical records from the early church leaders that indicate which books were read at church gatherings. These books were used by the church because they were considered to be inspired.

Was the book consistent with the rest of accepted Scripture?

As has been stated in regards to the acceptance of Old Testament Scripture that a book must be in perfect harmony with the rest of the accepted Canon. Even so the New Testament books that were received must also be in harmony with both the Old Testament Canon and the New Testament Canon of Scripture.

9. Various Other Canons

<h1>List of Various Canons</h1>

<h2>Different Canons have been listed by different religious groups and church leaders throughout history.</h2>

The Jewish Canon

The Jewish Canon is composed of the 39 books of the Old Testament.

The Samaritan Canon

The Samaritan Canon is the smallest Bible in the world recognizing only the fivebooks of the Pentateuch.

The Marcion Canon

Marcion was the first to compile alist with some of the New Testament books. Marcion rejected the Old Testament entirely and regarded the God of the Old Testament as inferior to Jesus. Marcion's Canon comprised ten of the Pauline epistles (without the Pastorals)and Luke's Gospel. He edited these books to agree with his warped teaching.

Even though he was false the rise of false teaching made the church more aware of the need to define a true Canon of Scripture.

The Muratorian fragment Canon

The Muratorian fragment lists aCanon of New Testament books. The Muratorian fragment which is an ancient archeological manuscript dating back around AD 200 lists a Canon of NewTestament books. It is not fully readable and therefore is referred to as a fragment. It recognizes all the books except Hebrews, James, II Peter, andIII John. There is also a question as to whether I Peter is mentioned. It includes one book, the Apocalypse of Peter which was later rejected as being canonical.

The Tertullian Canon

Tertullian (AD160-221) had 22 books in his NT Canon which included the four Gospels, Acts, the thirteen epistles ofPaul, I Peter, I John, Jude and Revelation. He did not treat Hebrews asCanonical.

The Origen Canon

Origen (AD. 185-254) acknowledged the four canonical Gospels, Acts, the Pauline epistles and Hebrews, I Peter, I John and Revelation as undisputed books. Origen acknowledged that Hebrews, II Peter, II and III John, James and Jude as disputed books.

The Eusebius Canon

Eusebius (AD 260-340) is considered a church historian. He provides us with a full statement in which he explains the position of the Church at large. He makes an important distinction between homologoumena (recognized books) and antilegomena (disputed books). The recognized books are the Gospels, Acts, the epistles of Paul including Hebrews, I Peter, I John, and Revelation. He divides the disputed books into two sub-classes: (1) those that ought to be included in the canon â€" James, Jude, II Peter, II and III John (2) those that ought not to be included -- the Acts of Paul, the Shepherd of Hermes, the Apocalypse of Peter, the Didache, Barnabas. He also questioned the inclusion of Revelation based on some uncertainty as to apostolic authorship. Apart from his hesitation on Revelation Eusebius' New Testament is identical to ours.

The Athanasius Canon

Athanasius (AD 298-373) Athanasius lists the 27 books of our New Testament.

The Roman Catholic Canon

The Roman Catholic Church includes the 66 books of our Bible and also accepts the Apocrypha as part of their Canon of Scripture. This is the same Canon as Jerome's who produced the Latin Vulgate which is the basis for the Roman Catholic Bible.

The Recognized True Canon of the Christian Church

The true Canon consists of the 39 Old Testament books and the 27 New Testament books of the Bible.

The Luther Canon

Martin Luther listed the 27 books of our New Testament except he regarded four books as being questionable. He placed Hebrews, James, Jude and Revelation at the end of his New Testament in a detached position.