

*People of the Book: Canon, Meaning, and Authority and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.*

The Chaotic Age today , which includes a multitude of countries and authors. John Erskine of Columbia University , [9] which proposed to improve the higher education system by returning it to the western liberal arts tradition of broad cross-disciplinary learning. The view among them was that the emphasis on narrow specialization in American colleges had harmed the quality of higher education by failing to expose students to the important products of Western civilization and thought. The essential component of such programs is a high degree of engagement with primary texts, called the Great Books. Such programs often focus exclusively on Western culture. Their employment of primary texts dictates an interdisciplinary approach, as most of the Great Books do not fall neatly under the prerogative of a single contemporary academic discipline. Great Books programs often include designated discussion groups as well as lectures, and have small class sizes. In general students in such programs receive an abnormally high degree of attention from their professors, as part of the overall aim of fostering a community of learning. Over institutions of higher learning, mostly in the United States, offer some version of a Great Books Program as an option for students. American philosopher Jay Stevenson argues: *The Books and School of the Ages* , and in general the canon remains as a represented idea in many institutions, [1] though its implications continue to be debated. There is a certain irony in this [i. Precisely by inculcating a critical attitude, the "canon" served to demythologize the conventional pieties of the American bourgeoisie and provided the student with a perspective from which to critically analyze American culture and institutions. Ironically, the same tradition is now regarded as oppressive. The texts once served an unmasking function; now we are told that it is the texts which must be unmasked. Compton argues that canons are always communal in nature; that there are limited canons for, say a literature survey class, or an English department reading list, but there is no such thing as one absolute canon of literature. Instead, there are many conflicting canons. Such judgments are always subject to revision, and in fact they were constantly being revised. This program, developed in the middle third of the 20th century, grew out of the curriculum at the University of Chicago. University president Robert Maynard Hutchins and his collaborator Mortimer Adler developed a program that offered reading lists, books, and organizational strategies for reading clubs to the general public. Eliot , with the *Harvard Classics* , a volume anthology of classic works from world literature. Elizabethan literature and Metaphysical poets The canon of Renaissance English poetry of the 16th and early 17th century has always been in some form of flux and towards the end of the 20th century the established canon was criticized, especially by those who wished to expand it to include, for example, more women writers. However, poet John Dryden condemned aspects of the metaphysical poets in his criticism. In the 18th century Metaphysical poetry fell into further disrepute, [25] while the interest in Elizabethan poetry was rekindled through the scholarship of Thomas Warton and others. Eliot and Yvor Winters were two literary critics who were especially concerned with revising the canon of renaissance English literature. During the course of the s, Eliot did much to establish the importance of the metaphysical school, both through his critical writing and by applying their method in his own work. However, by A. Alvarez was commenting that "it may perhaps be a little late in the day to be writing about the Metaphysicals. The great vogue for Donne passed with the passing of the Anglo-American experimental movement in modern poetry. Winters claimed that the Native or Plain Style anti-Petrarchan movement had been undervalued and argued that George Gascoigne "deserves to be ranked [â€] among the six or seven greatest lyric poets of the century, and perhaps higher". Writers from Asia and Africa have also been nominated for, and also won, the Booker prize in recent years. Much of the early period of feminist literary scholarship was given over to the rediscovery and reclamation of texts written by women. Virago Press began to publish its large list of 19th and early 20th-century novels in and became one of the first commercial presses to join in the project of reclamation. Black authors[ edit ] In the twentieth century, the Western literary canon started to include black writers not only from black American writers , but also from the wider black diaspora of writers in Britain, France, Latin America, and

Africa. This is largely due to the shift in social and political views during the civil rights movement in the United States. The first global recognition came in when Gwendolyn Brooks was the first black American to win a Pulitzer Prize for Literature. Some early American Black writers were inspired to defy ubiquitous racial prejudice by proving themselves equal to white American authors. As Henry Louis Gates, Jr. Some scholars assert that writing has traditionally been seen as "something defined by the dominant culture as a white male activity. By borrowing from and incorporating the non-written oral traditions and folk life of the African diaspora , African-American literature broke "the mystique of connection between literary authority and patriarchal power. This view of African-American literature as a tool in the struggle for Black political and cultural liberation has been stated for decades, most famously by W. This is reflected in the Nobel prizes awarded in literature. Yasunari Kawabata " [40] was a Japanese novelist and short story writer whose spare, lyrical, subtly-shaded prose works won him the Nobel Prize for Literature in , the first Japanese author to receive the award. His works have enjoyed broad international appeal and are still widely read. He is regarded as one of the first contemporary writers of Arabic literature , along with Tawfiq el-Hakim , to explore themes of existentialism. Many of his works have been made into Egyptian and foreign films. His novels, short stories, and essays, strongly influenced by French and American literature and literary theory , deal with political, social, and philosophical issues, including nuclear weapons , nuclear power , social non-conformism , and existentialism. Donald Morrison of the U. In , Mo was awarded the Nobel Prize in Literature for his work as a writer "who with hallucinatory realism merges folk tales, history and the contemporary".

*Books shelved as literary-canon: To Kill a Mockingbird by Harper Lee, The Great Gatsby by F. Scott Fitzgerald, Pride and Prejudice by Jane Austen, Jane E.*

Related Media Canon Determination for Evangelicals Over the past two decades American Evangelical scholarship has ably risen to the defense of the doctrine of the inerrancy of the Bible as a touchstone upholding the historic position of the Church of Jesus Christ with reference to its authority. While volumes have been penned discussing the nature of biblical inspiration and the consequent authority of the scripture, it seems curious that in all the bibliological discussions one crucial issue is scarcely mentioned; that issue is the issue of canon. Emil Bruner has noted: The question of canon has never, in principle, been answered, but is being continually reopened. Just as the church of the second, third and fourth centuries had the right to decide what was "apostolic" and what was not, on their own responsibilities as believers, so in the same way every church in every period in the history of the church possesses the same right and the same duty. This question has profound implications for the faith. I would propose that the evangelical approach to canon determination has historically been the weakest link in its bibliology. This weakness has persisted for several reasons. In this paper I want to 1 address the question of canon, 2 look critically at the traditional inerrantist apologetic for the canon, 3 trace briefly the development of the New Testament canon up through the Reformation, and 4 propose an alternative determination process. Evangelical Proposals on Canon Determination Evangelical understanding of the criteria by which the New Testament books were recognized as canonical follows the basic outline laid down by B. Warfield and his fellow Princetonians, Charles and A. Hodge over a century ago. These criteria focused exclusively upon the question of apostolicity. The unstated corollary of apostolicity was the conviction that divine providence had led the church to recognize all and only those books which were apostolic. An examination of Warfield as a principle architect, and of R. Laird Harris and Geisler and Nix as contemporary adherents will demonstrate this outlook. Warfield Warfield echoed the sentiment of the early church in stressing the primacy of apostolicity in canon determination. Warfield asserted that the canon of Scripture was complete when the last book of the New Testament was penned by the Apostle John circa A. From the divine standpoint the canon of Scripture was complete. However, human acceptance of an individual book of that canon hinged upon "authenticating proof of its apostolicity. Scripture was authoritative because it was written by an apostle who imposed his writing upon the church in the same fashion as Torah was imposed upon Israel. It is clear that prophetic and apostolic origin is the very essence of the authority of the Scriptures. Beyond the witness one apostolic book was to bear to another--as Paul in 1 Timothy 5: He asserted that if one demonstrated that the letter was old enough to have been written by an apostle and that the Church had from the beginning held the book to be an authoritative rule of faith, then "the presumption is overwhelming that the church from the apostolic age held it to be divine only because it had received it from the apostles as divine. Having dismissed the critical objections, 12 he concluded that the book was genuine and that to question its canonicity is to lead the Church astray into heresy. He incisively demolished the arguments of his opponents showing their inadequate basis and contradictory presuppositions. Harris follows Warfield closely in insisting upon apostolic authorship as the criterion for New Testament canonicity. With reference to Mark, Harris notes the ancient tradition connecting the second gospel with the Apostle Peter. Papias explicitly states that the second Gospel is accepted because of Peter, not because of Mark. He notes, too, the statement of Clement that the epistle had been composed in Hebrew and then translated into Greek by Luke. But having said this he asserts that, "No apostle other than Paul is seriously mentioned in connection with the writing of Hebrews. Appeal was not made to its antiquity nor to the testimony of the Holy Spirit, nor to any other auxiliary reason. Authorship was what was decisive. If the book is not Pauline in authorship, should it be excised from the canon? His previous judgment notwithstanding, he proposes that the book was written by Paul employing Barnabas as his amanuensis. Even so the basic thrust of the argument remains the same. Apostolicity in the strict sense remains the governing criterion for acceptance into the canon. Geisler and Nix Geisler and Nix in their General Introduction to the Bible 23 evidence a widening of the very narrow

position adopted by Harris. Taking a different starting point than Warfield and Harris, they assert that canonicity is determined by God. Humans do not determine canon, they merely discover the already existent canon which God has given. It should be noted that these five principles involve assumption on their part. There is no documentation from patristic sources that these principles were consciously employed. The first of these principles is that of authority. Specifically, this criterion looks at the book itself and asks the question, "Does it have a self-vindicating authority that commands attention as it communicates? The second test for canonicity was that of the prophetic nature of the book. Whereas the former test looked at the book itself, this test looked at authorship. A book was judged as to whether or not it was genuinely written by the stated author who was a spokesman in the mainstream of redemptive revelation, either a prophet whether in Old or New Testament times or an apostle. By this test all pseudonymous writings written under false pretenses and forgeries are to be rejected. By authenticity they mean authenticity of doctrine rather than authorship. This test would compare the teachings of any book vying for entrance into the canon with the doctrine of the already accepted books. Since truth cannot contradict truth, if the book under consideration was found to be at variance with the rest of the canon it would automatically be rejected as non-canonical. The fourth test was one of power. Was it generally accepted by the orthodox church? This they admit "is rather a confirmation, and does serve the obvious purpose of making final the decision and availability of the books. Ridderbos has well noted: As their artificiality indicates, these arguments are a posteriori in character. To hold that the church was led to accept these writings by such criteria, in fact speak here of a criteria canonicitais is to go too far. It is rather clear that we have to do with more or less successful attempts to cover with arguments what had already been fixed for a long time and for the fixation of which, such reasoning or such criteria had never been employed. Every attempt to find an a posteriori element to justify the canon, whether sought in the authority of its doctrine or in the consensus of the church that gradually developed goes beyond the canon itself, and thereby posits a canon above the canon which comes in conflict with the nature of canon itself. Geisler and Nix, as noted above, make inspiration a criterion for canonicity. While I do not dispute the truth of this statement, I contend that it is inadequate and does not solve the problem. The concept of writing under inspiration was common albeit not universal in the ancient church. My point here is not to argue that Clement or Eusebius were or were not inspired, but that the criterion of inspiration for canonicity was not consciously employed by the ancient church. While we may argue that these documents were not inspired and were therefore not preserved, from a strictly logical point of view, we merely beg the question. Thus, while either of these two criteria alone or both together can contribute to our assurance as to the shape of the New Testament canon, they fail to fully answer the question at hand. If we insist upon apostolicity as the means by which we are assured that our twenty-seven book canon is in fact the canon of Jesus Christ, as did Warfield and Harris, we ultimately are forced to rely upon the "assured results of higher criticism" for the certainty of our Scriptures. Since even as Warfield noted, "We cannot this day hear the apostolic voice in its authorization. To do so would mean that the church would base its faith on the results of historical investigation. Warfield and Geisler and Nix adopt a material definition and stress the objective existence of a God-given standard, which exists by virtue of its divine inspiration. In this sense, canon emphasizes the inherent authority of the writing. The second type of discussion, taking its clue from the original usage of the term "canon," stresses the formal development of the canon in the sense of a completed list, an authoritative collection, a closed collection, if you will, to which nothing can be added. Youngblood summarizes this position in his recent Christianity Today article, The earliest known recognition of the 27 books of the New Testament as alone canonical, to which nothing is to be added and from which nothing is to be subtracted, is the list preserved by Athanasius A. The Synod of Hippo A. However, in so doing we tend to overlook the fact that other authority did in fact exist in the ancient church, particularly the authority of Jesus Christ and His apostles. We often fail to appreciate that the church was founded not upon the apostolic documents, but rather the apostolic doctrine. The church existed at least a decade before the earliest book of the New Testament was penned, and possibly as long as six decades until it was completed. But during this period it was not without authority. Its standard, its canon, was ultimately Jesus Christ Himself, 43 and mediately His apostles. Even in the immediate post-apostolic period we find a great stress on apostolic tradition along side a written New Testament canon. The written

documents became progressively more important to the on-going life of the church. The question of competing authorities in the sense of written and oral tradition subsided. However, even as late as the mid-second century we find an emphasis on oral tradition which stands in some way parallel to the written gospels as authoritative. On numerous occasions Paul speaks of the chain of receiving and delivering a body of teaching. Additionally, in the New Testament itself we find at least one case of some New Testament books being placed on a par with the Old Testament. The earliest evidence we possess of a canonical collection of books by the ancient church is the Muratorian Canon, dated in the mid to late second century. The Montanist movement, with its claim to a continuing prophetic revelation, relied heavily upon the Apocalypse. Evidently, this was a situation where the apostolic tradition was looked to in adjudging the heterodox nature of the Montanist position. In an attempt to discredit this position, parts of the ancient church were not averse to denying books it had previously approved, in order to cut the ground out from under the heterodox. Tatian, a pupil of Justin Martyr, took the four canonical gospels and from them composed a harmony. This work supplanted the canonical gospels in the Syrian church well into the fifth century, at which time the hierarchy made a concerted effort to stamp out the work and restore the four canonical gospels to their rightful place within the canon. Thirty years later the Synod of Carthage, under the influence of the great Augustine, reached a similar conclusion. Youngblood gives the common Protestant evaluation of these pronouncements: Thus led as we believe by divine Providence, scholars during the latter half of the fourth century settled for all time the limits of the New Testament canon. The 27 books of Matthew through Revelation constitute that New Testament, which possesses divine authority equal to that of the Old. First, the synods of Hippo and Carthage were not ecumenical councils, but local assemblies whose decisions held sway only in the local sees. Proof of this fact can be seen in the canons of the various churches of the empire. While the canon in the West proved to be relatively stable from the late fourth century, the canon in the oriental churches varied, sometimes widely. The Syriac church at the beginning of the fifth century employed only the Diatesseron in place of the four gospels, Acts, and the Pauline epistles. In it the Diatesseron was replaced by the four gospels, 3 Corinthians was removed and three Catholic epistles, James, 1 Peter and 1 John were included.

**Chapter 3 : The Western Canon: The Books and School of the Ages - Harold Bloom - Google Books**

*The Western Canon: The Books and School of the Ages is a book by Harold Bloom on Western literature, in which the author defends the concept of the Western canon by discussing 26 writers whom he sees as central to the canon.*

Acceptance of the "disputed" NT books: Hebrews, 2 Peter, James, 2 John, 3 John, Revelation The majority of New Testament books were universally accepted by about AD, but it appears that a small number of books were "disputed". A conservative, bible believing perspective! God, not men decided the canon. This providence does not mean that church leaders were inspired in their selecting the canon, only that God had his eye on the scriptures the whole time and brought about His will to form the Bible we see today! The majority of New Testament books were universally accepted by about AD, but it appears that a small number of books were "disputed". By "disputed", we mean that some geographic regions accepted the book, while others recognized it, but did not view it on the same level as the accepted New Testament books. While some geographic areas had always accepted these books as scripture, others held them at bay, even considering them to be forgeries. The most logical explanation, is that some of these books were originally written to one geographic area and the book did not immediately get distributed to other areas. A key point to remember, is that we have fragmentary historical data for the earliest periods. So a lack of historical evidence, does not mean these books are spurious. For example, the Muratorian canon may have included these books, but because the first and last pages of the book are damaged or missing, we cannot know for sure. The division of opinion This might lead some to conclude that Philo considered Song of Songs to not be inspired. But this is the wrong conclusion. The New Testament contains no direct reference to this book. The book, however, was among the four books of "hymns to God and precepts for the conduct of human life" which were part of the Bible of Josephus. Smith "The Muratorian canon, dating from the end of the second century, lists most of the books in our New Testament, but does not include James, Hebrews, 3 John, or 1 and 2 Peter. In addition to the Revelation of John, it also includes the Apocalypse of Peter. Certain books remained problematic for centuries. Hebrews remained controversial in the West until the end of the fourth century. Revelation remained controversial in the East even after it was generally accepted as canonical. The first extant list of New Testament books that exactly matches our canon is found in the Paschal Letter of St. Athanasius of Alexandria A. Here is a discussion on each: There is no need to speculate about whether the Letter to the Hebrews was part of a collection of the Letters of Paul in the second century, because a second-century exemplar of the Pauline letter collection, P46, containing the letter at issue, actually exists. Are we not forced by the evidence to interpret the discussion in the early church about the authenticity of certain biblical writings as a reaction to an already published book? From this perspective, the same documented debates that are usually evaluated to demonstrate a gradual growth process of the canon serve instead as proof that the Canonical Edition of the Christian Bible was finished, published, and widely used. Many early Christians viewed Hebrews as a book written by Paul. There is evidence that Hebrews was always included in the collection of Pauline epistles. The earliest reference by any apostolic writer to 2 Peter, appears to be Origen. Origen was therefore aware of 2 Peter, but stated that some dispute its genuineness. The earliest quote from any apostolic writer appears to be Origen. But some say, basing it on a tradition in the Gospel according to Peter, as it is entitled, or "The Book of James," that the brethren of Jesus were sons of Joseph by a former wife, whom he married before Mary. James is quoted by Origen many times in his Commentary on John In the case of the Churches in Jerusalem and Antioch, this can be shown to be probable. Based upon our view that the canon varied slightly in early years based upon geographic distribution, it would seem logical that James was written to the region of the city of Alexandria. Hippolytus, accepted 2 John as scripture. Did Irenaeus AD quote from 2 John? Grant, p that Irenaeus cites 1 John in Against Heresies, 3. He may have regarded I-II John as one letter; perhaps he was quoting from memory. Did Polycarp AD quote 3 Jn? Polycarp is thought to be quoting 3 Jn 1: But this seems unlikely as Schaff translates it: It is more likely not a direct quote or allusion. Justin Martyr AD refers and quotes Revelation Hippolytus accepted Revelation as scripture.

## Chapter 4 : Popular Literary Canon Books

*These books are called the "deuterocanon", or second canon, by Catholics, and "apocrypha", or hidden/obscure, by Protestants. Objections to the Deuterocanonical Books and their Resolution There are several objections to these seven books.*

Douglas Klostermann Page Count: Available in two instant-download formats to choose from: Most importantly, it explains not only how but also when and why to use the essential and advanced features, settings, and controls in your photography. As one Canon user has said about Full Stop guides: For Experienced Photographers coming to the EOS 5DS or 5DS R from other models, this guide explains the new and advanced features and settings in order to quickly get you up and running and taking advantage of these capabilities. This includes a comprehensive explanation of the 61 point autofocus system, and all of its Area Modes, Cases, and options, to help capture still subjects and track moving subjects. The guide focuses on still-photography with an introduction to the movie menus, settings, and options to get you up and running with HD video. These settings are a significant part of what makes the 5DS and 5DS R such powerful and versatile cameras. Set up and customize the advanced features to work best for the way you photograph. Also how and when to use focus lock and back-button focusing. Also how to make use of exposure lock. PDF format for reading on your computer or printing on your printer using the latest version of Adobe Reader. Or transferring and reading on some e-readers and most tablet devices. PDF is the most versatile format. Or on an Android tablet Galaxy, Xoom, Playbook, etc. Or viewing on your computer with free Adobe Digital Editions software. EPUB not able to be printed on your printer. MOBI format for Kindle – please contact me. A must have book for anyone new to Canon 5D. Excellent ebook – This ebook is first-class, and this author knows his stuff about Canon cameras. He cuts to the chase, and gets right to the heart of the important matters. I learned a lot and I learned it very quickly indeed – which I am now putting to good use with my 5D3. A wonderfully well-organized book, it explains every feature and setting on the camera with recommendations on optimal setup choices and the reasoning behind each recommendation. Well-selected photos taken with the 5D3 make each concept crystal clear with no room for ambiguity or confusion. It is remarkable to me how the author manages not only to explain the complex feature set of the camera in an easy-to-follow manner, but actually teaches the fundamentals of exposure, composition and efficient use of the camera in a totally compelling and effective manner. Whether you are a novice or experienced photographer, this book will impart a huge amount of information quickly and you will save yourself weeks on the learning curve in just a few hours. What a pleasure it was to find and read such an intelligent and useful guide to the camera. I would highly recommend the e-book to anyone who has the camera. A must have – This is the best camera manual I ever bought – Incredibly clear and simple to understand. Laid out logically, easy to follow. Do I love this manual? This ebook has been a genuinely valuable resource for me. Compared to my 40D, this was a really complex camera – the complexity of the features was mind boggling for me at the time, not any more. Doug has a talent for putting things in a clear, easily understood fashion. He goes through each parameter and explains how it works and how the features work together. He gives real world examples and even offers recommendations on how to get started. I think he has done an admirable job of making this tool easy to use and sped up my learning tremendously. It is written in such a way as to be understood by even the most novice to the seasoned professional. This book is the only guide I need. It is a great value, and very timely. A great tool for budding photographer as well as the seasoned pro. A sure way to get the most out of your camera.

**Chapter 5 : Bloom. Western Canon**

*The "canon" of Scripture is defined as the books of the Bible officially accepted as Holy Scripture. Written by about forty authors over the course of years, it was essential that a list be drawn up of the books which reflected the truth of God's message and were inspired by the Holy Spirit.*

Athanasius came up with a list of 73 books for the Bible that he believed to be divinely inspired. The Council of Trent, in 1546, reaffirmed St. The Protestant Change of the Canon So what happened? How come the King James Bible has only 66 books? Luther was basically following the example of the Jews at the time of Jesus, who could not agree on which books were divinely inspired. The Sadducees accepted as scripture only the first 5 books written by Moses the Pentateuch, while the Pharisees accepted the 34 other books of the Old Testament as well. However, there were other Jews from the Diaspora, the dispersion of the Jews from the Babylonian captivity, who believed that another seven books were also divinely inspired. The Septuagint translation of the Old Testament from Hebrew into Greek by seventy translators, includes the disputed seven books that Protestants do not recognize as scriptural. No one really knows. There were four basic criteria for deciding whether or not certain books were canonical: The books had to conform to the Pentateuch the first 5 books of the Bible- Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; They could not have been written after the time of Ezra around BC; They had to be written in Hebrew; They had to be written in Palestine. So this method employed by the Jews would automatically exclude all of the Gospels, and the Epistles of the New Testament, which were also written in the first century. But there were other books written before Christ, after Ezra, and some in Greek as well. The Alexandrian Canon, which included these seven books were accepted by the Diaspora Jews, who did not live in Palestine. Objections to the Deuterocanonical Books and their Resolution There are several objections to these seven books. Some say proof that they are not canonical is that the New Testament never references these disputed books. On the other hand, there are many references from the deuterocanonical books in the New Testament. Anybody who reads the book of Wisdom 2: He professes to have knowledge of God, and calls himself a child of the Lord. He became to us a reproof of our thoughts; the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange. We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father. Let us test him with insult and torture, that we may find out how gentle he is, and make trial of his forbearance. Let us condemn him to a shameful death, for, according to what he says, he will be protected. He is the King of Israel; let him come down now from the cross, and we will believe in him. The clincher, of course, is that Jesus Himself observed the feast of Hanukah, or the Dedication of the Temple, in John Additionally, there are some unscriptural references in the New Testament. Thus, if the standard is that books referenced in the New Testament are canonical, then Enoch and the Assumption of Moses would be in the Old Testament, but they are not. Some people object to these seven books because they claim that some of the early church fathers like St. Jerome was not infallible, and later agreed that they were scriptural. All of the early Church Fathers accepted these disputed books as divinely inspired. You can check all of this out for yourself. The disputed seven books are indeed in that Bible. To see for yourself, click here. An interesting numerology coincidence occurs here as well. On the other hand, the number 6 represents imperfection as in Therefore, 73 books sounds a lot better than 66 books! To check out a great list of all of the New Testament references to the deuterocanonical books by Catholic genius and all-around good guy Jimmy Akin, click here. In 2 Maccabees 6: In 2 Maccabees 2: In 2 Maccabees In Tobit, we learn about the Archangel Raphael a name which means God Heals, the only place in the entire Bible where he is mentioned. In Judith, we see a biblical type of Mary crushing the head of the serpent; Judith cuts off the head of the evil General Holofernes, and saves Israel.

**Chapter 6 : Bring the Books: Comparing Turretin and Kruger on the Canon (Part 3)**

*The Muratorian Canon included all of the New Testament books except Hebrews, James, and 3 John. In AD , the Council of Laodicea stated that only the Old Testament (along with one book of the Apocrypha) and 26 books of the New Testament (everything but Revelation) were canonical and to be read in the churches.*

Subscribe to the CompellingTruth. What is the canon of the Bible and how did we get it? The "canon" of Scripture is defined as the books of the Bible officially accepted as Holy Scripture. Determining the canon was a process conducted first by Jewish rabbis and scholars and later by early Christians. Ultimately, though, it was God who decided what books belonged in the biblical canon. The books of the law also known as the Torah or Pentateuch—Genesis-Deuteronomy were acknowledged as early as 2 Kings. The prophets were identified as Scripture by the end of the second century BC. The Psalms were accepted, but the remaining books varied depending on Jewish sect. The rabbinical school of the Pharisees in Jamnia arrived at a final list of twenty-four books, which equate to the thirty-nine books of the Christian Old Testament. Ten books interpreted in the Septuagint the Greek translation of the Hebrew Scriptures were rejected because of the strict guidelines for canon: Although the Catholic Bible today includes the Apocrypha, the vast majority of Hebrew scholars considered them to be good historical and religious documents, but not on the same level as the inspired Hebrew Scriptures. The Dead Sea Scrolls, discovered in , have a few minor differences, but they are remarkably similar to the accepted Hebrew Scriptures we have today. The process for recognizing and collecting the books of the New Testament began in the first centuries of the Christian church. Very early on, some of the New Testament books were recognized as inspired. Ignatius of Antioch acknowledged about seven books AD Polycarp, a disciple of John the apostle, acknowledged fifteen books AD Later, Irenaeus mentioned twenty-one books AD Hippolytus recognized twenty-two books AD The Council of Laodicea AD concluded that only the Old Testament along with the Apocrypha and the twenty-seven books of the New Testament were to be read in the churches. The principles used by the councils to determine whether a New Testament book was truly inspired by the Holy Spirit were fourfold. First, the author must be an apostle or have a close connection with an apostle. Second, the book must have been accepted by the body of Christ at large. Third, the book had to contain consistency of doctrine and orthodox teaching. Finally, the book had to bear evidence of high moral and spiritual values that would reflect a work of the Holy Spirit as the divine Author. Most importantly, however, it must be recognized that it was God, and God alone, who determined which books belonged in the Bible. God, via the inspiration of the Spirit, imparted to His followers what He had already decided. The human process of collecting the books of the Bible was flawed, but God, in His sovereignty, and despite the limitations of sinful man, brought the early church to the recognition of the books He had inspired, and those books are recognized today as the canon of Scripture.

**Chapter 7 : How and when was the canon of the Bible put together?**

*Photo Books by Canon. Check out how your "to-do" list could get a whole lot easier with hdAlbum EZ Play Now. Photo Books by Canon Designed for real life: Fast.*

How and when was the canon of the Bible put together? The difficulty in determining the biblical canon is that the Bible does not give us a list of the books that belong in the Bible. Determining the canon was a process conducted first by Jewish rabbis and scholars and later by early Christians. Ultimately, it was God who decided what books belonged in the biblical canon. A book of Scripture belonged in the canon from the moment God inspired its writing. Compared to the New Testament, there was much less controversy over the canon of the Old Testament. While there was undeniably some debate in regards to the Old Testament canon, by A. The only issue that remained was the Apocrypha, with some debate and discussion continuing today. The vast majority of Hebrew scholars considered the Apocrypha to be good historical and religious documents, but not on the same level as the Hebrew Scriptures. For the New Testament, the process of the recognition and collection began in the first centuries of the Christian church. Very early on, some of the New Testament books were being recognized. Some of the books of the New Testament were being circulated among the churches Colossians 4: Clement of Rome mentioned at least eight New Testament books A. Ignatius of Antioch acknowledged about seven books A. Polycarp, a disciple of John the apostle, acknowledged 15 books A. Later, Irenaeus mentioned 21 books A. Hippolytus recognized 22 books A. In AD , the Council of Laodicea stated that only the Old Testament along with one book of the Apocrypha and 26 books of the New Testament everything but Revelation were canonical and to be read in the churches. The councils followed something similar to the following principles to determine whether a New Testament book was truly inspired by the Holy Spirit: Again, it is crucial to remember that the church did not determine the canon. No early church council decided on the canon. It was God, and God alone, who determined which books belonged in the Bible. The human process of collecting the books of the Bible was flawed, but God, in His sovereignty, and despite our ignorance and stubbornness, brought the early church to the recognition of the books He had inspired.

**Chapter 8 : A Testimony of Jesus Christ : - Acceptance into the Canon**

*Furthermore, the end-time subject matter of the book of Revelation, and the prohibition of adding to the words of the book in Revelation , argue strongly that the canon was closed at the time of its writing (c. A.D. 95).*

Are any inspired books missing? Are any books included that should not be in our Bible? These are obviously vital questions for the people of God to determine. The word comes from the Greek *kanon* and most likely from the Hebrew *qaneh* and Akkadian, *qanu*. Literally, it means a straight rod or bar; b a measuring rule as a ruler used by masons and carpenters; then c a rule or standard for testing straightness. Historically, the word was first used by the church of those doctrines that were accepted as the rule of faith and practice. The term came to be applied to the decisions of the Councils as rules by which to live. All these employ the word in the metaphorical sense of a rule, norm, or standard. Jews and conservative Christians alike have recognized the thirty-nine books of the Old Testament as inspired. Evangelical Protestants have recognized the twenty-seven books of the New Testament as inspired. Roman Catholics have a total of eighty books because they recognize the Apocrypha as semicanonical. If we believe that God exists as an almighty God, then revelation and inspiration are clearly possible. If we believe in such a God, it is also probable that He would, out of love and for His own purposes and designs, reveal Himself to men. The evidence shows that the Bible is unique and that God is its author. In view of this, the logical question is: Ryrie summarizes these issues as follows: It is essential to remember that the Bible is self-authenticating since its books were breathed out by God 2 Tim. In other words, the books were canonical the moment they were written. It was not necessary to wait until various councils could examine the books to determine if they were acceptable or not. Their canonicity was inherent within them, since they came from God. People and councils only recognized and acknowledged what is true because of the intrinsic inspiration of the books as they were written. No Bible book became canonical by action of some church council. Nevertheless, men and councils did have to consider which books should be recognized as part of the canon, for there were some candidates that were not inspired. Some decisions and choices had to be made, and God guided groups of people to make correct choices not without guidelines and to collect the various writings into the canons of the Old and New Testaments. In the process of deciding and collecting, it would not be unexpected that some disputes would arise about some of the books. And such was the case. However, these debates in no way weaken the authenticity of the truly canonical books, nor do they give status to those which were not inspired by God. Therefore, we cannot expect any more books to be discovered or written that would open the canon again and add to its sixty-six books. Even if a letter of Paul were discovered, it would not be canonical. After all, Paul must have written many letters during his lifetime in addition to the ones that are in the New Testament; yet the church did not include them in the canon. Not everything an apostle wrote was inspired, for it was not the writer who was inspired but his writings, and not necessarily all of them. The more recent books of the cults which are placed alongside the Bible are not inspired and have no claim to be part of the canon of Scripture. This precisely fits what we know about the Jews and the Old Testament. They have always been a people of one book who have guarded it with extreme care and precision. From the time of Ezra and even before, there were priests Deut. To ensure this accuracy, later scribes known as the Masoretes developed a number of strict measures to ensure that every fresh copy was an exact reproduction of the original. They established tedious procedures to protect the text against being changed. For instance, a when obvious errors were noted in the text, perhaps because a tired scribe nodded, the text was still not changed. According to the note at Lev. At the end of each book are statistics as: Our English Bible is a translation of this Hebrew text which has been handed down to us. God made the Jews the custodians of the Old Testament record. Though their eyes may be blind to its truth Isa. The original copies of the Old Testament were written on leather or papyrus from the time of Moses c. Until the sensational discovery of the Dead Sea Scrolls in we did not possess copies of the Old Testament earlier than A. The reason for this is simply that the Jews had an almost superstitious veneration for the text which impelled them to bury copies that had become too old for use. Indeed, the Masoretes traditionalists who between A. D and added accents and vowel points and in general standardized the Hebrew text, devised

complicated safeguards for the making of copies as described above. When the Dead Sea Scrolls were discovered, they gave us a Hebrew text from the second to first century B. This was of the greatest importance, for it provided a much earlier check on the accuracy of the Masoretic text, which has now proved to be extremely accurate. Other early checks on the Hebrew text include the Septuagint translation middle of third century B. All of these give us the data for being assured of having an accurate text of the Old Testament. Though this arrangement of the Old Testament is in only twenty-four books, the subject matter is identical with the thirty-nine book division of our Protestant English Bible. The difference is in the order and division of the arrangement of the books. The Septuagint divided the books of Samuel, Kings, Chronicles and Ezra-Nehemiah each into two, which makes eight instead of four. The Twelve Minor Prophets were divided into twelve, instead of being counted as one book as in the twenty-four book division. This adds fifteen making a total of the thirty-nine books as in the Protestant English Bible. Since the year , modern Hebrew Bibles divided the books into thirty-nine, but kept the three-fold division including the arrangement of the books Genesis through 2 Chronicles as in the ancient Hebrew Bible. This twenty-four book division in its three-fold division which became the thirty-nine book division is as follows: Isaiah, Jeremiah, Ezekiel 3 books Minor: This three-fold division was also attested to by Josephus A. The Council of Jamnia in A. There is evidence of the manner in which the Old Testament books were recognized as canonical. Moses was recognized as writing under the authority of God Ex. Following Moses, God raised up the institution of prophecy to continue revealing Himself to His people cf. The prophets to whom God spoke also recorded their revelation cf. Similarly, succeeding prophets were received upon due authentication, and their written works were received with the same respect, being received therefore as the Word of God. As far as the witness contained in the books themselves is concerned, this reception was immediate. Compare the following references: Note also Joshua 6: Did it reflect a record of actual facts? Historical Evidence Supporting the Canonicity of the Old Testament There are a number of important historical evidences drawn from the ancient writings that give support to the Old Testament canon as we have it in our Protestant Bible. Philo around A D. Some questioned whether it was right to accept as was being done Esther, Ecclesiastes, and the Song of Solomon. These discussions concerned an existing canon. The church fathers accepted the thirty-nine books of the Old Testament. The only exception was Augustine A. However, he did acknowledge that they were not fully authoritative. The books of the Apocrypha were not officially recognized as part of the canon until the Council of Trent A. There are some quotes from Old Testament books in the New Testament. None are from the Apocrypha. The above evidence shows the books of the Old Testament, as we have them in our Protestant Bible, were God breathed and therefore authoritative and profitable the very moment they were written. Finally, there was a collection of the books into a canon. For almost twenty years after the ascension of Christ none of the books of the New Testament were even written and about sixty-five years elapsed before the last New Testament book was written. James was undoubtedly the first, being written between A. But several things began to happen that promoted the formation of the New Testament canon. The responsibility of the church was simply to attest to the fact of their inspiration. This process began immediately with the writers recognizing that their own writings were the Word of God Col. But they also recognized that other writings of the New Testament were Scripture and on a par with the Old Testament. In 1 Timothy 5: Furthermore, the New Testament epistles were being read and circulated among the churches as authoritative revelation from God cf. Clement of Rome c. That is not to say these men did not recognize more letters as canonical, but these are ones they mentioned in their correspondence. Later Irenaeus wrote c. The problematic books at this time were Hebrews, James, 2 Peter, and 2 and 3 John. Even more important was the witness of the Muratorian Canon A. In the fourth century there was also prominent recognition of a New Testament canon. When Athanasius wrote in A. The Council of Hippo A. Sometimes it is claimed that Martin Luther rejected the Book of James as being canonical.

*God's providence gave us the 27 book New Testament Canon, not the church. God, not men decided the canon. This providence does not mean that church leaders were inspired in their selecting the canon, only that God had his eye on the scriptures the whole time and brought about His will to form the Bible we see today!*

The Apocryphal Books Apocrypha is a Greek word meaning things hidden, and in ancient times this word was applied to religious writings esteemed almost as scripture by some, but which were not read to the unlearned in public. In modern Protestant usage the word "apocrypha" refers to all those writings which have wrongly been regarded as scripture by many in the church. The first maintains that it is wine; the second that it is the king himself; the third argues with some irony and humor that women are stronger than either wine or kings, but that "truth" and "the God of truth" are by far strongest. This last young man turns out to be none other than Zerubbabel, who for his prize receives generous help from the king in rebuilding Jerusalem. Also called the Ezra Apocalypse. This is a typical Jewish apocalypse, probably first written in Greek about A. Some hold that it was originally written in Hebrew. It appears to be a composite work, compiled of two or three sources. The Christian editor added some introductory and closing chapters in which reference is made to Christ, but the original Jewish composition was not changed in any important respect. This book was not included in Septuagint manuscripts, and so the Greek text has been lost. The most important witness to the original text is the Latin version, which was included in medieval manuscripts of the Vulgate. The book consists mostly of dialogues between Ezra and angels sent to him to answer his urgent theological questions about the problem of evil, and in particular the failures and afflictions of Israel. All of this is presented as if written long before by Ezra and hidden away. The book was obviously written as an encouragement to the Jews, who had recently suffered the destruction of Jerusalem A. It also includes some symbolical prophecies concerning the Roman empire, in which Rome is figured as a three-headed eagle that oppresses the world and is finally destroyed by a roaring lion a figure of the Messiah. There is a fantastic story of how the Hebrew Scriptures were all destroyed in the Babylonian exile and then perfectly restored by the miraculous inspiration of Ezra as he dictated all of the books to five scribes over a period of forty days. Along with the canonical books, Ezra dictates 70 secret books that are to be reserved for the wise. Second Esdras is presented as being one of these secret books. Nevertheless, they were included in the Apocrypha of the King James version. This is a didactic and romantic tale written in Aramaic probably around B. Fragments of the Aramaic text were found among the Dead Sea Scrolls. The story is of a Jewish family taken to Nineveh during the Babylonian captivity. Tobit, the blind father, sends his son Tobias on a journey to collect a debt. On his way Tobias is led by an angel in disguise Raphael to the house of a virgin who had been married seven times, but whose husbands were all slain by a demon on their wedding night. Tobias marries the girl and drives away the demon by burning the heart of a certain fish in the bedroom, and with the help of Raphael. Written in Hebrew about B. The Hebrew text is lost. It is a story about a beautiful young widow named Judith meaning "Jewess" who saves her city from a military siege. She returns with his head and shows it to her people, exhorting the men to go forth and rout the enemy, which they do. Throughout this story she is presented as a woman who is very keen to observe the Law of Moses. These consist of six long paragraphs inserted in the Septuagint version of Esther in several places, and are thought to be the work of an Egyptian Jew writing around B. They are designed to provide the book with a more religious tone, and to make it clear that it was for the sake of their piety that the Jews were delivered from the evil designs of the Gentiles related in the canonical book. These additions were put at the end of the book by Jerome when he made his Latin translation because he accepted only the Hebrew text as canonical. Sometimes called simply Wisdom. This book is a collection of theological and devotional essays first written in Greek by an Alexandrian Jew about B. The author compares Jewish religion with Greek philosophy, and shows faith to be the highest form of wisdom. The book is edifying and worthy of much respect. It has often been quoted by Christian writers in the past. Written first in Hebrew about B. The book consists mainly of proverbs and other wise sayings about common life, strung together in short discourses or organized in topical sections. It also contains longer discourses about religious life and faith, which are well

worth reading. It came to be called Ecclesiasticus the "churchly" book because in early times it was often read in church services, being the most highly regarded of the apocryphal books. This book should not be confused with the canonical book of Ecclesiastes. The material is presented as if by Baruch, the disciple of Jeremiah, during the time of the Babylonian exile. Often printed as chapter 6 of Baruch, this short work purports to be a letter from Jeremiah to the Jews in exile in Babylon, but this is generally regarded as an imposture, or a mere literary device used by an author writing around B. It is essentially a short tract against pagan idolatry, and makes much use of ridicule and sarcasm. An embellishment of the ordeal of Shadrach, Meshach, and Abednego recorded in the canonical book of Daniel, designed to be added after verse 23 of the third chapter. It consists of prayers and hymns of the sort which might have been offered to God by the three while in the furnace. The Story of Susanna. A short story about how two lecherous old men tried to compel a beautiful and pious young wife, Susanna, to lie with them, and then publicly accused her of adultery when she refused. At a trial they give false testimony and she is condemned by the council of elders. But Daniel the prophet is divinely inspired to know the facts of the case, and he exposes the two men in a second trial, after which they are put to death. Bel and the Dragon. This is a combination of two stories which were also attached to Daniel in the Septuagint, at the end of the book. The story of Bel concerns a Babylonian idol of that name, to which Daniel refused to give an offering. When he was challenged he told the Persian king that the vain idol had no need of offerings because it could not eat anything. The king then required the priests of Bel to prove otherwise or die. The priests tried to deceive the king by entering the temple of Bel at night through a secret entrance and eating the food-offerings themselves, but they were exposed by Daniel, who had spread ashes on the temple floor, revealing their footprints. The priests of Bel were then slain and their temple destroyed. In the story of the Dragon Daniel refuses to worship an actual living "dragon," and accepts a challenge to slay the dragon without sword or staff. He feeds the dragon a concoction of pitch, fat, and hair, which causes it to burst open and die. Both of these stories were evidently written around B. The Prayer of Manasseh. This is a psalm of repentance, composed to suit the situation of Manasseh, the king of Judah who was carried captive to Babylon see 2 Chronicles. This book was rejected by the Roman Catholics at the Council of Trent in. This book was written in Hebrew about B. The Hebrew text was seen by Jerome, but is now lost. It is a sober but stirring historical account of Jewish history from B. It is highly regarded by historians as a source of accurate information. This is not a sequel to First Maccabees, but a different account of many of the same events related in that book down to B. It is generally thought to be later than First Maccabees, but earlier than A. Some statements in this book support the Roman Catholic teachings on purgatory, prayers for the dead, and the intercessory work of glorified "saints. Title to Apocrypha section: The books and treatises which among the Fathers of old are not reckoned to be of like authority with the other books of the Bible, neither are they found in the Canon of Hebrew. If, however, any one receive not, as sacred and canonical, the said books entire with all their parts, as they have by custom been read in the Catholic Church, and as they are contained in the old Latin Vulgate, and knowingly and deliberately rejects the aforesaid traditions, let him be accursed. And the other books as Jerome saith the Church doth read for example of life and instruction of manners: