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What is a canon in bible. What is the meaning of the word canon in the bible. Biblical canon bible meaning. What does canon mean in the bible. What does biblical canon mean. Canon of the bible definition.

Early church councils applied different basic standards in recognizing whether a book was inspired. Is he authoritative (“Thus saith the Lord”)?B. Is he prophetic (a man of God) 2 Peter 1:20)? A book in the Bible must have the authority of a spiritual leader of Israel (O.T. “prophet, king, judge, scribe) or an apostle of the church (O.T. “It must be based on the testimony of an original apostle).C. Is it “authentic” (consistent with other revelations of truth)?Q. Is it dynamically “manifest” God’s life-changing power (Hebrews 4:12)? Is it received (accepted and used by believers” 1 Thessalonians 2:13)? (Norman L. Geisler & William Nix, A General Introduction To The Bible, pp. 137-144).IV. The History of Canonization A. Canon of the Old Testament “Recognition of the Correct Books of the Old Testament 1. Christ refers to the books of the Old Testament as “scripture” (Matthew 21:42, etc.). 2. The Council of Jamnia (90 AD) officially recognized our 39 books of the Old Testament. 3. Josephus, the Jewish historian (A.D. 95), indicated that the 39 books were recognized as authoritative. B. Canon of the New Testament “Recognizing the Correct Books of the New Testament 1. The apostles claimed authority for their writings (Colossians 3:16; 1 Thessalonians 5:27; 2 Thessalonians 3:14). 2. The apostle’s writings were likened to the scriptures of the Old Testament (2 Peter 3:1, 2, 15, 16). 3. The Council of Athenasia (367 A.D.) and the Council of Carthage (39 A.D.) recognized the 27 books of our New Testament as inspired. V. The Contested, but Not Canonical Books A. The Apocrypha is not Scripture. The apocryphal books are 15 books written in the 400 years between Malachi and Matthew. They record some of the history of that period of time and various other religious and teaching histories. The Catholic Bible (Douay Version) regards these books as Scripture. Revelation includes some specific Catholic doctrines, such as purgatory and prayer for the dead (2 Maccabees 12:39-46), and salvation by works (Tobiah 12-9). Interestingly, the Catholic Church officially recognized these books as scriptures in 1546, only 29 years after Martin Luther criticized these doctrines as unbiblical. Listed below are several additional reasons for rejecting the Apocrypha as inspired: 1. The Jews never accepted the Apocrypha as Scripture. 2. The Apocrypha never claim to be inspired (so says the Lord, etc.).In fact, 1 Maccabees 9:27 denies it. 3. The Apocrypha is never mentioned as authoritative in the Scriptures. (Although Hebrews 11:35-38 alludes to historical events recorded in 2 Maccabees 6:18-7:42). 4. Matthew 23:35 “Jesus implies that the closing of the Old Testament historical scriptures was the death of Zechariah (400 B.C.). This excludes all books written after Malachi and before the New Testament. B. Other books I’m not writing 1. There were other books that some people claimed were scriptures. Some of them were written in the intertestamental intertestamental period called pseudopigrapha (or “false scriptures”). Others were written after the apostolic age (2nd century A.D. and following). These are called New Testament pseudopigrapha. Writers often attributed these books to the apostles of the 1st century (Gospel of Thomas, Gospel of Peter, etc.). Evidently, they thought they would be read more broadly under the name of an attached apostle. They include some fanciful stories of Jesus’ infancy and some heretical doctrines. No Orthodox Christian considered them truly inspired. 2. There have been some other books written more sincerely which have had devotional value and reveal some of the insights of Christian leaders after the 1st century (Shepherd of Herma, Didache, etc.). Although they are historically important, and also spiritually useful, they do not measure up to the standards of canonicity and have not been recognized as Scripture. The fact that the Bible was inspired as God’s special revelation to man naturally raises the question (since many other religious books have been written in both the Old and New Testaments) which particular books are canonical, that is, which books are inspired and must be recognized as part of God’s authoritative revelation? Are there any inspired books missing? Are books included that should not be in our Bible? Is our Old Testament Bible the same as the Lord’s and our New Testament the same as the Bible of the Church Fathers? These are obviously vital questions to be determined for the people of God. Meaning of “Canonism” or “Canonism” The word canon is used to describe those books recognized as inspired by God. The word comes from the Greek kanwn and most likely from the Hebrew qaneh and akkadian qanu. Literally, it means (a) a straight rod or bar; (b) a measuring ruler such as a ruler used by masons and carpenters; then (c) a ruler or standard to test straightness. Historically, the word was used for the first time by the Church of those doctrines which were accepted as a rule of faith and practice. The term was applied to the decisions of the Councils as rules of life. All of these use the word in the metaphorical sense of a rule, norm or standard. As time passed, the terms canonical and canonical were applied to the catalog or list of sacred books distinct and honored as belonging to the inspired Word of God. “The Greek Christians of the 4th century A.D. had given the word an almost technical religious meaning, applying it to the Bible, especially to the Hebrew books. Á 60 ÁIt is important to note that religious councils never had the power to inspire books, but simply acknowledged what God had inspired at the exact moment the books were written. Conservative Jews and Christians have recognized the thirty-nine books of the Old Testament as inspired, evangelicals have recognized the twenty-seven books of the New Testament as inspired. Catholics have a total of61 The Logical Necessity of a Canon of Scripture and its Preservation That God provides and preserves a canon of Scripture without addition or deletion is not only necessary, but is logically credible. If we believe that God exists as almighty God, then revelation and inspiration are clearly possible. If we believe in such a God, it is also probable that He, out of love and His purposes and designs, would reveal Himself to men. Because of man’s obvious condition in sin and his obvious inability to meet his spiritual needs (regardless of all his scientific and technological advances), the special revelation revealed in a God-inspired book is not only possible, logical, and probable, but also necessary. The evidence shows that the Bible is unique and that God is its author. The evidence states that “all Scripture is God-breathed and profitable” (2 Timothy 3:16) and that “no prophecy of Scripture depends on its own interpretation, for no prophecy was ever made by the will of man, but men moved by the Holy Spirit, have spoken from God” (2 Peter 1:20-21). In light of this, the logical question is: “Would it not be unreasonable for God to omit providentially to care for these inspired documents to preserve them from destruction, and then guide in their collection and disposition to make them all present, without missing or uninspired additions?” canonicity or how the books of the Bible came to be recognized and considered part of the Bible. Ryrrie summarizes these problems as follows: 1. Self-authentication. It is essential to remember that the Bible is self-authentic because its books have been expired by God (2 Timothy 3:16). In other words, the books were canonical at the time they were written. You did not have to wait until various boards could examine the books to determine whether they were acceptable or not. Their canonicity was inherent in them, as they came from God. People and councils only recognized and recognized what is true because of the intrinsic inspiration of the books as they were written. No book of the Bible has become canonical by the action of any ecclesiastical council. 2. Decisions of men. However, men and councils had to consider which books should be recognized as part of the canon, for there were some candidates who were not inspired. Some decisions and choices had to be made, and God led groups of people to make correct choices (not without guidelines) and to gather the various writings into the canons of the Old and New Testaments. 3. Debates on canonicity. In the process of decision-making and collection, it would not be unexpected that some controversies would arise over some of the books. And so it was. However, these debates do not in any way weaken the authenticity of the true canon and give no rank to those who were not inspired by Allah. 4. Completion of the canon. Since 397 AD, the Christian church has considered the canon of the Bible as a complete; if it is complete, then it must be closed. Therefore, we cannot expect other books to be discovered or written that reopen the canon and add to its sixty-six books. Even if you found a letter from Paul, it would not be canonical. After all, Paul must have written many letters during his life, in addition to those of the New Testament, but the church did not include them in the canon. Not all that an apostle wrote was inspired, because he was not the writer to be inspired, but his writings, and not necessarily all. The most recent books of cults that are located next to the Bible are not inspired and have no claim to be part of the canon of Scripture. Certainly the so-called prophetic expressions or visions, which some claim to be from God’s revelation or as having some kind of automatic or automatic origin, are not canonical. Today’s Jewish Bible is basically identical to the original Hebrew Bible with only physical changes such as adding vocal scores, reading aids to margins, moving to a more open form. In Romans 3:2 we are told that the “oracles of God”, the Scripture of the Old Testament, had been entrusted to the Hebrews; they had to be the guardians of the Old Testament. This fits exactly what we know about Jews and the Old Testament. They have always been a people of only one book that has kept it with extreme care and precision. From the time of Esdra and even before, there were priests (Deut. 31:24-26) and later scribes called soferim, to whom it was given the responsibility to meticulously copy and edit the sacred text in order to be able to pass the correct reading. To ensure this accuracy, later known scribes such as the Masoretes developed a stringent set of measures to ensure that each fresh copy was an exact reproduction of the original. They have established boring procedures to protect the text from any changes. For example, (a) when noticeable errors in the text, perhaps because a tired scribe nodded, the text was not yet modified. Instead, a correction was placed on the margin called qere, “to read”, and what was written in the text was called kethibh, “to write”. (b) When a word was considered to be tested, grammarraly or exegetically questionable, the points were placed above that word. (c) The statistics of the minutes were also held as an additional means of protection against errors: in the Hebrew Bible in Leviticus 8:8, the margin refers to the central verse of the Torah. According to the note in Lev. 10:16 the word darash is the wordin the Torah, and at 11:42 we are certain that the waw in a Hebrew word is the central letter. At the end of every every The total number of verses in Deuteronomy is 955, the total of the whole Torah is 5,845; the total number of words is 97,856, and the total number of letters is 400,945.64 In this we see something of the meticulous procedures the Jews followed to ensure the accurate transmission of the text. Our English Bible is a translation of this Hebrew text that has been handed down to us. Protestant Bible, from the year 1517, modern Hebrew Bibles division booksthirty-nine, but maintained the triple division including the provision of books (Genesis through 2 Chronicles), as in the ancient Jewish Bible. In Matthew 23:35, Jesus said, “so that the fault of all the right blood spread on the earth, from the blood of the just Abel to the blood of Zechariah, the son of Berechiah, that you would kill between the temple and the altar.” The murder of which Jesus spoke is reported in 2 Chronicles 24:20-22. The death of Abel is reported in Genesis and in the 2 Chronicles of the Hebrew Bible is the last book. Basically, then, Christ was saying “from the first to the last murder in the Bible”. This was equivalent to saying from Genesis to Malachi and demonstrated what He considered the Old Testament canon. This division of twenty-four books, in its triple division which became the division of thirty-nine books, is as follows: (1) The Law or Pentateuch (5 books) Genesis, Exodus, Leviticus, Numbers, Deuteronomy (2) The Prophets (originally 8 books, then 21) The Prophets (originally 4 books, then 6) Hua, Judges, Samuel (1 & 2), King (1 & 2) The Prophets (originally 4 books, then 15) Major: Isaiah, Jeremiah, Ezekiel (3 books) Minor: lLight 12 (originally 1 book, then 12) (3) The Scriptures (originally 11 books, then 13) Poetic (3 books) Psalms, Proverbs Jobs (5 books) «Holy Solomon’s Chronicles, Lamentations, Ecclesiastes, Historical Esther (originally 3 books, then 5) «Danielle, Esdra-Neemia (2), Chronicles (1 & 2) «At the time of the New Testament 44 other denominations such as “The Scripture” (John 10:35) and “The Sacred Scriptures” (2 Timothy 3:15) suggest an Old Testament canon generally accepted. This triple division was also attested by Giuseppe Flavio (37-95 dC), Melito Bishop of Sardi (170 AD), Tertulliano (160-250 dC), and others (Gleason L. Archer, Jr., An Old Testament Survey Introduction, Moody, Chicago, 1964, pp. 62-65). The Council of Jamnia in 90 AD is generally considered the occasion in which the Old Canon Testament was publicly recognized (while the canonicity of several books is discussed). There is evidence of how Old Testament books were recognized as canonical, Laird Harris (R. Laird Harris, Inspiration and Canonicity of the Bible, Grand Rapids, Zondervan, 1969, pp. 62-65), traces the continuity of recognition: Moses was recognized as writing under the authority of God (Ex. 17:14; 34:27; cf. Joshua 8:31; 23:6). The criterion for recognizing the Pentateuch was whether it came from the servant of God, Moses. Following Moses, God raised the institution of prophecy to continue to be revealed to His people (cf. Deut. 18:15-19; Jer. 26:8-15). Also the prophets to whom God spoke recorded their revelation (cf. Joshua 24:26; 1 Samuel 10:25; Isaiah 8:1; Ezekiel 43:11). Harris concludes: “The law was respected by the author, and heknown as the messenger of God.» God.» And the later prophets were received with due authentication, and their written works were received with the same reverence, and they received the word of God. As for the testimony contained in the books themselves, this reception is immediate” (Ibid., p. 167). 66 One can recognize specific proofs for considering canonicity. (1) Does the book indicate that God was speaking through the writer and that he was considered authoritative? Compare the following references: (a) God was speaking through the human author” Ex. 20:1; Gios. 1:1; Isa. 2:1; (b) that the books were authoritative “Joshua 1:7-8; 23:6; 1 Kings 2:3; 2 Kings 14:6; 21:8; 23:25; Ezra 6:18; Nehemiah 13:1; Daniel 9:11; Malachi 4:4. Note also Joshua 6:26 compared to 1 Kings 16:34; Joshua 24:29-33 compared to Judges 2:8-9; 2 Chronicles 36:22-23 compared to Ezra 1:1-4; Daniel 9:2 compared to Jeremiah 25:11-12. (2) Was the human author recognized as a spokesman for God, that is, was he a prophet or did he have the prophetic gift? Compare Deuteronomy 18:18; 31:24-26; 1 Samuel 10:25; Nehemiah 8:3. (3) Has the book been historically accurate? Did it reflect an account of real events? There are a number of important historical testimonies from the ancient writings that support the canon of the Old Testament as we have it in our Protestant Bible. 1. Prologue of Ecclesiastes. This non-canonical book refers to a threefold division of books (i.e. the Law, the Prophets, and hymns and precepts for human conduct) which was known to the writer’s grandfather (which would have been around 200 BC). 2. I’m Philo. Philo (about A.D. 40) referred to the same triple division. 3. Josephus. Josephus (37-100 AD) said that the Jews held as sacred only twenty-two books (which include exactly the same as our present thirty-nine books of the Old Testament). 4. I’m Jamia. Jamia (A.D. 90), was a teaching of rabbis who discussed canonicity. Some wondered whether it was right to accept (as they were doing) Esther, Ecclesiastes and the Song of Songs. These discussions were about an existing fee. 5. The Fathers of the Church. The Church Fathers accepted the thirty-nine books of the Old Testament. The only exception was Augustine (400 A.D.) who included the books of the Apocrypha (those “extra” books that some Bibles include among the books of the Old and New Testaments). However, he admitted that they were not entirely authoritative. The books of the Apocrypha were not officially recognized as part of the canon until the Council of Trent. (1546 AD) and then only by the Roman Catholic Church.67 (1) Old Testament quotations in the New. There are about 250 quotations from Old Testament books in the New Testament. No one belongs to the Apocrypha. All the books of the Old Testament are cited except Esther, Ecclesiastes, and the Song of Songs. (2) Old Testament quotations of Jesus Christ. In Matthew 5:17-18, the declared that the Law and the Prophets, a reference that includes all the Old Testament, the Testament, summarized as “the Law” in verse 18, would be fulfilled. This therefore declared that it was the authoritative Word of God. Christ’s statement in Matthew 23:35 about the blood (murder) of Abel to the blood of Zechariah clearly defined what Jesus considered the canon of the Old Testament. It consisted of the entire Old Testament as we know it in our English Protestant Bible. This is particularly significant in view of the fact that there are other murders of God’s messengers recorded in the Apocrypha, but the Lord excludes them by suggesting not to consider the books of the Apocrypha as part of the Canon as part of the books from Genesis to 2 Chronicles. The above evidence shows that the books of the Old Testament, as we have them in our Protestant Bible, were inspired by God and therefore authoritative and profitable at the very time they were written. Á“There was a human recognition of the writings; normally this happened immediately when the people recognized the writers as God’s spokesmen. Finally, there was a collection of books into a canon. Á 68 Canonically of the New Testament What were the factors that led to the recognition of a canon of the New Testament as we have it today? For almost twenty years after Christ’s ascension none of the books of the New Testament were written, and about sixty-five years passed before the last book of the New Testament was written. James was undoubtedly the first, written between 45 and 50 A.D., and the Apoclyphe was certainly the last, written around 90 A.D. But several things began to happen that promoted the formation of the New Testament canon. Enns sums up these: (1) Spurious scriptures as well as attacks on authentic scriptures were a factor. Marcion, for example, rejected the writings of the Old Testament and the New Testament, apart from the Pauline letters (modified Luke’s gospel according to his doctrine). (2) The contents of the New Testament writings testified to their authenticity and were naturally collected, being recognized as canonical. (3) Apostolic writings were used in public worship, therefore, it was necessary to determine which of these writings were canonical. (4) In the end, the edict of the Emperor Diocletian in 303 A.D. requiring all sacred books to be burned led to the collection of the New Testament.69 (1) In It Was Apostolic. Because the books were inspired at the time of their writing, they were already canonical and possessed the authority to be part of the Word of God. The responsibility of the church was simply to attest to the fact of their inspiration. This process began immediately when the writers recognized that their writings were the Word of God (Colossians 4:16; 1 Thessalonians 4:15). But they also recognized that other writings of the New Testament were Scripture and on par with the Old Testament. In 1 Timothy 5:18 Paul quotes 2:54 and Luke 10:7 and refers to both passages as in Scripture. Peter also attests Paul’s writings as Scripture in 2 Peter 3:15-16. Moreover, the New Testament epistles were read and spread among the churches as authoritative revelation of God (cf. Col. 4:16; 1 Ts 5,27). (2) In the post-apostolic era. Clement of Rome (95 AD) mentioned at least eight books of the New Testament in a letter; Ignatius of Antioch (115) also recognized about seven books; Polycarpus, a disciple of John, (108) recognized fifteen letters. This does not mean that these men did not recognize other letters as canonical, but they are those that mention in their correspondence. Irenaeus later wrote (about 185 AD), recognizing twenty-one books. Ippolito (170-235) recognized twenty-two books. The problematic books at this time were Jews, James, 2 Peter, and 2 and 3 John. Even more important was the testimony of the Muratorian Canon (170 AD), which was a collection of books recognized as canonical at that early date by the church. The Muratorian Canon included all the books of the New Testament except Jews, James, and an epistle of John. In the fourth century there was also an important recognition of a New Canon Testament. When Athanasius wrote in 367 AD, he cited the twenty-seven books of the New Testament as the only true books. In 363 AD, the Council of Laodicea declared that only the Old Testament and the twenty-seven New Testament books should be read in churches. The Council of Hippo (393 AD) recognized the twenty-seven books, and the Council of Carthage (397) stated that only those canonical books had to be read in churches.70 James is a perfect straw epistle in comparison to them, for it has nothing evangelical”. Thus Luther compared (in his opinion) doctrinal value and not canonical.71 The question arises: what process and by what means the primitive Church recognized what books were canonical and what not? The following summarizes the evidence used to discern which books were canonical. (1) Authentication on the Divine side» Inspiration. The book gave inner proof of inspiration, of being God breathing? Was it a proper spiritual character? Did you build the church? Was it doctrinally accurate? “The Apocrypha and Pseudepigrapha were rejected because of the failure to pass this test. The book should carry high evidencesand spiritual values that would reflect a work of the Holy Spirit.72 (2) Authentication on the Human Side. Three issues were important here: (a) Was the author an apostle or did he have the approval of an apostle? Mark wrote Mark’s gospel, but he did so with Peter’s approval. Luke, as a close associate of the apostle Paul, wrote under the approval of his authority. (b) Universal acceptance was another key factor. Overall, has the book been accepted by the church in general? The recognition given to a particular book by the church was important. By this standard, a number of books have been rejected. There have been some books which enjoyed acceptance by some, but were then dropped for a lack of universal acceptance. Then there were some books that some questioned because of doubts about the author, not the content, but were subsequently accepted because the majority accepted them. 73 How reliable are the New Testament documents? There are now more than 5,300 known Greek manuscripts of the New Testament. Add over 10,000 Latin Vulgates and at least 9,300 other early versions (MSS) and we have over 24,000 manuscript copies of portions of the New Testament. This means that no other document of antiquity also begins to approach such numbers and attestations. In comparison, Homer’s Iliad is second with only 643 surviving manuscripts. The first preserved complete text of Homer dates back to the 13th century. 74 This contrast is striking and extraordinarily significant. Perhaps we can appreciate how rich the New Testament is in manuscript attestation if we compare the textual material for other ancient historical works. For Caesar’s Gallic War (composed between 58 and 50 BC) there are several existing MSS, but only nine or ten are good, and the oldest is about 900 years after Caesar’s day. Of the 142 books of Livy’s Roman history (59 B.C.-A.D 17), only 35 survive; these are known to us by no more than twenty MSS of any consequence, only one of which, and containing fragments of Books III-VI, is as old as the fourth century. Of the fourteen books of Stories of Tacitus (c. A.D. 100) only four and a half survive; of the sixteen books of his Annals, ten survive fully and two partially. The text of these extant portions of his two great historical works depends entirely on two MSS, one from the ninth century and one from the eleventh... The History of Thucydides (c. 460-400 BC) is known to us from eight MSS, the first belonging to about the beginning of the Christian era. The same is true of the History of Herodotus (c. 480-425 BC). Yet no classical scholar would hear an argument that the authenticity of Herodotus or Thucydides is in doubt because the first MSS of their works which are of any use are over 1,300 years later than the originals. 75 The fact of the many more the fact that many of the New Testament documents are very early (centres of copies of parchment of the 4th and 5th centuries 60 Merrill F. Unger, An Introduction to the Old Testament, Zondervan Publishing House, Grand Rapids, 1951, p. 47. 61 Enns, p. 170. 62 For an excellent treatment of this evidence, see Josh McDowell’s book, Evidence Demands a Verdict, Historical Evidences for the Christian Faith, Revised Edition, Here&#s A’s Life Publishers, Inc. San Bernardino, CA, 1979. 63 Ryrrie, electronic media. For more articles on canonicity, see our web page at www.bible.org under “Theology”, and then under “Bibliology – The Doctrine of the Written Word.” 64 Frederick W. 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