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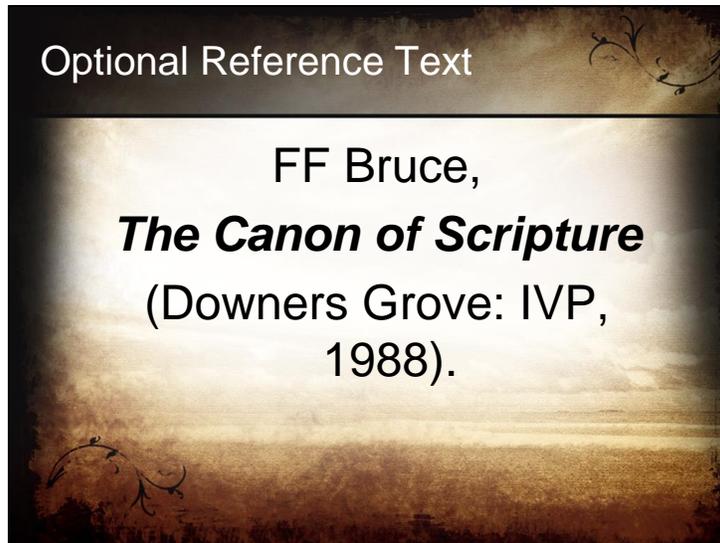
Dirk's Web Site: www.dirkscorner.com

Bethany Church Web Site: www.bethanychurch.com

Our Two Primary Objectives

- To reassure all of us that, while our faith transcends reason, it is not irrational.
- To facilitate “spiritual bush-clearing” so the skeptic might see Christ. (Os Guinness)

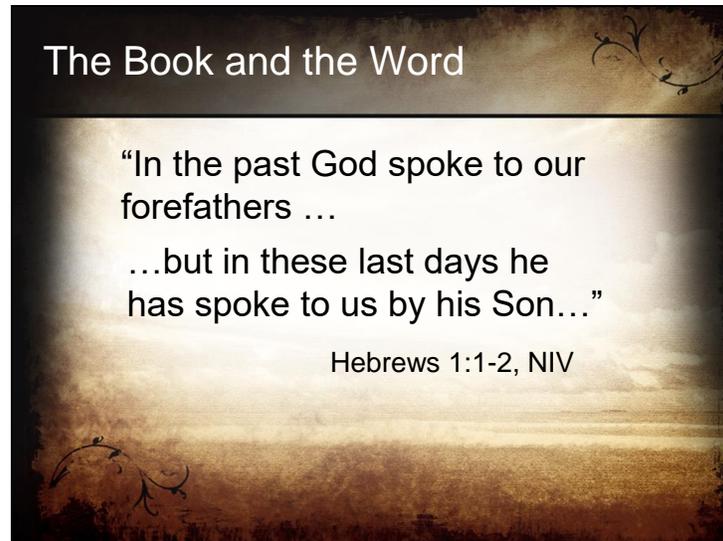
Slide 3



The Bible: An Ancient Definition

βίβλος : “strictly *inner bark of papyrus reed* used for paper; (1) as an object, a written document in the form of a *scroll* or *book* (AC 19.19); (2) by metonymy, of the content *book* (LU 20.42); *written record* (MT 1.1)”

Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4: Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library (91). Grand Rapids, Mich.: Baker Books.

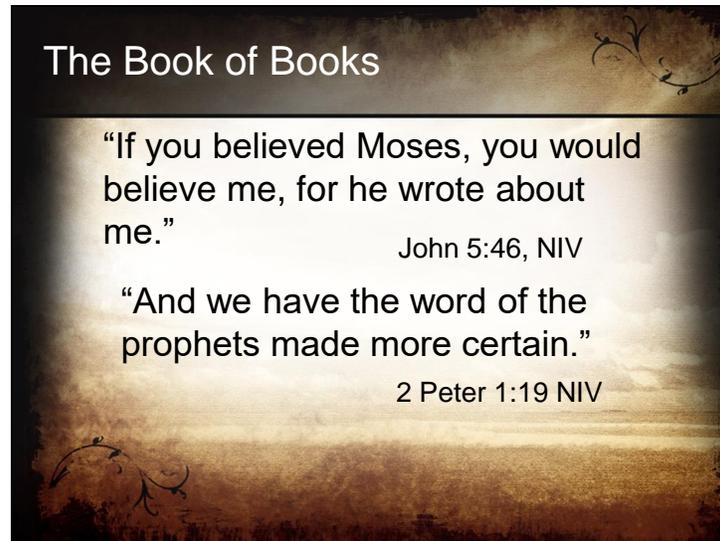


“In the past God spoke to our forefathers through the prophets at many times and in various ways, ² but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe.” *The Holy Bible : New International Version*. 1996, c1984 (electronic ed.) (Heb 1:1-2). Grand Rapids: Zondervan.

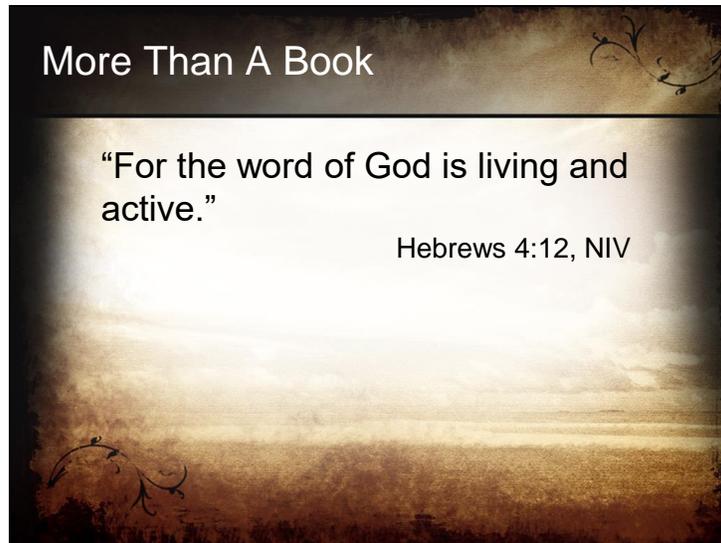
“In the beginning was the Word, and the Word was with God, and the Word was God. ² He was with God in the beginning. ³ Through him all things were made; without him nothing was made that has been made.” *The Holy Bible : New International Version*. 1996, c1984 (electronic ed.) (Jn 1:1-3). Grand Rapids: Zondervan.

“The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.” *The Holy Bible : New International Version*. 1996, c1984 (electronic ed.) (Jn 1:14). Grand Rapids: Zondervan.

“He is the image of the invisible God, the firstborn over all creation. ¹⁶ For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. ¹⁷ He is before all things, and in him all things hold together.” *The Holy Bible : New International Version*. 1996, c1984 (electronic ed.) (Col 1:15-17). Grand Rapids: Zondervan.

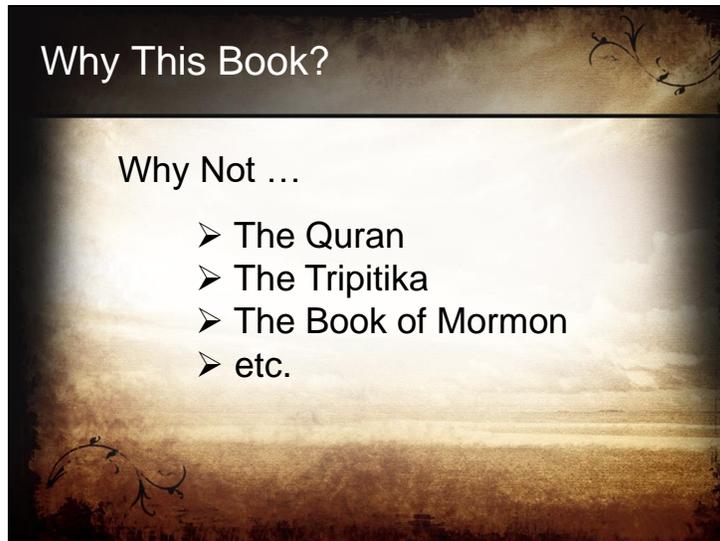


¹⁶We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. ¹⁷For he received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, ‘This is my Son, whom I love; with him I am well pleased.’ ¹⁸We ourselves heard this voice that came from heaven when we were with him on the sacred mountain. ¹⁹And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. ²⁰Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation. ²¹For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit. “*The Holy Bible : New International Version*. 1996, c1984 (electronic ed.) (2 Pe 1:16-21). Grand Rapids: Zondervan.



“¹² For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. ¹³ Nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.”

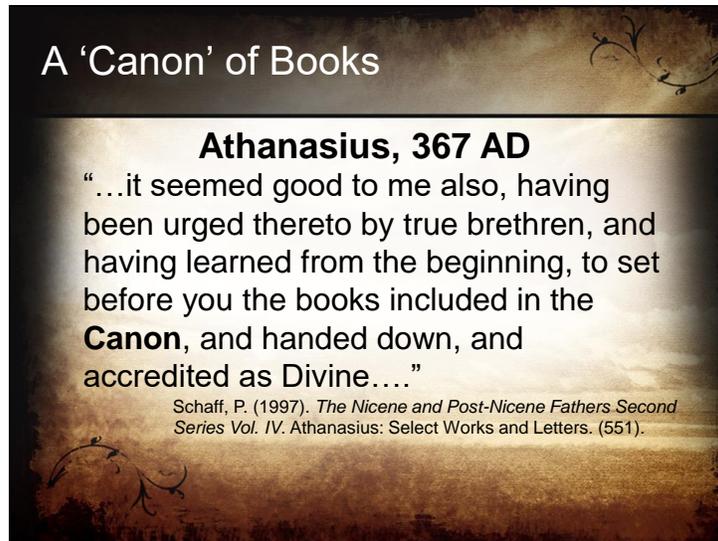
The Holy Bible : New International Version. 1996, c1984 (electronic ed.) (Heb 4:12-13). Grand Rapids: Zondervan.



Why This Book?

Why Not ...

- The Quran
- The Tripitika
- The Book of Mormon
- etc.



A 'Canon' of Books

Athanasius, 367 AD

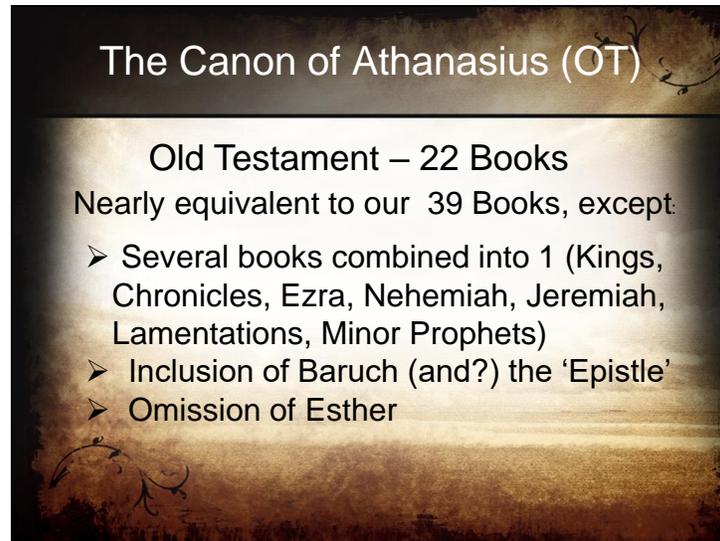
“...it seemed good to me also, having been urged thereto by true brethren, and having learned from the beginning, to set before you the books included in the **Canon**, and handed down, and accredited as Divine....”

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers. Second Series Vol. IV. Athanasius: Select Works and Letters.* (551).

From Letter XXXIX. (for 367.)

Of the particular books and their number, which are accepted by the Church. From the thirty-ninth Letter of Holy Athanasius, Bishop of Alexandria, on the Paschal festival; wherein he defines canonically what are the divine books which are accepted by the Church.

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. IV. Athanasius: Select Works and Letters.* (551). Oak Harbor: Logos Research Systems.



The Canon of Athanasius (OT)

Old Testament – 22 Books

Nearly equivalent to our 39 Books, except:

- Several books combined into 1 (Kings, Chronicles, Ezra, Nehemiah, Jeremiah, Lamentations, Minor Prophets)
- Inclusion of Baruch (and?) the 'Epistle'
- Omission of Esther

There are, then, of the Old Testament, twenty-two books in number; for, as I have heard, it is handed down that this is the number of the letters among the Hebrews; their respective order and names being as follows. The first is Genesis, then Exodus, next Leviticus, after that Numbers, and then Deuteronomy. Following these there is Joshua, the son of Nun, then Judges, then Ruth. And again, after these four books of Kings, the first and second being reckoned as one book, and so likewise the third and fourth as one book. And again, the first and second of the Chronicles are reckoned as one book. Again Ezra, the first and second⁶ are similarly one book. After these there is the book of Psalms, then the Proverbs, next Ecclesiastes, and the Song of Songs. Job follows, then the Prophets, the twelve being reckoned as one book. Then Isaiah, one book, then Jeremiah with Baruch, Lamentations, and⁷ the epistle, one book; afterwards, Ezekiel and Daniel, each one book. Thus far constitutes the Old Testament.

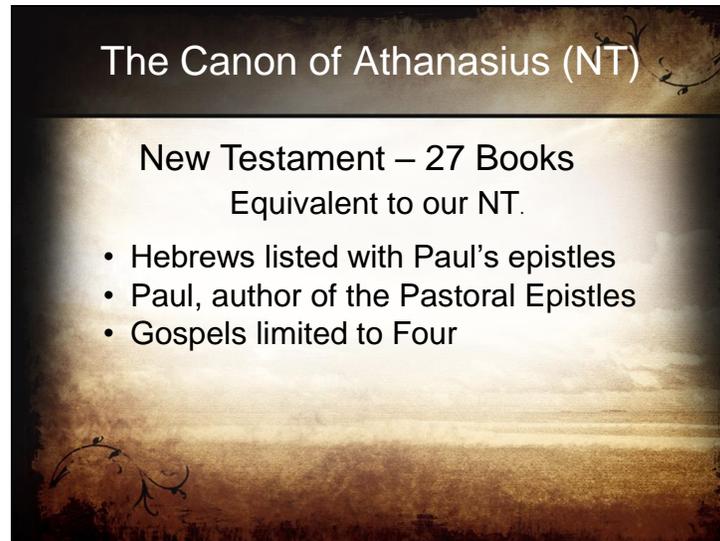
⁶i.e. Ezra and Nehemiah.

⁷i.e. Baruch vi.—The Syriac has the conjunction, which is rejected by the Benedictine editors. Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. IV. Athanasius: Select Works and Letters*. (552). Oak Harbor: Logos Research Systems.

“But for greater exactness I add this also, writing of necessity; that there are other books besides these not indeed included in the Canon, but appointed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of godliness. The Wisdom of Solomon, and the Wisdom of Sirach, and Esther, and Judith, and Tobit, and that which is called the Teaching of the Apostles, and the Shepherd. But the former, my brethren, are included in the Canon, the latter being [merely] read; nor is there in any place a mention of apocryphal writings. But they are an invention of heretics, who write them when they choose, bestowing

upon them their approbation, and assigning to them a date, that so, using them as ancient writings, they may find occasion to lead astray the simple.”

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. IV. Athanasius: Select Works and Letters*. (552). Oak Harbor: Logos Research Systems.



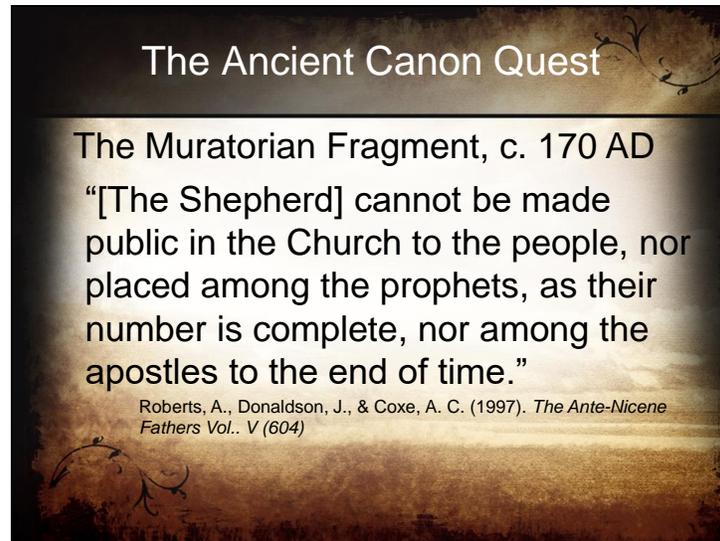
The Canon of Athanasius (NT)

New Testament – 27 Books
Equivalent to our NT.

- Hebrews listed with Paul's epistles
- Paul, author of the Pastoral Epistles
- Gospels limited to Four

“Again it is not tedious to speak of the [books] of the New Testament. These are, the four Gospels, according to Matthew, Mark, Luke, and John. Afterwards, the Acts of the Apostles and Epistles (called Catholic), seven, viz. of James, one; of Peter, two; of John, three; after these, one of Jude. In addition, there are fourteen Epistles of Paul, written in this order. The first, to the Romans; then two to the Corinthians; after these, to the Galatians; next, to the Ephesians; then to the Philippians; then to the Colossians; after these, two to the Thessalonians, and that to the Hebrews; and again, two to Timothy; one to Titus; and lastly, that to Philemon. And besides, the Revelation of John.”

Schaff, P. (1997). *The Nicene and Post-Nicene Fathers Second Series Vol. IV. Athanasius: Select Works and Letters.* (552). Oak Harbor: Logos Research Systems.

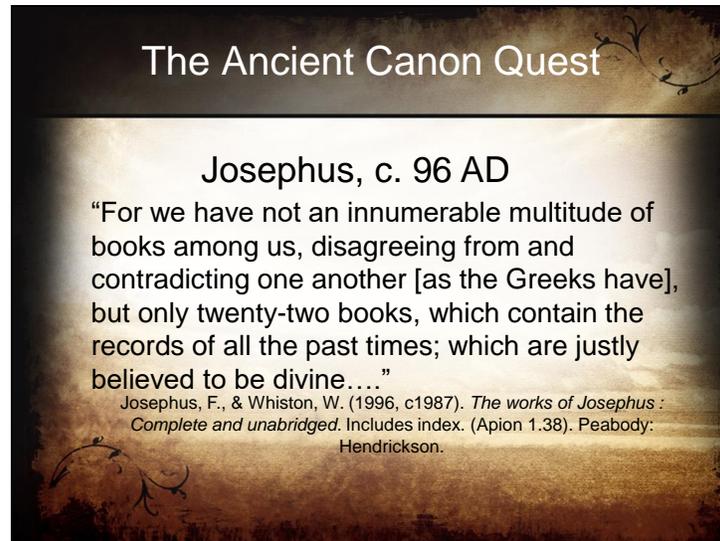


“The *Pastor*, moreover, did Hermas write very recently in our times in the city of Rome, while his brother bishop Plus sat in the chair of the Church of Rome. And therefore it also ought to be read; but it cannot be made public³⁸ in the Church to the people, nor *placed* among the prophets, as their number is complete, nor among the apostles to the end of time. Of *the writings of Arsinous*, called also Valentinus, or of Miltiades, we receive nothing at all. Those are rejected too who wrote the new *Book of Psalms* for Marcion, together with Basilides and the founder of the Asian Cataphrygians.”³⁹

³⁸Reading “sed publicari” for “se publicare.” [Vol. ii. p. 3.]

³⁹[For remarks of my own on the *Muratorian Canon*, see vol. ii. p. 56, this series.]

Roberts, A., Donaldson, J., & Coxe, A. C. (1997). *The Ante-Nicene Fathers Vol. V : Translations of the writings of the Fathers down to A.D. 325*. Fathers of the Third Century: Hippolytus, Cyprian, Novatian, Appendix. (604). Oak Harbor: Logos Research Systems.



The Ancient Canon Quest

Josephus, c. 96 AD

“For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another [as the Greeks have], but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine....”

Josephus, F., & Whiston, W. (1996, c1987). *The works of Josephus : Complete and unabridged*. Includes index. (Apion 1.38). Peabody: Hendrickson.

For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another [as the Greeks have], but only twenty-two books,^ε which contain the records of all the past times; which are justly believed to be divine; ^εWhich were these twenty-two sacred books of the Old Testament, see the Supplement to the Essay on the Old Testament, 25–29—viz., those we call *canonical*, all excepting the Canticles; but still, with this farther exception, that the first book of *apocryphal* Esdras be taken into the number, instead of our *canonical* Ezra, which seems to be no more than a later epitome of the other; which two books of Canticles and Ezra, it no way appears that our Josephus ever saw.

Josephus, F., & Whiston, W. (1996, c1987). *The works of Josephus : Complete and unabridged*. Includes index. (Apion 1.38). Peabody: Hendrickson.

