

How Were the Books of the Bible Chosen?

The Canon of Scripture

Introduction: We have seen that the books of the Bible were written over a period of at least _____ years. Certainly during that time there were many other writings, many other religious writings, as well. Therefore the questions arise, “_____ selected what books would be a part of the Bible? How and when was this selection made?”

The term “canon” means “a _____ of authority.” The Canon of Scripture means an authoritative _____ of the writings that constitute the Scriptures. We will study in this section how the Canon of Scripture was formed. We will look at this subject in four parts: the Old Testament, the Old Testament _____ (considered canonical by the Roman Catholic Church), the New Testament, and the _____ Testament Apocrypha.

From the writings of biblical and church historians, we can discover five _____ that had to be passed for a writing to be included in the Canon:

FIVE TESTS TO BE INCLUDED IN THE CANON

1. Was the book written by a _____ of God?

A prophet is one who _____ the Word of the Lord.

2. Was the writer confirmed by _____ of God?

Did God signify that the writer was speaking for the Almighty by the performing of _____?

3. Does the writing tell the _____ about God?

Because God does not contradict Himself, this means that the message must be _____ with everything else in the Canon of Scripture.

Hebrews 6:18 ... it *is* impossible for God to lie...

4. Does the writing convey the _____ of God? Does God use the message of the book to _____ lives?

5. Was it accepted by the _____ of God?

There was no _____ authority to dictate the Canon for either the Old or New Testament. The people of God, led by the _____ of God, applied the above tests, and with nearly unexplainable _____ of mind agreed which books bore the stamp of “Thus saith the Lord,” and thereby agreed that they should be part of the Canon.

Josh McDowell offers the following helpful chart in [New Evidence that Demands a Verdict](#).

INCORRECT VIEW	CORRECT VIEW
The Church _____ the Canon	The Church _____ the Canon
The Church is _____ of Canon	The Church is _____ of Canon
The Church is _____ of Canon	The Church is _____ of Canon
The Church is _____ of Canon	The Church is _____ of Canon
The Church is _____ of Canon	The Church is _____ of Canon
The Church is _____ of Canon	The Church is _____ of Canon

I. THE OLD TESTAMENT

A. The final books

1. The last books written that were to become a part of the Old Testament were _____ (written around 450 B.C.) and _____, all one book (written around 400 B.C.)
2. These final books appear with the rest of the Old Testament books in the Septuagint, which is a _____ translation of the recognized Hebrew Bible. The Septuagint was composed between _____ and 150 B.C.
3. Therefore, we can know that the list of books accepted as the Holy Scriptures was _____ prior to this time.

B. The Christian Old Testament differs from the Hebrew Canon only in the following ways:

1. We _____ Samuel, Kings, Chronicles, and Ezra-Nehemiah into two books each while the Hebrew Bible treated each as one.
2. The Christian Old Testament lists each of the Minor Prophets as a _____ book; the Hebrew Bible calls the collection of all of them "The Twelve."
3. The _____ of the books is different. The Hebrew Bible consisted of three groupings: The _____, the _____, and the _____. The Christian Bible takes a _____ arrangement.

The important thing to note is that the _____ of the Christian Old Testament is _____ to the Hebrew Bible, recognized as the Word of God by the people of God and called among themselves "The _____ Scriptures" at least 150 years before the coming of _____!

C. When the Son of God came to earth, He gave clear witness that the Hebrew Canon was the very _____ of God.

1. While Jesus disputed many things with the Pharisees, He never disputed what they considered to be the _____. In fact, Jesus often referred them to the Scriptures.

Matthew 19:3-6 3 The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for *just* any reason?" 4 And He answered and said to them, "Have you not read that He who made *them* at the beginning '*made them male and female,*' 5 and said, '*For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh*'? 6 So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."

2. Jesus not only extensively quoted from the Old Testament Scriptures, He referred to its _____ as the very Word of God.

Matthew 22:31-32 31 But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, 32 '*I am the God of Abraham, the God of Isaac, and the God of Jacob*'? God is not the God of the dead, but of the living."

3. Jesus demonstrated that _____ of the Old Testament was the authoritative Word of God in His words concerning it after the resurrection.

Luke 24:44 Then He said to them, "These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me."

Jesus' reference to the Psalms was synonymous with the _____. Thus He said, "The _____ of the Hebrew Bible: the Law, the Prophets, and the Writings, all _____ of Me."

D. The _____ Testament bears witness to the _____ Testament as the Word of God.

1. Between Jesus and the New Testament writers, _____ book of the Old Testament except one (_____) is quoted in the New Testament.
2. These quotes are offered as _____ and from God, and they are offered hundreds of times.

E. Finally, the Council of Jamnia, a meeting of a group of _____ in Jaffa in _____ A.D. affirmed the Hebrew Canon.

1. This body did not meet because the Canon was considered to be in _____. The history of this meeting makes clear that everyone _____ what books were and were not in the Canon.

2. The primary meeting of the council was to question whether certain books: Esther, Proverbs, Ecclesiastes, Song of Solomon, and Ezekiel should have ever been _____ as part of the Canon. The council, however, made no attempt to _____ any of the books from the now long recognized Canon of the Hebrew Bible.
3. Some _____ of the Scriptures will try to say that the Old Testament Canon was not finalized until the Council of Jamnia, but this is simply not _____. The council did not make, or even finalize the Canon. As the above details, the Canon of the Hebrew Scriptures had been _____ for nearly 500 years before the council met and had been routinely _____ as such for at least 250 years. The discussions they held concerning the Canon were conversations about what had already been _____, not about what they were to do.

II. THE OLD TESTAMENT APOCRYPHA

A. What is the Old Testament Apocrypha?

1. The writings now labeled the O. T. Apocrypha were written in the final _____ centuries before Christ came, 200 years _____ the last of the books of the Hebrew Canon.
2. They were never considered as part of the Scriptures by the _____. The Jews read them, and referred to them as one would a book of interest, but they never quoted from them as if they had _____. They never used them like the Scriptures or referred to them as Scripture.

B. The reasons that these writings were treated so differently than the Scriptural books were:

1. They contained historical and geographical _____.
2. They taught doctrines and practices that _____ Scripture.
3. They lacked the "Thus said the Lord" and the clear _____ of the Holy Spirit.
4. Even the Council of Jamnia did not _____ these books as canonical.

C. Jesus and the New Testament writers _____ quote the Apocrypha.

- D. Jerome, a scholar in the early days of the Roman Catholic Church (4th century A.D.) _____ the Apocrypha. He translated the Old Testament into Latin. His translation is called the Vulgate. Only in the last days of his life did he reluctantly agree to translate the writings of the Apocrypha into Latin. After his death, those translations were _____ to the Vulgate, literally "over his _____ body."

- E. Even the Catholic Church did not recognize the Apocrypha as canonical until _____ A.D., at the council of Treat, and then in a very divisive manner.
- F. The founders of the _____ did not regard the Apocrypha as a part of the Canon of Scripture.
- G. The Books of the Apocrypha were 1&2 Esdras, Additions to Esther, 1&2 Macabees, Tobias, Judith, Wisdom, Sirach, Baruch, Epistle of Jeremiah, Susanna, Prayer of Azariah, Prayer of Manasseh, Bel and the Dragon, Laodiceans.

III. THE NEW TESTAMENT

A. Tests for inclusion in the New Testament Canon

1. _____ - 2 Timothy 3:16 All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness,
2. _____ **Approval** - because Jesus said to the apostles in John 14:25-26 25 “These things I have spoken to you while being present with you. 26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

B. Process of formation of the canon

1. Because of the _____ of inspiration, verified primarily through apostolic approval, the New Testament churches began to _____, in addition to Old Testament Scripture, copies of the _____, Acts, and _____ (letters) from the apostles to the churches and individuals.
2. That these were recognized as _____ even during the lives of the apostles is verified by 2 Peter 3:15-16 15 “and consider *that* the longsuffering of our Lord *is* salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.
3. The church _____, pastors of churches after the age of the apostles, quoted from the books that we now call the New Testament, often using the phrase “It is _____” which was reserved to introduce a passage from the Holy _____.
4. They also began to write _____ of what books should be considered part of the Scripture. They did this in part to counter _____ who sought to corrupt New Testament doctrine and practice by endorsing _____ books.

5. A key point to observe, however, is that the church fathers wrote descriptively of what the _____ recognized as being inspired by God and bearing apostolic _____. They were careful not to write _____, as if appointing themselves as ones in authority to determine which books were canonical.

6. The twenty-seven books of the New Testament were collected and used by Christian churches for _____ years before the Synod of Hippo, a meeting of many of the pastors of Christian churches, agreed together that those twenty-seven books comprised the _____ canon of the New Testament. (_____ A.D.)

IV. THE NEW TESTAMENT APOCRYPHA

A. What are these writings?

1. These are writings that were generated between 70 and _____ A.D., that often used some _____ name or the name of one of the early church fathers in order to gain _____.

2. The names attached to these works was often _____. Some of these books include The _____ of Paul and Thecla, Epistle to the Laodiceans, The _____ According to the Hebrews, The Apocalypse of _____, and The Seven Epistles of Ignatious.

B. Why were they not included in the New Testament?

1. _____ of them enjoyed more than temporary or local recognition.

2. They did not have _____ approval.

3. No major listing of _____ books includes them.

C. When a believer reads one of these works today, the difference between them and the writings of Holy Scripture are clearly _____. The one is the work of man alone; the other bears the distinctive fingerprints of God.

D. Books considered N.T. _____: The Gospel of Thomas, Oxyrhynchus 1224 gospel, The Egerton Gospel, The Gospel of Peter, Secret Mark, The Gospel of the Egyptians, The Gospel of the Hebrews, The Apocalypse of Peter, The Secret Book of James, The Preaching of Peter, The Gospel of the Ebionites, The Gospel of the Nazoreans, The Oxyrhynchus 840 Gospel, The Traditions of Matthias, The Gospel of Mary, The Dialogue of the Savior, The Gospel of the Savior, The Epistula Apostolorum, The Infancy Gospel of James, The Infancy Gospel of Thomas, The Acts of Peter, The Acts of John, The Acts of Paul, The Acts of Andrew, The Acts of Peter and the Twelve, The Book of Thomas the Contender, The Acts of Thomas.