

2 1 New Testament Canon The Early Lists

Acts is the sequel to Luke's gospel and tells the story of Jesus's followers during the 30 years after his death. It describes how the 12 apostles, formerly Jesus's disciples, spread the message of Christianity throughout the Mediterranean against a background of persecution. With an introduction by P.D. James

How did the books of the Bible come to be recognized as Holy Scripture? After nearly nineteen centuries the canon of Scripture still remains an issue of debate. Adept in both Old and New Testament studies, F. F. Bruce brings the wisdom of a lifetime of reflection and biblical interpretation to bear in addressing the criteria of canonicity, the canon within the canon, and canonical criticism.

The Bible took shape over the course of centuries, and today Christian groups continue to disagree over details of its contents. The differences among these groups typically involve the Old Testament, as they mostly accept the same 27-book New Testament. An essential avenue for understanding the development of the Bible are the many early lists of canonical books drawn up by Christians and, occasionally, Jews. Despite the importance of these early lists of books, they have remained relatively inaccessible. This comprehensive volume redresses this unfortunate situation by presenting the early Christian canon lists all together in a single volume. The canon lists, in most cases, unambiguously report what the compilers of the lists considered to belong to the biblical canon. For this reason they bear an undeniable importance in the history of the Bible. The Biblical Canon Lists from Early Christianity provides an accessible presentation of these early canon lists. With a focus on the first four centuries, the volume supplies the full text of the canon lists in English translation alongside the original text, usually Greek or Latin, occasionally Hebrew or Syriac. Edmon L. Gallagher and John D. Meade orient readers to each list with brief introductions and helpful notes, and they point readers to the most significant scholarly discussions. The book begins with a substantial overview of the history of the biblical canon, and an entire chapter is devoted to the evidence of biblical manuscripts from the first millennium. This authoritative work is an indispensable guide for students and scholars of biblical studies and church history.

"A basic resource for serious teachers, pastors, scholars, or lay people interested in learning about the theology of the New Testament"--Provided by publisher.

The publication of the King James version of the Bible, translated between 1603 and 1611, coincided with an extraordinary flowering of English literature and is universally acknowledged as the greatest influence on English-language literature in history. Now, world-class literary writers introduce the book of the King James Bible in a series of beautifully designed, small-format volumes. The introducers' passionate, provocative, and personal engagements with the spirituality and the language of the text make the Bible come alive as a stunning work of literature and remind us of its overwhelming contemporary relevance.

This new study of the Old Testament canon by Roger Beckwith is on a scale to match H. E. Ryle's classic work, which was first published in 1892. But Beckwith has the advantage of writing after the Qumran (and other) discoveries; and he

has also made full use of all the available sources, including biblical manuscripts and rabbinical and patristic literature, taking into account the seldom studied Syriac material as well as the Greek and Latin material. The result of many years of study, this book is a major work of scholarship on a subject which has been neglected in recent times. It is both historical and theological, but Beckwith's first consideration has been to make a thorough and unprejudiced historical investigation. One of his most important concerns - and one that is crucial for all students of Judaism, and Christians in particular - is to decide when the limits of the Jewish canon were settled. In the answer to this question lies an important key to the teaching of Jesus and his apostles, and the resultant beliefs of the New Testament church. Furthermore, any answers to questions about the state of the canon in the New Testament period would help to open a way through the present ecumenical (and interfaith) impasse on the subject. With its meticulous research and evenhanded approach, this book is sure to become the starting point for study of the Old Testament canon in the years to come.

WILLMINGTON'S GUIDE TO THE BIBLE is a treasury of Bible knowledge written in layman's language. Dr.

Willmington's goal has been to publish a concise, all-inclusive summary of basic Bible information in one volume, to make available in abbreviated form "a complete Bible education in a single book.

This is the thoroughly updated and expanded third edition of the successful *The Formation of the Christian Biblical Canon*. It represents a fresh attempt to understand some of the many perplexing questions related to the origins and canonicity of the Bible.

Given the popular-level conversations on phenomena like the Gospel of Thomas and Bart Ehrman's *Misquoting Jesus*, as well as the current gap in evangelical scholarship on the origins of the New Testament, Michael Kruger's *Canon Revisited* meets a significant need for an up-to-date work on canon by addressing recent developments in the field. He presents an academically rigorous yet accessible study of the New Testament canon that looks deeper than the traditional surveys of councils and creeds, mining the text itself for direction in understanding what the original authors and audiences believed the canon to be. *Canon Revisited* provides an evangelical introduction to the New Testament canon that can be used in seminary and college classrooms, and read by pastors and educated lay leaders alike. In contrast to the prior volumes on canon, this volume distinguishes itself by placing a substantial focus on the theology of canon as the context within which the historical evidence is evaluated and assessed. Rather than simply discussing the history of canon—rehashing the Patristic data yet again—Kruger develops a strong theological framework for affirming and authenticating the canon as authoritative. In effect, this work successfully unites both the theology and the historical development of the canon, ultimately serving as a practical defense for the authority of the New Testament books.

Long-Awaited Systematic Theology by Well-Known Pastor, Author, and President of the Master's Seminary Doctrine

isn't just for theologians—it's important for every Christian because it shows us who God is and how we should live. Systematizing the robust theology that has undergirded John MacArthur's well-known preaching ministry for decades, this overview of basic Christian doctrine covers topics such as God the Father, Jesus Christ, the Holy Spirit, the Bible, salvation, and more. Comprehensive in scope yet written to be accessible to the average reader—with non-technical vocabulary, minimal footnotes, and a helpful bibliography—this volume offers Christians a solid foundation for what they believe and why.

This careful evaluation of the problem of the New Testament canon engages historical, literary, and theological questions often not raised by the general reader. How did this collection of writings come into being? What assumptions and intentions contributed to its formation? Who or what determined its contents? On what basis did special authority come to be attached to these writings? How does the character of this collection bear upon its interpretation? In what ways does this collection claim or exercise religious authority? After grappling with these basic questions, Gamble concludes: "The history of the canon indicates clearly enough that the contents of the New Testament were determined by the church on the basis of tradition...one cannot have scripture without also having tradition."

(4th edition) "One of the best outlined, one-volume books on theology in print." —Dr. Harold L. Wilmington, Liberty University

This collection of John Barton's work engages with current concern over the biblical canon, in both historical and theological aspects; with literary reading of the Bible and current literary theory as it bears on biblical studies; and with the theological reading and use of the biblical text. John Barton's distinctive writing reflects a commitment to a 'liberal' approach to the Bible, which places a high value on traditional biblical criticism and also seeks to show how evocative and full of insight the biblical texts are and how they can contribute to modern theological concerns. This invaluable selection of published writings by one of the leading authorities on biblical text and canon, also includes new essays and editorial introductions from the author.

Lee Martin McDonald provides a magisterial overview of the development of the biblical canon --- the emergence of the list of individual texts that constitutes the Christian bible. In these two volumes -- in sum more than double the length of his previous works -- McDonald presents his most in-depth overview to date. McDonald shows students and researchers how the list of texts that constitute 'the bible' was once far more fluid than it is today and guides readers through the minefield of different texts, different versions, and the different lists of texts considered 'canonical' that abounded in antiquity. Questions of the origin and transmission of texts are introduced as well as consideration of innovations in the presentation of texts, collections of documents, archaeological finds and Church councils. In the first volume McDonald reexamines issues of canon formation once considered settled, and sets the range of texts that make up the Hebrew Bible (or Old Testament) in their broader context. Each individual text is discussed, as are the cultural, political and historical situations surrounding them. This second volume considers the New Testament, and the range of so-called 'apocryphal' gospels that were written in early centuries, and used by many Christian groups before the canon was closed. Also included are comprehensive appendices which show various canon lists for both Old and New Testaments and for the bible as a whole.

It is true that mankind himself has probably always been characterized with the main desire to determine just what spiritual truth really is. For centuries and centuries, highly educated philosophers and religious men alike have always stood toe to toe, disagreeing on spiritual truth. Since they cannot all be right, this would strongly indicate that education, religious persuasion, or even intelligence has little to do with our

Read Book 2 1 New Testament Canon The Early Lists

discovery of the real spiritual truth. For if these things were truly critical, then obviously the spiritual/intellectual giants of history would have agreed on spiritual truth long ago. In this work, author Ted Even endeavors to show that the disagreeing intellectuals/skeptics of the past only serve to reinforce Christ's radical statement about our need to just become like little children in order to discover the spiritual truth, and that literally everyone has the same opportunity to enter the kingdom of heaven on that basis. However, while super intelligence or big degrees may not be necessary, the discovery of spiritual truth does require just one very reasonable quality of heart, which little children have always possessed. Find out just what this basic quality of heart is, as you continue your search for spiritual truth within this simple-to-understand work which only leaves the real spiritual truth left standing.

Lee Martin McDonald provides a magisterial overview of the development of the biblical canon --- the emergence of the list of individual texts that constitutes the Christian bible. In these two volumes -- in sum more than double the length of his previous works -- McDonald presents his most in-depth overview to date. McDonald shows students and researchers how the list of texts that constitute 'the bible' was once far more fluid than it is today and guides readers through the minefield of different texts, different versions, and the different lists of texts considered 'canonical' that abounded in antiquity. Questions of the origin and transmission of texts are introduced as well as consideration of innovations in the presentation of texts, collections of documents, archaeological finds and Church councils. In this first volume McDonald reexamines issues of canon formation once considered settled, and sets the range of texts that make up the Hebrew Bible (or Old Testament) in their broader context. Each individual text is discussed, as are the cultural, political and historical situations surrounding them. The second volume considers the New Testament, and the range of so-called 'apocryphal' gospels that were written in early centuries, and used by many Christian groups before the canon was closed. Also included are comprehensive appendices which show various canon lists for both Old and New Testaments and for the bible as a whole.

The Canon of Scripture IVP Academic

Paul was the most influential figure in the early Christian church. In this epistle, written to the founders of the church in Rome, he sets out some of his ideas on the importance of faith in overcoming mankind's innate sinfulness and in obtaining redemption. With an introduction by Ruth Rendell

The final book of the Bible, Revelation prophesies the ultimate judgement of mankind in a series of allegorical visions, grisly images and numerological predictions. According to these, empires will fall, the "Beast" will be destroyed and Christ will rule a new Jerusalem. With an introduction by Will Self.

For many years now, the topic of the New Testament canon has been the main focus of my research and writing. It is an exciting field of study that probes into questions that have long fascinated both scholars and laymen alike, namely when and how these 27 books came to be regarded as a new scriptural deposit. But, the story of the New Testament canon is bigger than just the 'when' and the 'how'. It is also, and perhaps most fundamentally, about the 'why'. Why did Christians have a canon at all? Does the canon exist because of some later decision or action of the second- or third-century church? Or did it arise more naturally from within the early Christian faith itself? Was the canon an extrinsic phenomenon, or an intrinsic one? These are the questions this book is designed to address. And these are not micro questions, but macro ones. They address foundational and paradigmatic issues about the way we view the canon. They force us to consider the larger framework through which we conduct our research - whether we realized we had such a framework or not. Of course, we are not the first to ask such questions about why we have a canon. Indeed, for many scholars this question has already been settled. The dominant view today,

as we shall see below, is that the New Testament is an extrinsic phenomenon; a later ecclesiastical development imposed on books originally written for another purpose. This is the framework through which much of modern scholarship operates. And it is the goal of this volume to ask whether it is a compelling one. To be sure, it is no easy task challenging the status quo in any academic field. But, we should not be afraid to ask tough questions. Likewise, the consensus position should not be afraid for them to be asked.

This book offers a fresh cross-disciplinary approach to the current discussion on the Christian canon formation process. By carefully integrating historical, hermeneutical and theological aspects to account for the emergence of the canon, it seeks to offer a more comprehensive picture of the canon development than has previously been achieved. The formation and continuous usage of the Christian biblical canon is here viewed as an act of literary preservation and actualization of the church's apostolic normative tradition - 'the Scriptures and the Lord' - addressing, first of all, the church, but also the wider society. In order to grasp the complex phenomenon of the biblical canon, the study is divided into four parts, focusing respectively on linguistic and effective-historical, textual and material, performative, and ideational aspects of the canon. Attention is given to the scribal *nomina sacra* convention, the codex format, oral and written Gospel, early Christian liturgical praxis and the Rule of Faith. Bokedal argues that the canon was formed in a process, with its own particular intention, history, and direction. Throughout the study, history and theology, past and present are considered alongside each other. By using a Gadamerian hermeneutics of tradition, the reader's attention is directed to historical dimensions of the canon and its interpretative possibilities for our time. The notion of effective history (*Wirkungsgeschichte*), as well as the interaction between text, community and reader are crucial to the argument. The canonical text as text, its interpretation and ritual contextualization are highlighted as unifying elements for the communities being addressed.

[Copyright: caaee0a2260043a1e58b8bdfd13aea4d](#)