

# ON THE DIVINE INSPIRATION OF THE HOLY SCRIPTURES

By Terence Brown



YouTube Video Link <https://youtu.be/P08GmWx5TfU>

The Secretary of the Trinitarian Bible Society.

Give at Evington Chapel, Leicester,

Some time between 1982 and 1985

Narrated by David Clarke

Reading 2 Peter Chapter 3

I welcome the opportunity that I have to come here to speak on this subject. I trust the Lord will guide and help us as we come to the consideration of the divine inspiration of the holy scriptures, in common with the statement of faith given by Mr Oldham, held by the Evington Chapel.

The basis of the trinitarian bible society also acknowledges the holy scriptures as given by inspiration of God and as the soul supreme and infallible rule of faith and practice and the words call to our remembrance from where it's written by the apostle Paul to Timothy, in the second epistle third chapter and 16th verse, where he says expressly that all scripture is given by inspiration of God.

In the chapter that we read, in the very last verse, from the second epistle of Pete, chapter 3, there is the word of exaltation grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, to him be glory, both now and forever, Amen.

And we are reminded, by that verse, of the purpose of God in giving his

word, by the inspiration of his holy spirit, that his religious people would have the meanings of growing in grace and in the knowledge of the Lord Jesus Christ.

And with that in view the apostle Peter includes in this chapter, at the beginning, these words, he tells his readers that his object in writing was to stir up their pure minds, and put them in remembrance, that you may be mindful of the words which was spoken before, by the holy prophets and of the commandment of us the Apostles, of the Lord and Saviour, and he alludes to a body of scriptures, the Old Testament and the New, what had been written before and spoken before by the holy prophets. And what had been spoken and written then in more recent times, by the apostles.

So he constrains his readers to fix their attention upon the whole description The revelation that God gave, through the prophet in the Old Testament and through the Apostles in the view there is a recognition of one of the earliest perhaps recognitions of what we might describe as a canon of holy scriptures. A rule embodying the recognition of the holy scriptures of the Old Testament and the New, and it might be profitable for us first to look back into the old testament and gather up some of the testimonies of God's word concerning its own divine origin inspiration and authority.

When we use the word inspiration, we do well if we remember its precise meaning. It has to do with breathing, and breath, and those words of the apostle Paul tell us that the holy scriptures come to us as the breath of God. God himself has breathed forth his word, He has given his word by inspiration, and we're reminded also and the names of the Holy Spirit, his name in the Greek scripture is the same word as one would use for the breath, or the wind, and be reminded that the holy scriptures come to us as the breath of God.

God breathed the word. it has gone all out of the mouth of the almighty, and there are many scriptures which remind us of this fact and it will tell us in Exodus chapter 20, where one of God's servants stands before the people, and speaks in this way and God spake all these words and in due time Moses came to write that declaration that God speak all these words. You remember that the Lord Jesus, when he said, and Moses wrote of me, and except you believe Moses how can you believe me, and in dealing with the temptations of Satan, the Lord Jesus quotes words written by Moses, and then adds this declaration that man cannot live, shall not live, by breath of life, but by every word which proceedeth out of the mouth of God. Every word that is breathed forth by God, every word that is given by the inspiration of God. That is the declaration of

the Lord Jesus Christ, in connection with Moses and other old testament writers, endorsing what Moses said that God speak all these verbs and in chapter 24 and verse 3, and Moses came and told the people all the words of the Lord, and all the judgments and all the people answered with one voice and said all the words which the Lord has said will be done. In other words they acknowledge them that they would follow this rule, in a sense you might say they adopted a cannon or a rule of holy scripture that these words have come from God they'd come forth from the mouth of the almighty and they would obey them we read sadly that they failed to do so and that was their great transgression but then as they heard the voice of the Lord they acknowledged what Moses had said, those words came from the Lord and we turn to Ezra chapter 9 and verse 4, then were assembled unto me everyone that trembled at the words of the God of Israel because of the transgression of those that have been carried away it was an acknowledgment that they had accessible to them the very words that God had spoken.

Perhaps I should Explain

I must move quite rapidly through this great array of scripture testaments because the time is short but I must not dwell at length on these passages So we come to the Psalms 12, verse 6, the words of the Lord are pure words as silver tried in a furnace of earth purified seven times. We don't need to apply a process of purification to the word of God it comes to us in a state of purity as a revelation from God just as if it had been like silver refined in the furnace seven times over, to ensure its utter purity. God has spoken and has preserve His word, and we have it set before us in the holy scriptures.

Psalm 107 and verse 11 such as in the previous verse, such as sit in darkness and the shadow of death, being bound in affliction and iron because they rebelled against the words of God and contemned the council of the most High, therefore He brought down their heart and we recall the judgments and chastisements of God, upon people who turned aside from his word, or questioned its divine origin and authority. Psalm 119 and verse 130. The entrance of thy word giveth light giveth understanding is it just a reminder of the testament of the psalmist particularly in this song regarding the divine origin and the divine origin of God's word no one could doubt reading the 119th Psalm but the Psalmist was convinced that God had spoken and it was his high privilege just to tell forth the words of the living God.

Isaiah chapter 51 and verse 15. But I am the Lord thy God that divided the sea whose way is broad the Lord of hosts is His name and I have put

my words in thy mouth and i have covered thee in the shadow of my hand and so on, I have put my word in thy mouth, now that is the most explicit statement. And the revelation of God was communicated by God to his servants including the words, he makes that revelation, that was to be delivered to the people God said i have put my words in my mouth and this is repeated in other scriptures we turn to

Jeremiah chapter 1 and verse 9. Then the Lord put forth his hand and touched my mouth, and the Lord said unto me behold I have put my words in thy mouth, so if any one were to ask us what precisely do we mean by when we talk about the divine inspiration of the Holy Scripture could answer the question in the terms in which the answer is given in the words of the prophet. God has spoken God had put his words into their mouths He had given his word i divide inspiration the word had gone forth out of his mouth and that is more than once declared in Holy Scriptures the words were put into the mouths of his servants they declared and subsequently wrote

Jeremiah 15 and verse 16. Thy words were found and i did eat them and thy word was unto me the joy and rejoicing of my heart for I am called by thy name O Lord God of hosts.

The prophet reverent knowledge of the divine source of the revelation and that it was his privilege and his responsibility to hear the words of the Lord and then to deliver to the people chapter 26 and verse 2. Thus saith the Lord stand in the corner of the Lord's house and speak unto the cities of Judah, which come to worship in the Lord's house all the words that I command thee to speak up with him diminish not a word, diminish not a word, he reminded that when Moses spoke concerning the law he said God speak all these words and the Lord said to Jeremiah diminish not a word, speak all the words that i command thee, and in chapter 36, and verse 2, take thee a role of a book and write therein all the words that i have spoken unto thee, against Israel and against you, and against all the nations, from the day i speak unto thee, from the days of Josiah, even unto this day, take a roll of a book and write all the words that i have spoken unto thee and we come to chapter 23 and verse 28. The prophet that had a dream let him tell the dream, he that hath my word let him speak my word faithfully, what is the charge to the people God has spoken he has given his word, by divine inspiration he has given us a revelation of himself and at his command that has been written down and so we have gathered together in the pages of our bibles the testimony of God, communicated to us through the instrumentality of his chosen servants in words which the Holy Ghost gave by divine inspiration. We remember other testimonies

such as those of the psalmist David, who said the spirit of the Lord spake by me, and his word was in my tongue. And the testimony of Paul who writes at the Corinthians in the first epistle in chapter 2 it says these things we speak not in the words which man's wisdom teacher but which the holy ghost teaches the holy spirit the revelation the principle of the inspiration extends to the word, as well as to the subject, and the main structure and when the apostle Paul describes his ministry at that moment and to the Corinthians in which he was engaged for about 18 months as you read in the acts of the apostles and he says when i came unto you declaring unto you the testimony of God but not giving my testimony as an apostle but declaring unto you the testimony of God, these things we speak not in the words which man's wisdom. So in the holy scriptures we have the testimony of God concerning himself, concerning his son, concerning his purposes, concerning, ourselves, our guilt, concerning redemption and concerning all the great doctrines of the bible. Concerning the past and the present, of the future concerning creation, providence and grace, and we have the testimony of God, given in words of his own choice, and given by inspiration by the breath of God the word hath gone forth out of his mouth and the holy scriptures speak to us expressly and bid us for instance in the words of the epistles of the Hebrews see that you refuse not him that speaketh, for it is his word by divine inspiration and it is his purpose that we should receive it and dwell upon in reverence by faith it by means of it look unto Jesus and grow in grace and the knowledge of our Lord and saviour it is not just a barren a technical matter an article in a basis of faith, or a creedal statement, but a declaration that God has given us many declarations concerning the divine origin of authority of his word to be the ground of our confidence that in that divine revelation and to encourage us often to turn to it and draw from it as spiritual food and drink and nourishment and enrichment that we may grow in grace and the knowledge of our Saviour.

Having considered the subject of divine inspiration and the implications cations of it, in course of this lecture I have been asked particularly to touch upon what is described as being the cannon of Holy Scripture, how it become to recognize as the divinely inspired word of the living God the, books of the old testament and the books of the new testament and no more and no less. Why should we not receive the books of the apocrypha.

Perhaps I should deal with that question first.

Those books describe as the apocrypha but never part of the Hebrew bible they were never regarded as part of that sequence of divine

revelations given in the law and the prophet the other writings gathered under those three main titles they were not part of the Hebrew old testament scriptures. They were written somewhat later in Greek at a time when the Hebrew old testament had been translated into Greek, for the benefit of the Jewish communities in north Africa, particularly in Alexandria, where there was a large flourishing Jewish community using the Greek name which was well established their at some time and there was a translation of the old testament scriptures into Greek and that's not surprising that body of books known as the apocrypha in the Greek language and touching upon religious matters as well as historical matters came to be kept together with the connector of the Greek books of the old testament and in course of time the Greek new testament books and were produced all in the period long before the printing manuscripts were multiplied containing the Greek translation of the old testament Hebrew the those apocryphal books that I've described and the new testament but we find that the Lord Jesus Christ never quotes from any of those so-called Apocryphal books and the apostles never quote, and they received no seal of divine authority either from the Lord Jesus Christ, or his apostles, and they were not regarded by the Jews, and they were not regarded as scripture by the Christians, they had their use as being interesting historical, to some extent. Historical records, to some extent highly fanciful, imaginary that imaginative matter, much of it not at all profitable. Those books were not regarded as scripture either by the Jew, or by the Christian, but in course of time when they came to be the scriptures, Greek scriptures that came to be translated into Latin, that because of the normal practice of keeping this Greek old testament the Greek apocrypha and the Greek new testament together, they were translated into Latin and other ancient languages. When during the reformation the protestant churches made it clear that they did not regard that body of books as part of the holy scriptures given by divine inspiration the Roman catholic church by its decrees of the council of Trent determined its own and required, as an article of faith, the acceptance of those apocryphal as part of the inspired scripture. As far as the church of Rome is concerned that is the end of the matter. That is one of the highly important things in which the protestant parted company with the Roman catholic.

How do we come to receive the books of the old testament and the books of the New, Now on this subject as it is such an extensive one and in some respect rather technical, , and in connection with it, I want to quote in detail a number of statements, and a number of dates.

Now i decided i would not rely entirely upon my memory so i have

jotted down at the bottom summary of some of this information and with the aid of what I've written here really as an aide to my memory I will try and communicate some of this material to you, and tracing the reception of this revelation, in the church through the ages, and I think you should begin with the definition.

People talk about the canon and they have no idea what the word means it's not a word commonly used in our speak although some people might have adopted it and talk about canons of good combat and canon of honesty cannons of courtesy meaning and so on, and that is precisely what it means the Greek canon was a rod or a measuring rule or a surveyor's staff with reference to scripture the canon means the rule acknowledging the authority of the books received as the word of God or the list of which so acknowledged Athanasius who was the great defender of the faith the trinitarian doctrine of the bible against the those who rejected and true in the fourth century Athanasius uses this word cano in his 39th Paschal letter in the year A.D. 360. and it is described as his castle and a very appropriate description in the year 367 and he uses the word cano in reference to the books of the holy spirit and since then it has been used in Greek and Latin and in our own languages in reference to the holy scriptures and commonly occurred in all the great reformed statements of faith in relation to scripture our scriptures as we have seen come to us sealed with the authority of the Lord Jesus Christ, John chapter 17, and verse 8 the Lord Jesus says the words which thou gave me I have given them. He constantly directs his healers to the Law Psalms and the Prophets, as scripture which cannot be broken and the Lord Jesus said. Those scriptures come to us with the authority of the apostles in the first epistle Peter chapter 1 and verse 23 Peter refers to the word of God being born again he said that the believer being born again not a corruptable seed but of incorruptible by the word of God and this is the word which by the gospel is preached unto you. It is the word of God 2 Peter 1 21 he says those who wrote it were moved by the holy ghost holy men of God speak as they were moved by the holy ghost and he says in the first chapter of his first epistle of mercy then that the prophet who prophesied concerning the Lord Jesus Christ were searching what or what matter of time the spirit of Christ which was in him did signify when it testified beforehand the sufferings of Christ. Peter is saying those prophets were moved by the spirit of Christ so Peter is acknowledging the divine origin of those old testament scriptures just as the Lord Jesus did and in the third chapter of the second epistle that is why I chose that for our reading, he says that you might be mindful of the holy prophets and the commandment about the apostles, this old testament

and new testament division, of the collection of books which constitute our life before any canon, or rule was formulated by men the authority of the word was to asserted by the scriptures themselves. John chapter 6 and verse 63 the words that i speak unto you they are spirit and they are life and John 5 24 he that heareth my word and believeth on him that sent me has everlasting life and shall not come into condemnation. So much is attributed to the word spoken by the Lord Jesus Christ mark chapter 13 and verse 31 heaven and earth shall pass away my words shall never pass away.

The apostles received their authority from Christ, and recognized that authority in each other. Peter says that those teachers rested the words of Paul as they did the scripture. This is very significant he is saying that Paul in those epistles was writing scripture that we recognized as an equal authority with the old testament, and those who were twisting the words of Paul we're just doing what they had done to the other scriptures, the old testament, and this is the apostolic acknowledgement of the divine authority of the word written by inspiration, by the apostles passing by the scripture and peter in that chapter refers to all of Paul's epistles as a body of epistles, as a recognised body of Holy Scripture, given by inspiration of God. All his epistles. Paul himself claims to speak in words which the Holy Ghost teacheth, he commends the Thessalonian's for receiving his word as the word of God, and not as the word of man. He gave instruction that his epistle to the Colossians he read by the Laodicea because they were part of the scripture. He tells the Corinthians that he has the spirit of God, thus the authority of the apostolic writings was acknowledged before any rule of the church demanded.

We need to be clear, in our minds, about that, there is an inherent authority. The authority does not stand upon the church. The church has never given authority to the holy scripture. The authority is there because God has spoken, and the word has gone forth out of His mouth. And spokesman and writers, on behalf of the Roman church, have sometimes claimed that we received the bible from the church. We need to be clear we receive the bible for the Lord.

After the apostles, in the second century, early Christian writers show that they acknowledged the old testament, the words of the Lord Jesus Christ the gospel, and the epistles, and there is abundant evidence that the early church acknowledged the inherent authority of scripture, the church did not bestow that authority it recognised it.

Ignatius in the years 110 writes hold fast the precepts of the lord and His apostles. An early allusion to the gospels and the epistles.



Polycarp in 156 directs the Philippians to the example of Paul and the other apostles as authorities to be respected in the church.

Sarapian of Antioch in 362 wrote, we accept Peter and the other apostles as we accept Christ as plainly as that they acknowledged they received what was written by the Apostles under the inspiration of the Spirit the same authority as if Christ himself had spoken those words and Clement of Rome, in the middle of the second century, puts the apostles on the same level as the prophets.

So the early church acknowledged one the Old Testament, two the Lord Jesus Christ the word reportedly in the gospel, three the apostles wrote the various new testament epistles and they would refer sometimes to scripture in the second century as the prophet the Lord and the Apostles. In course of time the gospels of the epistles came to be recognized as a second canon as the Old Testament and the New Testament. When any New Testament book was questioned or rejected authoritative statements, or decrees, were issued in various provinces of the church to correct the error. Those decrees did not originate the authority this is made clear in some of the reformed confessions of faith in later times. The Belgic confession of 1561, these books although we receive as sacred and canonical on which our faith can rest by which it can be confirmed and established and we believe all the things that are contained in them not because the church receives and approves them as canonical but because the holy spirit witnesses to our consciences that they emanated from God and on this account. Also that the scriptures themselves sufficiently witnessed to, and approve their proper authority, and that could have been written in the first century the Belgian confession of 1561.

The Westminster confession 1643. The authority of the holy scriptures for which it ought to be believed and obeyed dependeth not upon the testimony of any man, or church, but holy upon God, who is truth itself the author now and therefore it is received because it is the word of God. Our full persuasion and assurance of the infallible truth of divine authority thereof is from the inward work of the holy spirit bearing witness by and with the truth in our hearts.

The 39 articles of the church of England, in 1563 in article 6 very clearly distinguishes the Apocrypha from the canonical books of the Old and New testament the words of whose authority was never any doubt in the church and all the reformed confessions of faith contained similar declarations to those that I have just read. The first confession of faith of Basil of 1534, the first Helvetic confession, in 1536. Calvin's Geneva catechism in 154, the second Helvetic confession, in 1566. The articles

of the French reform church, in 1561 and the Swiss declaration of, 1675. That's a wonderful array of protestant reformed testimonies concerning the divine authority and inspiration.

The Roman Catholic church opposed the reformation, and divided teaching on a number of matters in the Decrees of the Council of Trent. The decree of the 8th of April, 1546 insisted on the canonical status of the apocrypha, repeating earlier pronouncements, including the council of Florence and the Bull of the Pope, and the European the Vatican council of, 1870 repeated the decree of Trent, fixing the apocrypha as part of the canon and according to Roman catholic scholars those decrees of Trent and the Vatican council are infallible and irreformable decision of the Magisterium. As a Roman catholic the council of Trent is the end of the history of the cannon and you have the apocrypha enshrined in it.

Trent nevertheless did recognize as canonical the 27 books which comprise our own New Testament. Remember again none of those decrees protestant or Roman catholic impart any authority to the holy Scriptures, they merely recognize it.

I will consider some historical evidence of the recognition of the new testament books. The four gospels were written before in the first century and soon afterwards were widely circulated beyond the countries of origin and the countries for which they were intended. Matthew first distributed among Jews in Syria and Palestine. Mark for Jews in Rome and Italy. Luke for Jews in Italy and Africa. John we know was known in middle Egypt soon after A.D. 100.

Papyrus number 52 is a short portion of the gospel according to John and it belongs to that period.

All four gospels were known to the author of an apocryphal gospel in Egypt about A.D. 150. Now we dismiss these apocryphal books as if they had no merit but in some respects they have a historical value, and if it can be demonstrated that someone if they could be shown to writing in the 150 A.D., and he refers to a body of books recognized commonly in the Christian church it is an early historical evidence of that fact in being a fragment of an unknown gospel of that period. There are indications that four gospels were known already, in a collection of four books, constituting part of the canon of Holy Scripture.

Papayas who was Bishop of Hieropolis in Phrigia, in A.D.130 knew Matthew and Mark and John. He doesn't quote they did not say that he was not aware of the gospel. The four gospels were probably made into one collection in Asia Minor in to the reign of Hadrian between 117th and 138th A.D.

Justin Mytyr in, 165 A.D. shows in his writings that he knew them all, these writers acknowledge four gospels and only four, and they do not quote from any apocryphal gospel only from the four canonical gospels and they began to use the expression, in relation to new testament, writing 'As it is written,' a formula that will be used in relation to Old Testament, As it is Written, and they use that in relations of the New Testament in the middle of the second century. Writers began to quote from the gospels with that formula normally used with produced quotation from the Old Testament. Clement quotes Matthew, 22. 14. As it is written he says many are called few are chosen. Clement could not impose authority he recognizes Matthew is scripture. Another writer of that period says another scripture says, 'I'm not sent to call the righteous the sinners to repentance,' Matthew chapter 9 as scripture. So those people who were accustomed to describing the old testament as scripture. The (digita?), spelt, DIVAC describes the teaching of the Apostles. The writing of Clement contain expressions such as the Lord says, the Lord has commanded us in His gospel and from such references we see that only the four canonical apostles were recognized in the church from the beginning. And Tration wrote a harmony of the gospels the dear tesselton, as it was called before A.D. 170 he wrote the narrative of all four gospels into one continuous harmony or narrative using only the four canonical gospels and there were many other writings currently all including the dismissed apocrypha. Tatan in his harmony he used only those four his other writings show that he was familiar with saying not found in the four gospels but he never quotes those other things with the formula the scripture said.

Justin Martyr tells us that as early as A.D. 155 it was the practice to read publicly from the gospels, in the service of the church. Just as it was the practice among Jews who would read from the Law, as a recognized and authoritative body of writing. When Peter wrote his epistles, as we've already seen, he informs us in second epistle chapter 3 verse 15. And that all of the written epistles were rapidly disseminated and it is through that late in the first century or early in the second there were collections of Paul's epistles available in the churches before the gospels are being formed into a collection of four gospels together.

Ignacious of Antioc, in 110 A.D refers to one province Romans Ephesians, Galatians one Timothy and one Thessalonian's. Justin Matyr, in 165 A.D. refers to Romans Corinthians Galatians Ephesians Philippians Colossians, Thessalonian's 1 Timothy and Hebrews and refers to the epistles as authoritative scripture no ancient writer quotes as Pauline

anything that cannot be found in our Pauline epistles that also is very simple. If you comb through the writings of those very ancient writers belonging to the very earliest period of the Christian church when they're quoting the epistle they don't quote anything that you could not find in the epistles that you have in your bible. The order may vary in their connections but not the context. Clement of Rome uses Hebrews, Polycarp and Papayas in the second century used one Peter and one John. Papias knew the revelation we can trace the acknowledgement and use of the whole range of new testament books from the first and second century and according to Eusebius the whole canon, including the Old Testament and the New Testament, is recognized about 118 A.D and described as the Holy Scriptures of the Old and New testaments and the title the New Testament was used in late 192, by writer who wrote against the Montanists, in north Africa.

When the authority of any part of scripture was called in question the church had to correct the error and define its position and make a rule about it. I cannot make or impart the authority it's just a reminder to those who deviated from the acknowledgement which have been it was common in the church the beginning. Marcion Pontus was received into the church of Rome in 139 and he injected the heresy in 144 he rejected the old testament he saw the old testament revelation of an avenging God of justice and he accepted only the new testament and we described as the father of mercy I don't have time to refer to a sad mistranslation in the Living bible where what we read in a particular passage Moses only gave us the law, the law was given by Moses, grace and truth came by Jesus Christ, as we have in the Authorised version in the Living Bible Moses only gave us the law with its rigid demands and merciless justice, Jesus gives us loving forgiveness as well, quite unconsciously I imagine and to say that who ever was responsible for that translation was just repeating the heresy of Marcion describing in the Old Testament God merciless justice and the New Testament God as the God of mercy whereas if we'd read the Lord more carefully he would see that right in the middle that the Lord show mercy unto thousands of them that love me, and keep His commandments." Well the reference to the living bible perhaps is hardly risen to the subject but it does illustrate the point and these errors crimes and times sometimes become revived in these latter times.

To Marcion Paul was the only true ambassador of Christ, he accepted some of Paul's epistles and he accepted only Luke, because he was the companion of Paul and he excluded the pastoral of epistles and accepted only 10 of the Pauline ones. Someone had to tell Marcion and his followers

that the church had always acknowledged four gospels and not one

In southern Gaul Irenaus wrote his great work against heresy in the years 180 to 190 A.D. in that work he acknowledges 22 of the New Testament epistles as canonical including four gospels he condemns Marcian for using only Luke he condemns Syryza and the Valentinians were using only John.

There were heretics of four classes who have been only using one gospel and Irenaus insists that the church recognizes four gospels it's those who resisted the truth, or rejected some part of it had to be reminded that there was an authority inherent in the scriptures that has been recognized from the beginning. Many of the heresies of that period are embraced by Jehovah's witnesses and other cults today though those cults may say we don't reject any of the gospels but they do embrace many of the heresy at that earlier period.

Now I've come to make a brief mention of an important document known as the Miratorian fragment it was found by a man named Miratorai, in Milan published, in 1740. Was written in the 7th or 8th century but that was a Latin translation, of a much earlier Greek document, containing a list of canonical books. Must have been written in the second century as the author describes the book with the title of the shepherd of Hermes as composed shortly before our time was in the see of Rome and between 142 and 144 A.D. and this list includes nearly all our New Testament with some qualifying thoughts on Revelation, Hebrews and 1 Peter.

While Irenaus Tatlian fell into to Alexandria and Hipolits all recognized 1 Peter, Revelation and Hebrews. Hipolitis Rome in 235, and Titalian North Africa in 220 both compiled lists of completed and it must be seen that before that period the Western church had a collection of apostolic writings which were read in public worship and recognized as a people its authority with the Old Testament. Hippolytus quotes 2 Peter.

James was known certainly between A.D. 90 and 150 but not finally recognized from the western church after 350 A.D. Hebrews 2 Peter 2 and 3 John, James, Jude and revelation were recognized in the west after the fourth century. The eastern church Clement of Alexandria, in 215 and Oregon 185 to 259 left writings showing that they knew all 27 New testament books and they rejected apocryphal gospels that they may have shown some measure of respect for the episcopal powers the Odysseus of Alexandria in 264 denied the apostolic origin of revelation and influenced churches in Palestine Syria and Asia minor to reject the revelation with the results it was not accepted in Antioch and Pakistan until the sixth century.

In the fifth century the Syrian churches followed other provinces

in accepting all seven general epistles as Asian minor had in the fourth century. Tason's harmony of the gospels in which the four narratives together continue to be used in Syrian churches but not replaced by the separate gospels under 84-57 when Theodoritis removed 200 copies from the churches in their diocese and insisted they do read from the separate gospels and that those were the authoritative and divine revelation in 412 Raveola of Odasa insisted on the use of 4 separate gospels and the Lewis Syriac, 400 A.D., including that Syriac translation the four gospels, the Acts, 14 epistles of Paul with Hebrews. Incidentally at number five on the list in the middle of the body of Pauline epistles. The eastern church affected by the Nestorian heresy which recognized only 22 and retained the harmony. The western part of the Syrian church accepted only four of the general epistles and later accepted all 27. In one part of the continent after another 27 books established their authority apart from continuing arguments about the authorship of the book rather than the canonicity of the epistles to the Hebrews which does not begin with the author. Eusebius of Caesarea in 340 A.D. has three groups of books, unanimously acknowledged, two the books sometimes challenged, James, Jude, and 2 Peter, and 2 and 3 John, three apocryphal books to be rejected the spirit even Luther Calvin and Erasmus expressed doubts on the canonicity of some of the epistles but there are good rounds from receiving all 27, as the divinely inspired revelation of God.

Athenasius, in that 39th patriarchal and pastoral letter, in 367 A.D lists all 27 of the New Testament writes these are the sources of our salvation from here the first soul may make rich use of the words to be found in these alone is the doctrine of piety recorded. No one may add and no one may take away from them. And that we will endorse. God has given us his word and imparts to it a self-evidencing power God is able to convince us inwardly of the authority of his word.

The history of the canon records only the process by which the churches acknowledged it.

In closing I would remember the purpose for which the scriptures are written according to the apostle John they are written that you might believe that Jesus is Christ the son of God and that believing you might have life through him. My God add his blessing to his word.

Further to this lecture I now direct you to a series;

Apostolic Canonization of The New Testament , by Ed Stevens

<https://youtu.be/7Z5CKlrB4OI>

Dating The Book Of Revelation by Ed Stevens  
<https://youtu.be/HhI8CVAwMC8>

All available on Youtube under the same title.





































