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Overview of The Canon

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- uppoin to marspioroiaxouon topon Arran golan 19 an in the not can be "Canon" means "rod" or "standard." Euscapti. Skor referen unar parto a Taur, They win 52 m > BEH an Tou GAL OLOUNOLDING Since rexpanse udjaran Thous dos . E Si las mission mar dan lois 2 m to En you.
- Refers to those books that Christian scholars recognize as L'antriou . Lin à vaie à frit + co : rodoa inspired. is a by we bai gay anow in หลังเมืองเม บานเอ. เป็นหาสีน แอบ yipeage .-שבעדף סוו אינו אינה עלא עלא על איני אמניינייל on Excusion or outor Ex Trant round.
- Not selected by church councils, but was rather officially recognized after it had independently met certain criteria. uty - vai Di-firety - varyunt & douty. (Daunopid: varyo oour & Eparood Ap - vard

אסוב אמב איסוב י איבוב בעוב אים איסוב שווער

while by an Tous KN ping + This bar > siby The Bible is not merely a book written and compiled by a bunch of people. It is a collection of inspired messages given by God to people throughout History.

Why Should We Study This? utrono la max Spioraraxou ap the popul

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- As Christians, what the Bible contains has the potential to profoundly affect what we believe, how we live, and even how we Si Tap mighour mar day whois 2 m to Ey you. spend eternity. Divine Nous mous - Ex Tap you is Liarrow 25000 10 BE HILLE PULATO GOLOUS, Eas
- L'antriou . Lin i mai L'En H x co : rospon But since God didn't just hand us a big book of Scripture, it's hard to know exactly which writings make the cut. The xan post x april . oux as & countroco To bo
- Much of this study will come from the excellent article "History, Theology and the Biblical Canon: an Introduction to Basic Issues" by Dr. Eckhard Schnabel, professor of New Testaement at Trinity mt mpgcantow wid by an p Gas is the **Evangelical Divinity School.**

The Old Testament Canon (1/3)

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- uprove la max Spiciaiaxou ap the popul The concept of a recognized canon of Scripture goes back to the Pentateuch (Law) of the Old Testament. Distaio TEXHALLO U ajaran Thous Good . E The year 62 M2 BEH an low GTI . OLOWOLDING
- Deuteronomy 4:2
 - διαίστο χουσ πράς ενίας γωίτο δίαστου "You shall not add to the word which I am commanding you, nor take away from it, that you may keep the commandments of the LORD your God which I command you." (NASV) 22 Ezoupplier dioutor Ex & warte 2011 mail. ALL ' DIOLG
- Je & pour une by you x uscandty sc. i Thuxan poir indy wo our a societ or or of the scale of the or And clearly, the Jewish nation understood the laws of God to be divinely inspired, otherwise they would not have preserved or Camenopia, nar po oor O Eparod Ap . xard recognized them for so long. water by an Tow KX pros 4 - This bar 25120
- xaixo rapi 20 ubbar xaia que uby . 5 The Prophetic books are harder to establish historically, but most scholars believe that part of the canon to have been settled in the 5th century BC.

The Old Testament Canon (2/3)

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Dision Dour mour . Ex lap you in Liarrow

- uprover la max dejarara van toron We don't know precisely how the Old Testament Canon became established, but it is clear that there was a set of Jewish texts considered authoritative by the time Jesus lived.
- Jesus quotes from twenty-four Old Testament books, implying that He and His audience were familiar with them. Thuxanpoint you ouranterajutivocoicos
- 26 20 p g u inor by you wing castoric. i. It is also clear that at Jesus' time, the Old Testament had already been sorted into collections: the torah (law), neviim (prophets) and kethubim (writings).
 - Jesus: "These are my words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."
 - (Luke 24:44, NASV)

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Jewish historian Josephus also cites these three collections.

The Old Testament Canon (3/3) upyour le max spisionaxou ou the jour

- If Jesus and the New Testament writers recognized the books in our Old Testament as authoritative, that makes a pretty solid case that they should be included in the Bible. Divine Nous mous - Ex Tap you is Liarrow 2518poiro BE NILLE POLLAND 50 LOVE, Eggi
- L'antriou . Lin à sais à frit + co : rodoa There are 5 Old Testament books not mentioned in the New a collection along with books Testament, but all are included in which are quoted.

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The Old Testament Apocrypha

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unionan le max sejararan an the jon Refers to a set of books not found in the Hebrew canon but which do appear in the later Greek Old Testament called the Septuagint. They win 52 K > BEY an Tou OTI - OLOWIOLDINTON

- Apocryphal books are largely of historical rather than spiritual significance and lack the historical acceptance and New Testament references that help establish the others' canonicity. L'articou. 4/0 - Hosy Wour in The mount of the offer. קימודף סוולקיוא אינולי שאטב אנט אמנטיולי
- The later inclusion of the apocryphal books led to them being translated along with the rest of the Bible and eventually the average Christian just assumed they were always there. Simanip Rai Szowian bar want rand. articles - Sher The apticopas - Harros 100
- The Old Testament apocrypha are not bad or heretical works, but their acceptance by some as authoritative is a historical mistake. xo minuty. Ép la Loubron mici d'aus

The modern Catholic Bible still includes them, perhaps out of tradition as much as anything, but Protestants have justifiably left them out in order to preserve the Bible's authoritative quality.

The New Testament Canon (1/3) uprove la marsigiaraixou au topous

The very early Christian church did not have a New Testament, but rather a collection of writings from various church leaders, including the apostles. They win 52 M2 BEH an Tou GTI - Orounordinton Sinc TEXHAMON CANTAR THOUS Good E

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- Churches in different regions often preferred certain Christian writings over others, but the writings in the modern New Testament were generally held above the rest. L'articou xario in vinao minx Tai mourie age .-
- The Four Gospels, the Pauline epistles and Acts, 1 Peter and 1 John became widely and independently accepted by many churches by the end of the 2nd century. Dimarie prai B20 will bar will rand. artisles - Sier The apticopas - har the
- Revelation endured some debate, but was generally accepted by 400 AD. xaixo >api 20 ubbar xai a quot uby . 5
- Initially James, Jude, 2nd and 3rd John, 2nd Peter and Hebrews were "disputed books" - that is, accepted by some churches but doubted by others.

The New Testament Canon (2/3) uprover la max Spiararaxou ap the popul

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In 367 AD, Bishop Athanasius compiled a formal list of books he considered canonical. His list contained the Old Testament (not including the Apocrypha) and all 27 books of the modern New Testament.

Die Tag un

- By the end of the 6th century, this canon had become widely accepted. xario in vinao. minstainou vivease .-
- Although The Athanasian canon was new in the sense that it was a comprehensive list of authoritative Christian books, it wasn't Athanasius who determined what to include who determined what to include. Limanip nai Szowiap bar way rare. articol - Shet IKC apticopas Kar 200
- The church as a whole had long ago recognized these books as authoritative. xaixo sabi (outtou , xara gar upp . 5 Tougil ; Kai iaosar Toica Styour - Kai 2 -
- The "disputed books" which Athanasius included may have had less universal acceptance, but were still widely recognized as authoritative. Questions over their authority have arisen since, but the church as a whole generally agrees that their inclusion in the canon is warranted.

The New Testament Canon (3/3)

- What led early Christians to accept some writings as authoritative and not others? an an part of the side Euscapti · Skop reterop unar pato atout.
 - Apostolicity: Canonical letters had to be written by someone who had first-hand experience with Christ or worked with someone who did.

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- Rule of Faith/Truth: Canonical letters also had to be useful and sound in teaching and not contradict other established Scriptures. xario in vinao. Min Tai mo un vie age .-קימודף סוול לקוא אי גולט עלע אי א אינק אונים אינגעין ל'
- Though there has been some debate over certain books meeting these criteria, the vast majority of Christian scholars agree that the canonical scriptures do not directly contradict one another and all enjoyed early Liware praise our ap bar well rare acceptance by the Church. Dan uppid : nou po cour & Eparood Ap . noud עליו אמו איי יעמו איי אמני עושי א איי איי איין
- Those books which were rejected from the canon were either written too late to be apostolic in origin, or contained theology that directly contradicted that of established Scripture. 200 7.99
 - The Gospel of Thomas, for example, was never widely accepted and attributes statements to Jesus which contradict His other teachings.

Divine Involvement uppour la marspioraix ou au the popula

- The fact that we believe Scripture to be the Word of God means that He has undoubtedly been involved in its preservation, acceptance and distribution all along. διχουπο χους πράς ενίας γωί το δίαστου 2518poiroBer nuis prisamo 50 2010, Eggi
- L'antriou die à suit à fritter as assou It is thus reasonable to conclude that the modern canon's widespread acceptance is not an accident or a purely human accomplishment, but is the result of God's guidance throughout History.

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Schnabel's Conclusion utyour to max Spicialaxou ap the point

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"The lack of precise answers for many specific questions, the undeniable human element in the history of the canon, and the time factor in the process of canonization all show the human side not antited 3 by we bar have of our on of the Bible. The canon of Scripture is not a book which fell from heaven. The canonical process and our knowledge of it reflect the very nature of Scripture. As Scripture is both a human record of Israel's and the apostles' experience in history and the divinely inspired revelation of God's will, so the canon of Scripture is the outcome of human appreciation and evaluation of foundational documents and at the same time the result of God's sovereign will."

The Documentary Evidence uppoints inax Spisioiaxou ou topopol

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- Since there are no surviving original documents from the New Testament, it's important to know why existing copies are Si Tap mighour mar day white in the in you. considered accurate. δρουπο χουσ πράε εμίαρ γω το διαστού 2518pol + off " suis pisamo 50 hour, Easy
- L'antriou . Lin à vaie à frit vois more In his book "The Case for Christ," Lee Strobel interviews New Testament expert Dr. Bruce Metzger on the documentary evidence for the New Testament. שוש שאש שלא שלה עסדעים מודרם שאשע שאינים usedé, iguppi. vuset dozor. lipusedé

artison - Syer The apticopas - Kan 200 10 Metzger and Strobel discuss a number of factors that establish the accuracy of the New Testament, and then address the discrepancies that do exist. mt mpgcantow wid by an p Gas iscorting VEGOI . Nordo go unteror. L'ippounter dia

Quantity and age of copies from different geographical areas

- The first six books of 2nd century Roman historian Tacitus' Annals of Imperial Rome exist today in only one copy, dating from around 850 AD.
- We have just nine Greek manuscripts of 1st century Jewish historian Josephus' *The Jewish War*, all copied after the 9th century, and only one Latin manuscript from the 4th century.
- In contrast, more than 5,000 Greek manuscripts of the New Testament have been found (many from between 100-300 AD).
 - This is the most of any ancient book (Homer's *lliad* is the only one that comes close, at 650 manuscripts copied nearly 1000 years after it was written).

•"The Case for Christ" by Lee Strobel

Quantity of translations and early quotations

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In addition to early Greek manuscripts, the entire New Testament exists in the form of early Latin, Syriac and Coptic translations.

TOBOROPHUBIOUS BRIGONS

- If all early translations were lost, the New Testament could still be reproduced from the many quotations existing in commentaries, sermons, letters, etc. of the early church fathers.
- The evidence has led scholars all over the world to conclude as did Sir Frederic Kenyon, former director of the British Museum:
 - "The last foundation for any doubt that the scriptures have come down to us substantially as they were written has now been removed."

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- There are thousands of "variants" between the New Testament manuscripts, many of which are grammatical or spelling differences which have no affect on the meaning of the passage. Distourne mous mous . Et las you is Liarrow 2518 01 . 0 8 2 H ILOS pour ano 50 xou, Eggi
- L'antriou die à sais à for y x or more Where some manuscripts contain portions not found in others, the omission of these has no affect on Christian doctrine. This xan poo excus our auxare countres of to bo dé & périmor bi ja . macanderse. i. Juidena unden Tais aurois . L'du noy aurois According to Metzger: Simarie wai Szowian bai win rare.
- - "The more significant variations do not overthrow any doctrine of the church. Any good Bible will have notes that will alert the reader to variant readings of any consequence. But again, these are rare."