



Week 4 – Bible Canon

*Adapted from an article written by: Hal Seed, Lead Pastor, New Song Community Church
<http://www.biblestudytools.com/bible-study/topical-studies/who-decided-what-went-into-the-bible.html>*

How were the sixty-six books chosen to be in the Bible?
Why these sixty-six?
Why not a few more (or a few less)? Why these books and not others?

In *Persecution in the Early Church* Herbert Workman tells the story of a Christian who was brought before the Roman governor of Sicily during the last great persecution of the church. His crime? Possessing a copy of the Gospels.

Under Roman law new religions were illegal.

In its first few decades Christianity was seen as a sect within Judaism. Once it was determined that Christianity was a separate religion, it became illegal to identify as a Christian. So, for the first three centuries of what we now call the Christian Era, it was a crime to be Christian. Persecutions sprang up throughout various parts of the empire. Believers were tortured and sometimes martyred for their faith.

In 303, Emperor Diocletian ordered the confiscation of Christian property and churches, and the burning of Scriptures. Believers and their Book had become so inseparable that the way to eliminate Christianity was to eliminate the Bible.

How the Bible Came Together

Who decided what went into the Bible?

The short answer to that question is *no one*.

Or maybe a better answer is *God did*.

When scholars talk about how a book qualified to be called Scripture, they list five characteristics called the laws of canonicity. But these characteristics are recognized in hindsight; they weren't developed by a particular group at a particular time in history.

Laws of Canonicity

1. Prophet or Apostolic Origin — attributed to and based upon the preaching/teaching of the Old Testament prophet or first-generation apostles (or their close companions).
2. Universal Acceptance — acknowledged by all major Christian communities in the ancient world (by the end of the 4th century) as well as accepted canon by Jewish authorities (for the Old Testament).
3. Liturgical Use — read publicly when early Christian communities gathered for the Lord's Supper (their weekly worship services).
4. Consistent Message — containing a theological outlook similar to or complementary to other accepted Christian writings.
5. Inspired Message – does the book bear a quality that speaks of divine inspiration?

After his resurrection Jesus commissioned his followers to go and make disciples, and they did. They devoted themselves to sharing the Christ's good news, enfolded people into local churches and teaching them to obey all that Jesus had commanded.

Old Testament

These Jewish believers already had Scripture. Around Palestine the Jewish Scripture is exactly what Protestants today call the Old Testament. Jesus referred to these books when he spoke of the Law of Moses, the Prophets and the Psalms (Luke 24:44).

Outside the Holy Land some Jews included twelve to fifteen other books as part of Scripture. The Septuagint, which was translated in Egypt, contains books that we now call the Apocrypha. (*Apocrypha* means "those hidden away.") Early Christians differed over whether these *extra* books should be considered Scripture or not. Those nearest Palestine tended to exclude them. Those closer to Rome tended to include them.

During the sixteenth-century Reformation, Martin Luther spoke strongly against the Apocrypha. In reaction the Roman Catholic Church convened a council in Trent (now in Italy), where they declared the Apocrypha to be canonical. To this day Catholics and Protestants disagree on this issue. Catholics uphold the Apocrypha. Protestants believe that the Apocrypha is useful but not inspired.

Wherever Christianity spread, Christians gathered for worship and instruction. In keeping with the customs of the Jewish synagogue, a portion of Old Testament Scripture would be read and explained. Meanwhile, the apostles, along with other evangelists and teachers, traveled from place to place to plant churches and encourage believers. When one of these recognized leaders was in town, he was invited to speak during the service.

New Testament

As need arose, the apostles wrote letters to various churches. When a letter arrived, it was read with great excitement in the worship service. Often the letter would be copied and shared with neighboring churches, who, in turn, would share it with still other churches. Naturally, the more inspiring letters were copied and shared more often.

In his letter to the Colossians, Paul wrote, "After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from Laodicea" (Colossians 4:16). We still have the letter to the Colossians. The letter to the Laodiceans was not considered inspired or pertinent enough to be preserved.

Around A.D. 150, Justin Martyr described worship this way:

On the day called the Day of the Sun all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then all rise together and pray.

By this early date, "the memoirs of the apostles" were considered as important to the teaching of the church as the writings of the prophets.

Marcion and Montanus. About ten years earlier a wealthy ship owner named Marcion sailed from his home near the Black Sea to the capital city of Rome. Marcion believed that the God of the Old Testament was different than the God of the New Testament. The former was distant and loved justice, while the latter was loving and emphasized grace.

Marcion rejected the Old Testament, along with any writings that might reinforce views other than his own. He developed a list of books he considered acceptable: portions of the Gospel of Luke, ten of Paul's letters, plus a letter purportedly from Paul to the Alexandrians. This list is known as the Marcion Canon.

The church had to respond to this. Though nothing had been officially written down, decided or proclaimed, most Christians had a sense of what was Scripture and what wasn't.

Between A.D. 156 and 172, a second provocateur appeared on the scene. His name was Montanus. Montanus was accompanied by two prophetesses, Prisca and Maximilla. "The Three" spoke in ecstatic visions and encouraged their followers to fast and pray, calling the church to a higher standard of righteousness and zeal. If that was as far as their teaching went, they would have been an asset.

But their message included what they called "new prophecy," which pushed Christ and the apostolic message into the background. The age of Jesus was being superseded by the age of the Holy Spirit, and Montanus was its spokesman.

Was Montanus truly bringing a new prophecy with new authority? Prophecy more authoritative than Jesus and the apostles? This question prompted the church to respond a second time.

In A.D. 144, the church of Rome excommunicated Marcion and continued the sifting process on what was Scripture and what wasn't. The Montanus controversy pushed the church to ask

further questions of their Scriptures. Specifically, was God bringing further revelation? Could that revelation be true if it contradicted things taught by Jesus and the apostles? Could new truth change or add to the basic teachings the church had been feeding on for the past century? The answer was no. From this the church concluded that the canon of Scripture was closed.

Spurred by these dilemmas the church developed its list of canonical books.

“Canon” is a Greek word meaning “rule” or “measuring stick.” These five questions are used to determine which books “measure up” to being labeled divinely inspired. They exhibit “the marks of canonicity.”

Turn to a Bible’s table of contents and you’ll see that each of the books was written by either a prophet or apostle (Ephesians 2:20), or by someone with a direct relationship to one.

Miracles were the means by which God confirmed the authority of his spokesmen. In Exodus 4, Moses was given miraculous powers to confirm his call. In 2 Corinthians 12:12, Paul teaches that the mark of an apostle is “signs, wonders and miracles.”

Truth cannot contradict itself, so agreement with the other books of Scripture was only logical, as was historical accuracy. If the facts of a book were inaccurate, it couldn’t have been from God.

The inner witness of the Spirit was equally important. A key question these early Christians asked was, when we read this, is there an inner sense from God that what is written is right and true?

Initial acceptance by people to whom the work was addressed was crucial.

- What was the original audience’s sense?
- Did they accept the book as an authoritative word from God?

Daniel, who lived within a few years of Jeremiah, called Jeremiah’s book “Scripture” in Daniel 9:2.

Paul called the Gospel of Luke “Scripture” in 1 Timothy 5:18.

Peter affirmed that Paul’s letters were “Scripture” in 2 Peter 3:16.

The Muratorian Fragment

Even before Marcion and Montanus, the church was aware of these important criteria. In A.D. 96, Clement of Rome wrote “The apostles were made evangelists to us by the Lord Christ; Jesus Christ was sent by God. Thus Christ is from God and the apostles from Christ. . . . The Church is built on them as a foundation” (1 Clement 42).

After Marcion and Montanus, lists of New Testament books begin to appear. One of the first was The Muratorian Fragment. It was discovered among the Vatican’s sacred documents by historian Ludovico Antonio Muratori in 1740 and dates to about A.D. 190. The fragment is damaged. The portion we possess begins with “the third book of the Gospel is that according to

Luke.” We assume the first and second Gospels to be Matthew and Mark. The fragment lists John, Acts, all of Paul’s letters, James, 1-2 John, Jude and the Revelation of John. It also includes the Revelation of Peter, the Wisdom of Solomon and (“to be used in private, but not public worship”) the Shepherd of Hermas.

Eusebius. By the early third century only a handful of books that we now call our New Testament were in question. In western regions of the empire, the book of Hebrews faced opposition, and in the east Revelation was unpopular. Eusebius, a church historian of the fourth century, records that James, 2 Peter, 2-3 John and Jude were the only books “spoken against” (though recognized by others).

Athanasius. In 367, Athanasius, the bishop of Alexandria, wrote an Easter letter that contained all twenty-seven books of our present New Testament. In 393 the Synod of Hippo affirmed our current New Testament, and in 397 the Council of Carthage published the same list.

Who Decided What Belongs in the Canon?

Theologians are careful to note that the church didn’t develop the canon, God did that by inspiring its writing and superintending each book’s preservation. The church recognized the canon by experience and mutual agreement.

Books Included in Canonized Scripture: Old Testament

Books	Western tradition		Eastern Orthodox tradition			Oriental Orthodox tradition				Assyrian Eastern tradition
	Protestant (D 1)	Roman Catholic	Greek Orthodox	Slavonic Orthodox	Georgian Orthodox	Armenian Apostolic (D 2)	Syriac Orthodox	Coptic Orthodox	Orthodox Tewahedo (D 3)	Assyrian Church of the East
Pentateuch										
Genesis	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Exodus	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Leviticus	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Numbers	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Deuteronomy	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
History										
Joshua	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Judges	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Ruth	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
1 and 2 Samuel	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
1 and 2 Kings	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
1 and 2 Chronicles	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Prayer of Manasseh (D 4)	No (Apocrypha)	No - inc. in some mss.	Yes (?) (part of Odes) (D 5)	Yes (?) (part of Odes) (D 6)	Yes (?) (part of Odes) (D 7)	Yes (?)	Yes (?)	Yes (?)	Yes (part of 2 Chronicles)	Yes (?)
Ezra (1 Ezra)	Yes	Yes 1 Esdras	Yes Esdras B'	Yes 1 Esdras	Yes 1 Ezra	Yes 1 Ezra	Yes	Yes	Yes	Yes
Nehemiah (2 Ezra)	Yes	Yes 2 Esdras	Yes Esdras Γ'	Yes	Yes	Yes	Yes	Yes	Yes	Yes
1 Esdras (3 Ezra)	No 1 Esdras (Apocrypha)	No 3 Esdras (inc. in some mss.)	Yes Esdras A'	Yes 2 Esdras	Yes 2 Ezra	Yes 2 Esra (D 8)	No (?) - inc. in some mss.	No - inc. in some mss.	Yes Ezra Kall	No (?) - inc. in some mss.
2 Esdras 3-14 (4 Ezra) (D 7)	No 2 Esdras (Apocrypha)	No 4 Esdras (inc. in some mss.)	No (Greek ms. lost) (D 9)	No 3 Esdras (appendix)	Yes (?) 3 Ezra	Yes 3 Esra (D 10)	No (?) - inc. in some mss.	No - inc. in some mss.	Yes Ezra Sutu'el	No (?) - inc. in some mss.
2 Esdras 1-2, 15-16 (5 and 6 Ezra) (D 7)	No (part of 2 Esdras apocryphon)	No (part of 4 Esdras)	No (Greek ms.) (D 9)	No	No	No	No	No	No	No
Esther (D 10)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Additions to Esther	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Tobit	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Judith	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
1 Maccabees	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	No	Yes
2 Maccabees	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	No	Yes
3 Maccabees	No (Apocrypha) (D 11)	No	Yes	Yes	Yes	Yes (D 12)	Yes	No - inc. in some mss.	No	Yes
4 Maccabees	No	No	No (appendix)	No (appendix)	Yes	No (early tradition)	No (?) - inc. in some mss. (D 14)	No (Coptic ms.)	No	No (?) - inc. in some mss.
Jubilees	No	No	No	No	No	No	No	No	Yes	No
Enoch	No	No	No	No	No	No	No	No	Yes	No
1 Meqabyan	No	No	No	No	No	No	No	No	Yes	No
2 and 3 Meqabyan (D 12)	No	No	No	No	No	No	No	No	Yes	No
Ethiopic Pseudo-Josephus (Zina Ayyud)	No	No	No	No	No	No	No	No	Yes (broader canon) (D 13)	No
Josephus's Jewish War (J)	No	No	No	No	No	No	No - inc. in some mss. (D 14)	No	No	No - inc. in some mss. (D 14)
Testaments of the Twelve Patriarchs	No	No	No (Greek ms.)	No	No	No - inc. in some mss.	No	No	No	No

Books Included in Canonized Scripture: Old Testament (cont.)

Books	Western tradition		Eastern Orthodox tradition			Oriental Orthodox tradition				Assyrian Eastern tradition
	Protestant (D 1)	Roman Catholic	Greek Orthodox	Slavonic Orthodox	Georgian Orthodox	Armenian Apostolic (D 2)	Syriac Orthodox	Coptic Orthodox	Orthodox Tewahedo (D 3)	Assyrian Church of the East
Joseph and Asenath	No	No	No	No	No	No – inc. in some mas.	No	No	No (early tradition?) (D 10)	No
Wisdom										
Book of Job	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Psalms 1–150 (D 44)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Psalms 151	No	No – inc. in some mas.	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Psalms 152–155	No	No	No	No	No	No	Yes (?)	No	No	No (?) – inc. in some mas.
Psalms of Solomon (D 17)	No	No	No – inc. in some mas.	No	No	No	No – inc. in some mas.	No	No	No – inc. in some mas.
Proverbs	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes (in 2 books)	Yes
Ecclesiastes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Song of Songs	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Book of Wisdom	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Sirach (1–51) (D 16)	No (Apocrypha)	Yes (D 18)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Prayer of Solomon (Sirach 52) (D 20)	No	No (?) – inc. in some mas.	No	No	No	No	No	No	No	No
Major prophets										
Isaiah	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Ascension of Isaiah	No	No	No	No	No	No – liturgical (?) (D 21)	No	No	No – Ethiopic mas. (early tradition?) (D 22)	No
Jeremiah	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Lamentations (1–5)	Yes	Yes (D 23)	Yes	Yes	Yes	Yes	Yes	Yes	Yes (part of Saqqawā Eremyas) (D 24)	Yes
Ethiopic Lamentations (7:1–11:63)	No	No	No	No	No	No	No	No	Yes (part of Saqqawā Eremyas) (D 24)	No
Baruch	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes (D 25) (D 26)	Yes
Letter of Jeremiah	No (Apocrypha)	Yes (chapter 6 of Baruch)	Yes	Yes	Yes	Yes	Yes	Yes	Yes (part of Saqqawā Eremyas) (D 25) (D 26)	Yes
Syriac Apocalypse of Baruch (2 Baruch 1–77) (D 28)	No	No	No	No	No	No	Yes (?)	No	No	No (?) – inc. in some mas.
Letter of Baruch (2 Baruch 78–87) (D 29)	No	No	No	No	No	No	Yes (?)	No	No	Yes (?)
Greek Apocalypse of Baruch (3 Baruch) (D 29)	No	No	No (Greek ms.)	No (Slavonic ms.)	No	No	No	No	No	No
4 Baruch	No	No	No	No	No	No	No	No	Yes (part of Saqqawā Eremyas)	No
Ezekiel	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Daniel	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Additions to Daniel (D 30)	No (Apocrypha)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes

Books Included in Canonized Scripture: Old Testament (cont.)

Books	Western tradition		Eastern Orthodox tradition			Oriental Orthodox tradition				Assyrian Eastern tradition
	Protestant (D 1)	Roman Catholic	Greek Orthodox	Slavonic Orthodox	Georgian Orthodox	Armenian Apostolic (D 2)	Syriac Orthodox	Coptic Orthodox	Orthodox Tewahedo (D 3)	Assyrian Church of the East
<i>Minor prophets</i>										
Hosea	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Josiel	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Amos	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Obadiah	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Jonah	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Micah	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Nahum	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Habakkuk	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Zephaniah	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Haggai	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Zechariah	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Malachi	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes

Books Included in Canonized Scripture: New Testament

Books	Protestant tradition	Roman Catholic tradition	Eastern Orthodox tradition	Armenian Apostolic tradition (N 1)	Coptic Orthodox tradition	Orthodox Tewahedo traditions	Syriac Christian traditions
<i>Canonical gospels^(N 2)</i>							
Matthew	Yes	Yes	Yes	Yes	Yes	Yes	Yes ^(N 3)
Mark ^(N 4)	Yes	Yes	Yes	Yes	Yes	Yes	Yes ^(N 3)
Luke	Yes	Yes	Yes	Yes	Yes	Yes	Yes ^(N 3)
John ^{(N 4)(N 5)}	Yes	Yes	Yes	Yes	Yes	Yes	Yes ^(N 3)
<i>Apostolic history</i>							
Acts ^(N 4)	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Acts of Paul and Thecla (N 6)(D 5)(1)	No	No	No	No (early tradition)	No	No	No (early tradition)
<i>Pauline epistles</i>							
Romans	Yes	Yes	Yes	Yes	Yes	Yes	Yes
1 Corinthians	Yes	Yes	Yes	Yes	Yes	Yes	Yes
2 Corinthians	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Corinthians to Paul and 3 Corinthians (N 6)(N 7)	No	No	No	No – inc. in some mss.	No	No	No (early tradition)
Galatians	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Ephesians	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Philippians	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Colossians	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Laodiceans	No – inc. in some ads. (N 8)	No – inc. in some mss.	No	No	No	No	No
1 Thessalonians	Yes	Yes	Yes	Yes	Yes	Yes	Yes
2 Thessalonians	Yes	Yes	Yes	Yes	Yes	Yes	Yes
1 Timothy	Yes	Yes	Yes	Yes	Yes	Yes	Yes
2 Timothy	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Titus	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Philemon	Yes	Yes	Yes	Yes	Yes	Yes	Yes

Books Included in Canonized Scripture: New Testament (cont.)

Books	Protestant tradition	Roman Catholic tradition	Eastern Orthodox tradition	Armenian Apostolic tradition ^[N 1]	Coptic Orthodox tradition	Orthodox Tewahedo traditions	Syriac Christian traditions
<i>General epistles</i>							
Hebrews	Yes ^[N 2]	Yes	Yes	Yes	Yes	Yes	Yes
James	Yes ^[N 2]	Yes	Yes	Yes	Yes	Yes	Yes
1 Peter	Yes	Yes	Yes	Yes	Yes	Yes	Yes
2 Peter	Yes	Yes	Yes	Yes	Yes	Yes	Yes ^[N 10]
1 John ^[N 4]	Yes	Yes	Yes	Yes	Yes	Yes	Yes
2 John	Yes	Yes	Yes	Yes	Yes	Yes	Yes ^[N 10]
3 John	Yes	Yes	Yes	Yes	Yes	Yes	Yes ^[N 10]
Jude	Yes ^[N 2]	Yes	Yes	Yes	Yes	Yes	Yes ^[N 10]
<i>Apocalypse^[N 11]</i>							
Revelation	Yes ^[N 2]	Yes	Yes	Yes	Yes	Yes	Yes ^[N 10]
<i>Apostolic Fathers^[N 12] and Church Orders^[N 13]</i>							
1 Clement ^[N 14]	No (Codices Alexandrinus and Hierosolymitanus)						
2 Clement ^[N 14]	No (Codices Alexandrinus and Hierosolymitanus)						
Shepherd of Hermas ^[N 14]	No (Codex Sinaiticus)						
Epistle of Barnabas ^[N 14]	No (Codices Hierosolymitanus and Sinaiticus)						
Didache ^[N 14]	No (Codex Hierosolymitanus)						
Ser'atā Seyon (Sinodos)	No	No	No	No	No	Yes (broader canon)	No
Tē'ezaz (Sinodos)	No	No	No	No	No	Yes (broader canon)	No
Gessew (Sinodos)	No	No	No	No	No	Yes (broader canon)	No
Abteḥis (Sinodos)	No	No	No	No	No	Yes (broader canon)	No
Book of the Covenant 1 (Māshafā Kidan)	No	No	No	No	No	Yes (broader canon)	No
Book of the Covenant 2 (Māshafā Kidan)	No	No	No	No	No	Yes (broader canon)	No
Ethiopic Clement (Qalēmentos) ^[N 15]	No	No	No	No	No	Yes (broader canon)	No
Ethiopic Didescalia (Didesqelya) ^[N 16]	No	No	No	No	No	Yes (broader canon)	No

Tables can be found at: http://en.wikipedia.org/wiki/Biblical_canon

Things to Mull:

1. Why is it important to your Christian life to know which writings are God's words and which are not?
2. Have you had doubts or questions about the canonicity of any of the books of the Bible? What caused those questions? What should one do to resolve them?
3. Mormons, Jehovah's Witnesses, and members of other cults have claimed present-day revelations from God that they count equal to the Bible in authority.
4. What reasons can you give to indicate the falsity of those claims?
5. In practice, do these people treat the Bible as an authority equal to these other "revelations"?
6. Have you ever read any parts of the Old Testament Apocrypha? Perhaps you would want to read some sections.
7. Do you feel you can trust these writings in the same way you trust Scripture?
8. Compare the effect these writings have on you with the effect Scripture has on you. You might want to make a similar comparison with some writings from a collection of books called the New Testament Apocrypha, or perhaps with the Book of Mormon or the Qur'an.
9. Is the spiritual effect of these writings on your life positive or negative?

Questions used from:

Grudem, Wayne (2009-05-18). *Systematic Theology: An introduction to Biblical Doctrine* (pp. 68-69). Zondervan. Kindle Edition.