

## Understanding the Development of the New Testament Scriptures

**From the Words and Deeds of Jesus, through the oral tradition, and prayers of the early Church to the written Scriptures, and finally to the Twenty-Seven Books of the New Testament**



The Dogmatic Constitution on Divine Revelation *Dei Verbum* (The Word of God) declares,

*In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will (see Eph. 1:9) by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature (see Eph. 2:18; 2 Peter 1:4). Through this revelation, therefore, the invisible God (see Col. 1:15, 1 Tim. 1:17) out of the abundance of His love speaks to men as friends (see Ex. 33:11; John 15:14-15) and lives among them (see Bar. 3:38), so that He may invite and take them into fellowship with Himself. This plan of revelation is realized by **deeds and words** having an inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the **words proclaim the deeds and clarify the mystery contained in them**. By this revelation then, the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation.*  
(2)

The words and deeds of Jesus indeed fulfill salvation history, but the transmission of Divine Revelation is done through the Holy Spirit. In his book, *Introduction to the New Testament*, Fr. Patrick Hartin writes, “The actual writings of the New Testament emerged over the course of the century following the death of Jesus of Nazareth. They developed out of the traditions handed on the memory of Jesus of Nazareth. It is the concept of this tradition that helps us to understand the process out of which the books emerged” (14). It

is important to understand that modern Disciples of Jesus need to understand that “*The world out of which the New Testament arose was ever bit as diverse as our world. Jesus and the Apostles emerged from a world of Judaism that was as diverse as it had ever been, with various groups vying in their claims to represent the true heart of Judaism*” (Hartin 6). Then comes Jesus Christ the Lord,

*In whom the full revelation of the supreme God is brought to completion (see Cor. 1:20; 3:13; 4:6), commissioned the Apostles to preach to all men that Gospel which is the source of all saving truth and moral teaching, (1) and to impart to them heavenly gifts. This Gospel had been promised in former times through the prophets, and Christ Himself had fulfilled it and promulgated it with His lips. This commission was faithfully fulfilled by the Apostles who, by their oral preaching, by example, and by observances handed on what they had received from the lips of Christ, from living with Him, and from what He did, or what they had learned through the prompting of the Holy Spirit. The commission was fulfilled, too, by those Apostles and apostolic men who under the inspiration of the same Holy Spirit committed the message of salvation to writing. (Dei Verbum 7)*

FR. Patrick Hartin values the importance of “*relearning the biblical imagination*” when studying the scriptures and diversity of the world in which they were born (5). True Disciples of Jesus will want to immerse themselves into the work of the Holy Spirit through prayer and discernment as they journey through the transmission of Divine Revelation and the value of the relationship between traditions and the scriptures.

### **The Relationship between Scripture and Tradition**

Dei Verbum synthesizes the relationship between Scripture and Tradition, and it is worth quoting all of chapter two. The Council writes,

*7. In His gracious goodness, God has seen to it that what He had revealed for the salvation of all nations would abide perpetually in its full integrity and be handed on to all generations. Therefore Christ the Lord in whom the full revelation of the supreme God is brought to completion (see Cor. 1:20; 3:13; 4:6), commissioned the Apostles to preach to all men that Gospel which is the source of all saving truth and moral teaching, (1) and to impart to them heavenly gifts. This Gospel had been promised in former times through the prophets, and Christ Himself had fulfilled it and promulgated it with His lips. This commission was faithfully fulfilled by the Apostles who, by their oral preaching, by example, and by observances handed on what they had received from the lips of Christ, from living with Him, and from what He did, or what they had learned through the prompting of the Holy Spirit. The commission was fulfilled, too, by those Apostles and apostolic men who under the inspiration of the same Holy Spirit committed the message of salvation to writing. (2)*

*But in order to keep the Gospel forever whole and alive within the Church, the Apostles left bishops as their successors, "handing over" to them "the authority to teach in their own place."(3) This sacred tradition, therefore, and Sacred*

*Scripture of both the Old and New Testaments are like a mirror in which the pilgrim Church on earth looks at God, from whom she has received everything, until she is brought finally to see Him as He is, face to face (see 1 John 3:2).*

*8. And so the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved by an unending succession of preachers until the end of time. Therefore the Apostles, handing on what they themselves had received, warn the faithful to hold fast to the traditions which they have learned either by word of mouth or by letter (see 2 Thess. 2:15), and to fight in defense of the faith handed on once and for all (see Jude 1:3) (4) Now what was handed on by the Apostles includes everything which contributes toward the holiness of life and increase in faith of the peoples of God; and so the Church, in her teaching, life and worship, perpetuates and hands on to all generations all that she herself is, all that she believes.*

*This tradition which comes from the Apostles develop in the Church with the help of the Holy Spirit. (5) For there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts (see Luke, 2:19, 51) through a penetrating understanding of the spiritual realities which they experience, and through the preaching of those who have received through Episcopal succession the sure gift of truth. For as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her. The words of the holy fathers witness to the presence of this living tradition, whose wealth is poured into the practice and life of the believing and praying Church. Through the same tradition the Church's full canon of the sacred books is known, and the sacred writings themselves are more profoundly understood and unceasingly made active in her; and thus God, who spoke of old, uninterruptedly converses with the bride of His beloved Son; and the Holy Spirit, through whom the living voice of the Gospel resounds in the Church, and through her, in the world, leads unto all truth those who believe and makes the word of Christ dwell abundantly in them (see Col. 3:16).*

*9. Hence there exists a close connection and communication between sacred tradition and Sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end. For Sacred Scripture is the word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit, while sacred tradition takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles, and hands it on to their successors in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it preserve this word of God faithfully, explain it, and make it more widely known. Consequently it is not from Sacred Scripture alone that the Church draws her certainty about everything which has been revealed. Therefore both sacred tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence.(6)*

*10. Sacred tradition and Sacred Scripture form one sacred deposit of the word of God, committed to the Church. Holding fast to this deposit the entire holy people united with their shepherds remain always steadfast in the teaching of the Apostles, in the common life, in the breaking of the bread and in prayers (see Acts 2, 42, Greek text), so that holding to, practicing and professing the heritage of the faith, it becomes on the part of the bishops and faithful a single common effort.*  
(7)

*But the task of authentically interpreting the word of God, whether written or handed on, (8) has been entrusted exclusively to the living teaching office of the Church, (9) whose authority is exercised in the name of Jesus Christ. This teaching office is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully in accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed.*

*It is clear, therefore, that sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls.*

One of the best examples in the scriptures comes from St. Paul's first letter to the Corinthians. Paul writes,

*For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. (1 Corinthians 11:23-26)*

Again He writes,

*Now I am reminding you, brothers, of the gospel I preached to you, which you indeed received and in which you also stand. Through it you are also being saved, if you hold fast to the word I preached to you, unless you believed in vain. For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the scriptures; that he was buried; that he was raised on the third day in accordance with the scriptures; that he appeared to Cephas, then to the Twelve. After that, he appeared to more than five hundred brothers at once, most of whom are still living, though some have fallen asleep. After that he appeared to James, then to all the apostles. Last of all, as to one born abnormally, he appeared to me. (1 Corinthians 15:1-9)*

## Spread of Christianity in the First and Second Centuries a Diverse Context

**Expansion and Growth:** In his book, *The Early Church*, Henry Chadwick tentatively traces the causes of successful growth of the early church.

Chadwick writes:

*Even to a writer as early as the author of Acts (probably c. 80), the expansion of the church seemed an extraordinary chain of improbabilities. Nothing could have been less likely to succeed by any ordinary standard of expectation. It appeared as a long story of strange coincidence in which human intention played a subordinate role and where the eye of faith was entitled to discern the tranquil operation of a wiser providence (54).*

**What is the historical context that gives rise to the spread of Christianity in the first two centuries C.E.?**

### Overall Historical Setting:

- Pax Romana
- Roman system of government
- Roman road system and established trade routes

### Historical Cultural Setting

- Pagans had many gods
- Emperor worship
- Tolerance of Judaism/Diversity of Judaism: Pharisees, Sadducees, Zealots,
- Fall of the Temple 70 C.E.

### Christianity is Historical

- The Incarnation is rooted concretely in history
- Gospels are in the form of a historical narrative
- Anamnesis memory is critical to identity
- Historical *lex orandi* develops a historical *lex credendi*, which historically identifies a particular group of people, and for Catholic this is Tradition/tradition
- Fall of the Temple 70 C.E.
- Persecution
- House Churches

**What is the theological context to the spread of Christianity in the first and second centuries C.E.?**

### Overall Theological Setting

- Historical Jesus was a Jew/ Messiah?
- Christianity was a movement from within Judaism (9).
- Jewish communities were established within the Roman Empire
- Last Supper Jewish table prayer
- Paschal Mystery-Ascension-Pentecost begin the process of evangelization



### How did the early Church grow theologically?

- **Command to proclaim the Gospel:** Jesus said, *“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age”* (Matt. 28:16-20). Jesus said, *“Go into the whole world and proclaim the gospel to every creature”* (Mark 14:15).
- **Communal Life:** *“Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes”* (Acts. 2:46).
- **Oral Tradition: Eucharist/Lex Orandi:** In his first *Letter to the Corinthians*, St. Paul writes: *For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes* (1 Cor. 11:24-26).
- **Early Christian Communities:** Jerusalem, Antioch, Alexandria, Samaria, Damascus, Cypris, Lystra, Iconium, Lycaonia, Thessalonica, Beorea, Athens, Corinth, Ephesus, Macedonia, Miletus, Caesarea, Malta, Galatia, Philippi, Colossae (Asia Minor), and Rome. St. Paul’s covered a lot of ground in his days as the Apostle to the Gentiles.

### What was appealing?

- Eucharist
- Community of believers who took care of the dead, offered hospitality, gave alms, gave women some status, considered slaves more than the status quo. Henry Chadwick writes, *“The unity of the scattered Christian*

*community depended on two things—on a common faith and a common way of ordering their life and worship. They called each other ‘brother’ or ‘sister’ whatever differences there might be of race, class or education, they felt bound together by their focus of loyalty to the person and teachings of Jesus” (32).*

### **Problems that helped bond the early Church theologically:**

- Apostles started to die off. Hence, written letters, Gospels, and Apocrypha
- Persecution: Many dies for the faith and this encouraged a stronger faith
- Parusia
- Fall of the temple in Jerusalem 70 A.D.
- Common underground.
- Heresies: Who is Jesus?

### **Key Players and Key Writings**

#### **Apostles**

- Peter, James (70), and Paul (51-60)
- Matthew (80), Mark (70), Luke (90), and John (100)

**Apostolic Fathers:** In his book, *Introduction to the New Testament*, Fr. Patrick Hartin writes, that Apostolic Fathers “*is a term used to refer to Christian writers immediately after the time of the Apostles (from about 95 C.E. to 150-C.E.)* (24). They include:

- *Clement a Bishop from Rome who writes to Corinth circa 95 addressing divisions in church community* (Hartin 24). Clement professed the appointment of apostolic succession, as others challenged.
- *Ignatius of Antioch martyred around 110 in Rome wrote four letters; Ephesus, Magnesia, Tralles, and Rome making sure they did not interfere with his martyrdom. In addition, he writes to the churches in Philadelphia, Smyrna, as well as to Polycarp encouraging them to encourage the persecuted Church in Antioch* (Hartin 25). Faithful until death.
- *Polycarp the Bishop of Smyrna around 100-150 C.E. (Martyred around 155 C.E.) who wrote to Philippians requesting Ignatius’s letters, while warning them of dangers* (Hartin 25). Fights heretical teachings. Successor to John.
- *The Shepherd of Hermes addresses “sin after baptism”... “The message of Hermas is that there was still the possibility of forgiveness for those who have sinned”* (Hartin 25).
- *Didache or teaching “is a manual of early Christian ritual and moral instruction...written around 100 C.E.”* (Hartin 25).

Hartin writes, “*What is noteworthy about these writings of the Apostolic Fathers is that nowhere do they make a claim that their writings have an authority that is equal to that of the other writings of the Apostles that were circulating at the time, such as the writings of Paul or even the Apostles*” (26).

## Gnosticism, Apocryphal books, and the Canon

- **Gnosticism:** *“Certain types of Gnostic thought can already be found in the later writings of the New Testament, such as Colossians and Ephesians...However, it was really only in the second half of the second century that this movement within Christianity began to flourish”* (Hartin 26). Eventually, there was a problem. *“Among the opponents of the Gnostics were Irenaeus of Lyons, France; Hippolytus, and Justin Martyr both from Rome and all writing from the end of the second century. They are referred to as the Apologetic Fathers”* (Hartin 26).

## Justin Martyr (100-165) Insights into Christianity and the developing early Church

Justin born around 100 C.E. Justin was a highly educated man who sought the truth in all matters. Justin writes, *“Reason prescribes that those who are truly pious and philosophers should honor and hold in affection the truth alone”* (1<sup>st</sup> Apology 2). The *First Apology*, written around 155-157, is addressed to *“the Emperor, the Emperor’s sons the sacred Senate, and to the whole Roman people”* (Falls 23). In short, we learn that Justin asks the above-named for reasonable judgment concerning Christianity. Christians are being killed, and Justin believes this is absurd. Therefore, Justin, appealing to them, writes, *“You hear yourselves everywhere called pious men and philosophers, guardians of justice and lovers of learning: whether you really deserve this reputation will now become evident”* (1<sup>st</sup> Apology 2). Justin argues, *“Sane reason does allow that you, because of mischievous rumor, do an injustice to innocent men; [in this case] you rather do an injustice to yourselves when you choose to impose punishment not by fair judgment, but by passion”* (1<sup>st</sup> Apology 3). He continues, *“You do not investigate the charges made against us. Instead, led by unreasonable passion and at the instigation of wicked demons, you punish inconsiderately without trial”* (1<sup>st</sup> Apology 5). In a few sentences, we are able to grasp the big picture. In Paragraphs 61-67 of the “First Apology” Justin appeals to hearts of the Romans by teaching them about the liturgy of Baptism and Eucharist. Justin writes that Christians pledge themselves to the truth, which is good for the empire, because new candidates who make the pledge will pray, fast, and **“ask God to forgive their past sins”** (1<sup>st</sup> Apology 61). Then, members of the existing Christian community **“lead them to a place where there is water and they are regenerated in the same manner we are regenerated: in the name of God, the Father and Lord of all, and of our savior Jesus Christ, and the Holy Ghost”** (1<sup>st</sup> Apology

61). Justin continues, “**After thus baptizing the one who has believed and given his assent, we escort him to the place where are assembled those who are called brethren**” (1<sup>st</sup> Apology 65). This is most likely a house church. Justin adds,

We offer up sincere prayers in common for ourselves, for the baptized person, and for all other persons wherever they may be, in order that, since we have found the truth, we may be deemed fit through our actions to be esteemed as good citizens and observers of the law, and thus attain eternal salvation. At the conclusion of the prayers, we greet one another with a kiss. Then, bread and a chalice containing wine mixed with water are presented to the one presiding over the brethren. He takes them and offers praise and glory to the Father of all, through the name of the Son, and of the Holy Spirit, and he recites lengthy prayers of thanksgiving to God in the name of those whom he granted such favors. At the end of these prayers of thanksgiving, all present express their approval by saying Amen...And when he who presides has celebrated the Eucharist, they whom we call deacons permit each one to partake of the Eucharistic bread, and wine and water; and they carry it to the absentees (1<sup>st</sup> Apology 65).

- Justin goes on to explain in depth that the Eucharist is the actual body and blood of the incarnate Jesus, who asked Christians to remember him in this celebration (1<sup>st</sup> Apology 66).

### Apocryphal books

- “The term “apocrypha” is used to refer to those books outside the canon of scripture” (Hartin 27).
- Infancy Gospel of Thomas “describes Jesus youth” Hartin (27).
- Protevangelium of James “describes birth and life of Mary, Mother of Jesus” (Hartin 27).

### Canon

- Marcion “was the first person to propose a question about a canon. He was a wealthy ship-owner from the east who came to Rome around 140 C.E. (Hartin 27).
- Marcion Rejected O.T.
- Accepted 10 of Paul’s letters.
- Muratorian Canon “written in the eighth century by a scribe who was extremely careless in copying the original manuscript” However, “it gives us an insight into the views and list of sacred writings of one of the centers of early Christianity (probably the church of Rome) toward the end of the second century” (Hartin 27). In his paper, “How the New Testament Was Formed,” R.A. Baker Phd., lists the Muratorian Canon. He writes,

*The document is dated by most scholars to have been written around 170-200 AD. This document was discovered in an Italian library by Ludovico Antonio Muratori, a famous historian of the time. This list includes the following: Matthew and Mark (we assume these were named in the*

*beginning of the fragment which is missing – the writer mentions “four gospels”) Luke and John, Acts, all 13 Pauline letters (including the Pastoral epistles), 1 and 2 John is assumed since the writer only names two letters of John, Jude, the Revelation of John. This list omits Hebrews, 1 and 2 Peter, and 3 John. It also names a few documents that do NOT appear in the orthodox New Testament.*

- **Two conditions** “if a book is to be considered as part of the canon” One, “it must be accepted by all the Christian Churches and used in their liturgy” Also, “it must come either directly or indirectly from an apostle” (Hartin 29).

### **Rounding out the Second Century:**

- The Church is miraculously well established.
- Church is under persecution
- Church is overcoming divisions
- Theologies and Creeds are being established because of refutations from Marcion first person to ask about a canon “eventually excommunicated by the Church of Rome. He was very anti-Judaic and at the basis of his belief was a belief in two Gods. The God of the Jews and the Old Testament was seen as a creator God, a God of anger and justice. Jesus was the agent of the superior God of love of the New Testament. Consequently, Marcion rejected the whole of the Old Testament. He went further and examined the Christian writings and accepted or rejected various books according to his outlook.” (Hartin 28)
- Montanus Late second century: Total reliance on the Holy Spirit little regard for Scriptures and Traditions.

### **Third Century Questions**

- Again the question of Jesus identity lingers through the centuries and the Church is working out not only the body of scriptures and the Tradition, but also theology.
- Greek Thought=Monothelism: In his paper, *From New Testament to Nicaea*, Dr. Owen Cummings writes,
  1. “*Monothelism, e.g., that of Plotinus 204/5-270: ‘Like Plato most of the later Greek philosophical tradition, Plotinus believed that all the Greek stories about multiplicity of God’s were no better than nursery tales’*” (2).
  2. *To be=immutable, beyond change, to be perfect, transcendent.*
  3. *God must be separate from the world by an unbridgeable chasm.*
  4. *But Jesus is somehow part of this world of change.”* (Cummings 2).
- Docetism: “*Jesus is divine and only seemed human.*”
- Adoptionism/Subordinationism: “*Jesus was adopted by the Father as divine, after the resurrection.*”

- Modalism/Monarchianism. *“There is only one God (monos= “one,” arche= “Principle”), and Jesus and the Holy Spirit are but different shapes that one God takes in history”* (Cummings 2).
- Arius of Alexandria (c.a. 260-336) Cummings writes, *“Who is Jesus? ‘Not much more than a creature like the rest of us, not much more than a particularly holy man...not really divine”* (Cummings 2).
- Cummings adds that Arius uses reason to answer the question of Jesus as Logos. *“Arius arrives at these conclusions. The son must be a creature. As a creature the son must have had a beginning, but he is the best. The Son can have no communion with the Father. Communion=like with like. The son must be liable to change even sin, but actually does not. Jesus is more than human but less than divine”* (Cummings 3). In contrast Cummings adds, *“The problems with Arius’s solution: 1. Christianity has always maintained that God is, in some way, One in Three. For Arius, at the beginning of all things there was only God the father. 2. Christianity has always maintained that God alone is to be worshiped. But Christ is worshipped. Either he is divine or the mainstream of Christians is involved in idolatry. 3. Christianity has always maintained that God became human in Jesus to save us. Salvation means a number of things: freedom from all that holds us down (fear, sin, illness, death), and being raised up to share God’s own life. For Athanasius ‘God became human that in him humans might become divine.’ This cannot be if Jesus is not divine.”* Ultimately, Arius reduces the complexity of the New Testament narratives to his predetermined understanding. *Rationalism or the evacuation of mystery”* (Cummings 3).

**Eusebius, Bishop of Caesarea (315-340 C.E.)** Fr. Patrick Hartin writes, *“He was the first great historian of the Christian Church. In his “Ecclesiastical History” he gives great attention to the history of the Christian Bible. Building on the work of another Christian scholar Origen (185-253 C.E.), whom he admired greatly, Eusebius divided the apostolic writings into three categories:”* (29).

- *“those universally accepted; among them he includes the four Gospels, fourteen letters of Paul (Hebrews is included among them), 1 Peter, 1 John, Acts of the Apostles, and the Book of Revelation*
- *those more or less accepted: ‘disputed yet familiar with most people in the church.”* Among these he mentions the letter of James, Jude, 2 Peter, and 2 and 3 John.
- *Those that are rejected; among these he enumerates the Acts of Paul, the Shepherd of Hermas, the Apocalypse of Peter, the Epistle of Barnabas, the Teachings of the Apostles.*
- *Finally, those that are ‘fictions of heretics’: they are writings put forth under the name of the Apostles to promote the teachings of heretics. Among these are the gospels of Peter and Thomas”* (Hartin 29).

**Athanasius of Alexandria (296-373 Bishop of Alexandria and Doctor of the Church)**

- Hartin writes, *“in 367 C.E. according to his yearly custom, Bishop Athanasius wrote an Easter letter to his churches in Alexandria. On this occasion the*

*letter replied to a request to give a list of authoritative Christian books, In this Easter letter Athanasius acknowledged twenty-seven books as canonical. This is the first evidence we have in the history of the Christian Church where the twenty-seven books of the New Testament are listed together and described as the holy books. He further forbids the use of any of the apocryphal books alongside these writings. He also notes that the Didache and the Shepherd of Hermas were used for catechetical purposes. This letter was accepted by all the major Christian Centers” (29).*

- Other disputes continued.
- Four Factors for Authenticity
  1. Universal usage in the Liturgy<sup>1</sup>
  2. Apostolic origin direct or indirect<sup>2</sup>
  3. Conformity with the standard of faith<sup>3</sup>
  4. Guidance of the Holy Spirit. “This conforms to the Johannine promise of sending another Paraclete; ‘When the Spirit of Truth comes, he will guide you into all the truth; for he will not speak on his own, but he will declare to you the things that are to come.’”<sup>4</sup>

### **St. Jerome (340/42-420) and the Canon**

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<sup>1</sup> Hartin 29

<sup>2</sup> ibid

<sup>3</sup> Hartin 30

<sup>4</sup> ibid

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