

ST. MAXIMUS CATECHISM CLASS 2010 HANDOUT  
INTRODUCTORY LECTURE 3: THE CHURCH & THE CANON OF  
SCRIPTURE

*I Timothy 3:14-15* “These things I write unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”

### **Old Testament**

*The Law*: Genesis, Exodus, Leviticus, Numbers, Deuteronomy

*The Writings*: Joshua, Judges, Ruth, I Kings (I Samuel), II Kings (II Samuel), III Kings (I Kings), IV Kings (II Kings), I Chronicles, II Chronicles, Ezra, Nehemiah, **Tobit**, **Judith**, **Esther** (with Greek additions), Job (1/6 shorter than Hebrew), Psalms, Proverbs, Ecclesiastes, Song of Solomon (Canticle of Canticles), **Wisdom** of Solomon, **Ecclesiasticus** (Wisdom of Sirach), **1,2,3 Maccabees**

*The Prophets*: Isaiah, Jeremiah, **Baruch** Lamentations, Ezekiel, **Daniel** (longer version in LXX includes Song of the Three Children, Susanna. Bel and the Dragon) Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

The *Prayer of Manasses*, mentioned in 2 Chronicles 33:18, and used in Great Compline, is found in LXX manuscripts among the Ecclesiastical Canticles (OT songs used in worship of the Church)

### **Canticles of the Church:** (used in daily worship at Matins)

1. Song of Moses, Exodus 15:1-19;
2. Song of Moses, Deuteronomy 32:1-43;
3. The Prayer of Hannah, Mother of the Prophet Sammuell, I Kings 2:1-10;
4. A Prayer of Habbakuk the Prophet, Habbakuk 3:2-19;
5. A Prayer of Isaiah the Prophet, Isaiah 26:9-20;
6. A Prayer of Jonah the Prophet, Jonah 2:3-10;
7. A Prayer of the Holy Three Children (LXX only), Daniel 3:26-56;
8. A Hymn of the Holy Three Children (LXX only), Daniel 3:57-88;
9. The Song of the Theotokos (Magnificat), Luke 1:46-55.

### **New Testament:**

*Gospels* (Evangelion): Matthew, Mark, Luke, John

*Apostol* (Epistles): Acts of the Apostles, James, I-II Peter, I-II-III John, Jude, Romans, I-II Corinthians, Galatians, Ephesians, Philippians, Colossians, I-II Thessalonians, I-II Timothy, Titus, Philemon, Hebrews, Revelation

Books read in early Church as Scripture, but rejected in end: Shepherd of Hermes, Didache. Epistle of Barnabas, etc.

**Important Dates:**

- 285-246 B.C. Traditional time of Septuagint translation of Hebrew OT into Greek for Ptolemy of Egypt for Library at Alexandria; complete by 132
- A.D. 90-100 Jewish Rabbis meeting at Council of Jamnia (possible) set Hebrew canon of OT books, excluding those without extant Hebrew texts
- A.D. 144-160 Heretic Marcion rejects OT, 3 Gospels, and all but 10 Epistles of Paul
- A.D. 160 St. Justin Martyr accuses the Jews of changing OT texts to undermine Christian claims from them
- A.D. 180 “Muratorian Canon” lists all NT books except Hebrews, James, I-II Peter, II-III John
- A.D. 367 Letter of St. Athanasius of Alexandria gives current canon
- A.D. 382 Current canon affirmed at Synod of Rome
- A.D. 397 Council of Carthage affirms present canon for the whole Church
- A.D. 700-900 Masoretic Hebrew Text of the OT established (vowel pointing, word divisions); this text used by all Protestant Bibles for OT
- A.D. 1517 Protestant Reformation begins; Luther uses Masoretic Hebrew OT as basis for his German Bible, excluding ‘Apocrypha’ (1522 NT, 1534 Complete Bible), questions James and others of the General Epistles