

# Roman Catholic Apologetics & Evangelism





# Canon Argument

Canon: “rule” or standard against which something is measured  
Came to mean the authoritative listing of books in Bible

Protestant Bible has 66 books

We agree with the Jews about the O.T. canon

We did not remove books as is often alleged but recognized the  
authority of the Jews to determine the O.T. canon

Rome is not disagreeing with us but rather the Jews and much of  
church history







**Miss B Converted**  @BreeSolstad · 21h

Guys,

The Church that compiled and selected the books of the Bible, preserved them through the centuries and gave them to the world is unbiblical. 🙄



**Jarrett Furie** @Sgt\_Furie · Sep 25

Replying to @BreeSolstad

Catholicism is unbiblical. So yes this is exactly what I would expect to see.







**Theosophical Wanderings** @TheosophicalW · 22h

...

For the same reason that Christ and his followers could accept the witness of the Pharisees on the OT scriptures but not on the Corban rule. So it's mostly because those other doctrines appear to violate the word of God.



**Brayden Cook** @The\_Catechumen · Oct 6

If Protestants accept the witness of the 4th century fathers on the canon of Scripture, why do they reject their witness on so many other key doctrinal questions? If the Holy Spirit guided the Church into recognizing the right canon, why not other doctrines? w/ @counseloftrent



0:32





St. Jerome distinguished between canonical books and ecclesiastical books. The latter he judged were circulated by the Church as good spiritual reading but were not recognized as authoritative Scripture. The situation remained unclear in the ensuing centuries...For example, John of Damascus, Gregory the Great, Walafrid, Nicolas of Lyra and Tostado continued to doubt the canonicity of the deuterocanonical books.

According to Catholic doctrine, the proximate criterion of the biblical canon is the infallible decision of the Church. This decision was not given until rather late in the history of the Church at the Council of Trent. The Council of Trent definitively settled the matter of the Old Testament Canon. That this had not been done previously is apparent from the uncertainty that persisted up to the time of Trent

(New Catholic Encyclopedia, Vol. II, Bible III (Canon) p. 390; Canon, Biblical, p. 29; Bible III (Canon) p. 390)





As, then, the Church reads Judith, Tobit, and the books of Maccabees, but does not admit them among the canonical Scriptures, so let it read these two volumes for the edification of the people, not to give authority to doctrines of the Church.

Jerome, in St. Jerome: Letters and Select Works, ed. Philip Schaff and Henry Wace, trans. W. H. Fremantle, G. Lewis, and W. G. Martley, vol. 6, A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series (New York: Christian Literature Company, 1893), 492.







**That Trad Gal**  @thattradgal · Sep 17

Why do you think Martin Luther removed the book of Maccabees from the Bible?





## Athanasius, Bishop of Alexandria in 367 AD

Of the particular books and their number, which are accepted by the Church. From the thirty-ninth Letter of Holy Athanasius, Bishop of Alexandria, on the Paschal festival; wherein he defines canonically what are the divine books which are accepted by the Church

There are, then, of the Old Testament, twenty-two books in number; for, as I have heard, it is handed down that this is the number of the letters among the Hebrews;

But for greater exactness I add this also, writing of necessity; that there are other books besides these not indeed included in the Canon, but appointed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of godliness. The Wisdom of Solomon, and the Wisdom of Sirach, and Esther, and Judith, and Tobit, and that which is called the Teaching of the Apostles, and the Shepherd.



Athanasius of Alexandria, in *St. Athanasius: Select Works and Letters*, ed. Philip Schaff and Henry Wace, trans. Henry Burgess and Jessie Smith Payne, vol. 4, *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*, Second Series (New York: Christian Literature Company, 1892), 551-552



## Three Aspects of Biblical Canon:

### 1. Ontological (C1): Divine origin of canon

God inspires some books but not all books; Completed by 70-90 AD

Canon is an artifact of revelation to be recognized not determined!

Means the church is passive and not active.

### 2. Functional: Church uses certain books authoritatively in church life by late 2nd Century there is much consensus around 22 N.T. books

### 3. Exclusive (C2): Complete bounds of canon defined

We can see this in late 4th Century; Athanasius, Jerome, Hippo/Carthage

