

A person wearing a white robe is walking on water, with their feet visible and creating small splashes. The background is a warm, golden sunset over a body of water, with the sun low on the horizon. The overall mood is serene and spiritual.

THE GOSPEL OF JOHN

PART FORTY-FOUR

The Word Made Flesh



JOHN 16:16-24

**The Paraclete
of
Empowerment**

1. The Ministry of the Paraclete (vv.12-15)

a. Ministry to the Church

i. This communicates that the Spirit of God know the truth, understands the truth, reveals the truth and validates the existence of Truth (with a capital T).



ii. Select Passages

I. 1Cor 2:10-13

II. 1Jn 5:6



iii. Jesus Unpacks the Spirit's ministry

1. He will guide you into all truth in your personal life, if you let Him

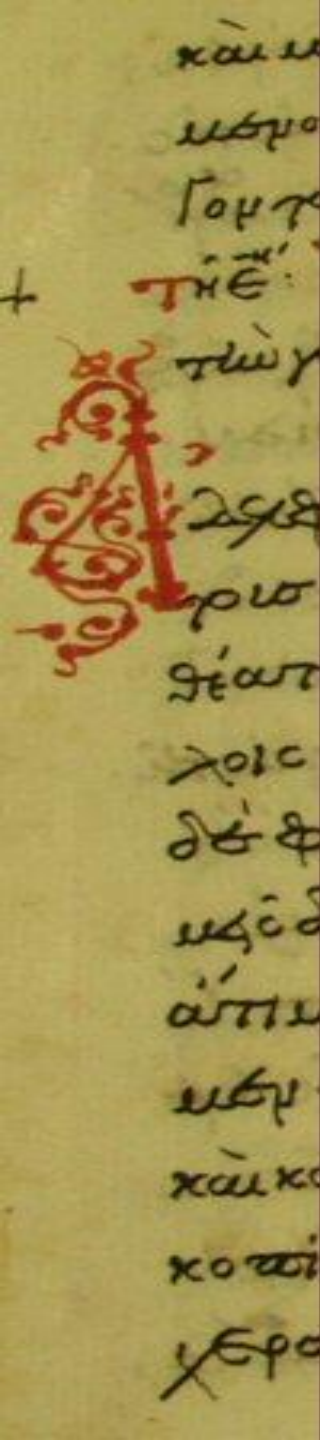


2. He won't speak on His own authority; hence those who have used Jesus as a prop, but then have altered the message and outcome (Cults & World Religions)



3. The Spirit is responsible for helping the Church prepare for things to come (Rev 1:17-19)



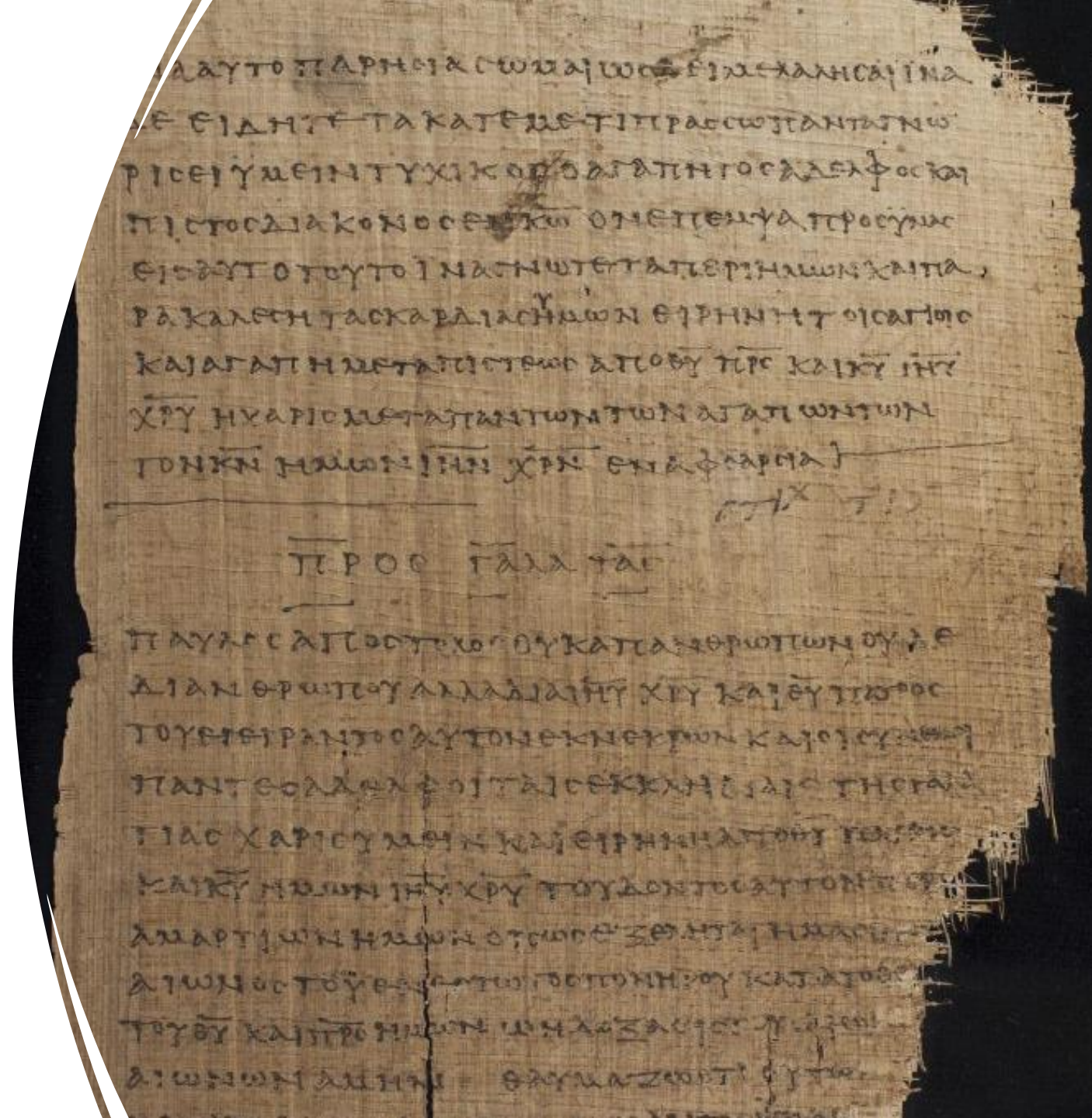


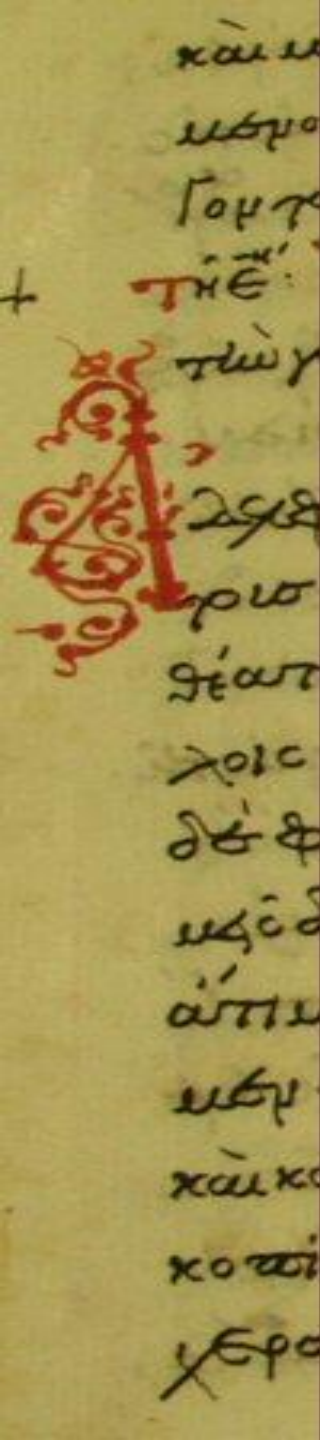
Canon as an Outflow of Creed and Revelation

- The canon (*kanon*) comes from the Greek and has roots in Akkadian; it has come to be understood as meaning rule (measurement) or standard
- b. The purpose of a canon is to codify the belief of a community; there are many canons for historical groups that we have record of
- c. For the Christian (rooted in the OT; so Jews as well) the formation of a canon begins with the fundamental belief that God has spoken and revealed himself to humanity.

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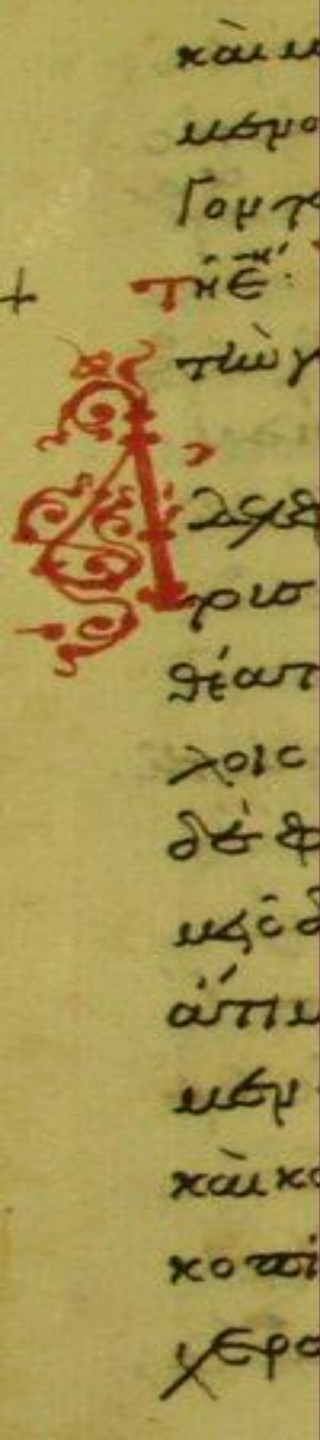
- Courtesy of the Center for the Study of NT Manuscripts





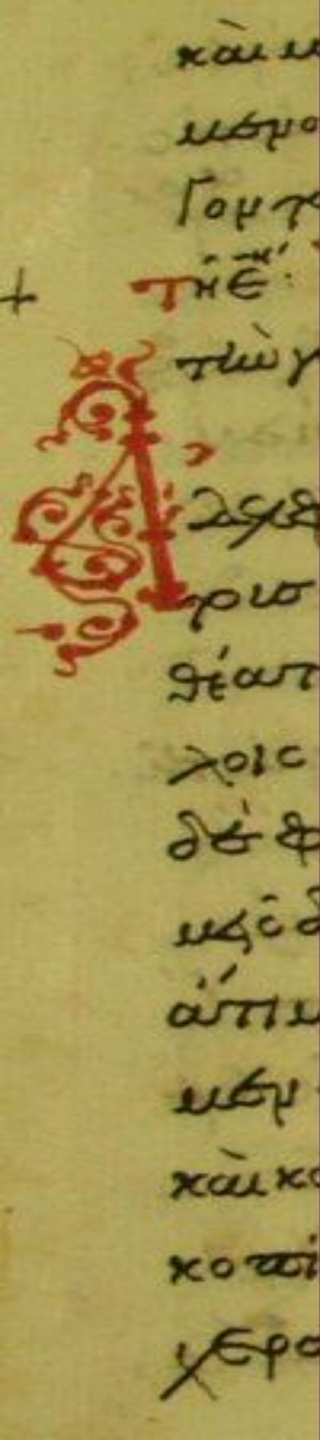
Canon as an Outflow of Creed and Revelation

- Jn 1:1ff
- Heb 1:1-3
- Hence, every believing (creedal) community has some form of canon, even if unwritten (Rom 2)
- So then, if God has spoken and revealed himself to humanity, would it not be important to preserve that which He spoke?



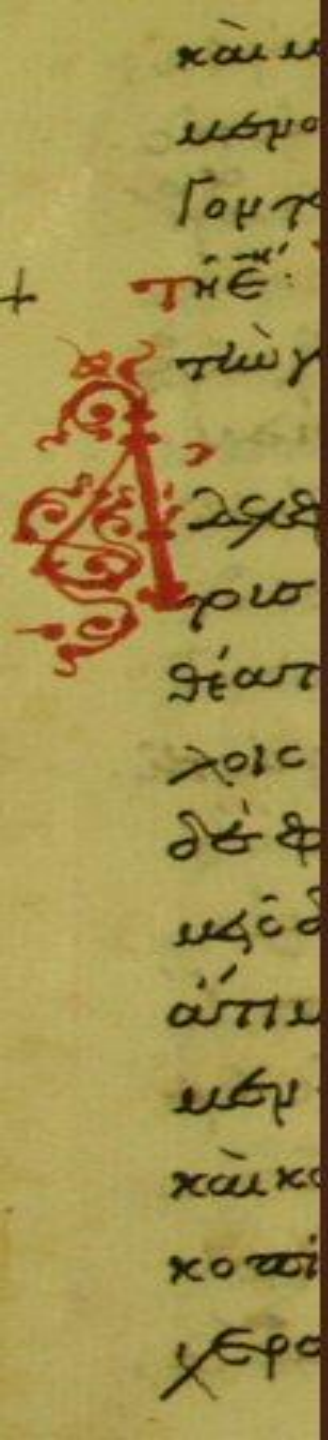
Canon as an Outflow of Creed and Revelation

- Concocted Narratives
- a. Church Council Propaganda
 - i. This says that Constantine was seeking to unify the Roman Empire, had a vision where he sees a cross and thought this was an omen connected to Christians. Thus, he convenes a council to decide on the books of the NT and the Trinity



Canon as an Outflow of Creed and Revelation

- ii. This is partly true but goes astray at a critical point, as will be made clear later
- iii. This narrative was created in medieval Germany, picked up by Voltaire and dusted off and cinematized by Dan Brown (DaVinci Code)

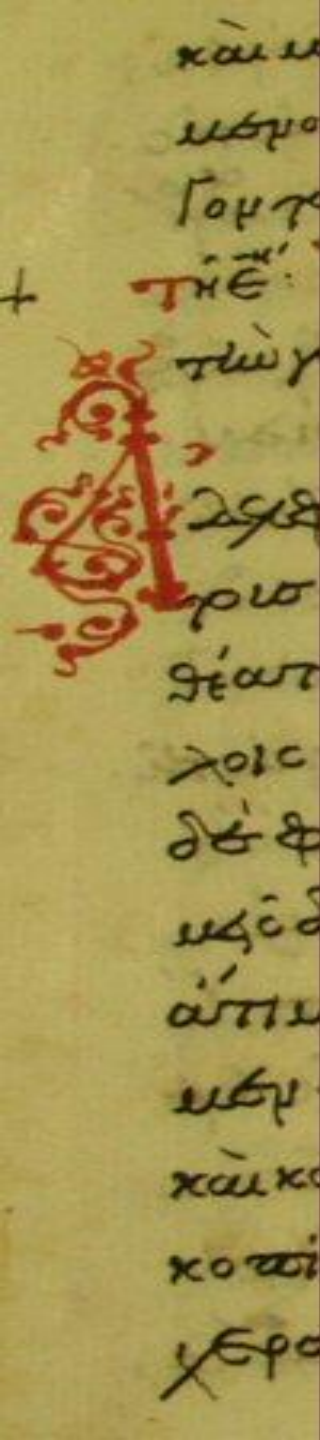


Canon as an Outflow of Creed and Revelation

- b. Victors Write the Song
- i. This narrative says that in the beginning of the Church, there was not one Christianity, but many *Christianities* (Gnostics, Marcionites, Ebionites, etc.). The group that is still around, was the most powerful, and they ultimately got to choose their books for the canon.

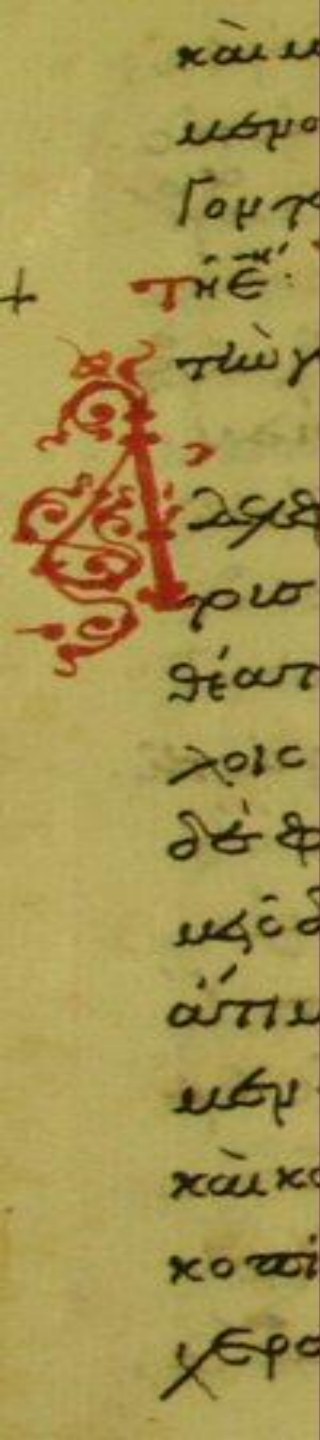
Canon as an Outflow of Creed and Revelation

- ii. This view was popularized by Walter Bauer (1877-1960) and more recently by Bart Ehrman
- iii. Both views fall short of explaining the data of history, though they do contain elements of truth.



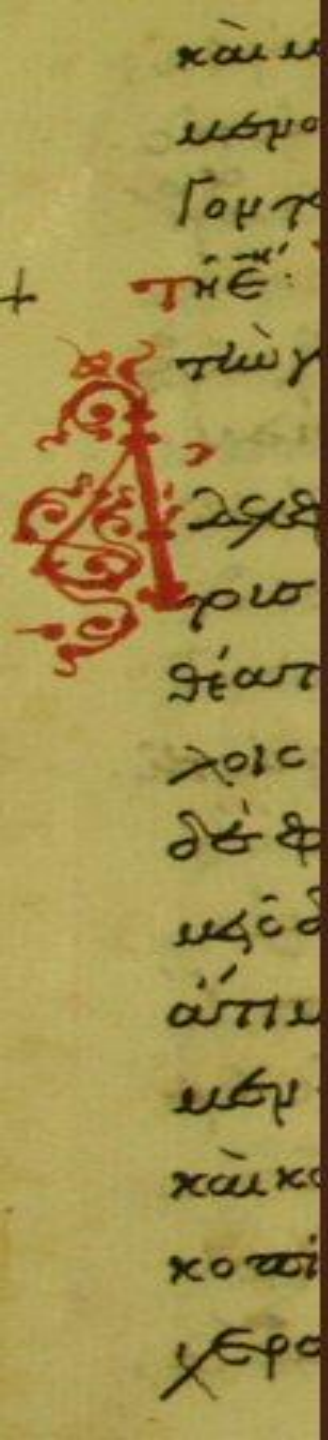
NT Context and Need for a Canon

- a. A personal copy of the Scriptures was foreign
- b. Various books traveled around in individual volumes (Col 4:16; 1Thess 5:27;)
- c. Churches became repositories (libraries) for copies of Scriptures
- d. The rise of heresy encouraged the Church to clarify and codify their convictions concerning Jesus Christ
- e. Also the rise of persecution forced Christians to decide which books they would bleed for versus handing over to imperial authorities



Canon Requirements

- a. Nothing in the NT could be included if it **conflicted with the OT**
- b. The book had to be appreciated and accepted by more than one geographical region
- c. Apostolicity said that the book had to have a connection with one of the 12 apostles.
- d. The Gospel (as taught within the book) has to recognize the bloody slaughter and sacrifice of Jesus Christ; the humanity of Christ in unison with his deity.



Conclusion

"In the most basic sense neither individuals nor councils created the canon; instead, they came to perceive and acknowledge the self-authenticating quality of these writings, which imposed themselves as canonical upon the church" (Metzger, 276).