



Deuterocanonical challenges among the orthodox churches: Special focus on the Anglican churches of Southern Africa

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Abstract

On the account of different versions of the Holy Bible that have been printed and dispersed throughout the world today, there has been a great deal of confusion encompassing the Bible that both Roman Catholics and Protestants use. It might be because of the ceaseless question among Roman Catholics, the Eastern Orthodox Church and Protestants on what ought to be and ought not to be recorded in the Christian Bible that lights the link of the said contention.

This article clarifies the valuation of believers concerning the Christian scriptures known as the 'Holy Bible'. In this article, the idea 'Scriptural power' has been associated with a comprehension of both the 'origin' and 'use' of the Christian standard, which is the Holy Canon. The article shows the foundation of the Bible considering the notion that it functions as (1) the book studying God, and (2) the book of Christian confidence or faith. The article comprises of references to the role of the Old and New Testaments approved collections and the role of the general assembly or decision of the synodical Churches. The article closes with a reflection on the significance of the power and authority of the Holy Bible, seen from the point of view of the 'origin' and 'use' of the Bible as the Christian's standard (canon) with the aid of a literature review methodology.

Keywords: Apocrypha, Canons, Roman Catholic, Eastern Orthodox, Protestant.

Introduction

According to Herbermann (1913), 'Deuterocanonical' is a term authored in 1566CE by the scholar Sixtus of Siena, who had changed over to Catholicism from Judaism, to portray scriptural writings thought about standard by the Catholic Church, which acknowledgment was considered "optional". The term was then taken up by different authors to apply explicitly to those books of the Old Testament, which had been perceived as standard by the Councils of Hippo (393CE), Carthage (397 and 419CE), Council of Florence (1442CE) and Council of Trent (1546CE), which however were not in the Hebrew canon. So, both the Bible's abstract origin and its religious use are not liberated from the accepted arrangement during which Biblical works gained the Church power as the 'Word of God' (Keough, 2008:132; Bogaert, 2012: 507).

The Bible is a collection of books that the Roman Catholic Church and the Eastern Orthodox Church accept as the 'propelled expressions' of God. In Orthodoxy, the Bible is considered to be a communication tool of God's will and verbal icon of Christ (Nicolaidis, 2014). God selected certain men to write these books under the guidance of the Holy Spirit to serve all humanity (Evans & Tov, 2008). The Bible resembles a library of books that were written through the span of a thousand year, from around 950 BCE to 100 CE because the Bible is viewed as a divinely consecrated composition since it is revealed by God and is driven by the



Holy Spirit, and it depicts God's arrangement for man's salvation and eternal life. It centres absolutely around Jesus Christ, who is God in essence and the Saviour of the world (Myers, 2005). The New Testament, as the primary book of Christian revelation, which was passed down to us by the Apostles, is the primary source of orthodox doctrine. It is the most fundamental basis from which we are able to obtain the inspiration of the Holy Spirit (Nicolaidis, 2010).

Lightfoot (2003), stated that the Old Testament paves the way to the period of Christ and the New Testament streams down from the time of Christ. The opinion of Miller et al. (2015) was shared, stating that the life of Jesus Christ divides the Old and New Testaments and is the middle and point of convergence of the Bible while the New Testament mirrors the historical backdrop of the early church during the introduction of Christianity. It is a collection of twenty-seven books composed during the one hundred years following the crucifixion of Christ Jesus, which happened between 30 and 36CE (Ehrman & Plese, 2011).

The Old Testament books pave the way to the time of Jesus Christ and the New Testament books runs through the life of Christ. However, each of the twenty-seven books focus on Jesus Christ. (Wegner, 2006: Beckwith, 2008). The lifetime of Jesus Christ separates the Old and New Testaments and is the point of convergence of the Bible. The New Testament books rotate totally around Jesus Christ as the incarnate Logos and Messiah. Along these lines, the books enlighten us concerning the secret of time, the world, and people in God's arrangement of salvation, since Jesus' recovery of the world is the objective of everything. The New Testament's books are totally Christo-centric in nature since they reflect a movement towards the Crucifixion of Jesus Christ in the entirety of His magnificence toward the final apocalypse as expressed in Revelations (Coogan et al., 2010).

Background of the study

From the beginning of the Christian religion, the Disciples of Christ have considered the Bible to be an extraordinary message of God, where the prophets of the Old Covenant and Jesus of Nazareth in the New Testament, uncovered to the chosen men and a few women the privileged insights of perfect astuteness and the methods for salvation for all of humanity. The Christian Bible is neither only a significant and strict composition; nor is it, as in the Islam Koran, just a fundamental set of rules of basic moral conduct. These are acknowledged to have been co-authored by God, who provided the motivation and guidance to the hagiographers whose mental resources, will, and execution were extraordinarily coordinated by the energies of the Holy Spirit.

In any case, Christians accept that to have the scriptural content is a certain thing, in any event, when its credibility is guaranteed. Be that as it may, to know the genuine importance of the Bible is something different. Since the time of the Apostles, Christians have wrestled over the understanding and the interpretation of the Bible and the fights is generally all about differences in opinion and vantage points (Nicolaidis, 2010).

In some nations of the Western world, the way of life has been profoundly impacted by Protestantism. Thus, for example, numerous Roman Catholics have come to distinguish God's uncovered truth using the Bible. The believers for all intents and purposes accept that everything that God has shown about Himself and our duties in doing His will are contained in the sacred scriptures. They further expect that every individual is to be naturally or supernaturally illuminated so as to be able to translate the Bible without reliance on the magisterium of the Roman Catholic Church. Just as not the entirety of this was sufficient, Roman Catholics are presently truly overwhelmed with a dumbfounding collection of scriptural interpretations and the deluge of such a large number of scriptural critiques makes that they wonder, "What are we to accept?" That is the reason the widespread comprehension of the Holy Bible is not just valuable, but essentially fundamental. Throughout the centuries, wars have been fought about the Holy Bible. It is basic that the urgent requirement for solidarity in



our current divided society, ought to be advanced by the uncovered expression of God as His Holy will for humanity.

Problem Statement

The position and the authority of the Holy Bible inside the entire arrangement of Orthodox religious philosophy, and also, its job in the day by day life of Orthodoxy, comprise one of the most contentious and prickly issues facing believers. Be that as it may, the issue of the interpretation of Scripture gives an impression of being significantly troublesome and complex, since the chronicled and social conditions under which the Church was shaped during its first hundreds of years and the resulting advancement of the different orthodox Churches play a more significant role, than practically observing the theological issues included in Holy Scripture.

Customarily, as theologians, researchers, and Biblical scholars have considered the intertestamental advancement as fundamental foundations; they have not, all in all, figured out how to accord it religious incentive in any capacity equivalent to that which they accord the authoritative books of either Testaments. However, it was one of the fundamental points of Biblical theology in its mid-century improvement drive to comprehend the two Testaments as an agreement and to make unequivocal connections between them. This was generally done in a peculiarly unbelievable, unhistorical way, as though the Old Testament essentially had its own direct religious associations with the New, very distinct from the historical connections through Jewish interpretation.

Having considered some scholastic works on apocrypha, there are areas that the researcher sought to address, The 'Apocrypha' are a non-canonical reference in this twenty-first century for three reasons: Firstly, the best possible rules for canonicity exclude the Apocrypha for example the first century Hebrew ordinance avoided the Apocrypha. Besides, Christ Jesus and the Apostles dismissed the Apocrypha. Lastly, the paper will look at and discredit reasons why some orthodox Churches including Anglican Christians in Southern African accept the canonicity of the Apocrypha.

Research question

What is the role of the canonical collections of the Holy Bible and the ecclesial decisions of synodical meetings?

Research objective

The objective of this paper is to argue that the Bible's abstract origin and its theological use are associated with the canonical processes, which were acquired from ecclesial authority as the Word of God.

Review of Literature

Webster (2003:127), says in a significant sense that religious philosophy is not a scholastic order created by the weight of the inquisitive insight; rather, it keeps a similar principle as all other ideas, discourses and activity in the Church. In particular, it is understood by the alarming truth of the good news of reconciliation between fallen humanity and God. The good-news i.e. 'gospel' is not only the 'topic' or 'matter' of theology, as though the gospel were just one more points to which the inquisitive human psyche may decide to guide itself; rather, the gospel is what brings theology into reality and holds it in being (Barth, 2003:55).

In spite of the fact that God's disclosure of Himself in the Bible was given continuously over roughly 3500 years, it has constantly contained everything man has to think about God in order to have a correct relationship with Him. On the off chance that the Bible is genuinely the Word of God, at that point it is the last expert for all issues of faith, strict religious practice, and ethics (Brueggemann, 2011).



In Farrar (1888:27), the inquiry we should pose to ourselves is how might we realize that the Bible is the Word of God and not only a ‘decent’ book? What is extraordinary about the Bible that separates it from all different stern books at any point authored? Is there any proof that the Bible is really God's Word? These sorts of inquiries must be truly analysed in order to decide the legitimacy of the Bible's case as being be the very Word of God, supernaturally motivated, and adequate for all issues of faith and practice.

Thusly, the Hebrew or Old Testament of 39 books was written around 1,000 BCE (Before Common Era) to the start of the first century CE and was not officially consented to by Jewish rabbis until about the tenth century CE. These books were acknowledged as authoritative for the most part in view of conventional use. The early Christians utilized the Greek interpretation of the Hebrew Scriptures called the Septuagint (which incorporated the Apocrypha) that was sealed around 200 BCE (Kaiser, 2001). The Septuagint interpretation here and there changes from the first Hebrew wording (for example the Greek version of Psalm 22 affirmed by Christians to prophesize Jesus' torturous killing, says in verse 16, they nailed my hands and my feet, yet the Hebrew variant says they have hacked off my mind and my feet (New English Bible interpretation). This loss of hands and legs did not occur to Jesus at his execution (Evans & Tov, 2008).

According to Bruce (2019), for the early Christians, choosing what books to remember for the New Testament was a confusing task. Jesus left no write-ups before his demise around 30 CE. The 27 canonised books of the New Testament were expounded between on 50 to 150 CE. Researchers can decide approximate dates of scriptural original copies by the material used to write on, the style of writing, recorded references in the content, and so on. Nevertheless, there were more than 40 other Christian accounts, books and letters available for use from the second to third centuries. For example, the Goodnews of Peter, Gospel of Thomas, Gospel of the Ebionites, Acts of John, 3 Corinthians, and so on, before the group of the New Testament as it stands today was settled late in the fourth century CE

Apocrypha Books	Where it can be found	Date written
Ecclesiasticus	It follows the Wisdom of Solomon in order and holds 51 chapters	About 180 B.C
Wisdom	It is after the Songs of Solomon and made up of 19 chapters,	About 65 B.C
1 Maccabees	It follows the Book of Malachi in order and has 16 chapters in all	Between 175-135 B.C
2 Maccabees	It is after the Book of 1 Maccabees in order, and holds 15 chapters.	Around 161 B.C
Tobit	It is made up of 14 chapters, and follows the Book of Nehemiah in order.	3rd century B.C
Bel and the Dragon	It holds the rest of Chapter 3 in the Book of Daniel, and the two extra chapters: 13 & 14.	About 100 B.C
Judith	It follows Tobit in order and has 16 chapters in all.	2nd Century B.C
Esther	It made up of chapters 10 to 16 of the rest Book of Esther.	About 100 B.C
Baruch	It is after the Book of Lamentations of Jeremiah in order and made up of 6 chapters.	1st century A.D
The Prayers of Manasseh	It is connected with the story of Babylonian captivity of Manasseh in 2 Chro. Chapter 33.	1st century B.C
The Song of the Three Holy Children & Prayer of Azariah	It was found in the book of Daniel, in Chapter 3 verse 23.	About 100 B.C
The History of Susanna	It is the prefixed to the book of Daniel.	1st century B.C
1 Esdras	It contains some part of the reconstructed canonical Book of Ezra written in Greek.	About 100 B.C
2 Esdras	It is next to the 1st Esdras, apocalypse in nature, especially chapters 3-14	Between 65 B.C and 120 A.D

Table 1: Internet Source



Internal evidences of the Holy Bible

Van der Toorn (2009), described the internal evidences as those proofs inside the Bible that affirm of its heavenly cause. One of the principal internal evidences that the Bible is genuinely God's Word is established in its cohesion. Despite the fact that it is extremely sixty-six individual books, compiled from three different continents, in three unique languages i.e. Hebrews, Aramaic and Greek, over a time frame of 1500 years, by in excess of 40 writers who originated from numerous different backgrounds, the Bible stays one bound together book from start to finish without any inconsistency. This unity has singled it out from other books and is proof of the divine starting point of the words, which God moved men to write.

Internal evidences that demonstrates the Bible is genuinely God's Word is the predictions contained inside its pages. The Bible contains many nitty gritty predictions identifying with the eventual fate of individual countries including Israel, certain urban areas, and humankind (Christians, 2003). Different predictions concern the happenings to 'One' who might be the Messiah, the Saviour of all who might have confidence in Him. Not at all like the predictions found in different strict books or those by men, for example, Nostradamus, scriptural predictions are incredibly itemized (Halley, 1999). There are more than 300 predictions concerning Jesus Christ in the Old Testament. Not exclusively, was it anticipated where He would be conceived and His genealogy, yet additionally how He would die and that He would rise once more. There is basically no coherent method to clarify the satisfied predictions in the Bible by some other means than divine birthplace. There is no different religious book with the degree or sort of prediction that the Bible contains.

The third internal proof of the awesome cause of the Bible is its remarkable position and power. While this proof is more subjective than the initial two, it is no less an amazing declaration of the divine origin of the Bible. The authority of the Holy Bible is not the same compared to other books at any point. This position and power are best found in the manner in which incalculable lives have been changed by the extraordinary intensity of God's Word (Diaz, 2016). Drug addicts have been restored by it, cast offs and miscreants changed by it, solidified hoodlums transformed by it, delinquents reprimanded by it, and many who despised it went on to adore it. The Holy Bible possesses such a dynamic and changing power and it is conceivable that it is really God's Word.

The Bible professes to be the Word of God. The writers realized they were writing God's word, despite the fact that they frequently did not completely comprehend what they were writing. 2Timothy 3:16 states, "All Scripture is propelled by God." 2Peter 1:21 states, "No prediction was ever constructed by a demonstration of human will, however men moved by the Holy Spirit spoken from God." Jesus Himself saw the Old Testament as legitimate and often referred to it all through His lifetime and ministry.

Besides, the Holy Spirit affirms that the Bible is the Word of God. John 16:13 states, "Yet when He, the Spirit of truth, comes, He will manage you into all reality." The Holy Spirit who convicts the universe of wrongdoing likewise guarantees the believer that the Bible is indeed God's Word.

Thirdly, the internal proof concerning the changing capacity of the Bible is found in Hebrews 4:12, which says, "The expression of God is living and dynamic and more honed than any two-edged blade, and penetrating similar to the division of spirit and soul." Romans 12:2 says, "And be not conformed to this world, yet be changed by the renewing of your mind." The Word of God and the Spirit of God really change the lives of individuals. The relevant statement of researcher here is that the Bible has for example changed the lives of killers, sedate addicts, top government authorities, representatives, and students, and individuals of different social statuses have also been changed. No other book can make such a case. This is on the ground



that the Bible is certainly not a minor book on great living, but it is rather actually full of power. It is the Word of God with the ability to change lives.

External evidences of the Holy Bible

There are external evidences showing that the Bible is really the Word of God. One is the accuracy of the Bible. Since the Bible enumerates historical events, its honesty and precision are dependent upon confirmation like some other chronicled records. Hamilton Jr (2006) affirms that through both archaeological confirmations and different writings, the historical records of the Bible have been demonstrated time after time to be exact and valid. Truth be told, all the archaeological and original copy proof supporting the Bible makes it the best-recorded book from the antiquated world. The way that the Bible precisely and honestly records truly undeniable occasions is an extraordinary sign of its honesty when managing strict subjects and regulations and it time and time again proves its case to be the very Word of God (Holden & Geisler, 2013).

Another outside proof that the Bible is really God's Word is the honesty of its social authors. As referenced before, God makes use of men from different backgrounds to record His words. In considering the lives of these men, we see them as genuine and true. The truth that they were often eager to suffer through martyrdom and unbearable death for what they accepted and affirmed shows us that these common yet legitimate men really trusted that God had talked with them on an ongoing basis (Lazareth, 2001).

The men who authored the New Testament and a large number of other disciples (1 Corinthians 15:6) knew the reality of their message since they had seen and worked with Jesus Christ after He had resurrected from the dead. Seeing the risen Christ tremendously affected them. They went from hiding away in dread to being happy to die for the message God had exposed them to. Their lives and death show that the Bible really is the word of God (McCarter, 1974).

The indestructibility of the Bible is another outside proof that the Holy Bible is really God's Word in view of its significance and its case to be the very Word of God. The Bible has endured increasingly horrific assaults and endeavours to obliterate it, often far more than any other book in history. From early Roman Emperors like Diocletian, through socialist despots and on to advanced sceptics and rationalists, the Bible withstood and outlived the entirety of its assailants and it is today still the most broadly distributed book on the planet (Jessop, 1993).

All through time, doubters have viewed the Bible as a legendary work, yet archaeological studies have affirmed it as being fully authentic. Adversaries have assaulted its educating as crude and obsolete, yet its good and legitimate ideas and lessons have affected social orders and societies all through the world (Rawlinson et al., 1861). "It keeps on being assaulted by pseudo-science, applied-science, brain research, and political developments, yet it stays similarly as evident and pertinent today as it was the point at which it was first authored," (Rawlinson et al., 1861).

Extra-Biblical writings

Undoubtedly, outer sources confirm that in excess of 50 people referenced in the Old Covenant and 30 people talked about in the New Covenant were actual historical figures (Geisler & Turek, 2004: 270). Due to inscriptions and sculptures, researchers even comprehend that eighteen of these resembled twelve from the Old Testament and six from the New Testament. Thus, readers of the Bible are not finding out about legendary characters when reading the Bible. They are finding out about genuine individuals (Lipschitz, 2005).

Concerning Biblical canons that have extra-scriptural authentication, the models are abundant. Here are two examples from Old and New Testaments:



According to Lindsay (1976), the history authorities uncovered a great number of outdated Babylonian tablets made with clay, which were referred to as Babylonian Chronicle tablets (Between 1845 and 1862). Likewise, it shows the very attack against Jerusalem explained in 2 Kings Chapter twenty-four and Daniel Chapter one and the Babylonian's way of returning the captive Jews back to Babylon. Obviously, this fair-minded approach proves the writers of the Bible to declare the right position of the Bible (Malamat, 1975).

The New Testament reveals to us that Herod, the son of the Great Herod Antipas, cast John the Baptist into jail for denouncing Antipas' two-timing relationship with his sibling's better half in Matthew 14:1-5. At some point later, a killer came and John the Baptist was beheaded in Matthew 14:10. Again, some readers know about that. So, this also has been affirmed outside of the Bible.

Here is a citation from Josephus: "John, that was known as the Baptist... was a decent man, and instructed the Jews to practice prudence, both as to honesty towards each other, and devotion towards God, thus to come to baptism... Herod, who dreaded the extraordinary impact John had over the individuals... sent him (John) a detainee, out of Herod's dubious temper, to Macherus, the château before referenced, and was there executed" (Josephus, 1965: 18).

The Manuscript Evidence

Peikola (2003: 41), says any enduring manually written duplicate of an ancient report that originates before the innovation of printing machine in 1455 are referred to as a manuscript. Today there endure in excess of 25,000 complete and partial, old manually written original documents of the New Testament, and a huge number of copies of the Old Testament... huge numbers of them originating before the era of Christ. There are manually written copies of the Old Testament, replicated by the writers before the birth of Jesus into this world, which have endured until the present time.

In 1947, the story a young boy shepherding his father's sheep was captured in Qumran, Northwest of the Dead Sea in Israel, it made an astonishing disclosure while searching for a lost goat. There in Qumran, in a slope cavern that had laid immaculate for almost 2,000 years, this twelve-year-old boy found a collection of huge earth containers containing painstakingly wrapped cowhide original copies. What this boy discovered was an old collection of manually written copies of the Old Testament that dated as far back as the third century before Christ. This was genuinely an astonishing revelation (Magness, 2003).

Subsequently, Bruce (2019) refers to the Dead Sea Scrolls as part of the original copies going back to the period of the early church. Biblical researchers, interpreters, and literary specialists were allowed to discover (with a high level of conviction) that the content of the Bible affirming what Jesus Christ quoted and the early Christians utilized two thousand years ago was real. However, to demonstrate that the content of the Bible is not, at this point dedicated to the first content, commentators would need to have the option to highlight ancient copies of the Bible and give us what they used to state, and afterward show that our contemporary Bibles state something else. Indeed, that is the very thing specialists cannot do in light of the fact that when you take a look at the old composition copies of the Bible, such as the Septuagint, people found that the true copies of the Bible said what the ancient copies dictated. In addition, the researcher is therefore of the opinion that the current Bible at hand is directly transcribed from ancient copies of the Bible which have been discovered over many centuries.

The Septuagint is the most ancient translation of the Old Testament we have and is irreplaceable to critics for understanding and amending the Hebrew text (Massorah), (sixth century CE.). Countless textual corruptions, additions, omissions, or reversals snuck into the Hebrew text between the third and second centuries BCE. and the sixth and seventh centuries CE. The Septuagint Version was accepted first by the Alexandrian Jews, and afterwards by all the Greek-speaking countries, and it helped to spread among the Gentiles the idea and the



expectation of the Messiah , and it also to introduce into Greek the theological vocabulary that made it a suitable tool for the proliferation of the Gospel of Christ (Vander Heeren, 1912).

Are there some little spelling mistakes, typographical errors and syntactic missteps in some of the original copies? Yes, this may well be true. Are there unplanned exclusions and inclusions in some of them? This may also be true. Are the compiled books arranged logically from every point of view? No. Yet, none of these variations has shielded researchers from having the option to restructure what the ancient document upheld. Likewise, whether or not the world did not have old unique copies of the Bible, there is another technique for viewing that the Church indeed has accurate compositions of the Bible, and that is by taking a look at the work done by the Church fathers (Geisler & Nix, 2012). The author alludes to those Orthodox Church Fathers at the initial stage i.e. in 300 CE following the laid down teachings, traditions and doctrines. Anyway discussing men like Justin Martyr, Augustine of Hippo, Eusebius, Tertullian, and Polycarp is important. Many writers in their works and correspondence with one another, and in their letters to different places of worship, quote the Old and New Testament repeatedly. In reality, the early Church Fathers quote the New Testament alone in abundance. Also, great numbers of individuals do not fully understand their works right until today as they are considered to be spiritually profound (Kaiser, 2001).

Scientific accuracies

Obviously numerous Biblical Scholars would differ that the Bible is deductively precise or accurate. The Scholars refer to verses like "the sun stopped" in Joshua 10:13 or John referred to "the four corners of the Earth" (Rev. 7:1). What's more, they reason that the Bible reveals that the Sun spins around a level, four-cornered Earth (Iafate & Ramella, 2015). In the general sense, they are disregarding the way that the scholars of the Bible were not writing a specialized course on astronomy. They were representing things as they give the idea to the situation (similar to the case in Joshua 10) or utilizing typical interesting expressions, just like the case of John in Island of Patmos referring to the "four corners of the Earth."

Hodge (1997:35) ably notes that a high perspective of inspiration readily accommodates this fact:

"This obviously does not infer that the scholars of the Bible were faultless with the exception of the unique reason for which they were utilized. They were not instilled with whole information. Regarding all issues of science, theory, and history, they remained on a similar level with their peers. They were trustworthy just as instructors, and when going about as the representatives of God. Their motivation no more made them space experts than it made them agriculturists. Isaiah was trustworthy in his prophecies, in spite of the fact that he informed to his relatives the perspectives of the predominant issues concerning the system of the universe".

In addition, the world is experimentally cutting-edge in age, despite everything doing likewise! People do not get up promptly toward the beginning of the day, toss open the Eastern window and state, "What a lovely Earth spin!" No. People exclaim, "What a delightful dawn!" Technically, that is informal phrasing. Meteorologists mention to us on the evening news what time the "nightfall" will be. We do not blame them for being informal. They are utilizing basic, direct language to depict the manner in which things show up.

Actually, the Holy Bible is out-of-sync with a portion of the ways of thinking and hypotheses a few researchers believe-in. In the event that a researcher thinks, everything that exists appeared from nothing and by nothing, and afterward advanced to its ebb and flow state by means of a thoughtless arrangement of unguided characteristics, at that point yes! Then, the Scripture is out-of-sync. Be that as it may, with regards to known, testable, obvious realities, the Bible has been seen as being in ideal concordance with the manner in which things truly are. The overwhelming thing about it is that it was written over more than two to four thousand years, well before the innovation and invention of magnifying lens, telescopes, satellites, and



different technology advancements that have permitted us to explore the Earth and universe (Boyd, 2000).

The way that the Bible was authored such a long time ago, addresses a lot of subjects, but then does not hold any scientific blunders. It may be viewed as proof for divine motivation completely and all alone. Why? No matter what, the ancient writers on religion had certain unscientific perspectives on medicine, cosmology, meteorology, etc. The researcher is of the opinion that the scientific accuracy of the Bible affirms it to be the Word of God. Actually, the vast majority of the incredible scientists of past centuries were Bible devotees and were frequently prompted in their discoveries by the sacred texts.

Archaeological evidence

Dever. (2017), says that numerous critics who forget about the Bible as a collection of old stories and legends, do so neglecting the way that a large number of archaeological findings over the years gone by have checked the chronicled unwavering quality of the Bible. No archaeological revelation has ever disputed or toppled a Biblical reference. Also, many archaeological discoveries have been archived which affirm in a clear layout or in definite detail historical statements in the Bible. In addition, appropriate assessment of Biblical accounts has frequently prompted stunning new discoveries (Glueck, 1960).

A rush in the archaeological revelations is modifying old thoughts regarding the foundations of Christianity and Judaism and is avowing that the Bible is more truly precise than numerous researchers have and are alleging (Wilson, 1977).

Until 1993, not a sliver of proof could be found in the Bible that king David, the ruler of Israel, at any point existed, thus it had become elegant in some scholarly circles to excuse the David stories as being unimportant development. The critics' decision was that David was just a figure of strict and political and traditional stories. All things being equal, their suspicion in regards to David have fallen for the time being since in 1993 when a 3000-year-old inscription was uncovered in Israel referencing king David of Israel. This big achievement was disclosed and assisted with true confirmation outside the Bible that David was a real recorded historical figure (Jeffrey, 1999).

Another entrancing disclosure for example, concerns Pontius Pilate. The New Testament scholars reveal to the world he was the Roman legislative leader of Judea at the time of Jesus who saw His preliminary flagellation and afterward condemned Him to death by execution (Matthew 27:2; Luke 3:1). Was Pilate an incredible figure? No. In 1961, a group of Italian archaeologists was delving in Caesarea, on the shore of the Mediterranean Sea in Israel. While gathering up the sand and abundance from the confused vestiges of a Roman theatre, the archaeologists made a bewildering find. They revealed a limestone block with an inscription in Latin dating to the early piece of the first century that referenced "Pontius Pilate as Prefect of Judea." This inscription checks with the notion that Pontius Pilate was a real verifiable individual and that he indeed reigned in the very position credited to him by the Gospels, and as the official Roman Procurator, and he would have had the power to condemn or release Christ Jesus, as recorded in all the Gospels (Lemonick & Levin, 1995).

Another disclosed fact, which confirms the truth of torturous killing in Israel in the first century relates to Crucifixion. As per the Bible, Jesus' hands or wrists were nailed to the cross (John 20:25). Nevertheless, critics said torturous killings with nails never occurred in Israel in the first century. No proof of any executed casualty had ever been revealed in Israel, so sceptics and researchers excused the Gospels' records as either envisioned or mistaken. Consequently, critics of the Bible were proved not to be right again in 1968. It was then that a group of builders from the Israel Ministry of Housing working in Jerusalem unintentionally found an old Jewish burial ground that contained the remaining parts of a few men who were executed during the Jewish rebel against Rome in roughly CE 70.



Angelique Nicolaidis and Katya Willimus (2019) state:

“Crucifixion was envisioned to deliver a death that was predominantly slow, painful and horrific, humiliating, and in public. The horrors of crucifixion were often criticised by some Roman orators such as Cicero, who described crucifixion as "a most cruel and disgusting punishment". This is what Jesus Christ endured for humanity to have access to God's Kingdom. The physical death of Jesus on the Cross is the central message and the main notion upon which all Christianity is based. Without Jesus' sacrificial offering of Himself on the cross, there is no Christianity, or everlasting salvation for anyone, and there is no heaven or any meaningful afterlife subsequent to our physical deaths.” (Nicolaidis, & Willimus, 2019: 9).

Subsequently, one of the bone ossuaries contained the skeleton of a youngster and an inscription of a named man Yohanan Ben Ha'galgol was found. What shocked the archaeologists most was the manner by which this man passed on. He was crucified by torturous killing with nails. How was that decided? He had an iron spike passed through his heel bone. The Romans normally expelled the nails from their casualties, iron was costly, yet clearly, this nail was too hard to think of being removed. The tip of the nail had been bowed back toward the head, likely the consequence of hitting a solid part in the wood. Accordingly, the officers left it there. Presently the archaeological proof shows that the Romans did execute individuals in Israel, in the first century by crucifixion and with nails, as stated the Bible said cannot be over-stressed (Zias & Sekeles, 1985: 22-27).

The Archaeological facts and fictions may go viral and be wanting to disapprove, discredit and destroy how Jesus Christ died on the cross but the researcher is of the opinion that, He (Jesus Christ) suffered pain and agony on the cross and what a vicarious death indeed! He was buried and resurrected on the third day as recorded by all the gospels. (See the table 2 below).

DEATH	BURIAL	RESURRECTION
Matt. 27: 45-56	Matt. 27: 57-61	Matt. 28: 1-10
Mark 15: 33-41	Mark 15: 42-47	Mark 16: 1-8
Luke 23: 44-49	Luke 23: 50-56	Luke 24: 1-12
John 19: 28-37	John 19: 38-42	John 20: 1-10, 24-29

Table 2: Jesus Crucifixion accounts in the Gospel writers

Theoretical Framework

For a long time all through Christendom, the Septuagint described earlier, was considered to be the Holy Bible as finality. Martin Luther's break from Catholicism and the advancement of the possibility of "the righteous will live by faith" as the reason for salvation allowed the reformers to address books in the holy book that did not bolster this view (O'Collins, 2017). The conservative writers really dealt with the apocryphal books and attacked the authors of both the Hebrews and the Apocalypse of John known as Revelation. At the Council of Cathage in 359 CE, the New Testament books were settled and the Church accepted the book of Revelation and Hebrews as well. The apocryphal books did not go so well. Some Churches are clearly transformed through sacred writing while others are seemingly not. At last, the Church had officially stuck to accepting the books had been ordinarily settled for. Therefore, the Council of Trent presented the list of approved books of the Bible which was traditionally accepted by the synod or general assembly, and these are the books used by Orthodox Churches today (Shea, 2013).



Appropriation: Davidson (2020) said that in Holy Scripture, God talks through people in human understanding and this follows using the right translation of the Bible. On the other hand, men should be able to take responsibilities for what God has demanded from them, they ought to look out for the significance of books which the Bible scholars truly had at the top of their priority list. Twomey (2020) supports the view of Davidson, saying that God had thoroughly considered the importance of His word in order to show the desired medium of His words. In a word, 'where analysis is not a theology, the Bible cannot be the spirit of religion, and at the same time, where religious theology is not basically the translation of the Bible in the Church, such a religious theology no longer has a base' (Ratzinger, 2010).

In Dilthey (2010), Schleiermacher underlines the inseparable association between the Bible and Church that had been 'breathed' on by the Holy Spirit. He respects the 'heavenly Word' as something of an immutable nature. He recognizes this central issue from other ecclesial perspectives, which are not really 'fixed', for instance the majority of 'houses of worship', which is ephemeral since it goes back and forth because of the Church's compromise with the world. With 'Sacred text', Schleiermacher infers the 'Christ in the Bible', who the congregation announces, as it were, the 'Ministry of the Word'. The particular structure, where this ministry came to people as the canon in the New Covenant, has a place with the structure of the Church and is a perfect example however not for the prosperity of the Church alone (Gerrish, 2001: 25).

The particular constraints of the canon, in days gone by and in the present times are most definite. By right, the chance of a superior guidance later on turns to the extent of the actual standard, which the Church knows as being the extraordinary, regulating Word of God (Helmholz, 2010). Such a canon does not allow that the Church should accept worldly dictates other than that of the Word of God.

Interpretation: Human explanation and that which reason created verifiably, be it developments and choices of a general common way of thinking and inclinations have existed all through the ages. None of it holds reality, the force and legitimacy for the church, aside from the Word of God as the 'Normans' approach (Santrac, 2012). What is of hidden worth are the written or unwritten conventions and the order of the church; the voices of old and progressively present day church pioneers; general or specific beliefs which in the past have been encapsulated in dogma. Conversely, nothing in the Church, truly observed and also current, can be viewed by the Church as both the object of dedication and object of regard as much as the evidence of the Bible (Barth, 2003:60–61).

The object of commitment and object of regard of an individual from the Church for the Bible, is directly connected to the way that the Bible is the book of God in the New Testament alone. In addition, the idea of the 'good news' comes likewise from the Old Testament writing of Isaiah 40: 9, and is not discovered uniquely in the Priene Calendar Inscription with respect to the introduction of the 'divine' Roman Emperor Augustus (Crossan & Reed, 2005: 241).

Venter is very right in saying that the writers of this portion in Isaiah resounded a 'convention which got canons and which filled in as worldview for intellectual capacity ... the sovereign God's power is to correct as well as embrace', thus in this way in considering canons basic interpretation, the researcher agrees with Venter (2001: 458–478). By undertaking exposition and a theological study it shows a 'pluralistic' as opposed to a 'reductionistic' approach. The perspective as to multifaceted prospects of significance of the message that God becomes Emmanuel in the 'Event of Jesus', is explained in the kerygma, and ultimately established in the Holy Bible. The reference to Canon importance is upheld and the good news advances from the Godhead's concept formed in the faith network of announcing, recognising, and accepting the Holy Book of God as being divinely inspired.



Recommendations

The Anglican Church's canon from 1562 CE, developed into thirty-nine articles of religion, and it defines Holy Scripture to be "those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church." After giving the names and number of the canonical books, the article prefaces the apocryphal ones with, "And the other books as Hierome said the Church does read for example of life and instruction of manners; but yet does it not apply them to establish any doctrine? At the end, it is stated, "all the books of the New Testament, as they are commonly received by the Anglicans are referred to them as canonised books" (Poole, 1882). If the canonized books reckoned with are those meant in the expression "of whose authority was never queried in the Church," the announcement is off base. In the event that calls for schism between the two: the authoritative books and canonized ones have never been questioned in the Church, the importance is murky. In either case, the language is not clear.

Finally, the Westminster Confession of Faith (1647CE), a reformed confession of faith which was drafted by the 1646 Westminster Assembly as part of the Westminster Standards to be a confession of the Church of England, gives a rundown of the considerable number of books of the Old and New Testaments as the Word of God authored and moved by the Holy Spirit; including those called the unauthenticated written work (Apocrypha), which are not part of the divinely selected. Furthermore, no piece of the standard, of no authority from the Church's Apostles, can be endorsed or used in any case as human compositions. (Carruthers, 1946).

Conclusion

Human beings since the beginning have had faith in a large number of divine beings and goddesses from Yahweh to Baal, from Zeus to Thor, from the Trinity to Aphrodite. The authors of the Bible were the same. They acquired topics and stories from different societies. After some time, they built up their own perspectives about these and were inspired by God. They also considered the relationship between man and the heavenly. The Holy Bible was written over a period of some 1,500 years by a range of divinely inspired authors. Thus, God worked through common people, who were inspired by Him to record what the Christian Churches accept as the Holy Bible. The Old Testament is primarily a record of God's dealings with His chosen people the Jews and contains numerous prophetic utterances referring to the Messiah. The New Testament maintains the record with first century accounts of the life and ministry of Jesus and the many challenges faced by Christians in a hostile culture in which they were termed gentiles (Nicolaidis, 2010). Jesus asserted He is God in the flesh and that the only way for human beings to be saved is through Him (John 14:6). Moreover, the death and glorious Resurrection of Jesus are the core of Christian theology.

Actually, many dynamic Christians accept that to read the Holy Scripture as the accurate, absolute, prophetic expression of God as opposed to make religious fantasy, affronts our insight into history, science and sound idea. The Book is increasingly a background marked by the battle of people to comprehend their place on the planet and the ethical issues of their situations. However, the researcher is of the opinion that Holy Bible has changed endless lives and societies all through the most recent two thousand years. In 2 Peter 1:21 we read "For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit" and in 2 Timothy 3:16-17: All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work. Regardless of how its rivals attempt to assault, obliterate, or ruin it, the Bible remains. Its veracity and effect on lives is undeniable. Apostle Paul states in 2 Corinthians 4:4, "The god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God." Many ancient manuscripts demonstrate that the Bible has been transmitted through the ages accurately. The New Testament records are fully accurate and while there are minor differences in manuscripts, none of these variants impact or alter key



Christian beliefs or claims (Velarde, 2009). The precision, which has been kept regardless of each endeavour to degenerate, assault, or annihilate it, is clear declaration to the fact that the Bible is genuinely the word of God and is divinely ensured by Him. It ought not to astonish us that, regardless of how the Bible is assaulted, it generally comes out unaltered and safe.

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