

Fifty Things You Must Believe In Order For James White To Win The Debate...

1. That the OT canon was closed 200 years before Christ, **despite the fact** that no contemporary documents from this period were aware of such a closure.
2. That the closed canon contained the entire Protestant canon, **despite the fact** that there is no document from this period produces a list of books.
3. That the closed canon contained only the Protestant canon, **despite the fact** that there is no document from this period gives us the number of sacred books.
4. That no one could add books to this fixed canon, **despite the fact** that the deuterocanonical books and others present themselves as inspired writings, which should not have been permissible.
5. That Philo **purposefully omitted** any references to the deuterocanon, **even though** only 50 of the 2050 citations are taken from the categories of the Prophets and the Writings.
6. That Jesus and his contemporaries **accepted only those books in the Protestant canon**, even though the New Testament does not provide a **list, enumeration of books, or clear-cut threefold subdivision** of Scripture.
7. That the three fold division of “the Law, the Prophets and the Writings” **excludes** the deuterocanonical books, **despite the fact** that the Talmud, Jerome, Hilary, Origen, Epiphanius and others say that they could be included in this subdivision.
8. That the “Zechariah” should be the son of Jehoiada (**which Luke 11.51 does not say**) and not the prophet Zechariah son of Berechiah (**which Matthew 23.35 does say**).
9. That the Talmud and Mishna was **right** when it put Chronicles as the last book of the Writings, but that the oldest Hebrew Codices (Leningrad and Aleppo) were **wrong** when they place Chronicles as the first book of the Writings.
10. That the reference to the “blood of Abel” **is** Scriptural proof for the Protestant canon, even though Scripture never states that the last prophet to be murdered by the Jews **must be** recorded in the last book of the OT.
11. That the New Testament **purposefully** refrains from quoting the deuterocanon, but it **does not purposefully** refrain from quoting Esther, Song of Songs, Ecclesiastes and numerous others.

12. Beckwith **is correct** to identify only one authoritative quote from the deuterocanon as Scripture in the Apostolic Fathers, while such scholars as Oesterley, Roberts & Donaldson, Migne, Muilenburg, Kraft, Lake, Westcott, F.X. Glimm, Goodspeed, R.M. Grant, Harnack, Kleist, Knopf, J. B. Lightfoot, C.C. Richardson and Sparks **were all mistaken**.
13. That the few paragraphs dedicated to the Apostolic Fathers in Beckwith **is definitive**, but R. J. Brabban's entire doctoral dissertation to focus exclusively on this topic **is not**.
14. That Rabbi Akiba was **wrongly identified** Bar Kokba as the Messiah **and wrongly rejected** the books of the New Testament as uninspired, but in the next breath **correctly rejected** the deuterocanon.
15. That the Theodotion was **right** in omitting the deuterocanonicals from his translation, but the ancient church was **wrong** accepting only Theodotion's translation of Daniel (which included the deuterocanonical sections).
16. That Melito of Sardis **didn't know** which books were read as sacred Scripture in **his own church**. (It's a good thing Onessimus asked him about the canon).
17. That Melito **inexplicably ignored** the large Jewish population in Sardis, choosing instead to travel all the way to Palestine to receive an answer that he could have received if he had knocked on the Synagogue next door.
18. That Melito was **right** to consult the rabbis in Palestine to get the canon, but **wrong** when he omitted the book of Esther and included the book of Wisdom in his list.
19. That Josephus comments on Jew's estimation of the twenty-two books **could not have been an exaggeration**, even though the statements that immediately followed were **demonstrably false and highly exaggerated**.
20. That Josephus was **right** when he affirmed that the Pentateuch and Joshua as books being "laid up" in the Temple, but **wrong** when he asserts that his *Antiquities of the Jews*, (which used deuterocanonical Esther and First Maccabees) were based upon the "priestly books."
21. That Epiphanius is a **true witness** to the canon in his mystical contemplation in *On Weights and Measures*, but a **false witness** in the *Panarion* when he includes Wisdom and Sirach among the Scriptures.
22. That Hilary of Poitiers was **true witness** to the canon when he gave a twenty-two-book canon, but a **false witness** he gave a twenty-four-book canon that included Tobit and Judith in the very next sentence.

23. That Origen was **correct** in stating that there is a twenty-two book canon, but **wrong** when he included Maccabees and omitted the twelve minor prophets.
24. That Origen was **right** when he said that Wisdom “was not accepted by all,” but **wrong** when he *only* identified was the Jews that the detractors.
25. That Cyril of Jerusalem was **right** when he excluding the deuterios from his canon, but **wrong** when he excluded them from the “apocrypha.”
26. That Athanasius, the great defender of the faith, **was a hypocrite** when he instructed the churches in his 39th Festal Letter not treat the deuterios as Scripture, while he himself used them as inspired Scripture in his other writings.
27. Athanasius was **right** in excluding the deuterios from the canon, but **wrong** when he stated the “canonical books” alone was **not entirely accurate** and it was **necessary to also add** the deuterios.
28. That Athanasius was **right** when he omitted the deuterios among the “canonical books,” but **wrong** when he placed Esther outside the canon and explicitly included Baruch.
29. That Athanasius was **right** when excluded deuterios from the canon, but **wrong** when he also excluded them from the apocrypha.
30. The primitive Church was **right** in inheriting the Jewish practice of reading the inspired Scripture in a special station during worship, but **wrong** when it prescribed that the deuterios were to be read in that station.
31. That the fathers, who knew Hebrew, **knew** the correct canon, but the steady stream of Jewish converts from time of Christ until the fourth century, who had perfect knowledge of Hebrew and the Jewish laws, **did not know** the true canon so as to advocate a change to the rabbinical canon.
32. That Isidore of Seville, who knew Hebrew, was **correct** when he listed the Protestant canon, but **was incorrect** later in the same section when he stated that the deuterios were also Scripture equally divine and authoritative.
33. That Jerome, **who relied on demonstrably false** understanding of the textual history of the OT, he nevertheless **identified the true canon**, but that the **Bride of Christ** for over three hundred years had **falsely attested** to the inspired status of the dueteros?
34. That Jerome was a **true witness** to the Christian Old Testament canon, but the councils of Rome, Hippo, Carthage II and IV **are not**.

35. That F. F. Bruce was **right** when he denied the inspired status of the deuterocanonical books, but **wrong** when he claimed that the African councils simply reaffirmed the common belief of the time.
36. Jerome's adoption of the post Bar Kokba canon **correctly** represented views of his time, but Jerome's disciple, Exuperius, **was wrong** to question Jerome's opinion by enquiring to Innocent I as to which books are included in Scripture.
37. That those Christians who followed the common Christian Bible in the form of the Old Latin, the Vulgate, and the oldest Codices of the LXX which had the deuterocanonical books intermixed with the other books of the OT was **deceived**, but that any person who quoted Jerome's critical prefaces were part of an enlightened "scholarly tradition."
38. The medieval scholars were **right** when they quoted Jerome, but **wrong** when they quoted the deuterocanonical books as inspired Scripture in their other writings.
39. That Wycliff was **right** when he parroted Jerome's prefaces in his translation, but **wrong** when he quoted the deuterocanonical books to confirm doctrine.
40. That Martin Luther **was wrong in 1517** when he quoted the deuterocanonical books as canonical Scripture against Maccolini, but was **right in 1518**, when after being cornered by Johann Eck Luther denied Maccabees canonical status.
41. Calvin was **wrong in the 1536 edition** of the *Institutes* where in several places he calls Baruch a Prophet, but **right in the 1539 edition** when these embarrassing remarks were expunged.
42. That Cajetan was **right** when he raised Jerome above every Christian council and teachers in regards to the canon, but **wrong** when he raised Jerome every biblical exegete and interpreter as well.
43. That the early Reformers were **wrong** when they considered the deuterocanonical books part of Scripture, but **right** when they said that these Scriptures "apocrypha" could not confirm doctrine.
44. That the 1611 KJV **did not witness to the faith** when it included the deuterocanonical books cross-referenced to the New Testament text, but the 1623 KJV **did witness to the faith** when these were removed in subsequent editions.
45. The 1537 Matthews Bible was **right** when it labeled the deuterocanon as apocrypha, but the 1539 and 1540 editions were **wrong** when they changed the title to the "Hagiographa" – "holy writings"

46. The Great Bible was **right** in those editions that it labeled the deuterocanon apocrypha, but **wrong** when it labeled the deuterocanon “the Hagiographa” and “the Fourth part of the Bible.”
47. That the Thirty-Nine Articles **correctly witnessed** to the Protestant Faith when it quoted Jerome as excluding the deuterocanon as apocrypha, but it **falsely witnessed** to that Faith in the Thirty-Fifth Article when it prescribes the reading of the Book of Homilies as containing “...godly and wholesome doctrine and necessary for these times.” Yet these Homilies use the deuterocanon explicitly as inspired Scripture.
48. That the learned John Whitgift was **wrong** when he claimed that the deuterocanonals were Scripture and ought not to be called “apocrypha”, but the Puritans, who (as Goodspeed contends) rejected the deuterocanon simply because of their sensational nature **were correct**.
49. The 1531 Zurich Bible was **wrong** when it claimed that the fathers said that the deuterocanonical books were **to be read publicly** in the Church, but the Olivetan Bible, Matthews Bible, 1560 Geneva Bible were **right** when they claimed that the father prescribed that they should **not be read publicly** in the Church, but only in secret.
50. That the Council of Trent **added books** to the Bible in reaction to Protestantism even though the Council Fathers voted early on to “pure and simply” repeat the canon given at the Council of Florence hundreds of years before the Reformation.