

Christians consider
the canonization of
new testament start
of the second
century...

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1. Christians consider the canonization of new testament start of the second century and end before A. D. 100. And Athanasius' list of 27 books at 367C. E.

The canonization captures three factors, antiquity, apostolicity and orthodoxy. First, the ultimate victory is the apostle. Unless a book can be shown, from the Apostle's pen or at least the authority of an apostle, the book is strongly rejected, whether the book is loyal or encouraged or popular. Secondly, there are some books linger for a long time at the Canon edge, but in the end but not admitted, usually because they lack the mark third later beyond all dispute, including some of the book before the universally acknowledged and must wait for a long time. However, gradually, the West church is the sacred books of consensus. The first official document stipulates that the twenty-seven books of our New Testament is a separate ancient book.

2. Because there is no original model of new testament, and there are over 3000 of new testament written Greek none two of them was exact same so each of them has different view. Today's people sometimes refer to works that are " NT" or " refuse to enter the country." There seem to be a lot of writing competing for inclusion in NT's writings. But it is impossible that the text that the author of the Thomas Gospel, the Gospel of the truth, the Philosophical Gospel of Philip, or just a few fictional acts want is an NT capture section.

For example, the Gospel of Thomas reflects a strong contempt for ordinary Christians and claims to provide a unique and covert teaching system, only

for certain believers. At its core is the elite, so it is unlikely that the responsible person wants to treat it as text or voice. Because of these it will be more useful to read the New Testament authors individually rather than collectively. And these author does not all share the same point. So, historically, the New Testament represents the earliest “ original orthodoxy” of inclusiveness. For Christians today who think about diversity, there may be something to think about.