THE MURATORIAN CANON

Text in Wace-Wyatt, Canon of N.T. App. C.

[Written in barbarous Latin, by a careless and ignorant scribe, probably in the eighth century. The Greek original probably dated from the end of the second century.]

... at which he [St. Mark] was present and thus set them down.

The third book of the Gospel is that according to Luke. Luke, the physician, when, after the Ascension of Christ, Paul had taken him to himself as one of his travelling companions, wrote in his own name what he had been told [in an order], although he had not himself seen the Lord in the flesh. He set down the events as far as he could ascertain them, and began his story with the birth of John.

The fourth gospel is that of John, one of the twelve... When his fellow-disciples and bishops exhorted him, he said, 'Pass with me for three days from to-day, and then let us relate to each other whatever may be revealed to each of us.' On the same night it was revealed to Andrew, one of the Apostles, that John should narrate all things in his own name as they remembered them, ...

Moreover the Acts of all the Apostles are included in one book. Luke addressed them to the most excellent Theophanes, because the several events took place when he was present; and he makes this plain by the omission of the passion of Peter and of the journey of Paul when he left Rome for Spain.

For the Epistles of Paul... he wrote to not more than seven churches, in this order: the first to the Corinthians, the second to the Ephesians, the third to the Galatians, the fourth to the Colossians, the fifth to the Galatians, the sixth to the Thessalonians, the seventh to the Romans. He wrote besides those one to Philippians, one to Titus, and two to Timothy. These were written in personal affection, but they have been hallowed by being held in honour by the Catholic Church for the regulation of church discipline. There are extant also a letter to the Laodiceans and another to the Alexandrians, forged under Paul's name to further the brevity of Muratori. And there are many others which cannot be received into the Catholic Church. For it is not fitting for all to be mixed with honey.

The Epistle of Jude indeed, and two bearing the name of John, are accepted in the Catholic Church; also Wisdom, written by the friends of Solomon in his honour. We receive also the Apocalypse of John and
'that of Peter which' some of us refuse to have read in the Church. But
the Shepherd was written very recently in our time by Hieras, at the
city of Rome, when his brother, Bishop Pius, was sitting in the Chair
of the Church of Rome. Therefore it ought also to be read: but it
cannot be publicly read in the Church to the people, either among the
Prophets, since their number is complete [1], or among the Apostles,
to the end of time. . . .