

350 AD – BISHOP CYRIL NAMES THE CANON OF SCRIPTURE IN JERUSALEM

**“In that time shall the present be brought unto the LORD of hosts
of a people scattered and peeled,
and from a people feared from their beginning hitherto;
a nation meted out and trodden under foot,
whose land the rivers have spoiled,
to the place of the name of the LORD of hosts, the mount Zion.” (Isaiah 18:7)**

NOTES

The number 350 means ‘Prophet in Distress’. This describes the life of Cyril perfectly.

HISTORY

In 350 AD the priest Cyril delivered a set of teachings in Jerusalem called the Catechetical Lectures to neophytes of the faith receiving instruction in faith in Christ prior to baptism.

We provide the English translation of the portion of Cyril’s Lectures in an Appendix to this document. The words of Cyril in his Lectures are numinous – they read like the speech of an angel in the presence of the Almighty – full of reverence of God – overcome with deference to the words of the LORD preserved in the letters and books which we call the Bible today.

In the long hindsight of history and with the inspiration of Isaiah working as a laser pointer for the timing – we now can appreciate that the LORD himself put his holy hand on Cyril and anointed him to guide us in the delicate but weighty matter of what books comprise Scripture.

PROPHECY OF ISAIAH

In importance the LORD elevates Cyril’s Lectures in Jerusalem beside the stellar crowd of leading persons and decisive battles that changed history - presented to us in the chapters of Isaiah – which trace God’s perspective on the History of the World.

But it is not merely the inspired words of Cyril that mark this achievement: his life also bearing testimony and witness of the fulfillment of the prophecy of Isaiah.

First, the list of prophetic fulfillments regarding the gifts:

- (1) **'In that time'** - the Lectures were delivered in **350 AD** – matches the **350th** verse of Isaiah – which is Isaiah 18 v 7;
- (2) **'shall the gifts be brought'** – the matter concerns the 'gift' or the 'present' which God gave to his believers – the Holy Scripture – gifts in plural referring to multiple books in the Canon;
- (3) **'to the LORD of hosts'** – the identification of the holy books will be uttered in a most reverential speech such as Cyril wrote in his Lectures;
- (4) **'to the place of the name of the LORD of hosts, the mount Zion'** – the gift will be presented in Jerusalem;

To appreciate the nature of the gifts, we look to the context of the rest of the 18th chapter of Isaiah which describe them in the preceding verse Isaiah 18 v 2, specifically:

- (5) **'envoys by sea'** – messages God sent to the Gentiles at large – but even more specifically via the sons of Javan – father of all Greeks – those who dwelt on the 'coastlands of the sea' (Genesis 10:5) – the very same ones to whom the letters of Paul and other apostles were addressed – not to forget Cyril himself – as the final messenger who wrote to us in Greek and delivered for our benefit the identity of the gifts;
- (6) **'in papyrus boats'** – papyrus was the material from which paper is constructed – the same upon which most letters of the apostles were transcribed – a boat being a figurative vessel containing living beings – Scripture carrying the spirit of God to man;
- (7) **'over the water'** – Scripture being the voice of God – uttered with the same authority and power as the Spirit demonstrated when he hovered 'over the water' in the very beginning (Gen. 1 v 2) then formed the universe by the mere breath of his spoken word.

Second, the list of prophetic fulfillments regarding the giver, Cyril himself:

- (8) **'of a people scattered'** – Cyril was three times 'scattered' – expelled from his jurisdiction in Jerusalem – by successive edicts of Emperors and councils of Church fathers – at times embracing him – at other times excluding him. Specifically, in 357 Cyril was deposed by a council held under Acacius – the Metropolitan of Caesarea, but in 359 the Council of Seleucia reinstated him and deposed Acacius; in 260 Emperor Constantius reversed this and Cyril suffered another year of exile until Emperor Julian allowed him

to return; in 367 Cyril was banished from Jerusalem by Emperor Valens, then later permitted to return by Emperor Gratian; in 381 the First Council of Constantinople confirmed Cyril's jurisdiction in Jerusalem

- (9) **'and peeled'** – the accusation brought against Cyril was that he was selling Church property to give to the poor – literally 'peeling off' assets – for which he himself became 'peeled off';
- (10) **'from a people feared from their beginning hitherto'** – Cyril found himself in the midst of wars between clergymen – men in religious cloth – who do violence to the church and all believers – the same religious hypocrites condemned by Christ – white-washed graves filled with dead men's bones;
- (11) **'a nation meted out and trodden under foot'** – the same clergymen who claim the name of Christ but divide his body into pieces and separate the parts for each to devour – dioceses – like the Levite from the remote hills of Ephraim who hacked of the parts of his dead mistress from Bethlehem – she died of gang rape – and sent the pieces to all the tribes of Israel (Judges 21);
- (12) **'whose land the rivers have spoiled'** – and would verily succeed in totally besmirching the name of Christ for all their evil deeds – were it not for the preservation of the Scriptures which Cyril esteemed – that we might know the true Christ and revelation of God – in spite of the darkness of religious men who cloak the truth.

SPIRITUAL NUMBER ANALYSIS

For a mind that has wisdom please read on and learn truth on another level.

Isaiah **18 v 7** is the **18,005th** verse in Scripture.

The number **18,005** = **65 x 277**

The spiritual meaning of **65** is 'Apostasy'

The spiritual meaning of **277** means 'Men Emasculated'.

Cyril was a spiritual man in a crooked generation – a man who resisted the 'Apostasy' (65) of his fellows – but suffered humiliation for it 'Men Emasculated'. Here is the mystery: **18005** can be written **'1' – '800' – '5'**. The spiritual number **800** means 'Good Shepherd' (**800**) who divides the 'Lord' (**1**) of 'Life' (**5**) – who shows us the Word of God.

APPENDIX – CYRIL OF JERUSALEM

Cyril was not a perfect man – not everything he said or did was correct or upright – he was not an apostle – and he himself admits they were his betters in his Lectures. The 18th chapter of Isaiah addresses the Canon of Scripture – and for this we deem Cyril of Jerusalem to speak wisely. Concerning all the rest of the teachings of Cyril of Jerusalem relating to other matters of faith and practice – we set those aside - to be of the least concern and not by any means sanctioned by the Most High. Therefore we do not quote here any of the contents of the rest of Cyril's Lectures.

Cyril did not name the Minor Prophets but included them in the phrase '**the Twelve Prophets**' referring to the collection of them in the Hebrew Bible. Cyril did not name **Revelations** – so his list of Scripture was not complete. Cyril also included **Edras** and **Baruch** – we will forgive him that oversight – as we say he was not a perfect man. In the final light of day – those books were 'peeled off' the Canon – much as Cyril himself did suffer.

How can it be Isaiah shines a spot-light on Cyril if he was not perfect in his speech or even complete or absolutely correct in his list of Bible books? Is this not in the wisdom of God - a condemnation of all the 'sainthoods' and 'feast days' set aside to venerate them bequeathed by the Institutional Church? We are so grateful God points out to us Cyril as a chosen messenger but at the same time shows us his weakness – that we might never elevate certain servants of Jesus above the level ground of the Cross upon which we all stand – with only the LORD lifted up above all. Much as the messenger John the Baptist pointed to Christ but also at a later time Scripture reveals the same sent word questioning if Christ was the One sent.

CYRIL'S LECTURES

Source: <http://www.bible-researcher.com/cyril.html>

From his *Catechetical Lectures*, iv. 33-37, about A.D. 350.

The Greek text here is according to Migne. The English translation and notes are by Edward H. Gifford, from the *Nicene and Post-Nicene Fathers* series edited by Philip Schaff and Henry Wace, second series, vol. 7 (1894), pp. 26-8.

33. Now these the divinely-inspired Scriptures of both the Old and the New Testament teach us. For the God of the two Testaments is One, Who in the Old Testament foretold the Christ Who appeared in the New; Who by the Law and the Prophets led us to Christ's school. For before faith came, we were kept in ward under the law, and, the law hath been our tutor to bring us unto Christ. And if ever thou hear any of the heretics speaking evil of the Law or the Prophets, answer in the sound of the Saviour's voice, saying, Jesus came not to destroy the Law, but to fulfil it. Learn also diligently, and from the Church, what are the books of the Old Testament, and what those of the New. And, pray, read none of the apocryphal writings: for why dost thou, who knows not those which are acknowledged among all, trouble thyself in vain about those which are disputed? Read the Divine Scriptures, the twenty-two books of the Old Testament, these that have been translated by the Seventy-two Interpreters.

34. For after the death of Alexander, the king of the Macedonians, and the division of his kingdom into four principalities, into Babylonia, and Macedonia, and Asia, and Egypt, one of those who reigned over Egypt, Ptolemy Philadelphus, being a king very fond of learning, while collecting the books that were in every place, heard from Demetrius Phalereus, the curator of his library, of the Divine Scriptures of the Law and the Prophets, and judged it much nobler, not to get the books from the possessors by force against their will, but rather to propitiate them by gifts and friendship; and knowing that what is extorted is often adulterated, being given unwillingly, while that which is willingly supplied is freely given with all sincerity, he sent to Eleazar, who was then High Priest, a great many gifts for the Temple here at Jerusalem, and caused him to send him six interpreters from each of the twelve tribes of Israel for the translation. Then, further, to make experiment whether the books were Divine or not, he took precaution that those who had been sent should not combine among themselves, by assigning to each of the interpreters who had come his separate chamber in the island called Pharos, which lies over against Alexandria, and committed to each the whole Scriptures to translate. And when they had fulfilled the task in seventy-two days, he brought together all their translations, which they had made in different chambers without sending them one to another, and found that they agreed not only in the sense but even in words. For the process was no word-craft, nor contrivance of human devices: but the translation of the Divine Scriptures, spoken by the Holy Ghost, was of the Holy Ghost accomplished.

35. Of these read the two and twenty books, but have nothing to do with the apocryphal writings. Study earnestly these only which we read openly in the Church. Far wiser and more pious than thyself were the Apostles, and the bishops of old time, the presidents of the Church who handed down these books. Being therefore a child of the Church, trench thou not upon its statutes. And of the Old Testament, as we have said, study the two and twenty books, which, if thou art desirous of learning, strive to remember by name, as I recite them. For of the Law the books of Moses are the first five, **Genesis, Exodus, Leviticus, Numbers, Deuteronomy**. And next, **Joshua** the son of Nave, and the book of **Judges**, including **Ruth**, counted as seventh. And of the other historical books, the first and second books of the **Kings** are among the Hebrews one book; also the third and fourth one book. And in like manner, the first and second of **Chronicles** are with them one book; and the first and second of **Esdra**s are counted one. **Esther** is the twelfth book; and these are the Historical writings. But those which are written in verses are five, **Job**, and the book of **Psalms**, and **Proverbs**, and **Ecclesiastes**, and the **Song of Songs**, which is the seventeenth book. And after these come the five Prophetic books: **of the Twelve Prophets one book**, of **Isaiah** one, of **Jeremiah** one, including **Baruch** and **Lamentations** and the Epistle; then **Ezekiel**, and the Book of **Daniel**, the twenty-second of the Old Testament.

36. Then of the New Testament there are the **four Gospels only**, for the rest have false titles and are mischievous. The Manichaeans also wrote a Gospel according to Thomas, which being tintured with the fragrance of the evangelic title corrupts the souls of the simple sort. Receive also the **Acts of the Twelve Apostles**; and in addition to these the seven Catholic Epistles of **James, Peter, John**, and **Jude**; and as a seal upon them all, and the last work of the disciples, **the fourteen Epistles of Paul**. But let all the rest be put aside in a secondary rank. And whatever books are not read in Churches, these read not even by thyself, as thou hast heard me say. Thus much of these subjects.

37. But shun thou every diabolical operation, and believe not the apostate Serpent, whose transformation from a good nature was of his own free choice: who can over-persuade the willing, but can compel no one. Also give heed neither to observations of the stars nor auguries, nor omens, nor to the fabulous divinations of the Greeks. Witchcraft, and enchantment, and the wicked practices of necromancy, admit not even to a hearing. From every kind of intemperance stand aloof, giving thyself neither to gluttony nor licentiousness, rising superior to all covetousness and usury. Neither venture thyself at

heathen assemblies for public spectacles, nor ever use amulets in sicknesses; shun also all the vulgarity of tavern-haunting. Fall not away either into the sect of the Samaritans, or into Judaism: for Jesus Christ henceforth hath ransomed thee. Stand aloof from all observance of Sabbaths, and from calling any indifferent meats common or unclean. But especially abhor all the assemblies of wicked heretics; and in every way make thine own soul safe, by fastings, prayers, almsgivings, and reading the oracles of God; that having lived the rest of thy life in the flesh in soberness and godly doctrine, thou may enjoy the one salvation which flows from Baptism; and thus enrolled in the armies of heaven by God and the Father, may also be deemed worthy of the heavenly crowns, in Christ Jesus our Lord, to Whom be the glory for ever and ever. Amen.