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Steve Allen

Senior Thesis

The Formation of the Bible

How could such a diverse group of books written over a period of 1500 years by over 40 different authors from all walks of life on three different continents and in three different languages be included in one single compilation (McDowell, 4)? Yet, this is what the present day Bible consists of. The New Testament and the Old Testament were brought together by different means and at different times, but both have been declared complete and exhaustive by the early church and most people today. So, the main question revolves around how these particular sixty-six books (see chart 5) were chosen to be included in the Bible as it appears today.

The other area of focus is on the books that were used in the past but did not make it into the present day Bible. These books are referred to as apocryphal books, or noncanonical, as first used by Jerome back in the fifth century A.D. (Harrison, 84). Some of these were books that were found in the Septuagint and Latin Bibles, but did not occur in the Hebrew Old Testament (Harrison, 84). This did not mean that these books should be disregarded entirely and not read by any Christian ever again. Instead, it was meant to show that these books should not be regarded as Christian doctrine, but merely used as a source for inspiration or uplifting.

To begin the discussion on the formation of the canon, the word canon in this context must be defined. Canon comes from the root word reed, or kanon in the Greek form, which was used as a measuring rod or a standard (McDowell,

21). So, the canon is a standard, or in this case the standard by which the completeness of the Bible is viewed. It is the “fixed standard or collection of writings that defines the faith and identity of a particular religious community” (McDonald, 13).

With the idea of the canon as a standard in mind, the question again is, how were these books chosen? Based on past writings and the history of the church, there are five principles that can be used as a criteria for inclusion. These five principles are: 1. Did a prophet or apostle write it? 2. Was the writer of the book confirmed by acts of God? 3. Was the message true and not in contradiction with any other part of the Bible? 4. Did the book contain the life transforming power of God? 5. Was it accepted by the church and the people of God? (McDowell, 21-22).

The first of these criteria is obvious; if it was written by a prophet or, in the case of the New Testament, an apostle, then it was definitely the work of God (McDowell, 21). But, there had to be no doubt about the authenticity of the work. Many writings claimed to have been written by the apostles themselves, but many of those writings are forgeries trying to gain recognition. With this in mind, the next step is if the writer was confirmed by acts of God, or miracles. If God had given the writer the ability to perform miracles, then the writings are also inspired by God. The third criterion is that the book must tell the truth and not contradict the other parts of the Bible. The early church fathers did not want to make a

mistake and include a book that contained parts that were false, so if the statements in the book were doubtful or wrong, they removed that book from inclusion in the canon (McDowell, 22). The fourth criterion is whether the book had the transforming power of God revealed in it. The content of the book had to have the power to change a person's life and have the power of edification and evangelization (McDowell, 22). The final criterion is if it was used and accepted by the church. The early church would have been the closest to being alive when the books were written, with some people even knowing the apostles personally. So, if the people closest to the time of the writers used and believed in the books as being inspired by God, then that would be one of the most definitive proofs that exists. The farther away from the time of writing that it is, the harder it is to judge the authenticity and accuracy of it. But, if the people of that time trusted it, then that is good evidence for today.

The Bible is composed of the Old Testament and New Testament, both with a different process of canonization. The first that will be discussed is the New Testament. Of all the criteria for selection of the New Testament books, the one that was relied on the most was apostolicity. This would include the apostles, those under the direction of the apostles, and those approved by the apostles (McDowell, 22). The apostles were the ones that were closest to Jesus and chosen by God. They got their authority directly from God and would be the most credible source of information pertaining to God and to the Christian way of life.

Based on this authority and their proximity to Jesus, the apostles would be the best, but not solitary, criteria used for inclusion into the New Testament canon.

The other important criterion for the New Testament inclusion was the usage of the early church. The church would use certain books and relied on particular books in order to teach and lead the people. Yet, this was not the sole piece of criteria used because “This criterion was not definitive: many documents which met it quite adequately were not admitted into the canon...while other writings lacking longstanding and broad currency nevertheless did gain canonical recognition, although tardily” (Voorwinde, 12). Following these same lines, the church would read publicly the Scriptures on the Sabbath, giving evidence to their authority (Geisler & Nix, 47-48). These books were collected and preserved in order to be read out loud and studied.

The early church in compiling the New Testament used the preceding criterion, but why did the church decide to make that compilation in the first place? The first reason is that they were written by a prophet or an apostle. These writings were inspired by God and the church wanted to collect them all in one place. These would have been looked at very closely to assure the writings were actually from an apostle, because the early church would not have simply accepted any letter given to them with the name of an apostle on it (The Bible, 158). The second reason was the early church needed to have books to read, study, and apply to their lives (McDowell, 23). When problems arose and

situations happened, the church needed to know how to respond to the problems and situations and it needed to know where to look to find authoritative answers to the tough questions.

The third reason for the formation of the canon is the rise of heretic teachers and leaders. The main heretic that jumpstarted the formation of the canon was Marcion in A.D. 140, who developed his own incomplete set of books that were compiled in order to advance his personal causes and beliefs (McDowell, 23). His views were set forth in his work, the *Antithesis*, which was Marcion's interpretation of Scripture (Barton, 51). Marcion rejected the entire Old Testament and focused mainly on Luke and Paul's letters found in the New Testament (Fisher, 71). He believed in absolute love and completely rejected the law, which comes from the Old Testament (McDonald, 155). Marcion also believed that the god of the Old Testament was different than the God of the New Testament, so Marcion separated the New Testament from the Jewish past (McDonald, 155). Following with the same idea of heretic teachers, another main point surrounding the formation of the canon is Gnosticism. Gnostics focused around the idea of an esoteric knowledge, with true gnosis being beyond Scripture (Voorwinde, 5). This movement is singled out as important because of its influence on the formation of the canon. The movement came into the forefront during the second century and raised the questions of tradition and authority concerning the apostles, but portrayed the apostles themselves as being deficient

in knowledge (Voorwinde, 5). The Gnostic's beliefs sped up the formation of the canon because "Gnosticism's effect on the Church was to intensify its concern for faith adherence to the teaching of the apostles. The necessity for a concrete standard by which to evaluate the Church tradition pressed the orthodox Fathers from Irenaeus onward to focus consciously on Scripture as the written fixation of the apostolic tradition" (Voorwinde, 5). So, the early church knew that these beliefs were beginning to blur the truth in the minds of the people and that there was a need for some form of concrete principles to be established for all to read and follow.

Along the same lines as the last reason, another reason that the collection of books was compiled was because of the circulation of counterfeit writings. There was a need to distinguish between the true writings and those that were fraudulent. The fifth reason was the spread of Christianity and the need for translation into other languages as early as the second century (McDowell, 23). As Christianity spread, the missionaries needed to know what books should be translated and brought into other parts of the world. The final reason for the early church to desire to compile a complete list of the books to be included in the Bible was the persecution of the church. Diocletian issued an edict in A.D. 303 that called for the destruction of all of the sacred books of the Christians (McDowell, 23). This was important because Christians needed to know what books they

should protect and what books they could allow to be destroyed and not risk their lives in order to protect.

These reasons provided starting point for the present Bible, but the books were recognized at different times throughout years. The first list of New Testament books that was exactly the same as the current Bible was from Athanasius in A.D. 367. It was contained in a letter to the churches and it listed each of the books that were included (McDowell, 23-24). Jerome and Augustine both followed shortly after Athanasius defining the New Testament as 27 books. Besides these church fathers, other notable people were Polycarp, Clement of Alexandria, Clement of Rome, Justin Martyr, Irenaeus and Ignatius (McDowell, 24). Each of these people confirmed parts or the entire Bible as we have it today. For example, Clement of Rome refers to Scripture as “the true utterances of the Holy Spirit” and Irenaeus claims the Scriptures are “divine” and “perfect” and uttered by God (Biblical Revelation, 150). Clement, Polycarp, and Ignatius, the first three church fathers, used most of the New Testament in their everyday lives without even questioning if they were using the correct and inspired books or not (Fisher, 70).

Finally, church councils also set the canon. The first main council was the Council of Hippo followed by the Council of Carthage. The Council of Hippo was in 393 A.D. with the Council of Carthage following four years later in 397 A.D. (Geisler & Nix, 111). Both of these two church councils convened and

ratified the present day version of the New Testament as being all twenty-seven books (Geisler & Nix, 111). The last main church council to issue a final decision on the canon was the Council of Trent in April of 1546. This council gave the opinion that the twenty-seven books of the New Testament were indeed inspired by God, just as the previous church councils had declared (Bruce, 247).

The next discussion after the formation of the New Testament canon is the formation of the Old Testament canon. The Old Testament itself was written over a millennium, from approximately 1400 to 400 B.C. (Kaiser, 16). One theory was that the Old Testament canon was not formed until the council at Jamnia in A.D. 90. But, this gathering only formed to question the books that were in place, not to accept new books or add to the canon that was already fixed (McDowell, 26). The Old Testament books were most likely fixed around 300 or 400 B.C., after the last books written and recognized: Malachi in 450 B.C. and Chronicles in 400 B.C. (McDowell, 26). The Jewish people believed that the voice of God had ceased to speak through the prophets, so the Old Testament was complete at that point in time.

The Hebrew Old Testament, called the Septuagint, was formed between 250 and 150 B.C. and was composed of 24 books in three divisions (Chart 1). This compilation of 24 books are the same books that we have today, but in the Bible that is used today, Samuel, Kings, Chronicles, and Ezra-Nehemiah are divided into two books each and the Twelve prophets are given separate books.

Every one of these books, with the one exception being Esther, was found among the Dead Sea Scrolls, thus dating back to the first two centuries before Christ (Kaiser, 35).

One of the earliest pieces of evidence referring to the Hebrew canon and the three part division was found in the Apocryphal writing of Ecclesiasticus around 200-180 B.C. (Kaiser, 33). The three part division of The Law, The Prophets, and The Writings is significant because it is given credibility by Jesus himself in the New Testament, as seen in Luke 24:44 where it is referred to by Jesus as the “Law of Moses, the Prophets, and the Psalms,” where the Psalms is the same as The Writings (Kaiser, 26). Still, one of the most compelling pieces of evidence that there was a fixed, three-part biblical canon by the first century A.D. comes from Josephus’s *Contra Apion*, which states:

Our Books, those which are justly accredited, are but two and twenty, and contain the record of all time. Of these, five are the books of Moses. ...The prophets subsequent to Moses wrote the history of the events of their own times in thirteen books. The remaining four books contain hymns to God and precepts for the conduct of human life. We have given practical proof of our reverence for our own scriptures. For although such long ages have now passed, no one has ventured either to add, or to remove, or to alter a syllable; and it is an instinct with every Jew, from the

day of his birth, to regard them as decrees of God, to abide by them, and, if need be, cheerfully to die for them (Kaiser, 35).

Josephus refers to only 22 books, because he includes Judges-Ruth and Jeremiah-Lamentations as one book each (Kaiser, 35-36). This evidence from Josephus is important in showing that the early church had a set group of books that formed the Old Testament. So, when Jesus then referred to the three-part division of the Scriptures, it would be those same books that Josephus and others have mentioned. Jesus refers in Matthew 23:35 and paralleled in Luke 11:51 to the entire span of the Old Testament when he says “all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah...” (Kaiser, 37). The Jewish canon begins with Genesis and ends with Chronicles, with the previous reference by Jesus referring to the first murder in Genesis and the last recorded murder in Chronicles. So, Jesus gives a sweeping reference to the entire span of the Old Testament, again affirming what is being used today.

This idea of internal evidence in the New Testament for support of the Old Testament is a strong source of evidence of the use of the Old Testament canon as a fixed set of books. See Chart 2 for a somewhat lengthy list of references to the Scriptures, or the Old Testament. Along with the internal New Testament support, there is also the internal Old Testament support. This idea focuses largely around the progressive collection of the prophetic books. The books of

the prophets were collected by the people, and then each successive prophet would add his work to the work that was completed in the past (Geisler & Nix, 80). For example, Moses began the Old Testament and stored the laws by the ark in the tabernacle of God, then Joshua added his words, then came Samuel and so on. This continuity and internal citation continues with Chronicles reviewing Israel's history from Genesis through Kings and Nehemiah refers to Israel's history from Genesis to Ezra (Geisler & Nix, 81). This internal citation does not apply to every book in the Old Testament, but it does show that the books were being collected and used by others throughout the years, with the intent on preserving the growing collection.

Following the same idea of the progressive collection of prophetic writings, the writings of the Old Testament also had continuity. The books resemble an unbroken chain with each writer adding to the history of the previous writer (Geisler & Nix, 81). Joshua begins by linking its history to that of Moses, with Judges following and continuing on through Nehemiah (Geisler & Nix, 81). So, this shows that the books are not just a collection of random books brought together, but instead a series of works, building upon one another and recognized by the Jewish community of the time as the true Old Testament collection of writings.

Before discussing some of the books that were not included in the New or Old Testament canons, some of the books that are included were disputed by

some at a point in time. For the New Testament, the books that were questioned, or had not gained universal recognition by the end of the 4th century, were Hebrews, James, 2 Peter, 2 John, 3 John, Jude, and Revelation (Geisler & Nix, 117). This does not mean that some or most did not initially accept them, but most of the questioning came because of the great distance and lack of communication between the East and the West (Geisler & Nix, 117). The books were used by the church fathers in either the East or the West, but it took awhile for that information to reach the other side. This was especially the case with anonymous books such as Hebrews. The church in the West wanted to be certain of the inclusion of Hebrews before giving its agreement, which the church in the East had already done long before (Geisler & Nix, 117). The book with the longest debate was Revelation, not so much for its content but because of the way it was being used. The book was used by cults to further their beliefs, even though it was written by the apostle John. Even though it was the last book accepted into the New Testament canon, it was one of the first books recognized by the early church fathers (Geisler & Nix, 120). Even though some at the beginning questioned these books, they were all fully accepted by the early church fathers and were included in the final New Testament canon that is still recognized today.

As with the New Testament books that were questioned, there are a few books in the Old Testament that were also questioned at some point in time. The

five Old Testament books that were questioned were Song of Solomon, Ecclesiastes, Esther, Ezekiel, and Proverbs (Geisler & Nix, 89). The questions arising from these books were mainly from misunderstandings or personal views. Song of Solomon was questioned because some viewed it as being too sensual, while Proverbs' advice for people in different circumstances was questioned by some as being contradicting (Geisler & Nix, 89). But, just as in the New Testament, once the books were examined more closely and the disagreements investigated, the decision again went with the books that were already accepted by the majority of the Jewish community and early church fathers.

Even though the canon is set as the 27 New Testament books and 39 Old Testament books that we have today, there were other books that have aroused support in the past and the present to be included in the Bible (See Chart 3 for a more thorough list of New Testament Apocryphal books). These Apocryphal books are categorized into four main New Testament areas: Gospels, Acts, Epistles and Related Literature, and Apocalypses and Related Literature. The first of these areas is the non-canonical Gospels. Of the Gospels, the Coptic Gospel of Thomas, The Epistle of the Apostles, and The Gospel according to the Hebrews will be briefly discussed. The Coptic Gospel of Thomas was unknown by everyone until 1945 when it was found by a peasant near the village of Nag Hammadi, Egypt (Lost Scriptures, 19). It is referred to as the Coptic Gospel because it was written in the ancient Egyptian translation (Lost Scriptures, 19).

This book consists of a collection of sayings by Jesus that were supposedly written by Didymus Judas Thomas, who, according to legends, was Jesus' twin brother. The main point of this book is to reflect on the teachings of Jesus. The first verse states, "Whoever finds the interpretation of these sayings will not experience death" (Lost Scriptures, 19). So, the book ignores the birth and death of Jesus and focuses solely on his supposed teachings. It focuses on the idea that people are spirits who have fallen from the divine realm and are now trapped in their bodies, and Jesus is the one who gives the knowledge on how to escape and find salvation (Lost Scriptures, 20). Although some of the sayings in this book may actually be traced back to the time of Jesus, the document was most likely written after the other New Testament Gospels in the early second century (Lost Christianities, xii).

The next non-canonical Gospel book discussed is the Epistle of the Apostles. This book is written about a conversation with Jesus and 11 of the epistles, all except Judas, which occurred after Jesus' resurrection. The interesting thing about this book is that the secret teachings of Jesus is usually a Gnostic theme, but this book is anti-gnostic and counters the views of Simon Magnus and Cerinthus, two prominent Gnostics (Lost Scriptures, 73). It was discovered in the end of the nineteenth century in Cairo and was probably written in the middle of the second century (Lost Scriptures, 74). The final book of the three is The Gospel according to the Hebrews. This book was most likely written

in the beginning of the second century and has been quoted by a few of the church fathers such as Clement, Origin, Didymus the Blind, and Jerome (Lost Scriptures, 15). This book is different from the other two in that it does not remain intact, but only in the fragmented form found from quotations by others. The parts that survived were mainly alternative forms of the stories found in the New Testament with some of the stories being fairly similar. Yet, it also contained some unique stories that are only found in this book (Lost Scriptures, 15). So, all of these books seem to have unique events in them that can only be found in the book itself.

The next category of the non-canonical Apocrypha is the Acts of the Apostles. Two of the books in this category are the Acts of John and the Acts of Peter. The Acts of John is a collection of the stories of John and the actions that he took. This book alternates between the serious and the amusing, at one point discussing raising the dead and the next minute talking about bed-bugs at an inn along the way (Lost Scriptures, 93). The book tries to mainly focus on the most amazing stories of John, but it also is trying to show the great power of God that is alive in John. Chapters 63 – 86 even go so far as to describe a man who wants to have sex with another man's wife, so after she dies, he tries to go find her corpse but is blocked by a serpent (Lost Scriptures, 93). The date of this book is relatively uncertain, but it is estimated to be around the latter half of the second century (Lost Christianities, xii). The other book in the Acts of the Apostles is the

Acts of Peter. This book showcases Peter's missionary trips, his sermons, and the miracles that he performed. The Acts of Peter focuses on the struggle between Peter and Simon Magus, who claims to be the representative of God on earth (Lost Scriptures, 135). Peter then refutes Simon's claims by making dogs and newborn babies speak and by restoring tuna fish and different people back to life. The end of the book is where Peter is about to be executed and before he is executed he requests to be hung on the cross upside down (Lost Scriptures, 135). This book was being circulated during the second century (Lost Christianities, xii).

The third category of Apocryphal books is the Epistles and Related Writings. A few of the works from this category are The Letter of 1 Clement, The Letter of 2 Clement and The Didache. The first of these, The Letter of 1 Clement, was written near the end of the first century, possibly even before 2 Peter was written (Lost Scriptures, 168). This book was even quoted as being part of the New Testament in the fifth century but disappeared and was not seen again until the seventeenth century (Lost Scriptures, 167). Although the book bears the name of Clement, the book never mentions the name Clement or claims to be written by him. The Letter 1 of Clement discusses how the church of Corinth had just been divided, with the old elders being deposed of by others, and how the new leaders should be removed and the old elders put back in their place (Lost Scriptures, 167). The main support for this argument was apostolic succession, where the old

elders were put in authority by the apostles who were given authority by Christ (Lost Scriptures, 167).

The next book is The Letter 2 of Clement, which is most likely from the middle of the second century (Lost Christianities, xiii). Along with The Letter 1 of Clement, this book was regarded by some as part of the New Testament until the fifth century, in the codex Alexandrinus (Lost Scriptures, 185). This book is the oldest freestanding surviving sermon that has been found so far and, despite its name, it was not written by the same person who wrote The Letter 1 of Clement (Lost Scriptures, 185). The sermon was based on the premise that people owe a large debt to God for their salvation and should live accordingly. It uses information found in the Old Testament and Gnostic books, such as the Gospel of Thomas (Lost Scriptures, 185). The final non-canonical book in the Epistles and Related Writings category is The Didache. This book was viewed by the early church as being on the edge of inclusion to the canon but was lost until rediscovered in 1873 in Constantinople. The book has an anonymous author, and was possibly compiled from sources written at earlier times (Lost Scriptures, 211-212). It is a manual of the early church, describing the social life and practices of the early church, being written around 100 or 120 CE (Lost Scriptures, 211). The Didache is a book describing what the church should look like: what actions should be taken and what actions should be avoided. It also gives instructions on

practices and social interactions and warns the church to test its teachers (Lost Scriptures, 211).

The final category of non-canonical books is the Apocalypses and Revelatory Treatises. Two of these books are the Shepherd of Hermas and the Secret Book of John. This work comes from the first hundred years of the Christian church and was popular for four centuries among the Christian church (Lost Scriptures, 251-252). It is the longest surviving work from that time period and was written by Hermas (Lost Scriptures, 251-252). It had been considered for inclusion in the canon, but was denied, partly because it was not written by an apostle (Lost Scriptures, 251). The Shepherd of Hermas is the story of an angel that appears to Hermas in the form of a shepherd who reveals revelations from God on how to live. It then discusses the topics of forgiveness and God's impending judgment (Lost Scriptures, 251). The final book in this category is the Secret Book of John. This book is dated prior to 180 CE and was known by the second century church father Irenaeus (Lost Scriptures, 297). It is a book of a discussion between John and Jesus after Jesus' resurrection. It was written to show the Gnostic beliefs and says that Yaltabaoth created the world and humans, but only gives the human beings life because he is tricked into doing so (Lost Scriptures, 297). The Secret Book of John was discovered in the Nag Hammadi Library, but it was found as multiple versions with differences between the various versions of the book.

After looking at the New Testament Apocryphal books, the Old Testament Apocryphal books will also be looked at briefly (See Chart 4 for a more thorough list of Old Testament Apocryphal books). Three of these books are First Esdras, Judith, and Ecclesiasticus. First Esdras was written around 150 B.C. and tells the story of how the Jews were restored to Palestine after the Babylonian exile. It takes some of the information from Chronicles, Ezra, and Nehemiah, but it also adds a great deal of legendary material (McDowell, 30). The most intriguing story was of three people debating what the strongest thing in the world was. The answer turned out to be Truth, and Zerubbabel, the one who answered correctly, was allowed to rebuild the Temple at Jerusalem (McDowell, 30). This book uses some of the actual events that took place in Jewish history and then added on some extra material.

The next book of the Old Testament Apocrypha is Judith. Judith was written during the middle of the second century B.C. and is mainly fictitious (McDowell, 30). Judith is a beautiful Jewish widow who went to the tent of the attacking general, gained his trust, cut off his head, and brought the victory over the Assyrian army to the Jewish people (McDowell, 30). The final Old Testament Apocryphal book discussed is Ecclesiasticus. This book was written around 180 B.C. and contains a great deal of wisdom, somewhat resembling the book of Proverbs (McDowell, 30). This book is still used in many Anglican circles and is even quoted several times by John Wesley in his sermons (McDowell, 30). The

book thus contains practical advice that can be applied to daily activities and contains insights into how to live and model ones life.

All of these non-canonical Apocryphal books were either used by the early church at some point in time or were found in a recent discovery such as in the cave containing the Dead Sea Scrolls. These books were occasionally used as devotional or inspirational material. They were also sometimes used to try to gain recognition by passing the work off as being written by an influential person, such as an apostle. In the case of the Old Testament Apocrypha, it was not until 1546 that the Roman Catholic Church gave full canonical status to the Apocrypha (McDowell, 32). These books were never accepted as canonical by the Jewish community and were rejected as canonical by most of the early church fathers (Geisler & Nix, 99). Some of the church fathers, such as Origen, Cyril of Jerusalem, and Athanasius even spoke out against the Apocrypha (McDowell, 32).

This rejection by the early church was the same for the New Testament Apocryphal books. They were used occasionally by the church leaders, but they were not on the same level as the other canonical books (McDowell, 25). The main reason that they were ever even considered is that some of them claimed to be written by apostles or were referred to in other canonical books (McDowell, 25). But, after they were investigated further, the decision was clearly and decisively made by the early church to exclude the Apocryphal books of the New

Testament from the canon. So, for various reasons these non-canonical Apocryphal books did not make it into the present day Biblical canon after being inspected and discussed by various people.

The Bible has been formed by including books that were inspired by God and excluding those that may have been used by some, but were not on the same level as the rest of the books. These Apocryphal writings are numerous and have some people believing that they deserved a place in the canon, but the present day Bible has stood the test of the early church and remains the same to this day. First the formation was influenced by the early church leaders, these leaders were then followed by church councils, and finally came the sixteenth century church where the Council of Trent ratified the Bible as it is presently known. This group of writings by people of every background has come together to form a book that is unchanged from its first formation.

Chart 1- The Three Part Division of the Hebrew Old Testament

The Law	Genesis, Exodus, Leviticus, Numbers, Deuteronomy
The Prophets	Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, The Twelve
The Writings	Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Esther, Ecclesiastes, Daniel, Ezra-Nehemiah, Chronicles

(McDowell, 27).

Chart 2- New Testament Internal Support for Old Testament Canon

Matthew 21:42; 22:29; 26:54,56	Luke 24
John 5:39; 10:35	Acts 17:2,11; 18:28
Romans 1:2; 4:3; 9:17; 10:11; 11:2; 15:4; 16:26	1 Corinthians 15:3,4
Galatians 3:8,22; 4:30	1 Timothy 5:18
2 Timothy 3:16	2 Peter 1:20, 21; 3:16

(McDowell, 29).

Chart 3 – New Testament Apocrypha

This list is not exhaustive, but is a list of some of the New Testament Apocrypha:

Non-Canonical Gospels	Non-Canonical Acts of the Apostles
The Gospel of the Nazareans	The Acts of John
The Gospel of the Ebionites	The Acts of Paul
The Gospel According to the Hebrews	The Acts of Thecla
The Gospel According to the Egyptians	The Acts of Thomas
The Coptic Gospel of Thomas	The Acts of Peter
Papyrus Egerton 2: The Unknown Gospel	
The Gospel of Peter	Non-Canonical Epistles and Related Writings
The Gospel of Mary	The Third Letter to the Corinthians
The Gospel of Philip	Correspondence of Paul and Seneca
The Gospel of Truth	Paul's Letter to the Laodiceans
The Gospel of the Savior	The Letter of 1 Clement
The Infancy Gospel of Thomas	The Letter of 2 Clement
The Proto-Gospel of James	The "Letter of Peter to James" and its "Reception"
The Epistle of the Apostles	The Homilies of Clement
The Coptic Apocalypse of Peter	Ptolemy's Letter to Flora
The Second Treatise of the Great Seth	The Treatise on the Resurrection
The Secret Gospel of Mark	The Didache
	The Letter of Barnabas
Non-Canonical Apocalypses and Revelatory Treatises	The Preaching of Peter
The <i>Shepherd</i> of Hermas	Pseudo-Titus
The Apocalypse of Peter	
The Apocalypse of Paul	
The Secret Book of John	
On the Origin of the World	
The First Thought in Three Forms	
The Hymn of the Pearl	

(Lost Scriptures, v-vi).

Chart 4 – Old Testament Apocrypha

This list is not exhaustive, but is a list of some of the Old Testament Apocrypha:

1. First Esdras
2. Second Esdras
3. Tobit
4. Judith
5. Additions to Esther
6. The Wisdom of Solomon
7. Ecclesiasticus
8. Baruch
9. Bel and the Dragon
10. The Song of the Three Hebrew Children
11. The Prayer of Manasseh
12. First Maccabees
13. Second Maccabees

(McDowell, 30-31).

Chart 5 – Current Bible

Old Testament	New Testament
Genesis	Matthew
Exodus	Mark
Leviticus	Luke
Numbers	John
Deuteronomy	Acts
Joshua	Romans
Judges	1 Corinthians
Ruth	2 Corinthians
1 Samuel	Galatians
2 Samuel	Ephesians
1 Kings	Philippians
2 Kings	Colossians
1 Chronicles	1 Thessalonians
2 Chronicles	2 Thessalonians
Ezra	1 Timothy
Nehemiah	2 Timothy
Esther	Titus
Job	Philemon
Psalms	Hebrews
Proverbs	James
Ecclesiastes	1 Peter
Song of Solomon	2 Peter
Isaiah	1 John
Jeremiah	2 John
Lamentations	3 John
Ezekiel	Jude
Daniel	Revelation
Hosea	
Joel	
Amos	
Obadiah	
Jonah	
Micah	

Nahum	
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