

THE BIBLICAL CANON



		Old Testament Canon (22 / 39)																														
		Greek Old Testament (LXX)													Septuagint (Apost. &)																	
		Septuagint (Apost. &)			Septuagint (Apost. &)			Septuagint (Apost. &)			Septuagint (Apost. &)			Septuagint (Apost. &)			Septuagint (Apost. &)			Septuagint (Apost. &)			Septuagint (Apost. &)			Septuagint (Apost. &)						
		250 BC	350 AD	4th Century	5th Century	30-120 AD	165 AD	161 AD		380 AD	160 AD	170 AD	2-4c AD	160-136 AD	350 AD	385 AD	324 AD	360 AD	405 AD	730 AD	80 AD	367 AD	360 AD	382 AD	3c BC - 1c AD	363 AD	160 AD	360 AD	380 AD	397 AD	240 AD	
Evaluation of Source		The Word.	The Word.	The Word. (But Roman Catholic)	The Word.	The Word.	The Word.	The Word.	Reliable	Reliable	Reliable	Reliable	Reliable	Reliable (But problematic teacher)	Reliable (But Catholic)	Reliable (But Catholic)	Reliable (But problematic teacher)	Reliable (But Catholic)	Reliable (But Catholic)	Reliable, but very ambiguous life with 3 theories called a Pharisee and traitor	Limited reliability (Augustinian, champion defender of Nicene Creed)	Limited Reliability (Incomplete Text)	Limited Reliability (Roman Catholic)	Limited Reliability (Jewish sect Of Essenes)	Limited Reliability (Lack Of Authenticity)	Problematic (Augustinian, Heretical NT Canon, Strong Anti-semitism)	Limited Reliability (Unfused Hellenism into the church)	Unreliable (Based On Rejected Book)	Highly problematic (Catholic doctor & Patriarch of Constantinople; Apocrypha canonized)	Unreliable (Universalists; Purgatory; Ransom Theory)		
Language		Greek	Greek	Greek	Greek	Greek	Latin	English	-	-	-	-	-	-	-	-	-	Latin	-	-	-	-	Latin	-	-	German	-	-	-	-		
Count of Old Testament Books (without Apocrypha)		na	na	na	na	na	39	39	na	na	na	na	na	22	22	na	22	na	22	22	22	22	22 (37)	22 (39)	na	22	na	22 (39)	na	22		
Old Testament Canon (22 / 39)	Moses, Law	1 Genesis	YES	Fragments	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	2 Exodus	YES	Missing	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	3 Leviticus	YES	Partly	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	4 Numbers	YES	Fragments	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	5 Deuteronomy	YES	Fragments	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	6 Joshua	YES	Fragments	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	7 Judges & Ruth	YES	Fragments	YES	YES	Not Cited	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	8 1 & 2 Samuel	YES	YES	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	9 1 & 2 Kings	YES	YES	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	10 1 & 2 Chronicles	YES	Partly	YES	YES	Not Cited	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	11 1 & 2 Esdras (Ezra & Nehemiah)	YES	Partly	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	
	12 Esther	YES	YES	YES	YES	Not Cited	YES	YES	Disputed	na	Missing	na	na	YES	YES	na	YES	YES	YES	YES	YES	Rejected	YES	Missing	YES	Rejected	Missing	YES	YES	YES	YES	YES
	13 Job	YES	YES	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	14 Psalms	YES	YES	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	151	YES	YES	150	YES	YES	150	YES	YES	
	15 Proverbs	YES	YES	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	16 Ecclesiastes	YES	YES	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	17 Songs of Songs	YES	YES	YES	YES	Not Cited	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	18 Twelve Prophets (Hosea, Joel, Amos, Obdiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi)	YES	All except Hosea	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	19 Isaiah	YES	YES	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	20 Jeremiah, Lamentations	YES	YES	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	21 Ezekiel	YES	Missing	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	
	22 Daniel	YES	na	YES	YES	CITED	YES	YES	YES	na	YES	na	na	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	



	Athanasius of Alexandria	Cyril of Jerusalem	Eusebius	Hilary of Poitiers on the Canon	Josephus	Melito	The Muratorian Fragment	Origen
	367 AD	Born 315 AD, bishop of Jerusalem	written about 324 AD	written about 360 AD	37 – 100 AD	about 170 AD	about 170 AD	about 240 AD
General Distinctions	Athanasius compiled the list to resolve questions about such texts as The Epistle of Barnabas. Athanasius includes the Book of Baruch and the Letter of Jeremiah and places the Book of Esther among the 7 books not in the canon but to be read, along with the Wisdom of Solomon, Sirach, Ecclesiastical, Judith, Tobit, the Didache, and the Shepherd of Hermas [50]	He rejected the Apocrypha and Pseudepigrapha, but drew a clear line to Baruch and the Epistle of Jeremiah, not being part of the Apocrypha, but of the biblical canon. He missed the book of Revelation.	In his Chronicle he distinctly separates the Books of Maccabees from the 'Divine Scriptures, and elsewhere mentions Ecclesiasticus and Wisdom as 'controverted' books. On the other hand, like the older fathers, he quotes in the same manner as the contents of the Hebrew Canon passages from Baruch and Wisdom. He regarded the Apocrypha of the Old Testament in the same light as the books in the New Testament, which were 'controverted and yet familiarly used by many'.	Like Origen, he lists only the books of the Hebrew canon, but afterwards he mentions that some add Tobit and Judith.	-	Does not list Esther; no mention of disputed books.	-	He accepted Hebrews as Scripture while entertaining doubts about its author. He added the 2nd Epistle of Jeremiah and treated several apocryphal books as Scripture.
Evaluation	Limited Reliability (Catholic; champion defender of Nicene Creed)	Reliable source, but a problematic teacher (transubstantiation, prayers for the dead; Catholic Church is the "holy Mother of all")	Reliable source, but highly problematic teacher (Arian & Catholic).	Reliable source (But problematic teacher)	Reliable, but very ambiguous life with 3 divorces, called a Pharisee and traitor.	Rather reliable source.	Rather reliable source.	Unreliable source, with some highly problematic teachings (Universalist; guilty of serious heresies).
OT Canon	<p>There are, then, of the Old Testament, twenty-two books in number; for, as I have said, it is handed down that this is the number of the letters among the Hebrews, their respective order and names being as follows.</p> <p>[1] The first is <i>Genesis</i>, [2] then <i>Exodus</i>, [3] next <i>Leviticus</i>, [4] after that <i>Numbers</i>, and [5] then <i>Deuteronomy</i>. Following these there is [6] <i>Joshua</i>, the son of Nun, [7] then <i>Judges</i>, then <i>Ruth</i>. And again, after these <i>four books of Kings</i>, [8] the <i>Chronicles</i>, of <i>1</i> (<i>1 & 2 Samuel</i>) being reckoned as one book, [9] and so likewise the <i>first and fourth</i> of <i>Esdras</i> as one book. [10] And again, the <i>first and second of the Chronicles</i> are reckoned as one book. [11] Again <i>Job</i>, the <i>first and second</i> are similarly one book. [14] After these there is the book of <i>Psalms</i>, [15] then the <i>Proverbs</i>, [16] next <i>Ecclesiastes</i>, [17] and the <i>Song of Songs</i>. [13] <i>Job</i> follows. [18] then the <i>twelve of the Twelve</i> [minor prophets] being reckoned as one book. [19] Then <i>Isaiah</i>, one book, [20] then <i>Jeremiah</i> with <i>Baruch</i>, <i>Lamentations</i> and the <i>Epistle</i>, one book; [21] afterwards <i>Ezekiel</i> [22] and <i>Daniel</i>, each one book.</p> <p>Thus far constitutes the Old Testament.</p>	<p>Now these the divinely-inspired Scriptures of both the Old and the New Testament teach us. For the THEOS of the two Testaments is One, Who in the Old Testament foretold the CHRISTOS Who appeared in the New, Who by the Law and the Prophets led us to CHRISTOS' School. [...] Read the Divine Scriptures, the <i>twenty-two books of the Old Testament</i> [Jewish count effectively including 39 books; grouping e.g. the 12 prophets to 1 book], these that have been translated by the Seventy-two Interpreters [Septuagint]. [...] 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</p> <p>[1-5] <i>Law</i> the books of <i>Moses</i> are the <i>first five</i>, <i>Genesis, Exodus, Leviticus, Numbers, Deuteronomy</i> . And next, [6] <i>Joshua</i> the son of <i>Nun</i>, and the [7] <i>twelve of the Twelve</i>, including <i>Ruth</i>, counted as seventh. And of the other historical books of the <i>Old Testament</i>, [8] first and second <i>books of the Kings</i> (<i>1 & 2 Samuel</i>) are among the Hebrews one book; also the [9] third and fourth (<i>1 & 2 Kings</i>) one book. And in like manner, the [10] first and second of <i>Chronicles</i> are with them one book; and the [11] first and second of <i>Esdras</i> [Ezra & Nehemiah] are counted one [12] <i>book</i>, the <i>first and second</i> of <i>Chronicles</i> as one book. But those which are written in verses are five, [13] <i>Job</i>, and the [14] <i>book of Psalms</i>, and [15] <i>Proverbs</i>, and [16] <i>Ecclesiastes</i>, and the [17] <i>Song of Songs</i>, which is the seventeenth book. And after these come the five Prophetic books: of the [18] <i>Twelve Prophets</i> one book, of [19] <i>Isaiah</i> one, of [20] <i>Jeremiah</i> one, including <i>Baruch</i> and <i>Lamentations</i> and the <i>Epistle</i> [of Jeremiah]; then [21] <i>Ezekiel</i>, and the [22] Book of <i>Daniel</i>, the twenty-second of the Old Testament.</p>	<p>no detailed information included</p> <p>... 'the Canonical Scriptures of the Old Testament, undisputed among the Hebrews'; and again, 'the acknowledged Scriptures of the Old Testament'; and, lastly, 'the Holy Scriptures of the Old Testament.'</p>	<p>The reason for reckoning <i>twenty-two books of the Old Testament</i> is that this corresponds with the number of the [Hebrew] letters. They are counted thus according to old tradition:</p> <p>[1-5] the books of <i>Moses</i> are five, [6] <i>Joshua</i>, son of Nun the sixth, [7] <i>Judges</i> and <i>Ruth</i> the seventh, [8] first and second Kings 1 the eighth '<i>1 & 2 Samuel</i>', [9] third and fourth <i>Chronicles</i> 2 the ninth, [10] the two of <i>Chronicles</i> make ten, [11] the words of the days of <i>Ezra</i> the eleventh, [Ezra & Nehemiah] [12] the book of <i>Psalms</i> twelfth, [13] of Solomon the <i>Proverbs</i>, [14] <i>Ecclesiastes</i>, and [15] <i>Song of Songs</i> are thirteenth, fourteenth, and fifteenth, [16] the <i>Twelve Prophets</i> sixteenth, [17] then <i>Isaiah</i> and [18] <i>Jeremiah</i> (with <i>Lamentation</i> and the <i>Epistle</i>) and [19] <i>Isaiah</i> and [20] <i>Ezekiel</i> and [21] <i>Job</i> and [22] <i>Isaiah</i> complete the number of the books at twenty-two.</p> <p>To this some add <i>Tobit</i> and <i>Judith</i> to make twenty-four books, according to the number of the Greek letters, which is the language used among Hebrews and Greeks gathered in Rome.</p>	<p>We have but <i>twenty-two [books]</i> containing the history of all time, books that are justly believed in; and of these,</p> <p>[1-5] five are the books of <i>Moses</i> [Mosaic], <i>Exodus, Leviticus, Numbers, Deuteronomy</i>], which comprise the law and earliest traditions from the creation of mankind down to his death. [6-18] From the death of <i>Moses</i> to the reign of <i>Artaxerxes</i>, King of Persia, the successor of <i>Xerxes</i>, the <i>prophets</i> who succeeded <i>Moses</i> wrote the <i>books</i> that occurred in their own time, <i>in ancient times</i>. [19-22] The remaining four documents comprise <i>Isaiah</i> in THEOS and <i>practical precept</i> to men [Psalms, Proverbs, Ecclesiastes, Song of Songs]</p>	<p>I learned accurately the books of the Old Testament, and I send them to you as written below. These are their names: Of</p> <p>[1-5] Moses five, <i>Genesis, Exodus, Numbers, Leviticus, Deuteronomy</i>; [6] <i>Joshua</i> the son of Nun, [7] <i>Judges</i>, [8] <i>Ruth</i>, [9],[10] four of Kingdoms <i>1 & 2 Samuel; 1 & 2 Kings</i>, [11] two of <i>Chronicles</i>, [12] the <i>Psalms</i> of <i>David</i>, [13] Solomon's <i>Proverbs</i> or <i>Wisdom</i>, [14] <i>Ecclesiastes</i>, [15] <i>Song of Songs</i>, [16] <i>Job</i>, [17] of the Prophets: <i>Isaiah</i>, [18] <i>Jeremiah</i>, [19] the <i>Twelve</i> [minor prophets] in one book, [20] <i>Daniel</i>, [21] <i>Ezekiel</i>, [22] <i>Esther</i>. From which also I have made the extracts, dividing them into six books." Such are the words of Melito.</p>	<p>no information included</p>	<p>"The twenty-two books of the Hebrews are the following: That which is called by us</p> <p>[1] <i>Genesis</i>, but by the Hebrews, from the beginning of the book, <i>Breshith</i>, which means 'in the beginning'; [2] <i>Exodus</i>, <i>Welesmoth</i>, that is, 'these are the names'; [3] <i>Exodus</i>, <i>Wikra</i>, 'and he called'; [4] <i>Numbers</i>, <i>Ammesphokodem</i>; [5] <i>Deuteronomy</i>, <i>Eleddebareim</i> 'these are the words'; [6] <i>Joshua</i> the son of <i>Nun</i>, <i>Josoue</i> ben <i>Noun</i>; [7] <i>Judges</i> and <i>Ruth</i>, among them in one book, <i>Saphateim</i>; [8] the first and second of <i>Kings</i>, among them one, [9] <i>Isaiah</i>, that is, 'he called of THEOS'; [10] the first and second of <i>Chronicles</i> in one, <i>Wummelch</i> [11] <i>David</i> [Psalms], that is, 'the <i>king</i> of <i>David</i>' ; [12] of the <i>Chronicles</i>, the first and second in one, [13] <i>Dabreliamein</i>, that is, 'records of days'; [14] <i>Isaiah</i>, first and second 1 in one, [15] <i>Jeremiah</i>, that is, 'an assistant'; [16] <i>Ezekiel</i>; [15] the book of <i>Psalms</i> [of Solomon], <i>Sphartheileim</i>; [16] the <i>Proverbs</i> of Solomon, <i>Meloth</i>; [17] <i>Ecclesiastes</i>, <i>Koethi</i>; [16] the <i>Song of Songs</i> (not, as some suppose, Songs of Songs), <i>Sir Hassirim</i>; [17] <i>Job</i>, <i>Jessia</i>; [18] <i>Jeremiah</i>, with <i>Lamentations</i> and the <i>Epistle</i> in one, <i>Jeremia</i>; [19] <i>Daniel</i>; [20] <i>Ezekiel</i>, <i>Jezekiel</i>; [21] <i>Job</i>, <i>Job</i>, [22] <i>Isaiah</i>, <i>Esther</i>, ...</p>
NT Canon	<p>Again, it is not tedious to speak of the books of the New Testament. These are:</p> <p>[1-4] the <i>four Evangelia</i>, according [1] to <i>Matthew</i>, [2] <i>Mark</i>, [3] <i>Luke</i>, and [4] <i>John</i>. After these, [5] The <i>Acts of the Apostles</i>, and the seven epistles called Catholic: [6] of <i>Peter</i>, one; [26-25] of <i>Paul</i>, two [7-9] of <i>John</i>, three; after these, [26] one of <i>Jude</i>.</p> <p>In addition, there are <i>fourteen epistles of Paul</i> the apostle, written in this order:</p> <p>[18] the first, to the <i>Romans</i>; [10-11] then, two to the <i>Corinthians</i>; [15] after these, to the <i>Galatians</i>; [12] next, to the <i>Ephesians</i>; [13] then, to the <i>Philippians</i>; [14] then, to the <i>Colossians</i>; [16-17] after these, two of the <i>Thessalonians</i>; [23] and that to the <i>Hebrews</i>; [21-22] and again, two to <i>Timothy</i>; [20] one to <i>Titus</i>; [19] and lastly, that to <i>Philemon</i>. [27] And besides, the <i>Revelation</i> of <i>John</i>.</p>	<p>Then of the New Testament there are the</p> <p>[1-4] <i>four Evangelia</i> only [Matthew, Mark, Luke, John], [...] [5] Receive also the <i>Acts of the Twelve Apostles</i>; and in addition to these the seven Catholic; [10-23] <i>Paul's fourteen epistles</i> [14- includes Hebrews] are well known and undisputed. [...] [4] In the first place <i>his Evangelium</i> [John], which is known to all the churches under heaven, must be acknowledged as genuine. That it has with good reason been put by the ancients in the [1-3] <i>category of the three Evangelia</i> [...]. Nevertheless, of all the disciples 4 of KYRIOS, [1] only <i>Matthew</i> and <i>John</i> have left us written memorials [...] [2,3] And when <i>Mark</i> and <i>Luke</i> had already published their Evangelia, they say that John, who had employed all his time in proclaiming the Evangelium orally, finally proceeded to write for the following reason. [...] [7-9] But of the writings of John, not only his Evangelium, but also <i>the former of his epistles</i>, has been accepted without dispute both now and in ancient times. But the other two are disputed. [27] In regard to the <i>Apocalypse</i>, the opinions of most men are still divided. [...] [5] First then must be put the holy quaterion of the Evangelia; following them the <i>Acts of the Apostles</i>. [var] After this must be reckoned the <i>epistles of Paul</i>; [17] next in order the extant <i>former of his epistles</i>, must be maintained. [24] and likewise the <i>Acts of the Apostles</i>, must be maintained. [27] After them is to be placed, if it really seem proper, the <i>Apocalypse of John</i>, concerning which we shall give the different opinions at the proper time. These then belong among the <i>accepted writings</i>. Among the <i>disputed writings</i>, which are nevertheless recognized by many, are extant</p> <p>[6] the so-called epistle of James [26] and that of Jude, [25] also the second epistle of Peter, and those that are called the <i>second and third of John</i>, whether they belong to the evangelist or to another person of the same name. [...] as I said, the <i>Apocalypse of John</i>, if it seem proper, which some, as I said, reject, but which others class with the <i>accepted books</i>. And among these some have placed also the Evangelium according to the <i>Hebrews</i> ...</p>	<p>[24] One <i>epistle of Peter</i>, that called the first, is acknowledged as genuine. [25] But we have learned that his extant second Epistle does not belong to the canon; yet, as it has appeared profitable to many, it has been used with the other Scriptures. Such are the writings that bear the name of Peter, only one of which I know to be genuine and acknowledged by the ancient elders. [10-23] <i>Paul's fourteen epistles</i> [14- includes Hebrews] are well known and undisputed. [...] [4] In the first place <i>his Evangelium</i> [John], which is known to all the churches under heaven, must be acknowledged as genuine. That it has with good reason been put by the ancients in the [1-3] <i>category of the three Evangelia</i> [...]. Nevertheless, of all the disciples 4 of KYRIOS, [1] only <i>Matthew</i> and <i>John</i> have left us written memorials [...] [2,3] And when <i>Mark</i> and <i>Luke</i> had already published their Evangelia, they say that John, who had employed all his time in proclaiming the Evangelium orally, finally proceeded to write for the following reason. [...] [7-9] But of the writings of John, not only his Evangelia, but also <i>the former of his epistles</i>, has been accepted without dispute both now and in ancient times. But the other two are disputed. [27] In regard to the <i>Apocalypse</i>, the opinions of most men are still divided. [...] [5] First then must be put the holy quaterion of the Evangelia; following them the <i>Acts of the Apostles</i>. [var] After this must be reckoned the <i>epistles of Paul</i>; [17] next in order the extant <i>former of his epistles</i>, must be maintained. [24] and likewise the <i>Acts of the Apostles</i>, must be maintained. [27] After them is to be placed, if it really seem proper, the <i>Apocalypse of John</i>, concerning which we shall give the different opinions at the proper time. These then belong among the <i>accepted writings</i>. Among the <i>disputed writings</i>, which are nevertheless recognized by many, are extant</p> <p>[6] the so-called epistle of James [26] and that of Jude, [25] also the second epistle of Peter, and those that are called the <i>second and third of John</i>, whether they belong to the evangelist or to another person of the same name. [...] as I said, the <i>Apocalypse of John</i>, if it seem proper, which some, as I said, reject, but which others class with the <i>accepted books</i>. And among these some have placed also the Evangelium according to the <i>Hebrews</i> ...</p>	<p>no information included</p>	<p>no information included</p>	<p>no information included</p>	<p>[24] One <i>epistle of Peter</i>, that called the first, is acknowledged as genuine. [25] But we have learned that his extant second Epistle does not belong to the canon; yet, as it has appeared profitable to many, it has been used with the other Scriptures.] Such are the writings that bear the name of Peter, only one of which I know to be genuine and acknowledged by the ancient elders. [10-23] <i>Paul's fourteen epistles</i> [14- includes Hebrews] are well known and undisputed. [...] [4] In the first place <i>his Evangelium</i> [John], which is known to all the churches under heaven, must be acknowledged as genuine. That it has with good reason been put by the ancients in the [1-3] <i>category of the three Evangelia</i> [...]. Nevertheless, of all the disciples 4 of KYRIOS, [1] only <i>Matthew</i> and <i>John</i> have left us written memorials [...] [2,3] And when <i>Mark</i> and <i>Luke</i> had already published their Evangelia, they say that John, who had employed all his time in proclaiming the Evangelium orally, finally proceeded to write for the following reason. [...] [7-9] But of the writings of John, not only his Evangelia, but also <i>the former of his epistles</i>, has been accepted without dispute both now and in ancient times. But the other two are disputed. [27] In regard to the <i>Apocalypse</i>, the opinions of most men are still divided. [...] [5] First then must be put the holy quaterion of the Evangelia; following them the <i>Acts of the Apostles</i>. [var] After this must be reckoned the <i>epistles of Paul</i>; [17] next in order the extant <i>former of his epistles</i>, must be maintained. [24] and likewise the <i>Acts of the Apostles</i>, must be maintained. [27] After them is to be placed, if it really seem proper, the <i>Apocalypse of John</i>, concerning which we shall give the different opinions at the proper time. These then belong among the <i>accepted writings</i>. Among the <i>disputed writings</i>, which are nevertheless recognized by many, are extant</p> <p>[6] the so-called epistle of James [26] and that of Jude, [25] also the second epistle of Peter, and those that are called the <i>second and third of John</i>, whether they belong to the evangelist or to another person of the same name. [...] as I said, the <i>Apocalypse of John</i>, if it seem proper, which some, as I said, reject, but which others class with the <i>accepted books</i>. And among these some have placed also the Evangelium according to the <i>Hebrews</i> ...</p>	<p>... he testifies that he knows only four Evangelia, writing somewhat as follows: "Among the four Evangelia, which are the only indisputable ones in the Church of THEOS under heaven, I have learned by tradition that</p> <p>[1] the first written was that according to <i>Matthew</i>, [...] [2] Secondly, that according to <i>Mark</i>, who composed it in accordance with the instructions of Peter, ... [3] And thirdly, that according to <i>Luke</i>, for those who from the Gentiles came to believe. [4] After them all, that according to <i>John</i>." [7] And in the fifth book of his Expositions on the Evangelium according to John, the same person says this with reference to the epistles of the apostles: "But he who was made sufficient to become a minister of the new covenant, not of the letter but of the SPIRIT, that is, <i>Paul</i>, who fully preached the Evangelium from Jerusalem and round about even unto Ilyricum, did not ... which he had instructed ... [26-25] And <i>John</i>, on whom the Church of CHRISTOS is built, left <i>no acknowledged epistle</i>; possibly also a <i>second</i>, but this is <i>disputed</i>. [...] [27] And he wrote also the <i>Apocalypse</i>, being ordered to keep silence and not to write the voices of the seven thunders. [7-9] He has left also ...; for not all say that these are genuine but the two of them are not a hundred lines long." In addition he makes the following statements concerning the [23] epistle to the <i>Hebrews</i> ... [...]</p> <p>So too our KYRIOS, whose advent was typified by the son of Nun, when he came sent his apostles as priests bearing well-wrought trumpets.</p> <p>[1] <i>Matthew</i> first sounded the priestly trumpet in his Evangelium. [2] <i>Mark</i> also, [3] <i>Luke</i> and [4] <i>John</i>, each gave forth a strain on their priestly trumpets. [24-25] <i>John</i> moreover sounds loudly on the twofold trumpet of <i>his</i> ...; and so also [6] <i>James</i>, and [26] <i>Jude</i>. Still the number is incomplete, and [7-9] <i>John</i> gives forth the trumpet-sound in his epistles [27] and <i>Revelation</i>; [5] and Luke while describing the <i>acts of the apostles</i> ...</p>
Apocrypha	<p>... Forasmuch as some have taken in hand to reduce into order for themselves the books termed <i>Apocryphal</i>, and to mix them up with the divinely inspired Scripture, concerning which we have been fully persuaded ...</p> <p>But for the sake of greater exactness I add this also, writing under obligation, as it were. There are other books besides these, indeed not received as canonical but having been appointed by our fathers to be read to those just approaching and wishing to be instructed in the word of piety: <i>Wisdom of Solomon</i>, <i>Wisdom of Sirach</i>, <i>Esther</i>, <i>Judith</i>, <i>Tobit</i>, and that which is called the <i>Teaching of the Apostles</i> [Didache], and the <i>Shepherd</i>. But the former, my brethren, are included in the Canon, the latter being merely read; nor is there any place a mention of secret writings. But such are the invention of heretics, who indeed write them whenever they wish, bestowing upon them their approval, and assigning to them a date, that so, using them as if they were ancient writings, they find a means by which to lead astray the simple-minded.</p>	<p>... 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 <i>apocryphal writings</i>: for why dost thou, who knowest not those which are acknowledged among all, trouble thyself in vain about those which are disputed? [...] [...] Of these read <i>no new and secret books</i>, but have nothing to do with the <i>apocryphal writings</i>. Study earnestly these only ... 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.</p>	<p>He distinctly separates the <i>Books of Maccabees</i> from the 'Divine Scriptures', and elsewhere mentions Ecclesiasticus and Wisdom as 'controverted' books. On the other hand, like the older fathers, he quotes in the same manner as the contents of the Hebrew Canon passages from Baruch and Wisdom. [...] [...] But as the same apostle [Paul], in the salutations at the end of the Epistle to the Romans, has made mention among others of <i>Hermas</i>, to whom the book called <i>The Shepherd</i> is ascribed, it should be observed that this too has been disputed by some, and on their account cannot be placed among the acknowledged books; while by others it is considered quite indispensable, especially to those who need instruction in the elements of the faith. Hence, as we know, it has been publicly read in churches, and I have found that some of the most ancient writers used it.</p>	<p>no information included</p>	<p>From Artaxerxes (464-424 B.C.) to our times a complete history has been written, but has not been deemed worthy of equal credit, with the earlier records, because of the failure of the exact succession of the prophets.</p>	<p>no information included</p>	<p>Moreover, the epistle of Jude and two of the above-mentioned (or, bearing the name of) John are counted (or, used) in the catholic [Church]; and [the book of] Wisdom, written by the friends of Solomon in his honour.</p>	<p>And outside of these there are the <i>Maccabees</i>, which are entitled Sarbeth Sabanaiel." He gives these in the above-mentioned work. [...] Esra that is, 'an assistant'; the book of Psalms [of Solomon], <i>Sphartheileim</i>; the Proverbs of Solomon, <i>Meloth</i>; Ecclesiastes, <i>Koethi</i>; the Song of Songs (not, as some suppose, Songs of Songs), <i>Sir Hassirim</i>; <i>Isaiah</i>, <i>Jessia</i>; <i>Jeremiah</i>, with <i>Lamentations</i> and the Epistle 2 in one, <i>Jeremia</i>; ...</p>
Pseude-pigrapha	<p>These are the fountains of salvation, that he who thirsts may be satisfied with the living words they contain. In these alone the teaching of piety is proclaimed. Let no one add to these; let nothing be taken away from them. For concerning these KYRIOS put to shame the Sadducees, and said, Ye do err, not knowing the Scriptures. And he reproved the Jews, saying, Search the Scriptures, for these are they that testify of me.</p>	<p>Then of the New Testament there are the four Evangelia only, for the rest have false titles and are mischievous. The Manicheans also wrote a Evangelium according to Thomas, which being tingtured 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. If 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.</p>	<p>The so-called <i>Acts of Peter</i>, however, and the Evangelium which bears his name, and the Preaching and the Apocalypse, as they are called, we know have not been universally accepted, because no ecclesiastical writer, ancient or modern, has made use of testimonies drawn from them. [...] In regard to the so-called <i>Acts of Paul</i>, I have not found them among the undisputed writings. [...] Among the rejected writings must be reckoned also the <i>Acts of Paul</i>, and the so-called <i>Shepherd</i>, and the <i>Apocalypse of Peter</i>, and in addition to these the extant epistle of Barnabas, and the so-called <i>Teachings of the Apostles</i>; and besides, [...] ... those that are cited by the heretics under the name of the apostles, including, for instance, such books as the <i>Evangelia</i> of Peter, of Thomas, of Matthias, or of any others besides them, and the <i>Acts of Andrew and John</i> and the other apostles, which no one belonging to the succession of ecclesiastical writers has deemed worthy of mention in his writings. [...] And further, the character of the style is at variance with apostolic usage, and both the thoughts and the purpose of the things that are related in them are so completely out of accord with true orthodoxy that they clearly show themselves to be the fictions of heretics. Wherefore they are not to be placed even among the rejected writings, but are all of them to be cast aside as absurd and impious.</p>	<p>no information included</p>	<p>no information included</p>	<p>no information included</p>	<p>There is current also fan epistle to the <i>Essenians</i>, [and] another to the <i>Alexandrians</i>. [both] forged in Paul's name to [further] the heresy of Marcion, and several others which cannot be received into the catholic Church - for it is not fitting that gall be mixed with honey. [...] But Hermas wrote the <i>Shepherd</i> very recently, in our times, in the city of Rome, while bishop Pius, his brother was occupying the [episcopal] chair of the church of the city of Rome. And therefore it ought indeed to be read; but it cannot be read publicly to the people in church either among the Prophets, whose number is complete, or among the Apostles, for it is after [their] time. But we accept nothing whatever of Arsinous or Valentinus or Hilarionis, who also composed a new book of psalms for Marcion, together with Basilides, the Asian founder of the Cataphrygians ...</p>	<p>He only discriminated the Pseudepigrapha, which he called Apocrypha in the sense of being hidden / secret.</p>
Missing Books	-	Book of Revelation (controversial reaction of believers)	(Old Testament)	(New Testament)	(New Testament)	(New Testament) Book of Esther.	(Old Testament) Does not mention James.	-