Fit For Faith

THE BIBLICAL CANON

Historical Evidence Of The Old & New Testament Canon

		Greek Old Testament (LXX)	Sinaiticus (Aleph, א)	Vaticanus (B)	Alexandrinus (A)	Greek New Testament	Guenberg Bible	KJV Bible	Justin Martyr	Melito	Muratorian Fragment	William Tyndale	Cyril of Jerusalem	Epiphanius	Hilary of Poitiers	Jerome's Vulgate	John of Damascus	Josephus	Amphilochius	Athanasius (Alexandria)	Cheltenham	Council of Rome	Dead Sea Scrolls	Laodicea Council	Martin Luther	Nazianzus	Apostolic Canons	Augustine of Hippo	Eusebius (Caesarea)	Origen (Alexandria)
		~250 BC	~350 AD	4th Century	5th Century	~30–120 AD	1455 AD	1611 AD	~160 AD	~170 AD	~2–4c. AD	1494–1536AD	~350 AD	~385 AD	~360 AD	~405 AD	~ 730 AD	~80 AD	~380 AD	~367 AD	~360 AD	382 AD	3c. BC – 1c. AD	~363 AD	~1530 AD	~360 AD	~380 AD	~397 AD	~324 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 (But problematic teacher)	Reliable (But Catholic)	Reliable (But problematic teacher)	Reliable (But Catholic)	Reliable (But Catholic)	Reliable, but very ambiguous life with 3 divorces, called a Pharisee and traitor.	Limited Reliability (Rejected 8% of the entire New Testament and Esther)	Limited Reliability (Catholic; 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 (Infused Hellenism into the church)	Unreliable (Based On Rejected Book)	Highly problematic (Doctor & Patriarch of Calvinism; Apocrypha canonized)	Highly problematic (Mastermind of the Apostolic Succession and the RCC, figure-head of Arianism)	Unreliable (Universalist; 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	22	22	22	na	22	22	na	22	22 (37)	22 (39)	na	22	na	22	22 (39)	na	na	22
Old Testament Canon (22 / 39)																														
Moses, Law	1 Genesis	YES	Fragments	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	na	YES
	2 Exodus	YES	Missing	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	na	YES
	3 Leviticus	YES	Partly	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	na	YES
	4 Numbers	YES	Fragments	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	na	YES
	5 Deuteronomy	YES	Fragments	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	na	YES
History	6 Joshua	YES	Fragments	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	na	YES
	7 Judges & Ruth	YES	Fragments	YES	YES	Not Cited	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	na	YES
	8 1 & 2 Samuel	YES	YES	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	na	YES
	9 1 & 2 Kings	YES	YES	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	na	YES
	10 1 & 2 Chronicles	YES	Partly	YES	YES	Not Cited	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	na	YES
	11 1 & 2 Esdras (Ezra & Nehemiah)	YES	Partly	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	na	YES	YES	YES	YES	YES	YES	YES	na	YES
	12 Esther	YES	YES	YES	YES	Not Cited	YES	YES	na	Missing	na	na	YES	YES	YES	YES	YES	YES	Excluded	Rejected	YES	YES	Missing	YES	Rejected	Missing	YES	YES	na	YES
Poetry	13 Job	YES	YES	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	na	YES
	14 Psalms	YES	YES	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	151	YES	YES	150	YES	YES	150	YES	na	YES
- Solomon	15 Proverbs	YES	YES	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	na	YES
	16 Ecclesiastes	YES	YES	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	na	YES
	17 Songs of Songs	YES	YES	YES	YES	Not Cited	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	na	YES
Prophets	18 Twelve Prophets (Hosea, Joel, Amos, Obdiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi)	YES	All except Hosea	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	16 Prophets	YES	na	YES
	19 Isaiah	YES	YES	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES		YES	na	YES
	20 Jeremiah, Lamentations	YES	YES	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	(YES)		YES	na	YES
	21 Ezekiel	YES	Missing	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES		YES	na	YES
	22 Daniel	YES	na	YES	YES	CITED	YES	YES	na	YES	na	na	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES	YES		YES	na	YES
	Greek Old Testament, Septuagint (LXX)	-	-	Uncial codice of the complete Greek Bible. It is assumed that it contained the whole of both Testaments.	Uncial codice of the complete Greek Bible.	Uncial codice of the complete Greek Bible.	The Greek OT is the main source for quotations by the New Testament writers.	-	The prelude includes the acknowledgment that the Septuagint had been used by the Apostles, who commended it to the church.	He regarded the Greek OT as the only reliable text of the OT. He accused the Jews to have corrupted the text so as to obscure the plain prophetic testimony to IESOUS CHRISTOS.	na	He studied the original Hebrew and / or Greek of the biblical text and then looked at the ancient translations in Greek and Latin - the Septuagint and the Vulgate - for help.	He used the Greek OT, as he considered all its books to be Scripture and the divinely inspired translation of the original Hebrew Bible, which is why it was the primary OT used by the early Church.	He argued that the Greek translation was actually better than the Hebrew text.	He primarily used the Greek OT, accessed through an Old Latin translation, as his authoritative source for the OT Scriptures.	While the Vetus Latina (Old Latin) had been translated from the Greek OT and Jerome also first worked from the Septuagint, he then chose the Hebrew OT as basis.	He primarily used the Greek OT.	Josephus fully endorsed the begetting ages of the Septuagint and consequently opposed Ussher and the begetting ages of the Masoretic texts.	He used the Greek OT as the source for his Old Testament references and citations.	He used the Greek Old Testament.	-	-	Manuscripts of the Septuagint have been found among the Dead Sea Scrolls, and were thought to have been in use among various Jewish sects at the time.	-	He favored the Masoretic Text and viewed the Greek OT as secondary in authority for establishing doctrine. But he consulted the Greek OT for his translation.	He used the Septuagint translation of the OT. The Masoretic Text was not available in a standardized form during Gregory's lifetime (~329 – 390 AD).	-	He expressed a strong desire that Jerome would provide a (new) Latin translation of the Septuagint rather than of the Hebrew text.	Eusebius explains that Symmachus is often clearer than the Septuagint.	In his Hexapla, he presented in parallel vertical columns the Hebrew text, the same in Greek letters, and the versions of Aquila, Symmachus, the Septuagint, and Theodotion, in that order.
New Testament Canon (27)																														
Evangelium (Good Message)	1 Matthew	-	YES	YES	YES	-	YES	YES	YES	na	(YES)	YES	YES	YES	na	YES	YES	na	YES	YES	YES	YES	-	YES	YES	YES	YES	YES	YES	YES
	2 Mark		YES	YES	YES		YES	YES	YES	na	(YES)	YES	YES	YES	na	YES	YES	na	YES	YES	YES	YES		YES	YES	YES	YES	YES	YES	YES
	3 Luke		YES	YES	YES		YES	YES	YES	na	YES	YES	YES	YES	na	YES	YES	na	YES	YES	YES	YES		YES	YES	YES	YES	YES	YES	YES
	4 John		YES	YES	YES		YES	YES	YES	na	YES	YES	YES	YES	na	YES	YES	na	YES	YES	YES	YES		YES	YES	YES	YES	YES	YES	YES
	- John 7:53–8:12 Woman Caught in Adultery		Not Included	Not Included	Included		Included	Included	na	na	na	na	na	na	na	Included	na	na	na	na	na	na		na	na	na	na	Included	na	Not Included
Acts	5 Acts		YES	YES	YES		YES	YES	na	na	YES	YES	YES	YES	na	YES	YES	na	YES	YES	YES	YES		YES	YES	YES	YES	YES	YES	YES
Paul (14 Letters)	6 Romans		YES	YES	YES		YES	YES	na	na	YES	YES	YES	'Fourteen Epistles Of Paul'	na	na	'Fourteen Letters Of The Apostle Paul'	na	YES	YES	YES	Too Early	YES	YES	YES	'Fourteen Epistles Of Paul'	'Fourteen Epistles Of Paul'	'Paul's Fourteen Epistles Are Well Known And Undisputed'	Only Affirmative Mention Of Paul, But No Specific Books Or Quantity
	7 1 Corinthians		YES	YES	YES		YES	YES	na	na	YES	YES	YES		na	na		na	YES	YES	YES	YES		YES	YES	YES				
	8 2 Corinthians		YES	YES	YES		YES	YES	na	na	YES	YES	YES		na	na		na	YES	YES	YES	YES		YES	YES	YES				
	9 Galatians		YES	YES	YES		YES	YES	na	na	YES	YES	YES		na	na		na	YES	YES	YES	YES		YES	YES	YES				
	10 Ephesians		YES	YES	YES		YES	YES	na	na	YES	YES	YES		na	na		na	YES	YES	YES	YES		YES	YES	YES				
	11 Philippians		YES	YES	YES		YES	YES	na	na	YES	YES	YES		na	na		na	YES	YES	YES	YES		YES	YES	YES				
	12 Colossians		YES	YES	YES		YES	YES	na	na	YES	YES	YES		na	na		na	YES	YES	YES	YES		YES	YES	YES				
	13 1 Thessalonians		YES	YES	YES		YES	YES	na	na	YES	YES	YES		na	na		na	YES	YES	YES	YES		YES	YES	YES				
	14 2 Thessalonians		YES	YES	YES		YES	YES	na	na	YES	YES	YES		na	na		na	YES	YES	YES	YES		YES	YES	YES				
	15 1 Timothy		YES	Missing	YES		YES	YES	na	na	YES	YES	YES		na	YES		na	YES	YES	YES	YES		YES	YES	YES				
	16 2 Timothy		YES	Missing	YES		YES	YES	na	na	YES	YES	YES		na	YES		na	YES	YES	YES	YES		YES	YES	YES				
	17 Titus		YES	Missing	YES		YES	YES	na	na	YES	YES	YES		na	YES		na	YES	YES	YES	YES		YES	YES	YES				
	18 Philemon		YES	Missing	YES		YES	YES	na	na	YES	YES	YES		na	YES		na	YES	YES	YES	YES		YES	YES	YES				
	19 Hebrews		YES	YES	YES		YES	YES	na	na	na	YES	YES		na	YES		na	YES	YES	Not Included	YES		YES	Rejected, separate	YES				
	- Authorship Paul?		na	na	na		na	na	na	na	na	na	Affirmed		Affirmed	Affirmed, With Note		Affirmed	Affirmed	Affirmed	Rejected	na		Affirmed	na	Affirmed				
7 Epistles	20 James		YES	YES	YES		YES	YES	na	na	na	YES	YES		YES	YES		na	YES	YES	Not Included	YES		YES	"Epistle of Straw"	YES				
	21 1 Peter		YES	YES	YES		YES	YES	na	na	na	YES	YES		YES	YES		na	YES	YES	YES	YES		YES	YES	YES				
	22 2 Peter		YES	YES	YES		YES	YES	na	na	na	YES	YES		Not Included	Disputed, But Simply Different Interpreter		YES	Disputed	YES	YES	YES		YES	YES	YES				
	23 1 John		YES	YES	YES		YES	YES	na	na	(YES)	YES	YES		YES	YES		na	YES	YES	YES	YES		YES	YES	YES				
	24 2 John		YES	YES	YES		YES	YES	na	na	(YES)	YES	YES		Not Included	YES		na	Disputed	YES	YES	YES		YES	YES	YES				
	25 3 John		YES	YES	YES		YES	YES	na	na	(YES)	YES	YES		Not Included	YES		na	Disputed	YES	YES	YES		YES	YES	YES				
	26 Jude		YES	YES	YES		YES	YES	na	na	YES	YES	YES		YES	YES		na	Disputed	YES	Not Included	YES		YES	Rejected, separate	YES				
Apocalypse	27 Revelation		YES	Missing	YES		YES	YES	na	na	YES	YES	na		YES	YES		na	Disputed	YES	na	YES		na	Rejected, separate	Rejected				
Ecclesiastical Books (often called Apocrypha)	General View	-	Not yet written when the 70 elders translated the Pentateuch.	na	na	na	-	Approved, fully merged	Approved but separate section	He never refers to any of the books of the Apocrypha.	na	na	na	Rejected, but included:	na	na	Rejected, but included upon pressure through Pope Damasus:	Rejected, but included:	Rejected	Rejected	Rejected, but included:	na	Fully accepted as historical books, as part of the Canon.	Apocrypha included, but not written on special parchment. reserved for the Bible.	na	Approved and even printed in separate section	Rejected. But he taught from Baruch, Judith, Sirach and from Wisdom of Solomon and treated it rather as Scripture.	na	Approved	Rejected, but included:	na
	'Constitutes the Biblical Canon.'		There is no evidence that the original translators ever promulgated a canon of Scripture and it is unclear at what point it was later added by other Christians as 'Septuagintal Plus'	1&4 Maccabees, Judith, Sirach, Tobit, Wisdom of Solomon.	Baruch, Judith, Letter of Jeremiah, Sirach, Tobit, Wisdom of Solomon.	1-4 Maccabees, Baruch, 1 Esdras, Letter of Jeremiah, Judith, Tobit, Wisdom of Sirach.	Not clearly cited - with one possible exception: Mat 23:37 / Luk 13:34 are similar to 2 Esdras 1:30 "I gathered you as a hen gathers her chicks under her wings.". But 2Esdras is a double tradition and includes material from Ezra and Nehemia. No proof therefore for a missing book and much less for the whole Apocrypha.	Baruch, 3 & 4 Esdras, Judith, 1 & 2 Maccabees, Manasses, Sirach, Solomon (Wisdom), Tobit	Baruch, Bel and the Dragon, 3 Children (Song), 3 & 4 Esdras, Esther (Additions), Judith, Maccabees, Manasses, Sirach, Solomon (Wisdom), Susanna, Tobit		-	-	-	Baruch, Jeremiah (Epistle)	Baruch, Jeremiah (Epistle)	-	Baruch, Ecclesiasticus, Letter of Jeremiah, 1&2 Maccabees, Sirach (Wisdom), Solomon (Wisdom)	Canons of the Holy Apostles (which include: 1 & 2 Clement, Judith, 1–3 Maccabees, Psalm 151, Sirach (Wisdom))	Rejected	Rejected	1 & 2 Clement, Baruch, Jeremiah (Epistle)	Judith, 1 & 2 Maccabbees, Psalm 151, Tobit	Ecclesiasticus, Judith, Maccabbees (2 books), Tobit	Letter of Jeremiah, Sirach, Tobit Many other works such as Apocryphal Psalms, Apocryphal Weeks, Genesis Apocryphon ...	Baruch, Jeremiah (Epistle)	He considered Tobit, Judith, Baruch, Wisdom, 1 & 2 Maccabees, and additions to Esther and Daniel as good for reading and included those in their full form in his Bible text. He assigned the same category of 'Apocrypha' to Hebrews, James, Jude and Revelation, and plainly rejected those books.		Clement, Judith, Maccabbees, Psalm 151	2x Maccabbees, Judith, Sirach (Wisdom), Solomon (Wisdom), Tobit	Baruch, Solomon (Wisdom)	Jeremiah (Epistle) considered canonical. He used apocryphal books indiscriminately with those of Scripture as sources for dogmatic proof texts, and cited as inspired / Scripture: Baruch, Judith, Maccabees (plural), Tobith, Widsom (of Solomon).
	'Disputed / Only profitable for reading'		The books of Maccabees form a sort of appendix to the Septuagint - they do not belong to any of its main divisions.	-	-	-		-	-	-	Solomon (Wisdom), Peter (Apocalypse)	-	-	Sirach (Wisdom), Solomon (Wisdom)	Judith, Tobith	3 & 4 Esdras, Hermas The Shepherd, Judith, Manasses (Prayer), Sirach (Wisdom), Solomon (Wisdom), Tobit	Sirach (Wisdom), Solomon (Wisdom)			Apostles (Teaching of Didache), Esther, Hermas The Shepherd, Judith, Sirach (Wisdom), Solomon (Wisdom), Tobit	-	-		-			Sirach (Wisdom)	-	Hermas The Shepherd	
Other / Pseudepigrapha	General View	-	na	na	na	na	na	na	na	na	na	na	Rejected	na	na	Rejection of the following books:	na	na	Rejected	Rejected	na	Rejected.	Inclusion of the following books:	na	na	na	na	Rejected	Rejection of the following books:	Rejected
	Specific Mentions															~~Mark (Acts, Mark (2nd Evangelium), Mark (Judgment), Mark (Preaching), Mark (Revelation)~~						Long and explicit list of 62 which they call Apocrypha.	~~Damascus, Enoch (Book), The Giants (Book), Halakhah, Harvesting, Noah (Book), Jubilees (Book), Temple (Scroll), The Wicked & Holy, Tohorot, War (Book & Scroll), Zodiacal Calendar~~ Index Of All Books						~~Andrew (Acts), Apostles (Teaching of Didache), Barnabas (Epistle), John (Acts), Matthias (Evangelium), Paul (Acts), Peter (Acts, Evangelium & Apocalypse), Thomas (Evangelium)~~	

see page 2

THE BIBLICAL CANON

Detailed comparison

	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 (Ecclesiastics), 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").	Highly problematic (brought up in Origen's teachings; Mastermind of the Apostolic Succession and the RCC; figurehead of Arianism; empowered Wulfila and baptized Constantine)	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 [1–5] Law (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) [6] Joshua [7] Judges & Ruth [8] 1 & 2 Samuel [9] 1 & 2 Kings [10] 1 & 2 Chronicles [11] 1 & 2 Esdras (Ezra & Nehemiah) [12] Esther [13] Job [14] Psalms [15] Proverbs [16] Ecclesiastes [17] Song of Songs [18] Twelve Prophets [19] Isaiah [20] Jeremiah & Lamentations [21] Ezekiel [22] Daniel	*There are, then, of the Old Testament, twenty-two books in number; for, as I have heard, it is handed down that this is the number of the letters among the Hebrews; their respective order and names being as follows.* [1] *The first is Genesis,* [2] *then Exodus,* [3] *next Leviticus,* [4] *after that Numbers, and* [5] *then Deuteronomy. Following these there is* [6] *Joshua the son of Nun,* [7] *then Judges, then Ruth. And again, after these four books of Kings,* [8] *the first and second* (1 & 2 Samuel) *being reckoned as one book,* [9] *and so likewise the third and fourth* (1 & 2 Kings) *as one book.* [10] *And again, the first and second of the Chronicles are reckoned as one book.* [11] *Again Ezra, the first and second are similarly one book.* [14] *After these there is the book of Psalms,* [15] *then the Proverbs,* [16] *next Ecclesiastes,* [17] *and the Song of Songs.* [13] *Job follows,* [18] *then the Prophets, the Twelve* [minor prophets] *being reckoned as one book.* [19] *Then Isaiah, one book,* [20] *then Jeremiah with Baruch, Lamentations and the Epistle, one book;* [21] *afterwards Ezekiel* [22] *and Daniel, each one book.* *Thus far constitutes the Old Testament.*	*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 twenty-two books of the Old Testament* [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* [1–5] *Law the books of Moses are the first five, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. And next,* [6] *Joshua the son of Nun, and the* [7] *book of Judges, including Ruth, counted as seventh. And of the other historical books, the* [8] *first and second Books of the Kings* (1 & 2 Samuel) *are among the Hebrews one book; also the* [9] *third and fourth* (1 & 2 Kings) *one book. And in like manner, the* [10] *first and second of Chronicles are with them one book; and the* [11] *first and second of Esdras* [Ezra & Nehemiah] *are counted one.* [12] *Esther is the twelfth book; and these are the Historical writings. But those which are written in verses are five,* [13] *Job, and the* [14] *book of Psalms, and* [15] *Proverbs, and* [16] *Ecclesiastes, and the* [17] *Song of Songs, which is the seventeenth book. And after these come the five Prophetic books: of the* [18] *Twelve Prophets one book, of* [19] *Isaiah one, of* [20] *Jeremiah one, including Baruch and Lamentations and the Epistle* [of Jeremiah]; *then* [21] *Ezekiel, and the* [22] *Book of Daniel, the twenty-second of the Old Testament.*	no detailed information included *... '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.*	*The reason for reckoning twenty-two books of the Old Testament is that this corresponds with the number of the [Hebrew] letters. They are counted thus according to old tradition:* [1–5] *the books of Moses are five,* [6] *Joshua son of Nun the sixth,* [7] *Judges and Ruth the seventh,* [8] *first and second Kings 1 the eighth* (1 & 2 Samuel), [9] *third and fourth* (Kings) *2 the ninth,* [10] *the two of Chronicles make ten,* [11] *the words of the days of Ezra the eleventh,* [Ezra & Nehemiah] [12] *the book of Psalms twelfth,* [13] *of Solomon the Proverbs,* [14] *Ecclesiastes, and* [15] *Song of Songs are thirteenth, fourteenth, and fifteenth,* [16] *the Twelve Prophets sixteenth,* [17] *then Isaiah and* [18] *Jeremiah* (with *Lamentations and the Epistle*) *and* [19] *Daniel and* [20] *Ezekiel and* [21] *Job and* [22] *Esther complete the number of the books at twenty-two.* *To this some add Tobit and Judith 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.*	*We have but twenty-two* [books] *containing the history of all time, books that are justly believed in; and of these,* [1–5] *five are the books of Moses* [Genesis, Exodus, Leviticus, Numbers, Deuteronomy], *which comprise the law and earliest traditions from the creation of mankind down to his death.* [6–18] *From the death of Moses to the reign of Artaxerxes, King of Persia, the successor of Xerxes, the prophets who succeeded Moses wrote the* [history of the events] *that occurred in their own time, in thirteen books.* [19–22] *The remaining four documents comprise hymns to THEOS and practical precepts to men* [Psalms, Proverbs, Ecclesiastes, Song of Songs]	*I learned accurately the books of the Old Testament, and I send them to you as written below. These are their names: Of* [1–5] *Moses five, Genesis, Exodus, Numbers, Leviticus, Deuteronomy;* [6] *Joshua the son of Nun,* [7] *Judges,* [8] *Ruth,* [9,10] *four of Kingdoms* (1 & 2 Samuel; 1 & 2 Kings), [11] *two of Paraleipsis,* [12] *the Psalms of David,* [13] *Solomon's Proverbs or Wisdom,* [14] *Ecclesiastes,* [15] *Song of Songs,* [16] *Job;* [17] *of the Prophets: Isaiah,* [18] *Jeremiah,* [19] *the Twelve* [minor prophets] *in one book,* [20] *Daniel,* [21] *Ezekiel,* [22] *Esdras.* *From which also I have made the extracts, dividing them into six books." Such are the words of Melito.*	no information included	*"The twenty-two books of the Hebrews are the following: That which is called by us* [1] *Genesis, but by the Hebrews, from the beginning of the book, Breshith, which means 'in the beginning';* [2] *Exodus, Welesmoth, that is, 'these are the names';* [3] *Leuitikon, Wikra, 'and he called';* [4] *Numbers, Ammesphekodeim;* [5] *Deuteronomy, Eleaddebarim 'these are the words';* [6] *Joshua the son of Nun, Josoue ben Nour;* [7] *Judges and Ruth, among them in one book, Saphateim;* [8] *the first and second of Kings, among them one,* [9] *Samuel, that is, 'the called of THEOS;* [10] *the third and fourth of Kings In one, Wammelch* [11] *David* [Psalms], *that is, 'the kingdom of David';* [12] *of the Chronicles, the first and second In one, Dabreiamein, that is, 'records of days';* [13] *Esdras, first and second 1 in one,* [14] *Ezra, that is, 'an assistant';* [Nehemiah?] [15] *the book of Psalms [of Solomon], Spharthelleim;* [16] *the Proverbs of Solomon, Meloth;* [17] *Ecclesiastes, Koelth;* [16] *the Song of Songs (not, as some suppose, Songs of Songs), Sir Hassirim;* [17] *Isaiah, Jessia;* [18] *Jeremiah, with Lamentations and the Epistle in one, Jeremia;* [19] *Baruch, Danihel;* [20] *Ezekiel, Jezekiel;* [21] *Job, Job;* [22] *Esther, Esther; ...*
NT Canon [1] Matthew [2] Mark [3] Luke [4] John [5] Acts [6] James [7–9] John, Epistles [10–11] 1 & 2 Corinthians [12] Ephesians [13] Philippians [14] Colossians [15] Galatians [16–17] 1 & 2 Thessalonians [18] Romans [19] Philemon [20] Titus [21–22] 1 & 2 Timothy [23] Hebrews [24–25] 1 & 2 Peter [26] Jude [27] John, Apocalypse (Revelation)	*Again, it is not tedious to speak of the books of the New Testament. These are:* [1–4] *the four Evangelia, according* [1] *to Matthew,* [2] *Mark,* [3] *Luke, and* [4] *John. After these,* [5] *The Acts of the Apostles, and the seven epistles called Catholic:* [6] *of James, one;* [24–25] *of Peter, two,* [7–9] *of John, three; after these,* [26] *one of Jude.* *In addition, there are fourteen epistles of Paul the apostle, written in this order:* [18] *the first, to the Romans;* [10–11] *then, two to the Corinthians;* [15] *after these, to the Galatians;* [12] *next, to the Ephesians,* [13] *then, to the Philippians;* [14] *then, to the Colossians;* [16–17] *after these, two of the Thessalonians;* [23] *and that to the Hebrews;* [21-22] *and again, two to Timothy;* [20] *one to Titus;* [19] *and lastly, that to Philemon.* [27] *And besides, the Revelation of John.*	*Then of the New Testament there are the* [1–4] *four Evangelia only* [Matthew, Mark, Luke, John], [...] [5] *Receive also the Acts of the Twelve Apostles; and in addition to these the seven Catholic* [6] *Epistles of James,* [7–8] *Peter,* [9–11] *John, and* [12] *Jude; and as a seal upon them all, and the last work of the disciples,* [13–26] *the fourteen Epistles of Paul Thomans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon, Hebrews].*	[24] *One epistle of Peter, 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] *Paul's fourteen epistles* [14+ includes Hebrews] *are well known and undisputed.* [...] [4] *in the first place 4th Evangelium* [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 fourth place,* [1–3] *after the other three Evangelia* [...] *Nevertheless, of all the disciples* *4 of KYRIOS,* [1] *only Matthew and John have left us written memorials* [...] [2, 3] *And when Mark and Luke 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 the Epistle of his presbyter, has been accepted without dispute both now and in ancient times. But the other two are disputed.* [27] *In regard to the Apocalypse, the opinions of most men are still divided.* [...] [5] *First then must be put the holy quaternion of the Evangelia; following them the Acts of the Apostles.* [var] *After this must be reckoned the epistles of Paul;* [7] *next in order the extant former epistle of John,* [24] *and likewise the epistle of Peter, must be maintained.* [27] *After them is to be placed, if it really seem proper, the Apocalypse of John, concerning which we shall give the different opinions at the proper time. These then belong among the accepted writings. Among the disputed writings, which are nevertheless recognized by many, are extant* ... [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 second and third of John, whether they belong to the evangelist or to another person of the same name.* [...] *as I said, the Apocalypse of John, if it seem proper, which some, as I said, reject, but which others class with the accepted books. And among these some have placed also the Evangelium according to the Hebrews ...*	no information included	no information included	no information included	[24] *One epistle of Peter, 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] ***Paul's fourteen epistles*** [14+ **includes Hebrews**] ***are well known and undisputed.*** [...] *[4] in the first place 4th Evangelium* [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 fourth place,* [1–3] *after the other three Evangelia* [...] *Nevertheless, of all the disciples* *4 of KYRIOS,* [1] *only Matthew and John have left us written memorials* [...] [2, 3] *And when Mark and Luke 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 the Epistle of his presbyter, has been accepted without dispute both now and in ancient times. But the other two are disputed.* [27] *In regard to the Apocalypse, the opinions of most men are still divided.* [...] [5] *First then must be put the holy quaternion of the Evangelia; following them the Acts of the Apostles.* [var] *After this must be reckoned the epistles of Paul;* [7] *next in order the extant former epistle of John,* [24] *and likewise the epistle of Peter, must be maintained.* [27] *After them is to be placed, if it really seem proper, the Apocalypse of John, concerning which we shall give the different opinions at the proper time. These then belong among the accepted writings. Among the disputed writings, which are nevertheless recognized by many, are extant* ... [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 second and third of John, whether they belong to the evangelist or to another person of the same name.* [...] *as I said, the Apocalypse of John, if it seem proper, which some, as I said, reject, but which others class with the accepted books. And among these some have placed also the Evangelium according to the Hebrews ...*	*... 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* [1] *the first written was that according to Matthew,* [...] [2] *Secondly, that according to Mark, who composed it in accordance with the instructions of Peter, ...* [3] *And thirdly, that according to Luke, for those who from the Gentiles came to believe.* [4] *After them all, that according to John."* (?) *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, Paul, who 'fully preached the Evangelium from Jerusalem and round about even unto Illyricum,' did not write to all the churches which he had instructed ...* [24–25] *And Peter, on whom the Church of CHRISTOS is built, left one undisputed epistle; possibly also a second, but this is disputed.* [...] [27] *And he wrote also the Apocalypse, being ordered to keep silence and not to write the voices of the seven thunders.* [7–9] *He has left also six epistles of a very few lines* [1 John]*; and, it may be, a second and a third; 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 Hebrews ...* [...] *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.* [1] *Matthew first sounded the priestly trumpet in his Evangelium.* [2] *Mark also,* [3] *Luke and* [4] *John, each gave forth a strain on their priestly trumpets.* [24–25] *Peter moreover sounds loudly on the twofold trumpet of his epistles; and so also* [6] *James and* [26] *Jude. Still the number is incomplete, and* [7–9] *John gives forth the trumpet-sound in his epistles* [27] *and Apocalypse;* [5] *and Luke while describing the acts of the apostles ...*
Apocrypha	*... Forasmuch as some have taken in hand to reduce into order for themselves the books termed Apocryphal, and to mix them up with the divinely inspired Scripture, concerning which we have been fully persuaded ...* *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: Wisdom of Solomon, Wisdom of Sirach, Esther, Judith, Tobit, and that which is called the Teaching of the Apostles* [Didache], *and the Shepherd. 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.*	*... 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 knowest not those which are acknowledged among all, trouble thyself in vain about those which are disputed? ...* [...] *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 Churches. 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.*	*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.* [...] *But as the same apostle* [Paul], *in the salutations at the end of the Epistle to the Romans, has made mention among others of Hermas, to which the book called The Shepherd 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.*	no information included	*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.*	no information included	*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.*	*And outside of these there are the Maccabees, which are entitled Sarbeth Sabanaiel." He gives these in the above-mentioned work.* [...] *Ezra, that is, 'an assistant'; the book of Psalms* [of Solomon]*, Spharthelleim; the Proverbs of Solomon, Meloth; Ecclesiastes, Koelth; the Song of Songs (not, as some suppose, Songs of Songs), Sir Hassirim; Isaiah, Jessia; Jeremiah, with Lamentations and the Epistle 2 in one, Jeremia; ...*
Pseude-pigrapha	*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.*	*Then of the New Testament there are the four Evangelia only, for the rest have false titles and are mischievous. The Manichaeans also wrote a Evangelium according to Thomas, which being tinctured 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 . 11 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.*	*The so-called Acts of Peter, 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 Acts of Paul, I have not found them among the undisputed writings.* [...] *Among the rejected writings must be reckoned also the Acts of Paul, and the so-called Shepherd, and the Apocalypse of Peter, and in addition to these the extant epistle of Barnabas, and the so-called Teachings of the Apostles; and besides,* [...] *... those that are cited by the heretics under the name of the apostles, including, for instance, such books as the Evangelia of Peter, of Thomas, of Matthias, or of any others besides them, and the Acts of Andrew and John 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.*	no information included	no information included	no information included	*There is current also [an epistle] to the Laodiceans,* [and] *another to the Alexandrians,* [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 Shepherd 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 Miltiades, who also composed a new book of psalms for Marcion, together with Basilides, the Asian founder of the Cataphrygians . . .*	He only discriminated the Pseudepigrapha, which he called Apocrypha in the sense of being hidden / secret.
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.	-
Special Finds	Hebrews clearly attributed to Paul. Baruch and Epistle of Jeremiah included.	Clear affirmation of the Septuagint. Hebrews clearly attributed to Paul. Baruch and Epistle of Jeremiah included.	Hebrews clearly attributed to Paul.	-	-	-	Affirms that Paul journeyed to Spain. Specification of the sequence of Paul's letter different to our Bibles.	Differentiation between Esdras and Ezra.