Books of Old Testament

Genesis

- Bible has not been changed/corrupted: **Manuscript tradition overwhelmingly supports reliability.**
- No Books were left out: **Apocryphal/Gnostic texts were late and never accepted as inspired.**
- The Bible is not full of contradictions: **Apparent contradictions vanish with proper exegesis and context.**
- The Bible is not derived from myths or legend: **Grounded in history, confirmed by archaeology.**
- The Bible is not borrowed from pagan religions: **Pagan myths distort truth; biblical accounts are the original.**
- The Bible is not morally offensive/outdated: **Misunderstandings of ancient culture and divine justice.**
- The Council of Nicaea did not determine the canon: **canon recognized long before Nicaea.**
- The Bible is not anti-science or flat-earth: **Bible is not a science book but contains no scientific error.**

Books of New Testament

When the books were written:

Josephus

Rylands Fragment

John 18:31-33, 37-38, 18:38, 19:1, 125-148 AD

Jesus rebuked the Jews for their **oral tradition** [of the elders, supposedly handed down from Joshua] which made the Word of God void (Matt 15:3, Mark 7:13). The Jews had enacted a force (traditions) around the Torah making it inactivated to the common people.

Didache

1 Thessalonians 50-52 AD: Dating Paul's stay at Corinth, And Inter-trip, Acts 18

2 Thessalonians 50-52 AD: Dating Paul's stay at Corinth, And Inter-trip, Acts 18

Galatians 48-50 AD: Trip of Paul's 1st or 2nd Visit to Jerusalem, Acts 9 or 11

1 Corinthians 53-57 AD: Paul's 3rd Visit, Ship with Apollos, Ephesus, Acts 19

2 Corinthians 56-57 AD: Paul's 3rd Visit, Ship with Apollos, Philippi

Romans 56-58 AD: During Paul's 3rd Visit to Greece

Mark's Gospel 55-65 AD: Rome

Matthew's Gospel 50-68 AD: Jerusalem or Pella, Rome

Luke's Gospel 59-62 AD: Possibly in Greece or Caesarea

Ephesians 57-62 AD: [During Paul's 1st Imprisonment at Rome, Acts 28]

Philemon 57-62 AD: [During Paul's 1st Imprisonment at Rome, Acts 28]

Philippians 57-62 AD: [During Paul's 1st Imprisonment at Rome, Acts 28]

Colossians 57-62 AD: [During Paul's 1st Imprisonment at Rome, Acts 28]

Acts 62 AD: Rome

1 Timothy 62-65 AD: [After Paul's 1st Imprisonment at Rome, Acts 28]

Titus 62-65 AD: [After Paul's 1st Imprisonment at Rome, Acts 28]

1 Peter 63-65 AD: Rome

2 Peter 63-65 AD: Rome

2 Timothy 64-66 AD: [During Paul's 2nd Imprisonment, Rome, Acts 28]

Hebrews 64-66 AD: Rome

1 John 90-95 AD: Rome

3 John 90-95 AD: Rome

2 John 90-95 AD: Rome

John's Gospel 90-95 AD: Ephesus

Revelation 90-95 AD: [Last book of NT Writing - 27 books] - Ephesus

All originals were lost.

Apocrypha

New Testament Apocrypha

Pseudepigrapha

Pehlitta (Syriac) Bible 2nd-5th c. AD: The earliest Syriac Bible used by early Eastern churches, reflecting a conservative and literal translation rooted in Semitic linguistic contexts.

Coptic Versions (Sahidic, Bohairic) 3rd–8th c. AD: Egyptian translations preserving early readings from Alexandrian texts, widely used in Egyptian Christianity.

Codex Sinaiticus 330-360AD: Found 1859 in the St Catherine Monastery on Mt Sinai by Tischendorf. Contains the Hebrew Bible, Greek Septuagint, and New Testament. Longest library in existence. Kept in St Petersburg, Russia.

Codex Vaticanus 325-350AD: Vatican Library since 1481 AD. Missing Genesis 1:1-46:28 and NT. It has been in the Vatican Library since 1481 AD.

Gothic Bible (Wulfila) 350 AD: Translated by Bishop Ulfila to evangelize the Gothic tribes, preserving orthodox theology but omitting the OT due to martial association.

Vulgate 405 AD: Jerome translates Latin Vulgate, which was largely adopted by the Roman Catholic Church, officially declared the Latin Vulgate as the authoritative version of the Bible at the Council of Trent in the Roman Catholic Church (officially recognized these books, basically in an attempt to strengthen their position, which had been grievously weakened by the great reformer Martin Luther.

They don't fit, match and reconcile with the numerical structure of the canon.

Codex Alexandrinus Codex Alexandrinus is a 5th-century Greek manuscript of the Bible, containing the Septuagint (Old Testament) and the New Testament, including Clement's letters. Kept in the British Library, it is a key witness to early Christian scribal traditions and biblical textual transmission.

Armenian Bible Armenian Bible – 5th c. AD: Created by Mesrop Mashtots, it preserves early Christian doctrine and is considered one of the most beautiful and faithful translations.

Ethiopic Bible Ethiopic (Ge'ez) Bible: The oldest complete Bible in Ge'ez, preserving orthodox Christian teachings and ancient Jewish traditions, including several non-canonical books.

Early Text – Majority Text Vast majority of manuscripts we possess are from this period onward. Manuscripts Most 93 A.D. Ended at Mid-1

Before 313 A.D.: Christian manuscripts are **rare, fragmentary, and scattered**, due to persecution and limited resources.

After 313 A.D.: With the **Edict of Milan** legalizing Christianity, **scribes** (professional copyists) saw imperial support (e.g., Constantine's order for 50 Bibles), leading to **more copies, larger scriptoria, and better preservation**. This marks the transition from the 2nd–3rd century to the 4th–5th centuries, and we often in the **Byzantine text type**.

Slavonic Bible Slavonic Bible (Cyril and Methodius): Translated from Byzantine manuscripts to evangelize the Slavic peoples, it preserved many Byzantine textual features and influenced Eastern Orthodoxy.

Wycliffe's Bible Wycliffe Bible: 1382–1395 AD: Translated from the Latin Vulgate by John Wycliffe, it was a pioneering precursor to Reformation vernacular Bibles.

Textus Stephanicus Textus Stephanicus (1550): Robert Stephanus's Greek New Testament, known as the Novum Instrumentum Omne, based on a handful of late Byzantine manuscripts, including the Codex Bezae for the Gospels and Revelation and the Codex Ephraemi (e.g., parts of Pentateuch and Wisdom Literature) for the Old Testament, including the Latin Vulgate. Despite its imperfections, his work became the foundation for the Textus Receptus, later used in Reformation Bibles such as the **Geneva Bible**, **Tyndale Bible**, and **King James Version (KJV)**, and is still revered in conservative and traditional circles.

Textus Receptus Textus Receptus (1633): Based on Stephanus's work, this Greek New Testament became the dominant English Bible for centuries, including the King James Version (KJV).

King James Bible King James Version (KJV): 1611 AD: Commissioned by King James I, this translation became the dominant English Bible for centuries, influencing literature and culture.

Revised Version Revised Version (RV): 1881 AD: A British update of the KJV using newly available Greek manuscripts, introducing more critical text readings.

Revised Standard Version Revised Standard Version (RSV): 1946 AD: A mid-20th-century revision of the KJV, blending literary tradition with modern scholarship, widely used in mainline denominations.

NIV New International Version (NIV): 1978 (updated 1984, 2011): A modern translation aiming for clarity and accuracy, translated from Critical Texts by Greek-speaking scholars.

American Standard Version American Standard Version (ASV): 1901 AD: A conservative American revision of the Bible for literal translation and influence on future versions.

Nestle-Aland Greek New Testament 2025 AD: The latest critical edition (28th edition, 2012) of the Greek New Testament, used in scholarly exegesis, Bible translation (e.g., ESV, NASB, CSB), and theological study. It refines earlier editions by incorporating readings from **Codex Vaticanus**, **Sinaiticus**, early papyri (e.g., P52, P66), and patristic quotations, with over 10,000 changes from the 27th edition (1993), aiming for a more accurate text.

Key Features: Edited by **reconstruction and evangelical textual criticism**, prioritizing earlier manuscripts, **Alexandrian readings**, and **Bible translation**, with a focus on **textual criticism** and **Bible translation**.

Westcott & Hort Greek New Testament 1881 AD

Westcott & Hort Greek New Testament 1881 AD: A critical edition of the Greek New Testament, prioritizing earlier manuscripts (e.g., Codex Vaticanus, Sinaiticus) and rejecting later Byzantine readings. Influential in modern textual criticism, it shaped translations like the English Revised Version (1881), and remains a key reference for scholarly Bible translation and study.

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Tyndale Bible 1526-1536 AD: The first English translation from the original languages (and parts of the OT from Hebrew), Tyndale's work laid the foundation for future English translations despite persecution.

Geneva Bible Geneva Bible: 1560 AD: A popular early English Bible with marginal notes, favored by Puritans and early colonists, influencing later translations.

Douay-Rheims Bible 1582-1763, 1609-1610 AD: A Roman Catholic translation of the Bible from the Latin Vulgate, made to counter Protestant translations during the Reformation.

Bishops' Bible Bishops' Bible: 1568 AD: Commissioned by the archbishop of Archbishop Matthew Parker, the Bishops' Bible was intended as a **more stylized** version of the Great Bible and a counter to the **popular** Geneva Bible. Though used in the Church of England, it lacked the popularity and precision of the Geneva Bible, and it never became the **immediate base text for the King James Version**.

Masoretic Text Tradition Masoretic Text Tradition: The Masoretic Text is the standard Hebrew Bible, meticulously preserved by scribes using strict rules for accuracy, including letter counting and marginal notes (Masora). Its stability underpins Jewish and Christian traditions, ensuring textual fidelity across generations.

Samaritan Pentateuch 1615 AD Samaritan Pentateuch: Earlier evidence of this version exists in early 1600's. Great similarity is found between this version and the Masoretic Text, with agreement on nearly 6,000 of the 6,000 verses. Scholars have used it to help verify the accuracy of the Masoretic Text used in modern OLD Testament editions.

Aleppo MS The Aleppo Codex, a 10th-century Hebrew manuscript produced by the Masoretes in Tiberias, is one of the most accurate and revered Hebrew Bible texts, known for its meticulous Masoretic tradition in both consonantal and vocalized forms. Its survival, despite damage and loss of key pages, underscores its enduring influence on the Masoretic Text used in modern OLD Testament editions.

Dead Sea Scrolls 1947 AD: Discovered in Qumran, these ancient manuscripts, including Hebrew Bible texts, offer insights into Jewish scribal practices and biblical transmission, enriching our understanding of the Masoretic Text.

Pseudepigrapha - 300BC - 200AD

Large body of Jewish literature/pseudepigrapha that was accepted by the Christian or Jewish canon of Scripture and often attributed to an ancient/near of faith. Considered much inferior to Scriptures. Pseudepigrapha is a term for Jewish or Christian writings from the Hellenistic/Roman period, including apocalypses, testaments, and pseudonymous works, reflecting diverse theological and eschatological interests. Scholars debate its precise boundaries, with some including Dead Sea Scrolls and other Jewish texts, while others focus on specific genres like apocalypses or testaments. The term remains a scholarly construct, with its boundaries and inclusion criteria varying among scholars.

Apocrypha - Literature - A great deal of writings of this period were apocalyptic in nature, providing traditions that are drawn upon in the NT.

Apocrypha - 1 Esdras Ecclesiastes **in LXX**, meaning not had regarded as Scripture by Jews or Jesus. Generally dated 200BC-200AD. Apocrypha = "hidden", purported revelations given to a by well-known Biblical characters. The term was used for books available for public reading (cf. of their readers content.

Considered during earlier periods, necessary to keep hidden from the common people, as the doctrines may lose their power. After 70 AD they were considered heresy. by the Jews (b/c they contained much apocalyptic material and the collapse of the Jewish state). For Christians these writings did bridge the 400-Silent Years gap with some historical information.

1 Esdras covers much of the material found in Ezra, Nehemiah, and 2 Chronicles. but it also includes a fanciful story concerning three Jewish servants in Persia. They were all asked a question by King Darius concerning what was the greatest thing in the world. One said wine, another replied women, while the third claimed it was truth. He won, and when offered a reward, suggested the king allow the Jews to rebuild the Temple in Jerusalem.

1 Maccabees - Maccabees - Maccabees - Maccabees