

## The Bible: An Introduction

The Bible is composed of 66 books, organized into two major parts - the Old Testament and the New Testament. The Old Testament contains 39 books including the Pentateuch, 12 historical books, 5 books of poetry, and 17 books of prophecy.<sup>1</sup> The Pentateuch is the name given to the first five books in the Bible: Genesis, Exodus, Leviticus, Deuteronomy, and Numbers. Originally recorded around 1400 BC by the prophet Moses, these are widely thought to be the first books written in the Bible. The remaining books of the Old Testament were written by a collection of people from many different walks of life, over a period of about 1000 years. Some of these authors were businessmen or traders, others were shepherds, fishermen, soldiers, preachers and kings. These authors were not only separated by occupation, but also by time, culture, governments, and geography. However, their writings came together to form a cohesive work of literature with a message that transcends all of these cultures to bring God's Word to his people.

The New Testament contains 27 books: the four gospels, the historical Book of Acts, the apocalyptic book of Revelation and 21 epistles or letters. The four gospels (Matthew, Mark, Luke, and John) do not announce their authors within the books but nearly all of the early Church Fathers believed that they were written by the apostles for whom the gospels are named. There are far less authors represented by the New Testament than the Old with about eight authors. Most of the writings of the New Testament were written by the Apostle Paul. His writings, as well as those of James, the brother of Jesus, are thought to be some of the earliest of the New Testament, although most of the dates we have are approximate.<sup>2</sup>

### - How was the Bible passed from generation to generation?

The Bible was recorded on several different types of materials which were common to the time period in which it was written. These included clay, stone, metal, papyrus, vellum, parchment, and leather. All materials used to record data are vulnerable in varying levels to decay. Even materials used today cannot be preserved forever so copies must be made of important data so it can be preserved for future generations. In Biblical times, people did not have the convenience of print or copying machines so copies had to be made by hand.

The process of transcribing the Old Testament was a very meticulous task first taken on by a group of Jewish scholars known as the Sopherim, which is a Hebrew word meaning scribes. They would carefully preserve the ancient manuscripts and make new copies when necessary. Following the Sopherim, came a group known as the Talmudic scribes. These scribes established a very detailed and stringent set of rules for copying a manuscript. The scribe would first ceremonially wash his whole body and put on full Jewish dress before beginning his day. Every time the scribe would come to the Hebrew name of God, YHWH, he would use a new quill in order that he might not smudge the page. The guidelines for transcribing also required that the scroll be made of the skin of a ceremonially clean animal. Each skin must contain a specified number of columns, equal throughout the entire book. The length of each column must extend no less than 48 lines and no more than 60 lines. The column breadth was required to consist of exactly 30 letters, and that the space of a thread must appear between every consonant. These are only some of the many, strict guidelines that these scribes had to adhere to in order to ensure the complete accuracy of the manuscript. The Talmudic Scribes were followed by the Masoretic scribes who worked from about 500 AD - 900 AD. The Masorettes are most well known, as their extremely stringent rules for accuracy and error control in their copying led to the establishment of the Masoretic Text which is the authoritative Hebrew text of the *Tanakh* (Hebrew Scripture) used today.

The New Testament was also transmitted by scribes, but would not have been transcribed by the Jewish scribes as the Jewish leaders of the time did not believe the claims that Christianity proclaimed. In the early church, the learned in the church would take it upon themselves to copy the text for their local churches. When

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<sup>1</sup> Outlined in Chart 1 - Old Testament Books

<sup>2</sup> See the Chart 2 - New Testament Books for a breakdown of the authors and approximate dates for the books of the New Testament.

Christianity became legal in 313 AD, book manufacturers, known as scriptoria, would make copies of the New Testament. In the scriptorium, several copies could be made at once as a group of trained scribes would each write a copy as it was read by a lector, or reader. The manuscripts were then reviewed by a corrector who was trained to recognize and correct mistakes. This continued until the 15th century when movable type printing presses were introduced and copies could be made mechanically instead of by hand.

### **- How can we know the Bible is accurate if we don't have the originals?**

Because of the meticulous nature by which the Old Testament was transcribed, we can expect a high degree of accuracy within the copies. However, these manuscripts were created by hand, so mistakes can be expected as the copies were made. It is therefore appropriate to question whether or not the Bible we have today is the same as the words written by the prophets and apostles. However, as we look into these "errors and differences" among the manuscripts, we will see that many of them are simply grammatical or spelling errors and are very rarely related to content.

Looking first at the Old Testament, we can see just how accurate the copying process was through the discovery of the Dead Sea Scrolls in the mid 1940's. The Dead Sea Scrolls are a collection of 223 Hebrew Manuscripts of the Old Testament, as well as many partial manuscripts and fragments. The scrolls were found in eleven caves near the ancient settlement at Khirbet Qumran, in the West Bank, on the northwest side of the Dead Sea. Before the discovery of the scrolls, the oldest manuscript that had been discovered dated back to 900 AD, however, with this new discovery came Old Testament manuscripts dating back to 125 BC - a thousand years older than any previously known manuscript.<sup>3</sup> When these manuscripts were discovered they were compared with modern manuscripts. The modern Old Testament was found to be 95% identical to the Dead Sea manuscript. The five percent that did not correspond consisted primarily of spelling variations and stylistic changes. So, through this we are able to see that thousands of years of copying the Old Testament only resulted in very minor variations, none of which changed the meaning of the content.

As previously noted, the same stringent methods were not used to transcribe the New Testament as were used for the Old Testament. In spite of this, the textual accuracy of the New Testament exceeds that of the Old Testament with 99.5% textual purity. This high degree of accuracy in New Testament manuscripts is confirmed through looking at what historians call the composition to copy gap. This involves using two standards to evaluate textual reliability: the time interval between the original and the earliest known copy, and the number of manuscripts available for a given work. This method is not only used to evaluate scripture, but all major writings from ancient times. A popular work from around the time that the New Testament authors would have written is The Gallic Wars written by Julius Caesar. This work was written between 100 - 44 BC and the earliest copy being dated at 900 AD with only ten copies known to exist. By comparison, Homer's Iliad, another work of antiquity, would be considered much more reliable as the earliest known copy is from 400 BC, only 400 years after it was written and 643 manuscripts exist today.

The New Testament, however, causes all else to pale in comparison. There are nearly 24,000 known manuscripts of the New Testament in existence today with the earliest being a fragment of the Gospel of John dated to have been made only 50 years after the original autograph. There are actually several unconfirmed manuscripts from earlier dates. This fragment of the Gospel of John is known as the John Rylands Manuscript and was found in Alexandria, Egypt. It is dated back to 98 to 138 AD, which is incredible because John died around 90 AD. This puts this manuscript to be made at most 50 years after John originally penned his gospel. The Gospel of John is agreed to be the last of the four gospels written which would mean that all three of the Synoptic Gospels would have to have been written within 60 to 70 years of Jesus' death. In fact, all of the books of the New Testament have known copies from within about 200 years of the resurrection of Christ, which means they are dated to within 100 to 150 years of the original writing. When compared to other texts of antiquity, the

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<sup>3</sup> See Chart 3 - OT Manuscripts found in the Dead Sea Scrolls for a break down of the number of copies of each Old Testament book found in the Dead Sea Scrolls discovery

composition to copy gap is so minimal it enters into the realm of absurdity.<sup>4</sup> If the New Testament was to be disregarded according to its textual reliability, then all of these other ancient texts must be disregarded as well, as none come even close to the reliability of the New Testament.

### - How were the books of the Bible chosen?

The sixty-six books of our Bible today are referred to as the canon of scripture. The word canon comes from the Greek word *kanōn*, which means standard, and refers to the fact that all scripture must adhere to a certain standard to be included in the Bible.

The canon of the Old Testament had previously been determined as early as 300 BC by the Jewish leaders. Jesus himself gave authority to the canon of the Old Testament when he is quoted to say “that everything written about me in the Law of Moses, and the prophets, and the Psalms must be fulfilled” in Luke 24:44. This is a reference to how the Hebrews would have organized the Old Testament books in that time. The Hebrew Bible is called the *Tanakh* which is an acronym for its three divisions - the Torah (“the teaching”, the Pentateuch), the *Nevi'im* (“the Prophets”), and the *Kethubim* (“the writings”).<sup>5</sup> Jesus also refers to the first and last martyrs in the Old Testament when he said “from the murder of Abel to the murder of Zechariah” (Luke 11:51). Abel was murdered in Genesis and Zechariah at the end of Chronicles, which follows the Hebrew sequence of the Bible which began with Genesis and ended with the combined book of the Chronicles. This would have been the equivalent of Jesus saying, “From Genesis to Malachi,” to a modern audience.

When looking at the New Testament, there are at least four guidelines dictating what is canon and what is not. First, the book must have apostolic authority, or be written by a prophet, apostle, or someone associated with them. Secondly, the message of the book must be consistent with what is already known of God and his character. The book must also clearly evidence the confirming presence of God, or show that it is inspired. Lastly, the book must have continuous acceptance and usage by the larger church from an early date. Something that should be recognized is that the early Jewish and Christian leaders did not create the canon but these leaders recognized the books that were inspired from God and intended to be scripture. Therefore, canon is not an authoritative list of books but a list of authoritative books.

It is important to look at a few dates leading up to the establishment of the canon, so that the historical context can be understood. In 313 AD, Emperor Constantine declared the Edict of Milan, giving Christianity the same legal standing as all other religions, thereby ending the time of persecution. Just prior to his ascension as emperor, Constantine had become a Christian. In an effort to establish some semblance of orthodoxy of belief, Constantine called together the Council of Nicea in 325 AD. The men called to this counsel were not just anybody, but all had suffered under Emperor Diocletian’s persecution prior to the reign of Constantine. They had all lost family, friends and property for the sake of Jesus.

The council settled the questions of Christ’s divine and human nature, the Arian controversy, and also produced the Nicene Creed. In 380 AD, through the Edict of Thessalonica, Christianity became not only an accepted religion in Rome but also the official state religion of the Roman Empire, although still more than half of the aristocracy remained Pagan as there was no forced conversion to Christianity. As Christianity spread, it became apparent to the early church leaders that they needed to express to the broader church which writings should be considered canon and which should not.

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<sup>4</sup> For more comparisons see Chart 4 - Comparison of Major Writings from Ancient Times and Chart 5 - Textual Reliability of the New Testament

<sup>5</sup> See Chart 6 - Books of the Tanakh for a breakdown of the book names and order of the Tanakh

The first reference to our modern canon of the New Testament was by Athanasius of Alexandria in 367 AD. By the late 300's, the list of the 27 books of the New Testament we have today was widely accepted. The Council of Carthage on the 28th of August 397 AD quoted the canon of the Bible as follows:

"It was also determined that besides the Canonical Scriptures nothing be read in the Church under the title of divine Scriptures. The Canonical Scriptures are these: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua the son of Nun, Judges, Ruth, four books of Kings, two books of Paraleipomena (Chronicles), Job, the Psalter, five books of Solomon, the books of the twelve prophets, Isaiah, Jeremiah, Ezechiel, Daniel, Tobit, Judith, Esther, two books of Esdras, two books of the Maccabees. Of the New Testament: four books of the Gospels, one book of the Acts of the Apostles, thirteen Epistles of the Apostle Paul, one epistle of the same [writer] to the Hebrews, two Epistles of the Apostle Peter, three of John, one of James, one of Jude, one book of the Apocalypse of John. Let this be made known also to our brother and fellow-priest Boniface, or to other bishops of those parts, for the purpose of confirming that Canon. Because we have received from our fathers that those books must be read in the Church. Let it also be allowed that the Passions of Martyrs be read when their festivals are kept."

Several early Church Fathers and historians also are quoted to support this group of books as the canon of New Testament scripture. For example, in 180 AD, Iraneus, a disciple of Polycarp, who was himself a disciple of the apostle John, gives a list of confirmed books as follows: The Gospels, Acts, Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus, First Peter, First John and Revelations. This shows that twenty-one of the twenty-seven books were undisputed as early as 130 years before the Nicene Council.

Polycarp (AD 70-156) was martyred by being burned at the stake at 86 years of age because of his relentless devotion to Jesus Christ and the Scriptures. He so wholeheartedly believed in the accuracy of scripture that he gave his own life in their defense. He wrote "Matthew published his Gospel among the Hebrews (Jews) in their own tongue, when Peter and Paul were preaching the Gospel in Rome and founding the church there. After their departure (their death), Mark the disciple and interpreter of Peter, himself handed down to us in writing the substance of Peter's preaching. Luke, the follower of Paul, set down in a book the gospel preached by his teacher. Then John, the disciple of the Lord, who also leaned on His breast (a reference to John 13:25 and 21:20), himself produced his Gospel while he was living at Ephesus in Asia." In this statement, Polycarp shows his belief that the four Gospels counted in scripture today are the inspired word of God.

#### - **Are there some books that were left out of the Bible?**

Just as in modern times, there have always been other writings outside of scripture that have been circulated in Jewish and Christian communities. Some of these have been thought to be divinely inspired by different groups throughout history. However, none have made it into our modern canon. During the time between the Old Testament and New Testament some such writings surfaced known as the Apocrypha or "that which is hidden". This is a collection of fourteen books which are rich in Jewish history and include the books of:

- First Esdras
- Second Esdras
- Tobit
- Judith
- Additions to Esther
- The Wisdom of Solomon • Ecclesiasticus
- Baruch
- Susanna
- Bel and the Dragon (Additions to Daniel)

- The Song of the Three Hebrew Children (Additions to Daniel)
- The Prayer of Manasseh
- First Maccabees
- Second Maccabees

As seen in earlier quote, the Council of Carthage, approved these writings as scripture in 397 AD. However, a much earlier Jewish council, the Council of Jamnia in 90 AD did not include any of the books nor did the early church at that time. These books are not included in the Protestant Bible today for several reasons, the first being that none of the books in the Apocrypha claimed to be divinely inspired - some even denied it. Many notable historians, philosophers, and translators such as Josephus, Philo and Jerome did not believe them to be scripture. Also, none of these books were quoted in the New Testament, nor were they included into scripture by the early Church Fathers.

In the case of the New Testament, there is a group of books known as the New Testament Apocrypha or the Gnostic Books. These books included The Infancy Gospel of Thomas, The Gospel of Judas, The Gospel of Peter, and The Gospel of Thomas. These writings were excluded from the New Testament because they contradicted the teachings of the Gospels, the writings of Paul, as well as what was previously known about God's character through the Old Testament. Some of the ideas taught through these books were that there were multiple creators, or that sin was not the ultimate problem, instead it was ignorance. The Early Church fathers used the guidelines of determining canon to evaluate these books, and concluded that they did not meet the criteria to be considered scripture.

**For Further Reading:**

- Case for Christ by Lee Strobel
- Evidence that Demands a Verdict by Josh McDowell
- The Text of the New Testament : Its Transmission, Corruption, and Restoration by Bruce Metzger
- The Canon of the New Testament: Its Origin, Development, and Significance by Bruce Metzger
- New Testament Documents: Are They Reliable? by F.F. Bruce
- The Canon of Scripture by F.F. Bruce
- Misquoting Truth by Timothy Paul Jones

Chart 1 - Old Testament Books

Group	Book Title	Date	Primary Author
Pentateuch (Law Books)	Genesis	1446 - 1406 B.C. <sup>1</sup>	Moses <sup>1</sup>
	Exodus	1446 - 1406 B.C. <sup>1</sup>	Moses <sup>1</sup>
	Leviticus	1446 - 1406 B.C. <sup>1</sup>	Moses <sup>1</sup>
	Numbers	1446 - 1406 B.C. <sup>1</sup>	Moses <sup>1</sup>
	Deuteronomy	1446 - 1406 B.C. <sup>1</sup>	Moses <sup>1</sup>
Historical Books	Joshua	ca. 1000 B.C. <sup>2</sup>	Joshua [others after his death] <sup>1</sup>
	Judges	1050 - 1000 B.C. <sup>1</sup>	Samuel <sup>1</sup>
	Ruth	1050 - 1000 B.C. <sup>2</sup>	Samuel <sup>2</sup>
	1 & 2 Samuel	1105 - 1010 B.C. <sup>2</sup>	Samuel [possibly compilation of authors] <sup>1</sup>
	1 & 2 Kings	550 - 538 B.C. <sup>1</sup>	Jeremiah <sup>1</sup>
	1&2 Chronicles	500 - 450 B.C. <sup>1</sup>	Ezra <sup>1</sup>
	Ezra	440 B.C. <sup>1</sup>	Ezra <sup>1</sup>
	Nehemiah	430 B.C. <sup>1</sup>	Ezra <sup>1</sup>
Wisdom Books	Esther	460 - 330 B.C. <sup>1</sup>	Mordecai
	Job	Unknown <sup>1</sup>	Unknown <sup>1</sup>
	Psalms	1400 - 400 B.C. <sup>2</sup>	David, Moses, Solomon, the sons of Korah, the sons of Asaph, and Ethan the Ezrahite
	Proverbs	715 - 686 B.C. <sup>1</sup>	Solomon <sup>1</sup>
	Ecclesiastes	ca 930 B.C. <sup>2</sup>	Solomon <sup>1</sup>
	Song of Solomon	885 - 874 B.C. <sup>1</sup>	Solomon <sup>1</sup>
Major Prophets	Isaiah	701 - 681 B.C. <sup>1</sup>	Isaiah <sup>1</sup>
	Jeremiah	626 - 586 B.C. <sup>1</sup>	Jeremiah <sup>1</sup>
	Lamentations	586 - 516 B.C. <sup>1</sup>	Jeremiah <sup>1</sup>
	Ezekiel	593 - 573 B.C. <sup>1</sup>	Ezekiel <sup>1</sup>
	Daniel	ca 500 B.C. <sup>2</sup>	Daniel <sup>1</sup>
Minor Prophets	Hosea	722- 721 B.C. <sup>1</sup>	Hosea <sup>1</sup>
	Joel	835 - 796 B.C.	Joel <sup>1</sup>
	Amos	760 - 750 B.C. <sup>1</sup>	Amos <sup>1</sup>
	Obediah	853 - 841 B.C. <sup>1</sup>	Obadiah <sup>1</sup>
	Jonah	ca. 612 B.C. <sup>1</sup>	Jonah <sup>1</sup>
	Micah	ca. 700 B.C. <sup>1</sup>	Micah <sup>1</sup>
	Nahum	663 - 612 B.C. <sup>1</sup>	Nahum <sup>1</sup>
	Habakkuk	ca 605 B.C. <sup>1</sup>	Habakkuk <sup>1</sup>
	Zepheniah	640 - 609 B.C. <sup>1</sup>	Zepheniah <sup>1</sup>
	Haggai	ca 520 B.C. <sup>1</sup>	Haggai <sup>1</sup>
	Zechariah	520 - 480 B.C. <sup>1</sup>	Zechariah <sup>1</sup>
Malachi	ca. 433 B.C. <sup>1</sup>	Malachi <sup>1</sup>	

<sup>1</sup> Barker, Kenneth, gen. ed. The NIV Study Bible. Grand Rapids, MI: Zondervan. 1985.

<sup>2</sup> Global University Staff, Old Testament Survey. Springfield, MI: Gospel Publishing House. 2010

Chart 2 - New Testament Books

Group	Book Title	Date	Author
Gospels	Matthew	60 - 69 A.D.	Matthew
	Mark	55 - 65 A.D.	Mark
	Luke	60 - 63 A.D.	Luke
	John	80 - 95 A.D.	John
Historical Books	Acts	63 A.D.	Luke
Paul's Epistles	Romans	57 A.D.	Paul
	1 Corinthians	55 - 56 A.D.	
	2 Corinthians	55 - 56 A.D.	
	Galatians	48 - 49 A.D.	
	Ephesians	60 - 62 A.D.	
	Phillipians	60 - 62 A.D.	
	Colossians	60 - 62 A.D.	
	Philemon	60 - 62 A.D.	
	1 Thessalonians	51 -52 A.D.	
	2 Thessalonians	51 -52 A.D.	
	1 Timothy	62 - 66 A.D.	
	2 Timothy	67 A.D.	
	Titus	62 - 66 A.D.	
	General Epistles	Hebrews	
James	45 - 49 A.D.	James	
1 Peter	60 - 63 A.D.	Peter	
2 Peter	66 - 68 A.D.	Peter	
1 John	85 - 95 A.D.	John	
2 John	85 - 95 A.D.	John	
3 John	85 - 95 A.D.	John	
Jude	70 - 80 A.D.	Jude	
Apocalyptic	Revelation	95 A.D.	John

Global University Staff, New Testament Survey. Springfield, MI: Gospel Publishing House. 2010

Chart 4 - Comparison of Major Writings from Ancient Times

Book	Author	When Written	Earliest Copy	Time Span (yrs)	Number of Copies
Annals 1	Tacitus	100 BC - 100 AD	1000 AD	900	21
Gallic Wars 1	Caesar	100 - 44 BC	900 AD	1000	10
History 1	Thucydides	460 - 400 BC	900 AD	abt. 1300	8
History 1	Herodotus	480 - 425 BC	900 AD	abt. 1300	8
History of Rome 1	Livy	59 BC - 17 AD	900 AD	1200	20
Illiad 1	Homer	800 BC	400 BC	400	643
Natural History 1	Pliny Secundus	61 - 113 AD	850 AD	75	7
All Combined Works	Plato 1	400 B.C	900 AD	abt. 1300	7
	Sophocles 2	496 - 406 BC	1000 AD	1400	193
	Lucretius 2	55 - 53 BC	1550 AD	1100	2
	Catullis 2	54 BC	1550 AD	1600	3
	Euripedes 2	480 - 406 BC	1100 AD	1500	9
	Demosthenes 1	300 BC	1100 AD	1400	200
	Aristotle 2	384 - 322 BC	1100 AD	1400	49
	Aristophanes 2	450 - 385 BC	900 AD	1200	10
1 McDowell, Joshua. New Evidence That Demands a Verdict. Nashville, Thomas Nelson Publishers, 1999.					
2 McDowell, Joshua. A Ready Defense. San Bernardino, Here's Life Publishers, 1990.					

Chart 3 - OT Manuscripts found in the Dead Sea Scrolls

Book	Number found
Genesis	18
Exodus	18
Leviticus	17
Numbers	12
Deuteronomy	31
Joshua	2
Judges	3
Samuel	4
Kings	3
Isaiah	22
Jeremiah	6
Ezekiel	7
Minor Prophets	10
Psalms	39
Proverbs	2
Job	4
Song of Solomon	4
Ruth	4
Lamentations	4
Ecclesiastes	3
Esther	0
Daniel	8
Ezra - Nehemiah	1
Chronicles	1
McDowell, Joshua. New Evidence That Demands a Verdict. Nashville, TN: Thomas Nelson Publishers, 1999.	

Chart 5 - Textual Reliability of the New Testament

Book	Author	Earliest Existing Copies	Time Span (years)	Number of Copies
John	John	130 AD	50 years	Fragments
All Other New Test. Books	All Other New Testament Writers	200 AD (Books)	100 years	
		250 AD (most of the New Test.)	150 years	
		325 AD (complete New Test.)	225 years	5600+ Greek MSS
		366 - 384 AD (Latin Vulgate translation)	284 years	
		400 - 500 AD (other translations)	400 years	19,000+ translated MSS
		TOTALS	50 - 400 years	24,900+ MSS
McDowell, Joshua. 77 FAQ About God and the Bible. Eugene, OR: Harvest House Publishers, 2004				

Chart 6 - Books of the Tanakh

Group	Hebrew Title	English Title
Torah (Pentateuch)	Bereshit (בְּרֵאשִׁית)	Genesis
	Shemot (שְׁמוֹת)	Exodus
	Vayikra (וַיִּקְרָא)	Leviticus
	Bəmidbar (בְּמִדְבָר)	Numbers
	Devarim (דְּבָרִים)	Deuteronomy
Nevi'im (Prophets)	Yěhōshúa (יְהוֹשֻׁעַ)	Joshua
	Shophtim (שׁוֹפְטִים)	Judges
	Shmū'ēl (שְׁמוּאֵל)	Samuel
	M'lakhim (מְלָכִים)	Kings
	Yěsha'āyāhū (יֵשַׁעְיָהוּ)	Isaiah
	Yirmyāhū (יִרְמְיָהוּ)	Jeremiah
	Yěkhezqiēl (יְחִזְקִיאֵל)	Ezekiel
	Hōshēa (הוֹשֻׁעַ)	Hosea
	Yō'ēl (יֹאֵל)	Joel
	Āmōs (עָמוֹס)	Amos
	Ōvadyāh (עֲבַדְיָה)	Obadiah
	Yōnāh (יֹנָה)	Jonah
	Mikhāh (מִיכָה)	Micah
	Nakhūm (נַחֻם)	Nahum
	Khāvhakūk/ (חַבְקֻק)	Habakkuk
	Tsěphanyāh (צְפַנְיָה)	Zephaniah
	Khaggai (חַגִּי)	Haggai
	Zkharyāh (זְכַרְיָה)	Zechariah
Mal'ākhi (מְלָאכִי)	Malachi	
Ketavim (Writings)	Tehillim (תְּהִלִּים)	Psalms
	Mishlei (מִשְׁלֵי)	Proverbs
	Iyyōbh (אִיּוֹב)	Job
	Shīr Hashīrīm (שִׁיר הַשִּׁירִים)	Song of Solomon
	Rūth (רוּת)	Ruth
	Eikhah (אֵיכָה)	Lamentations
	Qōheleth (קֹהֵלֶת)	Ecclesiastes
	Estēr (אֶסְתֵּר)	Esther
	Dānī'ēl (דָּנִיֵּאֵל)	Daniel
	Ezrā' (עֶזְרָא)	Ezra - Nehemiah
	Divrei ha-Yamim (דְּבָרֵי הַיָּמִים)	Chronicles



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