

How We Got Our Bible

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QUESTION: Given that God revealed Himself to human authors (Revelation), and given that human authors, under the Holy Spirit's influence, accurately recorded what God revealed to them (Inspiration), do we know whether some of those writings were lost or whether some books in our Bibles do not really belong there? Why do we have 66 books in our Bibles instead of 64 or instead of the 77 found in other Bibles?

ANSWER: The doctrine of canonization.

I. The Meaning of Canonicity

- A. *Definition of Canonicity:* Canonicity is the property of a religious book due to its inherent authority (an implication from Revelation and Inspiration) and by virtue of its recognition by the early church as authoritative Scripture. Paul D. Wegner, 1999. *The Journey from Texts to Translations*, p. 101. "The word *canon* today refers to a collection or list of books accepted as an authoritative rule of faith and practice."
- B. Meaning of the term "canon"
1. Etymology - The Hebrew word *qaneh* (קנה) referred to a "reed, stalk (of grass)" used as measuring rods. The Greeks used the word to mean a "standard" or "norm," and then a list or table of standards.
 2. In the Jewish Talmud the expression that referred to canonical or books was that they "defile the hands" or "make the hands unclean" - the expression's meaning is unknown.
 3. Biblical theology meaning: the word 'canon' refers to the list of books accepted as inspired and so authoritative for the faith and practice of believers. The two basic views on canonicity emphasize the following points.

Human - recorded by humans	Divine - authored by God
External - verified by the recipients	Internal - verified by the human authors
Historical recognition - by the church	Inherent quality - by virtue of the divine origin
(Gradual) acceptance - by the church	Immediate acceptance - by the recipients

4. Why is it important?
 - a) The Scriptures are our only rule for faith and practice. They tell us what God wants us to believe and to do.
 - (1) TEXT: 2 Tim 3:16-17 "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness,¹⁷ that the man of God may be complete, equipped for every good work.
 - (2) Comments:
 - (a) Teaching, reproof, correction, training in righteousness (see Inspiration notes).
 - (b) The Scriptures tell us how to resolve our sin problem AND train and guide us to effectively serve God in the purpose for which He created us.

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- b) Lutheran Formula of Concord (1580)
- (1) We believe, teach, and confess that *the **sole rule and standard** according to which all dogmas together with [all] teachers should be estimated and judged are the **prophetic and apostolic** Scriptures of the Old and of the New Testament alone*, as it is written Psalm 119, 105: Thy Word is a lamp unto my feet and a light unto my path. And St. Paul: Though an angel from heaven preach any other gospel unto you, let him be accursed, Gal. 1, 8.
 - (2) Other writings ... *must **not** be regarded as **equal to the Holy Scriptures***, but all of them together be *subjected* to them.
 - (3) And ***because** directly **after the times of the apostles***, and even while they were still living, ***false teachers and heretics arose***.
- C. Problems and Issues in the Meaning of Canonicity
1. Canonicity involves both divine and human factors.
 - a) Divine side. God, the Holy Spirit, revealed His truth, inspired the writings and made them worthy of authority and recognition.
 - b) Human side. Spirit-led believers received, read, and studied the books. Later church councils recognized and declared them to be authoritative (i.e., canonical - inspired Scripture).
 2. God did not reveal a ***list*** of inspired books. Rather He left their recognition to an historical (and human) process in which He was active.
 - a) Was canonicity a prolonged process? I know of no biblical text implying this to be the case. But some texts indicate that the books were accepted immediately on the basis of the **prophetic** or **apostolic** status of the human author.
 - (1) The messages of the prophets and apostles were (most) often received as authoritative immediately upon their deliverance.
 - (a) 1 Thessalonians 2:13 And we also thank God constantly for this, that when ***you received the word of God***, which you heard from us, you accepted it not as the word of men but ***as what it really is, the word of God***, which is at work in you believers.
 - (2) Daniel 9:2(ff.) In the first year (539-538 BCE) of his (Darius) reign, I, Daniel, perceived in the books the number of years that, according to ***the word of the LORD to Jeremiah the prophet***, must pass before the end of the desolations of Jerusalem, namely, ***seventy years***.
 - Jeremiah 25:12 Then after ***seventy years*** are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, declares the LORD, making the land an everlasting waste. [Dated 605 BCE]
 - Daniel's generation had already received and accepted Jeremiah's words as authoritative - less than 70 years after he spoke/wrote them.
 - (3) Prophets and apostles are listed together in the NT as foundational to the church.
 - (a) Ephesians 2:20 "... (his household) built on the foundation of the **apostles** and **prophets**, with Christ Jesus himself as the chief cornerstone."
 - (b) Ephesians 3:4-5 "In reading this, then, you will be able to understand my insight into the mystery of Christ,⁵ which was not made known to people in other generations as it has now been revealed by the Spirit to God's holy **apostles** and **prophets**."
 - (c) 2 Peter 3:2 "I want you to recall the words spoken in the past by the holy **prophets** and the command given by our Lord and Savior through your **apostles**."

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- (d) Other verses connect prophets with apostles: Luke 11:49 "God in his wisdom said, 'I will send them **prophets and apostles**, some of whom they will kill and others they will persecute.' " Revelation 18:20 "Rejoice, **apostles and prophets!**"
 - (e) Still other verses list prophets and apostles together, but grouped also with teachers, evangelists, pastors and other leaders. 1 Cor 12: 28, 29; Ephesians 4:11.
- b) The status of the human authors was often publicly validated by miracles that authenticated the prophetic/apostolic ministry of the human author. God's people often recognized a message to be the inspired Word of God even when it was a word of judgement against them. It seems clear that in the case of Moses, his miraculous ministry authenticated him as God's prophet and that his writings were accepted immediately as having divine authority.
- c) The prophetic office is clearly described in Deuteronomy 18:18-22.
- (1) TEXT: I will raise up for them a **prophet** like you from among their brothers. And I will put **my words in his mouth**, and he shall speak to them all that I command him. 19 And whoever will not listen to my words that he shall speak in my name, I myself will require it of him. 20 But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.' 21 And if you say in your heart, '**How may we know** the word that the Lord has not spoken?'— 22 when a prophet speaks in the name of the Lord, if the word does not **come to pass or come true**, that is a word that the Lord has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him.
 - (2) COMMENTS: Recognition of a message as having divine authority was vested in the prophetic status of the messenger - not in the authority of the recipients. The recipients received and preserved the message even contrary to their willingness to heed and obey the message.
- d) The authority of the prophet Samuel follows a similar pattern as that of Moses.
- (1) TEXT: 1 Samuel 3:19-20 And Samuel grew, and the Lord was with him and let none of his words fall to the ground. 20 And **all Israel** from Dan to Beersheba **knew** that Samuel was established as a **prophet** of the Lord.
 - (2) COMMENTS:
 - (a) The Lord "let none of his words fall to the ground" means that Samuel's prophecies inevitably came to pass.
 - (b) Israel recognized Samuel's prophetic authority based on the fulfillment of his prophecies.
- e) Paul argued vigorously that he was indeed an apostle. The implication is that once readers recognized Paul's apostolic status, they would accept his message as having divine authority.
- (1) 1 Corinthians 9:1 Am I not free? **Am I not an apostle? Have I not seen Jesus** our Lord? Are not you my workmanship in the Lord?
 - (2) 2 Corinthians 12:12 The **signs** of a **true apostle** were performed among you with utmost patience, with **signs** and **wonders** and mighty works.
 - (3) Galatians 1:1 Paul, an **apostle—not from men nor through man**, but **through Jesus** Christ and God the Father, who raised him from the dead.
- f) Peter recognized that what Paul was writing was divine Scripture. 2 Peter 3:15-16 And count the patience of our Lord as salvation, just as our beloved **brother Paul** also **wrote** to you according to the wisdom given him, 16 as he does in all his letters when he speaks in them of these

matters. There are some things in them that are hard to understand, which the ignorant and unstable *twist to their own destruction*, as they do *the other Scriptures*. [Peter did not canonize Paul's writings.]

3. The role of the church in the canonical process.
 - a) Paul C. McGlasson. 2006. *Invitation to Dogmatic Theology*, p. 45. "The church was active in shaping canon, not passive; the scriptures were handed along and shaped by the early church for all future generations."
 - b) T R Young response: this is wrong. It was the apostles who were active in shaping the canon. The church received and accepted the apostolic writings based on the authority of the apostles as inspired spokesmen for God and as (ear-/eye-) witnesses of Christ.
 - c) Theologically speaking, the canonical status of the writings existed as soon as the books were written. The church councils no more gave us the canon than Sir Isaac Newton gave us the law of gravity. Both simply recognized what was already there.
 - d) H. H. Rowley. 1953. *The Unity of the Bible*, p. 91. (my emphasis added)
 - (1) "At the end of the first century A.D. there were still discussions amongst the Rabbis as to whether certain books of the Old Testament were rightly **included** in the collection, **or** should be **rejected**; but it is clear that they were not discussing the question *ad initio*. ***Already the disputed works had such a hold in the veneration of men that the scales were heavily weighted in favor of their reception as sacred.***"
 - (2) Rowley alludes to the Council of Jamnia (or Javneh, ca. 90 CE) which is a hypothesis to explain the canonization of the Writings (3rd division of the Hebrew Bible) resulting in the closing of the Hebrew canon (cf. Jack P. Lewis. 1992. *ABD*, vol III, pp. 634-637).
 - (3) Only Chronicles, Song of Songs, Ecclesiastes and (perhaps) Ezekiel were discussed - books already accepted as canonical. The discussion concerned difficulties with the harmonization of their teachings with other scriptures - not asking "Are these canonical?" but "How is it that these are canonical?" They were received as authoritative ***in spite of*** the sometimes-negative reception of their message. The filter of Deuteronomy 18 must have been applied in every case, though history has not preserved a direct testimony of this step. We are dependent upon the witness of the original recipients and their faithful transmission of the texts down to the present (as Hebrews 1:1-2, etc. witnesses).
 - (4) Witness to the ceasing of prophetic revelation - 1 Maccabees 9:27 (that prophecy had ceased in Israel). "So, there was a great affliction in Israel, the like of which was not since the time that a ***prophet was not seen among them.***"
4. **QUESTION:** If all memory of the Bible as a collection of inspired books were erased from human memory and then these 66 books came to light from an archaeological excavation, would they be recognized as divinely inspired writings? **ANSWER:** We need the historical witness of the early church to establish that the books were ***received as inspired.***
5. Roman Catholic versus Protestant Ideas. Fundamental differences about the nature of the canon separate the Protestant and Roman Catholic views of the canon. The basic differences are outlined below. [See Wegner, p. 108, Table 7.4]

Traditional Protestant	Traditional Roman Catholic
<ul style="list-style-type: none"> • The church recognized the biblical books as inspired texts. • The Bible created the church. • The Bible alone is inspired and therefore authoritative. • Scriptural revelation has ceased. • The <i>Apocrypha</i> is not accepted as inspired. 	<ul style="list-style-type: none"> • The church authorized the Bible. • The church created the Bible. • The Bible and church tradition are inspired and authoritative. • (<i>Scriptural</i>) revelation continues within the church. • The <i>Apocrypha</i> is accepted as inspired.

D. Categories of Ancient Religious Writings. The various books that enter into the discussions of canonicity are referred to under four categories.

1. *Homologoumena*. This present passive participle of the verb *homologeō* (ὁμολογέω) means 'speaking alike.' Books in this category were accepted by all and never afterwards questioned by any significant portion of believers as to their canonical authority.
2. *Antilegoumena*. This present passive participle of the verb *antilegō* (ἀντιλογέω) means 'speaking against.' Books in this category were questioned at one time or another as to their canonicity, but not denied as to possessing canonical status by the church at large.
3. *Apocrypha*. This form, from the adjective *apokruphos* (ἀπόκρυφος) means 'hidden.' Jerome first used the word for spurious books. These books are not considered as canonical by Protestants, but are accepted by Roman Catholics, who refer to them as 'deuterocanonical,' (i.e., of secondary canonical status), according to a decree issued in 1546 by the Council of Trent.
4. *Presudepigraphea*. This noun comes from two Greek words, *pseudēs* (ψευδής, 'false') and *epigraphe* (ἐπιγραφή, 'writing'). These books (e.g., *The Testament of Job*) were falsely attributed to biblical figures as a means of enhancing their authority.
5. *Extra-Canonical Books*. Discoveries at Qumran and the Cairo Genizah brought to light a great deal of Jewish literature from the pre-Christian era including commentaries, sermons, religious fiction, and other categories. These were not considered canonical, any more than we would consider John Bunyan's *Pilgrims Progress* or Fox's *Book of Martyrs* as canonical.

II. The Need for a Canon

A. Heresy and false doctrine.

1. Definition of heresy. Greek word *hairesis* (αἵρεσις) which means ...
 - a) "A **group** based upon different doctrinal opinions or loyalties = 'religious party, sect.' (1) *Sadducees* [Acts 5:17] and *Pharisees* [Acts 15:5] (2) *Christians* [Acts 24:14; 28:22] (3) a sub-group in the body of Christ [1 Cor 11:19; Gal 5:20] (resulting from self-assertiveness and lack of love).
 - b) The **content** of false teaching. 2 Peter 2:1 "But there arose *false prophets* also among the people, as among you also there shall be *false teachers*, who shall secretly bring in destructive **heresies**, denying even the Master that bought them ..."
2. Popular definition. Heresy in popular terminology is a deliberate denial of revealed truth coupled with the acceptance of error. The RC church has distinguished ...
 - a) ... heresy from schism (disunity due to lack of love)
 - b) ... heresy from apostasy (abandonment of the Christian faith)
 - c) ... formal heresy (knowing adherence to false doctrine by a baptized RC) from material heresy

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(false doctrine held in ignorance by a non-RC)

3. Recent heresies
 - a) Gnostics promote the view that the gnostic gospels and other literature which the European (RC) and Asian (Orthodox) churches rejected are as inspired as the NT documents. Their teachings radically alter how we understand Jesus. E.g., Gnostics believe that Jesus was only human, not divine.
 - b) Gnosticism aligns with Islamic thinking; in the Koran Mary Magdalene is venerated as the wife of Jesus and mother of a scion.
 - c) Mormons hold other writings to be canonical (e.g., *The Book of Mormon*). Their view of salvation is different than that of NT teachings.
- B. Apocryphal and Pseudepigraphal writings
 1. *Apocryphal books*. This term applies to books of the OT period that are accepted as canonical by the RC church but not included in the canon of Protestants or of Jews.
 - a) They include the following: 1 & 2 Maccabees, 1 & 2 (= 3 & 4) Esdras, Wisdom of Solomon, Judith, Tobit, Ecclesiasticus, Baruch, Epistle of Jeremiah, additions to Esther & Daniel (i.e., Song of the Three Young Men, Susanna, Bel & the Dragon), Prayer of Azariah, Prayer of Manasseh.
 - b) Some RC doctrines are only supported by apocryphal texts, such as the existence of purgatory.
 - c) Some apocryphal books contain historical errors (e.g., 1-2 Maccabees).
 - d) Other apocryphal books are theologically and historically sound but not composed by prophets.
 2. *Pseudepigraphal writings*. This term applies to works that were written by one person but attributed to a different person (often a prophet or apostle. It is type of a reverse plagiarism.
 - a) Examples: The Gospel of Barnabas, the Gospel of Judas, the Book of Enoch, the Testament of Moses, and many more.
 - b) Some NT period pseudepigraphal writings picture Jesus as a child and adolescent in which He is a malicious, mischievous brat.
 3. *Other literature*. Many other works of Christian and Jewish religious literature existed in ancient times that make no claim to canonical authority.
- C. Persecution.
 1. Believers have suffered and died through the ages on the basis of their adherence to Biblical teaching. Others have been put to death just because they possessed a copy of the Bible. We should ask ourselves "Which books am I willing to die for?"
 2. Dirk Willems was convicted as an Anabaptist during years of Spanish rule in The Netherlands. He escaped from prison and a guard pursued him. His own weight reduced by prison, he crossed thin ice safely, but the heavier guard broke through. Dirk rescued him; the ungrateful guard seized him and led him back to a more secure prison. In 1569 he was burned to death at the stake.
 3. John Wycliffe, the 'Morning star of the Reformation,' translated the Bible into English for which he was expelled from teaching at Oxford. After he died the Pope ordered his bones exhumed and burned. Intense persecution stamped out his followers and teachings.
 4. William Tyndale. In 1408 a law was passed forbidding translation of scripture into English and Bible reading under penalty of excommunication. Clerics argued that "ordinary people could not understand the Bible if they had one." Tyndale, born in England, was educated at Oxford and Cambridge University and he translated most of the Bible by 1535. Condemned for heresy, he was executed by strangulation and then burned at the stake in 1536.

III. Old Testament Canonicity

- A. History of the Old Testament Canon
- B. The Determining Principle of the OT Canon
 1. Inadequate principles that have been suggested.
 2. Other suggested principles
 3. Prophetic authorship is the standard for OT canonicity.
 - (1) Recording and preservation of Yahweh's word. Copies of the Law of Moses were preserved in the Ark of the Covenant within the tabernacle and later in the temple or among groups of the "sons of the prophets."
 - (2) The writings of Moses were accepted as "canonical" already during the lifetime of his successor, Joshua (not after a long period of deliberation by recipients).
 - Joshua 8:34-35; Joshua 24:26; 2 Kings 22:8
 - (3) Kings and other leaders in Israel were required to observe the Law, as were all Israelites.
 - Deut 17:18-20a; Joshua 1:7-8
 - (4) NT writers refer to the OT canonical writings as being the words of the prophets.
 - Matthew 1:22-23; Matthew 2:5-6; Matthew 2:14-15
 - (5) OT book authors are called prophets. Anonymous books were likely composed by prophetic authors.
 - (6) Non-prophetic authors wrote "in the Spirit."
 - (a) Matthew 22:43; Acts 4:25
 - (b) 2 Samuel 23:1-2 "The **oracle** of David"
 - (7) Prophets and apostles in the NT are foundational to the church.
 - (a) Key verses: Ephesians 2:20; 3:4-5; 2 Peter 3:2
 - (b) Other verses connect prophets and apostles: Luke 11:49; 1 Cor 12: 28, 29; Ephesians 4:11; Revelation 18:20.
 4. Ancient Witnesses to the OT canon. Septuagint (250-150 BCE); Ben Sirach (180 BCE); Josephus (ca. 37-100 CE); Philo of Alexandria (ca. 20 BCE - 50 CE), Babylonian Talmud - *Baba Bathra*, 14b (3rd cent CE?), Codex Leningradensis (ca. 1008 CE), many others.
 5. Extent of the OT Canon - (a) **Homolegoumena** -34/39 books; (b) **Antilegoumena** -5/39 books {Song of Solomon, Ecclesiastes, Esther, Proverbs, Ezekiel}
 6. Non-Canonical writings - (a) **Apocrypha** - 14 books, (b) **Pseudepigrapha** - 16 known books; (c) **Extra-canonical writings** - more than 15 known from DSS.
 7. Restricted Canons - Pentateuch: Samaritans and Sadducees
 8. Closing of the OT Canon -ca 400 BCE (cf. 2 Esdras and Josephus)

IV. New Testament Canonicity

- A. History of the Old Testament Canon
 1. Early church fathers quoted from NT books including Ignatius (ca. 60-100 CE), Polycarp (ca. 69-155 CE), Justin Martyr (ca. 100-165 CE), the heretic Marcion (ca. 140 CE), Irenaeus (ca. 130-202 CE), Clement of Alexandria (ca. 155-220 CE), Tertullian (ca. 160-220 CE) and others.
 2. Athanasius of Alexandria (367 CE) has the earliest list of NT books which includes the 27 books of our present NT. This list was given in a letter to the churches.
 3. Councils confirmed Athanasius' list. F. F. Bruce stated, "When at last a Church Council - The Synod of Hippo in A.D. 393 - listed the twenty-seven books of the New Testament, it did not confer upon

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them any authority which they did not already possess, but simply recorded their previously established Canoncity." (1963, *The Books and the Parchments*, p. 113)

4. All branches of Christianity (Protestant, RC and Eastern Orthodox) agree on the 27 NT books.
- B. The Determining Principle of the NT Canon
 1. Unacceptable criteria suggested: (a) Numerology, (b) Analogy of Faith, (c) Intuition (of the Christian body), (d) Inward testimony of the Holy Spirit -will not allow us to distinguish between, e.g., 2 Peter and *The Shepherd of Hermas*. (e) Whether a book preaches Christ - Martin Luther's criterion.
 2. Traditional criteria.
 - a) Content - It must "instill true religion and true history," i.e., be accurate in every way.
 - b) Universality. Augustine's rule to "prefer those ... accepted by **all the catholic churches** to those ... not accepted by some," i.e., with a consensus of **all** Holy Spirit led believers.
 - c) Inspiration. Books which show evidence of being inspired. Who decided and what criteria were used to decide if a book was inspired?
 - d) Apostolicity - is apparently the principle used by the early church to determine which books to include in the canon. Inspiration was determined by apostolic authorship. Charles Hodge wrote, "... those only which can be proved to have been written by the apostles or to have received their sanction, are to be recognized as of divine authority."
 - e) The only problem that remains is to demonstrate the apostolicity of all of the NT books. This has adequately been accomplished by R. Laird Harris [1957. Inspiration and Canoncity of the Bible].
 3. Eyewitness testimony. The early church emphasized the eyewitness testimony of the apostles, i.e., people who had seen and heard Jesus Christ while he was on earth and could testify to his teaching from what they had received through their own eyes and ears.
 - a) Acts 1:21-22; Acts 26:25-26; Hebrews 2:1-4; 2 Peter 1:16-18; 1 John 1:1-3
 4. Apostolic authority is the standard for NT canoncity.
 - a) Christ pre-authenticated the inspiration of his disciples >> apostles. John 16:12-15.
 - b) After the Day of Pentecost, the living apostles were the standard of doctrine for believers. Acts 2:42; Acts 5:27-29; Acts 6:1-6; Acts 15:1-6; Acts 16:4; etc.
 - c) Paul defended his calling as an apostle. Romans 1:4b-5; 1 Corinthians 9:1-2; 2 Corinthians 11:5-6; 1 Thessalonians 2:13.
 5. The apostolic letters were meant to be read by all and circulated among the churches.
1 Thessalonians 5:27; Colossians 4:16; Revelation 1:11
 6. False teachers that began to creep into the church tried to claim apostolic authority but were branded as "false apostles." 2 Corinthians 11:13; Revelation 2:2; 1 John 4:1; 2 John 7; 2 Peter 2:1.
 7. The apostles began to face impending death and committed to writing the Lord's teachings.
- C. Ancient Witnesses to the NT canon. [Wegner, pp. 141-145]
- D. The Extent of the NT Canon
 1. **Homologoumena** - 20/27 NT books were never questioned.
 2. **Antilegoumena** - 7 NT books were questioned.
 - a) Hebrews - its author is unknown.
 - b) James - appears to contradict Paul's writings by teaching a salvation by works.
 - c) 2 Peter - its style is different from that of 1 Peter.
 - d) 2 John and 3 John - short and written for private circulation.
 - e) Revelation - its message is nearly impossible to understand.

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3. **Apocrypha** - none
 4. **Pseudepigrapha** - 15+ books produced after the time of the apostles.
 5. **Agrapha** - unwritten sayings of Jesus not preserved in canonical literature.
 6. Gnostic writings from Nag Hammadi - at least 7 books.
- E. *Closing of the NT Canon*. Since apostolicity was the deciding criterion for NT canonicity, then it stands to reason that the **death of the last apostle** brought to a close the NT canon.

Authorship of the Books of the Bible

Book	Author	Book	Author
Old Testament			
Genesis, Exodus, Leviticus, Numbers, Deuteronomy	Moses, Prophet	Isaiah	Isaiah, Prophet
		Jeremiah	Jeremiah, Prophet
Joshua	Unknown - perhaps Samuel, Prophet	Lamentations	Jeremiah, Prophet
		Ezekiel	Ezekiel, Prophet
Judges	Unknown - perhaps Samuel, Nathan & Gad, Prophets	Daniel	Daniel, Prophet
		Hosea	Hosea, Prophet
Ruth	Unknown (monarchy period)	Joel	Joel, Prophet
1-2 Samuel	Unknown (after 970 BC?)	Amos	Amos, Prophet
1-2 Kings	Unknown (after 562 BC)	Obadiah	Obadiah, Prophet
1-2 Chronicles	Ezra, the priest-scribe?	Jonah	Jonah, Prophet
Ezra	Ezra, the priest-scribe	Micah	Micah, Prophet
Nehemiah	Ezra, the priest-scribe?	Jonah	Jonah, Prophet
Esther	Unknown	Micah	Micah, Prophet
Job	Unknown	Nahum	Nahum, Prophet
Psalms	Moses, Asaph, Heman - Prophets ; David - ' in the Spirit '; Solomon, sons of Korah, Ethan, anonymous	Habakkuk	Habakkuk, Prophet
		Zephaniah	Zephaniah, Prophet
Proverbs	Solomon and other wise men	Haggai	Haggai, Prophet
Ecclesiastes	Solomon (most likely)	Zechariah	Zechariah, Prophet
Song of Songs	Solomon (most likely)	Malachi	Malachi, Prophet
New Testament			
Matthew	Matthew, Apostle	1-2 Thessalonians	Paul, Apostle
Mark	Mark, under Apostle Peter's authority	1-2 Timothy	Paul, Apostle
Luke-Acts	Luke, under of Apostle Paul's authority	Titus	Paul, Apostle
John	John, Apostle	Philemon	Paul, Apostle
Romans	Paul, Apostle	Hebrews	unknown - Luke translating Apostle Paul?
Galatians	Paul, Apostle	James	James, brother of Jesus
Ehpesians	Paul, Apostle	1-2 Peter	Peter, Apostle
Philippians	Paul, Apostle	1-2-3 John, Revelation	John, Apostle
Colossians	Paul, Apostle	Jude	Jude, brother of Jesus