

The Books of the Septuagint (Canons of the OT)

Moleski, SJ

Genre	Book	Attributed to:	Contributors:	Deals with:	Begun around:	Final edition:
TORAH, the Pentateuch, Books of Moses; history & law	Genesis	Moses	J, E, P	Day One - 1600 BC	1000???	6th BC
	Exodus	Moses	J, E, P	1200 BC	1000???	6th BC
	Leviticus	Moses	P		Exodus	6th BC
	Numbers	Moses	P & J?		Exodus	?
	Deuteronomy	Moses	P		6th BC	3rd BC?
history, "Former Prophets"	Joshua	Anonymous	P tradition?	Conquest of Holy Land	9th - 7th BC	In Exile
	Judges	Anonymous		1200 - 1050 BC	? - 7th BC	In Exile
	1 & 2 Samuel 1 & 2 Kings	Anonymous Anonymous	Courtier? "Deuteronomic School"	1020 - 962 BC 961 - 587 BC	9th BC 640 - 609 BC	Post-Exile In Exile
NEBI'IM, Prophets	Amos	Amos	?	786 - 742 BC	8th BC	?
	Hosea	Hosea	Judean editors	750 - 732 BC	8th BC	?
	Isaiah 1-39	Isaiah	Many hands	742 - 701 BC	8th BC	?
	Micah	Micah	Others	740 - 687 BC	8th BC	Post-Exile
Destruction of the Northern Kingdom by Assyrians: 721 BC						
NEBI'IM, Prophets	Zephaniah	Zephaniah	?	640 - 609 BC	7th BC	?
	Nahum	Nahum		612 - 609 BC?	7th BC	?
	Habakkuk	Habakkuk	Temple/WisLit?	626 - 587 BC	7th BC	?
	Jeremiah	Jer & Baruch	Dt, Ex, Post-ex	627 - 587 BC	7th BC	Post-Exile
Deuteronomic Reform under Josiah (640-609 BC) Babylonian Captivity (The Exile): 587-539 BC (49 years?) Rebuilding of Temple finished in 515 BC						
Apocalyptic Prophecy	Ezekiel	Ezekiel	Disciples	593 - 573 BC	6th BC	Exile?
	Isaiah 40-55	Isaiah	An Exile	587 - 539 BC?	6th BC	
	Isaiah 56-66	Isaiah	A Returnee	Post-Exile	6th/5th BC?	
	Haggai	Haggai		520 BC	6th BC	
	Zechariah Malachi	Zechariah "My Messenger"	2nd Zech, too	520 - 499 BC after 515 BC	6th BC 6th BC	
Post-Exilic History	1 & 2 Chronicles Ezra Nehemiah	"The Chronicler" -- Levite Cantor? "The Chronicler"? "The Chronicler"?		1000 - 600 BC 458, 428, 398 BC? Before or after Ezra	8th - 3rd BC	3rd BC?
Apocalyptic Prophecy	Joel	Joel		450 - 350 BC?	5th/4th BC?	
	Obadiah Daniel	Obadiah Daniel	Not Daniel	450 - 312 BC? 587 - 539 BC	5th/4th BC? 2nd BC	164 BC
History	* 2 Maccabees	Jason of Cyrene		164 BC		
	* 1 Maccabees	"The epitomist"		167 - 139 BC	2nd/1st BC	63 BC
KETHUBIM, Wisdom Literature 5 Books w/in the Book of Psalms: another Pentateuch	Proverbs	Solomon	Many hands	961 - 500 BC?	6th/5th BC	
	Song of Songs	Solomon	?	Indefinite	Post-Exile?	
	Job	Anonymous	Several	Indefinite	Post-Exile?	
	Ecclesiastes, AKA Qoheleth	Solomon	Jewish sage	Indefinite	3rd BC	150 BC
	* Ecclesiasticus, AKA Sirach	Sirach		180 BC	2nd BC	117 BC
	* Wisdom	Solomon	Alexandrianian	50 BC?	1st BC	
	Psalms	David		1200 - 587 BC	12th/5th BC	
	Ruth	Anonymous	Courtier?	1100-1000 BC	10th? 5th? BC	
	Lamentations	Jeremiah	A poet	587 BC	587 BC	
	* Baruch	Baruch	Wisdom poet	587 BC	587 BC	
	* Tobit	Tobit	3 editors	7th BC	2nd BC	
	* Judith	Anonymous	A Pharisee	6th BC	1st BC	
	Esther	Anonymous	Heb, then GK	485-465 BC	5th - 3rd BC	
Jonah	Anonymous	A satirist	786 - 746 BC	5th BC		

The Jewish nickname for their Sacred Scriptures is **TNK** (pronounced Tanak) = Torah, Nebi'im, Kethubim = Law, Prophets, Writings.

J = Jahwist ("YHWH" the NAME of GOD revealed to Moses); E = Elohist ("Elohim" used for GOD); P = Priestly; D = Deuteronomist.

* The Hebrew canon (TNK) was settled around 90-100 AD. Jewish communities scattered through the Mediterranean basin used the Septuagint (Greek Jewish canon; = "70" from the legend that 70 [or 72?] rabbis translated TNK into Greek circa 280 BC; abbreviated "**LXX**"). The Septuagint includes 7 books not found in TNK (marked with * above); **Catholics** regard these as canonical (inspired by GOD) because this was the version of the Scriptures used in the time of Jesus; **Protestants** call them "Apocrypha" or "Deutero-Canonical Books." Different Protestant groups hold them in higher or lower esteem as sources for understanding revelation. The **Orthodox** generally follow the Septuagint, although with some variations.

The organization of the OT canon and most of the information about the books is taken from *The New Jerusalem Biblical Commentary*.

Date	Name	Author	NT #	Genre
50-51	1 Thessalonians	Paul	13	epistle
54	Galatians	Paul	9	epistle
54-8	Philippians	Paul	11	epistle
54-7	1 Corinthians	Paul	7	epistle
54-55	2 Corinthians	Paul	8	epistle
57-8	Romans	Paul	6	epistle
56-63	Philemon	Paul	18	epistle
60's	Mark	disciple of Peter?	2	gospel
65?	1 Peter	disciple of Peter?	21	epistle
before 70?	Hebrews	Jewish Christian?	19	treatise
63	Peter and Paul martyred in Rome during Nero's reign			
66-70	Jewish revolt against Romans -- ended with destruction of Temple			
70's-80's	Matthew	Jewish scribe?	1	gospel
70's-80's	Luke = Volume I	Syrian gentile	3	gospel
after Luke	<i>Acts = Luke Vol. II</i>	author of Luke	5	"history"
70-80	Colossians	not Paul?	12	epistle?
after Col	Ephesians	not Paul?	10	epistle?
51-100?	2 Thessalonians	not Paul?	14	epistle?
60's-90's?	James	James of Jerusalem	20	epistle
90-100	John	Beloved Disciple	4	gospel
95-6	Revelation	not B.D. or John Ap	27	apocalypse
circa 100	1-2-3 John	not B.D. or John Ap	23-5	epistles?
circa 100	Titus	not Paul	17	pastoral
circa 100	1 Timothy	author of Titus	15	pastoral
circa 100	2 Timothy	author of Titus	16	pastoral
circa 100	Jude	not Jude	26	epistle?
after Jude	2 Peter	not Peter	22	epistle?

Adapted from *The New Jerome Biblical Commentary*, 1990.

From a letter to the NY Times:

5,300 Greek manuscripts of the NT
 10,000 Latin manuscripts of the Vulgate
 9,300 fragments of the NT

643 manuscripts of the Iliad; far fewer for Aristotle, Plato, Sophocles, Demosthenes & Thucydides

A "canon" was originally a kind of measuring stick (a reed). A measuring stick provides a standard for making judgments, so one sense of the word is still "a rule by which other things are judged" (e.g., "the canons of good taste"). The word took on an extended meaning of "list" because writings that measured up to the standards of the faith were listed as part of the sacred scriptures.

To *canonize* a person is to say that they have measured up to the standards of holiness and to place their name on the official list of saints.

DEFENDING THE DEUTEROCANONICALS

by James Akin

<http://www.cin.org/users/james/files/deuteros.htm>

... The canon of Scripture, Old and New Testament, was finally settled at the **Council of Rome in 382**, under the authority of Pope Damasus I. It was soon reaffirmed on numerous occasions. The same canon was affirmed at the **Council of Hippo in 393** and at the **Council of Carthage in 397**. In 405 Pope Innocent I reaffirmed the canon in a letter to Bishop Exuperius of Toulouse. Another **council at Carthage**, this one in the year 419, reaffirmed the canon of its predecessors and asked Pope Boniface to "confirm this canon, for these are the things which we have received from our fathers to be read in church." **All of these canons were identical to the modern Catholic Bible, and all of them included the deuterocanonicals** [*1&2 Maccabees, Ecclesiasticus (Sirach), Wisdom, Baruch, Tobit, Judith*].

This exact same canon was implicitly affirmed at the seventh ecumenical council, II Nicaea (787), which approved the results of the 419 Council of Carthage, and explicitly reaffirmed at the ecumenical councils of Florence (1442), Trent (1546), Vatican I (1870), and Vatican II (1965). ...

The **deuterocanonicals** teach Catholic doctrine, and for this reason they were taken out of the Old Testament by **Martin Luther** and placed in an appendix without page numbers. Luther also took out four New Testament books--**Hebrews, James, Jude, and Revelation**--and put them in an appendix without page numbers as well. These were later put back into the New Testament by other Protestants, but the seven books of the Old Testament were left out. Following Luther they had been left in an appendix to the Old Testament, and eventually the appendix itself was dropped (in 1827 by the British and Foreign Bible Society), which is why these books are not found at all in most contemporary Protestant Bibles, though they were appendicized in classic Protestant translations such as the King James Version.

The reason they were dropped is that they teach Catholic doctrines that the Protestant Reformers chose to reject.

However a number of the books of the New Testament, most notably **Hebrews, James, 2 Peter, 2 & 3 John, and Revelation** remained hotly disputed until the canon was settled. They are, in effect, "New Testament deuterocanonicals."

Tradition Created the Scriptures

1. Jewish (Israelite) tradition created the Hebrew Bible (**TNK**) and the **Septuagint** (LXX = 70, Greek translation and augmentation of TNK, circa 280 BC). Legend has it that 72 rabbis did the translation simultaneously and in miraculously perfect agreement, but the three oldest manuscripts of the Septuagint do not agree with each other.
2. Christian tradition accepted the Septuagint as "the scriptures." It is to this body of writing that the New Testament refers when it speaks of "scriptures": "All Scripture is inspired by God and **profitable for teaching**, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work" (2 Tim 3:16). When NT writers quote the OT, they invariably quote the LXX because all of the NT authors were writing in **Greek**. Post-Christian Jewish rabbis at the **council of Jamnia** (around AD/CE 90) abandoned the LXX and went back to TNK because of the way that Christian preachers used the extra material and unique translations to show that Jesus was the Messiah/Christ. Protestants follow the shorter canon because of the way that Catholics use the extra material to support the doctrine of Purgatory.
3. Jesus is the supreme **Revealer**. He surpasses Abraham, Moses, and all of the prophets because He is true God and true Man. "In times past, God spoke in fragmentary and varied ways to our fathers through the prophets; in this, the final age, he has spoken to us through His Son, whom He has made heir of all things and through whom he first created the universe" (Heb 1:1-2).

Jesus left no written record of His revelation.

He trusted what He revealed to His apostles.

4. Most of the twelve apostles left no written record of their teaching. The bulk of the New Testament is attributed to people who definitely are **not** from among the Twelve: Paul, Mark, Luke, the author of Hebrews.
5. It seems most probable that the composition of the material now called the **New Testament** (testament = covenant = bargain = deal = contract = promises) did not begin until St. Paul began writing letters to the communities he had founded. Scholars disagree vigorously about the end point of the composition process, but it seems fair to say that it may have taken as many as sixty or seventy years for the last books of the New Testament to be composed. During all of this time, there was no single community that possessed what we call the New Testament, and therefore no community possessed what we (lamentably) call "The Bible" (*biblion* is Greek for 'book,' and the Bible is not just one book but a collection of books--you can tell that people wrongly think of it as one book when they call it "The Good Book").

Tradition came first.

Tradition certified the inspiration of the Scriptures.

If Tradition is not reliable, neither is "The Bible."

The Scriptures are a normative form of Tradition.

The Scriptures are incomplete (e.g., Jn 20:30, 21:25).

"The Church of the living God [is] the pillar and bulwark of truth" (1 Tim 3:15).

6. Criteria used by the Church to decide which writings to include in the NT canon:

- **Apostolic Origin** – attributed to and based on the preaching/teaching of the first-generation apostles (or their close companions).
- **Universal Acceptance** – acknowledged by all major Christian communities in the ancient world (by the end of the fourth century).
- **Liturgical Use** – read publicly when early Christian communities gathered for the Lord's Supper (their weekly worship services).
- **Consistent Message** – containing a theological outlook similar or complementary to other accepted Christian writings.