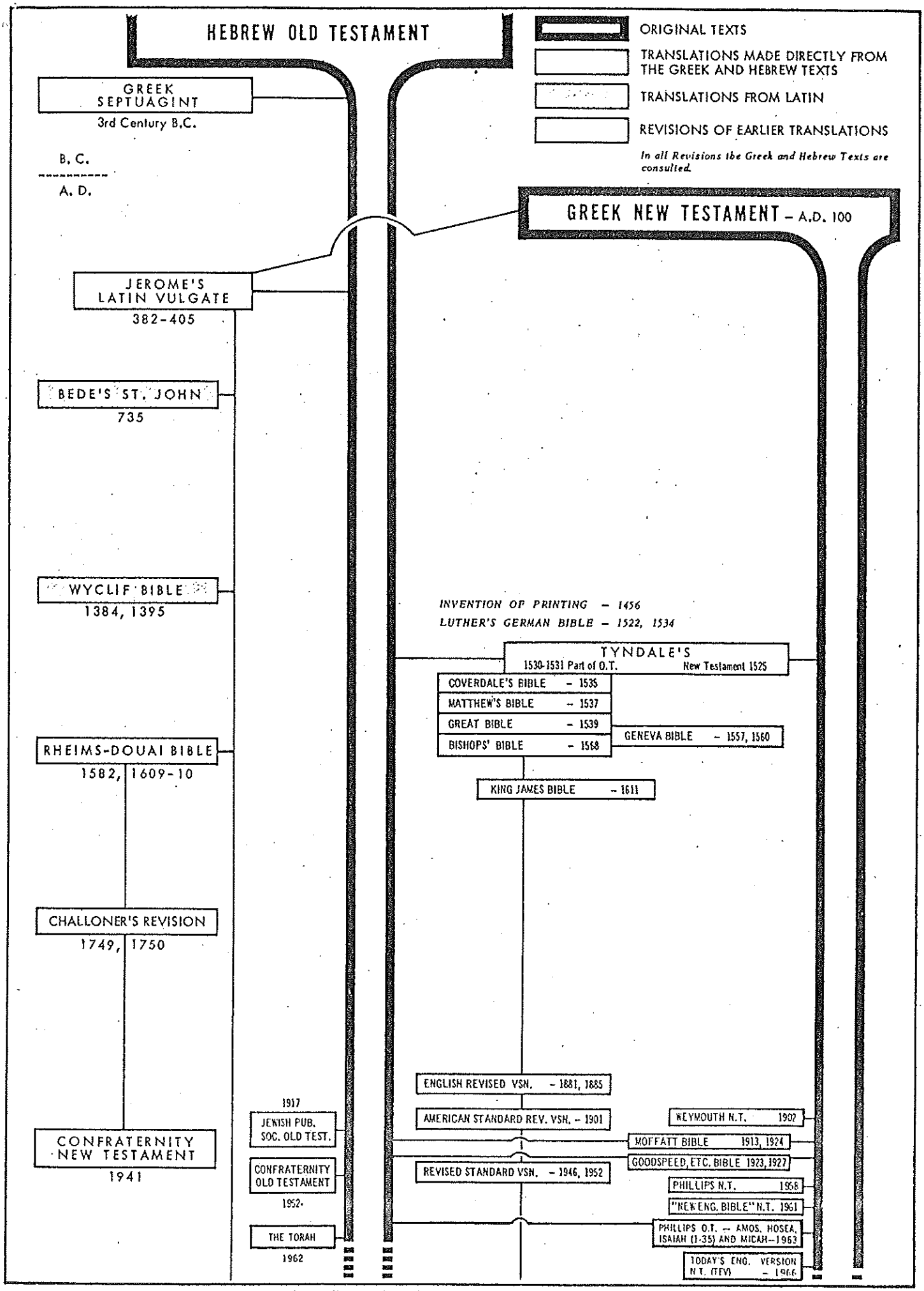
CHART OF THE ENGLISH BIBLE



American Bible Society, 1865 Broadway, New York, N.Y. 10023

GREEK SEPTUAGINT: The Old Testament was translated into Greek in the third century B.C. for those Jews who lived outside of Palestine. Called Septuagint (meaning "of the seventy") because it was said to have been translated by 70 elders in 70 sessions in Egypt, it was used constantly by the early Christians.

GREEK NEW TESTAMENT: Paul wrote his letters for early Christians in Greek. The sayings of Jesus were perhaps written in Aramaic, the language Jesus spoke, but soon the whole New Testament was written in Greek and circulated throughout the Mediterranean world. By the fourth century the Old and New Testaments in Greek were used by the Church as one collection of writings.

VULGATE BIBLE: About 382 the Bishop of Rome asked Jerome to make a new translation of the Bible into Latin. He went to Palestine and worked for twenty-five years to make a Bible for the common people. It was therefore called the vulgar or Vulgate Bible and is still the official Bible of the Roman Catholic Church.

BEDE: Bede, the great historian of Anglo-Saxon England, started to translate the Vulgate (Latin) Bible into the English of his day because only the scholars could understand Latin. Legend says he died as he finished the translation of the Gospel of John in 735. In the 10th and 11th centuries there were other translations of the Psalms and the Gospels.

WYCLIF: John Wyclif sent out poor priests, called Lollards, to preach to the people in their own language instead of in Latin, which was used in the churches. He realized that a Bible in English was needed, and, under his inspiration, the first translation of the entire Bible was made from Latin in 1384.

LUTHER: The Reformation needed a Bible in the language of the people, so Luther himself made a German translation, completed in the years 1522-1534. It was the first western European Bible based, not on the official Latin Vulgate Bible, but on the original Hebrew and Greek.

TYNDALE: Church authorities in England prohibited a new English translation, so Tyndale went to Germany and translated the New Testament from the original Greek. This was the first printed English New Testament, 1525. Copies were smuggled into England in shipments of grain and cloth, even though many of them were confiscated. He also translated parts of the Old Testament. Soon after, Tyndale was betrayed, strangled and burned near Brussels. But so excellent was his work that almost every English version since is indebted to it.

COVERDALE: Coverdale, like Tyndale, fled to Germany to complete the translation of the Bible. He used Latin and German versions and Tyndale's New Testament, Pentateuch, and Jonah. This was the first printed English Bible, 1535. Matthew's Bible, 1537, containing additional sections of Tyndale's work on the Old Testament, was revised by Coverdale. The result was known as the Great Bible, 1539. Its Psalms are still in the Book of Common Prayer. The Bishops' Bible, 1568, was a revision of the Great Bible and the King James (see below) was ordered as a revision of the Bishops' Bible. The Geneva Bible, 1560, also a revision of the Great Bible, was produced by English Puritans in Geneva and strongly influenced the King James Bible also.

ROMAN CATHOLIC VERSIONS: The New Testament published in Rheims in 1582, followed in 1609-1610 by the Old Testament at Douai, was a translation from the Latin Vulgate. This was revised by Bishop Challoner in 1749 and 1750. The Confraternity New Testament, 1941, although strongly influenced by contemporary Greek scholarship, was based on the Vulgate but the Confraternity Old Testament, 1952-, on the Hebrew text.

KING JAMES: The various versions of the Bible aroused so many arguments that James I, after the Hampton Court Conference, appointed fifty-four scholars to make a new version. It took about seven years, for all the known copies of oldest manuscripts and later translations were studied. Despite the great variety of men who worked on it, the book was harmonious in style and beauty. It was first published in 1611 and became the most popular English Bible.

LATER REVISIONS: For more than 250 years the King James Bible was supreme among English-speaking people. During the last one hundred years, the knowledge from newly-discovered manuscripts, archeological discoveries and recent scholarship has led to its revision. The first "Revised Version" was published in England, 1881-1885; a modification of this, the American Standard Revised Version, was issued in 1901. The most recent is the Revised Standard Version, 1946-1952. There also have been many translations by individual scholars and groups of scholars: Weymouth, Moffatt, Goodspeed, Phillips, etc. The "New English Bible," (New Testament, 1961), a group translation, is not a revision but an entirely new translation. A new edition of The Torah, in English, was published in 1962; the following Phillips Modern English Old Testament books: Amos, Hosea, Isaiah (1-35) and Micah, titled "Four Prophets" in 1963. Today's English Version New Testament (TEV) titled "Good News for Modern Man" is an American Bible Society publication (1966).

BIBLE TRANSLATIONS

3rd Century B.C. to 1st Century A.D.	Septuagint (Greek translation of Hebrew Scriptures)
c A.D. 90	39 Canonical Books established for Hebrew Bibles
A.D. 404	Vulgate Version (Latin, translated by St. Jerome, contained Apocryphal Books from Septuagint.)

Some English Versions

	1382	Wycliff Version (early)
	1395-1408	Wycliffe Version (later)
	1525	Tyndale Version
	1535	Coverdale Version
	1539	Great Bible
	1560	Geneva Bible
	1568	Bishop's Bible
*	1611	King James Version (Authorized Version)
*	1881	Revised Version
*	1901	American Standard Version
	1923	Goodspeed Translation (New Testament)
	1935	Moffatt Translation
*	1946-52	Revised Standard Version
*	1966	Jerusalem Bible (Roman Catholic)
*	1970	New English Bible
*	1970	The New American Bible (Roman Catholic)
*	1973	Revised Standard Version, an Ecumenical Edition, commonly known as the "R.S.V. Common Bible." (Approved by Roman Catholic, Episcopal and Protestant Churches)
*	1976	Good News Bible in Today's Speech
*	1978	New Internation Version
*	1987	New Jerusalem Bible
*	1989	The Revised English Bible
*	1990	The New Revised Standard Version

* Approved for use in worship of the Episcopal Church. National Canons - Title II, Canon 2.

TYPES OF WRITING IN THE OLD TESTAMENT

NARRATIVE - Stories, especially found in the early chapters of Genesis which deals with pre-history.

HISTORY - The record of Jewish History (e.g. Exodus, I Kings, II Kings, I Chronicles, II Chronicles).

PROPHECY - The writings of the Prophets (e.g. Isaiah, Jeremiah, Ezekiel, Amos, Hosea, etc.).

POETRY - The Book of Psalms (often used in conjunction with Old Testament worship).

WISDOM - The Book of Proverbs, The Wisdom of Solomon (the nearest thing to philosophy in the Old Testament).

APOCALYPTIC - Writings dealing with the "last things" or the "final days." Often in the form of visions and symbols. (e.g. the visions of Ezekiel).

TYPES OF WRITING IN THE NEW TESTAMENT

GOSPELS - The life of Jesus (Matthew, Mark, Luke, John).

CHURCH HISTORY - The Acts of the Apostles (written by St. Luke).

LETTERS - Letters (epistles) of instruction, advice, encouragement to congregations or to individuals. (written by St. Paul, St. Peter, St. James, St. John).

APOCALYPTIC - The Revelation of Saint John the Divine, the last book of The Bible, dealing with "the things to come."

Note: 1. Some books of the Bible contain more than one type of writing.
2. Jesus used Parables (stories) to convey certain truths. In the Old Testament, myths were used in a similar way.

THE OLD TESTAMENT AND MYTH

1. Proof of God's existence is never explained by myth. The God of the Old Testament was not arrived at by intellectual speculation. God had revealed Himself to the Jews in their history.
2. The duality of male and female is found only in the created world. The Godhead is one (sexless), though pronouns of masculine gender are used to describe Him. There is no word for "goddess" in Biblical Hebrew.
3. Myth was used to look beyond historical revelation into pre-history (i.e. before Abraham).
4. The God of Israel has no mythology. God was the living God. No beginning, no end. No attempt to explain God's origin. He always was.
5. Man was incapable of total revelation and so the unknown remained unknown and mysterious.

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BIBLE CHRONOLOGY

2300 B.C.	(approx.)	Abraham
1700 B.C.	(approx.)	Joseph (Hebrews migrate to Egypt)
1250 B.C.	(approx.)	Moses (The Exodus from Egypt)
1200 - 1050 B.C.		Period of the Judges
1040 B.C.		Saul (First King of the Jews)
1017 B.C.		David (Second King of the Jews)
977 B.C.		Solomon (Third King of the Jews)
973 B.C.		Foundation of the Temple in Jerusalem
937 B.C.		Division of the Monarchy (Israel and Judah)

ISRAEL	JUDAH
937 B.C. Jeroboam (first king)	937 B.C. Rehoboam (first king)
722 B.C. Fall of Samaria	586 B.C. Fall of Jerusalem
	586 - 538 B.C. Exile in Babylon
	536 B.C. Return of Jews from Exile

536 - 330 B.C.	Period of Persian domination
515 B.C.	Second Temple completed
330 B.C.	Conquest of Persia by Alexander of Greece
320 - 198 B.C.	Ptolemaic (Egyptian-Greek) domination
197 - 167 B.C.	Syrian (Greek) domination
167 B.C.	Revolt of the Maccabees
165 B.C.	Temple services resumed
63 B.C.	Roman Empire domination
37 - 4 B.C.	King Herod the Great
7 - 6 B.C. (?)	Birth of Jesus Christ
A.D. 26-36	Pontius Pilate Procurator of Judea
A.D. 26-29	Ministry of Jesus
A.D. 29	Death of Jesus
A.D. 70	Destruction of Jerusalem

DATES OF THE PROPHETS

ISRAEL	JUDAH	CENTURY B.C.
Amos 760 - 750 B.C. Hosea 750 - 737 B.C.	Isaiah 740 - 700 B.C. Micah 724 B.C. and onwards Zephaniah 627 B.C. Nahum 610 - 608 B.C.	Eighth Seventh
	Habakkuk 605-600 B.C. (in Jerusalem) Jeremiah 626-586 B.C. (in Jerusalem) Ezekiel 593-573 B.C. (in Babylon) "Isaiah" 540 B.C. (in Babylon)	Sixth
	Haggai 520 B.C. Zechariah 520 B.C. Malachi 460-450 B.C.	Fifth

The above dates are taken from Dummelow: One Volume Bible Commentary. Many of the Old Testament dates are approximate and biblical scholars may differ in dating certain events.

HOLY SCRIPTURES - STUDY OUTLINE

OLD TESTAMENT

A. Brief history of the Jewish People.

B. How the Bible was written.

C. Major divisions of Old Testament:
   1. The Pentateuch
   2. The Historical Books
   3. The Wisdom Books
   4. The Prophets

D. Types of writing (i.e. literary styles).
   [See supplemental material]

E. The closing of the Canon of Scripture.

THE APOCRYPHA

A. What is the Apocrypha?

B. What historic events are included?

C. Why are the Apocryphal Books included in the Old Testament of Roman Catholic editions of the Bible?
   1. The influence of the Septuagint Version.

D. What is the Episcopal Church's position relative to the Apocrypha?

NEW TESTAMENT

A. Types of writing in the New Testament.

B. What are the Synoptic Gospels?

C. Chronology of writings.

D. The closing of the New Testament Canon.

APPROVED TRANSLATIONS

A. Translations approved by the General Convention for use in public worship.

AN OUTLINE OF THE BIBLE

by the Reverend Cecil Franklin

Note: Some of the dates indicated below are very approximate and uncertain. In some instances, dates are too uncertain to indicate at all. The book-descriptions sometimes name the chief characters and/or events, and sometimes indicate chapters of special interest.

A. The Old Testament (or Old Covenant). Books written by Jews before the time of Christ, roughly 1000-150 B.C., almost entirely in Hebrew. The Jewish Bible.

I. "Historical" Books.

a. The Pentateuch ("five Scrolls")--the Torah ("law"): traditionally attributed to Moses. Date: the Pentateuch probably reached its present form by 400 B.C. Genesis and Exodus are largely composed by documents called J (800's?) & E (700's?). Leviticus is probably largely from the 500's; Numbers probably largely 400's; Deuteronomy probably 600's.

1. Genesis ("beginning"): Creation, Adam and Eve, tower of Babel, Noah, Abraham, Isaac, Jacob, Joseph and his brethern ("the twelve patriarchs").

2. Exodus ("coming out"): Moses, Pharaoh, the 10 plagues, Passover, the exodus, wilderness wanderings, giving of the Law at Mount Sinai, the golden calf.

3. Leviticus ("pertaining to the Levites"): laws, chiefly ceremonial.

4. Numbers: Census, more laws. Manna, quails, water, serpents. Wanderings, conflicts internal and external.

5. Deuteronomy ("second law"): The law re-stated in the form of a farewell address by Moses.

b. The "former prophets". Date: these were probably in nearly final form in the 500's, but use sources at least as old as the 800's.

6. Joshua: conquest of the Promised Land under Joshua. Jericho, sun standing still.

7. Judges: victories and defeats in conflicts with the surrounding peoples. History-cycles. Military heroes: Samson, Gideon

8. (Ruth: the story of a non-Jewish ancestress of King David.)

9. I Samuel: Eli, Samuel, Saul, Jonathan, David. Hannah's prayer, the Philistines, Goliath, witch of En-Dor, Saul's death.

10. II Samuel: David, Jerusalem, temple, Bath-sheba, Nathan, Absalom, Joab, Abner.

11. I Kings: David's death, Solomon and his wives, temple, palace, foreign relations, Solomon's death. Rehoboam, Jeroboam, divided kingdom. Elijah contest with Baal's prophets, Ahab and Jezebel, Jehoshaphat.

12. II Kings: Elijah's ascension, Elisha, the poor widow, Naaman, the floating axe-head, conflicts internal and external. Samaria's captivity, Josiah. Capture of Jerusalem.

c. Other "historical books". Date: Chronicles, Ezra, and Nehemiah are probably from the 300's; Esther from the late 100's.

13. I Chronicles: recapitulation of history, re-written, with many
14. II Chronicles: copious genealogies.

15. Ezra: return of exiles, temple rebuilt, marriages annulled.

16. Nehemiah: the walls rebuilt, the Law read, the people reformed.

17. Esther: the story of a Jewish wife of a Persian king: she saved the Jews from Haman's slander. Mordecai honored. Purim.

II. Poetic books.

18. Job (date unknown): A drama dealing with a philosophical and theological question: why do tragedies happen to a good man?

19. Psalms (phps. from 1000 to 150): the Hebrew hymnal, attributed to David.

20. Proverbs (from ? to 300?): wise and pithy sayings, attributed to Solomon.

21. Ecclesiastes ("the preacher") (ca. 200?): a philosophical discourse on the vanity of many things, attributed to Solomon.

22. Song of Solomon (100's?): love song, in dialogue, attributed to Solomon.

III. The (latter) Prophets.

a. "Major prophets"

23. Isaiah: Chapters 1-39 are chiefly from Isaiah, prophet of Judah, who lived in the late 700's, at the time of Samaria's captivity. Chapters 40-65 are from a later period, some time close to 537, when Cyrus released the Jews. 6, 9, 11, 40, 53, 60.

24. Jeremiah: prophet of Judah from 626 to after the destruction of Jerusalem in 586. 18, 27, 31, 33.

25. (Lamentations: dirges over the destruction of Jerusalem, attributed to Jeremiah.)

26. Ezekiel: prophet in exile after 597. "Son of man". Visions, imagery, symbolism. 37.

27. (Daniel: late apocalypse (165), but set in 500's. 2, 3, 4, 6.)

b. "Minor prophets"--"the twelve"

28. Hosea: prophet of Isreal before the fall of Samaria in 722. Compares Israel to an unfaithful wife, and God to a husband who still loves.

29. Joel: prophet of Judah (?-- date uncertain) who foretells the outpouring of the Spirit of God upon all flesh.

30. Amos: Judahite prophet to Israel, 760-750. Denounced luxurious decadence, social injustice, and meaningless ceremonial.

31. Obadiah (after 586): foretells doom of the Edomites.

32. Jonah (after 538?): the lesson of universalism. A prophet called to preach repentance to Nineveh runs away, and is forcibly brought back. He preaches, and disappointedly sees the positive results of his preaching.

33. Micah: prophet of Judah in the 700's. Denunciation, and Messianic promise

34. Nahum (613?): hymn of hate against Nineveh.

35. Habakkuk (600's? 500's?): God's punishment of Israel by the wicked Chaldaeans. The just shall live by faith (2:4).

36. Zephaniah (620's?): judgment, exhortation, promise, hope.

37. Haggai (520 f.): rebuilding of the temple and restoration to power.

38. Zechariah (519 ff.): parables and visions relating to Israel's restoration.

39. Malachi ("my messenger," 3:1) (after 538?): reproof, judgment, exhortation. Universalism.

B. The Apocrypha ("hidden books"). Jewish books written from 300 B.C.-100 A.D. Mostly in Greek O.T. Not accepted as scripture by Jews after 90 A.D. Variously valued in early Church. Accepted (in part) by Roman Catholics; not by Protestants; limitedly by Anglicans.

1. I Esdras: (Ezra) narrative based on parts of II Chronicles, EZra, and Nehemiah.

2. II Esdras: The Ezra Apocalypse: visions, including one of the Son of Man destroying a hostile multitude.

3. Tobit: A story intended to teach that God is faithful to such Jews as are faithful to Him; and to recommend virtue.

4. Judith: A story of a Jewish woman who, by guile, slays Holofernes, a general and saves her city Bethulia from the "Assyrians."

5. The rest of Esther: additional chapters, continuing the narrative, and giving a religious tone to the book.

6. Wisdom of Solomon: a "wisdom book" somewhat comparable to Proverbs.

7. Ecclesiasticus: or the Wisdom of Jesus the Son of Sirach: another book of both godly and prudential wisdom.

8. Baruch: a confession, a dermon, some canticles, and a letter of Jeremy (Jeremiah) to captives in Babylon.

ADDITIONS TO DANIEL:

9. Song of the Three Children: contains the Benedictus es and the Benedicite.

10. The History of Susanna: Story of a righteous woman who was slandered, then saved from execution by Daniel's cross-examination.

11. Bel and the Dragon: a detective story showing Daniel's clever detection of fraud by priests of an idol.

12. The Prayer of Manasses: the prayer for forgiveness by one of the wickedest kings of Judah.

13. I Maccabees: the history of the establishment of an independent Jewish state in 165 by Judas Maccabeus; and of his successors to 135.

14. II Maccabees: a pious re-writing of part of that history.

C. The New Testament (or New Covenant). Written by Christians between 35(?) and 150 (?) A.D., in Greek.

I. The Gospels

a. The "synoptic" Gospels.

1. Matthew (after 70?): the most Jewish Gospel. Contains Sermon on the Mount. (5-7).

2. Mark (ca. 70?): the shortest and earliest Gospel. Fast-moving. Relatively more action than teaching.

3. Luke (after 70?): the most polished literary Gospel. Good Samaritan (10), Prodigal son (15).

b. The fourth Gospel

4. John (ca. 90?): more clearly an interpretation than a report. Jesus talks more about Himself; more strongly Judean setting.

II. History

5. Acts (after 70): history of the early Church; Pentecost, Christian "communism", the Seven, St. Stephen, St. Paul; conversion, travels, preaching, difficulties, voyage to Rome.

III. Epistles ("letters")

a. Paul's epistles: written between 35 and 65.

6. Romans: a profound theological treatise to a church he had not visited. Justification by faith (4-5), predestination (9), Jews and Gentiles before God (10-11), Christian behavior (12), civil authority (13).

7. I Corinthians (Corinth, Greece): deals with specific problems: Immoral persons (5), lawsuits (6), marriage (7), food offered to idols (8), Holy Communion (11), spiritual gifts (12), Christian love (13), Christ's resurrection (15), Near Eastern relief (16).

8. II Corinthians: miscellaneous teaching. Paul's defensiveness (10-11).

9. Galatians (Galatia, in Asia Minor): an angry letter against Judaizers.

10. Ephesians (Ephesus, Asia Minor): Christian unity (4), Christian warfare (6).

11. Philippians (Philippi, Greece): a gentle exhortation.

12. Colossians (Colossae, Asia Minor): general teaching, including opposition to heresy and false philosophy (2).

13. I Thessalonians (Thessalonica, Greece): deals with Christ's second comin g, and the judgment (4-5).

14. II Thessalonians: also touches on last things.

b. "Deutero-Pauline" epistles -- the "Pastoral epistles:" edited by the mid 100's.

15. I Timothy: special duties of various classifications of Christians, including ministers (3).

16. II Timothy: exhortation, warning, change.

17. Titus: ethical exhortation, including ministry.

18. Philemon: asks that the run-away slave Onesimus be forgiven and received back not merely as slave, but as brother.

c. Other letters

19. Hebrews (ca. 90?): an anonymous theological treatise on the priesthood and sacrifice of Christ, and the superiority of the new covenant.

20. James (ca. 90?): a letter of sound, practical ethical teaching. Faith and works.

21. I Peter: (ca. 60?): duties of various Christians, endurance in persecution.

22. II Peter: (ca. 150?): false teachings; Christ's coming.

23. I John: (ca. 90?): God's love, our love.

24. II John: (ca. 90?): gentle Christian exhortations.

25. III John: (ca. 90?): commendation for hospitality to missionaries.

26. Jude (ca. 90?): against false teachers.

IV. Apocalypse

27. Revelation (ca. 95?): a book of fantastic symbolism depicting the final victory of Christ over evil.