



World Christian Fellowship  
60, High Worple, Rayners Lane, Harrow  
Middlesex, HA2 9SZ, United Kingdom  
Tel: +44 208 429 9292  
[www.wcflondon.com](http://www.wcflondon.com)  
[wcflondon@gmail.com](mailto:wcflondon@gmail.com)

## Canon of the Bible

### “How We Got Our Bible”?

#### Acts 20:17-35,

Above passage does not have any direct connection with the canonisation of the Bible but it does give certain questions about this subject. Luke who is the travel companion of Apostle Paul, write about this when Paul called on the elders of the church in Ephesus.

Paul says to the elders that, ‘he did not withhold anything profitable to them’. So, what was the profitable to them that Apostle Paul declared to them while he was with them?

In the modern day Christendom, one might say it could be wealth and health or prosperity Gospel or avoiding all the troubles etc. Or maybe things like, Doctrine of Election, Doctrine of Propitiation, Doctrine of Reconciliation, like Millennial kingdom or Kingdom of God.

But the text here gives us the answer, “I have not shunned to declare unto you all the counsel of God,” “All the counsel of God.” All the Bible is profitable.

**Acts 20:28-34**, *Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. <sup>29</sup> For I know this, that after my departure savage wolves will come in among you, not sparing the flock. <sup>30</sup> Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. <sup>31</sup> Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears. <sup>32</sup> “So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified. <sup>33</sup> I have coveted no one’s silver or gold or apparel. <sup>34</sup> Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me. <sup>35</sup> I have shown you in every way, by labouring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, ‘It is more blessed to give than to receive.’” (NKJV)*

What is “all the counsel of God?”

What is “the word of his grace?”

Then the answer may be, “Well, it’s the Bible, the sixty-six books of the Bible.”

“How do we know that these sixty-six books that we call the Bible represent “all the counsel of God?”

How can we be sure that these books that have been collected represent the divine word of God?

So, let us look at the study of “How We Got Our Bible.”

## **Canon and History:**

The term canon is derived from an Old Testament word and a New Testament word which are related to one another. It is the Hebrew word qaneh and the Greek word kanon. The word qaneh and the word kanon meaning is measuring rod. In the ancient times they used a reed to measure. So, the word canon is derived from the word reed, which meant a measuring rod, or a rule.

Among the Christians the word canon refers to the list of books which is known as scriptures. So, when we as Christians say canon means we mean the 66 books of the Bible. These books represent the word of God which is the truth from God.

So, one might define canon means the authoritative collection of writings. Roman Catholic Church’s position is that is an authoritative collection of writings. Because the church determined that the Bible is authoritative. In effect they say, ‘The Bible has been given to us by the Church’.

Protestants also agree that the Bible is an authoritative collection of writings but there is a slight difference but its profound. The Authoritative collection of writings give us the Church. Meaning they say, “The Bible has given us the Church”

So, both agree that the Bible is authoritative but the authoritative in the Roman Catholic is rest upon the Church but in the Protestant its rest upon the Scripture.

What would be the best way to describe?

- Scriptures are authoritative collection of writings.
- Since they are self-authenticating they are self-authoritative.
- Scripture authority is given by the Lord God.
- The church does not determine the canon
- The canon determines the church.

The church brought into life by the truth of the canon. It is true that the church was born before the sixty-six books have been recognised as inspired by God.

Canon is not the product of church but church is the product of canon. Church is the product of teachings of the apostles. Church is the product of teachings of the Prophets. Church is the product of the divine teachings. So, the church as a body just merely acknowledges as the canon.

Two viewpoints:

1. Where the church is there Christ.
2. Where Christ is there the church.

From the above we know the first view held by the early church but now we know clearly the second view is the right one.

The church does not determine the canon. The church merely recognized the books of the Bible which have their authority by virtue of divine inspiration.

We must understand that every book of the Bible is authoritative the moment they were written. The church may have taken few

years to recognise all the books of the Bible as being authoritative. Some cases it has taken few centuries to recognise.

The early church had to face the difficulty to understand and recognise which are the books of the bible are canonical. Because they need to defend their faith and refute the heretics they faced at their time. There were quite a few books were floating around those days namely, the Shepherd of Hermas, Second Clement, First Clement, and then the books of the New Testament.

So when the early church would face this question of which are the books of the Bible inspired by God. So they need to know the difference between what was canon and what are not.

### **1. 70 A.D to 170 A.D**

About one hundred year after almost all the New Testament books were written by 170 A.D there were so many books were circulating. There were books of the Bible were circulated separately. Few books were collected by the end of first century.

There were quite a few books written by Apostle Paul were getting circulated. Apostle Peter writes about it when he wrote in his letter.

**2 Peter 3:15-16**, *and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you,<sup>16</sup> as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and*

*unstable people twist to their own destruction, as they do also the rest of the Scriptures.* (NKJV)

So, after one hundred years the collection of New Testament books collection has begun gradually. There are few reasons; mainly the early church believers knew the Old Testament scriptures. They knew that there are quite few writings have been collected and recognised as the authoritative word of God.

Also, the public worship of the Church had started in the same pattern of synagogue was also another reason for them gather the New Testament writings.

Apostle Paul wrote to the church in Thessalonica asking them to read his letters in the assembly. When wrote to the church in Colossae he had asked them to read the letter to the church Laodicea after its been read in their church. When he wrote to Timothy who was leading the church in Ephesus he was asking them to 'give attention to the readings'.

Public worship of the church naturally led to collect the writings of the books and to form a canon.

The persecution of the churches made them to force to think the value of books. Controversies over biblical doctrine led the collection of writings because they wanted to settle issues.

The first hundred years of the existence of the Christian church was largely a time of separate circulation of the individual books and their gradual collection into a canon.

## **2. 170 A.D. to 303 A.D.**

This period is known as Diocletian. **Gaius Aurelius Valerius Diocletianus**, Roman Emperor who when faced with military problems decided in 286 to divide the Roman Empire between himself in the east and Maximian in the west, he initiated the last persecution of the Christians in 303.

At this time there were many books which were available useful to the church. They are namely, Shepherd of Hermes, First Clement, second Clement, the letters of Iganthus. Many other writings which was also available at that time.

The church discussed about whether these letters are inspired by God and do they need to include in the canon. Finally, the church guided by the Holy Spirit decided not to include them in the canon.

## **3. 303 A.D. to 397 A.D.**

Roman Emperor **Caesar Flavius Constantine** ordered in the year of 325 A.D. to for the council of Nicea, which was located in Asia Minor, east of Constantinople. Emperor Constantine presided over a group of church bishops and other leaders to the purpose of defining the nature of God for all of Christianity and eliminating confusion, controversy, and contention within the church. The Council of Nicea overwhelmingly affirmed the deity and eternity of Jesus Christ and defined the relationship between the Father and the Son as “of one substance.” It also affirmed the Trinity—the Father, Son, and Holy Spirit were listed as three co-equal and co-eternal Persons.

Almost one hundred years after the formal ratification of the current belief of the Christian church by the authority of councils by 397 A.D. the third council of Carthage took place to canon of scriptures. This where the sixty-six books that we recognise as the inspired canon of the Holy Scriptures.

So, the canon of the scriptures accredited or accepted by 397 A.D.

## **History of the Old Testament Canon.**

For us to understand the Old Testament canon there are few landmarks but the first and foremost is our Lord Jesus Christ.

**Luke 11:51**, *from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation.*

Jesus refers the blood of Abel and Zachariah.

Where in the Bible is Able mentioned?  
Its Genesis.

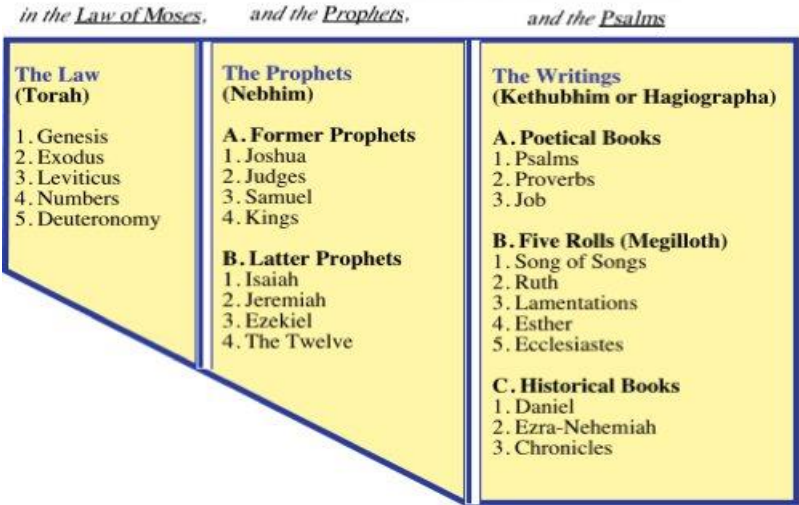
Where in the Bible is Zachariah mentioned?  
2 Chronicles 24

So, in effect Jesus referred the Old Testament as from Genesis to 2 Chronicles.

We know from our English as well as Tamil Bibles the last book of the Old Testament is Malachi. But the order of the books in



the Hebrew Bible is not the same as our English and Tamil. Hebrew Bible starts with Genesis and the last book is 2 Chronicles. Thus, our Lord Jesus Christ recognised that the entire thirty-nine books of the Old Testament as the canon of the inspired word of God.



Jesus also mentions about the order in which the Old Testament books were compiled. Jesus after His resurrection speaking to His disciples on the road to Emmaus in Luke 24.

**Luke 24:44**, *Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me."* (NKJV)

The Law of Moses is a reference to the Torah, or the Pentateuch. The prophets are the reference the greater prophets and the lesser prophets.

The Psalms is reference to the writings, the third of the sections of the Old Testament.

The Old Testament was divided into three parts,

- The Law,
- The Prophets and
- The Writings.

Jesus referred all the three in that order and recognising the Old Testament books of thirty-nine as the books as authoritative word of God.

Our Lord and Saviour Jesus Christ, the redeemer of the mankind made sure that the Old Testament scriptures are indispensable by making the references directly from them and on them. So we as the redeemed of the Lord also should understand and recognise the indispensable of the thirty-seven books of the Old Testament canon as the authoritative inspired word of God.

Around 70 A.D to 100A.D at Jamina also known as Jabneh, which is a village on the Palestinian coast, the Rabbis discussed the limits of canon. There were two canons was available at that time, one was from the Palestinian form of books which has less number of books. Another one is Alexandrian Jews they fixed the canon with larger number of books. It is clear from what we know of the early church and the Lord Jesus that they accepted the shorter Palestinian canon, and those other additional books that

were in the Alexandrian Jewish canon were not recognized by them

There were three groups of books in the Palestinian canon they are in this order.

The law, the prophets, and the writings.

“Why is the law first?

Why are the prophets next?

Why are the writings last?”

It's the relative value that was placed upon the Law of Moses as over against the prophets and the writings.

**Athanasius** of Alexandria also called **Athanasius** the Great, **Athanasius** the Confessor or, primarily in the Coptic Orthodox Church, **Athanasius** the Apostolic, was the 20th bishop of Alexandria, wrote an Easter letter in 367 A.D., in that letter he mentions all the books of the old Testament except the book of Esther. The book of Esther found it very difficult to get into the cannon the reason being the book does not mention the name of God at all.

So they grouped the book of Esther along with the useful books not with the canonical books but by the time the books of the Old Testament were largely accepted by both the Jews and the Christians as the authoritative word of God. Jerome, the great Catholic Scholar, who lived in the latter part of 4th and early part of the 5th Century, accepted the Hebrew Bibles canonicity.

## **New Testament:**

Jesus said while He was on the earth in John 14-16 chapters that the Holy Spirit will come and lead them into truth. Holy Spirit is going to teach them all things and He's going to instruct them. He's going to show them things to come and included within this is the writing of the apostles.

By this Jesus Christ accredited the New Testament Scriptures.

New Testament apostles were beginning to recognize the authority of the apostolic writings and Peter put Paul's writings on a par with the writings of the prophets and others of the Old Testament.

*2 Peter 3: 15-16, and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, <sup>16</sup>as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. (NKJV)*

Apostle Paul who wrote to the churches made it clear that is from the Lord as a commandment.

**1 Corinthians 14:37**, *If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. (NKJV)*

**1 Corinthians 7:17,** <sup>17</sup> *Nevertheless, each person should live as a believer in whatever situation the Lord has assigned to them, just as God has called them. This is the rule I lay down in all the churches. (NIV)*

**2 Timothy 3:16,** *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,*

The New Testament canon came to its conclusion, so far as recognition is concerned, with the Third Council of Carthage in 397 A.D. when the twenty-seven books are listed in that conciliar decision as being the canon of the New Testament, and they are the twenty-seven books that we have before us today.

The following yardsticks were used to recognise what are the writings will be included in the New Testament.

- 1. Written by an Apostle either who was with Jesus or with the Early Apostles life.**

Luke was not one of the 12 apostles Jesus chose but he had been with Apostle Paul and, he had researched and spent time with all the apostle as a fact-finding mission.

**Luke 1:1-4,** *Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, <sup>2</sup> just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, <sup>3</sup> it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent*

*Theophilus, <sup>4</sup> that you may know the certainty of those things in which you were instructed. (NKJV)*

Apostle Paul met the Lord Jesus hence his writings were also considered as sacred scriptures.

Mark, was with Apostle Peter who wrote the eye account of Apostle Peter.

## **2. Confirmed by Christ, prophet, apostle**

Christian Church has had no difficulty in accepting the 39 books of the Old Testament because of what Jesus said in Luke 24:24-27,44.

Paul himself understands what he wrote was the Word of God. Peter, in 2 Peter 3:16, understands what Paul wrote as Scripture. Paul himself refers to his own writings with language like that.

**1 Thessalonians 2:13**, *For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.*

## **3. Acceptance of the writings from the universally by the church**

Universal acceptance was another key factor in recognizing what books God had divinely inspired. There were many books that were rejected by the church because it was recognized they did not have God's authority behind them. There was a surprising

amount of agreement among the early believers as to the divine authority of our present New Testament books.

We won't find any of a book that is presently in the New Testament that was originally doubted by many believers and then later accepted.

### **The scriptures tested as per the following:**

1. Is it authoritative ("The Lord said")?
2. Is it prophetic ("a man of God" 2 Peter 1:20)?
3. Is it authentic (consistent with other revelation of truth)?
4. Is it dynamic – demonstrating God's life-changing power (Hebrew 4:12)?
5. Is it received (accepted and used by believers – 1 Thessalonians 2:13)?

## **Apocrypha**

The catholic bible has few more books than what we have got.

They are namely:

- Tobit
- Judith
- Additions to Esther (Vulgate Esther 10:4–16:24)
- Wisdom (also called the Wisdom of Solomon)
- Sirach (also called Ecclesiasticus)
- Baruch, including the Letter of Jeremiah (Additions to Jeremiah in the Septuagint)
- Additions to Daniel:

- Prayer of Azariah and Song of the Three Holy Children (Vulgate Daniel 3:24–90)
- Susanna (Vulgate Daniel 13, Septuagint prologue)
- Bel and the Dragon (Vulgate Daniel 14, Septuagint epilogue)
- 1 Maccabees
- 2 Maccabees

Totalling to 73, but the number of books in the New Testament remains as 27 only. This was accepted at 1546 A.D at the Trent council at Italy.

## **History:**

Saint. Jerome, in 382 A.D commissioned by Pope Damasus I, when he first translated the Old Testament into Latin he refused to include several books as part of the Scriptures. Instead he established a separate section and he named them as “The Apocrypha”. The books in the Apocrypha were written after the Canon of the Hebrew Bible was complete (about 425 B.C). The word apocrypha mean “hidden, or secret” but due to their doubtful authenticity the word has come to mean “fraudulent, or forged” by some scholars.

Although some feel there are many more, the Apocrypha is normally made up of fourteen books which are found in Greek and Latin translations but never in the Hebrew Old Testament. Only 11 of these are included in the Catholic Bible today but all 14 can still be found in the Orthodox Bible.



The Apocrypha was removed from the Protestant Bible altogether at the time of the Reformation. There are several reasons why many Christian authorities reject the writings of the Apocrypha but I list them few:

## **1. The Apocrypha Has Different Doctrine and Practices Than Holy Scripture**

### **a. Person is saved by works**

In the Apocrypha proof texts can be found to support the Roman Catholic doctrine of justification by human works and not faith alone. The Apocrypha contains the following verses.

For almsgiving saves from death and purges away every sin. Those who give alms will enjoy a full life (Tobit 12:9).

So now, my children see what almsgiving accomplishes, and what injustice does it brings death! (Tobit 14:11).

In the Book of First Maccabees it says.

Was not Abraham found faithful when tested, and it was reckoned to him as righteousness (First Maccabees 2:52).

### **b. Purgatory Is Taught in The Apocrypha**

The doctrine of purgatory - a place of purging between heaven and hell - is taught in the Apocrypha. It says.

So they all blessed the ways of the Lord, the righteous judge, who reveals the things that are hidden; and they turned to supplication, praying that the sin that had been committed might

be wholly blotted out. The noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened as the result of the sin of those who had fallen. He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin offering. In doing this he acted very well and honourably, taking account of the resurrection. For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore, he made atonement for the dead, so that they might be delivered from their sin (Second Maccabees 12:41-45).

The Bible teaches that, upon death, one either goes to be with the Lord or is sent away from Him - there is no middle place.

### **c. God Hears the Prayers of The Dead**

We find the Book of Baruch teaching that God hears the prayers of those who have died.

O Lord Almighty, God of Israel, hear now the prayer of the dead of Israel, the children of those who sinned before you, who did not heed the voice of the Lord their God, so that calamities have clung to us (Baruch 3:4).

The dead do not pray for the living. Only the living upon the earth pray for the other living ones on the earth.

#### **d. The Pre-existence of Souls**

The doctrine of the pre-existence of souls is found in the Apocrypha.

As a child I was naturally gifted, and a good soul fell to my lot; or rather, being good, I entered an undefiled body (Wisdom 8:19,20).

Scripture does not teach that souls have any existence before they are united into a body.

2. The Apocrypha was never in the Hebrew Canon. The Jewish Bible or the community never recognised as the inspired word of God.

3. Neither Jesus Christ, nor any of the New Testament writers, ever quoted from the Apocrypha.

4. Josephus (a well-known historian from the Biblical era) excluded them from his list of sacred scripture. He felt they were lacking authenticity or validity or origin.

5. During the first four centuries there was no mention made of the Apocrypha in any catalogue or canonical book. They were believed to be slipped in during the fifth century. There are reputed to be 263 quotations and 370 allusions to the Old Testament in the New Testament and not one of them refers to the Apocryphal writings.

6. The books of the Apocrypha were never asserted to be divinely inspired or to possess divine authority in their contents.

7. No prophets related to these writings. Each book of the Old Testament was written by a man who was a prophet.

8. These books are complete with historical, geographical and chronological errors. To accept the Apocrypha, one would have to reject the Old Testament narratives.

9. The Apocryphal doctrines and practices are often contrary to the Canon of Scripture.

There is some historical insight to be gained from the Apocrypha, since they were written in the time between the Old and New Testaments. But extreme caution must be exercised. These books weren't written by the people whose names are mentioned in their titles, and they are neither theologically nor historically accurate. You should test the things they say against other reliable sources before accepting them as valid.

## **Conclusion:**

So, every character and every incident in the 66 books of the Bible will, must glorify only the name of our lord and saviour Jesus Christ.

## **Bible statistics:**

### **BIBLE WRITERS:**

1. Genesis: Moses
2. Exodus: Moses
3. Leviticus: Moses
4. Numbers: Moses
5. Deuteronomy: Moses
6. Joshua: Joshua
7. Judges: Samuel
8. Ruth: Samuel
9. 1 Samuel: Samuel, Gad, Nathan
10. 2 Samuel: Gad, Nathan
11. 1 Kings: Jeremiah
12. 2 Kings: Jeremiah
13. 1 Chronicles: Ezra
14. 2 Chronicles: Ezra
15. Ezra: Ezra
16. Nehemiah: Nehemiah
17. Esther: Mordecai
18. Job: Moses
19. Psalms: David and others
20. Proverbs: Solomon, Agur, Lemuel
21. Ecclesiastes: Solomon
22. Song of Solomon: Solomon
23. Isaiah: Isaiah
24. Jeremiah: Jeremiah
25. Lamentations: Jeremiah
26. Ezekiel: Ezekiel

27. Daniel: Daniel
28. Hosea: Hosea
29. Joel: Joel
30. Amos: Amos
31. Obadiah: Obadiah
32. Jonah: Jonah
33. Micah: Micah
34. Nahum: Nahum
35. Habakkuk: Habakkuk
36. Zephaniah: Zephaniah
37. Haggai: Haggai
38. Zechariah: Zechariah
39. Malachi: Malachi
40. Matthew: Matthew
41. Mark: Mark
42. Luke: Luke
43. John: Apostle John
44. Acts: Luke
45. Romans: Paul
46. 1 Corinthians: Paul
47. 2 Corinthians: Paul
48. Galatians: Paul
49. Ephesians: Paul
50. Philippians: Paul
51. Colossians: Paul
52. 1 Thessalonians: Paul
53. 2 Thessalonians: Paul
54. 1 Timothy: Paul
55. 2 Timothy: Paul

56. Titus: Paul
57. Philemon: Paul
58. Hebrews: Paul
59. James: James (Jesus' brother)
60. 1 Peter: Peter
61. 2 Peter: Peter
62. 1 John: Apostle John
63. 2 John: Apostle John
64. 3 John: Apostle John
65. Jude: Jude (Jesus' brother)
66. Revelation: Apostle John

### **Amazing Bible Facts and Statistics**

- Number of books in the Bible: 66
- Chapters: 1,189
- Verses: 31,101
- Words: 783,137
- Letters: 3,566,480
- Number of promises given in the Bible: 1,260
- Commands: 6,468
- Predictions: over 8,000
- Fulfilled prophecy: 3,268 verses
- Unfulfilled prophecy: 3,140
- Number of questions: 3,294
- Longest name: Mahershalalhashbaz (Isaiah 8:1)
- Longest verse: Esther 8:9 (78 words)
- Shortest verse: John 11:35 (2 words: "Jesus wept").
- Middle books: Micah and Nahum
- Middle chapter: Psalm 117

- Shortest chapter (by number of words): Psalm 117 (by number of words)
- Longest book: Psalms (150 chapters)
- Shortest book (by number of words): 3 John
- Longest chapter: Psalm 119 (176 verses)
- Number of times the word "God" appears: 3,358
- Number of times the word "Lord" appears: 7,736
- Number of different authors: 40
- Number of languages the Bible has been translated into: over 1,200

### **OLD TESTAMENT STATISTICS:**

- Number of books: 39
- Chapters: 929
- Verses: 23,114
- Words: 602,585
- Letters: 2,278,100
- Middle book: Proverbs
- Middle chapter: Job 20
- Middle verses: 2 Chronicles 20:17,18
- Smallest book: Obadiah
- Shortest verse: 1 Chronicles 1:25
- Longest verse: Esther 8:9 (78 words)
- Longest chapter: Psalms 119

### **NEW TESTAMENT STATISTICS:**

- Number of books: 27
- Chapters: 260



- Verses: 7,957
- Words: 180,552
- Letters: 838,380
- Middle book: 2 Thessalonians
- Middle chapters: Romans 8, 9
- Middle verse: Acts 27:17
- Smallest book: 3 John
- Shortest verse: John 11:35
- Longest verse: Revelation 20:4 (68 words)
- Longest chapter: Luke 1

There are 8,674 different Hebrew words in the Bible, 5,624 different

Greek words, and 12,143 different English words in the King James Version.

- Written by Approximately 40 Authors
- Written over a period of 1,600 years
- Written over 40 generations
- Written in three languages: Hebrew, Greek and Aramaic
- Written on three continents: Europe, Asia and Africa
- Written in different locations: wilderness, dungeon, palace, prison, in exile, at home
- Written by men from all occupations: kings, peasants, doctors, fishermen, tax collectors, scholars, etc.
- Written in different times: war, peace, poverty, prosperity, freedom and slavery

- Written in different moods: heights of joy to the depths of despair
- Written in harmonious agreement on a widely diverse range of subjects and doctrines

### **10 Longest Books in the Bible**

- Psalm - 150 chapters, 2,461 verses, 43,743 words
- Jeremiah - 52 chapters, 1,364 verses, 42,659 words
- Ezekiel - 48 chapters, 1,273 verses, 39,407 words
- Genesis - 50 chapters, 1,533 verses, 38,267 words
- Isaiah - 66 chapters, 1,292 verses, 37,044 words
- Numbers - 36 chapters, 1,288 verses, 32,902 words
- Exodus - 40 chapters, 1,213 verses, 32,602 words
- Deuteronomy - 34 chapters, 959 verses, 28,461 words
- 2 Chronicles - 36 chapters, 822 verses, 26,074 words
- Luke - 24 chapters, 1,151 verses, 25,944 words

### **10 Shortest Books in the Bible**

- 3 John - 1 chapter, 14 verses, 299 words
- 2 John - 1 chapter, 13 verses, 303 words
- Philemon - 1 chapter, 25 verses, 445 words
- Jude - 1 chapter, 25 verses, 613 words
- Obadiah - 1 chapter, 21 verses, 670 words
- Titus - 3 chapters, 46 verses, 921 words
- 2 Thessalonians - 3 chapters, 47 verses, 1,042 words
- Haggai - 2 chapters, 38 verses, 1,131 words
- Nahum - 3 chapters, 47 verses, 1,285 words
- Jonah - 4 chapters, 48 verses, 1,321 words.