

Dating the Bible

The four tables give the most commonly accepted dates or ranges of dates for the Old Testament/Hebrew Bible, the Deuterocanonical books (included in Roman Catholic and Eastern Orthodox bibles, but not in the Hebrew and Protestant bibles) and the New Testament, including, where possible, hypotheses about their formation-history.

Table I is a chronological overview. Table II treats the Old Testament/Hebrew Bible books, grouped according to the divisions of the Hebrew Bible with occasional reference to scholarly divisions. Table III gives the Deuterocanonical books. Table IV gives the books of the New Testament, including the earliest preserved fragments for each. The tables are in chronological order in reference to how they read in the Bible.

Contents

Table I: Chronological overview

Table II: Hebrew Bible/Protestant Old Testament

Table III: Deuterocanonical Old Testament

Table IV: New Testament

See also

References

- Citations
- Bibliography

Table I: Chronological overview

This table summarizes the chronology of the main tables and serves as a guide to the historical periods mentioned. Much of the Hebrew Bible/Old Testament may have been assembled in the 5th century BCE.^[1] The New Testament books were composed largely in the second half of the 1st century CE.^[2] The Deuterocanonical books fall largely in between.

Period	Books
Monarchic 8th–7th centuries BCE c. 745–586 BCE	<ul style="list-style-type: none">Late 8th-early 7th: <u>Amos</u> (initial composition of earliest layer);^[3] "First Isaiah" (Isaiah 1–39),^[4] <u>Hosea</u>,^[5] <u>Micah</u> (second half).^[6] 7th: <u>Nahum</u> (based on its assumption of the fall of Thebes and call for the destruction of Nineveh),^[7] <u>Zephaniah</u> (in the reign of Josiah, c. 649–609 BCE),^[8] <u>Habakkuk</u> (possibly shortly before the battle of Carchemish, 605 BCE),^[9] first edition of the <u>Deuteronomistic history</u> (books of <u>Joshua/Judges/Samuel/Kings</u>) in the reign of Josiah;^[10] <u>Deuteronomy</u> 5–26 and 28 in the reign of Josiah.^{[11][12]}
Exilic 6th century BCE 586–539 BCE	<ul style="list-style-type: none">Core of <u>Obadiah</u> around the fall of Jerusalem, 586 BCE.^[13] Completion of <u>Deuteronomistic history</u> (<u>Joshua/Judges/Samuel/Kings</u>).^[14] <u>Deuteronomy</u> expanded with addition of chapters 1–4 and 29–30 to serve as an introduction to the <u>Deuteronomistic history</u>.^[11] <u>Jeremiah</u> active in the last decade of the 7th century and first decades of the 6th;^[15] <u>Ezekiel</u> active in Babylon 592–571 BCE;^[16] "<u>Second Isaiah</u>" (author of Isaiah 40–55) active in Babylon around mid-century.^[17] Expansion and reshaping of <u>Hosea</u>, <u>Amos</u>, <u>Micah</u> and <u>Zephaniah</u>.^[18] Possible early <u>Psalms</u> collection (psalms "of David") ending with psalm 89.^[18]
Post-exilic Persian 5th–4th centuries BCE 538–330 BCE	<ul style="list-style-type: none"><u>Torah</u> (books of <u>Genesis/Exodus/Leviticus/Numbers</u>), with 250 BCE as <i>terminus ad quem</i> (last possible date) for the production of the final text on the basis of the extant manuscript evidence.^{[19][20]} <u>Deuteronomy</u> revised with expansions to chapters 19–25 and addition of chapter 27 and 31–34 to serve as conclusion to the Torah.^[11] "<u>Third Isaiah</u>" (Isaiah 56–66).^[17] Later version (the Masoretic Hebrew version) of <u>Jeremiah</u>.^[21] <u>Haggai</u> (self-dated to the second year of the Persian king <u>Darius</u> 520 BCE),^[22] <u>Zechariah</u> (chapters 1–8 contemporary with Haggai, chapters 9–14 from the 5th century)^[23] <u>Malachi</u> (5th century BCE, contemporaneous or immediately prior to the missions of <u>Nehemiah</u> and <u>Ezra</u>)^[24] <u>Chronicles</u> (between 400–250 BC, probably in the period 350–300 BCE)^[25] Origins of <u>Ezra-Nehemiah</u> (may have reached its final form as late as the Ptolemaic period, c. 300–200 BCE).^[26]
Post-exilic Hellenistic 3rd–2nd centuries BCE 330–164 BCE	<ul style="list-style-type: none"><u>Job</u>, <u>Ecclesiastes</u> and the <u>Song of Songs</u> (Could have been written in the 4th or even 5th centuries, but seem to reflect contact with Greek culture).^[27] <u>Book of Jonah</u> (Persian or Hellenistic, no later than 2nd century BCE).^[28] Most of the individual psalms making up the final third of the <u>Book of Psalms</u>.^[29]
Maccabean/Hasmonean 2nd–1st centuries BCE 164–4 BCE	<ul style="list-style-type: none"><u>Daniel</u> (164 BCE, combining newly-written visions, chapters 7–12, with the Persian and Hellenistic tales of chapters 1–6).^[30] <u>1 Maccabees</u>/<u>2 Maccabees</u>/<u>3 Maccabees</u>/possibly <u>4 Maccabees</u>; <u>Tobit</u>, <u>Judith</u>, <u>Additions to Daniel</u> and <u>Additions to Esther</u> <u>Wisdom of Solomon</u> late 1st century BCE or early to mid 1st century CE.^[27]
Roman 1st century CE onward after 4 BCE	<ul style="list-style-type: none"><u>4 Maccabees</u> (after 63 BCE, probably mid-1st century CE).^[31] <u>Wisdom of Solomon</u> (late 1st century BCE or early to mid 1st century CE).^[27] <u>New Testament</u> (between c. 50–110 CE – see Table IV).

Table II: Hebrew Bible/Protestant Old Testament

Torah	Date or range of dates most widely held by scholars
<p>Book of Genesis</p> <p>Book of Exodus</p> <p>Book of Leviticus</p> <p>Book of Numbers</p> <p>Book of Deuteronomy</p>	<p>The majority of modern biblical scholars believe that the <u>Torah</u> – the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy – reached its present form in the <u>post-Exilic period</u>.^[20]</p> <p>The five books are drawn from four "sources" (distinct schools of writers rather than individuals): the <u>Priestly source</u>, the <u>Yahwist</u> and the <u>Elohist</u> (these two are often referred to collectively as the "non-Priestly" source), and the <u>Deuteronomist</u>.^[32] There is general agreement that the Priestly source is post-exilic, but there is no agreement over the non-Priestly source(s).^[32]</p> <ul style="list-style-type: none"> Genesis is a post-exilic work combining "Priestly" and "non-Priestly" material.^[33] Exodus is an anthology drawn from nearly all periods of Israel's history.^[34] Leviticus is entirely Priestly and dates from the exilic/post-exilic period.^[35] Numbers is a Priestly redaction (i.e., editing) of a <u>Yahwistic/non-Priestly</u> original.^[36] Deuteronomy, now the last book of the Torah, began as the set of religious laws (these make up the bulk of the book), was extended in the early part of the 6th century to serve as the introduction to the <u>Deuteronomistic history</u>, and later still was detached from that history, extended yet again, and edited to conclude the Torah.^[37]
Prophets	Date or range of dates most widely held by scholars
<p>Former Prophets:</p> <p>Book of Joshua</p> <p>Book of Judges</p> <p>Books of Samuel</p> <p>Books of Kings</p>	<p>This group of books, plus Deuteronomy, is called the "Deuteronomistic history" by scholars. The proposal that they made up a unified work was first advanced by Martin Noth in 1943, and has been widely accepted. Noth proposed that the entire history was the creation of a single individual working in the exilic period (6th century BCE); since then there has been wide recognition that the history appeared in two "editions", the first in the reign of Judah's King Josiah (late 7th century), the second during the exile (6th century).^[10] Noth's dating was based on the assumption that the history was completed very soon after its last recorded event, the release of King Jehoiachin in Babylon c. 560 BCE; but some scholars have termed his reasoning inadequate, and the history may have been further extended in the post-exilic period.^[38]</p>
<p>Three Major Prophets:</p> <p>Book of Isaiah</p> <p>Book of Jeremiah</p> <p>Book of Ezekiel</p>	<p>Scholars recognise three "sections" in the Book of Isaiah: Proto-Isaiah (the original 8th century Isaiah); Deutero-Isaiah (an anonymous prophet living in Babylon during the exile); and Trito-Isaiah (an anonymous author or authors in Jerusalem immediately after the exile).^[39]</p> <p>The Book of Jeremiah exists in two versions, Greek (the version used in Orthodox Christian Bibles) and Hebrew (Jewish, Catholic and Protestant Bibles), with the Greek representing the earlier version.^[40] The Greek version was probably finalised in the early Persian period and translated into Greek in the 3rd century BCE, and the Hebrew version dates from some point between then and the 2nd century BCE.^[41]</p> <p>The Book of Ezekiel describes itself as the words of the Ezekiel ben-Buzi, a priest living in exile in the city of Babylon, and internal evidence dates the visions to between 593 and 571 BCE. While the book probably reflects much of the historic Ezekiel, it is the product of a long and complex history, with significant additions by a "school" of later followers.^{[42][43]}</p>
<p>Twelve Minor Prophets</p>	<p>In the Hebrew Bible the <u>Twelve Minor Prophets</u> are a single collection edited in the <u>Second Temple period</u>, but the collection is broken up in Christian Bibles.^[44] With the exception of <u>Jonah</u>, which is a fictional work, there exists an original core of prophetic tradition behind each book:^{[45][46]}</p> <ul style="list-style-type: none"> <u>Book of Hosea</u>: second half of the 8th century BCE^[5] <u>Book of Joel</u>: late Persian or Hellenistic^[47] <u>Book of Amos</u>: first half of the 8th century^[48] <u>Book of Obadiah</u>: around the time of the fall of Jerusalem, 586 BCE^[13] <u>Book of Jonah</u>: Persian or Hellenistic, no later than 2nd century BCE^[28] <u>Book of Micah</u>: c. 750–700 BCE^[49] <u>Book of Nahum</u>: an "oracle concerning Nineveh", the Assyrian city destroyed in 612 BCE^[50] <u>Book of Habakkuk</u>: possibly shortly before the battle of Carchemish, 605 BCE^[9] <u>Book of Zephaniah</u>: reign of Josiah^[8] <u>Book of Haggai</u>: self-dated to the second year of the Persian king Darius (Darius the Great), 520 BCE^[22] <u>Book of Zechariah</u>: first eight chapters contemporary with Haggai; chapters 9–14 from the 5th century^[23] <u>Book of Malachi</u>: 5th century BCE, contemporaneous or immediately prior to the missions of Nehemiah and Ezra (which, however, are themselves difficult to date)^[24]
Writings	Date or range of dates most widely held by scholars
<p>Wisdom collection:</p> <p>Job, Ecclesiastes and Proverbs</p>	<p>The books of Job, Ecclesiastes and Proverbs share a similar outlook which they themselves call "wisdom".^[51] It is generally agreed that Job comes from between the 6th and 4th centuries BCE.^[52] Ecclesiastes can be no earlier than about 450 BCE, due to the presence of Persian loan-words and Aramaic idioms, and no later than 180 BCE, when the Jewish writer Ben Sira quotes from it.^{[53][54]} Proverbs is a "collection of collections" relating to a pattern of life which lasted for more than a millennium, and impossible to date.^[55]</p>
<p>Poetic works: Psalms and Lamentations</p>	<p>The psalms making up the first two-thirds of the psalter are predominantly pre-exilic and the last third predominantly post-exilic.^[29] The collected book of Psalms was possibly given its modern shape and division into five parts in the post-exilic period, although it continued to be revised and expanded well into Hellenistic and even Roman times.^[56] It is generally accepted that the destruction of Jerusalem by Babylon in 586 BCE forms the background to the <u>Book of Lamentations</u>.^[57]</p>
<p>Histories: Chronicles and Ezra-Nehemiah</p>	<p>Chronicles was composed between 400–250 BCE, probably in the period 350–300 BCE;^[25] <u>Ezra-Nehemiah</u> (two books in modern Bibles, but originally one) may have reached its final form as late as the Ptolemaic period, c. 300–200 BCE.^[26]</p>
<p>Miscellaneous works:</p> <p>Book of Ruth, Book of Esther, Book of Daniel, Song of Songs</p>	<p>The Book of Ruth is commonly dated to the Persian period;^[58] Esther to the 3rd or 4th centuries BCE; the Book of Daniel can be dated more precisely to 164 BCE thanks to its veiled prophecy of the death of a Greek king of Syria;^[59] and the Song of Songs could have been composed at any time after the 6th century BCE.^[60]</p>

Table III: Deuterocanonical Old Testament

Book	Date or range of dates most widely held by scholars
<u>Tobit</u>	225–175 BCE, on the basis of apparent use of language and references common to the post-exilic period, but lack of knowledge of the 2nd century BCE persecution of Jews. ^[61]
<u>Judith</u>	150–100 BCE, although estimates range from the 5th century BCE to the 2nd century CE. ^[62]
<u>1 Maccabees</u>	100 BCE ^[63]
<u>2 Maccabees</u>	c. 100 BCE ^[63]
<u>3 Maccabees</u>	100–75 BCE "very probable" ^[64]
<u>4 Maccabees</u>	mid-1st century CE ^[31]
<u>Wisdom of Solomon</u>	late 1st century BCE/early 1st century CE, on the basis of shared outlook with other works dating from this time. ^[65]
<u>Sirach</u>	196–175 BCE, as the author implies that Simon the high priest had died (196 BCE), but shows no knowledge of the persecution of the Jews that began after 175 BCE. ^[66]
<u>Additions to Daniel</u>	<u>Prayer of Azariah</u> (Song of the Three Holy Children); <u>Bel and the Dragon</u> : late 6th century; ^[67] <u>Susanna and the Elders</u> : possibly 95–80 BCE ^[68]
<u>Baruch and Letter of Jeremiah</u>	2nd century BCE, as Baruch uses Sirach (written c. 180 BCE) and is in turn used by the <u>Psalms of Solomon</u> (mid-1st century BCE). The Letter of Jeremiah, ch. 6:1–73 of the Book of Baruch, is sometimes considered a separate book. ^[69]

Table IV: New Testament

Book	Date or range of dates most widely held by scholars	Earliest known fragment
<u>Gospel of Matthew</u>	80–90 CE. ^[70] This is based on three strands of evidence: (a) the setting of Matthew reflects the final separation of Church and Synagogue, about 85 CE; (b) it reflects the capture of Jerusalem and destruction of the Temple by the Romans in 70 CE; (c) it uses Mark, usually dated around 70 CE, as a source. ^[71]	ⲡ ¹⁰⁴ (150–200 CE)
<u>Gospel of Mark</u>	65–73 CE. ^{[72][73]} References to persecution and to war in Judea suggest that its context was either <u>Nero's</u> persecution of the Christians in Rome or the Jewish revolt. ^[74]	ⲡ ⁴⁵ (250 CE)
<u>Gospel of Luke</u>	80–90 CE. ^{[75][76]} Text indicates written a generation after that of the first disciples, uses Gospel of Mark, and appears to address concerns raised by the destruction of the Temple in 70 CE. ^[77]	ⲡ ⁴ , ⲡ ⁷⁵ (175–250 CE)
<u>Gospel of John</u>	90–110 CE, the upper date based on textual evidence that the gospel was known in the early 2nd century, and the lower on an internal reference to the expulsion of Christians from the synagogues. ^[78]	ⲡ ⁵² (125–160 CE)
<u>Acts</u>	80-90 CE, on the grounds that Luke-Acts uses Mark as a source, looks back on the destruction of Jerusalem, and does not show any awareness of the letters of Paul (which began circulating late in the century); if, however, it does show awareness of the letters of Paul and also of the works of Josephus, then a date early in the 2nd century is more likely. ^{[79][80][81]}	ⲡ ²⁹ , ⲡ ⁴⁵ , ⲡ ⁴⁸ , ⲡ ⁵³ , ⲡ ⁹¹ (250 CE)
<u>Romans</u>	57-58 CE. ^[82] One of the indisputably genuine Pauline letters, written to the Romans as Paul was about to leave Asia Minor and Greece, and expressing his hopes to continue his work in Spain. ^[72]	ⲡ ⁴⁶ (late 2nd century or 3rd century CE)
<u>1 Corinthians</u>	53-57 CE. ^[83] One of the indisputably genuine Pauline letters. Paul expresses his intention to re-visit the church he founded in the city c. 50–52 CE. ^[72]	ⲡ ⁴⁶ (late 2nd century or 3rd century CE)
<u>2 Corinthians</u>	55-58 CE. ^[84] One of the indisputably genuine Pauline letters. Written by Paul in Macedonia after having left Ephesus. ^[85]	ⲡ ⁴⁶ (late 2nd century or 3rd century CE)
<u>Galatians</u>	c. 48 or 55 CE. ^[86] One of the indisputably genuine Pauline letters. The dating of this letter depends on whether it was written to the northern or southern portion of Galatia (with the former representing the later date). ^[87]	ⲡ ⁴⁶ (late 2nd century or 3rd century CE)
<u>Ephesians</u>	c. 80–90 CE. The letter appears to have been written after Paul's death in Rome, by an author who uses his name. ^[72]	ⲡ ⁴⁶ (late 2nd century or 3rd century CE)
<u>Philippians</u>	c. 54–55 CE. A genuine Pauline letter, it mentions "Caesar's household," leading some scholars to believe that it is written from Rome, but some of the news in it could not have come from Rome. It seems rather to date from an earlier imprisonment, perhaps in Ephesus, from which Paul hopes to be released. ^[72]	ⲡ ⁴⁶ (late 2nd century or 3rd century CE)
<u>Colossians</u>	c. 62–70 CE. Some scholars believe Colossians dates from Paul's imprisonment in Ephesus around 55 CE, but differences in the theology suggest that it comes from much later in his career, around the time of his imprisonment in Rome. ^[72]	ⲡ ⁴⁶ (late 2nd century or 3rd century CE)
<u>1 Thessalonians</u>	c. 51 CE. One of the earliest of the genuine Pauline epistles. ^[72]	ⲡ ⁴⁶ (late 2nd century or 3rd century CE)
<u>2 Thessalonians</u>	c. 51 CE or post-70 CE. If this is a genuine Pauline epistle it follows closely on 1 Thessalonians. But some of the language and theology point to a much later date, from an unknown author using Paul's name. ^[72]	ⲡ ⁹² (300 CE)
<u>1 Timothy, 2 Timothy, Epistle to Titus</u>	c. 100 CE. The two Timothy epistles and Titus reflect a much more developed Church organisation than that reflected in the genuine Pauline epistles. ^[72]	Codex Sinaiticus (350 CE) ⲡ ³² (200 CE)
<u>Philemon</u>	c. 54–55 CE. A genuine Pauline epistle, written from an imprisonment (probably in Ephesus) that Paul expects will soon be over. ^[72]	ⲡ ⁸⁷ (3rd century CE)
<u>Hebrews</u>	c. 80–90 CE. The elegance of the Greek and the sophistication of the theology do not fit the genuine Pauline epistles, but the mention of Timothy in the conclusion led to its being included with the Pauline group from an early date. ^[72]	ⲡ ⁴⁶ (late 2nd century or 3rd century CE)
<u>James</u>	c. 65–85 CE. Like Hebrews, James is not so much a letter as an exhortation; the style of the Greek makes it unlikely that it was actually written by James the brother of Jesus. ^[72]	ⲡ ²⁰ , ⲡ ²³ (early 3rd century CE)
<u>First Peter</u>	c. 75–90 CE ^[72]	ⲡ ⁷² (3rd/4th century CE)
<u>Second Peter</u>	c. 110 CE. This is apparently the latest writing in the New Testament, quoting from Jude, assuming a knowledge of the Pauline letters, and including a reference to the gospel story of the Transfiguration of Christ. ^[72]	ⲡ ⁷² (3rd/4th century CE)
<u>Epistles of John</u>	90–110 CE. ^[88] The letters give no clear indication, but scholars tend to place them about a decade after the Gospel of John. ^[88]	ⲡ ⁹ , Uncial 0232, Codex Sinaiticus (3rd/4th century CE)
<u>Jude</u>	Uncertain. The references to "brother of James" and to "what the apostles of our Lord Jesus Christ foretold" suggest that it was written after the apostolic letters were in circulation, but before 2 Peter, which uses it. ^[72]	ⲡ ⁷² (3rd/4th century CE)
<u>Revelation</u>	c. 95 CE. The date is suggested by clues in the visions pointing to the reign of the emperor <u>Domitian</u> . ^[72]	ⲡ ⁹⁸ (150–200 CE)

See also

- Authorship of the Bible
- Biblical manuscripts
- Categories of New Testament manuscripts
- Development of the Hebrew Bible canon
- Historical criticism
- Historicity of the Bible
- Marcan priority
- Nag Hammadi library
- Synoptic problem

References

Citations

- ↑ *Berquist 2007*, p. 3–4.
- ↑ *Perkins 2012*, p. 19ff..
- ↑ *Radine 2010*, p. 71.
- ↑ *Brettler 2010*, p. 161–162.
- ↑ *Emmerson 2003*, p. 676.
- ↑ *Rogerson 2003a*, p. 690.
- ↑ *O'Brien 2002*, p. 14.
- ↑ *Gelston 2003*, p. 715.
- ↑ *Gelston 2003*, p. 710.
- ↑ *Campbell & O'Brien 2000*, p. 2 and fn.6.
- ↑ *Rogerson 2003b*, p. 154.
- ↑ "Deuteronomy | biblical literature" (https://www.britannica.com/topic/Deuteronomy). *Encyclopedia Britannica*. Retrieved 2019-01-14.
- ↑ *Gelston 2003*, p. 696.
- ↑ *Brettler 2007*, p. 311.
- ↑ *Biddle 2007*, p. 1073.
- ↑ *Goldingay 2003*, p. 623.
- ↑ *Blenkinsopp 2007*, p. 974.
- ↑ *Carr 2011*, p. 342.
- ↑ *Greifenhagen 2003*, p. 212.
- ↑ *Enns 2012*, p. 5.
- ↑ *Allen 2008*, p. 11.
- ↑ *Nelson 2014*, p. 214.
- ↑ *Nelson 2014*, p. 214-215.
- ↑ *Carroll 2003*, p. 730.
- ↑ *McKenzie 2004*, p. 32.
- ↑ *Grabbe 2003*, p. 00.
- ↑ *Rogerson 2003c*, p. 8.
- ↑ *Nelson 2014*, p. 217.
- ↑ *Day 1990*, p. 16.
- ↑ *Collins 2002*, p. 2.
- ↑ *deSilva 2003*, p. 888.
- ↑ *Carr 2000*, p. 492.
- ↑ *Carr 2007*, p. 10.
- ↑ *Dozeman 2000*, p. 443.
- ↑ *Houston 2003*, p. 102.
- ↑ *McDermott 2002*, p. 21.
- ↑ *Van Seters 2004*, p. 93.
- ↑ *Person 2010*, p. 10-11.
- ↑ *Sweeney 1998*, p. 76-77.
- ↑ *Allen 2008*, p. 7-8.
- ↑ *Sweeney 2010*, p. 94.
- ↑ *Blenkinsopp 1996*, p. 8.
- ↑ *Joyce 2009*, p. 16.
- ↑ *Redditt 2003*, pp. 1–3, 9.
- ↑ *Floyd 2000*, p. 9.
- ↑ *Dell 1996*, pp. 86–89.
- ↑ *Nelson 2014*, p. 216.
- ↑ *Carroll 2003*, p. 690.
- ↑ *Rogerson 2003*, p. 690.
- ↑ *Rogerson 2003*, p. 708.
- ↑ *Farmer 1998*, p. 129.
- ↑ *Dell 2003*, p. 337.
- ↑ *Seow 2007*, p. 944.
- ↑ *Fox 2004*, p. xiv.
- ↑ *Clements 2003*, p. 438.
- ↑ *Coogan, Brettler & Newsom 2007*, p. xxiii.
- ↑ *Hayes 1998*, p. 168.
- ↑ *Grabbe 2004*, p. 105.
- ↑ *Collins 1984*, p. 101.
- ↑ *Bloch 1995*, p. 23.
- ↑ *FitzMyer 2003*, p. 51.
- ↑ *West 2003*, p. 748.
- ↑ *Bartlett 2003*, p. 807.
- ↑ *Alexander 2003*, p. 866.
- ↑ *Hayman 2003*, p. 763.
- ↑ *Snaith 2003*, p. 779.
- ↑ *Harlow 2003*, p. 805.
- ↑ *Spencer 2002*, p. 90.
- ↑ *Schmitt 2003*, p. 799,802.
- ↑ *Duling 2010*, p. 298-299.
- ↑ *France 2007*, p. 18.
- ↑ *Perkins 2012*, p. 19ff.
- ↑ *Powell 2018*, p. 144-146.
- ↑ *Perkins 1998*, p. 241.
- ↑ *Charlesworth 2008*, p. unpaginated.
- ↑ *Powell 2018*, p. 166.
- ↑ *Powell 2018*, p. 165.
- ↑ *Lincoln 2005*, p. 18.
- ↑ *Boring 2012*, p. 587.
- ↑ *Keener 2012*, p. 384.
- ↑ *Powell 2018*, p. 210.
- ↑ *Powell 2018*, p. 275.

83. Powell 2018, p. 295.

85. Powell 2018, p. 313.

87. Powell 2018, p. 326-327.

84. Powell 2018, p. 314.

86. Powell 2018, p. 327.

88. Kim 2003, p. 250.

Bibliography

- Alexander, Philip S. (2003). "3 Maccabees". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&pg=PA866&dq=%22100+and+75+BC+is+very+probable%22#v=onepage&q=%22100%20and%2075%20BC%20is%20very%20probable%22&f=false). Eerdmans. ISBN 9780802837110.
- Allen, Leslie C. (2008). *Jeremiah: A Commentary* (https://books.google.com/?id=kj5vKhTWhRUC&printsec=frontcover&dq=commentary+Jeremiah#v=onepage&q=commentary%20Jeremiah&f=false). Westminster John Knox Press. ISBN 978066422239.
- Alter, Dennis (2009). *The Book of Psalms: A Translation with Commentary* (https://books.google.com/?id=rGC6q5sdYOAC&pg=PR15&dq=%22When+were+the+various+psalms+composed%22#v=onepage&q=%22When%20were%20the%20various%20psalms%20composed%22&f=false). W. W. Norton. ISBN 9780393337044.
- Bartlett, John R. (2003). "1 Maccabees". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&pg=PA807&dq=%221+and+2+M+accabees%22%22about+100+BC%22#v=onepage&q=%221%20and%202%20Maccabees%22%22about%20100%20BC%22&f=false). Eerdmans. ISBN 9780802837110.
- Bernstein, Alan E. (1996). *The Formation of Hell: Death and Retribution in the Ancient and Early Christian Worlds* (https://books.google.com/?id=y8wAdna_YY0C&printsec=frontcover&dq=The+formation+of+Hell#v=onepage&q=The%20formation%20of%20Hell&f=false). Cornell University Press. ISBN 978-0801481314.
- Berquist, Jon L. (2007). *Approaching Yehud: New Approaches to the Study of the Persian Period* (https://books.google.com/?id=X8uK-dZr_BAC&pg=PA3&dq=%22a+relatively+short+period+of+time+in+the+5th+century%22#v=onepage&q=%22a%20relatively%20short%20period%20of%20time%20in%20the%205th%20century%22&f=false). SBL Press. ISBN 9781589831452.
- Biddle, Mark E. (2007). "Jeremiah". In Coogan, Michael David; Brettler, Marc Zvi; Newsom, Carol Ann. *The New Oxford Annotated Bible with the Apocryphal/Deuterocanonical Books* (https://books.google.com/?id=Nc-i_pQsiW8C&pg=PA1073&dq=%22Jeremiah%22%22final+decade+of+the+seventh+century%22#v=onepage&q=%22Jeremiah%22%22final%20decade%20of%20the%20seventh%20century%22&f=false). Oxford University Press. ISBN 9780195288803.
- Blenkinsopp, Joseph (2007). "Isaiah". In Coogan, Michael David; Brettler, Marc Zvi; Newsom, Carol Ann. *The New Oxford Annotated Bible with the Apocryphal/Deuterocanonical Books* (https://books.google.com/?id=Nc-i_pQsiW8C&pg=PA974&dq=%22The+Book+of+Isaiah+in+its+current+form%22#v=onepage&q=%22The%20Book%20of%20Isaiah%20in%20its%20current%20form%22&f=false). Oxford University Press. ISBN 9780195288803.
- Blenkinsopp, Joseph (1996). *A History of Prophecy in Israel* (https://books.google.com/?id=6P9YEd9lXeAC&pg=PA166&dq=The+book+of+Ezekiel+seems+to+have+gone+through+difficult+times#v=onepage&q=The%20book%20of%20Ezekiel%20seems%20to+have+gone+through%20difficult%20times&f=false). Westminster John Knox Press. ISBN 9780664256395.
- Boring, M. Eugene (2012). *An Introduction to the New Testament: History, Literature, Theology* (https://books.google.com/books?id=leFrqkyEtusC&pg=PA556#v=onepage&q=%2223%20Luke%3A%20Theologian%22&f=false). Westminster John Knox Press. ISBN 9780664255923.
- Brettler, Marc Zvi (2007). "Introduction to the Historical Books". In Coogan, Michael David; Brettler, Marc Zvi; Newsom, Carol Ann. *The New Oxford Annotated Bible with the Apocryphal/Deuterocanonical Books* (https://books.google.com/?id=Nc-i_pQsiW8C&pg=PA311&dq=%22Deuteronomistic+history%22%22completed+only+in+the+Babylonian+exile%22#v=onepage&q=%22Deuteronomistic%20history%22%22completed%20only%20in%20the%20Babylonian%20exile%22&f=false). Oxford University Press.
- Brettler, Marc Zvi (2010). *How to read the Bible* (https://books.google.com/books?id=39nQafdJ_ssC). Jewish Publication Society. ISBN 978-0-8276-0775-0.
- Brueggemann, Walter (2003). *An introduction to the Old Testament: the canon and Christian imagination* (https://books.google.com/books?id=WvX4ZIRUxwYC). Westminster John Knox. ISBN 978-0-664-22412-7.
- Campbell, Antony F.; O'Brien, Mark A. (2000). *Unfolding the Deuteronomistic History* (https://books.google.com/?id=AvZWPfQd2sEC&pg=PA2&dq=%22Deuteronomistic+history%22%22one+of+the+three+major+narrative+texts%22#v=onepage&q=%22Deuteronomistic%20history%22%22one%20of%20the%20three%20major%20narrative%20texts%22&f=false). Fortress Press.
- Carr, David (2011). *The Formation of the Hebrew Bible: A New Reconstruction* (https://books.google.com/?id=bDQbIVl_1kC&printsec=frontcover#v=onepage&q&f=false). Oxford University Press.
- Carr, David (2000). "Genesis, Book of". In Freedman, David Noel; Myers, Allen C. *Eerdmans Dictionary of the Bible* (https://books.google.com/?id=qRtUqxk87wkC&pg=PA492&dq=%22earliest+origins+of+Genesis%22#v=onepage&q=%22earliest%20origins%20of%20Genesis%22&f=false). Eerdmans.
- Carroll, M. Daniel (2003). "Amos". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&dq=Erdman+commentary+old+testament+hebrew+bible). Eerdmans.
- Carroll, M. Daniel (2003). "Malachi". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&dq=Erdman+commentary+old+testament+hebrew+bible). Eerdmans.
- Charlesworth, James H. (2008). *The Historical Jesus: An Essential Guide* (https://books.google.com/?id=YTIg5t45WgC&pg=PT64&dq=%22The+composition+of+Luke-Acts%22%22usually+dated+around+80-90%22%22perhaps+between+90+and+110%22#v=onepage&q=%22The%20composition%20of%20Luke-Acts%22%22usually%20dated%20around%2080-90%22%22perhaps%20between%2090%20and%20110%22&f=false). Abingdon Press.
- Collins, John J. (2002). "Current Issues in the Study of Daniel". In Collins, John J.; Flint, Peter W.; VanEpps, Cameron. *The Book of Daniel: Composition and Reception* (https://books.google.com/?id=oAVPFT_e_wkYC&pg=PA2#v=onepage&q&f=false). BRILL. ISBN 978-9004116757.
- Coogan, Michael David; Brettler, Marc Zvi; Newsom, Carol Ann (2007). "Editors' Introduction". In Coogan, Michael David; Brettler, Marc Zvi; Newsom, Carol Ann. *The New Oxford Annotated Bible with the Apocryphal/Deuterocanonical Books* (https://books.google.com/?id=Nc-i_pQsiW8C&pg=PR22&dq=%22fundamental+continuity+with+preexilic+traditions%22#v=onepage&q=%22fundamental%20continuity%20with%20preexilic%20traditions%22&f=false). Oxford University Press. ISBN 9780195288803.
- Davidson, Robert (1993). "Jeremiah, Book of". In Metzger, Bruce M.; Coogan, Michael D. *The Oxford Companion to the Bible* (https://books.google.com/?id=Y2KGvuyM5OUC&printsec=frontcover&dq=Jeremiah+Book+of+Oxford+Companion+to+the+Bible#v=onepage&q=Jeremiah%20Book%20of%20&f=false). Oxford University Press. ISBN 9780199743919.
- Day, John (1990). *The Psalms* (https://books.google.com/?id=UuXUAAQBAJ&printsec=frontcover#v=onepage&q&f=false). Old Testament guides. A&C Black. ISBN 978-1-85075-703-0.
- Dell, Katherine J. (2003). "Job". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&pg=PA337&dq=%22Job+is+generally+dated+between+the+sixth+and+the+fourth+century+BC%22#v=onepage&q=%22Job%20is%20generally%20dated%20between%20the%20sixth%20and%20the%20fourth%20century%20BC%22&f=false). Eerdmans. ISBN 9780802837110.
- Dell, Katherine J (1996). "Reinventing the Wheel: the Shaping of the Book of Jonah". In Barton, John; Reimer, David James. *After the exile: essays in honour of Rex Mason* (https://books.google.com/?id=sUB7EDXODwC&pg=PA85&pg=PA85&dq=Katharine+Dell+Shaping+Book+Jonah#v=onepage&q=Katharine%20Dell%20Shaping%20Book%20Jonah&f=false). Mercer University Press. ISBN 9780865545243.
- deSilva, David A. (2003). "4 Maccabees". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&pg=PA888&dq=%224+Maccabees%22%22middle+half+of+the+first+century+AD%22#v=onepage&q=%224%20Maccabees%22%22middle%20half%20of%20the%20first%20century%20AD%22&f=false). Eerdmans. ISBN 9780802837110.
- Dozeman, Thomas (2000). "Exodus, Book of". In Freedman, David Noel; Myers, Allen C. *Eerdmans Dictionary of the Bible* (https://books.google.com/?id=qRtUqxk87wkC&pg=PA443&dq=%22an+anthology%22%22from+nearly+all+periods%22#v=onepage&q=%22an%20anthology%22%22from%20nearly%20all%20periods%22&f=false). Eerdmans. ISBN 9789053565032.
- Duling, Dennis C. (2010). "The Gospel of Matthew". In Aune, David E. *The Blackwell Companion to the New Testament* (https://books.google.com/?id=ygcgn8h-jo4C&pg=PA298&dq=%22Most+scholars+prefer+a+date+for+Matthew%22%22about+80-90+CE%22#v=onepage&q=%22Most%20scholars%20prefer%20a%20date%20for%20Matthew%22%22about%2080-90%20CE%22&f=false). Wiley-Blackwell. ISBN 978-1-4051-0825-6.
- Emmerson, Grace I. (2003). "Hosea". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&dq=Erdman+commentary+old+testament+hebrew+bible). Eerdmans. ISBN 9780802837110.
- Enns, Peter (2012). *The Evolution of Adam* (https://books.google.com/?id=BNxEOqTg-YC&pg=PA5&dq=%22The+specifics+of+Wellhausen%22%22postexilic+setting%22#v=onepage&q=%22The%20specifics%20of%20Wellhausen%22%22postexilic%20setting%22&f=false). Baker Books. ISBN 9781587433153.
- Evans, Craig A. (2008-10-01). "Introduction". In Evans, Craig A.; Tov, Emanuel. *Exploring the Origins of the Bible: Canon Formation in Historical, Literary, and Theological Perspective* (https://books.google.com/?id=wfwq-9gaZfC&pg=PT11&dq=%22The+oldest+Masoretic+manuscripts+date%22%22late+ninth+century%22#v=onepage&q=%22The%20oldest%20Masoretic%20manuscripts%20date%22%22late%20ninth%20century%22&f=false). Acadia Studies in Bible and Theology. Baker Academic (published 2008). ISBN 9781585588145.
- Fitzmyer, Joseph A. (2003). *Tobit* (https://books.google.com/?id=fxea1X6HpZ8C&pg=PA51&dq=%22dating+of+the+book+of+Tobit%22#v=onepage&q=%22dating%20of%20the%20book%20of%20Tobit%22&f=false). Walter de Gruyter. ISBN 9783110175745.
- Floyd, Michael H (2000). *Minor prophets* (https://books.google.com/?id=iJRqa-5HTj0C&pg=PA497&pg=PA497&dq=Minor+prophets,+Part+2++By+Michael+H.+Floyd#v=onepage&q=Minor%20prophets%20C%20Part%202%20By%20Michael%20H.%20Floyd&f=false). 2. Eerdmans. ISBN 9780802844521.
- France, R.T (2007). *The Gospel of Matthew* (https://books.google.com/books?id=0ruP6J_XPCEC&pg=PA19#v=snippet&q=%22A%20pre-70%20date%20for%20Matthew%22&f=false). Eerdmans. ISBN 9780802825018.
- Gelston, Anthony (2003). "Habakkuk". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&dq=Erdman+commentary+old+testament+hebrew+bible). Eerdmans. ISBN 9780802837110.
- Gelston, Anthony (2003). "Obadiah". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&dq=Erdman+commentary+old+testament+hebrew+bible). Eerdmans. ISBN 9780802837110.
- Gelston, Anthony (2003). "Zephaniah". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&dq=Erdman+commentary+old+testament+hebrew+bible). Eerdmans. ISBN 9780802837110.
- Goldingay, John A. (2003). "Ezekiel". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&pg=PA623&dq=%22began+his+ministry+in+592%22%22until+at+least+571%22#v=onepage&q=%22began%20his%20ministry%20in%20592%22%22until%20at%20least%20571%22&f=false). Eerdmans. ISBN 9780802837110.
- Greifenhagen, Franz V. (2003). *Eerdmans Commentary on the Bible* (https://books.google.com/?id=r1evAwAAQBAJ&pg=PA212#v=onepage&q&f=false). Bloomsbury. ISBN 9780567391360.
- Harlow, Daniel C. (2003). "Additions to Daniel". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&dq=%22100+and+75+BC+is+very+probable%22). Eerdmans. ISBN 9780802837110.
- Haymen, A. Peter (2003). "Wisdom of Solomon". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&pg=PA763&dq=%22wisdom+of+solomon%22%22turn+of+the+era%22#v=onepage&q=%22wisdom%20of%20solomon%22%22turn%20of%20the%20era%22&f=false). Eerdmans. ISBN 9780802837110.
- Houston, Walter J (2003). "Leviticus". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Bible Commentary* (https://books.google.com/books?id=2Vo-11umlZQC&pg=PA101&dq=Eerdmans+Leviticus+Walter+J+Houston#v=onepage&q&f=false). Eerdmans.
- Joyce, Paul M. (2009). *Ezekiel: A Commentary* (https://books.google.com/?id=LRepss02p0C&printsec=frontcover&dq=commentary+Ezekiel#v=onepage&q=commentary%20Ezekiel&f=false). Continuum. ISBN 9780567483614.
- Keener, Craig S. (2012). *Acts: An Exegetical Commentary* (https://books.google.com/books?id=6raEhlMnzi8C). Volume I: Introduction And 1:1-2:47. Baker Academic.
- Kselman, John S. (2007). "Psalms". In Coogan, Michael David; Brettler, Marc Zvi; Newsom, Carol Ann. *The New Oxford Annotated Bible with the Apocryphal/Deuterocanonical Books* (https://books.google.com/?id=Nc-i_pQsiW8C&pg=PA775&dq=The+New+Oxford+Annotated+Bible+Psalms#v=onepage&q=The%20New%20Oxford%20Annotated%20Bible%20Psalms&f=false). Oxford University Press.
- Kim, P.J (2003). "Letters of John". In Aune, David. *Westminster Dictionary of the New Testament and Early Christian Literature* (https://books.google.com/?id=nhhdJ-fkywYC&pg=PA250&dq=%22The+letters+give+no+clear+indication+of+the+date+of+their+final+composition%22#v=onepage&q=%22The%20letters%20give%20no%20clear%20indication%20of%20the%20date%20of%20their%20final%20composition%22&f=false). Westminster John Knox Press.
- Lincoln, Andrew (2005). *Gospel According to St John* (https://books.google.com/?id=eYmxAAQBAJ&pg=PA18&dq=%22final+form%22%22some+time+between+90+and+110+ce%22#v=onepage&q=%22final%20form%22%22some%20time%20between%2090%20and%20110%20ce%22&f=false). Bloomsbury Publishing.
- McDermott, John J (2002). *Reading the Pentateuch: a historical introduction* (https://books.google.com/books?id=Dkr7rVd3hAQC&printsec=frontcover&dq=Reading+the+Pentateuch:+a+historical+introduction#v=onepage&q&f=false). Pauline Press. ISBN 9780809140824.
- Miller, Patrick D. (1990). *Deuteronomy* (https://books.google.com/?id=-yofVn_QOjYC&printsec=frontcover&dq=Deuteronomy+Patrick+D.+Miller#v=onepage&q&f=false). John Knox Press.
- McKenzie, Steven L. (2004). *Abingdon Old Testament Commentaries: I & II Chronicles* (https://books.google.com/?id=s3weTW7yIToC&printsec=frontcover&dq=McKenzie+2004+Chronicles#v=onepage&q=McKenzie%202004%20Chronicles&f=false). Abingdon Press.
- Nelson, Richard D. (2014). *Historical Roots of the Old Testament (1200–63 BCE)* (https://books.google.com/?id=AJ64BAAQBAJ&pg=PA184&dq=%22In+contrast+to+the+Assyrian+and+Neo-Babylonian+period%22#v=onepage&q=%22In%20contrast%20to%20the%20Assyrian%20and%20Neo-Babylonian%20period%22&f=false). SBL Press.
- O'Brien, Julia M. (2002). *Nahum* (https://books.google.com/?id=W0X9BTEO7OAC&pg=PA14&dq=%22seventh+century+BCE%22Assyria+remained+a+formidable%22%22threat%22#v=onepage&q=%22seventh%20century%20BCE%22Assyria%20remained%20a%20formidable%22%22threat%22&f=false). A&C Black.
- Perkins, PHEME (2012). *Reading the New Testament: An Introduction* (https://books.google.com/?id=it58APyHyPsC&pg=PA19&dq=%22This+gospel+makes+use+of+Mark%22#v=onepage&q=%22This%20gospel%20makes%20use%20of%20Mark%22&f=false). Paulist Press.
- Perkins, PHEME (1998). "The Synoptic Gospels and the Acts of the Apostles: Telling the Christian Story". In Barton, John. *The Cambridge companion to biblical interpretation* (https://books.google.com/books?id=PSHCRgS_SAUC). Westminster John Knox Press. pp. 241–58. ISBN 978-0-521-48593-7.

- Person, Raymond F. (2010). *The Deuteronomic History and the Book of Chronicles* (https://books.google.com/?id=XGdcDBDMaPQC&pg=PA31&dq=%22dating+of+biblical+texts+on+the+sole+basis+of+linguistic+analysis+is+impossible%22#v=onepage&q=%22dating%20of%20biblical%20texts%20on%20the%20sole%20basis%20of%20linguistic%20analysis%20is%20impossible%22&f=false). Society of Biblical Literature.
- Powell, Mark Allan (2018). *Introducing the New Testament: A Historical, Literary and Theological Survey* (https://books.google.com/books?id=PGAyDwAAQBAJ&dq=Introducing+the+New+Testament:+A+Historical,+Literary+and+Theological+Survey&hl=en&sa=X&ved=0ahUKEwjNscPd4f7dAhUSX60KHd74CWsQ6AEILzAB) (2nd ed.). Baker Academic.
- Radine, Jason (2010). *The Book of Amos in Emergent Judah* (https://books.google.com/?id=taqfL4qnJs0C&printsec=frontcover#v=onepage&q&f=false). Mohr Siebeck.
- Redditt, Paul L. (2003). "The Formation of the Book of the Twelve". In Redditt, Paul L.; Scharf, Aaron. *Thematic threads in the Book of the Twelve* (https://books.google.com/?id=QKBTJiaEIMC&pg=PA1&dq=%22The+Twelve%22%22reckoned+as+one+book+in+the+Hebrew+Bible%22#v=onepage&q=%22The%20Twelve%22%22reckoned%20as%20one%20book%20in%20the%20Hebrew%20Bible%22&f=false). Eerdmans.
- Rogerson, John W. (2003a). "Micah". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&pg=PA703&dq=%22It+is+rare+for+a+prophet+to+be+mentioned%22#v=onepage&q=%22It%20is%20rare%20for%20a%20prophet%20to%20be%20mentioned%22&f=false). Eerdmans.
- Rogerson, John W. (2003b). "Deuteronomy". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&pg=PA153&dq=%22Deuteronomy+is+a+speech+delivered+by+Moses%22#v=onepage&q=%22Deuteronomy%20is%20a%20speech%20delivered%20by%20Moses%22&f=false). Eerdmans.
- Rogerson, John W. (2003c). "The History of the Tradition: Old Testament and Apocrypha". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&pg=PA1&pg=PA1&dq=The+History+of+the+Tradition:+Old+Testament+and+Apocrypha#v=onepage&q=The%20History%20of%20the%20Tradition%3A%20Old%20Testament%20and%20Apocrypha&f=false). Eerdmans.
- Rogerson, John W. (2003d). "Nahum". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&dq=Erdman+commentary+old+testament+hebrew+bible). Eerdmans.
- Satlow, Michael L. (2014). *How the Bible Became Holy* (https://books.google.com/?id=Mh4eAwwAAQBAJ&printsec=frontcover&dq=How+the+bible+became+a+book#v=onepage&q=How%20the%20bible%20became%20a%20book&f=false). Yale University Press.
- Schmitt, John J. (2003). "Baruch". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&pg=PA799&dq=%22Baruch%22%22second+century+BC%22#v=onepage&q=%22Baruch%22%22second%20century%20BC%22&f=false). Eerdmans.
- Schniedewind, William M. (2005). *How the Bible Became a Book* (https://books.google.com/?id=ZqmJlRKZ9S4C&printsec=frontcover&dq=How+the+bible+became+a+book#v=onepage&q=How%20the%20bible%20became%20a%20book&f=false). Cambridge University Press.
- Ska, Jean-Louis (2006). *Introduction to reading the Pentateuch* (https://books.google.com/books?id=7cdy67ZvzdkC&pg=PA217#v=onepage&q&f=false). Eisenbrauns.
- Snaith, John (2003). "Sirach". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&pg=PA779&dq=%22Sirach+probably+wrote+the+Hebrew+after+196%22#v=onepage&q=%22Sirach%20probably%20wrote%20the%20Hebrew%20after%20196%22&f=false). Eerdmans.
- Spencer, Richard A. (2002). "Additions to Daniel". In Mills, Watson E.; Wilson, Richard F. *Mercer Commentary on the Bible: The Deuterocanonicals/Apocrypha* (https://books.google.com/?id=doqYxT-1RzEC&pg=PA89&dq=%22Daniel+was+the+subject+of+many+legends%22#v=onepage&q=%22Daniel%20was%20the%20subject%20of%20many%20legends%22&f=false). Mercer University Press.
- Stromberg, Jake (2011). *An Introduction to the Study of Isaiah* (https://books.google.com/?id=Hy5LTPMTNJKC). Continuum International Publishing Group. ISBN 9780567363305.
- Sweeney, Marvin A. (2010). *The Prophetic Literature* (https://books.google.com/?id=kqvsheE1xFEC&printsec=frontcover&dq=The+Prophetic+Literature:+Interpreting+Biblical+Texts+Series#v=onepage&q=The%20Prophetic%20Literature%3A%20Interpreting%20Biblical%20Texts%20Series&f=false). Abingdon Press. ISBN 9781426730030.
- Sweeney, Marvin A. (1998). "The Latter Prophets". In McKenzie, Steven L.; Graham, Matt Patrick. *The Hebrew Bible Today: An Introduction to Critical Issues* (https://books.google.com/books?id=owwhpmIVgSAC). Westminster John Knox Press. ISBN 9780664256524.
- Van Seters, John (2004). *The Pentateuch: a social-science commentary* (https://books.google.com/?id=T-Vi9eK_vS0C&printsec=frontcover&dq=The+Pentateuch+Social+Science+Commentary#v=onepage&q&f=false). T&T Clark International. ISBN 9780567080882.
- Vogt, Peter T. (2009). *Interpreting the Pentateuch: An Exegetical Handbook* (https://books.google.com/?id=JS83ovyHvQC&pg=PA130&dq=%22four+hypothetical+sources%22%22to+around+840%22#v=onepage&q=%22four%20hypothetical%20sources%22%22to%20around%20840%22&f=false). Kregel Academic. ISBN 9780825427626.
- West, Gerald (2003). "Judith". In Dunn, James D. G.; Rogerson, John William. *Eerdmans Commentary on the Bible* (https://books.google.com/?id=2Vo-11umlZQC&pg=PA748&dq=%22date+of+Judith%22%22latter+part+of+the+second+century%22#v=onepage&q=%22date%20of%20Judith%22%22latter%20part%20of%20the%20second%20century%22&f=false). Eerdmans. ISBN 9780802837110.
- Wright, J. Edward (1999). *The Early History of Heaven* (https://books.google.com/?id=aN99PAfYPk8C&pg=PA52&dq=%22a+small+portion+of+the+ancient+Israelite+community%22#v=onepage&q=%22a%20small%20portion%20of%20the%20ancient%20Israelite%20community%22&f=false). Oxford University Press. ISBN 9780198029816.
- Zvi, Ehud Ben (2004). "Introduction to The Twelve Minor Prophets". In Berlin, Adele; Brettler, Mark Zvi. *The Jewish Study Bible* (https://books.google.com/?id=aDuy3p5QvEYC&printsec=frontcover&dq=Brettler+The+Jewish+Study+Bible#v=onepage&q=Brettler%20The%20Jewish%20Study%20Bible&f=false). Oxford University Press. ISBN 978-0-19529751-5.

Retrieved from "https://en.wikipedia.org/w/index.php?title=Dating_the_Bible&oldid=878429404"

This page was last edited on 14 January 2019, at 19:49 (UTC).

Text is available under the Creative Commons Attribution-ShareAlike License; additional terms may apply. By using this site, you agree to the Terms of Use and Privacy Policy. Wikipedia® is a registered trademark of the Wikimedia Foundation, Inc., a non-profit organization.