

## The Apocrypha

**Apocrypha:** The collection of books included in the canon of Scripture by the Roman Catholic Church but not included in the canon by Protestants (from the Greek word *apocrypha*, “things that are hidden”).

- **The New American Bible (the New Catholic Translation) includes the following 7 additional books:**

**1. Tobit, 2. Judith, 3. 1 Maccabees, 4. 2 Maccabees, 5. Wisdom, 6. Sirach, 7. Baruch**

- **Today's English Version (an approved Catholic translation) includes the above seven books plus the following 8 "deuterocanonical books:**

**1. Ester (Greek), 2. Letter of Jeremiah, 3. Song of the Three Young Men 4. Susanna, 5. Bel and the Dragon 6. 1 Esdras 7. 2 Esdras 8. The Prayer of Manasseh**

Josephus (born c. A.D. 37/38) explained, “From Artaxerxes to our own times a complete history has been written, but has not been deemed worthy of equal credit with the earlier records, because of the failure of the exact succession of the prophets” (*Against Apion* 1.41). This statement by the greatest Jewish historian of the first century A.D. shows that he knew of the writings now considered part of the “Apocrypha,” but that he (and many of his contemporaries) considered these other writings “not...worthy of equal credit” with what we now know as the Old Testament Scriptures. There had been, in Josephus’s viewpoint, no more “words of God” added to Scripture after about 435 B.C.

In the New Testament, we have no record of any dispute between Jesus and the Jews over the extent of the canon. Apparently there was full agreement between Jesus and his disciples, on the one hand, and the Jewish leaders or Jewish people, on the other hand, that additions to the Old Testament canon had ceased after the time of Ezra, Nehemiah, Esther, Haggai, Zechariah, and Malachi. This fact is confirmed by the quotations of Jesus and the New Testament authors from the Old Testament. According to one count, Jesus and the New Testament authors quote various parts of the Old Testament Scriptures as divinely authoritative over 295 times, but not once do they cite any statement from the books of the Apocrypha or any other writings as having divine authority. The absence of any such reference to other literature as divinely authoritative, and the extremely frequent reference to hundreds of places in the Old Testament as divinely authoritative, gives strong confirmation to the fact that the New Testament authors agreed that the established Old Testament canon, no more and no less, was to be taken as God’s very words.

What then shall be said about the Apocrypha, the collection of books included in the canon by the Roman Catholic Church but excluded from the canon by Protestantism? These books were never accepted by the Jews as Scripture, but throughout the early history of the church there was a divided opinion on whether they should be part of Scripture or not. In fact, the earliest Christian evidence is decidedly against viewing the Apocrypha as Scripture, but the use of the Apocrypha gradually increased in some parts of the church until the time of the Reformation. The fact that these books were included by Jerome in his Latin Vulgate translation of the Bible (completed in A.D. 404) gave support to their inclusion, even though Jerome himself said they were not “books of the canon” but merely “books of the church” that were helpful and useful for believers. The wide use of the Latin Vulgate in subsequent centuries guaranteed their continued accessibility, but the fact that they had no Hebrew original behind them, and their exclusion from the Jewish canon, as well as the lack of their citation in the New Testament, led many to view them with suspicion or to reject their authority. For instance, the earliest Christian list of Old Testament books that exists today is by Melito, bishop of Sardis, writing about A.D. 170:

When I came to the east and reached the place where these things were preached and done, and learnt accurately the books of the Old Testament, I set down the facts and sent them to you. These are their names: five books of Moses, Genesis, Exodus, Numbers, Leviticus, Deuteronomy, Joshua the son of Nun, Judges, Ruth, four books of Kingdoms, two books of Chronicles, the Psalms of David, the Proverbs of Solomon and his Wisdom, Ecclesiastes, the Song of Songs, Job, the prophets Isaiah, Jeremiah, the Twelve in a single book, Daniel, Ezekiel, Ezra.

It is noteworthy here that Melito names none of the books of the Apocrypha, but he includes all of our present Old Testament books except Esther. Eusebius also quotes Origen as affirming most of the books of our present Old Testament canon (including Esther), but no book of the Apocrypha is affirmed as canonical, and the books of Maccabees are explicitly said to be “outside of these [canonical books].” Similarly, in A.D. 367, when the great church leader Athanasius, bishop of Alexandria, wrote his Paschal Letter, he listed all the books of our present New Testament canon and all the books of our present Old Testament canon except Esther. He also mentioned some books of the Apocrypha such as the Wisdom of Solomon, the Wisdom of Sirach, Judith, and Tobit, and said these are “not indeed included in the Canon, but appointed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of godliness.” However, other early church leaders did quote several of these books as Scripture.

There are doctrinal and historical inconsistencies with a number of these books. E.J. Young notes: There are no marks in these books which would attest a divine origin....both Judith and Tobit contain historical, chronological and geographical errors. The books justify falsehood and deception and make salvation to depend upon works of merit....Ecclesiasticus and the Wisdom of Solomon inculcate a morality based upon expediency. Wisdom teaches the creation of the world out of pre-existent matter (*Wisd. 11:17*). Ecclesiasticus teaches that the giving of alms makes atonement for sin (*Eccl. 3:30*). In Baruch it is said that God hears the prayers of the dead (*Bar. 3:4*), and in I Maccabees there are historical and geographical errors.

It was not until 1546, at the Council of Trent, that the Roman Catholic Church officially declared the Apocrypha to be part of the canon (with the exception of 1 and 2 Esdras and the Prayer of Manasseh). It is significant that the Council of Trent was the response of the Roman Catholic Church to the teachings of Martin Luther and the rapidly spreading Protestant Reformation, and the books of the Apocrypha contain support for the Catholic teaching of prayers for the dead and justification by faith plus works, not by faith alone. In affirming the Apocrypha as within the canon, Roman Catholics would hold that the church has the authority to constitute a literary work as “Scripture,” while Protestants have held that the church cannot make something to be Scripture, but can only recognize what God has already caused to be written as his own words. (One analogy here would be to say that a police investigator can recognize counterfeit money as counterfeit and can recognize genuine money as genuine, but he cannot make counterfeit money to be genuine, nor can any declaration by any number of police make counterfeit money to be something it is not. Only the official treasury of a nation can make money that is real money; similarly, only God can make words to be his very words and worthy of inclusion in Scripture.)

Thus the writings of the Apocrypha should not be regarded as part of Scripture: (1) they do not claim for themselves the same kind of authority as the Old Testament writings; (2) they were not regarded as God’s words by the Jewish people from whom they originated; (3) they were not considered to be Scripture by Jesus or the New Testament authors; and (4) they contain teachings inconsistent with the rest of the Bible. We must conclude that they are merely human words, not God-breathed words like the words of Scripture. They do have value for historical and linguistic research, and they contain a number of helpful stories about the courage and faith of many Jews during the period after the Old Testament ends, but they have never been part of the Old Testament canon, and they should not be thought of as part of the Bible. Therefore, they have no binding authority for the thought or life of Christians today.

In conclusion, with regard to the canon of the Old Testament, Christians today should have no worry that anything needed has been left out or that anything that is not God’s words has been included. (from [Grudem's Systematic Theology](#).)

