

REASONS FOR REJECTING THE APOCRYPHA FROM THE CANON¹

- I. These books were never included in the Hebrew canon.
 - A. Josephus expressly excludes them.
 1. The Hebrew scriptures extend to twenty-two divine books—five by Moses, thirteen by prophets, four containing “hymns to God and precepts for the conduct of human life.”
 2. The latest date of any canonical writing was 464-424 B.C., the reign of Artaxerxes, son of Xerxes.
 3. No material of the 22 books was added during the time from Malachi to Josephus, roughly 425 B.C. to A.D. 90.
 - B. Philo, a Jewish philosopher of Alexandria who lived about 20 B.C. to A.D. 50, quoted Old Testament scriptures frequently, yet he never quotes the Apocrypha nor even mentions these books.
 - C. Targums and Aramaic paraphrases were provided for the books of scripture but were not provided for the Apocrypha.
- II. These books are never quoted in the New Testament.
 - A. Most of the Apocrypha existed and was part of the Septuagint during the New Testament period, but none of the material is ever cited by Jesus or the apostles.
 - B. New Testament references allude to the commonly accepted Hebrew canon.
 1. See 2 Timothy 3.16.
 2. Jesus appeals to the strict Hebrew canon in Luke 24.45, Matthew 23.35.
- III. Christian tradition offers no real support for accepting the Apocrypha as canonical.
 - A. These books are not included in the lists of canonical books in the early centuries.
 - B. Books of the Apocrypha were considered suitable for reading and instruction, but they were not considered authoritative for Christian doctrine.
 - C. The Apocrypha was first declared canonical by the Roman Catholic Council of Trent in 1546.
- IV. The Apocrypha bears no internal marks of inspiration.
 - A. No writer claims inspiration, and some even disclaim it.
 - B. These books contain historical, geographical, and chronological errors.
 - C. The Apocrypha contains legendary and fantastic material.
- V. Conclusion: The Books of the Apocrypha form no part of the canon of scripture; rather they serve as a witness to life and thought in the intertestamental period.

¹From Clyde M. Woods, Course Handout, “Critical Introduction to the Old Testament” (Henderson, TN: Freed-Hardeman College, Fall 1976).

BOOKS OF THE APOCRYPHA

1 Esdras
2 Esdras
Tobit
Judith
Additions To Esther
Wisdom Of Solomon
Ecclesiasticus
Baruch, Epistle To Jeremy
Song Of The Three Holy Children
History Of Susanna
Bel And The Dragon
Prayer Of Manassas
1 Maccabees
2 Maccabees

BOOKS OF THE SEPTUAGINT

| | |
|---------------------------------|---|
| Genesis | Isaiah/Esaias (Isaiah) |
| Exodus | Jeremias (Jeremiah) |
| Leviticus | Lamentations |
| Numbers | Baruch |
| Deuteronomy | Epistle Of Jeremy |
| Josue (Joshua) | Ezechiel (Ezekiel) |
| Judges | Daniel, additions (Three Holy Children, Bel & The Dragon, Susanna) |
| Ruth | |
| 1 Kingdoms (1 Samuel) | |
| 2 Kingdoms (2 Samuel) | |
| 3 Kingdoms (1 Kings) | Osee (Hosea) |
| 4 Kingdoms (2 Kings) | Joel |
| 1 Paraleipomenon (1 Chronicles) | Amos |
| 2 Paraleipomenon (2 Chronicles) | Abdias (Obadiah) |
| 1 Esdras | Jona (Jonah) |
| 2 Esdras (Ezra-Nehemiah) | Michea (Micah) |
| Tobit | Nahum |
| Judith | Habacuc (Habakkuk) |
| Esther, additions | Sophonias (Zephaniah) |
| Job | Aggaeus (Haggai) |
| Psalms | Zacharias (Zachariah) |
| Proverbs | Malachia (Malachi) |
| Ecclesiastes | 1 Maccabees |
| Song Of Songs/Canticles | 2 Maccabees |
| Widsom Of Solomon | |
| Ecclesiasticus | |