

# Is The Apocrypha Holy Scripture?



# Books of the *Apocrypha*

THE  
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THE NAMES AND ORDER  
OF THE  
BOOKS CALLED THE APOCRYPHA  
WITH THE NUMBER OF THEIR CHAPTERS

I Esdras (9 chapters)	page 1
II Esdras (16)	14
Tobit (14)	36
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250-100 BC

# The Apocrypha

## The 14 Apocryphal Books and/or Additions

1 Esdras

2 Esdras

Tobit

Judith

Additions to Esther

Wisdom of Solomon

Ecclesiasticus

Baruch, with Letter to Jeremiah

Song of Three Young Men

Susanna

Bel and the Dragon

Prayer of Manasseh

1 Maccabees

2 Maccabees



The title “Apocrypha” means  
“Hidden”.

From Latin – secret or non  
canonical

From Greek – obscure / hide away

During the period between the completion of the Old Testament and the first writings included in the New Testament (i.e. the period between 450 BC and 50 AD), many essays, psalms and historical accounts circulated throughout the synagogues and early churches.

These were given the name Apocrypha (meaning “hidden”). Though they are all from the time before the birth of Christ, they were never included in the Hebrew Bible.

**In the Catholic Bible, the book of Daniel has 14 chapters instead of 12 as non-Catholic Bibles do. Chapter 13 is *Susanna* and chapter 14 is *Bel and the Dragon*. They are both considered *apocryphal*. *Bel and the Dragon* is so ludicrous it is hard to believe anyone could consider it inspired by God. If you are having a bad day and **NEED A GOOD LAUGH**, read *Bel and the Dragon*!**

EvangelicalOutreach.org  
EternalLifeBlog.com

Martin Luther, in his Bible translation of 1534, extracted the apocryphal books from their usual places in the Old Testament, and had them printed at the end of the Old Testament. He stated that they “are not held equal to the Sacred Scriptures and yet are useful and good for reading.”

After that, many Protestant Bibles omitted them completely. However, in 1546 the Roman Catholic Council of Trent specifically listed the apocryphal books approved by the Roman Catholic Church as inspired and they are always included in Roman Catholic Bibles and are usually interspersed among the books of the Old Testament.



A photograph of a library with a wooden ladder leaning against a tall bookshelf. The shelves are filled with numerous old, leather-bound books. The lighting is dramatic, with strong highlights and deep shadows.

10 Reasons...

**WHY THE APOCRYPHA IS  
NOT PART OF THE BIBLE**

1. The Roman Catholic Church did not officially canonize the Apocrypha until the Council of Trent (1546 AD). This was in part because the Apocrypha contained material which supported certain Catholic doctrines, such as purgatory, praying for the dead, and the treasury of merit.

2. Not one of the  
writers lays any claim  
to inspiration.

Isa 45:1 Thus saith the LORD  
to his anointed, to Cyrus,  
whose right hand I have  
holden, to subdue nations  
before him; and I will loose the  
loins of kings, to open before  
him the two leaved gates; and  
the gates shall not be shut;

3. These books were never acknowledged as sacred Scriptures by the Jewish Church, and therefore were never sanctioned by our Lord.

They were not allowed a place among the sacred books, during the first four centuries of the Christian Church.

geographical errors, proving they were not divinely inspired. The apocryphal books also teach doctrines which are at variance with the inspired Scriptures. For example, 2 Maccabees 12:43-45 teaches the efficacy of prayers and offerings for the dead. Ecclesiasticus 3:30 teaches that almsgiving makes atonement for sin and justifies cruelty to slaves (33:26, 28).

## THE APOCRYPHA IS NOT INSPIRED TEXT!!!

The councils of Hippo 393 and Carthage 397 simply approved the list of 27 NT books which had already been recognized by the early church.

They neither added to the number or took away from it.

Christ and His apostles quoted frequently from Old Testament books but never apocryphal books. Furthermore, they were never included in the Jewish canon

4. They contain fabulous statements, and statements which contradict not only the canonical Scriptures, but themselves; as when, in the two Books of Maccabees, Antiochus Epiphanes is made to die three different deaths in as many different places.

The Apocrypha inculcates doctrines at variance with the Bible, such as prayers for the dead and sinless perfection.

The background of the slide features a stack of several rolled-up ancient scrolls, likely made of papyrus or parchment, resting on a larger sheet of parchment. The scrolls are arranged in a slightly overlapping manner, with some showing their ends. The overall color palette is warm and aged, with various shades of tan, brown, and cream.

**The apocrypha and pseudepigrapha are barred from the Canon because:**

- They contradict the Canon**
- They contradict themselves**
- They are not written by the true prophets of Yahweh**



And the day following Judas came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchers of their fathers. And they found under the coats of the slain some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain. Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden. And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain.

And making a gathering, he sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection, (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,) And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins. (2 Maccabees 12:39-46)

Tob 4:11 For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness.

Tob 4:12 Alms shall be a great confidence before the most high God, to all them that give it.

1Jn 1:7 But if we live in the  
light---just as he is in the light---  
then we have fellowship with  
one another, and the blood of  
Jesus, his Son, purifies us from  
every sin.

Tob 6:5 Then the angel said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for thee: for these are necessary for useful medicines.

Tob 6:6 And when he had done so, he roasted the flesh thereof, and they took it with them in the way: the rest they salted as much as might serve them, till they came to Rages the city of the Medes.

Tob 6:7 Then Tobias asked the angel, and said to him: I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish?

Tob 6:8 And the angel, answering, said to him: If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them.

Tob 3:7 Now it happened on the same day, that Sara daughter of Raguel, in Rages a city of the Medes, received a reproach from one of her father's servant maids,

Tob 3:8 Because she had been given to seven husbands and that Asmodeus that worst of demons, had killed them, at their first going in unto her.

Tob 3 v 9 (JB)

That makes seven already to  
whom you have been given,  
and you have not once been in  
luck yet.

Baruch 3:4 O Lord Almighty, the God of Israel, hear now the prayer of the dead of Israel, and of their children, that have sinned before thee, and have not hearkened to the voice of the Lord their God, wherefore evils have cleaved fast to us.

Ecc 9:5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.



Wis 8:19 And I was a witty  
child, and had received a good  
soul as my lot.

Wis 8:20 And whereas I was  
more good, I came to a body  
undefiled.



5. The apocrypha contains offensive materials unbecoming of God's authorship.

Ecclesiasticus 25:19

Any iniquity is insignificant compared to a wife's iniquity.

Ecclesiasticus 25:24

From a woman sin had its beginning. Because of her we all die.

Ecclesiasticus 22:3

It is a disgrace to be the father of an undisciplined, and the birth of a daughter is a loss.

6. The Manual of Discipline in the Dead Sea Scrolls rejected the apocrypha as inspired.

The Council of Jamnia (90AD) held the same view and rejected the apocrypha as inspired.

They debated the canonicity of a few books (e.g., Ecclesiastes), but they changed nothing and never proclaimed themselves to be authoritative determiners of the Old Testament canon. "The books which they decided to acknowledge as canonical were already generally accepted, although questions had been raised about them. Those which they refused to admit had never been included. They did not expel from the canon any book which had previously been admitted. 'The Council of Jamnia was the confirming of public opinion, not the forming of it.'" (F. F. Bruce, *The Books and Parchments* [Old Tappan, NJ.: Fleming H. Revell, 1963], p. 98])

7. Jerome vigorously resisted including the Apocrypha in his Latin Vulgate Version (400 AD), but was overruled. As a result, the standard Roman Catholic Bible throughout the medieval period contained it. Thus, it gradually came to be revered by the average clergyman. Still, many medieval Catholic scholars realized that it was not inspired.

8. Hilary (bishop of Poitiers, 350 A.D.) rejected the apocrypha (Prologue to the Psalms, Sec. 15)

Epiphanius (the great opposer of heresy, 360 A.D.) rejected them all. Referring to Wisdom of Solomon & book of Jesus Sirach (Ecclesiasticus), he said "These indeed are useful books & profitable, but they are not placed in the number of the canonical."

9. Jesus and the  
Apostles in the New  
Testament never  
quote the Apocrypha

## 10. Historical Errors

Wrong historical facts:

Judith 1:5, "Now in the twelfth year of his reign, Nabuchodonosor, king of the Assyrians, who reigned in Ninive the great city, fought against Arphaxad and overcame him."

Baruch 6:2, "And when you are come into Babylon, you shall be there many years, and for a long time, even to seven generations: and after that I will bring you away from thence with peace."



The book of Judith incorrectly says that Nebuchadnezzar was the king of the Assyrians when he was the king of the Babylonians.

Baruch 6:2 says the Jews would serve in Babylon for seven generations where Jer. 25:11 says it was for 70 years. "And this whole land shall be a desolation and a horror, and these nations shall serve the king of Babylon seventy years."

## WHY DO PROTESTANTS REJECT THE APOCRYPHA?

1. Rejection by Jesus and the Apostles
2. Rejection by the Jewish Community
3. Rejection by many in the Catholic Church
4. False Teachings
5. Not prophetic