

P.M. OUTLINE

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THE APOCRYPHA

INTRODUCTION

“Apocrypha” - “(Greek: apokryphos) hidden, obscure. 14 books of the Septuagint that are respected in Judaism and regarded by Protestants as non-canonical. Various writings kept out of the New Testament because not accepted as resulting from revelation.”
(New World Dictionary, Simon and Schuster Publishing, New York, 1988)

“The recent usage of the word to designate certain religious books which are not canonical goes back to the time of Jerome. He held that the books found in the Greek and Latin Bibles, but not in the Hebrew canon, should be put among the Apocrypha, and used only for edification, and not for confirming the dogmas of the church.”
(Interpreter’s Dictionary of the Bible, Vol. 1, Abingdon Press, 1962)

The title “Apocrypha” has to do with a collection of 14 books, generally produced between the 2nd century BC and the 1st century AD, which were not part of the old Testament canon.

Books called Apocrypha: 1 Esdras, 2 Esdras, Tobit, Judith, Additions to Esther, The Wisdom of Solomon, Ecclesiasticus (the Wisdom of Jesus the Son of Sirach), Baruch, The Letter of Jeremiah, Prayer of Azariah and the Song of the Three Young Men, Susanna, Bel and the Dragon, Prayer of Manasseh, 1 Maccabees, 2 Maccabees.

1. WHY DO WE REJECT THE APOCRYPHA?

- 1) Abundant evidence that none of these books was ever received into the canon of the Hebrew Old Testament.
- 2) These books are not in ancient works which allude to the O.T. Scriptures:
 - Philo (20 BC – AD 50) never quoted nor mentioned them.
 - Josephus (AD 37 – 95) rejected them.
 - Melito of Sardis (AD 170) provides the most ancient list of OT books and none of the Apocryphal books included.
 - Neither Origen or Tertullian (3rd century) recognized the Apocrypha as being part of the canon of Scripture.
 - Jerome, whose translation served as the basis of the Vulgate, did not accord them status comparable to the Bible.
- 3) The Apocryphal books were produced in an era when no inspired documents were being given by God through prophets.
- 4) Jesus and inspired writers of the New Testament quoted from, or alluded to, the writings of the O.T, but not from the Apocrypha.
- 5) It must be noted that the Apocryphal books, unlike the canon books of the N.T., make no direct claim of being inspired of God.

2. EXAMPLES IN THE APOCRYPHA NEGATING INSPIRATION

(Tobit 6:6-8, v16-17; Tobit 12:8-9; Ecclesiasticus 3:30;
Wisdom of Solomon 11:17-19; 2 Maccabees 12:43-45; 2 Maccabees 14:41-46)