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All 39 of these books are considered canonical by Jews and all Christian groups. They are believed to be inspired by God and reliable for basing doctrine and practice upon. As such, all 39 of these OT books are a trustworthy guide to correct faith and practice and to spiritual enrichment. There is much debate over if these books are canonical or not. They are thus included in the ALT as, inspired or not, they are worth reading and provide background to the NT. Volume VI contains the NT. All 27 of these books are considered canonical by all Christian groups. They are thus the bedrock on which Christian doctrine and practice are built upon and provide much spiritual benefit. These are the writings of Church leaders of the late first to mid-second centuries, most of whom were direct disciples of the apostles. Some of these books were seriously considered for inclusion in the canon of the NT. These are marked with an asterisk on the Table of Contents. They were ultimately rejected for the canon, but all of these APF books were popular in the early centuries of the Church. They give insight into the mindset of the early Church shortly after the apostles and provide background to the NT. As such, they are very much worth reading. Greek translation of the Hebrew Bible. The name and abbreviation come from the tradition that 70 or 72 Jewish scholars worked on its translation, six from each of the 12 tribes of Israel. They are thus considered trustworthy to develop doctrine, ethics, and spiritual practices from. However, also contained in the LXX are several additional books about which there is much disagreement about whether they are inspired by God or not. These books were mostly likely written between about B. Some of these books were originally written in Hebrew, but most were written in Greek. But even for the ones originally written in Hebrew, only the Greek translations as found in the LXX are extant. None of these books are included in the Bibles of Jews, Protestants, and some other groups. But many of these books are included in Roman Catholic Bibles and are called "deuterocanonical" second canon meaning they are considered inspired by God and thus part of the canon of Scripture. Most of the rest are also considered deuterocanonical and are included in Eastern Orthodox Bibles. The Table of Contents indicates which books are considered deuterocanonical by which group. Some are of a historical nature concerning when and how the books were accepted or rejected as being canonical by different groups. These complicated historical issues are outside of the scope of this volume and are difficult for the average person to make a decision on yourself. However, there are a couple of issues the reader can make your own decision on by just reading these books yourself. The first issue is the spiritual quality of these books. There are readers who will find these books to be spiritually uplifting and who consider them important as they provide insight into Jewish thought and history shortly before or during the time of the New Testament NT. But there are others who will focus on passages they consider to be doctrinally or ethically objectionable, contradictory, or simply weird. The second issue is the attitude of the NT towards these books. So they had some kind of influence on NT characters and writers. These possible allusions are indicated in this volume by giving the NT reference within brackets after the passage. But others do not consider them to be true allusions or that simple allusions do not prove a belief in canonicity. But there are only a few English translations of these books available, and most of these are paraphrases and thus not true translations. And the couple of versions that are mostly literal are rather older using hard to understand archaic English.

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## Chapter 2 : Apocrypha - Old Testament Bible History

*Cover to Cover read of this well written and referenced translation of the Holy Bible, Revised Standard Version, complete with Deuterocanonical books (means Catholic Bible is longer than non-Catholic versions due to inclusion of many books accepted as canonical by Roman Catholic and Greek/Russian orthodox traditions).*

Intertestamental period During the birth of Christianity many Jewish texts of Hellenistic origin existed within Judaism and were frequently used by Christians. Catholic Christians incorporated several of these books into the canon of the Christian Bible, calling them the "apocrypha" or the "hidden books" of the Bible. Patristic authorities frequently recognized these books as important to the emergence of apostolic Christianity, but the inspired authority and value of the apocrypha remained widely disputed. In the sixteenth century, during the Protestant reformation, some authorities began using term deuterocanonical to refer to this traditional intertestamental collection as books of "the second canon. They are also sometimes called "intertestamental" by religious groups who do not recognize Hellenistic Judaism as belonging with either "Jewish" or "Christian" testaments. Slightly varying collections of apocryphal, deuterocanonical, or intertestamental books of the Bible form part of the Roman Catholic , Eastern Orthodox and Oriental Orthodox canons of Development of the Old Testament canon. The Epistle of Jude quotes the book of Enoch, and some believe the use of this book also appears in the four gospels and 1 Peter. The epistles of Paul and the gospels also show influences from the Book of Jubilees , which is part of the Ethiopian canon, as well as the Assumption of Moses and the Testaments of the Twelve Patriarchs , which are included in no biblical canon. The canonical validity of the intertestamental books was challenged in the 16th century by Protestants. The Protestant removal of the deuterocanonical books of the Bible did not happen immediately as part of the Reformation, but rather happened in waves over time. The apocryphal books were in fact translated as part of the King James Version of the Bible. Eventually they were effectively removed by Protestants during the 17th century, with some Protestants arguing against their inclusion for theological reasons, and with other Protestants citing the cost of publishing the hidden books as a major factor in removing them. Today it is possible to find Protestant Bibles which now include the Apocrypha. The status of the deuterocanonals remains unchanged in Catholic and Orthodox Christianities. Christianity[ edit ] Disputes over canonicity[ edit ] The actual status of the books which the Catholic church terms Deuterocanonals second canon and Protestantism refers to as Apocrypha has been an issue of disagreement which preceded the Reformation. Many believe that the pre-Christian-era Jewish translation into Greek of holy scriptures known as the Septuagint , a Greek translation of the Hebrew Scriptures originally compiled around B. Others argue that the Septuagint of the first century did not contain these books but were added later by Christians, [25] [26] The earliest extant manuscripts of the Septuagint are from the fourth century, and suffer greatly from a lack of uniformity as regards containing apocryphal books, [27] [28] [29] and some also contain books classed as Pseudepigrapha , from which texts were cited by some early writers in the second and later centuries as being Scripture. Some were not accepted by the Jews as part of the Hebrew Bible canon and the Apocrypha is not part of the historical Jewish canon. Early church fathers such as Athanasius , Melito , Origen , and Cyril of Jerusalem , spoke against the canonicity of much or all of the apocrypha, [25] but the most weighty opposition was the fourth century Catholic scholar Jerome who preferred the Hebrew canon, whereas Augustine and others preferred the wider Greek canon, [32] with both having followers in the generations that followed. The Catholic Encyclopedia states as regards the Middle Ages, "In the Latin Church, all through the Middle Ages [5th century to the 15th century] we find evidence of hesitation about the character of the deuterocanonals. There is a current friendly to them, another one distinctly unfavourable to their authority and sacredness, while wavering between the two are a number of writers whose veneration for these books is tempered by some perplexity as to their exact standing, and among those we note St. Few are found to unequivocally acknowledge their canonicity. Athanasius called canonical all books of the Hebrew Bible including Baruch, while excluding Esther. He adds that "there are certain books

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which the Fathers had appointed to be read to catechumens for edification and instruction; these are the Wisdom of Solomon, the Wisdom of Sirach Ecclesiasticus , Esther, Judith, Tobias, the Didache, or Doctrine of the Apostles, and the Shepherd of Hermas. All others are apocrypha and the inventions of heretics Festal Epistle for ". In the 16th century, the Protestant reformers challenged the canonicity of the books and partial-books found in the surviving Septuagint but not in the Masoretic Text. In response to this challenge, after the death of Martin Luther February 8, the ecumenical Council of Trent officially "infallibly" declared these books called "deuterocanonical" by Catholics to be part of the canon in April, A. While the Protestant Reformers rejected the parts of the canon that were not part of the Hebrew Bible , they included the four New Testament books Luther held as doubtful canonicity along with the Apocrypha in his non-binding canon though most were separately included in his bible, [4] as they were in some editions of the KJV bible until Protestants also rejected the Catholic term "deuterocanonical" for these writings, preferring to apply the term "apocryphal" which was already in use for other early and disputed writings. As today but along with others reasons , [25] various reformers argued that those books contained doctrinal or other errors and thus should not have been added to the canon for that reason. The differences between canons can be seen under Biblical canon and Development of the Christian biblical canon. Those differences in matters of jurisdictional authority were contributing factors in the separation of the Roman Catholics and Orthodox around , but the formation of the canon which Trent would later officially definitively settle was largely complete by the fifth century, in not settled, six centuries before the separation. In the eastern part of the church, it took much of the fifth century also to come to agreement, but in the end it was accomplished. The canonical books thus established by the undivided church became the predominate canon for what was later to become Roman Catholic and Eastern Orthodox alike. The East did already differ from the West in not considering every question of canon yet settled, and it subsequently adopted a few more books into its Old Testament. It also allowed consideration of yet a few more to continue not fully decided, which led in some cases to adoption in one or more jurisdictions, but not all. Thus, there are today a few remaining differences of canon among Orthodox, and all Orthodox accept a few more books than appear in the Catholic canon. The Psalms of Solomon , 3 Maccabees , 4 Maccabees , the Epistle of Jeremiah the Book of Odes , the Prayer of Manasseh and Psalm are included in some copies of the Septuagint, [43] some of which are accepted as canonical by Eastern Orthodox and some other churches. Protestants accept none of these additional books as canon either, but see them having roughly the same status as the other Apocrypha. New Testament apocrypha[ edit ] Main article: New Testament apocrypha New Testament apocryphaâ€”books similar to those in the New Testament but almost universally rejected by Catholics, Orthodox and Protestantsâ€”include several gospels and lives of apostles. Some were written by early Jewish Christians see the Gospel according to the Hebrews. Others of these were produced by Gnostic authors or members of other groups later defined as heterodox. Many texts believed lost for centuries were unearthed in the 19th and 20th centuries, producing lively speculation about their importance in early Christianity among religious scholars,[ citation needed ] while many others survive only in the form of quotations from them in other writings; for some, no more than the title is known. Artists and theologians have drawn upon the New Testament apocrypha for such matters as the names of Dismas and Gestas and details about the Three Wise Men. The first explicit mention of the perpetual virginity of Mary is found in the pseudepigraphical Infancy Gospel of James. Before the fifth century, the Christian writings that were then under discussion for inclusion in the canon but had not yet been accepted were classified in a group known as the ancient antilegomenae. These were all candidates for the New Testament and included several books which were eventually accepted, such as: None of those accepted books can be considered Apocryphal now, since all Christendom accepts them as canonical. Of the uncanonized ones, the Early Church considered some heretical but viewed others quite well. Some Christians, in an extension of the meaning, might also consider the non-heretical books to be "apocryphal" along the manner of Martin Luther: This category includes books such as the Epistle of Barnabas , the Didache , and The Shepherd of Hermas which are sometimes referred to as the Apostolic Fathers. The Gnostic tradition was a prolific source of apocryphal

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gospels. With them, these apocryphal books were highly esteemed. A well-known Gnostic apocryphal book is the Gospel of Thomas , the only complete text of which was found in the Egyptian town of Nag Hammadi in The Gospel of Judas , a Gnostic gospel, also received much media attention when it was reconstructed in List of Sixty[ edit ] The List of Sixty, dating to around the 7th century, lists the sixty books of the Bible. The unknown author also lists several apocryphal books that are not included amongst the sixty.

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## Chapter 3 : What are the Apocrypha / Deuterocanonical books?

*The Holy Bible: containing the Old and New Testaments with the Apocryphal/Deuterocanonical books: New Revised Standard Version.. [Oxford University Press.]; -- The New Revised Standard Version is the most accurate and accessible Bible translation available today, and has been accepted by almost all major US denominations.*

The Apocryphal Books Apocrypha is a Greek word meaning things hidden, and in ancient times this word was applied to religious writings esteemed almost as scripture by some, but which were not read to the unlearned in public. In modern Protestant usage the word "apocrypha" refers to all those writings which have wrongly been regarded as scripture by many in the church. The first maintains that it is wine; the second that it is the king himself; the third argues with some irony and humor that women are stronger than either wine or kings, but that "truth" and "the God of truth" are by far strongest. This last young man turns out to be none other than Zerubbabel, who for his prize receives generous help from the king in rebuilding Jerusalem. Also called the Ezra Apocalypse. This is a typical Jewish apocalypse, probably first written in Greek about A. Some hold that it was originally written in Hebrew. It appears to be a composite work, compiled of two or three sources. The Christian editor added some introductory and closing chapters in which reference is made to Christ, but the original Jewish composition was not changed in any important respect. This book was not included in Septuagint manuscripts, and so the Greek text has been lost. The most important witness to the original text is the Latin version, which was included in medieval manuscripts of the Vulgate. The book consists mostly of dialogues between Ezra and angels sent to him to answer his urgent theological questions about the problem of evil, and in particular the failures and afflictions of Israel. All of this is presented as if written long before by Ezra and hidden away. The book was obviously written as an encouragement to the Jews, who had recently suffered the destruction of Jerusalem A. It also includes some symbolical prophecies concerning the Roman empire, in which Rome is figured as a three-headed eagle that oppresses the world and is finally destroyed by a roaring lion a figure of the Messiah. There is a fantastic story of how the Hebrew Scriptures were all destroyed in the Babylonian exile and then perfectly restored by the miraculous inspiration of Ezra as he dictated all of the books to five scribes over a period of forty days. Along with the canonical books, Ezra dictates 70 secret books that are to be reserved for the wise. Second Esdras is presented as being one of these secret books. Nevertheless, they were included in the Apocrypha of the King James version. This is a didactic and romantic tale written in Aramaic probably around B. Fragments of the Aramaic text were found among the Dead Sea Scrolls. The story is of a Jewish family taken to Nineveh during the Babylonian captivity. Tobit, the blind father, sends his son Tobias on a journey to collect a debt. On his way Tobias is led by an angel in disguise Raphael to the house of a virgin who had been married seven times, but whose husbands were all slain by a demon on their wedding night. Tobias marries the girl and drives away the demon by burning the heart of a certain fish in the bedroom, and with the help of Raphael. Written in Hebrew about B. The Hebrew text is lost. It is a story about a beautiful young widow named Judith meaning "Jewess" who saves her city from a military siege. She returns with his head and shows it to her people, exhorting the men to go forth and rout the enemy, which they do. Throughout this story she is presented as a woman who is very keen to observe the Law of Moses. These consist of six long paragraphs inserted in the Septuagint version of Esther in several places, and are thought to be the work of an Egyptian Jew writing around B. They are designed to provide the book with a more religious tone, and to make it clear that it was for the sake of their piety that the Jews were delivered from the evil designs of the Gentiles related in the canonical book. These additions were put at the end of the book by Jerome when he made his Latin translation because he accepted only the Hebrew text as canonical. Sometimes called simply Wisdom. This book is a collection of theological and devotional essays first written in Greek by an Alexandrian Jew about B. The author compares Jewish religion with Greek philosophy, and shows faith to be the highest form of wisdom. The book is edifying and worthy of much respect. It has often been quoted by Christian writers in the past. Written first in Hebrew about B. The book

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consists mainly of proverbs and other wise sayings about common life, strung together in short discourses or organized in topical sections. It also contains longer discourses about religious life and faith, which are well worth reading. It came to be called Ecclesiasticus the "churchly" book because in early times it was often read in church services, being the most highly regarded of the apocryphal books. This book should not be confused with the canonical book of Ecclesiastes. The material is presented as if by Baruch, the disciple of Jeremiah, during the time of the Babylonian exile. Often printed as chapter 6 of Baruch, this short work purports to be a letter from Jeremiah to the Jews in exile in Babylon, but this is generally regarded as an imposture, or a mere literary device used by an author writing around B. It is essentially a short tract against pagan idolatry, and makes much use of ridicule and sarcasm. An embellishment of the ordeal of Shadrach, Meshach, and Abednego recorded in the canonical book of Daniel, designed to be added after verse 23 of the third chapter. It consists of prayers and hymns of the sort which might have been offered to God by the three while in the furnace. The Story of Susanna. A short story about how two lecherous old men tried to compel a beautiful and pious young wife, Susanna, to lie with them, and then publicly accused her of adultery when she refused. At a trial they give false testimony and she is condemned by the council of elders. But Daniel the prophet is divinely inspired to know the facts of the case, and he exposes the two men in a second trial, after which they are put to death. Bel and the Dragon. This is a combination of two stories which were also attached to Daniel in the Septuagint, at the end of the book. The story of Bel concerns a Babylonian idol of that name, to which Daniel refused to give an offering. When he was challenged he told the Persian king that the vain idol had no need of offerings because it could not eat anything. The king then required the priests of Bel to prove otherwise or die. The priests tried to deceive the king by entering the temple of Bel at night through a secret entrance and eating the food-offerings themselves, but they were exposed by Daniel, who had spread ashes on the temple floor, revealing their footprints. The priests of Bel were then slain and their temple destroyed. In the story of the Dragon Daniel refuses to worship an actual living "dragon," and accepts a challenge to slay the dragon without sword or staff. He feeds the dragon a concoction of pitch, fat, and hair, which causes it to burst open and die. Both of these stories were evidently written around B. The Prayer of Manasseh. This is a psalm of repentance, composed to suit the situation of Manasseh, the king of Judah who was carried captive to Babylon see 2 Chronicles. This book was rejected by the Roman Catholics at the Council of Trent in 1546. This book was written in Hebrew about B. The Hebrew text was seen by Jerome, but is now lost. It is a sober but stirring historical account of Jewish history from B. It is highly regarded by historians as a source of accurate information. This is not a sequel to First Maccabees, but a different account of many of the same events related in that book down to B. It is generally thought to be later than First Maccabees, but earlier than A. Some statements in this book support the Roman Catholic teachings on purgatory, prayers for the dead, and the intercessory work of glorified "saints. Title to Apocrypha section: The books and treatises which among the Fathers of old are not reckoned to be of like authority with the other books of the Bible, neither are they found in the Canon of Hebrew. If, however, any one receive not, as sacred and canonical, the said books entire with all their parts, as they have by custom been read in the Catholic Church, and as they are contained in the old Latin Vulgate, and knowingly and deliberately rejects the aforesaid traditions, let him be accursed. And the other books as Jerome saith the Church doth read for example of life and instruction of manners:

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