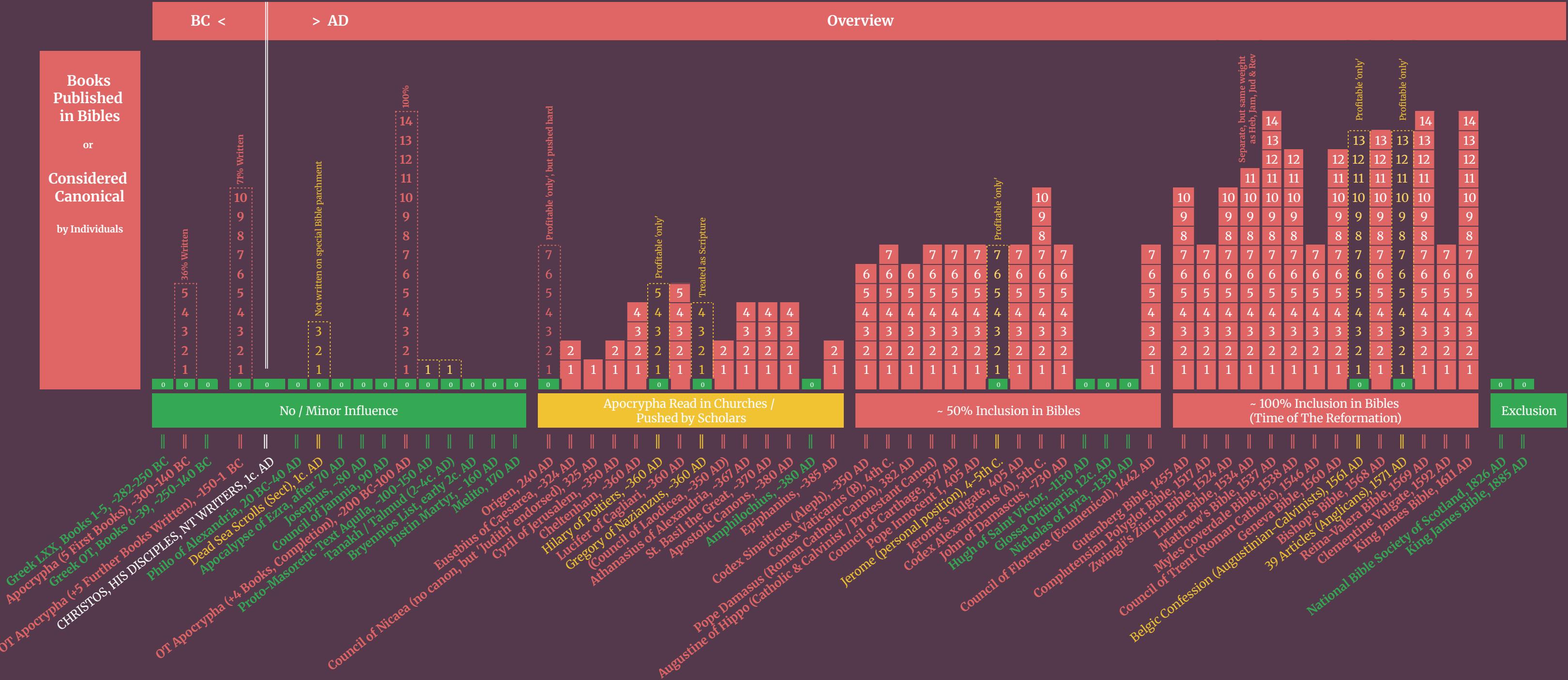


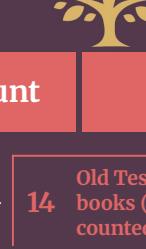
APOCRYPHA / ECCLESIASTICAL BOOKS

1 · Timeline of Inclusion & Exclusion



Overview





Timeline		Bible / Actor	Count	Survey	
BC	No / Minor Influence	Old Testament Canon (22, modern count 39 books)	22 + 14	Old Testament Apocrypha, only counted if part of the 14 deuterocanonical books (&2 Clement added). It is not always clear if Nehemiah & Ezra are counted as 1 or 2 books called Esdras.	
	-282-250 BC	· Greek Pentateuch (Septuagint, LXX)	5 + 0	Apocrypha not yet written . The 70 or 72 elders translated only the Pentateuch (five books of the Torah / Law).	
	-300-140 BC	· Apocrypha (Part I / III)	- 5	5 Books written during the completion of the Greek OT: (Letter of Jeremiah ~300 BC, Sirach ~180-175 BC, Tobit ~225-164 BC, Wisdom of Solomon ~150 BC, 1 Esdras ~200-140 BC).	
	-250-140 BC	· Greek Old Testament (5 books Septuagint + 17 additional books)	22 + 0	Further, unknown translators amongst the Alexandrian Jews translated the remaining 17 books of the OT. What some coined 'Septuagint Plus' (=Apocrypha) and many still erroneously consider integral part of the Septuagint, would not even be finished until 240 years after (!) the Greek OT had been fully translated in 140 BC.	
	1c. BC	· Jews of Alexandria and of Palestine	- 0	All groups except the Samaritans (and naturally certain sects) had the same canon , although not specified as such.	
	150-1 BC	· Apocrypha (Part II / III)	- 10	5 Books written after the completion of the Greek OT: (2 Maccabees ~150-120 BC, 1 Maccabees ~135-103 BC, Judith ~150-100 BC, Additions to Daniel ~100 BC, 3 Maccabees ~ 100-50 BC).	
AD	No / Minor Influence	1c. AD	· CHRISTOS, His disciples and NT writers	- 0	CHRISTOS and His disciples read and quoted from one canon, from the Greek and Aramaic / Hebrew OT. IESOUS and the NT writers not even once quoted the Apocrypha, although there are hundreds of quotes and references to almost all of the canonical books of the OT.
	20 BC-40 AD	· Philo of Alexandria (Hellenistic Jewish Phil.)	- 0	He quoted the OT extensively, but he never quoted from the Apocrypha as being inspired .	
	1c. AD	· Dead Sea Scrolls (Written 3c. BC - 1c. AD)	21 + 3	Apocrypha included in the collection of biblical and extra biblical books (3 books), but not written on the special parchment reserved for the Bible .	
	after 70 AD	· Apocalypse of Ezra	24 + 0	Considered dozens of other books, but excluded those upon a 'special revelation' from THEOS to consider only the 24 books (22 books + ?).	
	~80 AD	· Josephus (Roman-Jewish historian)	22 + 0	Apocrypha thoroughly rejected. He frequently used the Greek OT. He specifically mentioned 22 OT books and also used the Greek OT 5500 BC timeline.	
	~90 AD	· Council of Jamnia	- -	Some sources state that they did not recognize the Apocrypha, while others say that this council was not about the canon at all.	
	200 BC - 100 AD	· Apocrypha (Part III / III)	- 14	4 Books finished after CHRISTOS (completing 14 books): (Prayer of Manasseh ~200 BC-50 AD, 4 Maccabees ~18-55 AD, Baruch ~200 BC-100 AD, 2 Esdras ~90-100 AD).	
	~120-160 AD	· Proto-Masoretic Text (Basic text for most modern translations such as AMP, ESV, KJV, NASB, NIV, NLT ... For centuries erroneously thought to be the original Hebrew text, and now only reluctantly being admitted by scholars.)	24 + 0 (39)	Apocrypha not included . Rabbi Akiva (died 135 AD; the mastermind behind the OT manipulation and the heretical Talmud; hater of the Good Message; he proclaimed Bar Kochba as 'messiah') was instrumental in drawing up the canon of the Tanakh. He condemned the public, but favored a private reading of the Apocrypha; he even made frequent use Sirach.	
	2-4c. AD	· Tanakh / Talmud	24 + 0 (39)	Wisdom of Sirach (Ben Sira) was now quoted several times in the Talmud and was closest to an inclusion in the canon. Considered as 'historically valuable': 1-2 Maccabees and Judith. Considered 'heretical': 3-4 Maccabees, Susanna, plus Enoch and Jubiles.	
	(early 2c. AD)	· Bryennios List	22 -	Apocrypha not included .	
	- 160 AD	· Justin Martyr (Apologist & Philosopher)	- -	Apocrypha never mentioned in any of his works .	
	170 AD	· Melito (Bishop of Sardis)	21 -	Apocrypha not mentioned in his OT canon list .	
	1-3c. AD	· The Christian Church	- ?	Many Christians accepted Apocrypha / Ecclesiastical Books as ' profitable for reading '. It also became a part of the liturgy in some churches.	
	240 AD	· Origen Adamantius (Scholar, Ascetic, Theologian, Problematic doctrines: Universalism "Satan might be reconciled", first hints of Catholic Mariology, Purgatory, Preexistence of souls, attacks on the Pentateuch, tampered manuscripts, questioned Hebrews, misplaced the Mount of Transfiguration, practice of Lectio Divina, Ransom-Theorist, heavenly bodies are living creatures ...)	22 + 0 (7)	He saw the Christian canon as consisting of '22 books of the Hebrews' (he included the Epistle of Jeremiah , plus the Ecclesiastical books). He also used those apocryphal books indiscriminately with those of Scripture as sources for dogmatic proof texts, and cited as inspired / Scripture: Baruch, Judith, Maccabees (plural), Tobit, Wisdom (of Solomon). He also defended Bel and the Dragon, Sirach and Susanna. He only discriminated the Pseudepigrapha, which he called in fact 'Apocrypha' in the sense of being hidden / secret. He excluded the books of James, 2 Peter, and 2 & 3 John from his canon.	
	~324 AD	· Eusebius of Caesarea (Historian, Exegete)	- 2	Apocrypha considered as ' profitable for reading ', and 2 books considered as canonical .	
	325 AD	· Council of Nicaea (Ecumenical Council)	- 1	No definition of the biblical canon, but the book of Judith was considered inspired .	
	~350 AD	· Cyril of Jerusalem (Theologian, Bishop)	22 + 2	Apocrypha considered as ' profitable for reading ', and 2 books considered as canonical .	
	~360 AD	· Cheltenham	22 + 4 (37)	Apocrypha considered canonical (4 books). The list specifically mentions 22 OT books.	
	~360 AD	· Hilary of Poitiers (Bishop, Catholic Doctor of the Church, Philosopher)	22 + 0 (5)	Apocrypha considered as ' profitable for reading '. Judith, Tobit considered canonical by some. He quoted Baruch in one breath with Moses and Isaiah, quoted Wisdom and called Susanna 'blessed'.	
	~360 AD	· Lucifer of Cagliari (Catholic Bishop)	- 5	5 books considered as canonical .	
	~360 AD	· Gregory of Nazianzus (Archbishop, Theologian)	22 + 0 (4)	Apocrypha rejected . He counted 22 OT books. But he taught from Baruch, Judith, Sirach and from Wisdom of Solomon , and treated it rather as Scripture.	
	~363 AD	· Council of Laodicea	22 + 2	Apocrypha considered as ' profitable for reading ', and 2 books considered as canonical . 22 OT books.	
	~367 AD	· Athanasius of Alexandria (Pope of Coptic Church)	22 + 4	Apocrypha considered as ' profitable for reading ', and 4 books considered as canonical . 22 OT books.	
	~370 AD	· Basil the Great (Catholic Doctor, Bishop, Theologian)	- 4	He quoted 4 books as Scripture : Baruch, Judith, Sirach, Wisdom of Solomon .	
	~380 AD	· Apostolic Canons (Syrian Church Order)	22 + 4 (39)	Apocrypha considered as ' profitable for reading ', and 4 books considered as canonical . 22 OT books.	
	~380 AD	· Amphilochius (Bishop)	21 + 0	Apocrypha thoroughly rejected .	
	~385 AD	· Epiphanius (Bishop)	22 + 2 (27)	Apocrypha considered as ' profitable for reading ', and 2 books considered as canonical .	
	~350 AD	· Sinaiticus (Aleph) Greek Old Testament (Alexandrian text-type)	- 6	Apocrypha included (6 books) , only part of the manuscript survived.	
	4th C.	· Vaticanus (B) Greek Old Testament (Alexandrian text-type)	39 + 7	Apocrypha included (7 books) .	
	382 AD	· Pope Damasus / Council of Rome (Catholic Canon)	39 + 6	Apocrypha partly legalized as canonical, through his Council of Rome. Fully merged with biblical texts. Damasus then commissioned in 383 AD the Latin Vulgate edition of the Bible, which would prove instrumental in the fixation of the canon in the West, but removed the previously included sections A-F of the Book of Esther and the auto(bio)graphical Psalm of David.	
	393 AD	· Augustine of Hippo (3rd Catholic Doctor & Patriarch of Calvinism = significant conflict of interest; Problematic doctrines: Former Manichean, Amillennialist, followed the 7 Catholic sacraments, Genesis only myth, Infant Baptism, Purgatory, Ransom-Theorist ...)	39 + 7	The decisive link to legalize the Apocrypha as canonical for both 'Christians' and Roman Catholics, through his Council of Hippo. Most studies on the Canon intentionally conceal his role based on the significant conflict of interest. Augustine frequently drew from the apocryphal books in his writings.	
	397 AD (and 419 AD)	· Council of Carthage	39 + 7	Summary of the Council of Hippo, reconfirmed 419 AD, therefore Apocrypha formalized as canonical.	
	405 AD	· Pope Innocent I	39 + 7	Re-confirmation of the council of Hippo & Carthage, therefore Apocrypha formalized as canonical.	
	4-5th C.	· Jerome (of Stridon) (Confessor, Historian, Catholic Priest, Secretary to Pope Damasus, Theologian)	0 (7)	Apocrypha rejected (personal position). But he called Baruch a prophet, quoted from Bel and the Dragon, 2 Maccabees, Sirach, Susannah, Tobit and Wisdom. He encouraged churches to read Wisdom of Solomon and Ecclesiasticus for their edification.	
	405 AD	· Jerome's Vulgate (Latin Old Testament / Masoretic Text (Western text-type))	39 + 7	Jerome had now submitted to the decree of Rome, of Pope Damasus who had commissioned the Vulgate. He included 7 books as canonical .	
	5th C.	· Alexandrinus (A) Greek Old Testament (Alexandrian text-type)	39 + 10	Apocrypha included (10 books) , merged.	
	~590 AD	· Pope Gregory the Great	39 + 3-7	Considered Sirach, Tobit and Wisdom explicitly as Scripture . He probably accepted 7 books, with reservations on 1 Maccabees. He refers to the Apocrypha ~37-40 times in the same way as to Scripture. He did clearly NOT remove it from the codices.	
	~730 AD	· John of Damascus (Apologist, Monk, Priest)	22 + 7	Apocrypha considered canonical (7 books) , discredited as not the canonical (7 books) .	
	~1130 AD	· Hugh of Saint Victor (Mystic, Theologian)	22 + 0	Apocrypha considered as ' profitable for reading '.	
	12c. AD	· Glossia Ordinaria	22 + 0	Apocrypha considered as ' profitable for reading '.	
	~1330 AD	· Nicholas of Lyra (Franciscan, former Jew)	39 + 0	Apocrypha thoroughly rejected .	
	1442 AD	· Council of Florence (Council of Florence)	29 + 7	Apocrypha included (7 books) , merged.	
	~1450 AD	· Antoninus of Florence (Dominican Friar, Archbishop)	22 + 0	Apocrypha thoroughly rejected .	
	1455 AD	· Gutenberg Bible (First Mass-produced Bible)	39 + 10	Apocrypha included (10 books) , fully merged.	
	~1510 AD	· Erasmus (Theologian, Philosopher)	22 + ?	Apocrypha considered as ' profitable for reading '. He indicated an acceptance of a wide Christian canon.	
	1517 AD	· Complutensian Polyglot (Franciscan, former Jew)	- 7	Apocrypha included (7 books) , separate section.	
	1524 AD	· Zwingli's Zurich Bible (Reformed)	39 + 10	Apocrypha included (7 books) , fully merged (some to be separated in between, not at the end of the OT books).	
	1534 AD	· Luther's Bible (Augustinian)	24 + 11 (39)	Apocrypha included (11 books) , same weight as the books of Hebrews, James, Jude and Revelation. He disbursed the books of James, Jude and Revelation. He replaced Esther, while he regarded 1 Maccabees. Also rejection as "not unworthy" to be reckoned among Holy Scripture. He cited Sirach (191x) and Wisdom of Solomon; many quotes he treated as "Scripture".	
	1537 AD	· Matthew's Bible	39 + 14	Apocrypha included (14 books) , separate section.	
	1538 AD	· Myles Coverdale Bible (Protestant, Clergyman)	39 + 12	Apocrypha included (12 books) , separate section.	
	1546 AD	· Council of Trent (Roman Catholic)	39 + 7	Apocrypha included (7 books) , merged. Formal set confirmation of the Roman Catholic canon set into practise some time earlier.	
	1560 AD	· Geneva Bible	39 + 12	Apocrypha included (12 books) , separate section.	
	1561 AD	· Belgic Confession (Augustinian-Calvinists)	39 + 13	Rejected, but 13 books considered ' profitable for reading '.	
	1568 AD	· Bishop's Bible	39 + 13	Apocrypha included (13 books) , separate section.	
	1569 AD	· Reina-Valera Bible (Spanish Bible)	39 + 14	Apocrypha included (14 books) , merged. Separate section in second edition in 1602 AD, removed in 1862 AD.	
	1571 AD	· 39 Articles (Anglican)	39 + 13	Rejected, but 13 books considered ' profitable for reading ' and read in their churches until today.	
	1592 AD	· Clementine Vulgate	39 + 7	Apocrypha included (7 books) , separate section.	
	1611 AD	· King James Bible	39 + 14	Apocrypha included (14 books) , separate section.	
	1647 AD	· Westminster Confession of Faith (Augustinian)	39 + 0	Apocrypha thoroughly rejected .	
	1751 AD	· Lancelot Brenton LXX	39 + 15	Apocrypha included (15 books) , separate section.	
	1885 AD	· King James Bible	39 + 0	Apocrypha excluded for reasons related to costs. The National Bible Society of Scotland had successfully petitioned in 1826 not to print anymore the Apocrypha. If it would not have proven less costly to produce the Bibles without it, we would most probably (!) still have the Apocrypha in our common Bibles today.	
	1979 AD	· Good News Bible (Reformed)	39 + 14	Apocrypha included (14 books) , separate section.	



Conclusions

Summarizing now the studies 'Biblical Canon · Comparison of 28 Resources & Historians', 'Bible · Introduction to Non-Canonical Writings' and 'Septuagint · Biblical Proof for Superiority over Masoretic Texts', we can conclude the following facts:

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|---|------------------------------|
| 1. The 'Apocrypha' should rather be designated 'Ecclesiastical Books', because most are neither hidden nor strictly heretical books and had been openly used in Jewish Synagogues and Christian churches. | Source |
| 2. The 70 (72) elders exclusively translated the Pentateuch, while other Jews translated the remaining 17 books of the Old Testament (Prophets and Writings) by about 140 BC, completing therefore 22 books (modern count 39). At the time the translation of the Greek OT had been finalized in 140 BC, only 5 apocryphal books were written. 11 apocryphal books were completed until the time of CHRISTOS, while it took at least until 100 AD (2 Esdras possibly until 300 AD) until the Apocrypha / Ecclesiastical Books were completed. | Source |
| 3. There is no evidence that the Alexandrian Jews ever promulgated a canon of Scripture. | Source |
| 4. It can be said with reasonable certainty that the Septuagint did not include the Apocrypha until the middle of the second century AD. CHRISTOS and His disciples, the New Testament in itself, (the Apocalypse of Ezra), Josephus, Bryennios List, Justin Martyr and Melito, all not mentioning or explicitly rejecting the Apocrypha, are sources of too much of importance to be simply ignored. Even the authors of the Dead Sea Scrolls, who included Septuagint texts, intentionally wrote the Apocrypha on normal parchment and not on parchment reserved for the Bible. | see previous list |
| 5. The oldest-surviving nearly-complete manuscripts of the Greek OT including parts of the Apocrypha are from about 325-350 AD (about 600 years before the oldest Hebrew manuscript). We simply do not know at what point between the middle of the second century AD and the creation of the mega codices the Apocrypha had been included, and it is highly probable that the mega codices created a precedent. | Source |
| 6. The complete Apocrypha is not found in any of the various codices that contain the Greek Old Testament. | ► see also the study 'Canon' |
| 7. Although the Roman Catholic church can probably be blamed to have first formalized parts of the Apocrypha, it has also to be said from a mature viewpoint, that their inclusion was preceded by the church having read those Ecclesiastical writings in their churches. But it is unclear and rather questionable that those churches involved healthy Christian churches. | - |
| 8. The first formal inclusion involved both the Roman Catholic church and Proto-Calvinism. Augustine, who was at the same time the third doctor of the RCC and the 'patriarch' of Calvinism quoted in Calvin's works 4,119 times (Calvin: "Augustine is so wholly within me, that if I wished to write a confession of my faith, I could do so with all fullness and satisfaction to myself out of his writings."), were the responsible characters to canonize the Apocrypha. This truth is also the main driver for the ongoing 'confusion' about the Apocrypha. Instead of taking responsibility, the past is continually being left in the dark by both the RCC and Protestants. The vast majority of arguments from both sides are biased and regularly leave uncomfortable details out. | - |
| 9. As a matter of fairness, it must also be stated that the RCC and Augustine did 'only' include a fraction of the Apocrypha. The Reformation, although under the guise of separating those books from the truly inspired books, actually increased the quantity of books printed in Bibles, as clearly seen on page 1 of this study. In nearly all discussions, we hear the unreflected argument that e.g. Luther separated those books, what usually silences the listeners. But even the Roman Catholic Church made a distinction between the Apocrypha and the other books of the Bible prior to the Protestant Reformation, a fact usually ignored. | - |
| <p>Most importantly, we rarely reflect on what THEOS actually thinks about the matter – if He would be impressed by such arguments. The very probable reality is, that it is entirely irrelevant in THEOS' eyes if those books are in a separate section or merged. Everyone will be held responsible at the Great Judgment who added any word in between the 2 covers of His Word. THEOS will not be impressed by human reasoning and excuses.</p> <p><i>Every Writing [is] breathed by THEOS, and profitable for teaching, for conviction, for setting aright, for instruction that [is] in righteousness, that the man of THEOS may be fitted – for every good work having been completed.</i></p> | |
| <p>> The Reformed Church should take the lead and acknowledge their complicity before THEOS and the worldwide church, namely to have been responsible for having included up to 95% of the OT Apocrypha into nearly all our Bibles, from the time of Zwingli (1524 AD) until the time the King James Version excluded it in 1885 AD. We as individual believers do not bear inter-generational guilt, but we have to take responsibility on an 'denominational' level, by openly reflecting and decidedly returning to THEOS' Word alone. By the appearance of the Apocrypha in the Good News Bible (1979, having involved at least 28 Reformed translators), it should be apparent that we are far from Sola Scriptura. Many popular Bible softwares in our day now include without any further orientation the Apocrypha and it is only a question of time until people become once again all too familiar with the Apocrypha.</p> | |

