



Protestant Bibles/ Catholic Bibles

March 10, 2009

The Matthew 16:18 Group

The Disputed Books: A Look at Historical Evidence

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Introduction:

One of the most difficult tasks on my way into the Catholic Church was to shift out the claims about the Bible. Having gone from the Congregational Church to the Grace Brethren Church to the United Methodist Church and then to The Missouri Synod Lutheran Church I was taught by all of them that the Catholics not only were a corrupt Church at the time of Luther but they were so totally corrupt that they manipulated even the very word of God by adding extra books to the old Testament.

Having accepted this teaching with out any personal investigation, it seemed to me that such a claim would be easy to investigate and document. It was not until 1999 that I became aware that the doctrine of *solo scriptura* (the Bible only) was itself not supported by the Bible. It was only then that I considered researching for myself the Protestant dogma that the Bishops at Trent manipulated the scripture by adding books to the canon. If it could be shown that the universal Catholic church *sometime before the reformation* had officially endorsed the very same Canon as the Reformers then the Catholic Church would be proven to be a fraud. If, on the other hand one could determine that the canon of Trent was the same as the pre-reformation scriptures then I would know two things – (1) the Catholic Church has been faithful to keeping the word of God and (2) I would have the great joy and pleasure of all the books of the Bible and be in full possession of all the inspired scriptures.

Framing The Issue

There are two opposing claims about the Old Testament. Here they are:

Claim #1 The Protestant Argument: The Bible alone is the complete authority and basis for Christian doctrine and truth. Truth is clearly seen in the Scriptures, and when it is not clear, the Holy Spirit will guide each individual believer into knowledge of Christ's truth. The Holy Spirit does not lie and we can count on him for our understanding of the difficult to interpret Scriptures. Above all, the Scriptures must be protected. God formed the Bible in the way he wanted it formed and it comes down to us today in the exact form that God wanted and includes all the books that are divinely inspired. Since all authority rests in the Bible, validity of any Christian organization or Church is measured by the truthful teaching of the Bible. The authority of the Church flows from the Bible.

The Roman Catholic Church at the Council of Trent sinisterly added the disputed books of the Bible. They had no authority to do this and it was a deliberate attempt to add non-inspired books to the Holy Scriptures in order to prop up Papist theology and discredit the reformation in general and Martin Luther in particular. Even the Jews themselves do not consider these

disputed books to be inspired and who should know better than the Jews about the Old Testament and its inerrancy?

Claim #2 The Catholic Argument: Jesus The Lord did not give us a Bible. As the Bible demonstrates clearly, He gave us HIS church. (As in “You are Peter, and upon this Rock I will build MY church and the gates of Hell will not overcome it”) Not *a church*, not *the church* with a little “c”, but HIS Church. He promised that he would found HIS Church, be with it even to the end of the age, that he would bring the Holy Spirit to guide it’s hierarchy as well as it’s faithful in all its decisions and that the Gates of Hell would not overcome it.

Before the New Testament was even written, there was a Church. One of the functions of His Church is to settle disputes as to what books of the Bible would be considered inspired – what would be allowed in, but also what books were not inspired—what would be kept out. We do not have a Church because the Bible gives it its Authority, we have Bible because Jesus Christ founded His Church, set its structure, and, knowing there would be disputes in the future about Truth, endowed that Church with the Authority to form and officially canonize the Scriptures. For more than a thousand years before the reformation the disputed books were considered inspired. Since the Church had the Authority to assemble the Scriptures and close the Canon, it has the on going authority to defend it against all attacks. At the Council of Trent, the Church did just this- in response to the shocking removal by the reformers of the disputed books and in particular to Martin Luther who even called into question books of the New Testament - it responded against the attack on Holy Scripture by reaffirming inspiration and the books of the Scriptures and calling the actions of the Reformers to in fact, be Heresy.

Examination

So this is where we find ourselves. And the question raises serious calls on our lives as Christians. Ultimately, it becomes a question not of disputing the Bible –it becomes a question of authority. *Who’s to decide these issues?* Here are several possible solutions:

1. The Bible decides - and is self-evident.
2. The Reformers will decide—specifically Luther, Calvin and the Westminster Confession.
3. The Roman Catholic Church will decide.
4. You will decide, in your private judgment, led by the Holy Spirit.

Beyond what books are included in the canon, also comes the difficult question as to what translations can we rely on? Who gets to issue translations that Christians can rely on? Here’s two possibilities:

1. The Roman Catholic Church through it’s Dogmatic Constitution on Devine Revelation with the support of the Bishops and the signing off of the Pope will authorize official translations.
2. The editorial boards of each of various English translations of the Scriptures will decide.

Once we get past the questions of what's included and what translations are legitimate, there are two other questions about Scripture which we will address in another session: What does the Bible say about its own authority and about the doctrine of Scripture alone? And, depending on the answers to these questions, how shall we then follow the Lord, The King- Jesus Christ?

I. Josh McDowell- The Traditional Evangelical Position:

“It cannot be overemphasized that the Roman Catholic Church itself did not officially declare these books Holy Scripture until 1545-1563 at the Council of Trent. The acceptance of certain books in the apocrypha as canonical by the Roman Catholic Church was to a great extent a reaction to the Protestant Reformation. By canonizing these books, they legitimized their reference to them in doctrinal matters.”

II. Two Important Protestant Scholars disagree:

The Protestant scholar J. Kelly writes:

"It should be observed that the Old Testament thus admitted as authoritative in the Church was somewhat bulkier and more comprehensive than the [Protestant Old Testament] . . . It always included, though with varying degrees of recognition, the so-called Apocrypha or Deutero-canonical books. The reason for this is that the Old Testament which passed in the first instance into the hands of Christians was . . . the Greek translation known as the Septuagint . . . most of the Scriptural quotations found in the New Testament are based upon it rather than the Hebrew. . . . In the first two centuries . . . the Church seems to have accepted all, or most of, these additional books as inspired and to have treated them without question as Scripture. (Early Christian Doctrines, 53-54).

Protestant Scripture scholar F. F. Bruce in his book, THE CANON ON SCRIPTURE, on page 97 states:

"In 405 Pope Innocent I embodied a list of canonical books in a letter addressed to Exsuperius, bishop of Toulouse; it too included the Apocrypha. The Sixth Council of Carthage (419) Re-enacted the ruling of the Third Council, again with the inclusion of the apocryphal books...

"The Sixth Council of Carthage (419) repromulgated in Canon 24 the resolution of the Third Council regarding the canon of Scripture, and added a note directing that the resolution be sent to the bishop of Rome (Boniface I) and other bishops: ‘Let this be made known also to our brother and fellow-priest Boniface, or to other bishops of those parts, for the purpose of confirming that Canon [Canon 47 of the Third Council], because we have received from our fathers that these are the books which are to be read in church.’"

III. Excerpts from Going Back On A Time Machine- Gary Hoge Answers Josh McDowell with Facts.

It's February 4, 1442 . The Protestant Reformation hasn't happened yet 75 years before the Reformation and 41 years before Luther is born. I think you'll find it interesting:

“[T]his sacred ecumenical council of Florence . . . professes that one and the same God is the author of the old and the new Testament – that is, the law and the prophets, and the gospel – since the saints of both testaments spoke under the inspiration of the same Spirit. It accepts and venerates their books, whose titles are as follows. Five books of Moses, namely Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four books of Kings [i.e., 1 Samuel, 2 Samuel, 1 Kings, 2 Kings], two of Chronicles, Ezra, Nehemiah, **Tobit**, **Judith**, Esther, Job, Psalms of David, Proverbs, Ecclesiastes, Song of Songs, **Wisdom**, **Ecclesiasticus**, Isaiah, Jeremiah, **Baruch**, Ezekiel, Daniel; the twelve minor prophets, namely Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; **two books of the Maccabees** . . . [they go on to list the 27 New Testament books we all accept today].” [3](#)

Do you notice anything familiar about this decree? By an amazing coincidence, it lists *exactly the same books* that were listed at Trent, 104 years in the future. But didn't Josh McDowell say, “The acceptance of certain books in the apocrypha as canonical by the Roman Catholic church was to a great extent a reaction to the Protestant Reformation”⁴? If so, then the Catholic Church was apparently able to react to the Protestant Reformation 75 years before it even started, which is a pretty neat trick! On the other hand, perhaps McDowell was just wrong.

Let's go back to the year 393. The Synod of Hippo has just issued its own list of canonical books. Would you like to see it?

“Besides the canonical Scriptures, nothing shall be read in the church under the title of divine writings. The canonical books are: – Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the four books of Kings [i.e., 1 Samuel, 2 Samuel, 1 Kings, 2 Kings], the two books of Chronicles, Job, the Psalms of David, the five books of Solomon [i.e., Proverbs, Ecclesiastes, the Song of Songs, **Wisdom**, **Ecclesiasticus**], the twelve books of the Prophets [i.e., Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi], Isaiah, Jeremiah [including **Baruch**], Daniel, Ezekiel, **Tobit**, **Judith**, Esther, two books of Esdras [i.e., Ezra, Nehemiah], **two books of the Maccabees**. The books of the New Testament are: – the four Gospels, the Acts of the Apostles, thirteen Epistles of S. Paul, one Epistle of S. Paul to the Hebrews, two Epistles of S. Peter, three Epistles of S. John, the Epistle of S. James, the Epistle of S. Jude, the Revelation of S. John. Concerning the confirmation of this canon, the transmarine Church [i.e., the Roman church] shall be consulted.” [5](#)

Are you noticing a pattern here? Just like the councils of Florence and Trent, the Synod of Hippo also included the deuterocanonical books in its canon.

So now you know the truth. The Council of Trent did nothing new, it merely reaffirmed the same canon that was promulgated 104 years earlier by the Council of Florence, and the Council of Florence had merely reaffirmed the same canon that was promulgated by the Synod of Hippo in 393. The Catholic Church has officially accepted the same set of books from the fourth century on. The only change to the Bible that resulted from the Protestant Reformation was on the Protestant side, where these seven Old Testament books were downgraded and shunted off into an appendix, and eventually removed altogether.

Non Canon anywhere-prior to 393 A.D.

In case you're wondering what the Church's official canon was before the Synod of Hippo, it didn't have one. The Synod of Hippo was the first Church council to produce an official list of canonical books. And by the way, that is true of the New Testament books, as well as the Old Testament books, as this Protestant source confirms:

In the years before the Synod of Hippo, the canon of Scripture varied from place to place. Certain books were universally accepted (e.g., Genesis, Isaiah, Ephesians, the Gospel of John), but others were disputed (e.g., Esther, Tobit, Hebrews, 2 Peter). For example, as late as A.D. 324, the Church historian Eusebius of Caesarea wrote,

One epistle of Peter, that called the first, is acknowledged as genuine. And this the ancient elders used freely in their own writings as an undisputed work. But we have learned that his extant second Epistle does not belong to the canon . . . Among the disputed writings, which are nevertheless recognized by many, are extant the so-called epistle of James and that of Jude, also the second epistle of Peter, and those that are called the second and third of John, whether they belong to the evangelist or to another person of the same name. (Eusebius, *History of the Church*, 3:3:1, 3:25:3, A.D.).

The seven deuterocanonical books were among those that were sometimes disputed, but by and large they were accepted by most Christians, as Protestant scholar J.N.D. Kelley confirms:

[The Old Testament] always included, though with varying degrees of recognition, the so-called Apocrypha or deuterocanonical books. . . . In the first two centuries . . . the Church seems to have accepted all, or most of, these additional books as inspired and to have treated them without question as Scripture. Quotations from Wisdom, for example, occur in *1 Clement* and *Barnabas* . . . Polycarp cites Tobit, and the *Didache* [cites] Ecclesiasticus. Irenaeus refers to Wisdom, the History of Susannah, Bel and the Dragon, and Baruch. The use made of the Apocrypha by Tertullian, Hippolytus, Cyprian and Clement of Alexandria is too frequent for detailed references to be necessary.⁸

Likewise, the Protestant *International Bible Commentary* says,

Even if one holds that Jesus put His imprimatur upon only the 39 books of the Hebrew OT, as is implied above, he must admit that this fact escaped the notice of many of the

early followers of Jesus, or that they rejected it, for they accepted as equally authoritative those extra books in the wider canon of the LXX9 . . . Polycarp [one of John's disciples], Barnabas, Irenaeus, Clement of Alexandria, Tertullian, Cyprian, Origen – Greek and Latin Fathers alike – quote both classes of books, those of the Hebrew canon and the Apocrypha, without distinction. Augustine (A.D. 354-430) in his *City of God* (18.42-43) argued for equal and identical divine inspiration for both the Jewish canon and the Christian canon.

It seems strange to me that the Reformers would adopt the “Jewish canon” and reject the “Christian canon,” but they did. Stranger still is the fact that centuries later their spiritual descendants think that the “Jewish canon” *is* the “Christian canon,” and that the extra books in Catholic Bibles were added to the Bible by Catholics, when in reality those books were removed from the Bible by Protestants. **But hopefully, now that you know the truth, you'll agree with Marvin Tate, Old Testament professor at Southern Baptist Theological Seminary, who wrote,**

“It seems clear that the Protestant position must be judged a failure on historical grounds, insofar as it sought to return to the canon of Jesus and the Apostles. The Apocrypha belongs to this historical heritage of the Church.”

IV. OK, What's the Historic Record before Trent? If these books were in the Scriptures there would be evidence to support this.

A. Major Catholic Church Pronouncements on the Bible

Pentecost (30/33AD)

The beginning of the Church; the Church exists before a determination of a canon or a definitive list of books of what was later called the Bible. The NT was not even written yet. The Bible is the book of the Church, we are not a church of the Bible.

Melito, Bishop of Sardis (c. 170)

Produced the first known Christian attempt at an Old Testament canon. His list maintains the Septuagint order of books but contains only the Old Testament protocanonicals minus the Book of Esther.

Council of Laodicea (c. 360)

A local council of the church in union with Rome produced a list of books of the Bible similar to the Council of Trent's canon. This was one of the Church's earliest decisions on a canon.

Council of Rome (382)

Local church council under the authority of Pope Damasus, (366-384) gave a complete list of canonical books of the OT and NT which is identical with the list later approved by the Council of Trent.

Council of Hippo (393)

Local North African Church council in union with and under the authority of the Bishop of Rome approved a list of OT and NT canon (same as later approved by the Council of Trent)

Council of Carthage (397)

Local North African Church council in union with and under the authority of the Bishop of Rome approved a list of OT and NT canon (same as later approved by the Council of Trent)

Pope Innocent I, Bishop of Rome, 401-417 (405)

Responded to a request by Exuperius, Bishop of Toulouse, with a list of canonical books of Scripture; this list was the same as later approved by the Council of Trent.

Council of Carthage (419)

Local North African Church council in union with and under the authority of the Bishop of Rome approved a list of OT and NT canon (same as later approved by the Council of Trent)

Council of Florence, an ecumenical council (1441)

Complete list of OT and NT canon was drawn up; this list later adopted by the Fathers of the **Council of Trent**, an ecumenical council called to respond to the heresy of the Reformers (1545-1563) The canon of OT and NT received final definitions: 46 books in the OT; 27 in the NT; "Henceforth the books of the OT and the NT, protocanonical and deuterocanonical alike, in their entirety and with all their parts, comprise the canon and are held to be of equal authority." The ancient Vulgate edition of the Bible was called the authoritative edition of the Bible.

Vatican I Council (1869-1870) Reaffirmed the decree of Trent. The Church holds the books of Holy Scripture as sacred and canonical, not because she subsequently approved them, nor because they contain revelation without error, but precisely because "having been written by the inspiration of the Holy Spirit, they have God as their author and, as such, they have been handed down to the Church itself."

Providentissimus Deus (1893), Pope Leo XIII, Bishop of Rome, 1878-1903

Inaugurated a new era in Roman Catholic biblical studies. Presented a plan for biblical study; Defined inspiration: "By supernatural power God so moved and impelled the human authors to write - he so assisted them in writing - that the things he ordered and those only they first rightly understood, then willed faithfully to write and finally expressed in apt words and with infallible truth."

Pascendi Dominica Gregis (1907), Pope Pius X, Bishop of Rome, 1903-1914

Refuted the errors of the Modernists; Scored erroneous teaching on the origin and nature of the Sacred Books, on inspiration; on the distinction between the purely human Christ of history and the divine Christ of faith; on the origin and growth of the Scriptures.

Spiritus Paraclitus (1920), Pope Benedict XV, Bishop of Rome, 1914-1922

Commends modern critical methods in biblical studies. All biblical interpretation rests upon the literal sense. Goal of biblical studies is to learn spiritual perfection, to arm oneself to defend the faith, to preach the word of God fruitfully.

Divino Afflante Spiritus (1943), Pope Pius XII, Bishop of Rome, 1939-1958 Permitted scholars to use original text of Scriptures. No claim was made that the Vulgate is always an accurate translation, but that it is free from any errors in faith or morals. The scholar must be principally concerned with the literal sense of the Scriptures; search out and expound the spiritual sense; avoid other figurative senses. Literary criticism should be employed. Stated that there are but few texts whose sense was determined by the authority of the Church (only seven biblical passages have been definitively interpreted in defending traditional doctrine and morals--Jn 3:5, Lk 22:19, 1 Cor 11:24, Jn 20:22, Jn 20:23, Rom 5:12, Ja 5: 14); this counteracts the frequent misunderstanding that Catholics have no freedom interpreting the Scriptures.

Humani Generis (1950), Pope Pius XII, Bishop of Rome, 1939 - 1958

Instructs scholars on evolution, polygenism and OT historical narratives

Vatican II Council (1962-1965)

The decree, *On Divine Revelation*, declares that there is one source of Divine Revelation, Jesus Christ; that there are two modes of handing on revelation: Sacred Scripture and Sacred Tradition : "in a certain way merge into a unity and tend toward the same end," and "it is not from sacred Scripture alone that the Church draws her certainty about everything that has been revealed."

Concerning Inerrancy of Scripture: "The Books of Scripture must be acknowledged as teaching firmly, faithfully, and without error that truth which God wanted put into the sacred writings for the sake of our salvation. "Emphasized that "in order to see what God wanted to communicate in Scripture, we must investigate the intention of the sacred author, and one way to do this is by paying attention to the literary form employed by the sacred writer."

B. A Table Showing The Books – Note that the disputed books are part of the first Latin Bible

The Latin Vulgate was Translated By Jerome and was the official Bible from the 4th century on.

Hebrew Bible	Greek Septuagint	Latin Vulgate	King James Version
THE LAW	Genesis	Genesis	Genesis
Genesis	Exodus	Exodus	Exodus
Exodus	Leviticus	Leviticus	Leviticus
Leviticus	Numbers	Numbers	Numbers
Numbers	Deuteronomy	Deuteronomy	Deuteronomy
Deuteronomy	Joshua	Joshua	Joshua
	Judges	Judges	Judges
THE PROPHETS	Ruth	Ruth	Ruth
Joshua	1 Samuel	1 Samuel	1 Samuel
Judges	2 Samuel	2 Samuel	2 Samuel
1 Samuel	1 Kings	1 Kings	1 Kings
2 Samuel	2 Kings	2 Kings	2 Kings
1 Kings	1 Chronicles	1 Chronicles	1 Chronicles
2 Kings	2 Chronicles	2 Chronicles	2 Chronicles
Isaiah	<i>[Prayer of Manasseh]</i>	<i>Prayer of Manasseh</i>	Ezra
Jeremiah	<i>1 Esdras</i>	<i>1 Esdras</i>	Nehemiah
Ezekiel		<i>2 Esdras</i>	Esther (Hebrew)*
Hosea	Ezra	Ezra	Job
Joel	Nehemiah	Nehemiah	Psalms
Amos	<i>Tobit</i>	<i>Tobit</i>	Proverbs
Obadiah	<i>Judith</i>	<i>Judith</i>	Ecclesiastes
Jonah	Esther (with	Esther (with	Song of Songs
Micah	<i>insertions</i>)*	<i>insertions</i>)*	Isaiah
Nahum	<i>1 Maccabees</i>	<i>1 Maccabees</i>	Jeremiah
Habakkuk	<i>2 Maccabees</i>	<i>2 Maccabees</i>	Lamentations
Zephaniah	<i>[3 Maccabees]</i>		Ezekiel
Haggai	<i>[4 Maccabees]</i>		Daniel (Hebrew)**
Zechariah	Job	Job	Hosea
Malachi	Psalms	Psalms	Joel
	<i>[Psalm no. 151]</i>		Amos
THE WRITINGS	<i>[Odes]</i>		Obadiah
Psalms	Proverbs	Proverbs	Jonah
Proverbs	Ecclesiastes	Ecclesiastes	Micah
Job	Song of Songs	Song of Songs	Nahum
Song of Songs	<i>Wisdom of Solomon</i>	<i>Wisdom of Solomon</i>	Habakkuk
Ruth	<i>Ecclesiasticus</i>	<i>Ecclesiasticus</i>	Zephaniah
Lamentations	<i>[Psalms of Solomon]</i>		Haggai
Ecclesiastes	Isaiah	Isaiah	Zechariah

Esther Daniel Ezra Nehemiah 1 Chronicles 2 Chronicles	Jeremiah Lamentations <i>Baruch</i> <i>Epistle of Jeremiah</i> Ezekiel Daniel (with <i>insertions</i>)** Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi	Jeremiah Lamentations <i>Baruch</i> <i>Epistle of Jeremiah</i> Ezekiel Daniel (with <i>insertions</i>)** Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi	Malachi APOCRYPHA <i>1 Esdras</i> <i>2 Esdras</i> <i>Tobit</i> <i>Judith</i> <i>Additions to Esther*</i> <i>Wisdom of Solomon</i> <i>Ecclesiasticus</i> <i>Baruch</i> <i>Epistle of Jeremiah</i> <i>Song of the Three</i> <i>Children**</i> <i>Story of Susanna**</i> <i>Bel and the Dragon**</i> <i>Prayer of Manasseh</i> <i>1 Maccabees</i> <i>2 Maccabees</i>
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*Esther in the Septuagint has six extra paragraphs inserted at various places. In the Vulgate these are all removed to the end of the book. English versions omit them entirely, or remove them to an Apocrypha section.

**Daniel in the Septuagint has *The Story of Susanna* inserted at the beginning, the *Song of the Three Children* inserted in chapter 3, and the story of *Bel and the Dragon* added to the end. In the Vulgate *Susanna* is moved to before *Bel*. English versions omit them entirely, or remove them to an Apocrypha section.

V. OK, How Far Back Do We Find Christians Relying on these Lists?

A. As far as Augustine (about A.D. 397).

Augustine was bishop of Hippo (in the Roman colony on the northern coast of western Africa). He was the first major figure in the Church to set forth a list which included all of the disputed Old Testament books without making any distinction between the fully canonical Hebrew books and the lesser books derived from the Septuagint. See Latin text in Westcott, appendix D.

From his *On Christian Doctrine*. Book ii, chapter 8

“ . . . The most skillful interpreter of the sacred writings, then, will be he who in the first place has read them all and retained them in his knowledge, if not yet with full understanding, still with such knowledge as reading gives those of them, at least, that are called "canonical." For he will read the others with greater safety when built up in the belief of the truth, so that they will not take first possession of a weak mind, nor, cheating it with dangerous falsehoods and delusions, fill it with prejudices adverse to a sound understanding. Now, in regard to the canonical Scriptures, he must follow the judgment of the greater number of catholic churches; and among these, of course, a high place must be given to such as have been thought worthy to be the seat of an apostle and to receive epistles. Accordingly, among the canonical Scriptures he will judge according to the following standard: to prefer those that are received by all the catholic churches to those which some do not receive. Among those again, which are not received by all, he will prefer such as have the sanction of the greater number and those of greater authority, to such as are held by the smaller number and those of less authority. If, however, he shall find that some books are held by the greater number of churches, and others by the churches of greater authority (though this is not a very likely thing to happen), I think that in such a case the authority on the two sides is to be looked upon as equal.

Now the whole canon of Scripture on which we say this judgment is to be exercised, is contained in the following books: Five books of Moses, that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; one book of Joshua the son of Nun; one of Judges; one short book called Ruth, which seems rather to belong to the beginning of Kings; next, four books of Kings,^(b) and two of Chronicles, these last not following one another, but running parallel, so to speak, and going over the same ground. The books now mentioned are history, which contains a connected narrative of the times, and follows the order of the events. There are other books which seem to follow no regular order, and are connected neither with the order of the preceding books nor with one another, such as Job, and Tobias, and Esther, and Judith, and the two books of Maccabees, and the two of Ezra,^(c) which last look more like a sequel to the continuous regular history which terminates with the books of Kings and Chronicles. Next are the Prophets, in which there is one book of the Psalms of David; and three books of Solomon, viz., Proverbs, Song of Songs, and Ecclesiastes. For two books, one called Wisdom, and the other Ecclesiasticus, are ascribed to Solomon from a certain resemblance of style, but the most likely opinion is that they were written by Jesus the son of Sirach. Still they are to be reckoned among the prophetic books, since they have attained recognition as being authoritative. The remainder are the books which are strictly called the Prophets: twelve separate books of the prophets which are connected with one another, and having never been disjoined, are reckoned as one book; the names of these

prophets are as follows: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; then there are the four greater prophets Isaiah, Jeremiah, Daniel, Ezekiel. The authority of the Old Testament is contained within the limits of these forty-four books.

That of the New Testament, again, is contained within the following: Four books of the Gospel, according to Matthew, according to Mark, according to Luke, according to John; fourteen epistles of the apostle Paul one to the Romans, two to the Corinthians, one to the Galatians, to the Ephesians, to the Philippians, two to the Thessalonians, one to the Colossians, two to Timothy, one to Titus, to Philemon, to the Hebrews; two of Peter; three of John; one of Jude; and one of James; one book of the Acts of the Apostles; and one of the Revelation of John.”

B. As far as Innocent I (A.D. 405)

Innocent I was bishop of Rome. His canon list appears in a letter to the Bishop of Toulouse. Surely we could count the Pope as giving a valid list of what the church thought was Scripture- the reformation is more than a thousand years away-

Letter to Exsuperius, bishop of Toulouse.

“.....Five books of Moses, and Joshua the son of Nun, and Judges, and the four books of Kings together with Ruth, sixteen books of the Prophets, five books of Solomon, and the Psalms. Also of the historical books, one book of Job, one of **Tobit**, one of **Esther**, one of **Judith**, two of **Maccabees**, two of Ezra, two of Chronicles. And of the New Testament: of the Gospels four. Epistles of the apostle Paul thirteen. Epistles of John three. Epistles of Peter two. Epistle of Jude. Epistle of James. Acts of the Apostles. John's Apocalypse.”

“But the rest of the books, which appear under the name of Matthias or of James the Less, or under the name of Peter and John (which were written by a certain Leucius), or under the name of Andrew (which were written by the philosophers Xenocharides and Leonidas), or under the name of Thomas, and whatever others there may be, you should know they are not only to be rejected but also condemned.”

C. As far as the Third Council of Carthage (A.D. 397).

The **Third Council of Carthage** was not a general council but a regional council of African bishops, much under the influence of Augustine. The English text below is a translation of the Latin from Metzger.

“**Canon 24.** Besides the canonical Scriptures, nothing shall be read in church under the name of divine Scriptures. Moreover, the canonical Scriptures are these: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua the son of Nun, Judges, Ruth, the four books of the Kings,^(a) the two books of Chronicles, Job, the Psalms of David, five books of Solomon,^(b) the book of the Twelve [minor] Prophets, Isaiah, Jeremiah, Ezekiel, Daniel,

Tobias, Judith, Esther, the two books of Ezra,^(c) and the two books of the Maccabees. The books of the New Testament: the Gospels, four books; the Acts of the Apostles, one book; the epistles of the apostle Paul, thirteen; of the same to the Hebrews, one epistle; of Peter, two; of John the apostle, three; of James, one; of Jude, one; the Revelation of John. Concerning the confirmation of this canon, the Church across the sea shall be consulted. On the anniversaries of martyrs, their acts shall also be read.”

[D. As far as Pope Damasus \(reign A.D. 366-384\)](#)

[Decree of, Council of Rome on the Canon of Scripture \(A.D. 382\)](#)

"Likewise it has been said: Now indeed we must treat of the divine Scriptures, what the universal Catholic Church accepts and what she ought to shun. The order of the Old Testament begins here: Genesis one book, Exodus one book, Leviticus one book, Numbers one book, Deuteronomy one book, Josue Nave one book, Judges one book, Ruth one book, Kings four books, Paraleipomenon two books, Psalms one book, Solomon three books, Proverbs one book, Ecclesiastes one book, Canticle of Canticles one book, likewise Wisdom one book, Ecclesiasticus one book. Likewise the order of the Prophets. Isaias one book, Jeremias one book, with Ginoth, that is, with his lamentations, Ezechiel one book, Daniel one book, Osee one book, Micheas one book, Joel one book, Abdias one book, Jonas one book, Nahum one book, Habacuc one book, Sophonias one book, Aggeus one book, Zacharias one book, Malachias one book. Likewise the order of the histories. Job one book, Tobias one book, Esdras two books, Esther one book, Judith one book, Machabees two books. Likewise the order of the writings of the New and eternal Testament, which only the holy and Catholic Church supports. Of the Gospels, according to Matthew one book, according to Mark one book, according to Luke one book, according to John one book. The Epistles of Paul [the apostle] in number fourteen. To the Romans one, to the Corinthians two, to the Ephesians one, to the Thessalonians two, to the Galatians one, to the Phillipians one, to the Colossians one, to Timothy two, to Titus one, to Philemon one, to the Hebrews one. Likewise the Apocalypse of John, one book. And the Acts of the Apostles one book. Likewise the canonical epistles in number seven. Of Peter the Apostle two epistles, of James the Apostle one epistle, of John the Apostle one epistle, of another John, the presbyter, two epistles, of Jude the Zealut, the Apostle one epistle."

[E. As far as The Council of Hippo Canon 36 \(A.D. 393\)](#)

"Besides the canonical Scriptures, nothing shall be read, in the church under the title of divine writings.'. The canonical books are:---Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the four books of Kings, the two books of Paraleipomena(Chronicles), Job, the Psalms of David, the five books of Solomon, the twelve books of the (Minor) Prophets, Isaiah, Jeremiah, Daniel, Ezekiel, Tobias, Judith, Esther, two books of Esdras, two books of the Maccabees. The books of the New Testament are:---the four Gospels, the Acts of the Apostles, thirteen Epistles of S. Paul, one Epistle of S. Paul to the Hebrews, two Epistles of S. Peter, three Epistles of S. John, the Epistle of S. James, the Epistle of S. Jude, the Revelation of S. John. Concerning the confirmation of this canon, the transmarine Church shall be consulted."

VII. Internal Evidence: What is the “internal evidence” of the disputed books themselves? If these books are inspired there would likely be some prophecy of theirs that came true. If not a prophecy then we would see Jesus and the New Testament authors alluding to or quoting them. This alone would not prove the books inspired, but absent this they would almost certainly be fake.

A. Evidence from WISDOM: CHAPTERS ONE AND TWO ARE TRULY PROPHETIC.

The writers of Sacred Scripture could not include everything that Jesus said and did (John 21:25). They had to choose what to include and what to leave out. I suggest that the Holy Spirit inspired them to include the following New Testament quotations because they are examples of fulfilled prophecy in the Old Testament. These particular prophecies are *only* found in the Deuterocanonical Books.

Please compare the blue text with the corresponding red text in the New Testament below.

Wisdom of Solomon 1:5 “For the holy spirit of discipline flees deceit and withdraws from senseless counsels and when injustice occurs it is rebuked.”

Mark 3:6 “The Pharisees went out and immediately took counsel with the Herodians against him [Jesus] to put him to death.” [The Pharisees are rebuked in Matthew 23. See below.]

Wisdom of Solomon 2:1,12 1. “they [evil ones] who said among themselves, thinking not aright ... 12. Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training.”

Luke 6:7 “The scribes and the Pharisees watched him [Jesus] closely to see if he would cure on the sabbath so that they might discover a reason to accuse him.”

Matthew 23:27-28 “Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men’s bones and all uncleanness. So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity.”

John 5:45-46 “Do not think that I shall accuse you to the Father; it is Moses who accuses you, on whom you set your hope. If you believed Moses, you would believe me, for he wrote of me.”

Wisdom of Solomon 2:13 He professes to have knowledge of God...

John 8:55 But you have not known him (the Father); I know him. If I said, I do not know him, I should be a liar like you; but I do know him and I keep his word.

Wisdom of Solomon 2:13 ...and calls himself a child of the Lord.

John 10:36-38 ...do you say of him whom the Father consecrated and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’ ? If I am not doing the works of my Father, then

do not believe me; but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father."

Wisdom of Solomon 2:14 He became to us a reproof of our thoughts...

Matthew 9:4 But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts?"

Wisdom of Solomon 2:18 -20 ...for if the righteous man is God's son, he will help him, and will deliver him from the hand of his adversaries...Let us condemn him to a shameful death, for, according to what he says, he will be protected."

Matthew 27:40-43 ..."You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." So also the chief priests, with the scribes and elders, mocked him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God.'"

B. AN EXAMPLE OF PROPHECY IN SIRACH IS:

Sirach 15:3 Nourish him with the bread of understanding, and give him the water of learning to drink.
NAB

John 4:10 Jesus answered and said to her, "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." NAB

John 6:35 Jesus said to them, "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst.

C. ALLUSIONS -

Here are some verses in the Deuterocanonical books that are alluded to in the New Testament. While these allusions may not prove inspiration they do show that the Apostolic men used these books when they wrote the New Testament. All the following verses are from the Revised Standard Version unless otherwise noted.

I have included below only those allusions whose idea I could not trace back to the Books listed in the Protestant canon. Some of the allusions are very strong.

2 Maccabees 5:19 Nevertheless God did not choose the people for the place's sake, but the place for the people's sake. KJVA

Mark 2:27 And he said unto them, The sabbath was made for man, and not man for the sabbath: KJV

2 Maccabees 7: 1, 20-23 It happened also that seven brothers and their mother were arrested and were being compelled by the king, under torture with whips and cords, to partake of unlawful swine's flesh...
20 The mother was especially admirable and worthy of honorable memory. Though she saw her seven sons perish within a single day, she bore it with good courage because of her hope in the Lord. She encouraged each of them ... "... Therefore the Creator of the world, who shaped the beginning of man and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws."

Hebrews 11:35 Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life.

2 Maccabees 7:28 I beseech you, my child, to look at the heaven and the earth and see everything that is in them, and recognize that God did not make them out of things that existed.

John 1:3 ...all things were made through him, and without him was not anything made that was made.

Sirach 2:1 My son, if you come forward to serve the Lord, prepare yourself for temptation.

2 Timothy 3:12 Indeed all who desire to live a godly life in Christ Jesus will be persecuted...

Sirach 2:15 Those who fear the Lord will not disobey his words, and those who love him will keep his ways.

John 14:23 Jesus answered him, "If a man loves me, he will keep my word..."

Sirach 5:11 Be swift to hear; and let thy life be sincere; and with patience give answer. KJVA (see verse 13 in NAB)

James 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: KJV

Sirach 11:19 ...when he says, "I have found rest, and now I shall enjoy my goods!" he does not know how much time will pass until he leaves them to others and dies.

Luke 12:16-21 And he told them a parable, saying, "The land of a rich man brought forth plentifully....19 And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' So is he who lays up treasure for himself, and is not rich toward God."

Sirach 15:11-12 Do not say, "Because of the Lord I left the right way"; for he will not do what he hates. Do not say, "It was he who led me astray"; for he had no need of a sinful man.

James 1:13 Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted with evil and he himself tempts no one;

Sirach 27:6 The fruit discloses the cultivation of a tree; so the expression of a thought discloses the cultivation of a man's mind.

Matthew 7:16 By their fruits you will know them. NAB

Sirach 28:2 Forgive your neighbor the wrong he has done, and then your sins will be pardoned when you pray.

Matthew 6:14 For if you forgive men their trespasses, your heavenly Father also will forgive you;

Wisdom of Solomon 9:1 "O God of my fathers and Lord of mercy, who hast made all things by thy word...

John 1:1-3 In the beginning was the Word, and the Word was with God, and the Word was God... all things were made through him, and without him was not anything made that was made.

Wisdom of Solomon 9:16 We can hardly guess at what is on earth, and what is at hand we find with labor; but who has traced out what is in the heavens?

John 3:12 If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things?

Wisdom of Solomon 9:17 Who has learned thy counsel, unless thou hast given wisdom and sent thy holy Spirit from on high?

John 14:26 But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you.

Wisdom of Solomon 15:7 For when a potter kneads the soft earth and laboriously molds each vessel for our service, he fashions out of the same clay both the vessels that serve clean uses and those for contrary uses, making all in like manner; but which shall be the use of each of these the worker in clay decides.

Romans 9:21 Has the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use?

Tobit 2:2 Upon seeing the abundance of food I said to my son, "Go and bring whatever poor man of our brethren you may find who is mindful of the Lord, and I will wait for you."

Luke 14:13-14 But when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed ...

Tobit 4:15 And what you hate, do not do to any one...

Matthew 7:12 So whatever you wish that men would do to you, do so to them; for this is the law and the prophets.

Tobit 12:8 Prayer is good when accompanied by fasting, almsgiving, and righteousness.

Matthew 6:2,5,16 When you give alms ... "When you pray ... When you fast, do not look gloomy like the hypocrites ... they have received their reward.

NAB

Tobit 12:8 Prayer and fasting are good, but better than either is almsgiving accompanied by righteousness. A little with righteousness is better than abundance with wickedness. NAB

Luke 11:39-42 And the Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of extortion and wickedness ... But give for alms those things which are within; and behold, everything is clean for you. "But woe to you Pharisees! for you tithe mint and rue and every herb, and neglect justice and the love of God; these you ought to have done, without neglecting the others.

Tobit 12:9 For almsgiving delivers from death, and it will purge away every sin. Those who perform deeds of charity and of righteousness will have fulness of life;

1 Peter 4:8-10 Above all, let your love for one another be intense, because love covers a multitude of sins ... As each one has received a gift, use it to serve one another as good stewards of God's varied grace. NAB

Tobit 12:12-15 And so, when you and your daughter-in-law Sarah prayed, I brought a reminder of your prayer before the Holy One; and when you buried the dead, I was likewise present with you. When you did not hesitate to rise and leave your dinner in order to go and lay out the dead, your good deed was not hidden from me, but I was with you... I am Raphael, one of the seven holy angels who present the prayers of the saints and enter into the presence of the glory of the Holy One."

Revelation 8:2-4 Then I saw the seven angels who stand before God, and seven trumpets were given to them... and the smoke of the incense rose with the prayers of the saints from the hand of the angel before God.

VIII. When Did Bibles Start excluding the original canon books?

The history of this follows an interesting pattern.

- Phase one 1526- The disputed books are first segregated by Jacob Van Liesveldt a printer in Antwerp.
- Phase two 1534- The disputed books are segregated and given a name “Apocrypha” by Luther. Luther also segregates several books of the New Testament and says he will not accept them for his Bible.
- Phase Three 1534- Cloverdale publishes the first English translation that segregates the books
- Phase Four 1599- The Geneva Bible becomes the first English bible to not segregate drop the disputed books all together.
- Phase Five 1640-1642. The dismissal of the disputed books becomes wide spread through out English speaking non-Catholic and Non- Orthodox Christianity.

Under the section "New Testament Canon, Texts, and Version" this same article on page 961, the Encyclopaedia Britannica says:

"The Old Testament in its Greek translation, the Septuagint (LXX), was the Bible of the Earliest Christians...In the last decade of the 1st century, the Synod of Jamnia (Jabneh), in Palestine, fixed the canon of the Bible for Judaism, which, following a long period of flux and fluidity and controversy about certain of its books, Christians came to call the Old Testament. A possible factor in the timing of this Jewish canon was a situation of crisis: the fall of Jerusalem and reaction to the fact that the Septuagint was used by Christians and to their advantage, as in the translation of the Hebrew word ‘alma’ (‘young woman’) in chapter 7, verse 14, of Isaiah- ‘Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel’ - into the Greek term parthenos (‘virgin’)."

"As far as the New Testament is concerned, there could be no Bible without a church that created it..."

IV. The Role Of The Jews: The Disputed books are included in the “Septuagint” old testament, but the Hebrew Jewish Old Testament does not include these books. The Protestant reformers argue that we Christians should define the new testament canon but canon of the old testament should be from the original Hebrew , not the Greek Jews

Some people have reasoned that since the Christians are of the New Testament era that they should determine the canon of the New Testament and since the Jews are of the Old Testament era that they

should determine the canon of the Old Testament. However logical this may sound on the surface there is a problem with this idea. Namely, that there are two groups of Jews.

One group of Jews rejected Jesus. The other group accepted Jesus Christ as their Messiah and became completed Jews, or in other words Christians. The Hebrew Canon of the majority of today's Jews is the canon that was settled upon by a group of Rabbis meeting in Jamnia in 90 AD. However, these Rabbis were exclusively those who rejected Jesus. They also rejected all of the New Testament. *At this same meeting they also required all Jews to curse the Name of Christ.* The other group, the completed Jews, or Christians, accepted the Deuterocanonical books as equally inspired. This can be seen in their writings where they use and quote from these books and even call them Holy Scripture. So the pertinent question is, should we look to the Jews, the scribes and Pharisees, who did not recognize the Incarnated Word of God when He walked in their midst to tell us what is the inspired Word of God -the Bible- or do we look to the early Christian Church?

The Septuagint, which means seventy, (LXX) is the Greek translation of the Old Testament which was completed in Alexandria, Egypt in about 100 BC. It was begun by a group of seventy-two Hebrew scholars from Jerusalem that were sent to Alexandria to provide the Jews of the Dispersion with a copy of the Scriptures in their language. (Since Alexander the Great had conquered the known world of his day, they spoke primarily Greek.)

There are approximately 350 quotations in the New Testament of the Old Testament. Of these 350 quotations **300** come from the Greek Septuagint. This is because the Septuagint was the Old Testament Bible of the first century Christians. Jesus quoted from it. The Septuagint included the Deuterocanonical books which Protestants call the "Apocrypha." The Jews in Ethiopia to this day still follow the same identical canon which is found in the Catholic Old Testament which includes these seven Deuterocanonical books (cf. Encyclopedia Judaica, vol. 6, p. 1147).

VIII. Luther's Treatment of the 'Disputed Books' of the New Testament

Luther's prefaces to James, Jude and the Revelation, from the first edition of his New Testament. The English translation and notes are derived from the American edition of *Luther's Works*, vol 35 (St. Louis: Concordia, 1963), pp. 395-399.

Luther's Preface to the Epistles of St. James and St. Jude (1522)

Though this epistle of St. James was rejected by the ancients, ¹ I praise it and consider it a good book, because it sets up no doctrines of men but vigorously promulgates the law of

God. However, to state my own opinion about it, though without prejudice to anyone, I do not regard it as the writing of an apostle; and my reasons follow.

In the first place it is flatly against St. Paul and all the rest of Scripture in ascribing justification to works. It says that Abraham was justified by his works when he offered his son Isaac; though in Romans 4 St. Paul teaches to the contrary that Abraham was justified apart from works, by his faith alone, before he had offered his son, and proves it by Moses in Genesis 15. Now although this epistle might be helped and an interpretation² devised for this justification by works, it cannot be defended in its application to works of Moses' statement in Genesis 15. For Moses is speaking here only of Abraham's faith, and not of his works, as St. Paul demonstrates in Romans 4. This fault, therefore, proves that this epistle is not the work of any apostle.

In the second place its purpose is to teach Christians, but in all this long teaching it does not once mention the Passion, the resurrection, or the Spirit of Christ. He names Christ several times; however he teaches nothing about him, but only speaks of general faith in God. Now it is the office of a true apostle to preach of the Passion and resurrection and office of Christ, and to lay the foundation for faith in him, as Christ himself says in John 15, "You shall bear witness to me." All the genuine sacred books agree in this, that all of them preach and inculcate [treiben] Christ. And that is the true test by which to judge all books, when we see whether or not they inculcate Christ. For all the Scriptures show us Christ, Romans 3; and St. Paul will know nothing but Christ, I Corinthians 2. Whatever does not teach Christ is not apostolic, even though St. Peter or St. Paul does the teaching. Again, whatever preaches Christ would be apostolic, even if Judas, Annas, Pilate, and Herod were doing it.

But this James does nothing more than drive to the law and to its works. Besides, he throws things together so chaotically that it seems to me he must have been some good, pious man, who took a few sayings from the disciples of the apostles and thus tossed them off on paper. Or it may perhaps have been written by someone on the basis of his preaching. He calls the law a "law of liberty," though Paul calls it a law of slavery, of wrath, of death, and of sin.³

Moreover he cites the sayings of St. Peter: "Love covers a multitude of sins," and again, "Humble yourselves under the hand of God;" also the saying of St. Paul in Galatians 5, "The Spirit lusteth against envy." And yet, in point of time, St. James was put to death by Herod in Jerusalem, before St. Peter.⁴ So it seems that this author came long after St. Peter and St. Paul.

In a word, he wanted to guard against those who relied on faith without works, but was unequal to the task in spirit, thought, and words. He mangles the Scriptures and thereby opposes Paul and all Scripture.⁵ He tries to accomplish by harping on the law what the apostles accomplish by stimulating people to love. *Therefore, I will not have him in my Bible to be numbered among the true chief books*, though I would not thereby prevent anyone from including or extolling him as he pleases, for there are otherwise many good sayings in him. One man is no man in worldly things; how, then, should this single man alone avail against Paul and all the rest of Scripture?

Concerning the epistle of St. Jude, no one can deny that it is an extract or copy of St. Peter's second epistle, so very like it are all the words. He also speaks of the apostles like a

disciple who comes long after them and cites sayings and incidents that are found nowhere else in the Scriptures. This moved the ancient fathers to exclude this epistle from the main body of the Scriptures. Moreover the Apostle Jude did not go to Greek-speaking lands, but to Persia, as it is said, so that he did not write Greek. *Therefore, although I value this book, it is an epistle that need not be counted among the chief books which are supposed to lay the foundations of faith.*

Luther's Preface to the Revelation of St. John (1522)

About this book of the Revelation of John, I leave everyone free to hold his own opinions. I would not have anyone bound to my opinion or judgment. I say what I feel. I miss more than one thing in this book, *and it makes me consider it to be neither apostolic nor prophetic.*

First and foremost, the apostles do not deal with visions, but prophesy in clear and plain words, as do Peter and Paul, and Christ in the gospel. For it befits the apostolic office to speak clearly of Christ and his deeds, without images and visions. Moreover there is no prophet in the Old Testament, to say nothing of the New, who deals so exclusively with visions and images. For myself, I think it approximates the Fourth Book of Esdras; ⁸ I can in no way detect that the Holy Spirit produced it.

Moreover he seems to me to be going much too far when he commends his own book so highly -- indeed, more than any of the other sacred books do, though they are much more important -- and threatens that if anyone takes away anything from it, God will take away from him, etc. Again, they are supposed to be blessed who keep what is written in this book; and yet no one knows what that is, to say nothing of keeping it. This is just the same as if we did not have the book at all. And there are many far better books available for us to keep.

Many of the fathers also rejected this book a long time ago; ⁹ although St. Jerome, to be sure, refers to it in exalted terms and says that it is above all praise and that there are as many mysteries in it as words. Still, Jerome cannot prove this at all, and his praise at numerous places is too generous.

Finally, let everyone think of it as his own spirit leads him. My spirit cannot accommodate itself to this book. For me this is reason enough not to think highly of it: Christ is neither taught nor known in it. But to teach Christ, this is the thing which an apostle is bound above all else to do; as Christ says in Acts 1, "You shall be my witnesses." Therefore I stick to the books which present Christ to me clearly and purely.

4. The James to whom the book is traditionally ascribed is not the brother of John martyred by Herod (Acts 12:2), as Luther seems to think, but the brother of the Lord (Matt. 13:55) who became head of the apostolic church at Jerusalem (Acts 15:13; Gal. 1:19).

X. The Orthodox Eastern Church Position

The extra books which were eventually received as Scripture in the Greek Orthodox church and those received in the Roman Catholic church do not correspond exactly to the list of

books commonly called "Apocrypha" by Protestants. The Protestant Apocrypha includes all of the books normally included in manuscripts of the Latin Vulgate. But three of these (1 and 2 Esdras and the Prayer of Manasseh) were omitted from the list published by the [Council of Trent](#) when it fixed the Roman Catholic canon. (Apparently these omissions were unintentional. The "Decree Concerning the Canonical Scriptures" specified that the books were to be received "as they are contained in the old Latin Vulgate.") The Eastern Orthodox churches (including the Greek, the Russian, the Ukrainian, the Bulgarian, the Serbian, the Armenian, and others) do not receive 2 Esdras because it was not in the Septuagint, and they receive some books which were present in many manuscripts of the Septuagint but not in the Vulgate (Psalm 151, 3 and 4 Maccabees).

XI. The Copy on the Next page states what every Bible Scholar knows—that the Scriptures before the reformation were adopted by the Latin Jerome Bible and for over a thousand years before the reformation were used by the Church. If this is true, it cannot be said that the Christian Bishops at Trent simply decided to add new books to the Holy Scriptures.

354-430 (from this author alone Lagarde collected 13,276 quotations of the Old Testament and 29,540 of the New Testament); Capreolus, bishop of Carthage c. 431; Cassian, monk at Marseilles (d. about 435); Commodian (perhaps middle of third century); Cyprian, bishop of Carthage (d. 258; cf. Sanday, in *OLBT*, ii; Lagarde, *Symmicta*, i, 74; *Mittheilungen*, ii, 54; P. Corssen, *Der cyprianische Text der Acta Apostolorum*, Berlin, 1892); Teaching of the Twelve Apostles; Philastrius, bishop of Brescia (c. 380; ed. Marx, in *CSEL*, xxxviii); Fulgentius, bishop of Ruspe (c. 468-533); Gildas of Britain; Eucherius; Hilarius, bishop of Poitiers (d. 380; cf. Zingerle, in *Kleine philologische Abhandlungen*, Innsbruck, 1887); Irenæus, bishop of Lyons (c. 180, *Novum Testamentum Irenæi*; to be published in *OLBT* by Prof. Sanday); Jovinian (in the time of Jerome); Lactantius (in Africa c. 260-340); Lucifer, bishop of Cagliari (d. 371; cf. Dombart, in *Berliner Philologische Wochenschrift*, 1866, no. 6); Julius Firmicus Maternus (c. 345); Maximin (cf. *TLZ*, 1900, 17); Novatian (at Rome c. 252; cf. Harnack, in *TU*, xiii, 4); Origen (Latin translation; c. 251); Optatus, bishop of Mileve in Numidia, c. 368; Primasius, bishop of Adrumetum, sixth century (cf. Haussleiter, in Zahn, *Forschungen zur Geschichte des neutestamentlichen Kanons*, iv, Berlin, 1900, 1-224); Pelagius of Ireland; Priscillian, bishop of Avila in Spain, fourth century (cf. *CSEL*, xviii); Salvianus of Marseilles, c. 450 (cf. Ullrich, *De Salviani scriptura sacra versionibus*, Neustadt, 1893); Tertullian of Carthage, c. 150-240 (cf. Rönisch, *Das Neue Testament Tertullians*, Leipzig, 1871, and J. N. Ott, in *Neue Jahrbücher für Philologie*, 1874, p. 856); Tyconius in Africa, c. 340 (cf. F. C. Burkitt, in *TS*, iii, 1, 1894); Verecundus (cf. Lagarde, *Septuagintastudien*, i); Victorinus, bishop of Pettau in Pannonia, c. 300 (cf. Haussleiter, in *ZWT*, vii, 239-257); Vigilius, bishop of Thapsus, c. 484.

Some parts of the Old Latin Bible are still in ecclesiastical use and even in the works of Luther Denifle has shown readings from this source. The same is the case with some of the translations in the vernacular dialects of medieval Europe, such as the Anglo-Saxon (cf. for instance R. Handke, *Ueber das Verhältnis der westsächsischen Evangelienübersetzung zum lateinischen Original*, Halle, 1896; A. S. Cook, *Biblical Quotations in Old English Prose Writers*, New York, 1898; Max Förster, in *Englische Studien*, Leipzig, 1900, p. 480).

2. The Bible of Jerome (the Vulgate): Toward the end of the fourth century the inconvenience from which the Western Church suffered because there was no single authorized Latin version of the Bible must have been seriously felt, and Damasus, bishop of Rome (d. 384), commissioned Jerome (q.v.) to prepare an authoritative revision, probably in the year 382.

1. Jerome's Work. The New Testament. The letter with which Jerome dedicated the first part (the Gospels) to the pope gives the only authentic record of the work and its scope (cf. *NPNF*, 2d ser., vi, 487-488). Jerome accepts the task set him by Damasus, notes its extreme difficulty and the resulting peril to himself, anticipates the harshest criticism of himself and of the results of his labor, and states that his emendations have been as conservative as possible. Notwithstanding Jerome's modesty concerning his work, it has had an unparalleled history, inasmuch as it became the Bible of the whole Occident.

To estimate Jerome's work properly, it would be necessary (1) to know what were the Latin

tament, since the monumental edition of Wordsworth-White. The Greek manuscript or manuscripts used by Jerome must have been of the type of the *Codices Vaticanus* and *Sinaiticus*; there are, however, some readings not attested by any Greek manuscript (cf., for instance, John x, 16, *unum ovile*; xvi, 13, *docebit*; and on this question cf. the letter of Wordsworth and White in *The Academy*, Jan. 27, 1894; their *Epilogue*, 657-672; E. Mangelot, in *RSE*, Jan., 1900). About Jerome's Latin texts there is still less information. Wordsworth and White printed under Jerome's text that of the *Codex Brixianus* (f) as most nearly related to it; but according to Burkitt and Kaufmann it is rather a text of Jerome himself adapted to the Gothic version. Jerome's statement in his prefatory letter that he changed as little as possible is probably true; for the language indicates that the Gospels came from different translators. Identical expressions in Greek are quite differently rendered into Latin (cf. the history of the Passion in the different Gospels, and notice for instance *lagenam aqua baiulans* = *amphoram aqua portans*, or the rendering of "high priest" in Matthew by *principes sacerdotum*, in Mark by *summus sacerdos*, in John by *pontifex*). It is, therefore, quite wrong to treat the Vulgate of the Gospels as a harmonious work, and it is clear that the value of it for textual criticism is greatly enhanced, since it preserves the text of the time when the Gospels were not yet united into one collection. Whether also in the second part of the New Testament such differences can be detected has not yet been investigated. It is not even quite certain how far Jerome revised the second part of the New Testament. Only the Gospels have his prefaces, and Augustine writes to him only of the Gospel: "We give no small thanks to God for your work in which you have interpreted the Gospel from the Greek." Jerome, however, answers: "If, as you say, you suspect me of emending the New Testament"; and in 398 he wrote to Lucinius Beticus, to whom he sent the first copy ready (*Epist.*, lxxi, 5, *NPNF*, 2d series, vi, 154): "The New Testament I have restored to the authoritative form of the Greek." In his *De vir. ill.* he says: "The New Testament I have restored to the true Greek form, the Old I have rendered from the Hebrew."

Jerome's work on the Old Testament was more thorough. First he revised the Psalter [from the Septuagint] in 383 in Rome. This revision was introduced by Damasus into the liturgy and is hence called the *Psalterium Romanum* in distinction from the *Psalterium vetus* or the unrevised Old Latin. It was in use in Italy till Pius V (1566-72), and it is still used in St. Peter's in Rome and in Milan, partly in the Roman Missal and in one place in the Breviary, in the hortatory Psalm xciv (xciv). About

2. The Old Testament. four years later in Palestine Jerome revised the Psalms a second time, making use of the critical marks of Origen, the obelus and asterisk. This

XI. Some Fair Questions:

- A. Where in the Bible does it list or declare the standards for inclusion?
- B. Where in the Bible is a list given of the books to be included?
- C. If the Bible is self evident and the Holy Spirit guides all believers into truth, why do sincere Bible believing Christians disagree on *major* doctrine like infant baptism, the perpetual virginity of Mary, ordination of women, divorce and remarriage, drinking, the real presence, the nature of the second coming, the role of works, and once saved-always saved?
- D. If Luther himself, the founder of the Reformation could not accurately determine what was valid scripture, how could other Christians?
- E. It is true that the Catholic Church did indeed give all of Christianity the scriptures. Why for 1500 years did no one question or challenge this? Why if these books were not valid did God allow the faith to grow on false Scriptures?
- F. If Jesus promised that the Gates of Hell would never overcome HIS church (as in upon this rock I will build MY church)and that He would be with it always even to the end of the age, how do we reconcile the Protestant claim that the church was founded, but then became totally corrupted around 380 A.D. until it was finally saved and revived by the reformation reformers? It seems on an issue as important as Scripture that if the protestant position is correct, then the gates of hell did overcome the original church by seducing it to use phony scriptures. It seems that either Jesus abandoned HIS church and for 1100 years it was corrupted, or the original deposit of Scripture is valid and still stands.
- G. Is the teaching on this Protestant position a part of norm Evangelical training? Or is it more of a tradition that has been accepted?
- H. What does the Bible say is the pillar and foundation of the truth? See 1 Tim 3:15.
- I. Does the Bible say --anywhere that it is self – interpreting?
- J. Does the bible warn anywhere that parts of it are not a matter of our own private interpretation? Check out 2 Peter 2:21. And if we are not to interpret it- who is?
- K. Is there an example in Scripture of someone needing an interpreter to help? See Acts 8:27 to 37.
- L. Does Paul anywhere tell the believers to hold fast to the oral traditions that he gave them? If so, these traditions were outside Scripture because at the time they were written the cannon was not defined. What happened to these traditions? I Cor. 11:2.
- M. What does God use to teach even the Angels in heaven, the Bible or the Church? See Ephesians 3:10
- N. When Jesus promised the Holy Spirit would come as a guide in John 14: 26 was this promise to all believers, or to the leadership of the Church, the first Apostles?

