Differences in What Christians Teach on the Apocrypha - Video

July 24, 2026

Note: Quotes here are copied from DifferencesInWhatChristiansTeach.docx.

Intro to the Apocrypha

One time I was at an InterVarsity Christian Fellowship camp, where and there were both Protestant and Roman Catholic campers. One time for fun we split into small groups and played charades using characters from the Bible. One girl did her charade, and nobody could guess it. Finally she gave up on us, grabbed a Bible from someone and turned to the book of the person she was doing charades on. To her surprise, the book was not there. You see the other small group members were Protestants, and she was doing Judith. Ever wonder why Roman Catholics have more Old Testament books, and eastern Orthodox have another one too? This video will discuss this.

Before going over this material it is suggested to first read the article What About the Apocrypha at www.BibleQuery.org/Bible/BibleCanon/WhatAboutTheApocrypha.html.

When the Old Testament was translated into Greek about 400-200 B.C., the historical apocryphal books and sections were added to the Jewish Old Testament. All of the historic apocryphal books are known only in Greek, not Hebrew with the exception of a Hebrew copy of Sirach found among the Dead Sea Scrolls. Most early Christians did not read Hebrew, so when they read the Bible in Greek, they would see the Apocrypha. The Eastern Orthodox church accepted the historic apocrypha, and the Roman Catholic church accepted a shorter form of the historical apocrypha, without the Prayer of Manasses and 1, 2 Esdras (sometimes called 3,4 Esdras).

When the early Christian monk Jerome translated the Old Testament from Hebrew into Latin, he had to answer a question: “Should he include these books or not?” Early in his life he believed the Septuagint (including apocrypha) was divinely inspired, but later in his life, he believed only the Hebrew originals were for the Old Testament. Jerome coined a term to describe these books: *Apocrypha* from the Greek word for hidden, to distinguish these from both “true scripture” and other religious writings.

In 90 AD. the Jewish Council at Jamnia excluded from the Old Testament all but the writings Jews and Protestants accept today. Among Christians there was no consensus until Jerome died and Augustine championed the Apocrypha at the Council of Carthage in 397 AD. These writings were in Bibles used by Christians for over 1,100 years. Even the King James Bible originally included it.

When both some Catholic theologians and all Protestant reformers excluded the Apocrypha from the Bible, the Catholic Council of Trent in 1546 AD. took action. Besides condemning Luther to hell, the Council officially recognized all the books of the Council of Carthage as being in the Bible -- except for the Prayer of Manasses and 1 and 2 Esdras. (Some Catholic Bibles call Esther and Nehemiah 1,2 Esdras, which changes 1,2 Esdras into 3,4 Esdras.) Thus the Catholic Apocrypha today is shorter than the Apocrypha throughout most of history and the Orthodox Church today.

Protestants and Anglicans believe the various apocryphas have a mixture of truth and error, but they are not God’s Word and so are not scripture. Curiously, Protestants and Catholics have about the same view of the Prayer of Manasses and 1, 2, Esdras. So, for example, if a Roman Catholic asks why Protestants don’t accept 1 and 2 Maccabees, the Roman Catholic can be asked why the Roman

Catholics don't accept 1, 2 Esdras and the Prayer of Manasses? Why don't both Roman Catholics and Eastern Orthodox accept the Book of Enoch as scripture; as the Ethiopian Orthodox church does? As you can see it all depends on where you draw the line. Protestants draw the line with the fewest books, because

1) Jesus did not affirm the apocrypha because He never referred to anything from there.
2) Jews in Palestine did not accept the apocrypha.
3) The apocrypha has provable historical errors in Judith and 2 Maccabees. It is not defensible that the Bible was inerrant in the original manuscripts if you think the Bible includes the apocrypha.
4) There are questionable doctrines found only in the apocrypha; like using magic to drive away a demon or praying for dead people.

Proverbs 30:5-6 says, "Every word of God is flawless; He is a shield to those who take refuge in Him. Do not add to His words, lest He rebuke you and prove you a liar." (Berean Bible)

Paul writes in 1 Corinthians 4:6: "Brothers, I have applied these things to myself and Apollos for your benefit, so that you may learn from us not to go beyond what is written. Then you will not take pride in one man over another." (Berean Bible)

Comparison of Early Christian References to the NT, OT, and Apocrypha

Early Christians loved to quote the Old Testament. They loved to quote the New Testament even more. They referred to the apocrypha too, but not as much.

Early Christians did not just quote from Scripture; they also quoted from Plato, the Sybilline Oracles, and other non-Biblical books. But they did not call those scripture. So in the Grids "A" means they only alluded to at least a verse in this book. "Q" means they quoted from the book. "S" means they called the book scripture. "W" means not only did they do those, but they either mentioned the book by Name or called is God's Word.

How much was the apocrypha quoted?

The following shows the differences and the consensus on various apocryphal content. Teachings with a white background had a consensus of 4 or more Christian writers affirmed and none denied. There are actually over 1,237 of these; a few are shown here. Teachings in pale yellow did not have a consensus. Teachings in bright yellow background were not taught by any known Christians prior to 325 A.D.

-Ac1. The Historic apocrypha called Scripture or "God says" (2-1)**Error! Bookmark not defined.**
-Ac2. The Book of Tobit is Scripture (2-1)
-Ac3. The Book of Judith is Scripture (1-1)
-Ac4. The Wisdom of Solomon is Scripture or by the Holy Spirit (4-1)
-Ac5. The Book of Sirach (Ecclesiasticus) is Scripture (5-1)
-Ac6. The Book of Baruch is Scripture or God says (2-1)
-Ac7. The Book of Enoch is Scripture (0.5 - 1.5) (quoted in Jude 14-15)
-Ac8. The Apocrypha has errors (1-1)
-Ac9. The angel Uriel (0) (mentioned in 2 Esdras and 1 Enoch)
Di18. The angel Raphael (4-0) (mentioned in Tobit and 1 Enoch)

Di19. Susanna (7-0) (mentioned only in the addition to Daniel)
Di21. Tobias (7-0) (mentioned only in Tobit)
Di22. The woman Judith (5-0) (only in the book Judith)

-Ac1. The Historic apocrypha called Scripture or "God says" (2-1)

The books of the historic apocrypha are not quoted or even mentioned in the Jewish Old Testament or the New Testament.

When the Old Testament was translated into Greek about 400-200 B.C., the historical apocryphal books and sections were added to the Jewish Old Testament. All of the historic apocryphal books are known only in Greek, not Hebrew with the exception of a Hebrew copy of Sirach found among the Dead Sea Scrolls. Most early Christians did not read Hebrew, so when they read the Bible in Greek, they would see the Apocrypha. The Eastern Orthodox church accepted the historic apocrypha, and the Roman Catholic church accepted a shorter form of the historical apocrypha, without the Prayer of Manasses and 1, 2 Esdras (sometimes called 3,4 Esdras).

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In 90 AD. the Jewish Council at Jamnia excluded from the Old Testament all but the writings Jews and Protestants accept today. Among Christians there was no consensus until Jerome died and Augustine championed the Apocrypha at the Council of Carthage in 397 AD. These writings were in Bibles used by Christians for over 1,100 years. Even the King James Bible originally included it.

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Pre-Nicene church writers quoted from apocryphal books, as well as Plato, various other philosophers, etc. Just quoting from a work does not prove that they thought it was scripture. Here are just places where they said it was "scripture"
Some might appeal to apocryphal books as an authority, but not call them scripture. This only lists places where they are called scripture, or "The Holy Spirit says".

<u>The Historic Apocrypha has more books than the current Roman Catholic Apocrypha.</u>
3 Maccabees (Greek and Slavonic Orthodox only)
4 Maccabees (Greek Orthodox only in appendix)
Psalm 151 (Greek Orthodox, and Slavonic Orthodox, and Nestorians)
The Greek Orthodox apocrypha is the same as the Catholic plus Prayer of Manasseh, Psalm 151, 1 Esdras, 3, 4 Maccabees
The Slavonic Orthodox apocrypha is the same as the Catholic plus Prayer of Manasseh, Psalm 151, 1 Esdras, 2 Esdras, and 3 Maccabees. (See *The Meaning of the Dead Sea Scrolls* p.161)

X Melito of Sardis (170-177/180 A.D.) "having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras." *From the Book of Extracts* p.759
Clement of Alexandria (193-217/220 A.D.) quotes Ecclesiasticus [Sirach] 26:9 as Scripture. "'For the light of the body is the eye,' says Scripture," *The Instructor* book 3 ch.11 p.288
Hippolytus of Portus (222-235/6 A.D.) (partial) references the song of Azarias (one of the three holy children) in fragment 9 p.239.
Origen (235-245 A.D.) mentions the book of Judith as Scripture. *Homilies on Jeremiah* Homily 20 ch.7.3 p.236
Origen (225-254 A.D) (partial) quotes Wisdom 7:16. *de Principiis* book 1 ch.1.14 p.315
Origen (246-248 A.D.) (partial) mentions the Book of Wisdom and quotes Ecclesiasticus 27:11 *Origen's Commentary on Matthew* book 13 ch.4 p.477
Origen (235-245 A.D.) quotes Sirach 8:6 as "Scripture says". *Homilies on Jeremiah* Homily 16 ch.6.2 p.175.
Origen (239-242 A.D.) quotes Sirach 10:9 as Scripture. *Homilies on Ezekiel* Homily 9 ch.2.3 p.120.
Adamantius (c.300 A.D.) (partial) alludes to Tobit 11:8-16, mentioning Tobit by name. *Dialogue on the True Faith* First Part ch.20 p.62

Adamantius (c.300 A.D.) (partial) alludes to 1 Maccabees. "However, the Maccabees entered fully into martyrdom, with much bloodshed." *Dialogue on the True Faith* First Part ch.21 p.64

Athanasius (318 A.D.) (partial) quotes from Wisdom of Solomon 6:18 in *The Incarnation of the Word* ch.4 p.38.

Lactantius (c.303-c.325 A.D.) (partial) quotes Baruch 3:35-37 as by Jeremiah. *The Divine Institutes* book 4 ch.13 p.112

The following early church writers do not say anything, pro or con, about the apocrypha being scripture or not. Clement of Rome, *Mathetes to Diognetus*, Polycarp, Ignatius of Antioch, Barnabas, Papias, *Shepherd of Hermas*, Justin Martyr, Irenaeus of Lyons, Athenagoras, Theophilus of Antioch, Caius, Hippolytus, Novatian, *Treatise Against Novatian*, *Treatise on Rebaptism*,

Some manuscripts From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)

What is often designated as Psalm 151 was found in the Greek Septuagint of the Alexandrian manuscripts Sinaiticus, Vaticanus, and Alexandrinus. All three manuscripts had an inscription just prior to Psalm 151 saying this was an addition to the 150 canonical psalms. It read, "this psalm is ascribed to David and is outside the number…". After the Psalm Sinaiticus closes with "the 151 Psalms of David", and Alexandrinus closes with "the 150 psalms of David and one ascribed." Psalm 151 was also found in Dead Sea scroll 11Q5.

The *Anchor Bible Dictionary* vol.5 p.536-537 says that a 12th century Nestorian Syriac copy of the Psalter had (in order) Ps 151, 154, 155, 152, 153.

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)

mixed *Synopsis Scripturae Sacrae* (350-370 A.D.) rejects all of the apocrypha except for Tobit, Judith, Wisdom, and Ecclesiasticus.

Hilary of Poitiers (355-367/368A.D.) refers to Wisdom and 2 Maccabees as scripture.

X Cyril of Jerusalem (c.349-386 A.D.) warned people that they should read none of the apocrypha. Then he specifically lists the Old Testament and New Testament books that should be read. He claims that the Gospel of Thomas was written by Manichaeans and corrupts the souls of the simple sort. *Catechetical Lectures* Lecture 4 ch.33,35 p.26-27

X Gregory Nanzianzus (330-391 A.D.) wrote an entire work on the canon of scripture in which he rejected the apocrypha and heretical books. *Concerning the Genuine Books of Divinely Inspired Scripture*

Didymus the blind (398 A.D.) refers to Judith in the Old Testament. *Commentary on Zechariah* 8 p.164

X Rufinus (373-406 A.D.) in his *Commentary on the Apostle's Creed* ch.37-38 p.557-558 lists all the Old Testament and New Testament in the canon. It includes no apocryphal books. Then he says some books are "ecclesiastical" but not "canonical" He lists the Shepherd of Hermas, the Teaching of the Twelve Disciples [Didache] or the Judgment of Peter, and Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, and Maccabees (not specifying how many books of Maccabees. He does not list the book of Baruch there, but in the same work ch.5 p.545 he quotes Baruch and says it is by the prophet. He probably included Baruch in Jeremiah.

Council of Carthage (397 A.D.) under Augustine of Hippo, called the Apocrypha scripture.

X Jerome of Stridon (373-399 A.D.) in the early part of his life accepted the apocrypha and translated the Bible into Latin as the Vulgate. In the later part of his life he rejected the apocrypha as scripture, though he still held that they were good books to read.

Amphilochius of Iconium (c.345-398/404) &&&

Sulpitius Severus (363-420 A.D.) &&&

Augustine of Hippo (388-430 A.D.) Inspired, but in a lesser way.

John Cassian (419-430 A.D.) alludes to Ecclesiasticus 23:29 as scripture *Institutes of John Cassian* book 10.20 p.273

Council of Ephesus (431 A.D.) quotes Ecclesiasticus 32:19 as scripture. *Letter to Pamphylia* p.236

Athanasius is inconsistent:

Athanasius (356-360 A.D.) "And in Daniel, '**Susanna** cried out with a loud voice and said, O everlasting God, that knowest the secrets, and knowest all things before they be.' Thus it appears that the phrases 'once was not,' and 'before it came to be,' and 'when,' and the like, belong to things originate and creatures, which come out of nothing, but are alien to the Word. But if such terms are used in Scripture of things originate, but 'ever' of the Word, it follows, O ye enemies of God, that the Son did not come out of nothing, nor is in the number of originated things at all, but is the Father's Image and Word eternal, never having not been, but being ever, as the eternal Radiance of a Light which is eternal." *Four Discourses Against the Arians* Discourse 1 ch.13 p.314

X Athanasius (367 A.D.) "But for greater exactness I add this also, writing of necessity; that there are other books besides these not indeed included in the Canon, but appointed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of godliness. The Wisdom of Solomon, and the Wisdom of Sirach, and Esther, and Judith, and Tobit, and that which is called the Teaching of the Apostles, and the Shepherd. But the former [Old and New Testament books] are included in the Canon, the latter being [merely] read; nor is there in any place a mention of apocryphal writings. But they are an invention of heretics, who write them when they choose… so using them as ancient writings, they may find occasion to lead astray the simple." *Easter Letter 39* ch.7 p.552 (367 A.D.)

Athanasius (356-360 A.D.) "But if this too fails to persuade them, let them tell us themselves, whether there is any wisdom in the creatures or not? If not how is it that the Apostle complains, 'For after that in the Wisdom of God the world by wisdom knew not God?' [1 Cor 1:21] or how is it if there is no wisdom, that a *'multitude of wise men'* **[Wisdom 6:24]** are found in Scripture? for 'a wise man feareth and departeth from evil;' [Prov 14:16] and 'through wisdom is a house builded;' [Prov 24] and the Preacher says, 'A man's wisdom maketh his face to shine;' and he blames those who are headstrong thus, 'Say not thou, what is the cause that the former days were better than these? for thou dost not inquire in wisdom concerning this.' [Eccl 8:1,7:10] But if, **as the Son of Sirach says,** *'He poured her out upon all His works; she is with all flesh according to His gift, and He hath given her to them that love Him,'* **[Sirach 1:8,9]**" *Four Discourses Against the Arians* (356-360 A.D.) discourse 2 ch.79 p.391

Athanasius (367 A.D.) "But since we have made mention of heretics as dead, but of ourselves as possessing the Divine Scriptures for salvation; and since I fear lest, as Paul wrote to the Corinthians, some few of the simple should be beguiled from their simplicity and purity, by the subtilty of certain men, and should henceforth read other books—those called apocryphal—led astray by the similarity of their names with the true books; I beseech you to bear patiently, if I also write, by way of remembrance, of matters with which you are acquainted, influenced by the need and advantage of the Church." *Easter Letter* (367 A.D.) ch.2 p.551. In ch.7 p.554 he says that Wisdom, Sirach, Judith, Tobit, Teaching of the Apostles, and the Shepherd are not included in the canon but still good to read.

On the other hand, Athanasius quoted as scripture Baruch, Wisdom, Sirach, and the two additions to Daniel as scripture. Athanasius also quoted from Susanna in Daniel.

Athanasius quoted Wisdom 6:24 and Sirach 1:8,9 as scripture in *Four Discourses Against the Arians* (356-360 A.D.) discourse 2 ch.79 p.391

Athanasius listed the books of the Old Testament, including Baruch. *Easter Letter 367 A.D.* ch.4 p.552.

Athanasius quoted as scripture Daniel 14:5 (Bel and the Dragon) in *Four Discourses Against the Arians* (A.D. 356-360) discourse 3 ch.30 p.410
Athanasius quoted from the story of Susanna in *Four Discourses Against the Arians* (356-360 A.D.) discourse 1 ch.13 p.314, and also *Athanasius on Psalms*.
Athanasius quoted from Tobit 4:18, right after Matthew 6:6 and Isaiah 32:6 in *Defense before Constantius* (357 A.D.) ch.17 p.244

Later times
Patrick of Ireland (420-461 A.D.) &&&
The Council of Trent (1546 A.D.)
The **Roman Catholic Church** (but not the Prayer of Manasses)
Eastern Orthodox Churches (including the Prayer of Manasses)
The Coptic Church (including the Prayer of Manasses)
X High of St. Victor (c.1134 A.D.) said that the apocryphal books have no canonical authority. Some truth may be found in them, but they have many falsehoods too.
X Nicholas of Lyra (1322-1331 A.D.) like Jerome saw a hierarchy between the canonical books and the apocrypha.
X Swiss Anabaptists (1525-) Conrad Grebel, Felix Manx, George Blaurock and others.
X Menno Simons (1536-) peaceful northern German Anabaptist, Mennonites
X Martin Luther and Lutherans (1519-1521 A.D.)
X John Calvin (1530-1564)
The Catechism of the Catholic Church (1994) lists the canon of Scripture. It includes the Catholic apocrypha: Tobit, Judith, Wisdom, Sirach (Ecclesiasticus), Baruch and 1, 2 Maccabees. Part 1 section 2 120 p.34
The Catechism of the Catholic Church (1994) says that 2 Maccabees 7:22-23,28 is Scriptures. Part 1 297 p.78
X The Anglican and Episcopalian churches says in the catechism.
"The fourteen books of the Apocrypha, historically acknowledged by [the Anglican] church, are pre-Christian Jewish writings that provide background for the New Testament and are included in many editions of the Bible. They may be read as examples of faithful living but "not to establish any doctrine." (Articles of Religion, 6) https://christchurchmadison.com/blog/2023/11/14/reading-the-apocrypha

-Ac2. The Book of Tobit is Scripture (2-1)

The Book of Tobit is not quoted or mentioned in the Jewish Old Testament or the New Testament.

X Melito of Sardis (170-177/180 A.D.) (implied) "having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras." *From the Book of Extracts* p.759
Clement of Alexandria (193-202 A.D.) quotes the first third of Tobit 4:15. "This Scripture has briefly showed, when it says, 'What thou hatest, thou shalt not do to another.'" *Stromata* book 2 ch.23
Clement of Alexandria (193-202 A.D.) (partial) "At this period, too, occurred the sign of Jonah; and Tobias, through the assistance of the angel Raphael, married Sarah, the demon having killed her

seven first suitors; and after the marriage of Tobias, his father Tobit recovered his sight." He also mentions Esdras (Ezra) and Maccabees. *Stromata* book 1 ch.21 p.328

Hippolytus of Portus (222-235/236 A.D.) (partial) "'For even now the angel of God.' He shows also, that when Susannah prayed to God, and was heard, the angel was sent then to help her, just as was the case in the instance of Tobias and Sara. For when they prayed, the supplication of both of them was heard in the same day and the same hour, and the angel Raphael was sent to heal them both." *On Susannah* ch.55 p.193

Origen (225-253/254 A.D.) (implied) "However, since the Churches use Tobias, you must know that even in the captivity some of the captives were rich and well to do." *Letter of Origen to Africanus* ch.13 p.391

Origen (233/234 A.D.) "Since however, the circumcised [i.e. Jews] have marked the passage in Daniel spurious as not standing in the Hebrew, and dispute the Book of Tobit as not within the Testament, I shall cite Hannah's case from the first book of Kings." *Origen on Prayer* ch.144 p.55

Origen (233/234 A.D.) mentions Tobias. *Origen On Prayer* ch.31.5 p.134.

Commodianus (c.240 A.D.) (partial) "Look forward to thy meals from that Tobias who always on every day shared them entirely with the poor man. Thou seekest to feed him, O fool, who" *Instructions of Commodianus* ch.61 p.215

Cyprian of Carthage (c.246-258 A.D.) (partial) in recounting the story of Tobias, quotes the angel saying, "For I am Raphael, one of the seven holy angels which stand and go in and out before the glory of God." *Treatises of Cyprian* Treatise 4 ch.33 p.456

Pontius (258 A.D.) (partial) "Tobias collected together those who were slain by the king and cast out, of his own race only." *Life and Passion of Cyprian* ch.10 p.271

Adamantius (c.300 A.D.) alludes to Tobit 11:8-16, "The God … who granted Tobit the power of sight". *Dialogue on the True Faith* First Part ch.20 p.62. (Adamantius is speaking.) (There are no other references to Tobit in Adamantius.)

<u>From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)</u>

X Cyril of Jerusalem (c.349-386 A.D.) warned people that they should read none of the apocrypha. Then he specifically lists the Old Testament and New Testament books that should be read. He claims that the Gospel of Thomas was written by Manichaeans and corrupts the souls of the simple sort. *Catechetical Lectures* Lecture 4 ch.33,35

X Rufinus (373-406 A.D.) in his *Commentary on the Apostle's Creed* ch.37-38 p.557-558 lists all the Old Testament and New Testament in the canon. It includes no apocryphal books. Then he says some books are "ecclesiastical" but not "canonical" He lists the Shepherd of Hermas, the Teaching of the Twelve Disciples [Didache] or the Judgment of Peter, and Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, and Maccabees (not specifying how many books of Maccabees. He does not list the book of Baruch there, but in the same work ch.5 p.545 he quotes Baruch and says it is by the prophet. He probably included Baruch in Jeremiah.

John Chrysostom (died 407 A.D.) (partial) quotes from the Book of Tobit.

Roman Catholic Church
Eastern Orthodox Church

X High of St. Victor (c.1134 A.D.) said that the apocryphal books have no canonical authority. Some truth may be found in them, but they have many falsehoods too.

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Among heretics
Ophites and/or Sethians according to Irenaeus (182-188 A.D.) "Samuel, and Nathan, and Jonah, and Micah, to Iao; Elijah, Joel, and Zechariah to Sabaoth; Isaiah, Ezekiel, Jeremiah, and Daniel, to Adohai; Tobias and Haggai to" *Irenaeus Against Heresies* book 1 ch.30.11 p.356

-Ac3. The Book of Judith is Scripture (1-1)

The Book of Judith is not quoted or mentioned in the Jewish Old Testament or the New Testament. As an aside, the Book of Judith as historical contradictions that are impossible to reconcile; even the older Catholic Encyclopedia has also said this.

X Melito of Sardis (170-177/180 A.D.) (implied) "having made myself accurately acquainted with the books of the Old Testament, I have set them down below, and herewith send you *the list*. Their names are as follows:- The five *books* of Moses-Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, the four *books* of Kings, the two of Chronicles, the *book of the* Psalms of David, the Proverbs of Solomon, also called *the Book of* Wisdom, Ecclesiastes, the Song of Songs, Job, *the books of* the prophets Isaiah, Jeremiah, of the twelve contained in a single book, Daniel, Ezekiel, Esdras." *From the Book of Extracts* p.759
Origen (235-245 A.D.) mentions the book of Judith as Scripture. *Homilies on Jeremiah* Homily 20 ch.7.3 p.236
Origen (c.233/234 A.D.) (partial) mentions Judith. *Origen On Prayer* ch.13.3 p.50 and ibid ch.13.4 p.51.

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)
X Athanasius (367 A.D.) "But for greater exactness I add this also, writing of necessity; that there are other books besides these not indeed included in the Canon, but appointed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of godliness. The Wisdom of Solomon, and the Wisdom of Sirach, and Esther, and Judith, and Tobit, and that which is called the Teaching of the Apostles, and the Shepherd. But the former [Old and New Testament books] are included in the Canon, the latter being [merely] read; nor is there in any place a mention of apocryphal writings. But they are an invention of heretics, who write them when they choose… so using them as ancient writings, they may find occasion to lead astray the simple." *Easter Letter 39* ch.7 p.552 (367 A.D.)
X Cyril of Jerusalem (c.349-386 A.D.) warned people that they should read none of the apocrypha. Then he specifically lists the Old Testament and New Testament books that should be read. He claims that the Gospel of Thomas was written by Manichaeans and corrupts the souls of the simple sort. *Catechetical Lectures* Lecture 4 ch.33,35
Didymus the blind (398 A.D.) refers to Judith in the Old Testament. *Commentary on Zechariah* 8 p.164
Didymus the blind (398 A.D.) alludes to Judith 8:29 (Holofernes) *Commentary on Zechariah* 12 p.288
X Rufinus (373-406 A.D.) in his *Commentary on the Apostle's Creed* ch.37-38 p.557-558 lists all the Old Testament and New Testament in the canon. It includes no apocryphal books. Then he says

some books are “ecclesiastical” but not “canonical” He lists the Shepherd of Hermas, the Teaching of the Twelve Disciples [Didache] or the Judgment of Peter, and Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, and Maccabees (not specifying how many books of Maccabees. He does not list the book of Baruch there, but in the same work ch.5 p.545 he quotes Baruch and says it is by the prophet. He probably included Baruch in Jeremiah.

Sulpicius/Sulpitius Severus (363-420 A.D.) (partial) references Judith by name in *History* book 2 ch.12 p.102 and *History* book 2 ch.14 p.104

X High of St. Victor (c.1134 A.D.) said that the apocryphal books have no canonical authority. Some truth may be found in them, but they have many falsehoods too.

X Nicholas of Lyra (1322-1331 A.D.) like Jerome saw a hierarchy between the canonical books and the apocrypha.

X Swiss Anabaptists (1525-) Conrad Grebel, Felix Manx, George Blaurock and others.

X Menno Simons (1536-) peaceful northern German Anabaptist, Mennonites

X Martin Luther and Lutherans (1519-1521 A.D.)

X John Calvin (1530-1564)

The Catechism of the Catholic Church (1994) lists the canon of Scripture. It includes the Catholic apocrypha: Tobit, Judith, Wisdom, Sirach (Ecclesiasticus), Baruch and 1, 2 Maccabees. Part 1 section 2 120 p.34

-Ac4. The Wisdom of Solomon is Scripture or by the Holy Spirit (4-1)

Wisdom of Solomon is not quoted or mentioned in the Jewish Old Testament or the New Testament. This book is sometimes just called Wisdom. However, be aware that there are also references to the “wisdom of Solomon” that refer to Solomon’s wisdom, not a book.

X Melito of Sardis (170-177/180 A.D.) mentions the “Old Testament” and lists the books. He does not list any apocryphal books, or Esther or Nehemiah. fragment 4 from the *Book of Extracts* vol.8 p.759

Muratorian Canon (190-217 A.D.) ch.4 p.603-604 in listing the books of scripture says, “The Epistle of Jude, indeed, and two belonging to the above-named John--or bearing the name of John--are reckoned among the Catholic epistles. And the **book of Wisdom, written by the friends of Solomon in his honour**. We receive also the Apocalypse of John and that of Peter, though some amongst us will not have this latter read in the Church. The Pastor, moreover, did Hermas write very recently in our times in the city of Rome, while his brother bishop Plus sat in the chair of the Church of Rome. And therefore it also ought to be read; but it cannot be made public in the Church to the people, nor placed among the prophets, as their number is complete, nor among the apostles to the end of time. Of the writings of Arsinous, called also Valentinus, or of Miltiades, we receive nothing at all.”

Clement of Alexandria (193-217/220 A.D.) (partial) quotes the Wisdom of Solomon 16:26. “For it is said, ‘Let the children whom Thou hast loved, O Lord, learn that it is not the products of fruits that nourish man; but it is Thy word which preserves those who believe on Thee.’” *The Instructor* book 2 ch.1 p.238

Origen (225-254 A.D) (partial) quotes Wisdom 7:16. *de Principiis* book 1 ch.1.14 p.315

Origen (233/234 A.D.) (partial) “as to the place I desire therefore that men pray in every place, and as to the direction in the Wisdom of Solomon: that it might be known that it is right to go before the sun to give thanks to you and to intercede with you towards the dawn of light.” *Origen On Prayer* ch.20

Origen (225-254 A.D) (partial) quotes Wisdom 7:16. *de Principiis* book 1 ch.1.14 p.315

Origen (233/234 A.D.) (partial) quotes the Wisdom of Solomon 16:28 *Origen On Prayer* ch.31.1 p.130

Origen (233/234 A.D.) (partial) mentions the Wisdom of Solomon. *Origen on Prayer* ch.31.1 p.130

Origen (225-254 A.D.) (partial) mentions the Book of Wisdom and quotes Ecclesiasticus 27:11 *Origen's Commentary on Matthew* book 13 ch.4 p.477

Cyprian of Carthage (c.246-258 A.D.) quotes as "sacred scripture" Wisdom 3:4-8 which says, "For if to others, indeed, they seem punished, yet is their hope full of immortality; Chastised a little, they shall be greatly blessed, because God tried them and found them worthy of himself. As gold in the furnace, he proved them, and as sacrificial offerings he took them to himself. In the time of their judgment they shall shine and dart about as sparks through stubble; They shall judge nations and rule over peoples, and the LORD shall be their King forever.". Cyprian writes: "And again, where the sacred Scripture speaks of the tortures which consecrate God's martyrs, and sanctify them in the very trial of suffering: 'And if they have suffered torments in the sight of men, yet is their hope full of immortality; and having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy of Himself. As gold in the furnace hath He tried them, and received them as a sacrifice of a burnt-offering, and in due time regard shall be had unto them. The righteous shall shine, and shall run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people; and their Lord shall reign for ever.'" *Epistles of Cyprian* Epistle 80 ch.2 p.407

Cyprian of Carthage (c.246-258 A.D.) (partial) "Also in the Wisdom of Solomon: 'He who casteth away discipline is miserable.'" *Treatises of Cyprian* Treatise 12 Third book ch.66 p.551

Methodius (270-311/312 A.D.) "And in the Book of Wisdom, a book full of all virtue, the Holy Spirit, now openly drawing His hearers to continence and chastity, sings on this wise, "Better it is to have no children, and to have virtue, for the memorial thereof is immortal; because it is known with God and with men. When it is present men take example at it; and when it is gone they desire it: it weareth a crown and triumpheth for ever, having gotten the victory, striving for undefiled rewards." Discourse 1 ch.3 p.312

Athanasius (c.318 A.D.) quotes Wisdom 14:12-14: "For the source of wantonness is the devising of idols; and their invention, a corruption of life. For in the beginning they were not, nor can they ever continue; for from human emptiness they came into the world, and therefore a sudden end is devised for them.". Athanasius wrote, "But of these and such like inventions of idolatrous madness, Scripture taught us beforehand long ago, when it said, "The devising of idols was the beginning of fornication, and the invention of them, the corruption of life. For neither were they from the beginning, neither shall they be for ever.". *Athanasius Against the Heathen* part 1 ch.11 p.10

Another site gave this as a reference, but it is not. Athanasius (318 A.D.) does NOT refer to Wisdom 11:12 "for a twofold grief took hold of them and a groaning at the remembrance of the ones who had departed. (13) For when they heard that the cause of their own torments was a benefit to these others, they recognized the Lord.". Athanasius writes: "But of these and such like inventions of idolatrous madness, Scripture taught us beforehand long ago, when it said. "The devising of idols was the beginning of fornication, and the invention of them, the corruption of life. For neither were they from the beginning, neither shall they be for ever. For the vainglory of men they entered into the world, and therefore shall they come shortly to an end. For a father afflicted with untimely mourning when he hath made an image of his child soon taken away, now honoured him as a god which was then a dead man, and delivered to those that were under him ceremonies and sacrifices. Thus in process of time an ungodly custom grown strong was kept as a law. And graven images were worshipped by the commands of kings. Whom men could not honour in presence because they dwelt afar off, they took the counterfeit of his visage from afar, and made an express image of the king whom they honoured, to the end that by this their forwardness they might flatter him that was absent as if he were present." *Against the Heathen* part 1 ch.11.1 p.10

Athanasius (318 A.D.) (partial) quotes from Wisdom of Solomon 6:18 in *The Incarnation of the Word* ch.4 p.38.

Lactantius (c.303-325 .D.) (partial) "The Sibyl also says that God the guide of all was made by God, and another, that 'God the Son of God must be known,' as those examples which I have brought forward in my books declare. Him the prophets, filled with the inspiration of the Divine Spirit, proclaimed; of whom especially Solomon in the book of Wisdom, and also his father, the writer of divine hymns--both most renowned kings, who preceded the times of the Trojan war by a hundred and eighty years --testify that He was born of God. His name is known to none, except to Himself and the Father, as John teaches in the Revelation. (7) Hermes says that His name cannot be uttered by mortal mouth. Yet by men He is called by two names--Jesus, which is Saviour, and Christ, which is King." *Epitome of the Divine Institutes* ch.42 p.247

<u>From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)</u>

Athanasius (356-360 A.D.) "But if this too fails to persuade them, let them tell us themselves, whether there is any wisdom in the creatures or not? If not how is it that the Apostle complains, 'For after that in the Wisdom of God the world by wisdom knew not God?' [1 Cor 1:21] or how is it if there is no wisdom, that a *'multitude of wise men'* **[Wisdom 6:24]** are found in Scripture? for 'a wise man feareth and departeth from evil;' [Prov 14:16] and 'through wisdom is a house builded;' [Prov 24] and the Preacher says, 'A man's wisdom maketh his face to shine;' and he blames those who are headstrong thus, 'Say not thou, what is the cause that the former days were better than these? for thou dost not inquire in wisdom concerning this.' [Eccl 8:1,7:10] But if, **as the Son of Sirach says,** *'He poured her out upon all His works; she is with all flesh according to His gift, and He hath given her to them that love Him,'* **[Sirach 1:8,9]**" *Four Discourses Against the Arians* (356-360 A.D.) discourse 2 ch.79 p.391

X Athanasius (367 A.D.) "But for greater exactness I add this also, writing of necessity; that there are other books besides these not indeed included in the Canon, but appointed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of godliness. The Wisdom of Solomon, and the Wisdom of Sirach, and Esther, and Judith, and Tobit, and that which is called the Teaching of the Apostles, and the Shepherd. But the former [Old and New Testament books] are included in the Canon, the latter being [merely] read; nor is there in any place a mention of apocryphal writings. But they are an invention of heretics, who write them when they choose… so using them as ancient writings, they may find occasion to lead astray the simple." *Easter Letter 39* ch.7 p.552 (367 A.D.)

Formicus Maternus (348 A.D.) (partial) mentions Wisdom, for it says in the books of Solomon: and the quotes Wisdom 15:15-17. *On the Error of Profane Religions* ch.28.2 p.108

Hilary of Poitiers (355-367/368 A.D.) refers to the Wisdom of Solomon as Scripture.

Basil of Cappadocia (357-378/379 A.D.) quotes from the Wisdom of Solomon.

Cyril of Jerusalem (c.49-386 .D.) refers to the Wisdom of Solomon.

X Cyril of Jerusalem (c.349-386 A.D.) warned people that they should read none of the apocrypha. Then he specifically lists the Old Testament and New Testament books that should be read. He claims that the Gospel of Thomas was written by Manichaeans and corrupts the souls of the simple sort. *Catechetical Lectures* Lecture 4 ch.33,35

Cyril of Jerusalem (c.49-386 .D.) refers to the Wisdom of Solomon 13:5. Cyril writes: "The Divine Nature then it is impossible to see with eyes of flesh: but from the works, which are Divine, it is possible to attain to some conception of His power, according to Solomon, who says, For by the greatness and beauty of the creatures proportionably the Maker of them is seen." *Catechetical Lectures* Lecture 9 ch.2 p.50

Ambrose of Milan (370-390 A.D.) calls the wisdom of Solomon scripture.

Gregory Nazianzen (330-391 A.D.) quotes from the Wisdom of Solomon.

Gregory of Nyssa (c.356-397 A.D.) (partial) refers to the Wisdom of Solomon by name.

Didymus the blind (398 A.D.) quotes Wisdom 1:14 as "Solomon in his book of Wisdom" *Commentary on Zechariah* 12 p.300

The Council of Carthage (393-419 A.D.) established that the historic apocrypha were considered as scripture.

Epiphanius of Salamis (360-403 A.D.) mentions as scripture the four gospels, 14 letters of Paul, James, Peter, John, Jude, Acts, Apocalypse of John, Wisdom of Solomon and Sirach (=Ecclesiasticus).

Epiphanius of Salamis (360-403 A.D.) alludes to the Wisdom of Solomon 14:12. *The Panarion* section 1 ch.8,2,1 p.23

X Rufinus (373-406 A.D.) in his *Commentary on the Apostle's Creed* ch.37-38 p.557-558 lists all the Old Testament and New Testament in the canon. It includes no apocryphal books. Then he says some books are "ecclesiastical" but not "canonical" He lists the Shepherd of Hermas, the Teaching of the Twelve Disciples [Didache] or the Judgment of Peter, and Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, and Maccabees (not specifying how many books of Maccabees. He does not list the book of Baruch there, but in the same work ch.5 p.545 he quotes Baruch and says it is by the prophet. He probably included Baruch in Jeremiah.

John Chrysostom (died 407 A.D.) quotes from the Wisdom of Solomon.

Niceta of Remesianus (366-c.415 A.D.) quotes from the Wisdom of Solomon.

Augustine of Hippo (388-430 A.D.) believe the apocryphas was scripture

John Cassian (419-430 A.D.) says Wisdom 9:15 is by Solomon. *First Conference of the Abbot Serenus* ch.4 p.363

From the Council of Ephesus I to the start of Muslim Conquests (431-634 A.D.)

Theodoret of Cyrus (423-458 A.D.) refers to the Wisdom of Solomon as scripture.

From the Start of Muslim Conquests to the Fourth Lateran Council (634-1215 A.D.)

John of Damascus (706-749 A.D.) "Observe, further, that there are two and twenty books of the Old Testament, one for each letter of the Hebrew tongue. For there are twenty-two letters of which five are double, and so they come to be twenty-seven. For the letters Caph, Mem, Nun, Pe, Sade are double. And thus the number of the books in this way is twenty-two, but is found to be twenty-seven because of the double character of five. For Ruth is joined on to Judges, and the Hebrews count them one book: the first and second books of Kings are counted one [1, 2, Samuel]: and so are the third and fourth books of Kings: and also the first and second of Paraleipomena [Chronicles]: and the first and second of Esdra [Ezra and Nehemiah]. In this way, then, the books are collected together in four Pentateuchs and two others remain over, to form thus the canonical books. Five of them are of the Law, viz. Genesis, Exodus, Leviticus, Numbers, Deuteronomy. This which is the code of the Law, constitutes the first Pentateuch. Then comes another Pentateuch, the so-called Grapheia [Writings], or as they are called by some, the Hagiographa, which are the following: Jesus the Son of Nava [Joshua], Judges along with Ruth, first and second Kings, which are one book, third and fourth Kings, which are one book, and then the two books of Paraleipomena which are one book. This is the second Pentateuch. The third Pentateuch is the books in verse, viz. Job, Psalms, Proverbs of Solomon, Ecclesiastes of Solomon and the Song of Songs of Solomon. The fourth Pentateuch is the Prophetical books, viz. the twelve prophets constituting one book, Isaiah, Jeremiah, Ezekiel, Daniel. Then come the two books of Esdra [Ezra, Nehemiah] made into one, and Esther. There are also the Panaretus, that is the Wisdom of Solomon, and the Wisdom of Jesus, which was published in Hebrew by the father of Sirach, and afterwards translated into Greek by his grandson, Jesus, the Son of Sirach. These are virtuous and noble, but are not counted nor were they placed in the ark." *Exposition of the Orthodox Faith* ch.17 p.89-90

X High of St. Victor (c.1134 A.D.) said that the apocryphal books have no canonical authority. Some truth may be found in them, but they have many falsehoods too.
X Nicholas of Lyra (1322-1331 A.D.) like Jerome saw a hierarchy between the canonical books and the apocrypha.
X Swiss Anabaptists (1525-) Conrad Grebel, Felix Manx, George Blaurock and others.
X Menno Simons (1536-) peaceful northern German Anabaptist, Mennonites
X Martin Luther and Lutherans (1519-1521 A.D.)
X John Calvin (1530-1564)
The Catechism of the Catholic Church (1994) lists the canon of Scripture. It includes the Catholic apocrypha: Tobit, Judith, Wisdom, Sirach (Ecclesiasticus), Baruch and 1, 2 Maccabees. Part 1 section 2 120 p.34
The Catechism of the Catholic Church (1994) quotes Wisdom 7:7 as Scripture. Part 3 1805 p.443
The Catechism of the Catholic Church (1994) (partial) quotes Wisdom 7:17-22 as by Solomon. Part 1 283 p.74

-Ac5. The Book of Sirach (Ecclesiasticus) is Scripture (5-1)

The Book of Sirach is not quoted or mentioned in the Jewish Old Testament or the New Testament.

X Melito of Sardis (170-177/180 A.D.) mentions the "Old Testament" and lists the books. He does not list any apocryphal books, or Esther or Nehemiah. fragment 4 from the *Book of Extracts* vol.8 p.759
Clement of Alexandria (193-217/220 A.D.) quotes Sirach [Ecclesiasticus] 26:9 as Scripture. "'For the light of the body is the eye,' says Scripture," *The Instructor* book 3 ch.11 p.288
Origen (235-245 A.D.) quotes Sirach 8:6 as "Scripture says". *Homilies on Jeremiah* Homily 16 ch.6.2 p.175.
Origen (239-242 A.D.) quotes Sirach 10:9 as Scripture. *Homilies on Ezekiel* Homily 9 ch.2.3 p.120.
Anonymous Treatise Against Novatian (254-256 A.D.) ch.19 p.663 (partial) alludes to Sirach 2:10 and then directly quotes from Sirach 2:11. "He says: "Look, my son, upon the nations of men, and know who hath hoped in the Lord, and has been confounded; or has remained in His commandments, and has been forsaken; or has called upon Him, and He has despised him. For the Lord is loving and merciful, and forgiving in time of tribulation their sins to all those that seek after Him in truth."
Cyprian of Carthage (c.246-258 A.D.) quotes Sirach 29:12 as God speaking. "5. The remedies for propitiating God are given in the words of God Himself; the divine instructions have taught what sinners ought to do, that by works of righteousness God is satisfied, that with the deserts of mercy sins are cleansed. And in Solomon we read, "Shut up alms in the heart of the poor, and these shall intercede for thee from all evil." And again: "Whoso stoppeth his ears that he may not hear the weak, he also shall call upon God, and there will be none to hear him." For he shall not be able to deserve the mercy of the Lord, who himself shall not have been merciful; nor shall he obtain aught from the divine pity in his prayers, who shall not have been humane towards the poor man's prayer. And this also the Holy Spirit declares in the Psalms, and proves, saying, Blessed is he that considereth of the poor and needy; the Lord will deliver him in the evil day." *Treatises of Cyprian* Treatise 8 ch.5 p.477
Dionysius of Alexandria (246-265 A.D.) quotes from Sirach 16:26 as the "divine oracles". "But listen to the divine oracles: "The works of the Lord are in judgment; from the beginning, and from His making of them, He disposed the parts thereof. He garnished His works for ever, and their

principles unto their generations." Fragment III *A Refutation on the Ground of the Constitution of the Universe* p.87

Peter of Alexandria (306,285-311 A.D.) (partial) alludes to Sirach 20:18 "A slip of the tongue is worse than a slip on the pavement; the wicked will go to ruin just as suddenly as a person slips and falls.". Peter writes, "And after a few things. So that also in this respect, since thou hast slumbered, rouse thyself much, and very much, with the scourge of the Preacher, being mindful especially of that passage where he speaks of "slipping on the pavement, and with the tongue." Fragment V ch.5 p.281

Methodius (270-311-32 A.D.) (partial) quotes from Sirach 18:30 "And thus, from the time of Abraham, the custom of marrying with sisters has ceased; and from the times of the prophets the contracting of marriage with several wives has been done away with;" *Banquet of the Ten Virgins* Discourse 1 ch.3 p.312

Lactantius (c.303-325 A.D.) (partial) quotes from Sirach 24:5-7, mistakenly saying it is by Solomon. " 'I,' He says, 'came forth out of the mouth of the Most High before all creatures: I caused the light that faileth not to arise in the heavens, and covered the whole earth with a cloud. I have dwelt in the height, and my throne is in the pillar of the cloud.'" *The Divine Institutes* book 4 ch.8 p.107

Alexander of Alexandria (313-326 A.D.) paraphrases Sirach 1:2 which says, "The sand of the sea, the drops of rain, and the days of eternity—who can count them?". Alexander writes, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." As also God said to Abraham, that "he could not number the stars;" and that passage, '**Who can number the sand of the sea, and the drops of rain'**" as God is saying. *Epistles on the Arian Heresy* Epistle 1 ch.2 p.293

<u>From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)</u>

Athanasius (356-360 A.D.) "But if this too fails to persuade them, let them tell us themselves, whether there is any wisdom in the creatures or not? If not how is it that the Apostle complains, 'For after that in the Wisdom of God the world by wisdom knew not God?' [1 Cor 1:21] or how is it if there is no wisdom, that a *'multitude of wise men'* **[Wisdom 6:24]** are found in Scripture? for 'a wise man feareth and departeth from evil;' [Prov 14:16] and 'through wisdom is a house builded;' [Prov 24] and the Preacher says, 'A man's wisdom maketh his face to shine;' and he blames those who are headstrong thus, 'Say not thou, what is the cause that the former days were better than these? for thou dost not inquire in wisdom concerning this.' [Eccl 8:1,7:10] But if, **as the Son of Sirach says,** *'He poured her out upon all His works; she is with all flesh according to His gift, and He hath given her to them that love Him,'***[Sirach 1:8,9]**" *Four Discourses Against the Arians* (356-360 A.D.) discourse 2 ch.79 p.391

X Athanasius (367 A.D.) "But for greater exactness I add this also, writing of necessity; that there are other books besides these not indeed included in the Canon, but appointed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of godliness. The Wisdom of Solomon, and the Wisdom of Sirach, and Esther, and Judith, and Tobit, and that which is called the Teaching of the Apostles, and the Shepherd. But the former [Old and New Testament books] are included in the Canon, the latter being [merely] read; nor is there in any place a mention of apocryphal writings. But they are an invention of heretics, who write them when they choose… so using them as ancient writings, they may find occasion to lead astray the simple." *Easter Letter 39* ch.7 p.552 (367 A.D.)

Basil of Cappadocia (357-378/379 A.D.) (partial) quotes from all of Sirach 43:30 claiming it is from the Book of Wisdom. It says, "When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.". Basil writes: "as it is written in the Book of Wisdom, 'Exalt Him as

much as you can, for even yet will He far exceed; and when you exalt Him put forth all your strength, and be not weary, for you can never go far enough.'" *Basil* ch.28 p.44

X Cyril of Jerusalem (c.349-386 A.D.) warned people that they should read none of the apocrypha. Then he specifically lists the Old Testament and New Testament books that should be read. He claims that the Gospel of Thomas was written by Manichaeans and corrupts the souls of the simple sort. *Catechetical Lectures* Lecture 4 ch.33,35

Cyril of Jerusalem (c.249-386 A.D.) quotes from Sirach 3:21-22: "Seek not out things that are too hard for thee, neither search the things that are above thy strength. **22** But what is commanded thee, think thereupon with reverence, for it is not needful for thee to see with thine eyes the things that are in secret." (KJV). Cyril writes, "The sun is a work of God, which, great though it be, is but a spot in comparison with the whole heaven; first gaze stedfastly upon the sun, and then curiously scan the Lord of the sun. Seek not the things that are too deep for thee, neither search out the things that are above thy strength: what is commanded thee, think thereupon" *Catechetical Lectures* Lecture 6 ch.4 p.34

Epiphanius of Salamis (360-403 A.D.) quotes **Sirach** 13:16 as Scripture. *The Panarion* section 2 End of the Letter to Flora p.204

Epiphanius of Salamis (360-403 A.D.) mentions as scripture the four gospels, 14 letters of Paul, James, Peter, John, Jude, Acts, Apocalypse of John, Wisdom of Solomon and Sirach (=Ecclesiasticus).

X Rufinus (373-406 A.D.) in his *Commentary on the Apostle's Creed* ch.37-38 p.557-558 lists all the Old Testament and New Testament in the canon. It includes no apocryphal books. Then he says some books are "ecclesiastical" but not "canonical" He lists the Shepherd of Hermas, the Teaching of the Twelve Disciples [Didache] or the Judgment of Peter, and Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, and Maccabees (not specifying how many books of Maccabees. He does not list the book of Baruch there, but in the same work ch.5 p.545 he quotes Baruch and says it is by the prophet. He probably included Baruch in Jeremiah.

Orosius/Hosius of Braga (414-418 A.D.) (partial) refers to Sirach 34:22 as by Solomon. *Defense Against the Pelagians* p.117

Augustine of Hippo (413-426 A.D.) quotes Ecclesiasticus3:22 as "Scripture". *On the Care to be Had for the Dead* ch.23 p.550

John Cassian (419-430 A.D.) alludes to **Ecclesiasticus** 23:29 as scripture *Institutes of John Cassian* book 10.20 p.273

From the Council of Ephesus I to the start of Muslim conquests (431-634 A.D.)

The Council of Ephesus I (431 A.D.) quotes **Ecclesiasticus** 32:19 as scripture. *Letter to Pamphylia* p.236

From the Start of Muslim Conquests to the Fourth Lateran Council (634-1215 A.D.)

John of Damascus (706-749 A.D.) "Observe, further, that there are two and twenty books of the Old Testament, one for each letter of the Hebrew tongue. For there are twenty-two letters of which five are double, and so they come to be twenty-seven. For the letters Caph, Mem, Nun, Pe, Sade are double. And thus the number of the books in this way is twenty-two, but is found to be twenty-seven because of the double character of five. For Ruth is joined on to Judges, and the Hebrews count them one book: the first and second books of Kings are counted one [1, 2, Samuel]: and so are the third and fourth books of Kings: and also the first and second of Paraleipomena [Chronicles]: and the first and second of Esdra [Ezra and Nehemiah]. In this way, then, the books are collected together in four Pentateuchs and two others remain over, to form thus the canonical books. Five of them are of the Law, viz. Genesis, Exodus, Leviticus, Numbers, Deuteronomy. This which is the code of the Law, constitutes the first Pentateuch. Then comes another Pentateuch, the so-called Grapheia [Writings], or as they are called by some, the Hagiographa, which are the following: Jesus

the Son of Nava [Joshua], Judges along with Ruth, first and second Kings, which are one book, third and fourth Kings, which are one book, and then the two books of Paraleipomena which are one book. This is the second Pentateuch. The third Pentateuch is the books in verse, viz. Job, Psalms, Proverbs of Solomon, Ecclesiastes of Solomon and the Song of Songs of Solomon. The fourth Pentateuch is the Prophetical books, viz. the twelve prophets constituting one book, Isaiah, Jeremiah, Ezekiel, Daniel. Then come the two books of Esdra [Ezra, Nehemiah] made into one, and Esther. There are also the Panaretus, that is the Wisdom of Solomon, and the Wisdom of Jesus, which was published in Hebrew by the father of Sirach, and afterwards translated into Greek by his grandson, Jesus, the Son of Sirach. These are virtuous and noble, but are not counted nor were they placed in the ark." *Exposition of the Orthodox Faith* ch.17 p.89-90

X High of St. Victor (c.1134 A.D.) said that the apocryphal books have no canonical authority. Some truth may be found in them, but they have many falsehoods too.
X Nicholas of Lyra (1322-1331 A.D.) like Jerome saw a hierarchy between the canonical books and the apocrypha.
X Swiss Anabaptists (1525-) Conrad Grebel, Felix Manx, George Blaurock and others.
X Menno Simons (1536-) peaceful northern German Anabaptist, Mennonites
X Martin Luther and Lutherans (1519-1521 A.D.)
X John Calvin (1530-1564)
The Catechism of the Catholic Church (1994) lists the canon of Scripture. It includes the Catholic apocrypha: Tobit, Judith, Wisdom, Sirach (Ecclesiasticus), Baruch and 1, 2 Maccabees. Part 1 section 2 120 p.34

-Ac6. The Book of Baruch is Scripture or God says (2-1)

The Book of Baruch is not quoted or even mentioned in the Jewish Old Testament or the New Testament.

X Melito of Sardis (170-177/180 A.D.) mentions the "Old Testament" and lists the books. He does not list any apocryphal books, or Esther or Nehemiah. fragment 4 from the *Book of Extracts* vol.8 p.759
Irenaeus of Lyons (182-188 A.D.) (partial) quotes Baruch 4:36-5:9 in *Irenaeus Against Heresies* book 5 ch.35.1 p.565
Irenaeus of Lyons (110-220 A.D.) (partial) alludes to Baruch 3:36-38. "But he that knoweth all things knoweth her by his understanding: he that prepareth the earth for evermore, hath filled it with four-footed beasts: he that sendeth forth the light and it goeth; he called it, and it obeyed him with fear: and the stars shined in their watches, and were glad: he called them, and they said Here we be; they shined with gladness unto him that made them. This is our God: there shall none other be accounted of in comparison with him." *Demonstration of Apostolic Teaching* ch.97
Clement of Alexandria (193-217/220 A.D.) quotes Baruch 3:13 as God says by Jeremiah. *The Instructor* book 1 ch.10 p.232. See also ibid book 1 ch.10 p.233.
Clement of Alexandria (193-202 A.D.) quotes as "divine scripture" Baruch 3:16-19: "Where are the princes of the nations, and those who rule over the beasts on earth; those who have sport with the birds of the air, and who hoard up silver and gold, in which men trust, and there is no end to their getting; those who scheme to get silver, and are anxious, whose labors are beyond measure? They have vanished and gone down to Hades, and others have arisen in their place.". He writes, "Excellently, therefore, the Divine Scripture, addressing boasters and lovers of their own selves, says, 'Where are the rulers of the nations, and the lords of the wild beasts of the earth, who sport

among the birds of heaven, who treasured up silver and gold, in whom men trusted, and there was no end of their substance, who fashioned silver and gold, and were full of care? There is no finding of their works. They have vanished, and gone down to Hades.'" in *The Instructor* book 2 ch 3 p.247

Tertullian (198-240 A.D.) (partial) quotes Baruch 6:3-5 which is: "And now in Babylon you will see gods of silver and gold and wood, carried shoulder high, to cast fear upon the nations. Take care that you yourselves do not become like these foreigners and let not such fear possess you. When you see the crowd before them and behind worshiping them, say in your hearts, 'You, Lord, are the one to be worshiped!'". Tertullian writes, "remembered also the words of Jeremias writing to those over whom that captivity was impending: "And now ye shall see borne upon (men's) shoulders the gods of the Babylonians, of gold and silver and wood, causing fear to the Gentiles. Beware, therefore, that ye also do not be altogether like the foreigners, and be seized with fear while ye behold crowds worshipping those gods before and behind, but say in your mind, Our duty is to worship Thee, O Lord." *Scorpiace* ch.8 p.640

Hippolytus (222-235/236 A.D.) quotes Baruch 3:36-38 as Scripture. He writes: "But the case stands not thus; for the Scriptures do not set forth the matter in this manner. But they make use also of other testimonies, and say, Thus it is written: "This is our God, and there shall none other be accounted of in comparison of Him. He hath found out all the way of knowledge, and hath given it unto Jacob His servant (son), and to Israel His beloved. Afterward did He show Himself upon earth, and conversed with men." *Against the Heresy of One Noetus* ch.2 p.224"

Cyprian of Carthage (c.246-258 A.D.) (partial) quotes Baruch 3:36-38. He writes: "Moreover in Jeremiah: 'This is our God, and no other shall be esteemed beside Him, who hath found all the way of knowledge, and hath given it to Jacob His son, and to Israel His beloved. After this He was seen upon earth, and He conversed with men.'" *Treatises of Cyprian* Treatise 2 part 2 ch.6 p.517-518

Methodius (270-311/312 A.D.) (partial) quotes Baruch 3:14-15, which says "Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace. Who hath found out her place? or who hath come into her treasures?". He writes: "Now Jeremiah saw that these things exist specially in a certain place, removed to a great distance from our world, where, compassionating those who have fallen from that good state, he says:(6) "Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace. Who hath found out her place? or who hath come into her treasures?'" *Banquet of the Ten Virgins* Discourse 8 ch.3 p.335

Lactantius (c.303-325 A.D.) (partial) quotes Baruch 3:36-38. He writes: "In like manner the prophet Jeremiah thus speaks: 'This is our God, and there shall none other be compared unto Him. He hath found out all the way of knowledge, and hath given it unto Jacob His servant, and to Israel His beloved. Afterward He was seen upon earth, and dwelt among men.'" *The Divine Institutes* book 4 ch.13 p.112

<u>From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)</u>

Athanasius (367 A.D.) lists the Old Testament scriptures. He includes only one apocryphal book: Baruch. *Easter Letter 367 A.D.* ch.4 p.552

Cyril of Jerusalem (c.349-386 A.D.) did include the Book of Baruch as scripture. *Catechetical Lectures* Lecture 4 ch.35 p.27

X Cyril of Jerusalem (c.349-386 A.D.) warned people that they should read none of the apocrypha. Then he specifically lists the Old Testament and New Testament books that should be read. He claims that the Gospel of Thomas was written by Manichaeans and corrupts the souls of the simple sort. *Catechetical Lectures* Lecture 4 ch.33,35

X Rufinus (373-406 A.D.) in his *Commentary on the Apostle's Creed* ch.37-38 p.557-558 lists all the Old Testament and New Testament in the canon. It includes no apocryphal books. Then he says

some books are “ecclesiastical” but not “canonical” He lists the Shepherd of Hermas, the Teaching of the Twelve Disciples [Didache] or the Judgment of Peter, and Tobit, Judith, Wisdom of Solomon, Ecclesiasticus (Sirach), and Maccabees (not specifying how many books of Maccabees. He does not list the book of Baruch there, but in the same work ch.5 p.545 he quotes Baruch and says it is by the prophet. He probably included Baruch in Jeremiah.

Later times

The Catechism of the Catholic Church (1994) lists the books of the canon and it includes the Catholic apocrypha. Part 1 section 2 120 p.34

Among corrupt or spurious books

Apostolic Constitutions (compiled c.380) ch.20 p.448 quotes Baruch 3:36-38. “For even now, on the tenth day of the month Gorpiaeus, when they assemble together, they read the Lamentations of Jeremiah, in which it is said, "The Spirit before our face, Christ the Lord was taken in their destructions;’ and Baruch, in whom it is written, ‘This is our God; no other shall be esteemed with Him. He found out every way of knowledge, and showed it to Jacob His son, and Israel His beloved. Afterwards He was seen upon earth, and conversed with men.’”

X High of St. Victor (c.1134 A.D.) said that the apocryphal books have no canonical authority. Some truth may be found in them, but they have many falsehoods too.
X Nicholas of Lyra (1322-1331 A.D.) like Jerome saw a hierarchy between the canonical books and the apocrypha.
X Swiss Anabaptists (1525-) Conrad Grebel, Felix Manx, George Blaurock and others.
X Menno Simons (1536-) peaceful northern German Anabaptist, Mennonites
X Martin Luther and Lutherans (1519-1521 A.D.)
X John Calvin (1530-1564)
The Catechism of the Catholic Church (1994) lists the canon of Scripture. It includes the Catholic apocrypha: Tobit, Judith, Wisdom, Sirach (Ecclesiasticus), Baruch and 1, 2 Maccabees. Part 1 section 2 120 p.34

-Ac7. The Book of Enoch is Scripture (0.5 - 1.5) (quoted in Jude 14-15)

The Book of Baruch is not quoted or mentioned in the Jewish Old Testament.
The Book of Enoch is quoted in the New Testament in Jude 14-15.

This is in neither the Roman Catholic nor Orthodox Apocrypha. It is in the Ethiopian Orthodox Bible though.

X Melito of Sardis (170-177/180 A.D.) mentions the “Old Testament” and lists the books. He does not list any apocryphal books, or Esther or Nehemiah. fragment 4 from the *Book of Extracts* vol.8 p.759
(mixed) Tertullian (198-220 A.D.) “I am aware that the Scripture of Enoch, which has assigned this order (of action) to angels, is not received by some, because it is not admitted into the Jewish canon either. I suppose they did not think that, having been published before the deluge, it could have safely survived that world-wide calamity, the abolisher of all things. If that is the reason (for rejecting it), let them recall to their memory that Noah, the survivor of the deluge, was the great-grandson of Enoch himself; and he, of course, had heard and remembered, from domestic renown and hereditary tradition, concerning his own great-grandfather's “grace in the sight of God,” and

concerning all his preachings; since Enoch had given no other charge to Methuselah than that he should hand on the knowledge of them to his posterity." *On the Apparel of Women* book 1 ch.3 p.16

Tertullian (198-220 A.D.) "To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude." *On the Apparel of Women* book 1 ch.3 p.16

Origen (225-253/254 A.D.) (partial, only a reference) "The name 'Jared' is etymologically akin to it, if I may say so; it also yields the meaning 'going down; 'for Jared was born to Maleleel, as it is written in the Book of Enoch-if any one cares to accept that book as sacred-in the days when the sons of God came down to the daughters of men." *Commentary on John* book 6 ch.25 p.371

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)

X Cyril of Jerusalem (c.349-386 A.D.) warned people that they should read none of the apocrypha. Then he specifically lists the Old Testament and New Testament books that should be read. He claims that the Gospel of Thomas was written by Manichaeans and corrupts the souls of the simple sort. *Catechetical Lectures* Lecture 4 ch.33,35

X Swiss Anabaptists (1525-) (implied) Conrad Grebel, Felix Manx, George Blaurock and others.
X Menno Simons (1536-) (implied) peaceful northern German Anabaptist, Mennonites
X Martin Luther and Lutherans (1519-1521 A.D.)
X John Calvin and **Reformed Churches** (1530-1564)

-Ac8. The Apocrypha has errors (1-1)

"Apocrypha" is a term that commonly means writings in Catholic and Orthodox Old Testaments that are not in modern Protestant and Jewish Bibles. This article explains what the Apocrypha is, why some say it is God's word, and why others say it is not.

The Apocrypha is:

Tobit (Tobias)	-1 historical error	- 9 pgs
Judith	-14 historical errors	-14 pgs
Additions to Esther	-2 historical errors	- 4 pgs
Wisdom of Solomon	-2 contradict doctrine	-19 pgs
Sirach (Ecclesiasticus)	-8 contradict doctrine	-44 pgs
Baruch	-4 historical errors	- 7 pgs
Song of the 3 Holy Children (in Daniel)		- 2 pgs
Susanna (in Daniel)		- 2 pgs
Bel & the Dragon (in Dan)	-1 error	- 2 pgs
1 and 2 Maccabees	-2 historical errors	-41 pgs

1 and 2 Esdras (a.k.a. 3 Esdras and Ezra/Nehemiah)
Prayer of Manasses (15 verses)

Salvation by works is in Tobit 12:9.
Sin offerings for the dead in 2 Macc 12:43.

X Julius Africanus (232-245 A.D.) wrote to Origen asking why the punishments Daniel threatened to meet out to evil man were plays on words of the trees each claimed to have seen Susanna under, when they are only plays on words in Greek, and the Jews exiled to Babylon did not speak Greek.

Origen (225-253/254 A.D.) discusses Susannah and Daniel *Letter of Origen to Africanus* ch.2 p.387

In modern times

The **New Jerusalem Bible** has the Roman Catholic Nihil Obstat and Imprimatur. These are Catholic terms that declare the book to be free from doctrinal or moral error. It does not mean the censors agreed with everything in it though. It says on p.622, "The Book of Judith in particular shows a bland indifference to history and geography. The scene is set in the time of 'Nebuchadnezzar who reigned over the Assyrians in the great city of Nineveh.' Jdt 1:1 but Nebuchadnezzar was king of Babylonia and Nineveh had been destroyed by Nabopolassar, his father. Despite this, the return from exile under Cyrus is regarded as having taken place already, Jdt 4:3; 5:19 … We may add that the itinerary of the army of Holofernes, 2:21-28 is a geographical impossibility."

New Jerusalem Bible p.631 footnote on 1.a: "Nebuchadnezzar king of Babylon (605-562 B.C.) was never styled 'king of Assyria' and never had his capital at Nineveh, which had been destroyed"

New Jerusalem Bible p.623 "The author [of Judith] seems deliberately to have defied history to distract the reader's attention from the historical context and focus exclusively on the religious conflict and outcome."

"The Catholic Bible : Personal Study Edition" (New American Bible) p.161 "There have been several attempts to classify the Book of Judith according to its literary type. Clearly it is not history. It is useless to try to read it against the backdrop of Jewish history or that of other nations in the ancient world. There are just too many historical errors. Is it then a historical novel, Midrash, or a fictional drama? None of these is completely satisfactory."

Jerusalem Bible: "b. Nebuchadnezzar stands for 'the enemy of God's people, Israel'; historically he was king of Babylon and was never styled 'king of Assyria,' and Nineveh was not his capital city." (Note on 1a p.539) [This is right after Judith 1:1 "It was in the twelfth year of Nebuchadnezzar who reigned over the Assyrians in the great city of Nineveh." Judith 1:7 also says "Nebuchadnezzar king of the Assyrians"]

Jerusalem Bible: "3 A. Neither Assyrian nor Babylonian kings claimed divine honors." Note on Judith 3:8 p.541 [This is right after carrying out his commission to destroy all local gods and to force the nations to worship Nebuchadnezzar alone and to compel men of every language and nationality to hail him as a god."]

Jerusalem Bible: "4a.Historically, the return from Exile and the repopulation of Jerusalem were in 539-400. Nebuchadnezzar had died in 562." (Note on Judith 4:3 p.541 [This is right after "They had returned from captivity only a short time before, and the resettlement of the people in Judaea and the reconstruction of the sacred furnishings, of the altar, and of the Temple, which had been profaned, were of recent date."]

-Ac9. The angel Uriel (0) (mentioned in 2 Esdras and 1 Enoch)

Uriel is not mentioned in the Jewish Old Testament or the New Testament.
Uriel is mentioned in 1 Enoch ch.4 and in the apocrypha in 2 Esdras (sometimes called 4 Esdras).

No writers prior to Nicea I (325 A.D.).

Among corrupt or spurious works

The Testament of Solomon mentions Uriel.

Among heretics

The **Jewish Kabbalah** mentions Uriel.
The Gnostic **Secret Book of John** mentions Uriel as Phanuel, who helps create Adam.

X Protestants recognized Michael as an archangel, and Gabriel as another angel, but not an archangel.
Anglicans reverence Uriel.
The **Eastern Orthodox Church** has seven archangels: Michael, Gabriel, Raphael, Uriel, Selaphiel, Jegudiel, and Barachiel.
Nestorians (=Assyrian Church of the East) has seven or eight archangels: Michael, Gabriel, Raphael, Uriel, Selaphiel, Jegudiel, Barachiel, and sometimes Jeremiel
X The Coptic Church has seven archangels: Michael, Gabriel, Raphael, Suriel, Zadkiel/Zedekiel, Sarathiel, and Ananiel.
The **Coptic Church of Ethiopia** reverences Uriel.

Di18. The angel Raphael (4-0) (mentioned in Tobit and 1 Enoch)

Raphael is not mentioned in the Jewish Old Testament or the New Testament.
Raphael found in the apocrypha in **Tobit** 3:17; 12:15
Raphael is mentioned in **1 Enoch** ch.4.

Clement of Alexandria (193-202 A.D.) "At this period, too, occurred the sign of Jonah; and Tobias, through the assistance of the angel Raphael, married Sarah, the demon having killed her seven first suitors; and after the marriage of Tobias, his father Tobit recovered his sight." *Stromata* book 1 ch.21 p.328
Hippolytus of Portus (222-235/236 A.D.) "'For even now the angel of God.' He shows also, that when Susannah prayed to God, and was heard, the angel was sent then to help her, just as was the case in the instance of Tobias and Sara. For when they prayed, the supplication of both of them was heard in the same day and the same hour, and the angel Raphael was sent to heal them both." *On Susannah* ch.55 p.193
Origen (225-253/254 A.D.) "angels of God, of whom one is called Michael, and another Gabriel, and another Raphael" *Origen Against Celsus* book 1 ch.25 p.406
Origen (233/234 A.D.) "And Raphael himself, in revealing to them [Tobias and Sara] his mission to them both" *Origen On Prayer* ch.11.1 p.43. See also ibid ch.31.5 p.134.
Origen (233/234 A.D.) Tobit 12:8 "According to the word of Raphael" "prayer is good with fasting and alms and justice." *Origen On Prayer* ch.11.1 p.43
Cyprian of Carthage (c.246-258 A.D.) in recounting the story of Tobias, quotes the angel saying, "For I am Raphael, one of the seven holy angels which stand and go in and out before the glory of God." *Treatises of Cyprian* Treatise 4 ch.33 p.456

<u>From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)</u>
Ambrosiaster (Latin, after 384 A.D.) mentions the angel Raphael. Question 41 p.19

Pope Zachary at the Council of Rome (845 A.D.) said that Michael, Gabriel and Raphael could be venerated, but no others, including Uriel.
The **Eastern Orthodox Church** has seven archangels: Michael, Gabriel, Raphael, Uriel, Selaphiel, Jegudiel, and Barachiel.
The Eastern Orthodox Church still has a festival of the "Synaxis of the archangel Michael and other bodiless powers on November 21st.
Nestorians (=Assyrian Church of the East) has seven or eight archangels: Michael, Gabriel, Raphael, Uriel, Selaphiel, Jegudiel, Barachiel, and sometimes Jeremiel
The **Coptic Church** has seven archangels: Michael, Gabriel, Raphael, Suriel, Zadkiel/Zedekiel, Sarathiel, and Ananiel.

X Protestants recognized Michael as an archangel, and Gabriel as another angel, but not an archangel. Raphael is not in the Scriptures. However, some Anglicans and some Lutherans believe in Raphael.
John Milton mentioned Raphael in *Paradise Lost*.
The Catechism of the Catholic Church (1994) mentions the angel Raphael. Part 1 334 p.87

Among corrupt and spurious works
The ***Book of Enoch*** (Ethiopic translation) mentions lots of angels. It mentions the good angels Michael, Surafel, and Gabriel in 1 Enoch 9:1, Asuryal in 1 Enoch 10:1; and Uriel in 1 Enoch 19:1. It lists "the holy angels who watch:" Suru'el, Raphael, Raguel, Michael, Saraqa'el, and Gabriel in 1 Enoch 20.
Acts of Xanthippe, Polyxena, and Rebecca (perhaps mid-3rd century) ch.3 p.205 "to whom not even archangels can send up worthy songs of praise,"

In other religions
In the Jewish Talmud Raphael is mentioned.
In the Muslim hadiths, Raphael is called Israfel/Israfil, the "burning one". An unnamed angel in the Qur'an sura 39 ch.68 is thought by Muslims to be Israfil.
In Sufi Islam Raphael is mentioned.
Raphael is mentioned in Mormonism.

Di19. Susanna (7-0) (mentioned only in the addition to Daniel)

Susanna is not mentioned in the Jewish Old Testament or the New Testament.
Susannah is in an apocryphal addition to Daniel.

Clement of Alexandria (193-202 A.D.) "I pass over in silence Susanna and the sister of Moses, since the latter was the prophet's associate in commanding the host, being superior to all the" *Stromata* book 4 ch.19 p.431
Tertullian (198-220 A.D.) "If Susanna also, who was subjected to unveiling on her trial, furnishes an argument for the veiling of women, I can say here also, the veil" *The Chaplet* ch.4 p.95
Hippolytus of Portus (222-235/236 A.D.) "by the mouth of the prophet Jeremiah, saying, 'The sanctuary shall be desolate seventy years;' then we find that the blessed Daniel prophesied in Babylon, and appeared as the vindicator of Susanna." On Daniel 1 ch.1 p.178
Hippolytus of Portus (222-235/236 A.D.) "'For even now the angel of God.' He shows also, that when Susannah prayed to God, and was heard, the angel was sent then to help her, just as was the case in the instance of Tobias and Sara. For when they prayed, the supplication of both of them was heard in the same day and the same hour, and the angel Raphael was sent to heal them both." *On Susannah* ch.55 p.193
Origen (225-253/254 A.D.) discusses Susannah and Daniel *Letter of Origen to Africanus* ch.2 p.387
Cyprian of Carthage (251 A.D.) "Let not the age nor the authority deceive you of those who, answering to the ancient wickedness of the two elders; as they attempted to corrupt and violate the chaste Susannah, are thus also attempting, with their adulterous doctrines, to corrupt the chastity of the Church and violate the truth of the Gospel." *Epistles of Cyprian* epistle 39 ch.4 p.317-318
Methodius (270-311/312 A.D.) "Thekla. 15. Seeing the great beauty of Susanna, the two Judges, maddened with desire,…" *The Banquet of the Ten Virgins* Discourse 11 ch.352
Eusebius of Caesarea (318-325 A.D.) mentions Susannah in *Preparation for the Gospel* book 6 ch.10 p.41

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)

Athanasius of Alexandria (356-360 A.D.) "And in Daniel, 'Susanna cried out with a loud voice and said, O everlasting God, that knowest the secrets, and knowest all things before they be.' Thus it appears that the phrases 'once was not,' and 'before it came to be,' and 'when,' and the like, belong to things originate and creatures, which come out of nothing, but are alien to the Word. But if such terms are used in Scripture of things originate, but 'ever' of the Word, it follows, O ye enemies of God, that the Son did not come out of nothing, nor is in the number of originated things at all, but is the Father's Image and Word eternal, never having not been, but being ever, as the eternal Radiance of a Light which is eternal." *Four Discourses Against the Arians* Discourse 1 ch.13 p.314

Athanasius of Alexandria (326-372 A.D.) "Thus (as I said before) Moses is at times a prophet and a psalmist, and the Prophets on occasion both lay down laws (like Wash you, make you clean. Wash clean your heart from wickedness, Jerusalem [Is 1:16; Jer 4:14]), and also record history, as when Daniel relates the story of Susanna [Dan 12] or Isaiah tells us about the Rab-shakeh and Sennacherib [Is 36-37]." *Athanasius on Psalms*

Cyril of Jerusalem (c.349-386 A.D.) refers to "the chaste Susanna" in *Catechical Lectures* Lecture 16 ch.31 p.123

Yet X Cyril of Jerusalem (c.349-386 A.D.) warned people that they should read none of the apocrypha. Then he specifically lists the Old Testament and New Testament books that should be read. He claims that the Gospel of Thomas was written by Manichaeans and corrupts the souls of the simple sort. *Catechetical Lectures* Lecture 4 ch.33,35

Orosius/Hosius of Braga (414-418 A.D.) has an allusion to Susanna mentioning Susanna. *Defense Against the Pelagians* ch.8 p.125

Augustine of Hippo (413-426 A.D.) mentions Susanna. *Tractates on John* Tractate 1.9 p.10 and *Sermon on the Mount* 2.32 p.44

Di21. Tobias (7-0) (mentioned only in Tobit)

Tobias and the book of Tobit are not mentioned in the Jewish Old Testament or the New Testament.
Tobias in the apocryphal Book of Tobit

Polycarp (100-155 A.D.) (arguably partial so not counted) alludes to Tobit 4:10: "almsgiving delivers from death" where Polycarp says, "pitifulness delivers from death." in *Polycarp's Epistle to the Philippians* ch.10.2

Irenaeus of Lyons (182-188 A.D.) (Implied, Ophites and Sethians list these, and Irenaeus calls these prophets) "Samuel, and Nathan, and Jonah, and Micah, to Iao; Elijah, Joel, and Zechariah to Sabaoth; Isaiah, Ezekiel, Jeremiah, and Daniel, to Adohai; Tobias and Haggai to" *Irenaeus Against Heresies* book 1 ch.30.11 p.356

Clement of Alexandria (193-202 A.D.) "At this period, too, occurred the sign of Jonah; and Tobias, through the assistance of the angel Raphael, married Sarah, the demon having killed her seven first suitors; and after the marriage of Tobias, his father Tobit recovered his sight." *Stromata* book 1 ch.21 p.328

Hippolytus of Portus (222-235/236 A.D.) "'For even now the angel of God.' He shows also, that when Susannah prayed to God, and was heard, the angel was sent then to help her, just as was the case in the instance of Tobias and Sara. For when they prayed, the supplication of both of them was heard in the same day and the same hour, and the angel Raphael was sent to heal them both." *On Susannah* ch.55 p.193

Commodianus (c.240 A.D.) "Look forward to thy meals from that Tobias who always on every day shared them entirely with the poor man. Thou seekest to feed him, O fool, who" *Instructions of Commodianus* ch.61 p.215

Origen (225-253/254 A.D.) "However, since the Churches use Tobias, you must know that even in the captivity some of the captives were rich and well to do." *Letter of Origen to Africanus* ch.13 p.391

Origen (233/234 A.D.) mentions Tobias. *Origen On Prayer* ch.14.4 p.55 and 31.5 p.134.

Cyprian of Carthage (c.246-258 A.D.) in recounting the story of Tobias, quotes the angel saying, "For I am Raphael, one of the seven holy angels which stand and go in and out before the glory of God." *Treatises of Cyprian* Treatise 4 ch.33 p.456

Pontius (258 A.D.) "Tobias collected together those who were slain by the king and cast out, of his own race only." *Life and Passion of Cyprian* ch.10 p.271

Adamantius (c.300 A.D.) (partial) says that the God of the Old Testament had Tobit recover his sight. *Dialogue on the True Faith* first part ch.20 p.62-63

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)

Optatus of Milevis (373-375 A.D.) mentions Tobias and his wife Sara. book 3 p.123

Ambrosiaster (Latin, after 384 A.D.) mentions it was advantageous that Tobias lost his sight. question 99 first collection *Questions on the Old and New Testaments by Ambrosiaster* p.279

Life of Paul of Tamma (after 415 A.D.) ch.57 p.92 mentions Tobias.

Augustine of Hippo (413-426 A.D.) mentions Tobias. *Tractates on John* Tractate 13.3 p.87

After the Council of Ephesus I (431 A.D.)

The Catechism of the Catholic Church (1994) quotes Tobit 8:4-9, mentioning Tobias. Part 3 2361 p.567

Among heretics

Ophites and/or Sethians according to Irenaeus (182-188 A.D.) "Samuel, and Nathan, and Jonah, and Micah, to Iao; Elijah, Joel, and Zechariah to Sabaoth; Isaiah, Ezekiel, Jeremiah, and Daniel, to Adohai; Tobias and Haggai to" *Irenaeus Against Heresies* book 1 ch.30.11 p.356

Di22. The woman Judith (5-0) (only in the book Judith)

The book or woman Judith is not mentioned in the Jewish Old Testament or the New Testament. Note that Judith being near a large city, Bethulia, which never existed, cutting of the head of Holofernes, who is unmentioned in history, in the time of Nebuchadnessar king of Assyria, (it should have said Babylonia), means it is extremely likely that Judith did not exist. Judith: A person can be more brave when they don't really exist.

Clement of Rome (96/98 A.D.) mentions Judith. *1 Clement* (ANF vol.1) ch.55 p.20

Clement of Alexandria (193-217/220 A.D.) mentions Judith, Esther, and Susanna in *Stromata* book 4 ch.19 p.431

Tertullian (213 A.D.) mentions Isaac , John [the Baptist], and Judith. *On Monogamy* ch.17 p.72

Origen (233/234 A.D.) "Everyone can choose for himself many examples from Scriptures." Then he has about half a sentence each on Anna [Hannah], Ezekiel, Mordecai and Esther, Judith, and Ananias, Azarias and Misael [Abednego]. *Origen On Prayer* ch.13 p.48-49.

Methodius (270-311/312 A.D.) "Daring Judith, by clever wiles having cut off the head of the leader of the foreign hosts, whom previously she had allured by her beautiful form, without polluting the

limbs of her body, with a victor's shout said:" (Thekla is speaking) *Banquet of the Ten Virgins* Discourse 11 ch.14 p.352

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)

Athanasius of Alexandria (367 A.D.) "7. But for greater exactness I add this also, writing of necessity; that there are other books besides these not indeed included in the Canon, but appointed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of godliness. The Wisdom of Solomon, and the Wisdom of Sirach, and Esther, and Judith, and Tobit, and that which is called the Teaching of the Apostles, and the Shepherd. But the former, my brethren, are included in the Canon, the latter being [merely] read;" *Epistles of Athanasius* Letter 39 ch.7 p.552

Ambrose of Milan (396 A.D.) "Judith, in no wise moved by the luxurious banquet of Holofernes, won a triumph which men's arms had found desperate, by the sole merit of her temperance, delivering her country from invasion, and slaying with her own hand the captain of the host: a manifest example both that this warrior dreaded by the people had become enervated by his luxury, and that temperance in food had made this woman stronger" Letter 63 (to the Church of Vercellae) p.367

Basil of Cappadocia (357-378 A.D.) mentions Judith. *On the Spirit* ch.7.19 p.13

Cheltenham Canon (= The Mommsen Catalog) (ca360-370 A.D.) lists the books of the Old Testament including 1 and 2 Maccabees, Tobit, and Judith

Synopsis Scripturae Sacra (350-370 A.D.) mentions Judith.

Didymus the blind (398 A.D.) refers to Judith in the Old Testament. *Commentary on Zechariah* 8 p.164

Rufinus of Aquileia (397-411 A.D.) mentions Judith, though he is against the Apocrypha in general. *Commentary on Judges* homily 9 ch.1 p.113

Jerome of Stridon (373-420 A.D.) Jerome translated Judith, though very reluctantly. He did not view it as scripture but translated only because it was counted among the sacred scriptures by the Nicene Council. *Prologue on Judith* ch.1

Sulpitius Severus (363-420 A.D.) mentions Esther and Judith in *The Sacred History of Sulpitius Severus* book 2 ch.14 p.102. He also mentions Judith in *The Sacred History of Sulpitius Severus* book 2 ch.14 p.104.

John Chrysostom (died 307 A.D.) mentions Deborah and Judith saving whole nations. *Homilies on Hebrews* Homily 61 ch.41 p.225

Augustine of Hippo (413-426 A.D.) mentions the book of Judith, acknowledging that the Jews do not include it in their scripture. *City of God* book 18 ch.26 p.374

Among corrupt or spurious works

Pseudo-Ignatius (after 116 A.D.) mentions Judith in *Epistle to the Philadelphians* ch.4 p.82

Apostolic Constitutions (compiled c.380) book 3 section 1 ch.7 p.428 "As therefore Judith, most famous for her wisdom, and of a good report for her modesty, "prayed to God night and day for Israel;"

In later times

The Catechism of the Catholic Church (1994) mentions the woman Judith. Part 1 section 2 64 p.122

Among heretics

Pelagius (390-418 A.D.)

Pre-Nicene Differences on the Apocrypha Grid – May 2026

-Ac1. The historic apocrypha is scripture or God says (2-1)	-Ac7. Book of Enoch is scripture (0.5-1.5)	**Legend for Cells**
-Ac2. The Book of Tobit is scripture (2-1)	-Ac9. angel Uriel (0) -2 Esdras,1 Enoch	**W** = wrote explicitly on this
-Ac3. The Book of Judith is scripture (1-1)	Di18. angel Raphael -Tobit,1 Enoch (4-0)	I = Implied
-Ac4. Wisdom of Solomon is scripture (4-1)	Di19. Susanna (7-0)	m = Mixed or Inconsistent
-Ac5. Book of Sirach [Ecclus.] is scripture (5-1)	Di21 Tobias (7-0) -Tobit	P = partial
-Ac6. Book of Baruch is scripture or God says (2-1)	Di22. The woman Judith (5-0) -Judith	- = no reference found
		X = Disagree

Rows: white=Christian writer, orange=schism, pink=strange writer

Christian writer	Pages	Date A.D.	Ac 1	Ac 2	Ac 3	Ac 4	Ac 5	Ac 6	Ac 7	Ac 9	Di 18	Di 19	Di 21	Di 22
Clement of Rome (wrote *1 Clement*)	**16.25**	96/98	-	-	-	-	-	-	-	-	-	-	-	**W**
Papias of Hierapolis, disciple of John	**2**	95-110	-	-	-	-	-	-	-	-	-	-	-	-
"Presbyters" (Papias?)	**0.5**	-95-117	-	-	-	-	-	-	-	-	-	-	-	-
Ignatius disciple of John (shortest version)	**13**	c.100-117	-	-	-	-	-	-	-	-	-	-	-	-
Didache (=*Teaching of the Twelve Apostles*)	**4.75**	c.60-120	-	-	-	-	-	-	-	-	-	-	-	-
Apology of Aristides (Greek version)	**4**	125-161	-	-	-	-	-	-	-	-	-	-	-	-
Quadratus of Athens fragment (apologist)	**.125**	126	-	-	-	-	-	-	-	-	-	-	-	-
Epistle of Barnabas	**12.5**	c.70-130	-	-	-	-	-	-	-	-	-	-	-	-
2 Clement (anonymous writer)	**5.75**	120-140	-	-	-	-	-	-	-	-	-	-	-	-
Polycarp *to the Philippians*	**3.5**	100-155	-	-	-	-	-	-	-	-	-	-	P	-
Mathetes to Diognetus – teaching a disciple	**5.25**	c.130-200	-	-	-	-	-	-	-	-	-	-	-	-
Apostolic fathers totals: all symbols except P	**67.5**	-155	0	0	0	0	0	0	0	0	0	0	0	0
Shepherd of Hermas (= *Hermas*, = *The Pastor*)	**46.5**	c.115-155	-	-	-	-	-	-	-	-	-	-	-	-
Justin Martyr, philosopher, apologist	**116.5**	c.138-165	-	-	-	-	-	-	-	-	-	-	-	-
Evarestus *Martyrdom of Polycarp*	**5**	c.169	-	-	-	-	-	-	-	-	-	-	-	-
Tatian's *Diatessaron*	**86**	c.172	-	-	-	-	-	-	-	-	-	-	-	-
Christians of Vienna and Lugdunum (Lyons)	**6.5**	177	-	-	-	-	-	-	-	-	-	-	-	-
Athenagoras (apologist)	**33.5**	177	**X**	**X**	**X**	**X**	**X**	**X**	**X**	-	-	-	-	-
Melito/Meleto of Sardis (Quartodecimian)	**11**	170-177	-	-	-	-	-	-	-	-	-	-	-	-
Hegesippus (chronicler)	**2.5**	170-180	-	-	-	-	-	-	-	-	-	-	-	-
Theophilus of Antioch (*to Autolycus*)	**32**	168-181/188	-	-	-	-	-	-	-	-	-	-	-	-
Irenaeus of Lyons, disciple of Polycarp	**284.75**	182-188	-	-	-	-	-	P	-	-	-	-	**W**	-
Passion of the Scillitan Martyrs -died 180 A.D.	**0.75**	180-202	-	-	-	-	-	-	-	-	-	-	-	-
Caius and the Muratorian Canon (Latin)	**3**	190-217	-	-	-	**W**	-	-	-	-	-	-	-	-
Passion of Perpetua and Felicitas	**7**	c.201/205	-	-	-	-	-	-	-	-	-	-	-	-
Serapion of Antioch -against Marcion, Montanists	**1.333**	191/200-210	-	-	-	-	-	-	-	-	-	-	-	-
The Octavius of Minucius Felix	**25**	210	-	-	-	-	-	-	-	-	-	-	-	-
Clement of Alexandria	**389**	193-220	**W**	**W**	-	P	**W**	**W**	-	-	**W**	**W**	**W**	**W**
Tertullian	**891**	198-220	-	-	-	-	-	P	**m**	-	-	**W**	-	**W**
Hippolytus, pupil of Irenaeus (undisputed)	**218**	222-235/236	P	-	-	-	-	**W**	-	-	**W**	**W**	**W**	-
Theodotus the probable Montanist	**7.75**	ca.240	-	-	-	-	-	-	-	-	-	-	-	-
Instructions of Commodianus	**16**	ca.240	-	P	-	-	-	-	-	-	-	-	**W**	-

Julius Africanus (undisputed writings)	**9**	232-245	-	-	-	-	-	-	-	-	-	-	-	-	-
Martyrdom of the Holy Martyrs	**1.5**	< 250	-	-	-	-	-	-	-	-	-	-	-	-	-
Origen (heterodox teacher)	**1005.15**	225-253/254	**W**	**W**	**W**	P	**W**	-	P	-	**W**	**W**	**W**	**W**
Novatian (his schism lasted over 200 years)	**38.5**	250/254-257	-	-	-	-	-	-	-	-	-	-	-	-	-
Treatise Against Novatian	**6.5**	254-256	-	-	-	-	P	-	-	-	-	-	-	-	-
Treatise on Rebaptism	**11**	c.250-258	-	-	-	-	-	-	-	-	-	-	-	-	-
Cyprian of Carthage (against Novatian)	**250.5**	c.246-258	-	P	-	P	**W**	P	-	-	**W**	**W**	**W**	-
Roman church leaders (letters 2,29,30)	**1+4.75**	250-251	-	-	-	-	-	-	-	-	-	-	-	-	-
Lucian et al. (letters 16, *21*)	**.875**	250-251	-	-	-	-	-	-	-	-	-	-	-	-	-
Moyses, et al. to Cyprian (letter 25)	**2.5**	250	-	-	-	-	-	-	-	-	-	-	-	-	-
Maximus, et al. to Cyprian (letter 49)	**0.25**	c.246-256	-	-	-	-	-	-	-	-	-	-	-	-	-
Firmilian of Caesarea to Cyprian (letter74)	**7.25**	256	-	-	-	-	-	-	-	-	-	-	-	-	-
Seventh Council of Carthage (85 bishops)	**7.25**	258	-	-	-	-	-	-	-	-	-	-	-	-	-
Pontius' *The Life and Passion of Cyprian*	**7.5**	258	-	P	-	-	-	-	-	-	-	-	-	**W**	-
Theognostus of Alexandria (Origenist)	**0.5**	260	-	-	-	-	-	-	-	-	-	-	-	-	-
Gregory Thaumaturgus (undisputed works)	**28.5**	240-265	-	-	-	-	-	-	-	-	-	-	-	-	-
Dionysius of Alexandria (Origenist)	**39.5**	246-265	-	-	-	-	**W**	-	-	-	-	-	-	-	-
Malchion *(Against Paul of Samosata)*	**0.25**	270	-	-	-	-	-	-	-	-	-	-	-	-	-
Pierius of Alexandria (fragment)	**0.5**	275	-	-	-	-	-	-	-	-	-	-	-	-	-
Adamantius *Dialog on the True Faith in God*	**42**	c.300	P	P	-	-	-	-	-	-	-	-	-	P	-
Arnobius Against the Heathen (undisputed)	**126.5**	297-303	-	-	-	-	-	-	-	-	-	-	-	-	-
Victorinus of Petau, Austria –commentator	**18.5**	-304	-	-	-	-	-	-	-	-	-	-	-	-	-
Pamphilus disciple of Pierius (Origenist)	**2.75**	309	-	-	-	-	-	-	-	-	-	-	-	-	-
Creed of Lucian of Antioch	**0.3**	c.300-311	-	-	-	-	-	-	-	-	-	-	-	-	-
Peter of Alexandria (undisputed)	**8.5**	306,285-311	-	-	-	-	P	-	-	-	-	-	-	-	-
Hesychius [Egypt],Pachomius,Phileas,Theodorus	**1**	-311	-	-	-	-	-	-	-	-	-	-	-	-	-
Methodius (corrected Origen's followers)	**79.5**	270-311/312	-	-	-	-	P	P	-	-	-	**W**	-	**W**
Council of Arles I, France. 26-44 bishops.	**0.333**	Aug. 314	-	-	-	-	-	-	-	-	-	-	-	-	-
Council of Neocaesarea (Basil and c.19 others).	**1.333**	c.315	-	-	-	-	-	-	-	-	-	-	-	-	-
Martyrdom of Habib the Deacon by Theophilus	**5.5**	event c.315	-	-	-	-	-	-	-	-	-	-	-	-	-
Athanasius *Against the Heathen* & *Incarnation*	**56**	318	P	-	-	**W**	-	-	-	-	-	-	-	-	-
Lactantius, tutor of Constantine's son	**305.5**	303-325	P	-	-	P	P	P	-	-	-	-	-	-	-
Alexander of Alexandria-Origenist, undisputed	**11.5**	313-326	-	-	-	-	**W**	-	-	-	-	-	-	-	-
Eusebius of Caesarea	**1055.4**	318-325	-	-	-	-	-	-	-	-	-	**W**	-	-	-
25 others that do not have references.	**49.11**	170-325	-	-	-	-	-	-	-	-	-	-	-	-	-
92 Christian writer totals: all symbols except P's + Eusebius of Caesarea prior to 325 A.D.	**4425+ 1055.4**	up to 325:	2-1	2-1	1-1	4-1	5-1	2-1	0.5-1.5	0	4-0	7-0	7-0	5-0
Christian writer	Pages	Date A.D.	Ac 1	Ac 2	Ac 3	Ac 4	Ac 5	Ac 6	Ac 7	Ac 9	Di 18	Di 19	Di 21	Di 22