

## Introduction

Revelations 22: 18-19 declares severe warnings to those who would dare to add to or diminish this book. There are many editions of the Bible that do not contain the words of the writings grouped together here and called Apocrypha. Those are diminished books.

St. Jerome denied the canonicity of these books while St. Augustine accepted them. They were officially accepted in the canon of accepted Church writings in 1546. The original editions of the KJV included them until 1666. There is no generally agreed upon reason for their exclusion except that it was less costly to print Bibles without them – hardly a profound scriptural reason! Printers in America were not bound by the King's copyright so they "left out" these books. They hid them.

Those who purchase a Bible must not collude in this diminishment. We must not accept the theft, from us, of God's Word. I cannot resolve the debate between St. Jerome and St. Augustine as to the relative merits of these books but neither of them was so audacious as to throw them away completely. Neither should we. We must examine them closely for ourselves in order to bring understanding and acceptance among the Churches.

The omission of the Apocrypha has contributed to the ongoing division of the Body of Christ. The spirit of offence and division hides behind this omission. Those who work with a diminished treasury of God's Word declare their opposition to some doctrines of the Roman Catholic and Orthodox branches of the Church. They claim that these doctrines have no foundation in scripture; the doctrine of Purgatory, the Harrowing of Hell and alms-giving. **But the support for these doctrines can be found in the books of the Bible they have chosen to leave out.** The result is a circular argument that cannot be resolved.

1<sup>st</sup> and 2<sup>nd</sup> Esdras: It is important to know that the titles of these two books in the KJV can be misleading. The Douay-Rheims Bible contains books of these titles but they are actually the same books as Ezra and Nehemiah in the KJV. The writings found in 1<sup>st</sup> and 2<sup>nd</sup> Esdras co-respond to the books of the Orthodox Bible. 1<sup>st</sup> Esdras in the KJV and the Septuagint are also known as 3<sup>rd</sup> Ezra. The book named 2<sup>nd</sup> Esdras in the KJV corresponds to 5<sup>th</sup>, 4<sup>th</sup> and 6<sup>th</sup> Ezra. These books are not included in the Douay-Rheims translation.

The books Jubilees and Enoch were not part of the Deutero-canonical books affirmed by the Church at the Council of Florence in 1442. (The 'second canon' are the books Martin Luther designated as Apocrypha in his translation of the Bible into German.) Jubilees and Enoch were accepted into the canon (list of scriptures accepted to be read in churches) by the Ethiopian Orthodox Church.

### **The 1611 KJV had marginal cross-references to books of the Apocrypha**

- Daniel 8:25 - the note in the margin reads, "2 Macc. 6:9," a cross-reference to a book of 2 Maccabees in the Apocrypha

- Matthew 6:7 - the note in the margin reads, "Ecclus. 7:16," a cross-reference to a book of Ecclesiasticus in the Apocrypha

- Matthew 23:37 - the note in the margin reads, "Wisd. 2:15,16," a cross-reference to a book of Wisdom in the Apocrypha
- Matthew 27:43 - the note in the margin reads, "4 Esd. 1:30," a cross-reference to a book of 4 Esdras in the Apocrypha
- Luke 14:13 - the note in the margin reads, "Tob. 4:7," a cross-reference to a book of Tobit in the Apocrypha
- John 10:22 - the note in the margin reads, "1 Macc. 4:59," a cross-reference to a book of 1 Maccabees in the Apocrypha
- Hebrews 11:35 - the note in the margin reads, "2 Macc. 7:7," a cross-reference to a book of 2 Maccabees in the Apocrypha

\*Significance: Why have a cross-reference to an "uninspired," "unauthoritative," "unscriptural" book?