

# GENESIS

## CHAPTER I.


The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 Also the appointment of food.

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**CATHOLIC vs. PROTESTANT BIBLES**

1 In the beginning the earth was without form and void, and darkness was upon the face of the deep.

2 And the Spirit of God moved upon the face of the waters.



**Catholic Bibles contain Old Testament books not found in Protestant Bibles and as such Catholics are sometimes asked to explain this discrepancy**

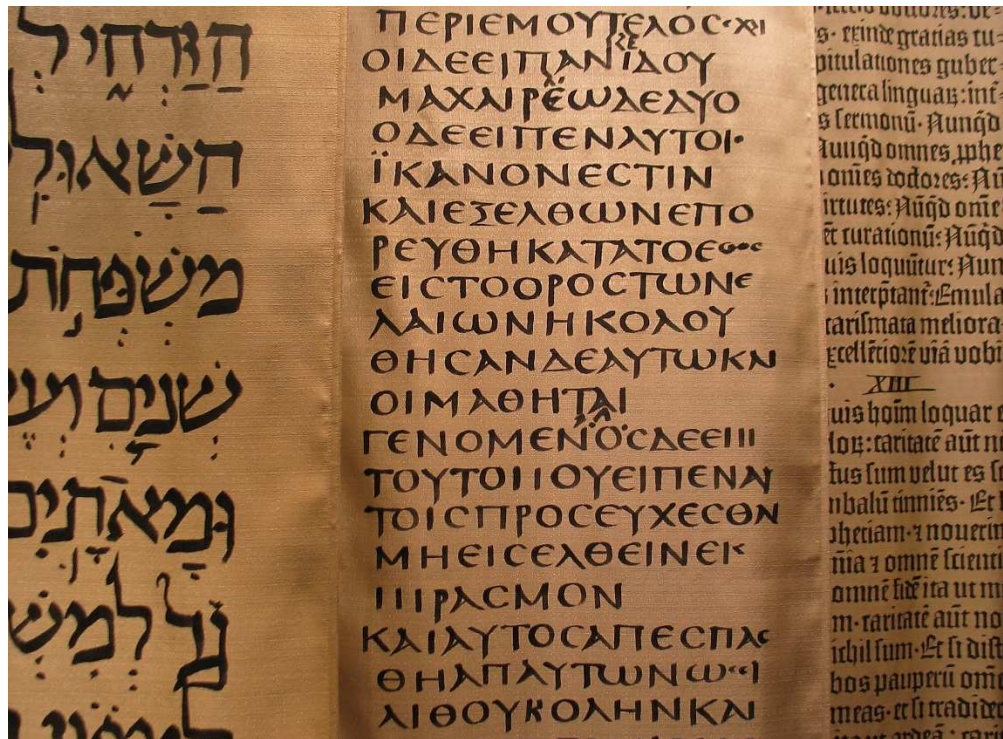
# THE BOOKS IN QUESTION

- † The Catholic Bible has seven books and parts of two others in the Old Testament that are not found in Protestant Bibles.
- † Catholics refer to these books as the Deuterocanonical books while Protestants refer to them as apocryphal books.
- † Deuterocanonical means second canon; deuter meaning second. For example, the book of Deuteronomy, the fifth book of the Bible and found in the Old Testament, means second Law.
- † It was the second time Moses had given the Israelites the Law of God; the first time was before the 40 years of wandering in the desert and the second time was after the 40 years of wandering in the desert. They then entered the Promised Land.

- † Apocryphal books are those that are looked to as worthy of historical information but not inspired and therefore not of canonical character.
  
- † The books in questions are the following:
  - † Tobit
  - † Judith
  - † The Book of Wisdom
  - † Sirach (also called Ecclesiasticus)
  - † Baruch
  - † 1 Maccabees
  - † 2 Maccabees
  - † Seven chapters in the book of Esther
  - † Two chapters and a prayer in the book of Daniel

- † The Catholic, Protestant and Orthodox churches all recognize the same 27 books that make up the New Testament.
- † Note that the KJV Bible had the apocryphal books in the back of the Old Testament until the early 19<sup>th</sup> Century. They have since been omitted, but KJV Bibles with the apocryphal (deuterocanonical) books can still be purchased – although they are hard to find.
- † But how did these books find their way into the Catholic Bible and why do Protestants dispute them? To answer these questions we will look at the Bible from the time of Christ through the period of the Reformation.

# The Old Testament at the Time of Christ



- † At the time of Christ there was no consensus on a canon of scripture.
- † Instead there were competing Jewish communities with different lists of books they regarded as inspired. No Jewish council had defined a canon of books.
- † The Pharisees revered 39 books, the same 39 found in Protestant Bibles today.
- † Two other groups, the Sadducees and the Samaritans recognized only the first 5 books of Moses known as the Pentateuch (Genesis – Deuteronomy).

- † The Septuagint was the Greek translation of the Hebrew Old Testament.
- † It was transcribed by 72 translators in Alexandria, Egypt and completed about 150 B.C.
- † This Greek translation of the scriptures was needed, as over the centuries the Hebrew language had become a dead language.
- † And as such the Jews of the dispersion needed the scriptures in their vernacular language, namely Greek.
- † The result was a new translation of the Bible known as the Septuagint.



- † Christ, the Apostles and the early Christians used the Septuagint as their primary Old Testament Bible.
- † Of the approximately 300 Old Testament quotes in the New Testament, two-thirds of them are quotes from the Septuagint as opposed to the Hebrew Scriptures.
- † How do we know? Because the wording of the Septuagint is sometimes different from that of the Hebrew Bible.
- † A classic example of this is Isaiah 7:14. In the original Hebrew it states that a young woman (Hebrew: *almah*) will bear a child and he shall be called Emmanuel.

- † In the Greek Septuagint it states that a virgin (Greek: Parthenos) will bear a child and he shall be called Emmanuel.
- † Matthew the Apostle, under the inspiration of the Holy Spirit, choose the Greek Septuagint version of this verse to quote in Mathew 1:23 where he declares, “a virgin shall be with Child” in the Christmas narrative.
- † This is just one of many examples of how it can be determined which Old Testament version is being used by the New Testament writers.



# The Pharisees call a Council

# Final Break with Judaism

†70 AD the Roman army took Jerusalem and leveled the temple. Judaism's center was gone, and it seemed that Israel would disappear. To survive it had to unify and require conformity of belief.

† The synagogues no longer welcomed the Christian sect. In the year 90, the Jewish leadership settled on the canon of the official Jewish sacred Scripture – the break was final.



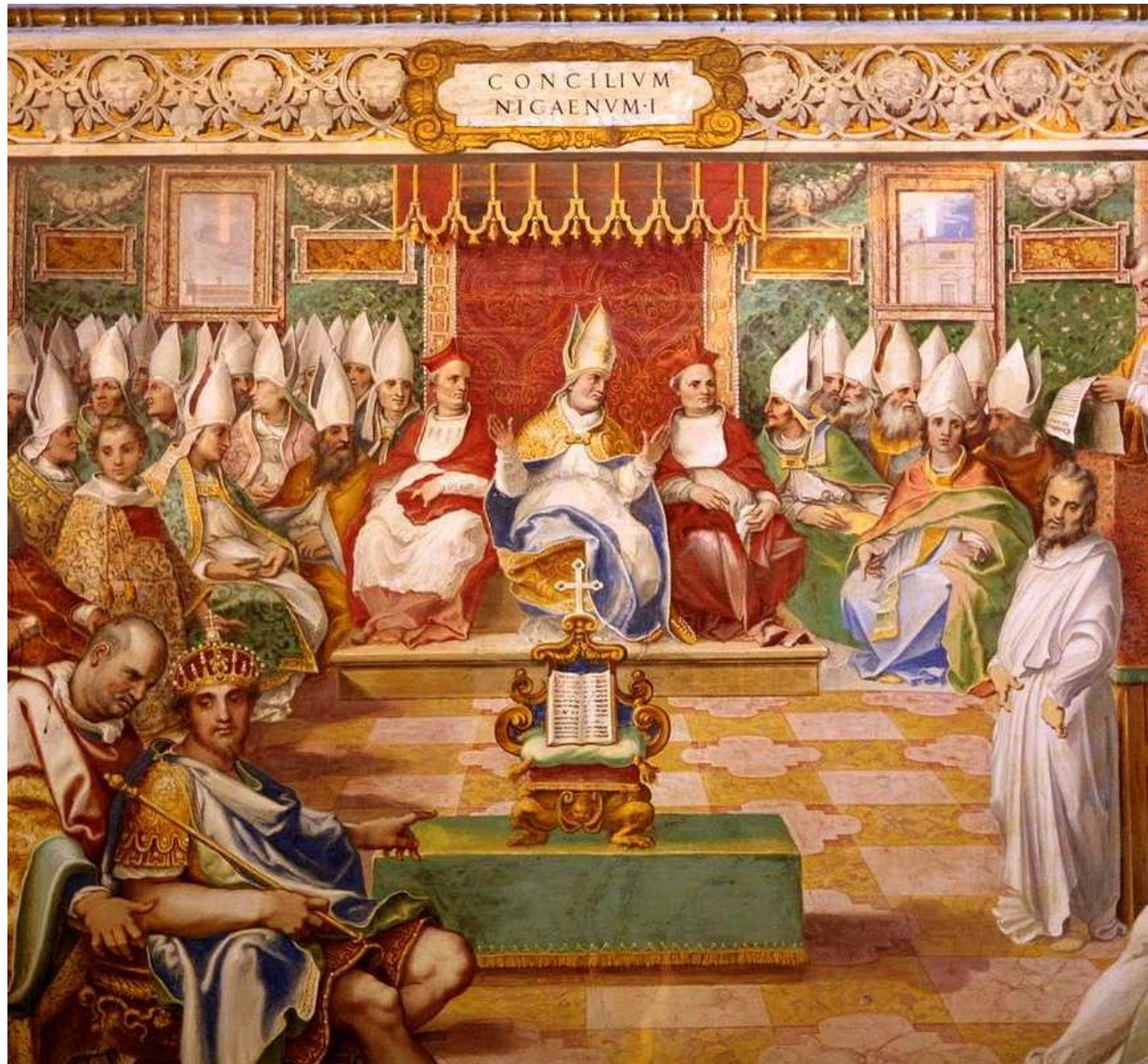
- † When the Roman legions burned the Temple during the Jewish Wars in 70 A.D. much of the Jewish way of life lay in embers. Gone was the central unifying symbol of Judaism.
- † Furthermore, the Christian faith was threatening Judaism as it was proclaiming that Jesus of Nazareth was the Jewish Messiah.

- † The Old Testament Bible of the Christians was the Septuagint and as such, the Jews grew increasingly disenchanted with it.
- † “The time came when one rabbi compared the ‘accursed day on which the seventy elders wrote the Law in Greek for the king’ to the day on which Israel made the golden calf.”

- † With the twin threats of the Roman Legions and the Christian faith looming, the Pharisees convened the Council of Jamnia towards the end of the 1<sup>st</sup> Century A.D. to reaffirm the truths of Judaism.
- † At the council the Pharisees rejected the Septuagint (a Greek language document and increasingly associated by many as a Christian book) and declared that only the Hebrew language books traditionally embraced by the Pharisees would be regarded as divinely inspired.

- † The Pharisees only had Greek versions of the Deuterocanonicals available in their day.
- † As they would only regard a book as inspired if it was written in the Hebrew dialect, these books were rejected.
- † The resulting Jewish canon contains the list of books Protestants regard as canonical today.
- † But with the discovery of the dead sea scrolls in the 1940s there were Hebrew fragments of the Deuterocanonicals found that make up the Septuagint books they rejected.





# THE CHURCH CALLS A COUNCIL



# Councils – Explaining Our Faith

- † Doctrine developed in the face of controversy and persecution.
- † Challenges and splinter groups led to clarification and expression of church teachings.
- † Councils were an effective way to clarify major theological disagreements that threatened Church unity.
- † Followed Apostolic model, and must be convened or recognized by the Pope.

- † In the early centuries there were festering controversies in the Church over what the New Testament canon should be.
- † The Church finally settled the matter in 3 local (as opposed to an ecumenical) councils.
- † They were the Council of Rome (382 A.D.), the Council of Hippo (393 A.D.), and the Council of Carthage (397 A.D.).
- † In these councils the Catholic Church authoritatively and infallibly declared what books are to be considered divinely inspired and authoritative.

- † The 27 books that make up our New Testament were declared canonical in these councils.
- † The canon was reaffirmed at Carthage (419), 2nd Nicea (787), Florence (1442) and Trent (1546). And as such the matter was considered closed.
- † But the Church didn't just list the New Testament books; she also listed the Old Testament books. And that list contained the Deuterocanonical books found in Catholic Bibles today.
- † **It is ironic that the same councils Protestants point to as authoritative in settling the New Testament canon were also used by the Church to authoritatively settle the Old Testament canon.**



# THE REFORMATION

- † From the 4<sup>th</sup> century to the 16<sup>th</sup> century, Christendom made no distinction between the Deuterocanonical books and the rest of the Bible as handed down in the Latin Vulgate.
- † In other words, they were viewed as inspired scripture as the rest of the Old and New Testament was.
- † But this changed at the Reformation when Luther rejected the canonicity of the Deuterocanonical books. Luther used three arguments for his decision.
- † First of all the Deuterocanonicals gave strong Biblical support for purgatory. 2 Maccabees 12:42-45 contains a story where there are prayers made for the dead.
- † There is no need to pray for those in Hell, as they will not be released. There is no need to pray for those in Heaven, as they cannot do any better.
- † The implication is that there is a third possibility (purgatory) where the dead can be released from the suffering and enter eternal bliss. While the New Testament is not devoid of passages referring to purgatory, this is one of the strongest found in the Bible.

- † This was proof to Luther that the books were in error, as Luther had no room for purgatory in his theology.
- † As God's Word cannot contain error and these books obviously had such an error (according to Luther), the Deuterocanonical books had to go.
- † It wasn't just the Deuterocanonicals that bothered Luther. He was initially persuaded (by his own reasoning) that the New Testament books of Jude, James and Revelation had to go as he viewed them as problematic with his new theology of salvation by faith alone.

- † Luther eventually included these New Testament books in his German Bible, albeit at the end of the Bible (to this day in the German language Luther Bible).
- † Luther also appealed to the fact that the Jews had rejected the Septuagint (with its Deuterocanonical books) at the Council of Jamnia.
- † Finally, Luther pointed out that some of the Church Fathers doubted the inspiration of the Deuterocanonicals.



- † Jerome is most frequently cited as one who held these books in question. But he was in the minority as Augustine and most of the other Fathers looked on these books as scripture.
- † In time, the rest of the Protestant Reformers fell in line with Luther. The result is that today the Protestant Bible has 66 books while the Catholic Bible steadfastly maintains the 73 books she has had for over 2,000 years.
- † It would serve us well to briefly examine Luther's objections as well as other objections touted by Protestants apologists to the Deuterocanonical books.



**ARGUMENTS AGAINST  
THE DEUTEROCANONICALS  
EXAMINED**

## 1. Some Church Fathers questioned the Deuterocanonicals.

- † Saint Jerome and a handful of other Church Fathers did indeed question the inspiration of the Deuterocanonicals. But they were in a minority and eventually the reasoning of Saint Augustine and the majority of the Church Fathers prevailed.
- † Luther embraced this minority position, one that had been overruled by the Church. But if Christians were to cast out all the books that have been questioned at one time or another (this was Luther's reasoning) then the books of Revelation, James, Jude, Hebrews and 2 Peter would need to be omitted from the New Testament as they were amongst the disputed New Testament books.

## **2. The Council of Jamnia rejected the Deuterocanonicals.**

- † Councils of non-Christian religions do not have the authority to define the Christian faith. Can we all agree on this?
- † In the 4<sup>th</sup> Century, three Church councils (Rome, Hippo and Carthage) ruled on the matter. In opposition, one Jewish council ruled on the matter. A Jewish council convened after the establishment of the Church has no doctrinal authority to define Church teaching.
- † How can this even be disputed? The Church formally came into being at Pentecost in 33 A.D. (approximately), and the Council of Jamnia was held after 90 A.D.

### **3. The Deuterocanonicals contain teachings inconsistent with the Christian faith.**

- † Luther was appealing to scripture alone (sola scriptura) in formulating his new creeds. Given these parameters, Catholic apologists confronted Luther with scriptural passages to support purgatory. When Luther was called on to abide by his principle of 'scripture alone' and to concede the scriptural authority for praying for the dead (as found in 2 Maccabees 12:45), Luther instead rejected what all of Christendom had accepted as scripture for 1,500 years.
- † But the question must be asked, where did Luther get such authority to delete these books? His answer was that he had such authority based on the right of private judgment as led by the Holy Spirit.
- † But does this mean that each individual Christian has the right to reject books or sections of scripture based on their understanding of the Christian faith? Or did only Luther have this authority on a one time basis? Or does a modern day Luther have a similar authority and is the canon of the Bible therefore still in play?

## 4. Christ and the Apostles never quoted from the Deuterocanonicals.

- † Luther did not make this appeal but often contemporary Protestants do. But where in the Bible does it say that Christ or the Apostles have to quote from a book of the Old Testament in order to mark the book as inspired scripture?
- † If this is the measure of canonicity then many of the books of the Old Testament would need to be discarded (Christ and the New Testament writers didn't quote all of the Old Testament books that even the Protestants regard as canonical).
- † Additionally, using such reasoning we would need to add the books of Enoch and the Assumption of Moses (they are quoted in Jude) to the Old Testament canon. But such reasoning is unbiblical and unfounded.

## 5. None of the books of the Deuterocanonicals claim to be scripture.

- † A few brief comments can be made on this claim.
- † First, just because a book claims to be scripture, does not mean it is scripture.
- † Second, most of the books of the Bible do not have a claim within them stating they are scripture.
- † Third, where in the Bible does it say that a book needs to claim it is scripture? This argument is a nonstarter.

# SUMMARY



- † Christ did not hand us a New Testament when he ascended to heaven. But he did leave us a Church with a Magisterium to make decisions that are binding on earth and also binding in heaven.
- † It is the Church that is the pillar and foundation of truth. The Catholic Church has consistently declared the Deuterocanonicals to be divinely inspired from her earliest councils. And as such these books have been part of the Bible since it was canonized by the 4<sup>th</sup> Century Councils.
- † At the time of the Reformation, the Protestant sects rejected these portions of scripture that had been part of the Christian Bible for over 1,000 years.