

# Introduction to Deuterocanon

*Jerusalem Will Be Built With Gold: The Preamble to the New Testament*

St. Raymond's Adult Bible Study  
T. Hoerner

## PRAYER BEFORE READING THE BIBLE

SHINE within my heart, Loving Master, the pure light of Your Divine knowledge, and open the eyes of my mind that I may understand Your teaching. Instill in me reverence for Your commandments, so that having conquered my sinful desires, I may pursue a spiritual way of life, thinking and doing all those things that are pleasing in Your sight. For You, Christ our God, are my light and my life, and to You we render glory together with Your Eternal Father ✠ and Your All-Holy Spirit, now and always, and forever and ever. Amen.

+ O Lord, open my lips, and my mouth will declare your praise.

2 Timothy 3:16-17

**All scripture [*graphé*]** is  
inspired by God and  
profitable for teaching, for  
reproof, for correction, and for  
training in righteousness...

**2 Timothy 3:16-17**

...that the man of God  
may be complete,  
equipped for every  
good work.

*Dei Verbum* on Inspiration, para. 9

For Sacred Scripture is the word of God inasmuch as it is **consigned to writing under the inspiration of the divine Spirit**, while sacred tradition takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles...

*Dei Verbum* on Inspiration, para. 9

...and hands it on to their successors in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it **preserve this word of God faithfully**, explain it, and make it more widely known.

***Dei Verbum* on Inspiration, para. 9**

Consequently it is **not from Sacred Scripture alone** that the Church draws her certainty about everything which has been revealed. Therefore both sacred tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence.





## Dei Verbum, para. 11

Therefore, since everything asserted by the inspired authors or sacred writers **must be held to be asserted by the Holy Spirit**, it follows that the books of Scripture must be acknowledged as teaching solidly, faithfully and without error **that truth which God wanted put into sacred writings for the sake of salvation...**



**Dei Verbum, para. 12**

However, since God speaks in Sacred Scripture **through men in human fashion**, the interpreter of Sacred Scripture, in order to see clearly what God wanted to communicate to us...

Dei Verbum, para. 12

...should carefully investigate  
**what meaning the sacred  
writers really intended**, and  
what God wanted to manifest  
by means of their words.

## Dei Verbum, para. 12

To search out the intention of the sacred writers, attention should be given, among other things, to **"literary forms."** For truth is set forth and expressed differently in texts which are variously historical, prophetic, poetic, **or of other forms of discourse...**



## **Dei Verbum, para. 12**

The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances by using **contemporary literary forms** in accordance with the situation of his own time and culture.

Dei Verbum, para. 12

For the correct understanding of what the sacred author wanted to assert, due attention must be paid to the **customary and characteristic styles...**

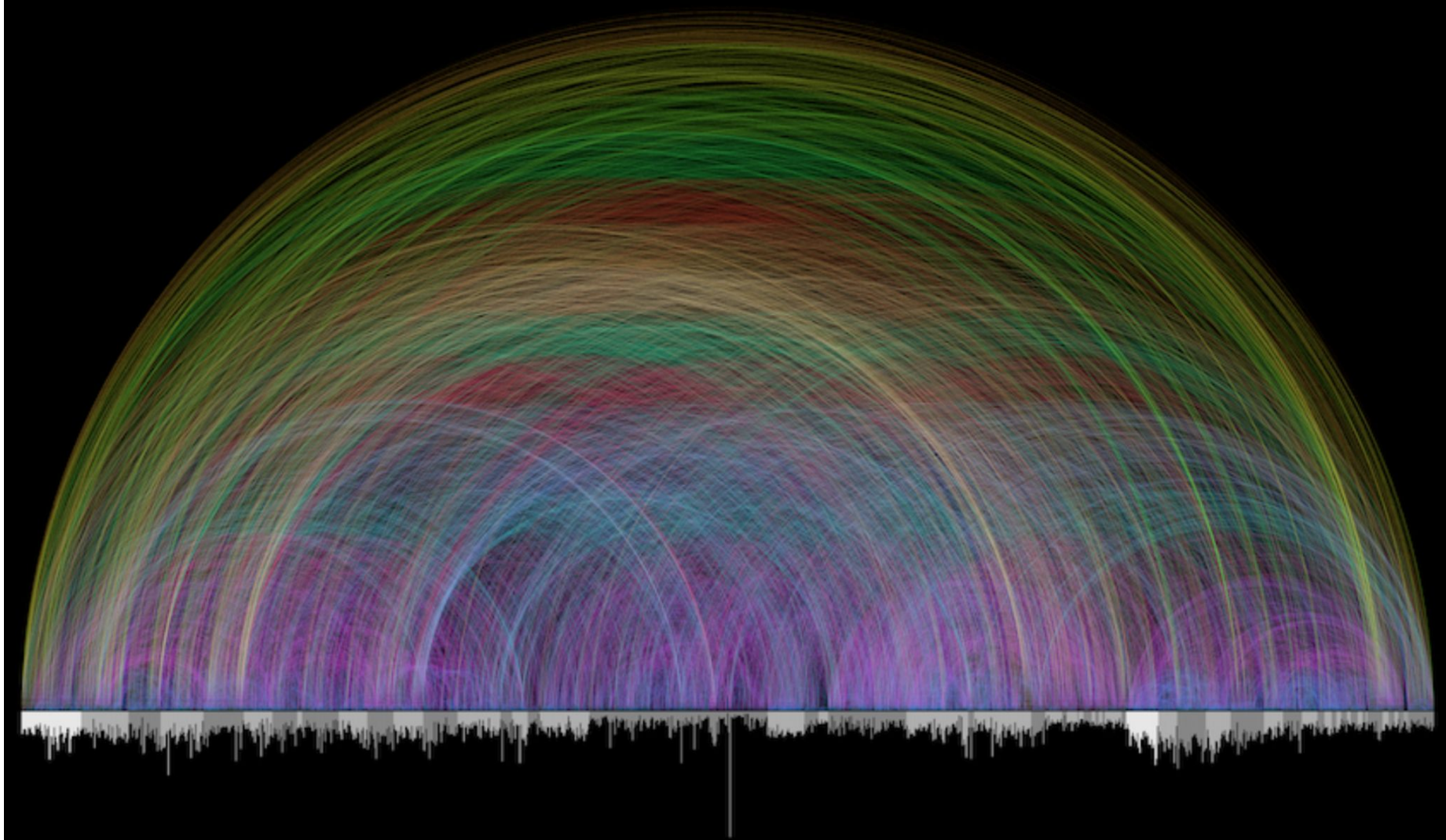
Dei Verbum, para. 12

**...of feeling, speaking and narrating** which prevailed at the time of the sacred writer, and to the patterns men normally employed at that period in their everyday dealings with one another.



## Dei Verbum, para. 12

But, since Holy Scripture must be read and interpreted in the sacred spirit in which it was written, no less serious attention must be given to the **content and unity of the whole of Scripture** if the meaning of the sacred texts is to be correctly worked out...



## Dei Verbum, para. 12

The **living tradition of the whole Church** must be taken into account along with the harmony which exists between elements of the faith. It is the task of exegetes to work according to these rules toward a better understanding and explanation of the meaning of Sacred Scripture...







## Dei Verbum, para. 12

For all of what has been said about the way of interpreting Scripture is subject finally to the judgment of the Church, which carries out the divine commission and ministry of **guarding** and **interpreting** the word of God.





2 Corinthians 4:5

For we do not proclaim  
ourselves; we proclaim **Jesus**  
**Christ as Lord** and ourselves  
as your slaves for Jesus's  
sake.

2 Corinthians 4:5

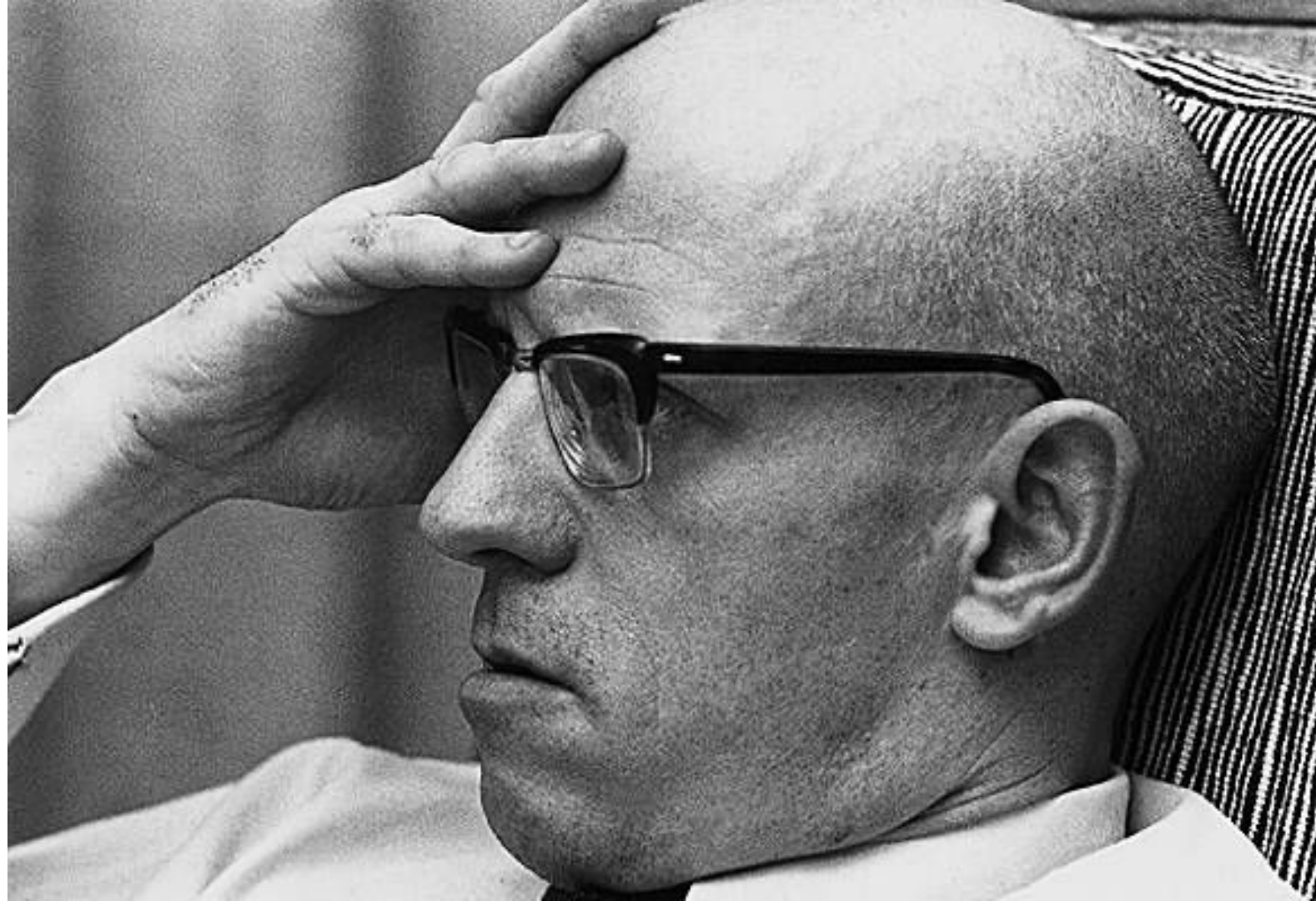
For we do not proclaim  
ourselves; we proclaim **Jesus**  
**Christ as Lord** and **ourselves**  
**as your slaves for Jesus's**  
**sake.**

# **Bishop of Rome**

**Bishop of Rome**  
**Vicar of Christ**

**Bishop of Rome**  
**Vicar of Christ**

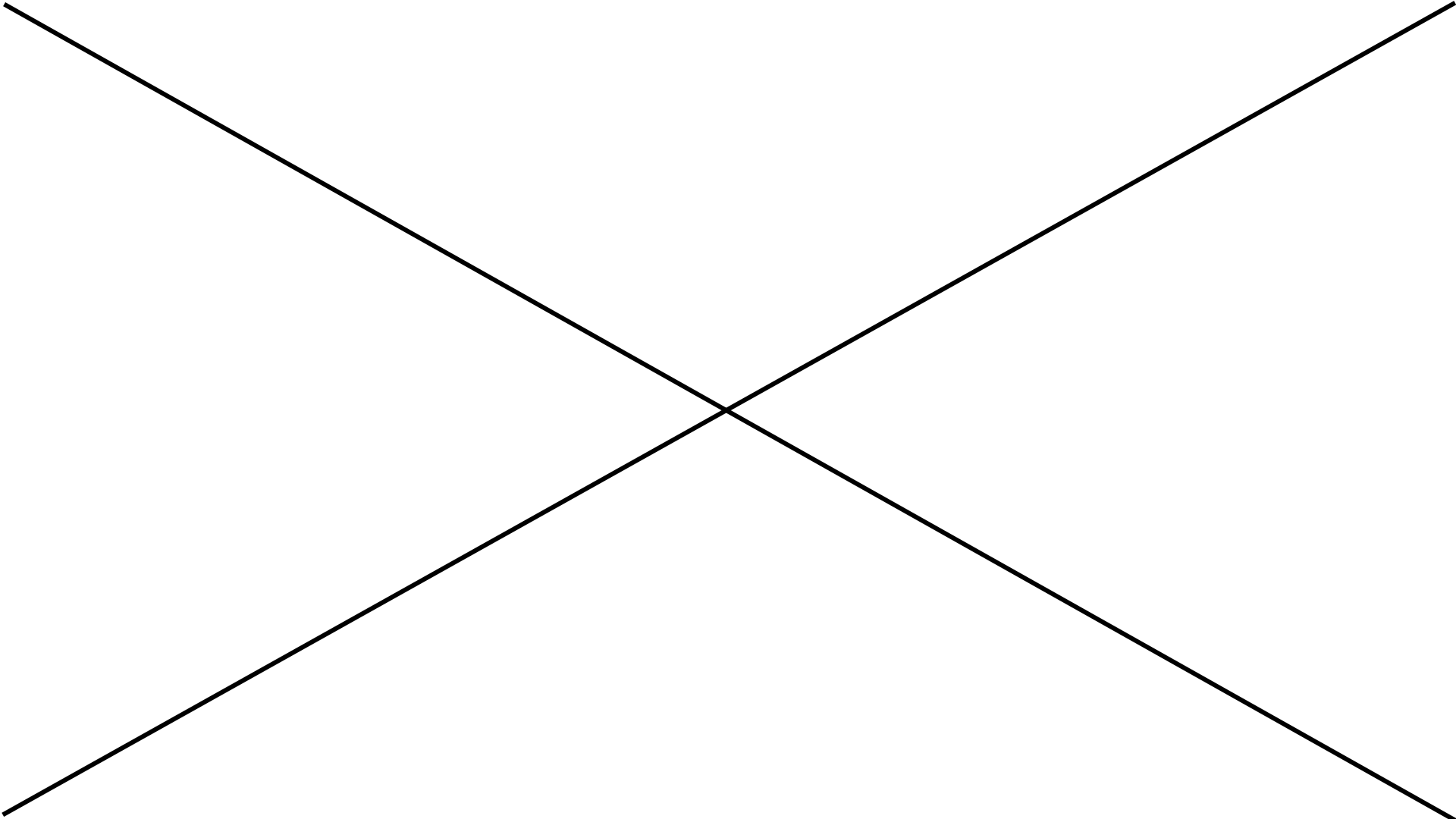
**Servant of the Servants of God**











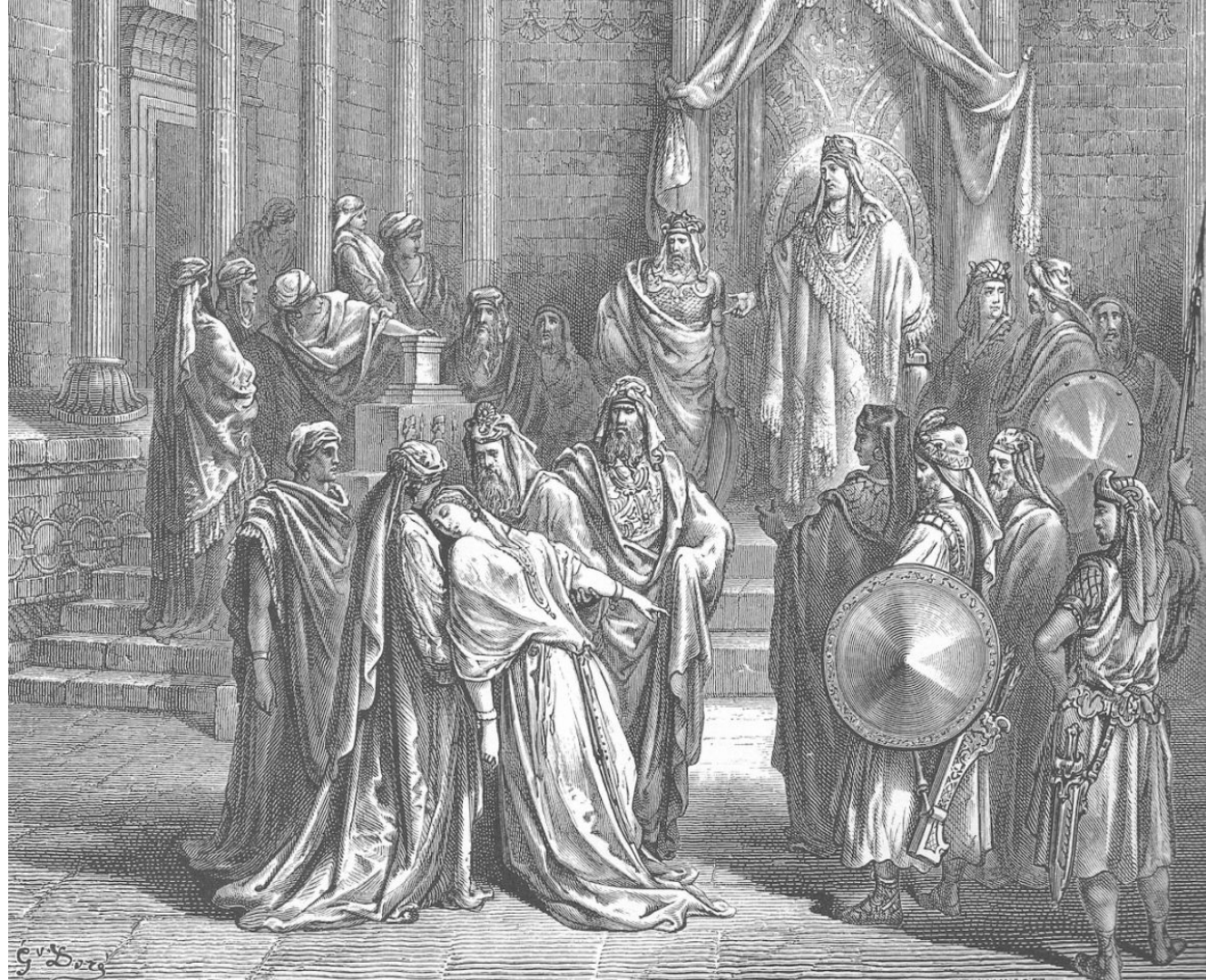












# Canon

Galatians 6:16

Peace and mercy be  
upon all who walk by  
**this rule** [*kanon*].





**Martin Luther, "Instructions on How to Read the Bible"**

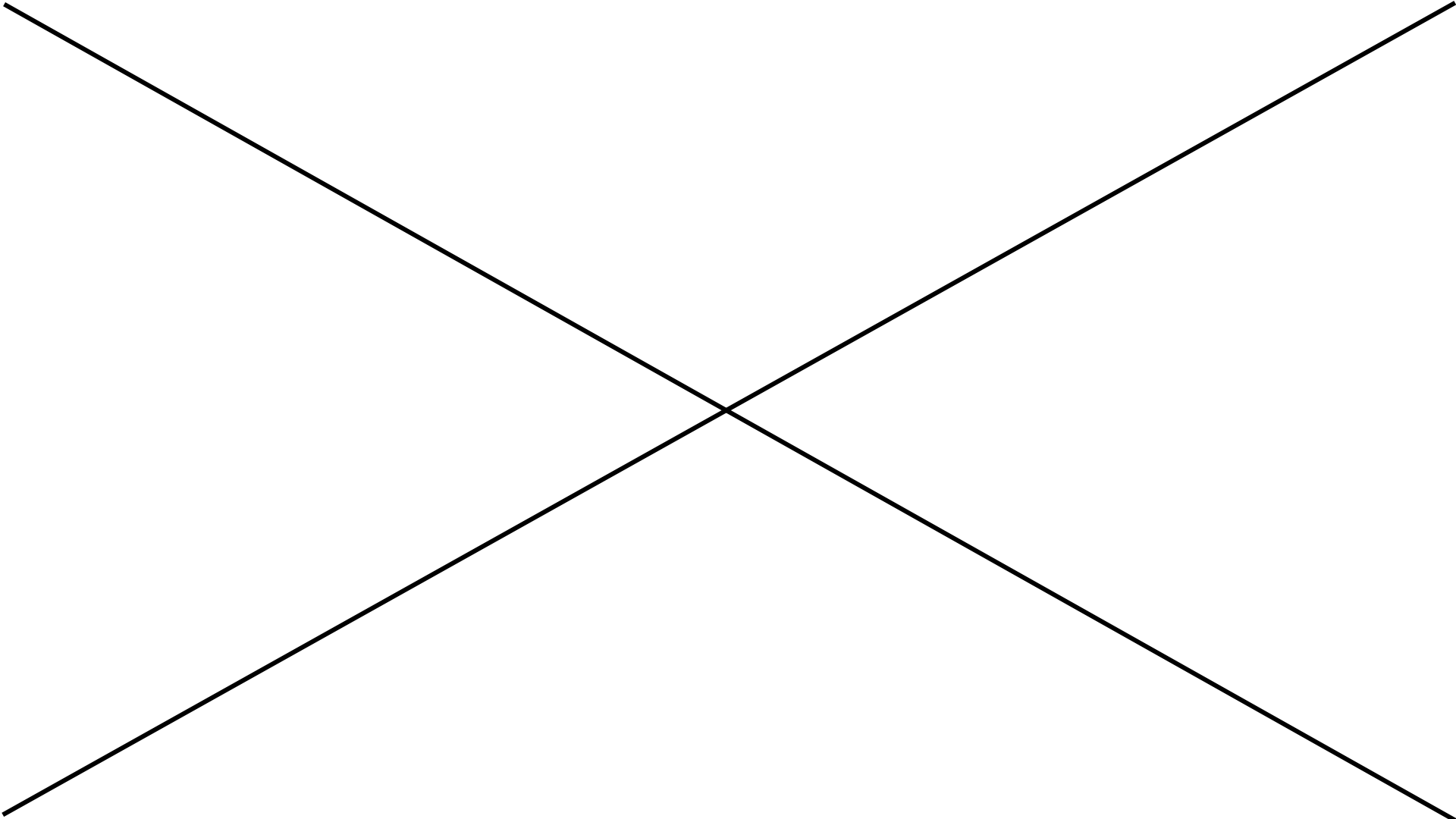
We are not to deduce our  
creeds or our articles of faith  
**from the Apocryphal writings;**  
nor are we to lay great stress  
upon their language...

Martin Luther, "Instructions on How to Read the Bible"

... because we consider them to  
have been composed **not under  
the influence of the Holy Spirit,**  
and therefore comprising **many  
erroneous notions.**

**“Apocrypha”**

“Apocrypha”  
**Hidden**



## Origen and Africanus on Additions to Daniel

**[It would be insane]** to reject as spurious **the copies in use in our Churches**, and enjoin the brotherhood to put away the sacred books current among them, and to coax the Jews, **and persuade them to give us copies which shall be untampered with, and free from forgery!**

ΔΟΚΙΜΑΣΕ  
ΑΝΘΡΩΠΟΣ ΕΑΥ  
ΤΟΝ <sup>ΠΡΩΤΟΝ</sup> ΚΑΙ ΟΥΤΩΣ ΕΚ  
ΤΟΥ ΑΡΤΟΥ ΕΣΘΙΕ  
ΤΩ ΚΑΙ ΕΚ ΤΟΥ Π  
ΤΗΡΙΟΥ ΠΙΝΕΤΩ  
ΟΓΑΡ ΕΣΘΙΩΝ ΚΑ  
ΠΙΝΩΝ ἄΚΡΙΜΑ ἄ  
ΤΩΣ ΕΣΘΙΕΙ ΚΑΙ ΠΙ



## Kohélet (Heinrich Graetz) 1871

If we lay out the interconnected threads clearly, it becomes apparent that following the decree at the Synod of Jerusalem shortly before the destruction of the Temple that sacred scriptures defile through contact, **the canon of hagiographers** was discussed...

Kohélet (Heinrich Graetz) 1871

A controversy then arose  
regarding **the inclusion**  
**of Ecclesiastes...**

## Kohélet (Heinrich Graetz) 1871

...at the Synod of Jamnia about two decades after the destruction of the Temple, when disputes were generally established and Ecclesiastes **was definitely included in the canon...**

Kohélet (Heinrich Graetz) 1871

At the same Synod, the question of the **admissibility of the Song of Songs** was first raised and definitively decided in its favor.

| <b>Zeraim (Seeds)</b><br><b>(זְרָעִים)</b>                                                                                          | <b>Moed (Festival)</b><br><b>(מוֹעֵד)</b>                                                                                                     | <b>Nashim (Women)</b><br><b>(נָשִׁים)</b>                                 |
|-------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------|
| Berakhot • Pe'ah •<br>Demai • Kil'ayim •<br>Shevi'it • Terumot •<br>Ma'aserot •<br>Ma'aser Sheni •<br>Challah • Orlah •<br>Bikkurim | Shabbat • Eruvin •<br>Pesahim • Shekalim •<br>Yoma • Sukkah •<br>Beitza •<br>Rosh Hashanah •<br>Ta'anit • Megillah •<br>Mo'ed Katan • Hagigah | Yevamot • Ketubot •<br>Nedarim • Nazir •<br>Sotah • Gittin •<br>Kiddushin |

**Nezikin (Damages)**  
(נְזִיקִין)

**Kodashim (Holies)**  
(קֹדָשִׁים)

**Tohorot (Purities)**  
(טְהוּרוֹת)

Bava Kamma •  
Bava Metzia •  
Bava Batra •  
Sanhedrin • Makkot •  
Shevu'ot • Eduyot •  
Avodah Zarah • Avot •  
Horayot

Zevachim • Menachot •  
Hullin • Bekhorot •  
Arakhin • Temurah •  
Keritot • Me'ilah •  
Tamid • Middot • Kinnim

Keilim • Oholot •  
Nega'im • Parah •  
Tohorot • Mikva'ot •  
Niddah • Makhshirin •  
Zavim • Tevul Yom •  
Yadayim • Uktzim

## Mishnah Yadayim 3:5

“All **the holy writings** make the hands impure. The Song of Songs and Ecclesiastes make the hands impure.” Rabbi Yehudah says: “The Song of Songs makes the hands impure, but there is a dispute about Ecclesiastes.” Rabbi Yose says: “Ecclesiastes does not make the hands impure, but there is a dispute about the Song of Songs.”



## Mishnah Yadayim 3:5

Rabbi Akiba said: God forbid! No one in Israel ever disagreed about the Song of Songs by saying that it does not make the hands impure. **For the whole world is not as worthy as the day on which the Song of Songs** was given to Israel...

## Mishnah Yadayim 3:5

...for all the writings are holy but  
**the Song of Songs is the holy  
of holies.** So if they had a  
dispute, they had a dispute  
only about Ecclesiastes.

וְחֹרֶב עֲטָרֶת זֶהָב גִּדּוֹ  
וְתַכְרִיךְ בּוֹץ וְאַרְגָּמָן  
וְהָעֵיד שׁוֹשֵׁן עֲהֻלָּה  
וְשִׁמְחָה לִיהוּדִים הִיא  
אֹרֶחַ וְשִׁמְחָה וְשִׁשׁ  
וְיָקָר וְכָלֵל דִּינָה וְמוֹ

ל  
ל  
ל  
ל  
ל  
ל  
ב

## Mishnah Yadayim 2:5

The **writings of the Evangelists** and **the scrolls of the heretics** do not defile the hands. The scrolls of **Ben Sira** and **all scrolls that are written from that point forward** -- they do not defile the hands...

Josephus (Ag. Ap. 1.8.38).

“For we have . . . only  
twenty-two books, which  
contain the records of all the  
past times; which are **justly  
believed to be divine...**

**Josephus (Ag. Ap. 1.8.38).**

**Five belong to Moses**, which contain his laws and the traditions of the origin of humankind till Moses' death. . . . The prophets, who were after Moses, wrote down what was done in their times **in thirteen books**. The remaining four books contain **hymns to God**, and **precepts for the conduct of human life.**"

## Origen and Africanus on Additions to Daniel

Are we to suppose that **Providence** which in the sacred Scriptures has ministered to the edification of all the Churches of Christ, **had no thought** for those bought with a price, for whom Christ died...

## Origen and Africanus on Additions to Daniel

In all these cases consider whether it would not be well to remember the words, “**Thou shalt not remove the ancient landmarks** which thy fathers have set” (Proverbs 22:28).

## Origen and Africanus on Additions to Daniel

Nor do I say this because I shun the labour of **investigating the Jewish Scriptures**, and comparing them with ours, and noticing their various readings...

אֶחָז וּשְׁבִי כָל־שָׁת  
אֲדֹם

כָּל־יֹשְׁבֵי בְנֵעֶזְרָה  
וּפְחָד

וַעֲבָד עִמָּךְ יְחִנֹּחַ  
קִנְיָתָהּ

לִשְׁבִּתָּךְ פְּעֻלָּתָהּ יִהְיֶה  
יָדוּךָ

בְּאֵסֹס פֶּרֶעַח בִּרְכָבוֹ וּבִפְרִשׁוֹ בָּיִם  
אֶת־מִיָּהִים

אֵילֵי־מוֹנָב וְאֶחָז מוֹרֶעַד

בְּגִדְךָ זָרוּעָה וְדָמוֹ כְּאֶבֶן

תִּבְאֵמוּ וְתִטְעֵמוּ בְּחֶרֶץ־לִתְךָ

וְתוֹחֵי־מֶלֶךְ לַעֲלֹס וְעָדָה

אֲזַנְבְּחֶךָ אֶל־וְפִי

נִמְנָה  
תִּפְלֵעֲלֵיהֶם אִי־מִלְתָּךְ

עֲדִי־עֲבָד יַעֲסִזוּ  
מִכּוֹן

מִקֶּדֶשׁ אֲדֵנִי כוֹנֵן

וַיֵּשֶׁב יְהוָה עַל־הֵם

וַבֵּי־יִשְׂרָאֵל חֲלָכָה וּבִשְׁחַבְתּוֹךְ הָיִים

## Origen and Africanus on Additions to Daniel

This, if it be not arrogant to say it, I have already to a great extent done to the best of my ability, labouring hard to get at the meaning in all **the editions and various readings**; while I paid particular attention to the **interpretation of the Seventy...**

† ΑΡΙΣΤΕΑΣ

Ἐξ ὁμοῦ συδὲ ἡ γῆ σὺ τὸ σῶ  
σιν ἅπαντα ἀπορρομὴ τῶν ἡμε  
ρῶν τοῦ ἐν ἡμῶν ἀπορρομῶν  
καὶ διὰ τὴν ἀπορρομὴν

|    |                  |                  |                  |                  |
|----|------------------|------------------|------------------|------------------|
| 12 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 13 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 14 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 15 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 16 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 17 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 18 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 19 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 20 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |

|    |                  |                  |                  |                  |
|----|------------------|------------------|------------------|------------------|
| 21 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 22 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 23 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 24 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 25 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 26 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 27 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 28 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 29 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |
| 30 | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS | WANTZ FANTZALFUS |

## Origen and Africanus on Additions to Daniel

**...lest I might to be found to accredit any forgery to the Churches** which are under heaven, and give an occasion to those who seek such a starting-point for gratifying their desire to slander the common brethren, and to bring some accusation against those who shine forth in our community.





Jerome, "Letter to Cromatius and Heliodorus"

I do not cease to wonder at the  
constancy of your demanding.

**For you demand that I bring a  
book written in Chaldean  
words into Latin writing...**

Jerome, "Letter to Cromatius and Heliodorus"

Indeed the book of Tobias, **which the Hebrews exclude from the catalogue of Divine Scriptures,** being mindful of those things which they have titled **Hagiographa.**

**Jerome, “Letter to Cromatius and Heliodorus”**

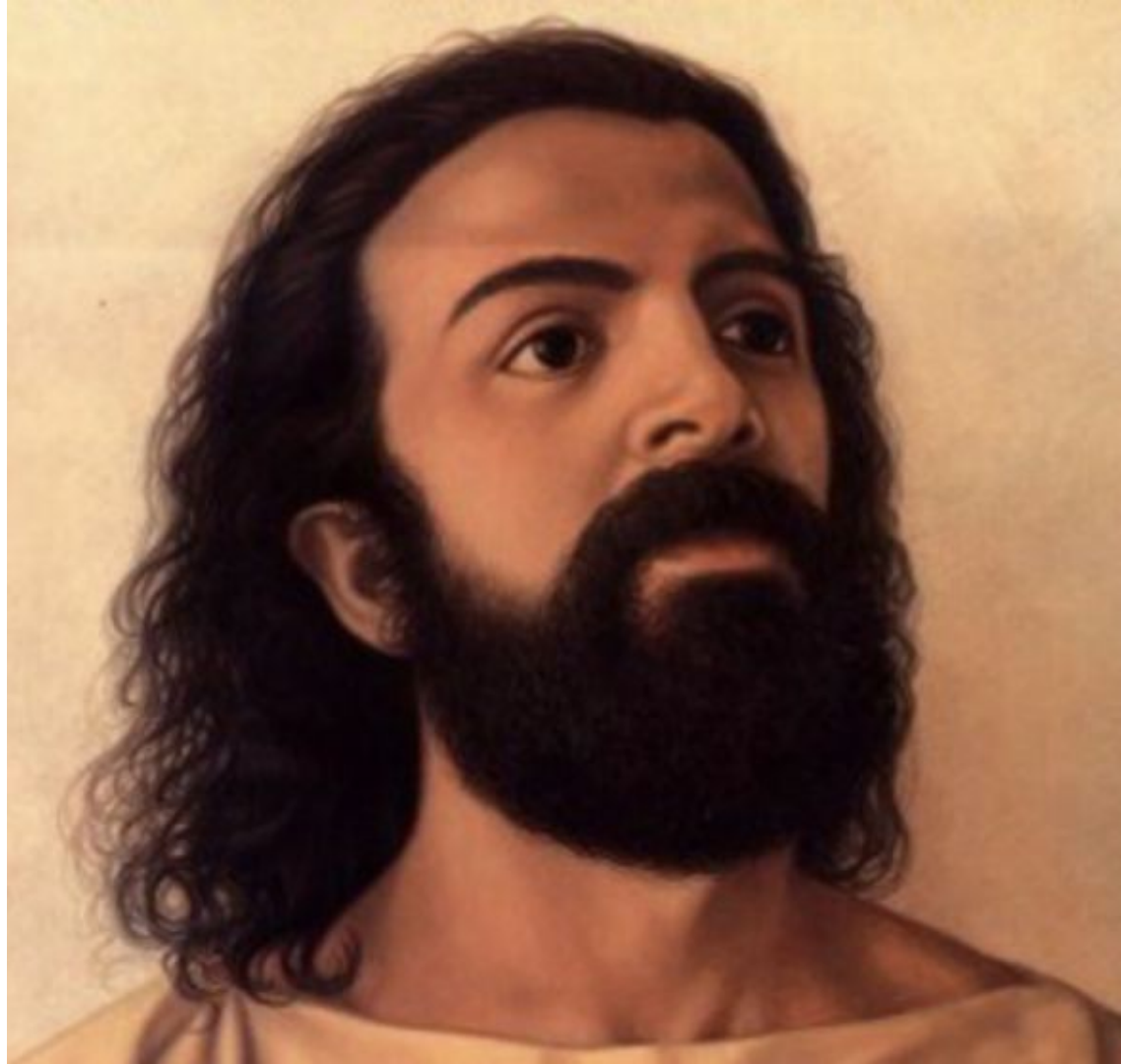
I have done enough for your desire,  
yet not by my study. For the  
studied-ones of the Hebrews  
rebuke us and find fault with us, to  
translate this for the ears of Latins  
contrary to **their [the Jewish]**

Jerome, "Letter to Cromatius and Heliodorus"

But it is better [for me] **to be  
subject to the commands  
of bishops** and to displease  
**the opinion of the  
Pharisees.**

Jerome, "Letter to Cromatius and Heliodorus"

I have persisted as I have  
been able, and because the  
language of the Chaldeans  
**is close to Hebrew speech...**



Jerome, “Letter to Cromatius and Heliodorus”

...finding a speaker very skilled in both languages, **I took to the work of one day**, and whatever he expressed to me in Hebrew words, this, with a summoned scribe, I have set forth in Latin words.

Jerome, "Letter to Cromatius and Heliodorus"

...I will be paid the price of this work by your prayers, when, by your grace, **I will have learned what you request to have been completed by me was worthy.**

## Jerome, Prologue to Judith

Among the Hebrews the Book of Judith is found among the Hagiographa, the authority of which toward **confirming those which have come into contention** is judged less appropriate.

## Jerome, Prologue to Judith

Yet having been written in Chaldean words, it is counted among the histories. **But because this book is found by the Nicene Council to have been counted among the number of the Sacred Scriptures...**

## Jerome, Prologue to Judith

...I have acquiesced to your request, indeed a demand, and works having been set aside from which I was forcibly curtailed, **I have given to this (book) one short night's work translating more sense from sense than word from word.**

## St. Jerome, Letter 57 to Pammachius

For I myself not only admit but freely proclaim that in translating from the Greek **(except in the case of the holy scriptures where even the order of the words is a mystery)** I render sense for sense and not word for word.

## Jerome, Prologue to Judith

**Receive the widow Judith**, an example of chastity, and declare triumphal honor with perpetual praises for her. For this one, imitable not only for women, but also for men, has the Rewarder of her chastity given...

Jerome, Prologue to Judith

Who has granted such  
strength, that she conquered  
the one unconquered by all  
men, **she surpassed the  
insurpassable.**

## Jerome, Prologue to Sirach and Wisdom

Also included is the book of the model of virtue **Jesus son of Sirach**, and another falsely ascribed work (ψευδεπιγραφος) which is titled Wisdom of Solomon. **The former of these I have also found in Hebrew...**

Jerome, Prologue to Sirach and Wisdom

The second was never  
among the Hebrews, the  
very style of which **reeks**  
**of Greek eloquence.**

## Jerome, Prologue to Sirach and Wisdom

Therefore, just as the Church  
also reads the books of Judith,  
Tobias, and the Maccabees, but  
does **not receive them among**  
**the the canonical Scriptures...**

**Jerome, Prologue to Sirach and Wisdom**

...so also one may read these two  
scrolls for the strengthening of  
the people, **(but) not for  
confirming the authority of  
ecclesiastical dogmas.**







## Augustine, De doctrina christiana 2.8.12

The most skillful interpreter of **the sacred writings**, then, will be he who in the first place has read them all and retained them in his knowledge, if not yet with full understanding, still with such knowledge as reading gives — those of them, at least, that are **called canonical**...

## Augustine, De doctrina christiana 2.8.12

Now, in regard to **the canonical Scriptures**, he must follow the judgment of **the greater number of Catholic churches**; and among these, of course, a high place must be given to such as have been thought worthy to be **the seat of an apostle and to receive epistles**.

**Augustine, De doctrina christiana 2.8.12**

Accordingly, among the canonical Scriptures he will judge according to the following standard: **to prefer those that are received by all the Catholic churches to those which some do not receive.**

**Augustine, De doctrina christiana 2.8.12**

Among those, again, which are not received by all, he will prefer such as **have the sanction of the greater number and those of greater authority,** to such as are held by the smaller number and those of less authority.



## Augustine, De doctrina christiana 2.8.12

If, however, he shall find that some books are held by the greater number of churches, and others by the churches of greater authority (though this is not a very likely thing to happen), **I think that in such a case the authority on the two sides is to be looked upon as equal.**

**Augustine, De doctrina christiana 2.8.14**

Now **the whole canon of Scripture** on which we say this judgment is to be exercised, is contained in the following books:— Five books of Moses, that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy...

## Augustine, De doctrina christiana 2.8.14

There are other books which seem to follow no regular order, and are connected neither with the order of the preceding books nor with one another, such as Job, and **Tobias**, and Esther, and **Judith**, and **the two books of Maccabees**, and the two of Ezra...

## Augustine, De doctrina christiana 2.8.14

Next are the Prophets, in which there is one book of the Psalms of David; and three books of Solomon, viz., Proverbs, Song of Songs, and Ecclesiastes. For two books, one called **Wisdom** and the other **Ecclesiasticus**, are ascribed to Solomon from a certain resemblance of style, but the most likely opinion is that they were written by **Jesus the son of Sirach**. Still they are to be reckoned among the prophetical books, since they have attained recognition as being authoritative.

## Augustine, De doctrina christiana 2.8.14

The remainder are the books which are strictly called the Prophets: twelve separate books of the prophets which are connected with one another, and having never been disjoined, are reckoned as one book; the names of these prophets are as follows:— Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; then there are the four greater prophets, Isaiah, **Jeremiah**, Daniel, Ezekiel. The authority of the Old Testament is contained within the limits of these forty-four books.





# **Council of Carthage (A.D. 419)**

## **Canon 24**

Besides the Canonical Scriptures nothing be read in church under the name of divine Scripture.

But the Canonical Scriptures are as follows:

**[Books of Catholic Canon]**

## Council of Rome (382)

Now indeed the issue of the divine scriptures must be discussed, **which the universal Catholic church receives or which it is required to avoid...**

posuit.

# Concilium florentinum



## **Council of Florence (1431-49 A.D.)**

It professes that one and the same God is the author of the old and the new Testament — that is, the law and the prophets, and the gospel — since the saints of both testaments spoke **under the inspiration of the same Spirit**. It accepts and venerates their books, whose titles are as follows: **[Catholic Canon]**



Luther, "Preface to Apocrypha"

"These are books that, though not esteemed like the holy Scriptures, are still **both useful and good to read.**"

## Luther, Preface to the Wisdom of Solomon

“There are many good things in it, and it is **well worth reading**. . . . This book is a good exposition and example of the first commandment, . . . and that is the main reason why this book is to be read, so that one may learn to fear and trust God, so that he may help us by his grace.”

## Luther, “Preface of 1 Maccabees”

“Its words and discourses are almost as enlightening as those of the other books of holy Scripture. And it would not have been wrong to count it as such, because it is a very necessary and useful book... For this reason, it is **useful for us Christians also to read and know it.**”



**Johan Eck Debate, *Introduction to Apocrypha***

1519 the issue of the

Deuterocanon became prominent  
when Martin Luther debated the  
Catholic theologian **Johan Eck** on  
the doctrine of Purgatory...



Johan Eck Debate, *Introduction to Apocrypha*

Eck cited a number of texts in support of the full Catholic understanding of that teaching including a citation from **2 Maccabees 12:45-46.**

Johan Eck Debate, *Introduction to Apocrypha*

It was a holy and pious thought. Therefore he made atonement for the dead, **that they might be delivered from their sin.**

Johan Eck Debate, *Introduction to Apocrypha*

Luther disputed the interpretation of these passages **except for one**,  
Second Maccabees.

Johan Eck Debate, *Introduction to Apocrypha*

Instead, Luther refused to admit this book into debate so as to serve as proof because, **he claimed, it was not canonical.**

Johan Eck Debate, *Introduction to Apocrypha*

Eck responded with an appeal to Augustine and various Church councils had affirmed the canonicity of Maccabees. **Luther appealed to Jerome.**



Johan Eck Debate, *Introduction to Apocrypha*

**From that moment on**, Protestantism could never permit the Deuterocanon to be anything more than uninspired Apocrypha (i.e., incapable of confirming doctrine) **without undermining its historic raison d'être** for its break with the Catholic Church...

Martin Luther, "Instructions on How to Read the Bible"

... we consider them to have  
been composed **not under the  
influence of the Holy Spirit**, and  
therefore comprising **many  
erroneous notions**.

# Bulla contra Erro

res Martini Lutheri  
et sequacium.





**John 14:26**

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

## Fourth Session of Trent, 1546

Following, then, the examples of the orthodox Fathers, it receives and venerates with a feeling of piety and reverence all **the books both of the Old and New Testaments, since one God is the author of both...**

## Fourth Session of Trent, 1546

It has thought it proper, moreover, to insert in this decree a list of the sacred books, lest a doubt might arise in the mind of someone **as to which are the books received by this council.**

They are the following:

## Fourth Session of Trent, 1546

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They are the following:

## Fourth Session of Trent, 1546

Of the Old Testament, the five books of Moses, namely, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Josue, Judges, Ruth, the four books of Kings, two of Paralipomenon, the first and second of Esdras, the latter of which is called Nehemias, Tobias, Judith, Esther, Job, the Davidic Psalter of Psalms, Proverbs, Ecclesiastes, the Canticle of Canticles, Wisdom, Ecclesiasticus, Isaias, Jeremias, with Baruch, Ezechiel, Daniel, the twelve minor Prophets, namely, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, Malachias; two books of Machabees, the first and second.

## Fourth Session of Trent, 1546

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## Fourth Session of Trent, 1546

If anyone does not accept as **sacred** and **canonical** the aforesaid books in their entirety and with all their parts, **as they have been accustomed to be read in the Catholic Church** and as they are contained in the **old Latin Vulgate Edition**, and knowingly and deliberately rejects the aforesaid traditions, **let him be anathema.**

## **Fourth Session of Trent, 1546**

Moreover, the same holy council considering that not a little advantage will accrue to the Church of God if it be made known which of all the Latin editions of the sacred books now in circulation is to be regarded as authentic, ordains and declares that the **old Latin Vulgate Edition...**

## **Fourth Session of Trent, 1546**

...which, in use for **so many hundred years, has been approved by the Church**, be in public lectures, disputations, sermons and expositions held as authentic, and that no one dare or presume under any pretext whatsoever to reject it.

## DeSilva, *Introducing the Apocrypha*

The definitive affirmation in the Catholic Church appears to have **provoked an inverse movement among Protestants**. After the council, **Calvin** became decidedly more negative: “I am not one of those who want to damn altogether the reading of these books. **But put trust in them?** That has never been their lot hitherto” (Meurer 1991, 98).

DeSilva, *Introducing the Apocrypha*

The **Westminster Confession** (1646) flatly denies any “divine inspiration” or authority to these books, which are not “to be in any other wise approved, or made use of, than other human writings.”

## ***Introducing the Apocrypha, David A de Silva***

The Roman Catholic and Greek Orthodox canons of the Old Testament represent **basically the Septuagint collection reflected in [the] early Christian codices**, while the Protestant Old Testament has returned to the **consensus of early rabbinic Judaism [90s AD]** concerning the limits of Scripture.

ΔΟΚΙΜΑΣΕ  
ΑΝΘΡΩΠΟΣ ΕΑΥ  
ΤΟΝ <sup>ΠΡΩΤΟΝ</sup> ΚΑΙ ΟΥΤΩΣ ΕΚ  
ΤΟΥ ΑΡΤΟΥ ΕΣΘΙΕ  
ΤΩ ΚΑΙ ΕΚ ΤΟΥ Π<sup>ο</sup>  
ΤΗΡΙΟΥ ΠΙΝΕΤΩ  
ΟΓΑΡ ΕΣΘΙΩΝ ΚΑ  
ΠΙΝΩΝ ἄΚΡΙΜΑ ἄ  
ΤΩΣ ΕΣΘΙΕΙ ΚΑΙ ΠΙ



# **Gary G. Michuta, *The Case for the Deuterocanon***

- 1.** New Testament Use
- 2.** Septuagint Inclusion
- 3.** Judean Desert Witness
- 4.** Canonical Use by the Early Christians
- 5.** Persistent Use in Christianity



**John 10:22-23 (Jesus and the Deuterocanon)**

It was the feast of the  
Dedication at Jerusalem; it  
was winter, and Jesus was  
walking in the temple, in the  
portico of Solomon...





John 10:22-23 (Jesus and the Deuterocanon)

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**John 10:22-23 (Jesus and the Deuterocanon)**

# **The Feast of the Dedication**

**John 10:22-23 (Jesus and the Deuterocanon)**

# **The Feast of the Dedication**

חֲנֻכָּה

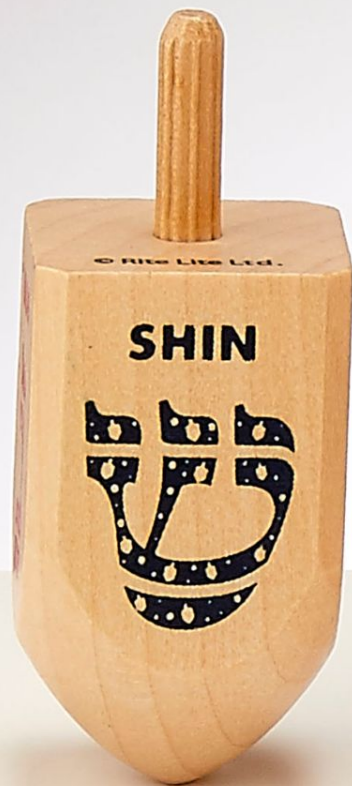
John 10:22-23 (Jesus and the Deuterocanon)

# The Feast of the Dedication

חֲנֻכָּה

Hănukkā





John 10:22-23 (Jesus and the Deuterocanon)

נֵס גָדוֹל הָיָה שָׁם

*Nes gadól hayáh sham*

**“A Great Miracle Happened  
There”**



## **1 Maccabees 4:36-38**

Then Judas and his brothers said, “See, our enemies are crushed; let us go up to **cleanse the sanctuary and dedicate it.**”

So all the army assembled and went up to Mount Zion. There they saw the sanctuary desolate, **the altar profaned,** and the gates burned.

**1 Maccabees 4:38-40**

**In the courts they saw bushes sprung up as in a thicket, or as on one of the mountains.** They saw also the chambers of the priests in ruins. Then they tore their clothes and mourned with great lamentation; they sprinkled themselves with ashes ... they cried out to Heaven.

**1 Maccabees 4:41-43**

Judas... chose blameless  
priests devoted to the law, and  
**they cleansed the sanctuary  
and removed the defiled  
stones to an unclean place.**

**1 Maccabees 4:44**

And they thought it best **to  
tear [the altar] down**, so that it  
would not be a lasting shame  
to them that the Gentiles had  
defiled it...

**1 Maccabees 4:45-46**

So they tore down the altar, and stored the stones in a convenient place on the temple hill **until a prophet should come to tell what to do with them.**

**1 Maccabees 4:47-50**

Then they took unhewn stones, as the law directs, and built a new altar like the former one.

**1 Maccabees 4:47-50**

They also rebuilt the  
sanctuary and the interior  
of the temple, and  
consecrated the courts...

**1 Maccabees 4:47-50**

Then they offered incense  
on the altar and lit the lamps  
on the lampstand, **and these  
gave light in the temple.**

## Megillat Antiochus

After this, the sons of Israel  
**went up to the Temple** and  
rebuilt its gates and purified the  
Temple from the dead bodies  
and from the defilement.

## Megillat Antiochus

And they sought after pure olive oil to light the lamps therewith, but could not find any, **except one bowl that was sealed with the signet ring** of the High Priest from the days of Samuel the prophet and they knew that it was pure.

## Megillat Antiochus

There was in it [enough oil] to light [the lamps therewith] for one day, but the God of heaven whose name dwells there put therein his blessing and **they were able to light from it eight days.**

**1 Maccabees 4:54**

At the very season and on the  
very day that the Gentiles had  
profaned it, **it was dedicated  
with songs and harps and  
lutes and cymbals.**

## **1 Maccabees 4:47-50**

56 So they celebrated the dedication of the altar for eight days, and joyfully offered burnt offerings; they offered a sacrifice of well-being and a

## 1 Maccabees 4:59

Then Judas and his brothers and  
all the assembly of Israel  
determined that **every year at that  
season the days of dedication of  
the altar should be observed...**

## 1 Maccabees 4:59

...with joy and gladness **for  
eight days**, beginning with  
the twenty-fifth day of the  
month of Chislev.



**Sola Gratia**

Grace Alone

**Sola Fide**

Faith Alone

**Solus Christus**

Christ Alone

**Sola Scriptura**

Scripture Alone

**Soli Deo Gloria**

Glory of God Alone

## **“Sola Scriptura” An Assertion of All the Articles (1520)**

**“I do not want to throw out all those more learned [than I], but Scripture alone to reign, and not to interpret it by my own spirit or the spirit of any man, but I want to understand it by itself and its spirit.”**

## **Diet of Worms (May 1521)**

Unless I am convinced by the testimony of the Scriptures or by evident reason—for I can believe neither pope nor councils alone, as it is clear that they have erred repeatedly and contradicted themselves—I consider myself conquered by the Scriptures **adduced by me and my conscience** is captive to the Word of God.



# Who determines the canon?



## **Luther on the Books of the New Testament**

**St. John's Gospel** and his first Epistle, St. Paul's Epistles, especially those to the **Romans, Galatians, Ephesians, and St. Peter's Epistle**—these are the books which show to thee Christ, and teach **everything that is necessary and blessed for thee to know**, even if you were never to see or hear any other book of doctrine.

Luther on the Books of the New Testament

Therefore, **St. James' Epistle**  
is a perfect straw-epistle  
compared with them, for it  
has in it nothing of an  
evangelic kind."

Luther, “Preface to the Revelation of St. John” (1522)

About this book of **the Revelation of John**, I leave everyone free to hold his own opinions. I would not have anyone bound to my opinion or judgment. I say what I feel.

**Luther, “Preface to the Revelation of St. John” (1522)**

I miss more than one thing  
in this book, and it makes  
me consider it to be neither  
apostolic nor prophetic.

Luther, “Preface to the Revelation of St. John” (1522)

For it befits the apostolic  
office to speak clearly of  
Christ and his deeds,  
**without images and visions.**

**Luther, “Preface to the Revelation of St. John” (1522)**

I can in no way detect  
that the Holy Spirit  
produced it.

**Luther, “Preface to the Revelation of St. John” (1522)**

Moreover he seems to me to be going much too far when **he commends his own book so highly** -- indeed, more than any of the other sacred books do, though they are much more important -- and threatens that if anyone takes away anything from it, God will take away from him, etc.

Luther, “Preface to the Revelation of St. John” (1522)

Again, they are supposed to be blessed who keep what is written in this book; **and yet no one knows what that is, to say nothing of keeping it.** This is just the same as if we did not have the book at all.

**Luther, “Preface to the Revelation of St. John” (1522)**

Many of the fathers also rejected this book a long time ago; **although St.**

**Jerome, to be sure,** refers to it in exalted terms and says that it is above all praise and that there are as many mysteries in it as words.

**Luther, “Preface to the Revelation of St. John” (1522)**

Still, Jerome cannot prove this at all, and his praise at numerous places is too generous.

Luther, “Preface to the Revelation of St. John” (1522)

Finally, let everyone think of it as his own spirit leads him. **My spirit cannot accommodate itself to this book.**

For me this is reason enough not to think highly of it: Christ is neither taught nor known in it.

Luther, "Preface to the Revelation of St. John" (1522)

Therefore I stick to the  
books which present  
Christ to me clearly  
and purely.

## **Vatican Council I, On Ecclesial Authority**

Therefore,  
faithfully adhering to the tradition received  
from the beginning of the christian faith,  
to the glory of God our saviour,  
for the exaltation of the catholic religion and  
for the salvation of the christian people,  
with the approval of the sacred council...

## **Vatican Council I, On Ecclesial Authority**

...we teach and define as a divinely revealed dogma that when the Roman pontiff speaks ex cathedra that is, when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole church...

## **Vatican Council I, On Ecclesial Authority**

He possesses, by the divine assistance promised to him in blessed Peter, that infallibility which the divine Redeemer willed his church to enjoy in defining doctrine concerning faith or morals. Therefore, such definitions of the Roman pontiff are of themselves, and not by the consent of the church, irreformable. So then, should anyone, which God forbid, have the temerity to reject this definition of ours: let him be anathema.

## **Lumen Gentium, para. 25**

And this infallibility with which the Divine Redeemer willed His Church to be endowed in defining doctrine of faith and morals, extends as far as the deposit of Revelation extends, which must be religiously guarded and faithfully expounded...

## **Lumen Gentium, para. 25**

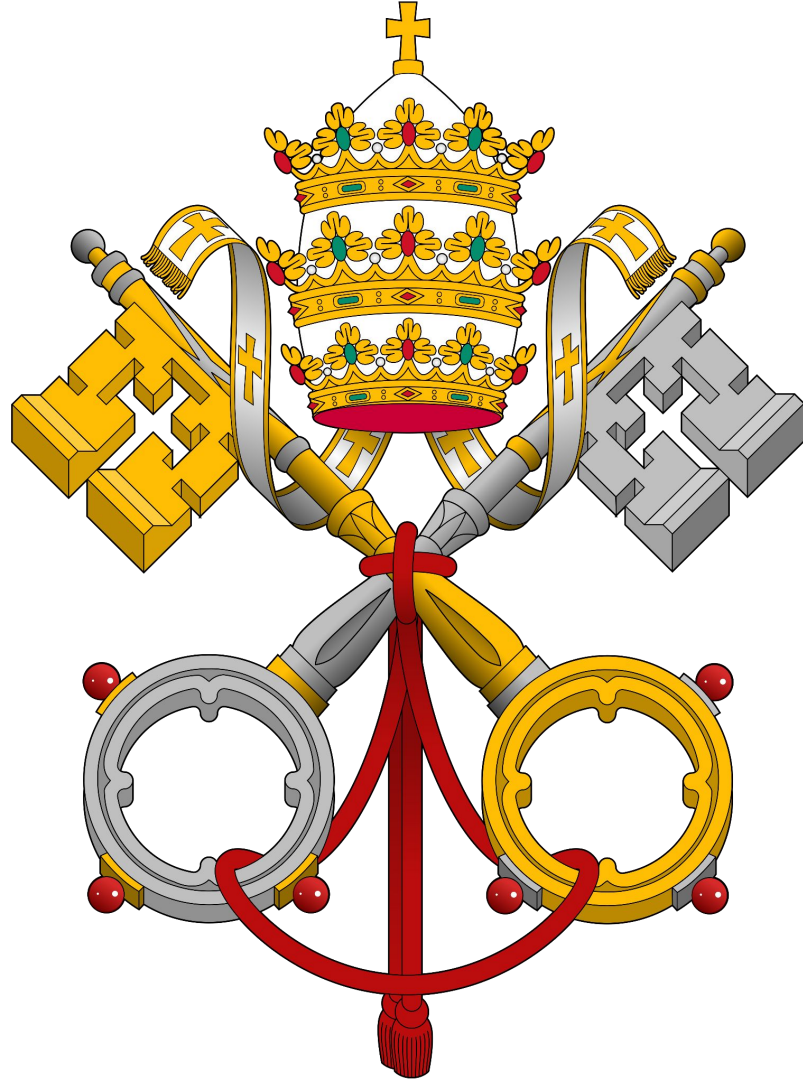
...And this is the infallibility which the Roman Pontiff, the head of the college of bishops, enjoys in virtue of his office, when, as the supreme shepherd and teacher of all the faithful, who confirms his brethren in their faith, by a definitive act he proclaims a doctrine of faith or morals.

## **Matthew 16:17–19**

Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it...

## **Matthew 16:17–19**

... I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.





**John 10:24**

So the Jews gathered round him and said to him, "How long will you keep us in suspense? **If you are the Christ, tell us plainly.**"

**John 10:25**

Jesus answered them, "I told you, and you do not believe.

**The works that I do in my Father's name, they bear witness to me...**

**John 10:26-27**

...but you do not believe,  
because you do not belong to  
my sheep. **My sheep hear my  
voice**, and I know them, and  
they follow me...

John 10:28

...and **I give them eternal life**, and they shall never perish, and no one shall snatch them out of my hand.

**John 10:29-30**

My Father, who has given  
them to me, is greater than all,  
and no one is able to snatch  
them out of the Father's hand.  
**I and the Father are one."**

**John 10:31-32**

**The Jews took up stones again to stone him.** Jesus answered them, "I have shown you many good works from the Father; **for which of these do you stone me?"**

**John 10:33**

The Jews answered him, "We stone you for no good work but for blasphemy; because you, **being a man, make yourself God.**"





## 1 Maccabees 4:45-46

And they thought it best to tear the altar down, so that it would not be a lasting shame to them that the Gentiles had defiled it.

**So they tore down the altar...**

1 Maccabees 4:45-46

...and **stored the stones in a convenient place** on the temple hill until a prophet should come to tell what to do with them...





***Glory of the Lord, Vol. 1, Hans Urs von Balthasar***

Among the writings we have the Psalms, Job, Proverbs, the Song of Solomon, and Ecclesiastes, and, in the canon of the Catholic Church, we also have Ben-Sirach and the Wisdom of Solomon.

***Glory of the Lord*, Vol. 1, Hans Urs von Balthasar**

In this third group of writings there emerges spontaneously an unmistakable aesthetic element which is not consciously present in the first two groups.

***Glory of the Lord*, Vol. 1, Hans Urs von Balthasar**

But here it emerges in the context of the objective stance of the 'wise man' as he meditates on the dramatic religious-political history which the Heptateuch, with its appended books, and also the Prophets—wholly integrated into the foregoing histories—unfurl before the beholder.

***Glory of the Lord*, Vol. 1, Hans Urs von Balthasar**

Doubtless the contemplation of the Wisdom literature belongs to a late period for which the powerful drama of the earlier heroic phase and the tragic events of the ripe middle period have definitively entered 'the past'.

***Glory of the Lord*, Vol. 1, Hans Urs von Balthasar**

And we may add that Hellenistic influences surely awakened and fostered the contemplative attitude, as well as the sense for aesthetic values that comes with it.

***Glory of the Lord*, Vol. 1, Hans Urs von Balthasar**

From the Protestant side, one may look somewhat deprecatingly on the documents of this period, even though important ones have been kept in the Protestant canon.

***Glory of the Lord*, Vol. 1, Hans Urs von Balthasar**

From the Jewish side, a Martin Buber may consider them, in so far as they were written in Greek, as but an insignificant addendum to Scripture.

***Glory of the Lord*, Vol. 1, Hans Urs von Balthasar**

Nevertheless, they form an organic part of the canon of the Catholic Church and she, therefore, considers them to be inspired in an unqualified sense.

*Glory of the Lord*, Vol. 1, Hans Urs von Balthasar

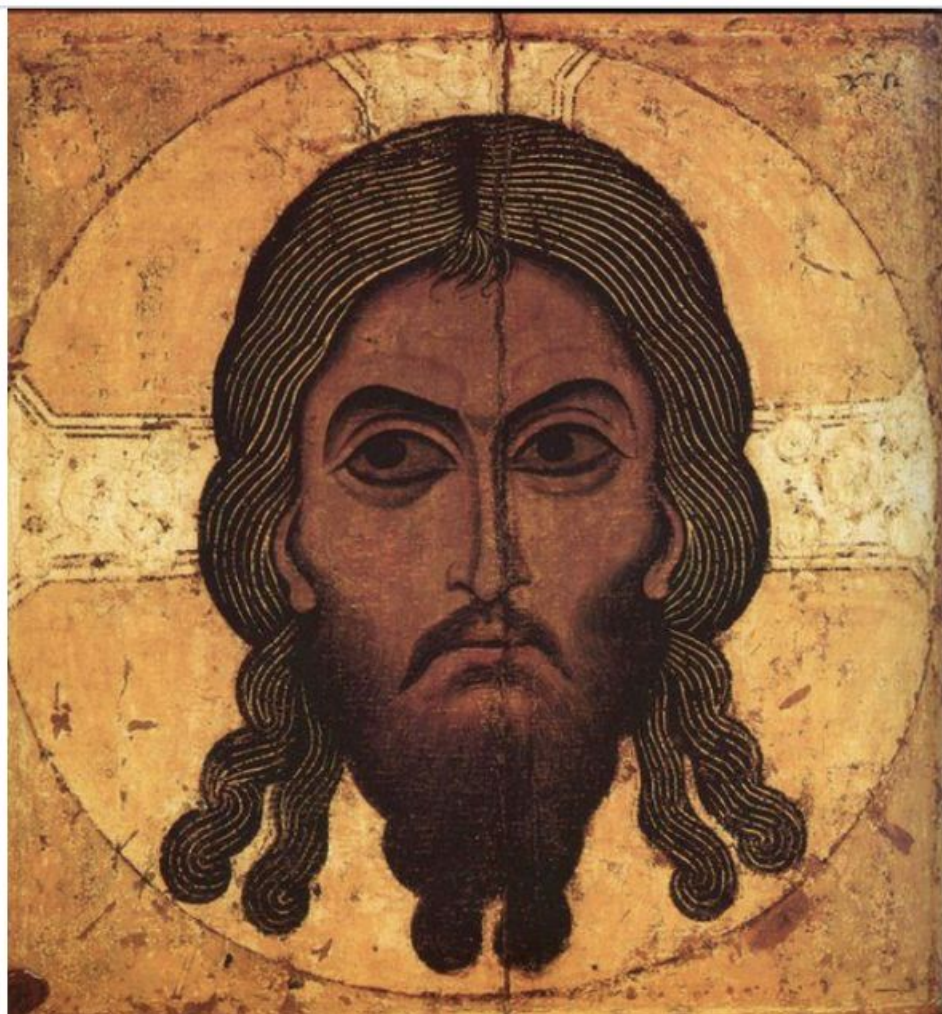
Indeed, because of the contemplative 'caesura' which these books insert between the great action of the Old Testament and the coming action of the New, **the Church treasures them as a wholly indispensable link in the economy of revelation.**

# **Schedule**

Next Class: September 21st

Topic: Introduction to Deuterocanon II

Glorious Saint Raymond of  
Peñafort, wise and holy patron,  
come to the aid of those entrusted  
to your care, and all who flee to  
your protection. Intercede for us  
in our need, and help us through  
your prayers, example, and  
teaching, to proclaim the truth of  
the Gospel to all we meet. And  
when we have reached the  
fullness of our years, we beseech  
you to guide us home to heaven,  
to live in peace with you, Our  
Mother Mary, and Our Lord  
Jesus Christ. Amen.



# Length of Books

