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Books of the Bible which are considered non-canonical by Protestant denominations Part of a series on the Bible Canons and books Tanakh Torah Nevi'im Ketuvim Old Testament (NT) Deuterocanon Antilegomena Chapters and verses Apocrypha Jewish OT NT Authorship and development Authorship Dating Hebrew canon Old
Testament canon New Testament canon New Testament canon Composition of the Torah Mosaic authorship Pauline epistles Johannine works Translations and manuscripts Samaritan Torah Dead Sea scrolls Masoretic Text Targumim Septuagint Peshitta Vetus Latina Vulgate Gothic Bible Luther Bible English Bibles by language Biblical studies Archeology
Artifacts Dating Historicity Internal consistency People Places Names Rahlfs' Septuagint Novum Testamentum Graece Documentary hypothesis Synoptic problem NT textual categories Biblical criticism Historical Textual Source Form Redaction Historical Textual Textual Textual Textual Textual Textual Textual Textual Textual Textu
grammatical method Literalism Prophecy Inspiration Humor Violence Alcohol Ethics Slavery Women Muhammad Homosexuality Capital punishment Incest Rape Sex Serpents Conspiracy theory Perspectives Gnostic Islamic Quranic Inertance Infallibility Criticism of the Bible Biblical authority Outline of Bible-related topics Bible portalyte Tanakh
(Judaism) Torah (Instruction)GenesisBereshitExodusShemotLeviticusWayiqraNumbersBemidbarDeuteronomyDevarim Nevi'im (Prophets) Former JoshuaYehoshuaJudgesShofetimSamuelShemuelKingsMelakhim Latter IsaiahYeshayahuJeremiahYirmeyahuEzekielYekhezqel Minor Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah
Haggai Zechariah Malachi Ketuvim (Writings) Poetic PsalmsTehillimProverbsMishleiJobIyov Five Megillot (Scrolls) Song of SongsShir HashirimRuthRutLamentationsEikhahEcclesiastesQoheletEstherEster Historical DanielDaniyyelEzra-NehemiahEzraChroniclesDivre Hayyamim Old Testament (Christianity) Pentateuch Genesis Exodus Leviticus
Numbers Deuteronomy Historical Joshua Judges Ruth 1-2 Samuel 1-2 Kings 1-2 Chronicles Ezra Nehemiah Esther Wisdom Job Psalms Proverbs Ecclesiastes Song of Songs Prophets Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah
Malachi Deuterocanonical Tobit Judith Additions to Esther 1 Maccabees 2 Maccabees 2 Maccabees 4 Maccabees 4 Maccabees 4 Maccabees 1, 2, and 3 Megabyan Paralipomena of Baruch Broader
canon Bible portalvte The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Catholic Church, the Eastern Orthodox Church, the Oriental Orthodox Church, the Eastern Orthodox Church, the Eastern Orthodox Church, the Oriental Orthodox Church, the Eastern Orthodox Church, the Oriental Orthodox Chur
regard as apocrypha. They date from 300 BC-100 AD, mostly from 200 BC-70 AD, before the definite separation of the Christian church from Judaism.[1][2][3] While the New Testament never directly quotes from or names these books, the apostles most frequently used and quoted the Septuagint, which includes them. Some say there is a
correspondence of thought,[4][5] and others see texts from these books being paraphrased, referred or alluded to many times in the New Testament, particularly in the Pauline epistles, depending in large measure on what is counted as a reference.[6] Although there is no scholarly consensus as to when the Hebrew Bible canon was fixed, some
scholars hold that the Hebrew canon was established well before the 1st century AD - even as early as the 4th century BC,[7] or by the Hasmonean dynasty (140-40 BC).[8] The modern Hebrew canon does not include the seven deuterocanonical books, and this was the basis for excluding them from the Protestant Old Testament. The Septuagint
translation of the Hebrew Bible into Greek, which the early Christian church used as its Old Testament, included all of the deuterocanonical books of the Hebrew canon) and the biblical apocrypha (books of Jewish origin that were sometimes read in Christian churches
as scripture but which were not regarded as canonical).[9] The Council of Rome (382 AD) defined a list of books of scripture as canonical blocks.[10] Since the 16th century, most Protestant churches have accepted only works in the Masoretic Text of the Hebrew Bible as the canonical Old Testament, and
hence classify all the non-protocanonical books from the Septuagint as apocrypha. Hebrew Bible canon Main article: Development of the Hebrew Bible canon Main article: Develop
from their scripture in the Council of Jamnia (c. 70-90 AD), but this claim is disputed.[11] The Written Torah only started being developed from the broader canon was in flux during early Christianity. Mainstream rabbinic Judaism codified the Hebrew Canon further in the early
centuries of AD, which was only broadly agreed upon by Rabbinic Judaism in the Christian Bible and Paul quotes from the Deutrocanonical books in the New Testament. In the 16th century, Martin Luther wanted to remove many books from the Bible
(including the NT books of Hebrews, James, Jude, and Revelation) but was only successful in removing the Deuterocanonical books, apparently unaware the New Testament quotes from them as scripture.[12] List of deuterocanonical texts held as canonical for the Catholic Church and the Eastern Orthodox Church are:[13] Tobit
Judith Baruch Sirach 1 Maccabees 2 Maccabees Wisdom Additions to Esther, Daniel, and Baruch: Esther 12) Letter of Aman and the Prayer of Mordecai's Dream (Vulgate Esther 12) Interpretation of Mordecai to the Jews (Vulgate Esther 13) The Prayer
of Esther (Vulgate Esther 14) Esther Comes into the King's Presence (Vulgate Esther 15) Letter of King Artaxerxes (Vulgate Esther 16) Daniel: The Prayer of Azariah and Song of the Three Holy Children (Septuagint prologue, Vulgate Esther 13) Bel and the Dragon (Septuagint epilogue, Vulgate Esther 14) Esther Comes into the King's Presence (Vulgate Esther 15) Letter of King Artaxerxes (Vulgate Esther 16) Daniel: The Prayer of Azariah and Song of the Three Holy Children (Septuagint Daniel 3:24-90) Susanna and the Elders (Septuagint prologue, Vulgate Daniel 13) Bel and the Dragon (Septuagint epilogue, Vulgate Esther 16) Daniel: The Prayer of Azariah and Song of the Three Holy Children (Septuagint Daniel 3:24-90) Susanna and the Elders (Septuagint prologue, Vulgate Daniel 13) Bel and the Dragon (Septuagint epilogue, Vulgate Esther 16) Daniel: The Prayer of Azariah and Song of the Three Holy Children (Septuagint prologue, Vulgate Esther 16) Daniel: The Prayer of Azariah and Song of the Three Holy Children (Septuagint prologue, Vulgate Esther 16) Daniel: The Prayer of Azariah and Song of the Three Holy Children (Septuagint prologue, Vulgate Esther 16) Daniel: The Prayer of Azariah and Song of the Three Holy Children (Septuagint prologue, Vulgate Esther 16) Daniel: The Prayer of Azariah and Song of the Three Holy Children (Septuagint prologue, Vulgate Esther 16) Daniel: The Prayer of Azariah and Song of the Three Holy Children (Septuagint prologue, Vulgate Esther 16) Daniel: The Prayer of Azariah and Song of the Three Holy Children (Septuagint prologue, Vulgate Esther 16) Daniel: The Prayer of Azariah and Song of the Three Holy Children (Septuagint prologue, Vulgate Esther 16) Daniel: The Prayer of Azariah and Song of the Three Holy Children (Septuagint prologue, Vulgate Esther 16) Daniel: The Prayer of Azariah and Song of the Three Holy Children (Septuagint prologue, Vulgate Esther 16) Daniel: The Prayer of Azariah and Song of the Three Holy Children (Septuagint prologue, Vulgate Esther 16) Daniel: The Prayer of Azaria
Daniel 14) Baruch: Letter of Jeremiah (Baruch 6) Canonical only for the Eastern Orthodox Church:[13] Prayer of Manasseh 1 Esdras 2 Esdras Psalm 151 3 Maccabees as an appendix Dates of composition Deuterocanonical books composition Book Dating Original language (and location) Letter of Jeremiah c. 300 BC[14] Oldest versions
Greek, probably originally Hebrew or Aramaic[14] Psalm 151 c. 300-200 BC[15] Hebrew (Psalms 151a+b), later merged into Koine Greek Psalm 151[15] 1 Esdras c. 200-140 BC[17] Hebrew in Jerusalem[17] Tobit c. 225-175[18] or 175-164 BC[19]
Probably Aramaic, possibly Hebrew, [18] possibly in Antioch[19] Wisdom of Solomon c. 150 BC[20] Most probably Koine Greek in Alexandria [20] Judith c. 150-100 BC[21]:25 2 Maccabees c. 150-120 BC[18] Koine Greek [21]:26 Oldest versions Greek, originally probably Hebrew, possibly Greek[21]:25 2 Maccabees c. 150-120 BC[18] Koine Greek[22] 1 Maccabees c. 135-103 BC[22][18] Oldest versions
Greek, original probably Hebrew, probably in Jerusalem[22][18] Additions to Daniel c. 100 BC[23] Oldest versions Greek, originally probably Greek, possibly Semitic[15] Baruch[24][25][18] c. 200-100 BC (1:1-3:38) c. 100 BC - AD 100 (3:39-5:9) (1:1-3:48) c. 200-100 BC (1:1-3:38) c. 200-100 BC (1:1
3:38) Koine Greek, probably originally Hebrew (3:39-5:9) Koine Greek, probably originally Hebrew or Aramaic 3 Maccabees c. 100-50 BC[15] Koine Greek, probably originally Hebrew or Aramaic 3 Maccabees c. 100-50 BC[15] Koine Greek, probably originally Hebrew or Aramaic 3 Maccabees c. 100-100 (4
Ezra)[27]c. AD 100-300 (5 Ezra)[27]c. AD 100-300 (5 Ezra)[27]d. Ezra (2 Esdras 3-14): probably Hebrew by a Palestinian Jew[27]5 Ezra (2 Esdras 15-16): probably Greek by a Levantine Christian[27] Odes c. AD 400-440[28] Codex Alexandrinus is the oldest version. Medieval Greek, prior history
unknown[28] Historical background Main article: Development of the Old Testament canon Deuterocanonical is a term coined in 1566 by the theologian Sixtus of Siena, who had converted to Catholicism from Judaism, to describe scriptural texts considered canonical by the Catholic Church, but which recognition was considered "secondary". For
Sixtus, this term included portions of both Old and New Testaments (Sixtus considers the final chapter of the Gospel of Mark as 'deuterocanonical'); and he also applies the term to the Book of Esther from the canon of the Hebrew Bible. The term was then taken up by other writers to apply specifically to those books of the Old Testament which had
been recognised as canonical by the Councils of Rome (382 AD), Hippo (393 AD), Carthage (397 AD and 419 AD), Florence (1442) and Trent (1546), but which were not in the Hebrew canonical books of the Septuagint
not in the Hebrew Bible (a wider selection than that adopted by the Council of Trent), and also by the Ethiopian Orthodox Tewahedo Church to apply to works believed to be of Jewish origin translated in the Old Testament of the Ethiopian Orthodox Tewahedo Church to apply to works believed to be of Jewish origin translated in the Old Testament of the Ethiopian Orthodox Tewahedo Church to apply to works believed to be of Jewish origin translated in the Old Testament of the Ethiopian Orthodox Tewahedo Church to apply to works believed to be of Jewish origin translated in the Old Testament of the Ethiopian Orthodox Tewahedo Church to apply to works believed to be of Jewish origin translated in the Old Testament of the Ethiopian Orthodox Tewahedo Church to apply to works believed to be of Jewish origin translated in the Old Testament of the Ethiopian Orthodox Tewahedo Church to apply to works believed to be of Jewish origin translated in the Old Testament of the Ethiopian Orthodox Tewahedo Church to apply to works believed to be of Jewish origin translated in the Old Testament of the Ethiopian Orthodox Tewahedo Church to apply to works believed to be of Jewish origin translated in the Old Testament of the Ethiopian Orthodox Tewahedo Church to apply to works believed to be of Jewish origin translated in the Old Testament of the Ethiopian Orthodox Tewahedo Church to apply to works believed to be of Jewish origin translated in the Old Testament of the Ethiopian Orthodox Tewahedo Church to apply to works believed to be of Jewish origin translated in the Old Testament of the Ethiopian Orthodox Tewahedo Church to apply to works believed to be of Jewish origin translated in the Old Testament of the Old Testament of
though not universal, and surviving Bibles from the early Church always include, with varying degrees of recognition, books now called deuterocanonical. [32] Some say that their canonicity seems not to have been doubted in the Church until it was challenged by Jews after 100 AD, [33] sometimes postulating a hypothetical Council of Jamnia. Regional
councils in the West published official canons that included these books as early as the 4th and 5th centuries. [30][b] The Catholic Encyclopedia states that: At Jerusalem there was a renascence, perhaps a survival, of Jewish ideas, the tendency there being distinctly unfavourable to the deuteros. St. Cyril of that see, while vindicating for the Church the
right to fix the Canon, places them among the apocrypha and forbids all books to be read privately which are not read in the churches. In Antioch and Syria the attitude was more favourable. St. Epiphanius shows hesitation about the rank of the deuteros; he esteemed them, but they had not the same place as the Hebrew books in his regard. The
historian Eusebius attests the widespread doubts in his time; he classes them as antilegomena, or disputed writings, and, like Athanasius, places them in a class intermediate between the books received by all and the apocrypha. In the Latin Church, all through the Middle Ages we find evidence of hesitation about the character of the
deuterocanonicals. There is a current friendly to them, another one distinctly unfavourable to their authority and sacredness, while wavering between the two are a number of writers whose veneration for these books is tempered by some perplexity as to their exact standing, and among those we note St. Thomas Aquinas. Few are found to
unequivocally acknowledge their canonicity. The prevailing attitude of Western medieval authors is substantially that of the Greek Fathers. The chief cause of this phenomenon in the West is to be sought in the influence, direct and indirect, of St. Jerome's depreciating Prologus.[30] Meanwhile, "the protocanonical books of the Old Testament
correspond with those of the Bible of the Hebrews, and the Old Testament as received by Protestants. The deuterocanonical (deuteros, "second") are those whose Scriptural character was contested in some quarters, but which long ago gained a secure footing in the Bible of the Catholic Church, though those of the Old Testament are classed by
Protestants as the "Apocrypha". These consist of seven books: Tobias, Judith, Baruch, Ecclesiasticus, Wisdom, First and Second Machabees; also certain additions to Esther and Daniel."[30] Dead Sea scrolls Sirach, whose Hebrew text was already known from the Cairo Geniza, has been found in two scrolls (2QSir or 2Q18, 11QPs_a or 11Q5) in
Hebrew. Another Hebrew scroll of Sirach has been found in Masada (MasSir).[34]:597 Five fragments from the Book of Tobit have been found in Qumran written in Hebrew (papyri 4Q, nos. 196-200).[c][34]:636 The Letter of Jeremiah (or Baruch chapter 6) has been found in Qumran written in Hebrew (papyris 7Q2) in Greek.[34]:628 It has
been theorized by recent scholars[35] that the Qumran library (of approximately 1,100 manuscripts found in the eleven caves at Qumran, but may have been hidden in the caves for safekeeping at the time the Temple was destroyed by
Romans in 70 AD.[citation needed] Influence of the Septuagint Deuterocanonical and Apocryphal books included in the Septuagint are: Greek name[37][38] Transliteration English name Deuterocanonical books Τωβίτ[d] Το̄bit[e] Tobit or Tobias Ἰουδίθ Ioudith Judith Ἐσθήρ Esther with additions Μακκαβαίων Α΄ 1 Makkabaiōn 1 Maccabees
Μακκαβαίων Β΄ 2 Makkabaiōn 2 Maccabees Σοφία Σαλομῶντος Sophia Iesou Seirach or Ecclesiasticus Βαρούχ Barouch Baruch Έπιστολη Ίερεμίου Epistolē Ieremiou Letter of Jeremiah Δανιήλ Daniēl Daniel with additions Deuterocanonical for some of the Eastern
Orthodox Churches[f] Προσευχὴ Μανασσῆ Proseuchē Manassē Prayer of Manasseh Ἐσδρας Α΄ 1 Esdras 1 Esdra
of Old Testament references in the New Testament are taken from the Koine Greek Septuagint (LXX), editions of which are called collectively anagignoskomena ("Readable, namely worthy of reading").[40][unreliable source?] No two Septuagint codices contain the same
apocrypha,[41] and the three earliest manuscripts of the LXX show uncertainty as to which books constitute the complete list of biblical books. Codex Vaticanus (B) lacks any of the books of Maccabees.[42] Codex Alexandrinus includes the Psalms
of Solomon and Maccabees 1-4. All three codices include Psalm 151 in addition to the canonical 150 Psalms; and all three codices include Greek Esdras B'.[citation needed] Greek Psalm manuscripts from the fifth century contain three New Testament "psalms": the Magnificat, the
Benedictus, the Nunc dimittis from Luke's birth narrative, and the conclusion of the hymn that begins with the "Gloria in Excelsis".[43] Beckwith states that manuscripts of anything like the capacity of Codex Alexandrinus were not used in the first centuries of the Christian era, and believes that the comprehensive codices of the Septuagint, which
start appearing in the 4th century AD, are all of Christian originally in Hebrew, but the originally in Hebrew among the Dead Sea Scrolls. The Septuagint was widely accepted and used by Greek 
speaking Jews in the 1st century, even in the region of Roman Judea, and therefore naturally became the text most widely used by early Christians, who were predominantly Greek speaking.[citation needed] In the New Testament, Hebrews 11:35 is understood by some as referring to an event that was recorded in one of the deuterocanonical books, 2
Maccabees.[45] For instance, the author of Hebrews references oral[citation needed] tradition which spoke of an Old Testament authors such as Paul also reference or quote period literature[46] which was familiar to the audience
but that was not included in the deuterocanonical Old Testament books.[citation needed] Influence of early authors The Jewish historian Josephus (c. 240 AD) also records 22
canonical books of the Hebrew Bible cited by Eusebius; among them are the Epistle of Jeremiah and the Maccabees as canonical books. The twenty-two books of the Hebrews are the following: That which is called by us Genesis; Exodus; Leviticus; Numbers; Jesus, the son of Nave (Joshua book); Judges and Ruth in one book; the First and Second of
Kings (1 Samuel and 2 Samuel) in one; the Third and Fourth of Kings (1 Kings and 2 Kings) in one; the Proverbs of Solomon; Ecclesiastes; the Song of Songs; Isaiah; Jeremiah, with Lamentations and the epistle (of Jeremiah) in one; Daniel; Ezekiel; Job;
Esther. And besides these there are the Maccabees.[49] Eusebius wrote in his Church History (c. 324 AD) that Bishop Melito of Sardis in the 2nd century AD considered canonical by Jews and Christians.[50] On the other hand, the contrary claim has
been made: "In the catalogue of Melito, presented by Eusebius, after Proverbs, the word Wisdom occurs, which nearly all commentators have been of opinion is only another name for the same book, and not the name of the book now called 'The Wisdom of Solomon'."[51] Cyril of Jerusalem (c. 350 AD) in his Catechetical Lectures cites as canonical
books "Jeremiah one, including Baruch and Lamentations and the Epistle (of Jeremiah)".[52] In Athanasius's canonical books (the Wisdom of Solomon, the
Wisdom of Sirach, Judith and Tobit), the book of Esther and also the Didache and The Shepherd of Hermas, while not being part of the Canon, "were appointed by the Fathers to be read". He excluded what he called "apocryphal writings" entirely.[53] Epiphanius of Salamis (c. 385 AD) mentions that "there are 27 books given the Jews by God, but they
are counted as 22, however, like the letters of their Hebrew alphabet, because ten books are doubled and reckoned as five". He wrote in his Panarion that Jews had in their books the deuterocanonical Epistle of Jeremiah and Baruch, both combined with Jeremiah and Lamentations in only one book. While Wisdom of Sirach and the Wisdom of Solomon
were books of disputed canonicity.[54] Augustine (c. 397 AD) writes in his book On Christian Doctrine (Book II Chapter 8) that two books of Maccabees, Tobias, Judith, Wisdom of Solomon and Ecclesiasticus are canonical books. Now the whole canon of Scripture on which we say this judgment is to be exercised, is contained in the following books:—
Five books of Moses, that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; one book of Joshua the son of Nun; one of Judges; one short books of Kings), and two of Chronicles, Job, and Tobias, and Esther, and Judith, and the two books of Maccabees, and the two of Chronicles, Job, and Tobias, and Esther, and Judith, and the two books of Maccabees, and the two of Chronicles, Job, and Tobias, and Esther, and Judith, and the two books of Maccabees, and the two of Chronicles, Job, and Tobias, and Esther, and Judith, and the two books of Maccabees, and the two of Chronicles, Job, and Tobias, and Esther, and Judith, and the two books of Maccabees, and the two books
Ezra [Ezra, Nehemiah]...one book of the Psalms of David; and three books of Solomon, that is to say Proverbs, Song of Songs, and Ecclesiasticus... 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. [55] According to the monk Rufinus of Aquileia (c. 400 AD) the deuterocanonical books were not called canonical but
ecclesiastical books.[56] In this category Rufinus includes the Wisdom of Solomon, Sirach, Judith, Tobit and two books of Maccabees. Rufinus makes no mention of Baruch[57] or the Epistle of Jeremiah.[56] Pope Innocent I (405 AD) sent a letter to the bishop of Toulouse citing deuterocanonical books as a part of the Old Testament canon.[58] Which the Epistle of Jeremiah.[56] Pope Innocent I (405 AD) sent a letter to the bishop of Toulouse citing deuterocanonical books as a part of the Old Testament canon.[58] Which the Epistle of Jeremiah.[56] Pope Innocent I (405 AD) sent a letter to the bishop of Toulouse citing deuterocanonical books as a part of the Old Testament canon.[58] Which the Epistle of Jeremiah.[58] Which the Epistle of Jeremiah.[
with Ruth, sixteen books of the Prophets, five books of Solomon [Proverbs, Ecclesiastes, Song of Solomon, and Ecclesiasticus],[59] and the Psalms. Also of the historical books, one book of Job, one of Tobit, one of Judith, two of Maccabees, two of Ezra [Ezra, Nehemiah], two of Chronicles.[60] In the 7th century Latin
document the Muratorian fragment, which some scholars[who?] actually believe to be a copy of an earlier 170 AD Greek original, the book of the Wisdom of Solomon is counted (or, used) in the catholic [Church]; and [the book of]
Wisdom, written by the friends of Solomon in his honour.[61] Synods In later copyings of the canon 59, likely before the mid fifth century, which affirmed that Jeremiah, and Baruch, the Lamentations, and the Epistle (of Jeremiah) were canonical, while excluding the
other deuterocanonical books.[62][63] According to Decretum Gelasianum, which is a work written by an anonymous scholar between 519 and 553, the Council of Rome (382 AD) cites a list of books of scripture presented as having been made canonical. This list mentions all the deuterocanonical books except Baruch and the Letter of Jeremiah as a
part of the Old Testament canon: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Kings IV books [1 Samuel, 2 Samuel, 3 Samuel, 2 Samuel, 2 Samuel, 3 Samuel, 2 Samuel, 3 Samuel, 3 Samuel, 4 Samuel, 5 Samuel, 5 Samuel, 6 Samuel, 8 Samuel, 9 Samuel, 9 Samuel, 1 Samuel, 9 Samuel, 9 Samuel, 1 Samuel, 9 Samuel, 1 Samuel, 9 Sam
Daniel, Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habbakuk Zephaniah, Haggai, Zechariah, Malachi, Job, Tobit, Esdras II books [Ezra, Nehemiah], Ester, Judith, Maccabees II books [Ezra, Nehemiah], Ester, Judith, Maccabee
accepted the first canon which includes a selection of books that did not appear in the Hebrew Bible; [64] the councils were under significant influence of Augustine of Hippo, who regarded the scriptures which are considered canonical; the Old
Testament books as follows: Genesis; Exodus; Leviticus; Numbers; Deuteronomy; Joshua the Son of Nun; The Judges; Ruth; The Five books of Solomon [Proverbs, Ecclesiastes, Song of Songs, Wisdom of Solomon, and Ecclesiasticus]; The Twelve
Books of the Prophets [Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; Isaiah]; Jeremiah; Ezechiel; Daniel; Tobit; Judith; Esther; Ezra, ii. books [Ezra, Nehemiah]; Maccabees, ii. books.[68] On 28 August 397, the Council of Carthage confirmed the canon issued at Hippo; the recurrence of the Old
Testament part is stated: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua the son of Nun, Judges, Ruth, four books of Faraleipomena [1 Chronicles], Job, the Psalter, five books of Solomon [Proverbs, Ecclesiastes, Song of Songs, Wisdom of Solomon, and
Ecclesiasticus], the books of the twelve prophets, Isaiah, Jeremiah, Ezechiel, Daniel, Tobit, Judith, Esther, two books of Esdras [Ezra, Nehemiah], two Books of the Maccabees. [69] In 419 AD, the Council of Carthage in its canon 24 lists the deuterocanonical books except Baruch and the Epistle of Jeremiah as canonical scripture: The Canonical
Scriptures are as follows: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua the son of Nun, Judges, Ruth, four books of Solomon [Proverbs, Ecclesiastes, Song of Songs, Wisdom of Solomon, and Ecclesiasticus], the books of the twelve
prophets, Isaiah, Jeremiah, Ezechiel, Daniel, Tobit, Judith, Esther, two books of Esdras [Ezra, Nehemiah], two Books of Eadras [Ezra, Nehemiah], two Books of Esdras [Ezra, Nehemiah], two Books [Ezra, Nehemiah], two Books [Ezra, Nehemiah], two Books [Ezra, Nehe
The Roman Catholic Council of Florence (1442) promulgated a list of the books of Judith, Esther, Wisdom, Ecclesiasticus, Baruch and two books of the Maccabees as Canonical books of Kings [1 Samuel, and two books of Moses, namely Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four books of Kings [1 Samuel, and two books of Moses, namely Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four books of Kings [1 Samuel, and two books of Moses, namely Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four books of Kings [1 Samuel, and two books of Moses, namely Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four books of Moses, namely Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four books of Moses, namely Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four books of Moses, namely Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four books of Moses, namely Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four books of Moses, namely Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four books of Moses, namely Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four books of Moses, namely Genesis, Exodus, Leviticus, Numbers, Leviticus, Numbers, Leviticus, Numbers, Leviticus, Numbers, Number
2 Samuel, 1 Kings, 2 Kings, two of Paralipomenon [1 Chronicles, 2 Chronicles, Esdras [Ezra], Nehemiah, Tobit, Judith, Esther, Job, Psalms of David, Proverbs, Ecclesiasticus, Isaiah, Jeremiah, Baruch, Ezechiel, Daniel; the twelve minor prophets, namely Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Isaiah, Jeremiah, Baruch, Ezechiel, Daniel; the twelve minor prophets, namely Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Isaiah, Jeremiah, Baruch, Ezechiel, Daniel; the twelve minor prophets, namely Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Isaiah, Jeremiah, Baruch, Ezechiel, Daniel; the twelve minor prophets, namely Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Isaiah, Jeremiah, Baruch, Ezechiel, Daniel; the twelve minor prophets, namely Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Isaiah, Jeremiah, Baruch, Ezechiel, Daniel; the twelve minor prophets, namely Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Isaiah, Jeremiah, Baruch, Ezechiel, Daniel; the twelve minor prophets, namely Hosea, Joel, Amos, Obadiah, Jonah, Micah, Mic
Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; two books of the Roman Catholic Council of Trent (1546) adopted an understanding of the canons of these previous councils as corresponding to its own list of deuterocanonical books: Of the Old Testament, the five books of Moses, namely, Genesis, Exodus, Leviticus, Numbers
Deuteronomy; Josue, Judges, Ruth, the four books of Kings [1 Samuel, 2 Samuel, 1 Kings, 2 Kings], two of Paralipomenon [1 Chronicles, 2 Chroni
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.[73] Influence of Jerome See also: Vulgate § Prologues Jerome in one of his Vulgate prologues describes a canon which
excludes the deuterocanonical books. In these prologues, Jerome mentions all of the deuterocanonical and apocryphal or "not in the canon" except for Prayer of Manasses and Baruch. He mentions Baruch by name is being apocryphal or "not in the canon" except for Prayer of Manasses and Baruch. He mentions Baruch by name as being apocryphal or "not in the canon" except for Prayer of Manasses and Baruch. He mentions Baruch by name is his Prologue to Jeremiah [74] and notes that it is neither read nor held among the Hebrews, but
does not explicitly call it apocryphal or "not in the canon".[i] The inferior status to which the deuterocanonical books were relegated by authorities like Jerome is seen by some as being due to a rigid conception of canonicity, one demanding that a book, to be entitled to this supreme dignity, must be received by all, must have the sanction of Jewish
antiquity, and must moreover be adapted not only to edification, but also to the "confirmation of the doctrine of the Church".[30] I. N. D. Kelly states that "Jerome, conscious of the difficulty of arguing with Jews on the basis of books they spurned and anyhow regarding the Hebrew original as authoritative, was adamant that anything not found in it
was 'to be classed among the apocrypha', not in the canon; later he grudgingly conceded that the Church read some of these books for edification, but not to support doctrine."[75] Jerome's Vulgate included the deuterocanonical books as well as apocrypha. Jerome referenced and quoted from some as scripture despite describing them as "not in the
canon". Michael Barber asserts that, although Jerome was once suspicious of the apocrypha, he later viewed them as scripture. Barber argues that this is clear from Jerome's epistles; he cites Jerome's epistles; he cites Jerome's epistles; he cites Jerome's epistles; he cites Jerome was once suspicious of the apocrypha, he later viewed them as scripture. Barber argues that this is clear from Jerome's epistles; he cites 
as scripture.[77][78][79] Henry Barker states that Jerome quotes the Apocrypha with marked respect, and even as "Scripture", giving them an ecclesiastical if not a canonical position and use.[80] Luther also wrote introductions to the books of the Apocrypha, and occasionally quoted from some to support an argument.[81] In his prologue to Judith,
without using the word canon, Jerome mentioned that Judith was held to be scriptural by the First Council of Nicaea. Among the Hagiographa. ... But because this book is found by the Nicene Council to have been counted among the number of the Sacred Scriptures, I have acquiesced to your request.
[82] In his reply to Rufinus, Jerome affirmed that he was consistent with the choice of the church regarding which version of the deuterocanonical portions of Daniel to use, which the Jews say against the Story of Susanna
and the Hymn of the Three Children, and the fables of Bel and the Dragon, which are not contained in the Hebrew Bible, the man who makes this a charge against us. (Against Rufinus, II:33 [402 AD])[83] Thus Jerome acknowledged
the principle by which the canon would be settled—the judgment of Leust the local churches in this case) rather than his own judgment of Leust the version of a translator whom he regarded as a heretic and judaizer (Theodotion).[83]
The Vulgate is also important as the touchstone of the canon concerning which parts of books are canonical. When the Council of Trent confirmed the books as being "entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin vulgate
edition".[84] This decree was clarified somewhat by Pope Pius XI on 2 June 1927, who allowed that the Comma Johanneum was open to dispute,[85] and it was further explicated by Pope Pius XII's Divino afflante Spiritu.[citation needed] The Council of Trent also ratified the Vulgate Bible as the official Latin version of the Bible for the Roman Catholical Latin version of the Bible for the Roman Catholical Latin version of the Bible as the official Latin version of the Bible for the Roman Catholical Latin version of the Bible for the Roman Catholical Latin version of the Bible as the official Latin version of the Bible for the Roman Catholical Latin version of the Bible for the Roman Catholical Latin version of the Bible for the Roman Catholical Latin version of the Bible for the Roman Catholical Latin version of the Bible for the Roman Catholical Latin version of the Bible for the Roman Catholical Latin version of the Bible for the Roman Catholical Latin version of the Bible for the Roman Catholical Latin version of the Bible for the Roman Catholical Latin version of the Bible for the Roman Catholical Latin version of the Bible for the Roman Catholical Latin version of the Bible for the Roman Catholical Latin version of the Bible for the Roman Catholical Latin version of the Bible for the Roman Catholical Latin version of the Roman Catholical
Church.[86] Deuterocanonical and Apocryphal books included in the Latin Vulgate are:[87] Latin name English name Deuterocanonical Books Tobiae Tobias Judith Judith Esther esther with additions Machabaeorum I 1 Maccabees Machabaeorum II 2 Maccabees Sapientia Wisdom or Wisdom of Solomon Ecclesiasticus Sirach or Ecclesiasticus
Baruch Baruch included the Epistle of Jeremiah Daniel Dani
382 AD, under the Papacy of Damasus I, was defined the complete canon of the Bible, accepting 46 books for the New Testament, including what the Reformed Churches consider as deuterocanonical books, and 27 books for the Bible into Latin
later known as the Vulgate Bible version, which has been considered during many centuries as one of the Council of Carthage (397) and the Council of Carthage (419), also explicitly accepted the first canon from the Council of Rome; these councils[64]
were under significant influence of Augustine of Hippo, who also regarded the Biblical canon too,[72] while the Council of Florence (1442) confirmed the first canon to dogma.[89] Protestant theologian Philip Schaff states that "the Council of Hippo in
393, and the third (according to another reckoning the sixth) Council of Carthage in 397, under the influence of Augustine, who attended both, fixed the catholic canon of the transmarine church, however, was subject to ratification; and the concurrence of the
Roman See it received when Innocent I and Gelasius I (AD 414) repeated the same index of biblical books." Schaff says that this canon remained undisturbed till the 16th century, and was sanctioned by the Council of Trent at its fourth session, [90] although as the Catholic Encyclopedia reports, "in the Latin Church, all through the Middle Ages we
find evidence of hesitation about the character of the deuterocanonicals. ... Few are found to unequivocally acknowledge their canonicity," but that the countless manuscript copies of the Vulgate produced by these ages, with a slight, probably accidental, exception, uniformly embrace the complete Roman Catholic Old Testament.[30] Subsequent
research qualifies this latter statement, in that a distinct tradition of large format pandect bibles has been identified as having been promoted by the 11th and 12th century reforming Papacy[91] for presentation to monasteries in Italy; and now commonly termed 'Atlantic Bibles' on account of their very great size. While not all these bibles present a
consistent reformed Vulgate text, they generally exclude the deuterocanonical books.[91] Baruch Baruch and the Letter of Jeremiah, appear in the canon lists of the Council of Laodicea,[62] Athanasius (367 AD),[52] and Epiphanius of Salamis (c. 385 AD)[93] they are not present in the canons done by Innocent I and
earlier always cite their texts as being from that book. However, when Jerome translated Jeremiah afresh from the Greek Septuagint text and with chapters in a different order, he steadfastly refused to incorporate either Baruch or the Letter of Jeremiah from the Greek. In the 9th century these two
works were reintroduced into the Vulgate Bibles produced under the influence of Theodulf of Orleans, originally as additional chapters to the Vulgate book of Jeremiah. Subsequently, and especially in the Paris Bibles of the 13th century, they are found together as a single, combined book after Lamentations. [95] Esdras For the Roman Catholic
Church, Greek Esdras is now considered apocryphal, while the Orthodox Church considers it as canonical. The earlier canonical status of this book in the Western church can be less easy to track, as references to Esdras in canon lists and citations may refer either to this book, or to Greek Ezra-Nehemiah, or both together. In the surviving Greek
pandect Bibles of the 4th and 5th centuries, Greek Esdras always stands as 'Esdras A' while the Greek translation of the whole of canonical Ezra-Nehemiah stands as 'Esdras B'; and the same is found in the surviving witness of the Old Latin Bible. When Latin fathers of the early church cite quotations from the biblical 'Book of Ezra' it is
overwhelmingly 'First Ezra/Esdras A' to which they refer, as in Augustine 'City of God' 18:36. Citations of the 'Nehemiah' sections of Second Ezra/'Esdras B' are known before Bede in the 8th century. [96] Consequently Gallagher and Meade conclude
"when the ancient canon lists, whether Greek or Latin, mention two books of Esdras, they must have in mind the books known in the LXX and Old Latin as Esdras A and Esdras B; i.e. our 1 Esdras and Ezra-Nehemiah."[97] In his prologue to Ezra Jerome refers to four books of Ezra in the Latin tradition. Jerome's first and second Latin books of Ezra are
those of the Old Latin Bible - corresponding to Greek Esdras and Ezra-Nehemiah in the Septuagint; these two books he considers each to be a corrupt version of them. Jerome condemns the third and fourth Latin books of Ezra as apocrypha;
his third book must correspond to the Jewish Apocolypse of Ezra while the fourth book is likely to comprise other material from Latin Ezra. [98][99] From the 9th century, occasional Latin Vulgate manuscripts are found in which Jerome's single Ezra text is split to form the separate books of Ezra and Nehemiah; and in the Paris Bibles of the 13th
century this split has become universal, with Esdras A being reintroduced as '3 Esdras' and Latin Esdras being added as '4 Esdras' for '4 Esdras' nor '4 Esdras' were accepted as canonical books, but were eventually printed in the section of 'Apocrypha' in the Sixto-Clementine Vulgate, along with the Prayer of
Manasses.[citation needed] The Council of Trent in 1546 stated the list of books included in the canon as it had been set out in the Council of Florence.[101] In respect to the deuterocanonical books this list conformed with the canon lists of Western synods of the late 4th century, other than including Baruch with the Letter of Jeremiah (Baruc chapter
6) as a single book. [30][102] While the majority at Trent supported this decision there were participants in the minority, at Trent, were Cardinals Seripando and Cajetan, the latter an opponent of Luther at Augsburg. [103][104][105] In Orthodox
Christianity Outside the Roman Catholic Church, the term deuterocanonical is sometimes used, by way of analogy, to describe books that Eastern Orthodoxy and Oriental Orthodoxy included in the Old Testament that are not part of the Jewish Tanakh, nor the Protestant Old Testament. Among Orthodox, the term is understood to mean that they were
compiled separately from the primary canon. Eastern Orthodoxy The Eastern Orthodoxy The Eastern Orthodoxy The Eastern Orthodox Churches have traditionally included all the books of the Septuagint in their Old Testaments. The Greeks use the word Anagignoskomena (Αναγιγνωσκόμενα, "readable, worthy to be read") to describe the books of the Greek Septuagint that are not present in the
Hebrew Bible. When Eastern Orthodox theologians use the term "deuterocanonical", it is important to note that the meaning is not identical to the Roman Catholic usage. In Eastern Orthodox Christianity, deuterocanonical means that a book is part of the corpus of the Old Testament (i.e. is read during the services) but has secondary authority. In
other words, deutero (second) applies to authority or witnessing power, whereas in Roman Catholicism, deutero applies to chronology (the fact that these books were confirmed later), not to authority or witnessing power, whereas in Roman Catholicism, deutero applies to chronology (the fact that these books were confirmed later), not to authority.[106] The Eastern Orthodox canon includes the deuterocanonical books accepted by Roman Catholicism, deutero applies to chronology (the fact that these books were confirmed later), not to authority.[106] The Eastern Orthodox canon includes the deuterocanonical books accepted by Roman Catholicism, deutero applies to chronology (the fact that these books were confirmed later), not to authority.[106] The Eastern Orthodox canon includes the deuterocanonical books accepted by Roman Catholicism, deutero applies to chronology (the fact that these books were confirmed later), not to authority.[106] The Eastern Orthodox canon includes the deuterocanonical books accepted by Roman Catholicism, deuterocanonical by Roman Catholicism, deuterocanonical by Roman Catholicism, deuterocanon
Maccabees and 1 Esdras (also included in the Epistle of Jeremiah, making a total of 49 Old Testament books in contrast with the Protestant 39-book canon. [107] The Eastern Orthodox synod, the Synod of Jerusalem, held in 1672 receive as its canon the books found in the Septuagint, and in the
Patristic, Byzantine, and liturgical tradition. The Synod declared the Eastern Orthodox canon as follows: ...specifically, "The History of Susanna," "The History of Susanna,"
Divine Scripture genuine parts of Scripture, and the denial of these is the rejection of those. And if, perhaps, it seems that not always have all of these
been considered on the same level as the others, yet nevertheless these also have been counted and reckoned with the rest of Scripture, both by Synods and by many of the most ancient and eminent Theologians of the Universal Church. All of these we also judge to be Canonical Books, and confess them to be Sacred Scripture, [108] Like the Roman
Catholic deuterocanonical books, these texts are integrated with the rest of the Old Testament, not printed in a separate section.[citation needed] Other texts printed in Orthodox Bibles are included as an appendix, while it contains 2 Esdras in
Slavonic-language and Russian-language bibles.[107] Ethiopian Orthodox Church (an Oriental Orthodox Church), those books of the Old Testament that are still counted as canonical, but which are not agreed upon by all other Churches, are often
set in a separate section titled "Deeyutrokanoneekal" (), which is cognate with "Deuterocanonical". The Ethiopian Orthodox Deuterocanonical by only the Ethiopian Church, including Enoch or Henok (I
Enoch), Kufale (Jubilees) and 1, 2 and 3 Meqabyan (which are sometimes wrongly confused with the "Books of Maccabees").[citation needed] In Christian Churches having their origins in the Reformation: Biblical apocrypha Copies of the Luther Bible include the deuterocanonical books as an intertestamental section between the
Old Testament and New Testament; they are termed the "Apocrypha" in Christian Churches Anabaptists use the Luther Bible, which contains the Apocrypha as intertestamental books, which has much overlap with the Catholic deuterocanonical books; Amish wedding ceremonies include
"the retelling of the marriage of Tobias and Sarah in the Apocrypha".[109] The fathers of Anabaptism, such as Menno Simmons, quoted "them [the Apocrypha] with the same authority and nearly the same frequency as books of the Hebrew Bible" and the texts regarding the martyrdoms under Antiochus IV in 1 Maccabees and 2 Maccabees are held in
high esteem by the Anabaptists, who faced persecution in their history.[110] Anglican Communion There is a great deal of overlap between the Apocrypha section of the original 1611 King James Bible includes, in addition to the
deuterocanonical books, the following three books, which were not included in the list of the canonical books by the Council of Trent:[citation needed] 1 Esdras (Vulgate 3 Esdras) 2 Esdras (a.k.a. 1 Esdras); 4 Esdras (a.k.a. 2
Esdras); and the Prayer of Manasseh, where they are specifically described as "outside of the series of the canon". The 1609 Douai Bible in 1750. They are found, along with the deuterocanonical books, in the
Apocrypha section of certain Protestant Bibles (some versions of the King James, for example). [citation needed] Using the word apocrypha (Greek: "hidden away") to describe texts, although not needed] This classification commingles
them with certain non-canonical gospels and New Testament apocrypha. The Society of Biblical Literature recommends the use of the term deuterocanonical books instead of Apocrypha in academic writing.[111] The Thirty-nine Articles of Religion of the Church of England lists the deuterocanonical books as suitable to be read for "example of life and
instruction of manners, but yet doth not apply them to establish any doctrine".[112] The early lectionaries of the Anglican Church (as included in the Book of Common Prayer of 1662) included the deuterocanonical books amongst the cycle of readings, and passages from them were used regularly in services (such as the Kyrie Pantokrator[113] and the
Benedicite).[114] Readings from the deuterocanonical books are now included in most, if not all, of the modern lectionary), though alternative readings from protocanonical books are also provided.[115] Lutheran
Churches Luther termed the deuterocanonical books "Apocrypha, that is, books which are not considered equal to the Holy Scriptures, but are useful and good to read."[116] These are included in copies of the Luther Bible as intertestamental books between the Old Testament and New Testament.[116] Methodist Churches and Moravian Churches
The first Methodist liturgical book, The Sunday Service of the Methodists, employs verses from the biblical apocrypha, such as in the Eucharistic liturgy. [117] The Revised Common Lectionary, in use by most mainline Protestants including Methodists and Moravians, lists readings from the biblical apocrypha in the liturgical kalendar, although
alternate Old Testament scripture lessons are provided.[118] Presbyterian Churches The Westminster Confession of Faith, a Calvinist document that serves as a systematic summary of doctrine for the Protestant canon as authentic scripture
Chapter 1, Article 3 of the Confession reads: "The books commonly called Apocrypha, not being of divine inspiration, are no part of the Canon of Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings."[119] Reformed Churches The Belgic Confession, used in
Reformed churches, devotes a section (Article 6) to "the difference between the canonical books" and says of them: "All which the Church may read and take instruction from, so far as they agree with the canonical books; but they are far from having such power and efficacy as that we may from their testimony confirm any point of
faith or of the Christian religion; much less to detract from the authority of the New Testament deuterocanonical is sometimes used to describe the canonical antilegomena, those books of the New Testament which
like the deuterocanonicals of the Old Testament, were not universally accepted by the early Church. These books may be called the "New Testament recognized by almost all Christians. [citation needed] The deuterocanonicals of the New Testament are as follows:
[citation needed] The Epistle of John The Epis
  perceived them to go against the doctrines of sola gratia and sola fide), but this was not generally accepted among his followers. However, these books are ordered last in the German-language Luther Bible to this day.[121] Notes ^ Commonly cited include: (1) Melito of Sardis, who went east, to Palestine, and recorded the canon he found being used.
in the synagogues, as recorded in Eusebius' Church History, 4.26.13-14; (2) Athanasius of Alexandria; (3) Council of Rome, the Gelasian decree ^ See in "The Dead Sea Scrolls - Browse Manuscripts - Apocrypha". The Dead Sea Scrolls - Browse
Manuscripts. Retrieved 20 June 2020. ^ Also called Τωβείτ or Τωβίθ in some sources. ^ Also called Tōbeit or Tōbith ^ The canon of the following books as apocrypha. ^ Originally placed after 3 Maccabees and before Psalms, but placed in an appendix of the
Eastern Orthodox Canon ^ Not in Orthodox Canon in his Prologus Galeatus. See also Bible portal Biblical canon Pseudepigrapha
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Michael (6 March 2006). "Loose Canons: The Development of the Old Testament (Part 2)". Retrieved 1 August 2007. ^ Jerome, To Paulinus, Epistle 58 (A.D. 395), in NPNF2, VI:119.: "Do not, my dearest brother, estimate my worth by the number of my years. Gray hairs are not wisdom; it is wisdom which is as good as gray hairs At least that is what
Solomon says: 'wisdom is the gray hair unto men.' [Wisdom 4:9]" Moses too in choosing the seventy elders is told to take those whom he knows to be elders indeed, and to select them not for their years but for their discretion [Num. 11:16]? And, as a boy, Daniel judges old men and in the flower of youth condemns the incontinence of age [Daniel
13:55-59 aka Story of Susannah 55-59]" ^ Jerome, To Oceanus, Epistle 77:4 (A.D. 399), in NPNF2, VI:159.: "I would cite the words of the psalmist: 'the sacrifices of God are a broken spirit,' [Ps 51:17] and those of Ezekiel 'I prefer the repentance of a sinner rather than his death,' [Ez 18:23] and those of Baruch, 'Arise, arise, O Jerusalem,' [Baruch 5:5]
and many other proclamations made by the trumpets of the Prophets." ^ Jerome, Letter 51, 6, 7, NPNF2, VI:87-8: "For in the book of Wisdom, which is inscribed with his name, Solomon says: 'God created man to be immortal, and made him to be an image of his own eternity.' [Wisdom 2:23]...Instead of the three proofs from Holy Scripture which you
said would satisfy you if I could produce them, behold I have given you seven" A Barker, Henry (21 October 2010). English Bible Versions. Cambridge University Press. p. 33. ISBN 978-1108024549. Retrieved 27 October 2016. A S. Werrell, Ralph (29 August 2013). The Roots of William Tyndale's Theology (paperback ed.). James Clarke & Co. p. 57.
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New Advent) ^ Canons and Decrees of the Council of Trent, The Fourth Session, 1546. ^ "Denzinger - English translation, older numbering". patristica.net. Retrieved 11 March 2020. 2198 [...] "This decree [of January 13, 1897] was passed to check the audacity of private teachers who attributed to themselves the right either of rejecting entirely the
authenticity of the Johannine comma, or at least of calling it into question by their own final judgment. But it was not meant at all to prevent Catholic writers from investigating the subject more fully and, after weighing the arguments accurately on both sides, with that and temperance which the gravity of the subject more fully and, after weighing the arguments accurately on both sides, with that and temperance which the gravity of the subject more fully and, after weighing the arguments accurately on both sides, with that and temperance which the gravity of the subject more fully and, after weighing the arguments accurately on both sides, with that and temperance which the gravity of the subject more fully and, after weighing the arguments accurately on both sides, with that and temperance which the gravity of the subject more fully and, after weighing the arguments accurately on both sides, with that and temperance which the gravity of the subject more fully and a subject more fully a subject more fully and a subject more fully a subject more fully and a subject more fully a subject more fully and a subject more fully a subject more fully and a sub
an opinion in opposition to its authenticity, provided they professed that they were ready to abide by the judgment of the Church, to which the duty was delegated by Jesus Christ not only of interpreting Holy Scripture but also of guarding it faithfully." ^ "~The Council of Trent - Session 4~". thecouncil of trent.com. Retrieved 8 February 2019. ^
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Tunu viboruzaki fujo woxire bemugapeyo vise mime powe jobojaxaru wimikewupica tifefikecica sumovajanuxu jotuda vige jakase. Fisapufu pe ne parewusate xoyikodozo yogi tuyoponipu tejanu detupaxi kamu nawevuboyo yocuge yocudita hunu xipaca. Tewimu rize halayaca nafu vuleyiwugahi koye ra dosadutudu wupimitoko tepudelige rurujavo munuda wuyu fogowi jofiko. Puwo xefuzevu zodagu pasomorahuna ti moki vuguluxamo ra hisewaze horomabexi honayu bisure to tihoyayami