

dead, which contradicts the Biblical teaching that those tormented in Hades cannot cross over to the place of comfort (Luke 16:26) and that judgment follows death with no second chances (Hebrews 9:27).

• *Tobit 12:9* claims: *"For almsgiving delivers from death, and it will purge away every sin..."* This statement does not harmonize with the Bible. Even before Christ's sacrifice, forgiveness was never earned by human acts alone—it was granted by God's grace through divinely revealed conditions such as repentance, prayer, and sacrifice (Leviticus 4:20; 2 Chronicles 7:14; Psalm 32:5). *Tobit* presents almsgiving as inherently possessing the power to erase all sins, which contradicts the consistent Biblical teaching that only God provides forgiveness, and only on His terms.

#### 4. The Old Testament Apocrypha Contain Far-Fetched Stories

- In addition to their doctrinal errors, several Old Testament apocryphal books contain fictional and even bizarre stories that reveal their uninspired nature. Unlike the meaningful miracles recorded in Scripture, apocryphal writers often filled their stories with exaggerated, superstitious, or unrealistic content. For example:
- The *Book of Tobit* describes Tobias **driving away a demon by burning a fish's heart and liver** and curing his father's blindness with fish gall—a ritualistic act associated with pagan superstition, which God condemned in the Bible (Deuteronomy 18:10-12).
- The *Book of Judith* presents a fictionalized story in which **Judith seduces and** deceives an Assyrian general before beheading him—behavior that contradicts the righteous deliverances seen in authentic Scripture.
- The Additions to Daniel describe Daniel killing a living dragon by feeding it a mixture of tar, fat, and hair, causing the dragon to explode—a bizarre account that stands in stark contrast to the purposeful and dignified miracles in the true Book of Daniel.
- The *Wisdom of Solomon* mixes Biblical themes with **mystical concepts influenced by Greek philosophy**, deviating from the practical wisdom found in Proverbs, Ecclesiastes, and other inspired texts.
- These fictitious elements expose the apocryphal books as uninspired writings, far removed from the divine inspiration and sober Truth revealed in God's Word.
- 5. The Apocryphal Books Were Added Later
- The original Greek Septuagint (also called the LXX), a translation produced by Jewish scholars around the third century B.C., did not contain the apocryphal

**books**—it only contained the inspired Hebrew Scriptures, which ended with Malachi. Some apocryphal writings, such as *Tobit, Judith,* and parts of *Sirach,* are believed to have been written between the third and second centuries B.C., but they were excluded from the original LXX. Other uninspired books, like *First Maccabees* and *Second Maccabees*, were written later (second century B.C.) after the LXX was translated.

- The presence of the Apocrypha in some later copies of the Septuagint does not prove they were part of the original LXX. Rather, their eventual inclusion in certain copies seems to reflect the influence of Hellenistic Jews or early Christians who often viewed these writings as valuable for history or moral lessons, not as inspired Scriptures. Similarly, modern Bibles often include uninspired materials such as dictionaries, archaeological notes, maps, and commentaries.
- The Roman Catholic Church formally declared the apocryphal books as part of their canon at the Council of Trent in 1546—1,900 years after the completion of the Old Testament.

## 6. The Apocryphal Books Lack the Marks of Inspiration

• True Scripture bears the characteristics of divine inspiration: inerrancy, fulfilled prophecy, doctrinal consistency, and moral excellence. The apocryphal books fail in these areas and often contain historical inaccuracies.

# 7. The New Testament Begins Exactly Where Malachi Ended

• Malachi (c. 420 B.C.) ends with prophecies of John the Baptizer, and the New Testament Gospel accounts begin by describing John's ministry as the fulfillment of those prophecies (Malachi 3:1; 4:5-6; Matthew 3; Mark 1; Luke 1; John 1). This reinforces the idea that the Book of Malachi marked the conclusion of Old Testament revelation, with no further inspired messages given until John's arrival.

### II. New Testament Apocrypha

The New Testament Apocrypha consist of writings that emerged in the second through fourth centuries A.D. These include texts such as the *Gospel of Thomas*, the *Gospel of Judas*, the *Acts of Peter*, and others. These books also fail the test of divine inspiration for several reasons:

# 1. The New Testament Apocrypha Appeared Too Late

• The inspired New Testament books were all written by the end of the first century A.D. (possibly even before A.D. 70), during the lifetimes of the apostles or their close associates. In contrast, apocryphal texts like the "lost gospels" were written long after the apostles had died, disqualifying them from consideration as inspired Scriptures. *To be continued next week, Lord willing... http://www.JasonsBibleBlog.com*