Prayer List



Of Our Number

- ◆ Janice Carnley—Shoal Creek
- ◆ Jennifer Derrick—health problems
- ◆ Wilfred Derrick—undergoing tests
- ◆ Braden Hilburn—resp. infection
- ◆ Mariah Hilburn—pneumonia
- ◆ Jeff Mashburn—health problems
- ◆ Ann Moss—neck pain
- ♦ Johnny Moss—upcoming surgery

Others in Need

- ◆ Travis Barrow—rare condition
- ◆ Patsy Benson—stage 4 cancer
- ◆ Shannon Burn—another surgery
- ◆ Louise Douglas—health problems
- ◆ Joyce Faulk—health problems
- ◆ Jennifer Foxworth-health problems
- ◆ Howard & Elizabeth Grace—health
- ◆ Dawn Holloway—health problems
- ◆ Andy Johnson—home, pneumonia
- ◆ Tony Jones—health problems
- ◆ Kari Miles—expecting
- ◆ Harold Morris—Milton hospital
- ◆ Shane Price—cancer

Continued in next column...

◆ Melanie Skinner—cancer

- ◆ Randal W.'s grandson CJ—sick
- ◆ Ron Yusnukis—surgery recovery
- Pray for Christians overseas, such as those facing persecution in Pakistan and certain parts of India.
- Pray for peace, pray for the bereaved, the persecuted, sick/ suffering, civil leaders, military, 1st responders, the lost, enemies.

To Our Visitors

We are happy and honored that you are here! Please fill out a visitor's card and give us a chance to get to know you. If you have any questions about anything said or done in Bible class or worship, please ask. We seek to give a Bible answer for everything we do (Colossians 3:17; 1 Peter 3:15; 4:11).

Privileged to Serve



April 6

Meal after AM Worship

Events

April 13

Men's Meeting

May 4-7

Our Gospel Meeting

Announcements: Glenn Howze

Song Leading: Sunday—David Howze; Wednesday—Caleb Howze

Serving the Lord's Supper

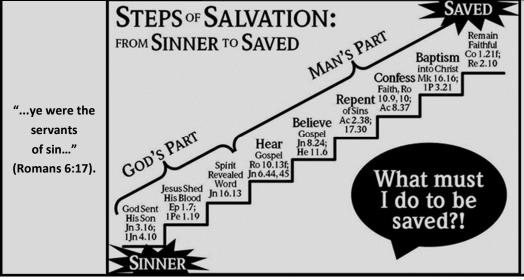
Head: Glenn Howze; Helpers: Leo Derrick, Ethan Howze, Mark Howze

Lord's Supper PM

Head: Leo Derrick Helper: Ezra Howze

Bible Reading: Mark Howze

Faithful Worship — 1) Praying to God the Father in the name of Jesus Christ (Luke 11:1-2; John 16:23; Eph. 5:20; Phil. 4:6); 2) Singing without mechanical instruments (Matt. 26:30; Eph. 5:19; Col. 3:16-17; Heb. 2:12); 3) Preaching God's Word (Mark 16:15-16; Acts 2:42; 20:7); 4) Giving weekly as prospered, cheerfully (1 Cor. 16:1-2; 2 Cor. 9:7); 5) The Lord's Supper on the first day of every week (Matt. 26:26-28; Acts 20:7; 1 Cor. 11:20-34; 16:2; Heb. 10:23-31).



"...but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:17b-18).



THE BAKER BULLETIN

The weekly bulletin of

The church of Christ in Baker, FL

April 6, 2025

Meeting Times

Sundays:

10AM Bible Class 11AM Worship 6PM Worship

Wednesdays:

7PM Bible Class

Other Information

5761 Hwy. 4 P.O. Box 285 Baker, FL 32531 USA 850-669-9117

Website:

churchofChristatBaker.com

Radio Program:

104.7FM Sundays 8:30AM WAAZ1047.com livestream

Jason Hilburn's Info:

850-826-8198 hilburnjasonp@gmail.com TheBibleDomain.com JasonsBibleBlog.com

The Apocryphal Books: Why They Do Not Belong in the Bible

(Part 3) by Jason Patrick Hilburn

- A brief note about the **Pseudepigrapha**: The term pseudepigrapha (from two Greek words meaning "false title") refers to writings that falsely claim to have been written by Biblical figures. There are both Old Testament and New Testament apocryphal books in this category, with New Testament Pseudepigrapha using the names of apostles or other notable individuals to deceive readers into accepting them as genuine. For example, the Gospel of Thomas claims to have been written by the apostle Thomas, and the Acts of Peter claims to have been written by the apostle Peter. However, historical evidence shows these books were written long after the deaths of the apostles and contain teachings that contradict authentic Scripture. The use of false authorship further exposes these books as fraudulent and uninspired, and early church leaders like Irenaeus and Eusebius openly condemned pseudepigraphal texts as fakes:
- **Irenaeus** (c. A.D. 130–202) specifically condemned Gnostic texts like the *Gospel of Judas* and the *Gospel of Thomas*, warning that they distorted the true nature of Jesus and His teachings.

manv

Eusebius (c. A.D. 260–339) categorized

pseudepigraphal works as "heretical" or "spurious" in his *Ecclesiastical History*, emphasizing that they were never recognized as part of the authentic Canon.

2. They Lack Evidence of Divine Inspiration

- Inspired New Testament writings came from the Holy Spirit and possess clear evidence of their divine origin (2 Timothy 3:16; 2 Peter 1:21).
- In contrast, apocryphal books lack the marks of divine inspiration. They contain errors, contradict Scripture, and fail to demonstrate the qualities found in inspired writings (John 16:13; Galatians 1:8-9). Their late authorship and absence of clear evidence of divine inspiration disqualify them as inspired Scriptures.

3. They Contradict Established Scripture

- Many of these writings contain doctrines that oppose Biblical teaching. For example:
- The *Gospel of Thomas* promotes Gnostic ideas that deny Jesus' physical resurrection.
- The Acts of Peter speaks against marriage—even though Scripture clearly shows Peter was married (Matthew 8:14; 1 Corinthians 9:5; 1 Peter 5:1)! It promotes extreme asceticism, portraying Peter as encouraging married couples to abstain from marital relations, which contradicts the Bible's teaching that marriage is honorable; and that marital intimacy is critical (1 Corinthians 7:1-5; Hebrews 13:4).
- The apostle Paul warned, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8).

4. The Apocrypha Contain Far-Fetched and Fictitious Stories

- In addition to their doctrinal errors, many apocryphal books contain fictional and even bizarre stories that reveal their uninspired nature. Unlike the true miracles recorded in Scripture which were intended to **confirm the preaching of the Word** (Mark 16:20; John 3:2; Hebrews 2:3-4)—apocryphal writings often present miracles as random, self-serving, cruel, or even comical. For example:
- The *Infancy Gospel of Thomas* portrays **Jesus as a child who allegedly brought clay birds to life**—a seemingly random and trivial act that contradicts the stated purpose of miracles in Scripture.
- Even more difficult to believe, this apocryphal text claims that Jesus became angry with a child who accidentally bumped into Him, striking the child dead in response! Such behavior contradicts Jesus' sinless nature (1 Peter

- 2:22; Hebrews 4:15) and the compassionate way He treated children (Mark 10:13-16).
- Furthermore, these apocryphal accounts **conflict with the Biblical timeline** of Jesus' miracles. Biblical miracles were never random displays of power. Instead, God used miracles to confirm the **preaching** of His Word, and **Jesus did not begin preaching and doing miracles until after His baptism** and anointing with the Holy Spirit (Matthew 3:15-17; 4:17; Luke 4:18-19; John 2:11; Acts 10:38). Therefore, any alleged miracles performed by Jesus as a child contradict both the timing and the clear, intentional purpose of Biblical miracles, which was to confirm the Word of God as it was being revealed (Mark 16:20; John 3:2; 1 Corinthians 13:8-12; Hebrews 2:3-4).
- The Gospel of Peter describes Jesus as emerging from the tomb as a **giant-sized figure**, followed by a **talking cross** that speaks to Heaven—a ridiculous tale that bears no resemblance to the serious and historically grounded accounts of Christ's resurrection (Matthew 28:1-8; Mark 16:1-8; Luke 24:1-12; John 20:1-18).
- The Acts of Paul and Thecla tells a ridiculous story of Paul baptizing a lion, a concept foreign to the New Testament's clear teaching that baptism is reserved for accountable individuals who believe in Christ (Mark 16:16; Acts 8:36-38).
- The Acts of Peter includes a bizarre tale of a talking dog and a flight of babies from Heaven—fanciful stories that reduce God's miraculous power to mere entertainment.
- Biblical miracles were always purposeful—confirming God's Word, demonstrating divine compassion, or revealing God's power (Mark 16:20; John 20:30-31; Acts 2:22). Apocryphal stories often read like fables, legends, or fairy tales—sensationalized, unrealistic, and inconsistent with the reverence and purpose of true miracles. These fictional accounts expose the apocryphal books as uninspired fabrications, far removed from the inspired integrity of God's true Word.

5. The Canon Was Already Recognized

- By the end of the first century A.D., the inspired writings were widely recognized and circulated among the early church. Peter referred to Paul's writings as "Scriptures" (2 Peter 3:15-16).
- Early church leaders such as Clement of Rome (c. A.D. 30–100) and Polycarp (c. A.D. 69–155) consistently quoted from the inspired New Testament books, demonstrating their early recognition as being inspired. While most apocryphal writings appeared after Clement's lifetime, Polycarp, who lived longer, still showed no regard for these later, uninspired texts.

To be continued next week, Lord willing. http://www.JasonsBibleBlog.com