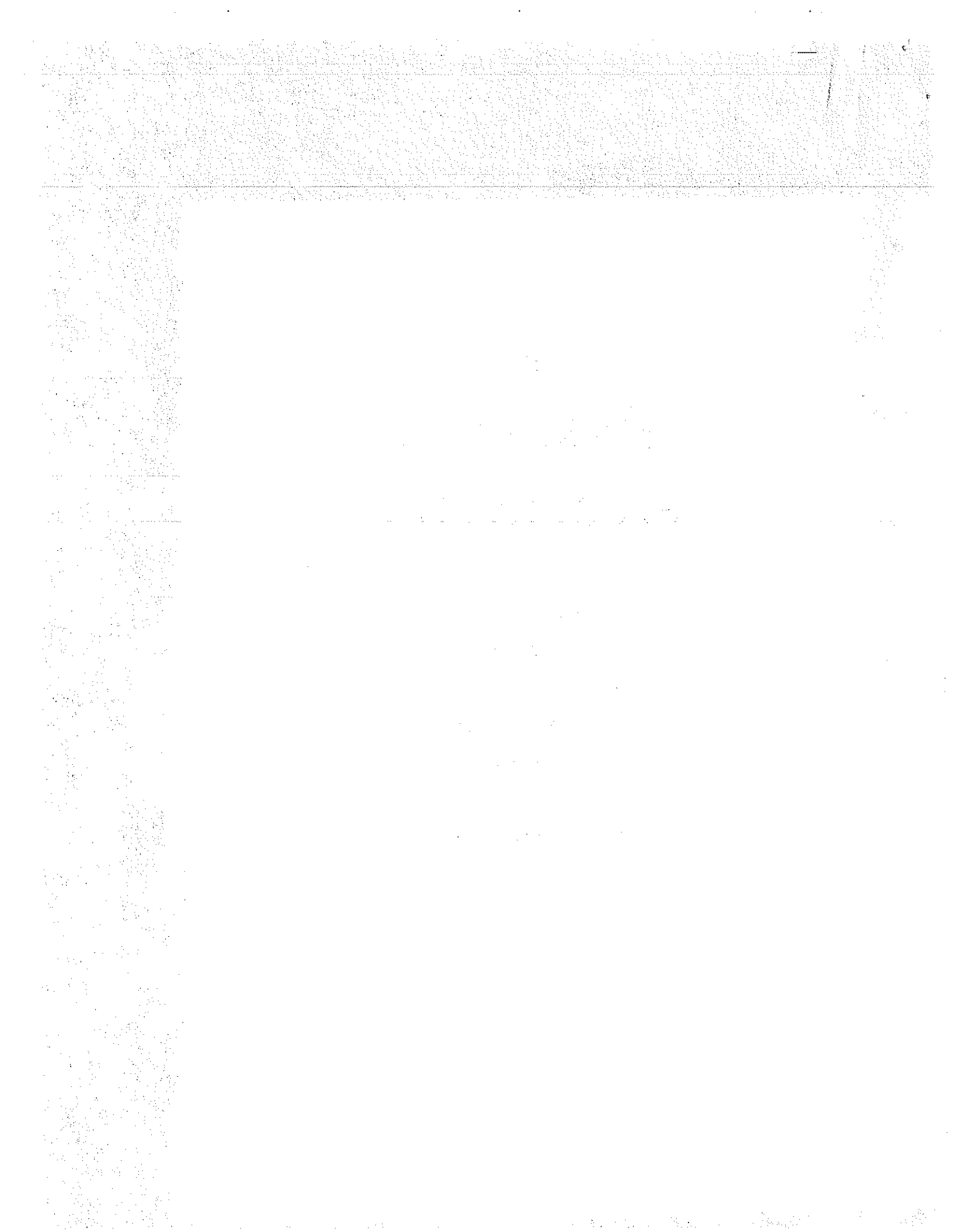


THE
PARALLEL
APOCRYPHA

Greek Text
King James Version
Douay Old Testament
The Holy Bible by Ronald Knox
Today's English Version
New Revised Standard Version
New American Bible
New Jerusalem Bible

John R. Kohlenberger III
General Editor

New York Oxford
OXFORD UNIVERSITY PRESS



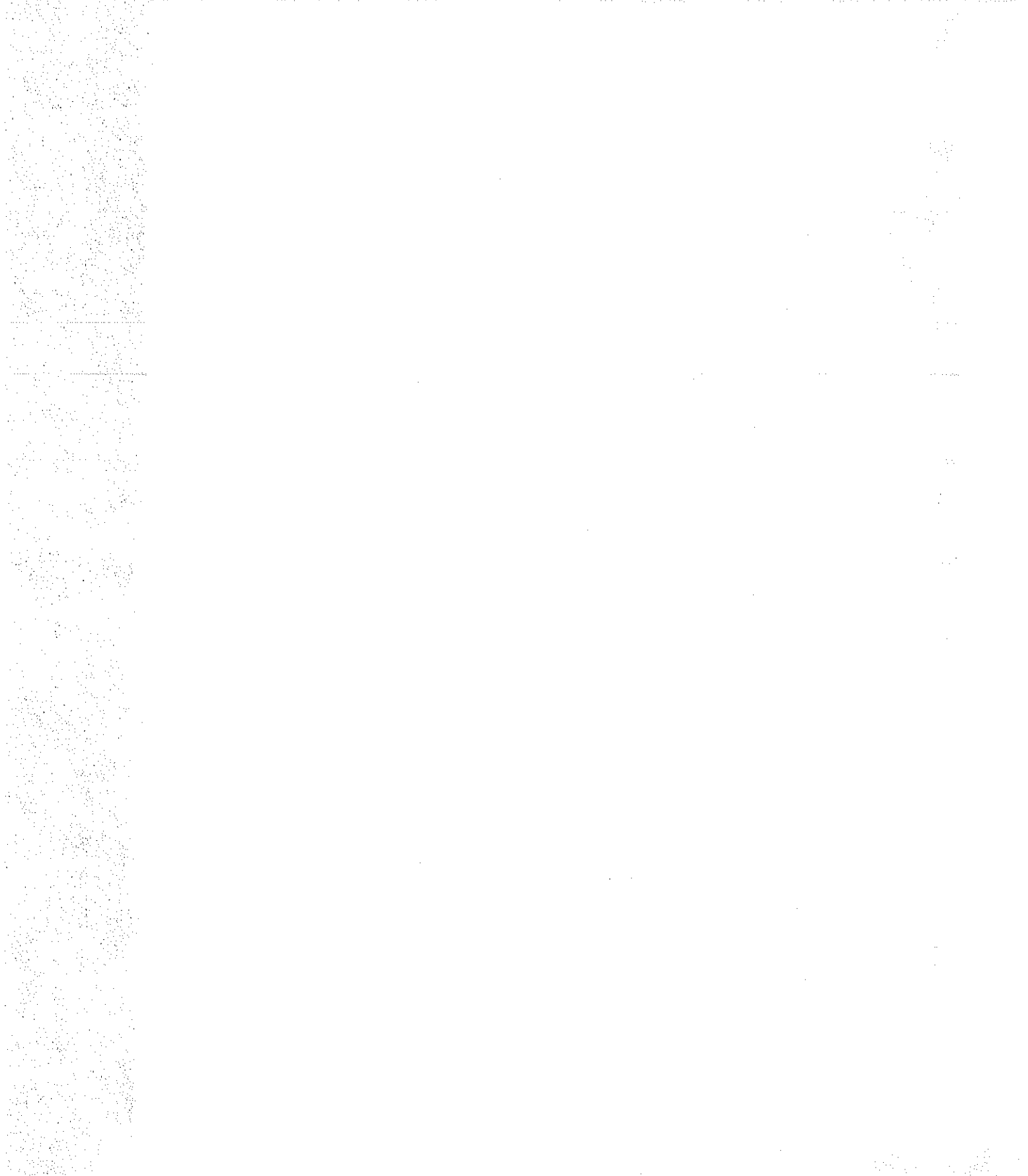
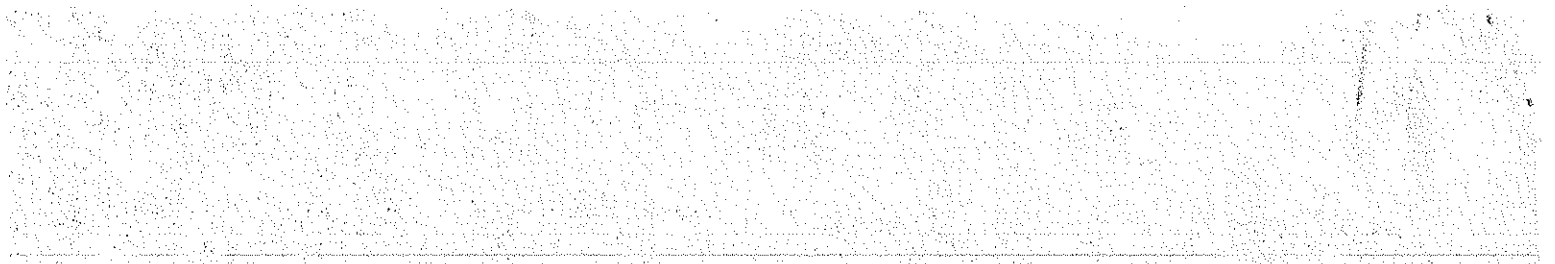
CONTENTS

Acknowledgments	ix
Preface to Today's English Version	x
Preface to the Apocryphal/Deuterocanonical Books of the New Revised Standard Version	xi
Contributors	xii
The Contents and Character of the Apocryphal/Deuterocanonical Books	
Judith L. Kovacs	xiii
A View From History: The Place of the Apocrypha in the Jewish Community	
Sarah J. Tanzer	xxi
The Apocryphal/Deuterocanonical Books: An Orthodox View	
Demetrios J. Constantelos	xxvii
The Apocryphal/Deuterocanonical Books: A Catholic View	
John J. Collins	xxxii
The Apocryphal/Deuterocanonical Books: An Anglican/Episcopalian View	
Mary Chilton Callaway	xxxv
The Apocryphal/Deuterocanonical Books: A Protestant View	
Walter J. Harrelson	xl
The Apocryphal/Deuterocanonical Books: An Evangelical View	
D.A. Carson	xliv
The Texts and Translations of The Parallel Apocrypha	
John R. Kohlenberger III	lxviii

The Books of the Apocrypha

The Apocryphal/Deuterocanonical Books are listed here in four groupings, as follows:

<i>(a) Books and Additions to Esther and Daniel</i>	
<i>that are in the Roman Catholic, Greek, and Slavonic Bibles</i>	
Tobit	2
Judith	76
Esther (Greek)	166
Wisdom of Solomon	238
Ecclesiasticus (or the Wisdom of Jesus Son of Sirach)	344
Baruch	634
Letter of Jeremiah (Baruch 6)	664



The Apocryphal/Deuterocanonical Books: An Orthodox View

DEMETRIOS J. CONSTANTELOS

The official canon of the Old Testament section of the Holy Scriptures in the Orthodox Christian Church today includes forty-nine books. As some of the Bible's books have been designated by a name indicating a specific category such as historical (Pentateuch, Judges, etc.), poetic and didactic (Psalms, Job, Proverbs, etc.), prophetic (Isaiah, Jeremiah, etc.) likewise there are in the Old Testament ten books known as deuterocanonical (second canon). That is, in addition to the 39 books of the Palestinian Judaism's canon, the Orthodox Church's canon includes 10 books of Hellenistic Judaism. In a slightly different arrangement all 49 books, known as the Septuagint, made up the Holy Scriptures of the early Christian Church.

The term Apocrypha is used by the Orthodox for several books which have been omitted from the Old Testament canon, such as Enoch, The Apocalypse of Abraham, the Testament of the 12 Patriarchs, The Book of Jubilees, Job's Testament, Psalms of Solomon, The Apocryphon of Ezekiel, Martyrdom of Isaiah, The Life of Adam and Eve, Lives of the Prophets, The Ascension of Moses, Revelation of Baruch, Revelation of Esdras, The Epistle of Aristeas and several more written in Hebrew, Aramaic, Greek, and Syriac between 200 B.C.E. and 150 C.E. Several of these books are also called Pseudepigrapha, meaning books with false attributions.

The Deuterocanonical Books in the Early Christian Church

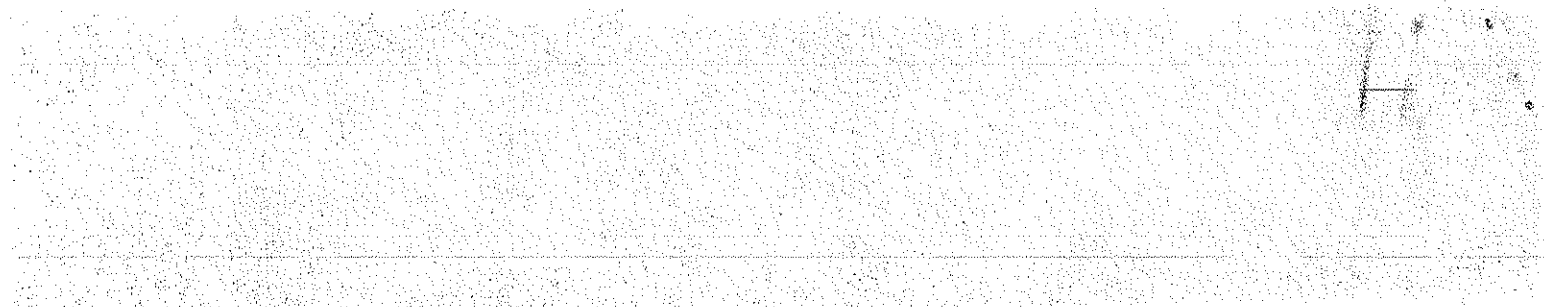
The canonical status of the ten deuterocanonical books of the Old Testament was greatly influenced by their place in the early Christian community's life and worship. While the Orthodox Church subscribes to the historical method and is not averse to change and reconsideration, it strongly believes in maintaining a fidelity to and continuity with the principles, doctrines, ethos, and liturgical life of the early and medieval church.

The question remains: Why does the contemporary Orthodox Church continue to use the larger or Alexandrian canon of 49 Old Testament books? First of all because this collection of Old Testament books was the official Scripture used by the Apostolic Church. The early Church as a Greek speaking church, both in the eastern and the western parts of the Roman Empire, used the Greek translation of the Alexandrian Jewish canon, the Septuagint.

The importance of the Greek Old Testament for early Christianity is indicated by the presence of many quotations in the writings of the New Testament. Out of 350 Old Testament passages in the New Testament, more than 300 of them are taken from the Septuagint, including the deuterocanonical books. In addition to quotations and allusions in the four gospels and the book of the Acts of the Apostles, the Apostles and other writers of the New Testament books copied either directly or paraphrased from the Septuagint's deuterocanonical books. For instance:

Romans 1.18-20 and Wisdom of Solomon 13.1ff

Romans 9.3; 10.1 and Prayer of Manasseh, esp. 8-9



The page contains several paragraphs of text, but the content is extremely faint and illegible due to the low contrast and high noise of the scan. The text appears to be organized into a list or series of entries, with some lines starting with what might be bullet points or section markers. The overall appearance is that of a document page that has been scanned with significant quality issues.

1 Corinthians 2.10-16 and Judith 8.14
 Hebrews 1.3 and Wisdom of Solomon 7.26
 Hebrews 11.32-39 and 2 Maccabees 6.18-27
 James 3.5-9 and Sirach 5.13
 Revelation 8.2 and Tobit 12.15

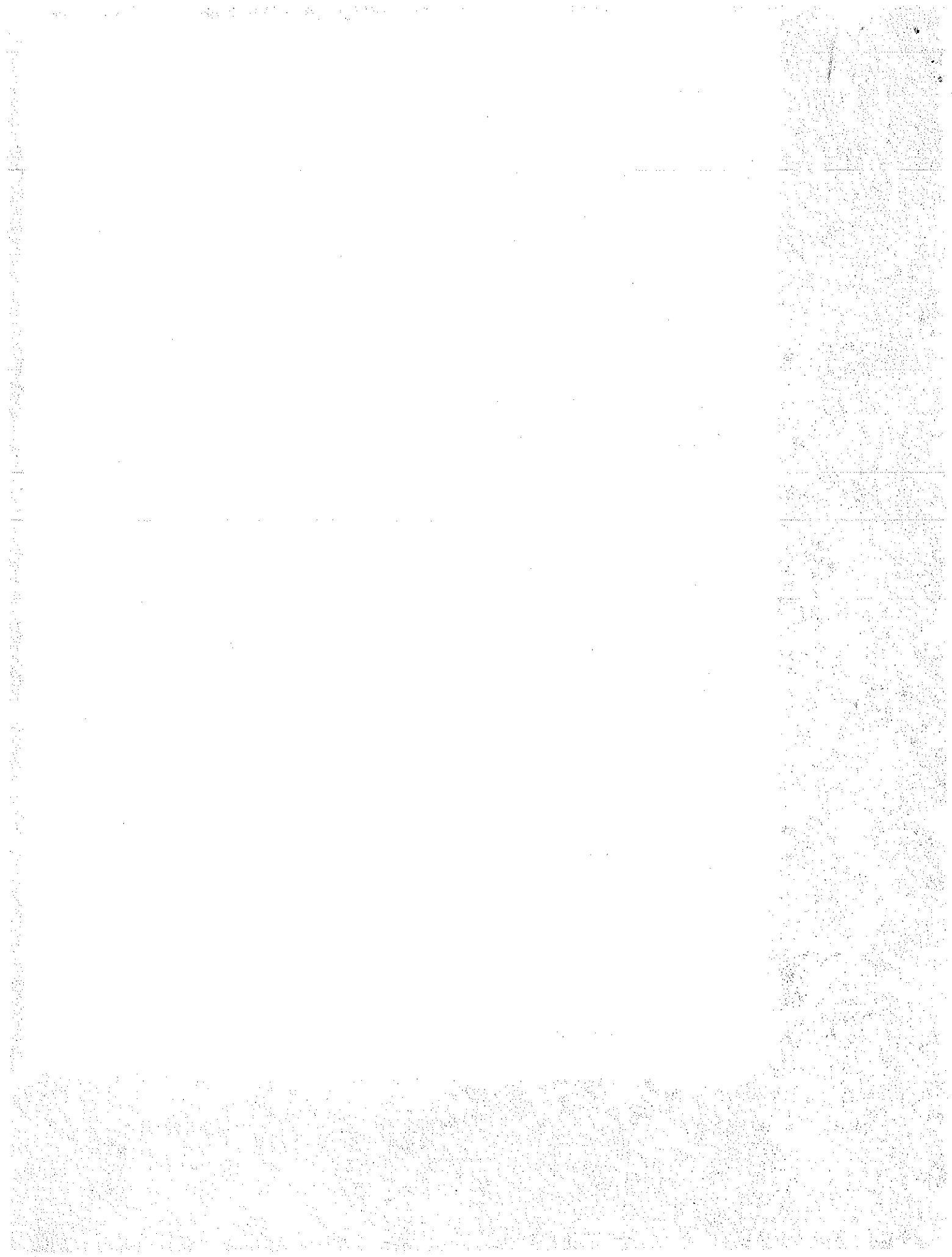
In addition to New Testament writers, the apostolic fathers (Polycarp, Epistle of Barnabas), apologists (Justin, Irenaeus), and leading Church fathers and ecclesiastical writers (Clement of Alexandria, Origen) cited these books, thereby giving them authority and providing a basis for their canonicity. To be sure there were disagreements among the Church Fathers of the first five centuries over the canonical status of the deuterocanonical books, but the opinion of major Church Fathers such as Athanasios of Alexandria, Basil of Caesarea, Gregory of Nyssa, John Chrysostom, Cyril of Alexandria, Theodoretos of Cyrrhus, Ephraim the Syrian, Lactantius, Ambrose of Milan, and Augustine of Hippo settled the issue on the side of their canonicity. Nevertheless, the deuterocanonical books were not considered as sources for official doctrine. From as early as the fourth century they were also designated as *Anaginoskomena*: books that can be read for spiritual edification and instruction.

The Deuterocanonical Books in the Liturgy

Liturgy and liturgical services such as the Eucharistic liturgy, Baptism, Marriage ceremony, Unction, and others contain biblical passages and allusions not only from the canonical books but also from the deuterocanonical ones. For example the Liturgy of the Presanctified Gifts (in use from around 200 c.e. and celebrated today on each Wednesday and Friday during the Great Lent before Easter and on a few other days), the Liturgies under the names of Basil of Caesarea and John Chrysostom, and the services of Baptism, Chrism, Marriage, and Holy Unction include 511 passages from canonical Old Testament books and 56 from the deuterocanonical ones, including 1 Esdras, Tobit, Judith, Wisdom of Solomon, Wisdom of Sirach, the three books of Maccabees, and even the 4th book of the Maccabees, which appears as an appendix to the deuterocanonical books.

For the Orthodox in general, the Old Testament is propaedeutic to (a preparation for) the New. As there are two periods in the history of Divine Economy and in the Christian Church, one preparatory and the other fulfillment, likewise there are two divisions in the Holy Scriptures: the Old and the New Testaments. It is for this reason that no Old Testament lectionaries are found in the Divine Liturgy. With the exception of psalmic verses in hymns of the Divine Liturgy, the Liturgy's lections are from the New Testament. Old Testament excerpts and lections are read during Vesper services which are preparatory to the Eucharistic service—the celebration of the death and the resurrection of Christ and communion with Him.

Most of the deuterocanonical readings in Vesper services are selected from the wisdom literature, the Wisdom of Solomon in particular. For example, in the Vespers of St. Basil, January 1, a lengthy lection is a compilation of passages from the Wisdom of Solomon; the Vespers of St. Theodosios the Koinobiarches, Jan. 11, includes three lections from the same book (3.1-9; 5.15-23; 6.1-3; 4.7-15). The Vespers of St. Anthony (Jan. 17) includes three lections from the Wisdom of Solomon. A lection from the same book is read in the Vespers of SS Athanasios and Kyrillos of Alexandria (Jan. 18) as well as in the Vespers of St. Gregory the Theologian (Jan. 25), the Vespers of the Three Hierarchs (Jan. 30), the Vespers of St. Charalampes (Feb. 10), the Vespers of St. George (April 23), etc.; the Vespers of St. Anna, the mother of Theotokos (the "God-bearer," that is, Mary, the Mother of Christ) (July 25), the Vespers of St. Panteleemon (July 27), the beheading of John the Baptist (Aug. 29). Indeed, a survey of all Vesper Services commemorating major saints reveals that the book of Wisdom of Solomon is widely used and the most popular of all Old Testament lections.



Unlike Vespers in honor of Saints, in Vespers commemorating the Theotokos (Mother of Christ) and Christ, the Lections are taken from various Old Testament books: Genesis, Exodus, Deuteronomy, Joshua, Kings I and II (Septuagint III and IV), Judges, Proverbs, Isaiah, Jeremiah, Ezekiel, Daniel, and Malachi. Vespers commemorating apostles (June 29, for Peter and Paul, September 26 for John the Evangelist, November 30 for St. Andrew) and so on, include lections from the New Testament's Catholic Epistles.

With the exception of the book of Psalms, the Wisdom of Solomon is used in church services more frequently than any other Old Testament book. It is perhaps this liturgical usage of the deuterocanonical books that has contributed to their canonical status in the Orthodox Church. The conscience and practice of the Church in history counts more than theological opinion. But from as early as the fourth century the deuterocanonical books stand on a lower level than the rest of the Old Testament books.

Other Indications of the Authority of the Deuterocanonical Books

That the deuterocanonical books were considered authentic by the Greek Church during the Byzantine millennia (330-1453 c.e.) and beyond is indicated by the wide use of them by authors of Lives of Saints, and also Church Fathers in sermons, homilies, and epistles (examples: Lives of St. Nikon and Petros of Argos; homilies of Cappadocian Fathers, St. Photios, St. Gregory Palamas).

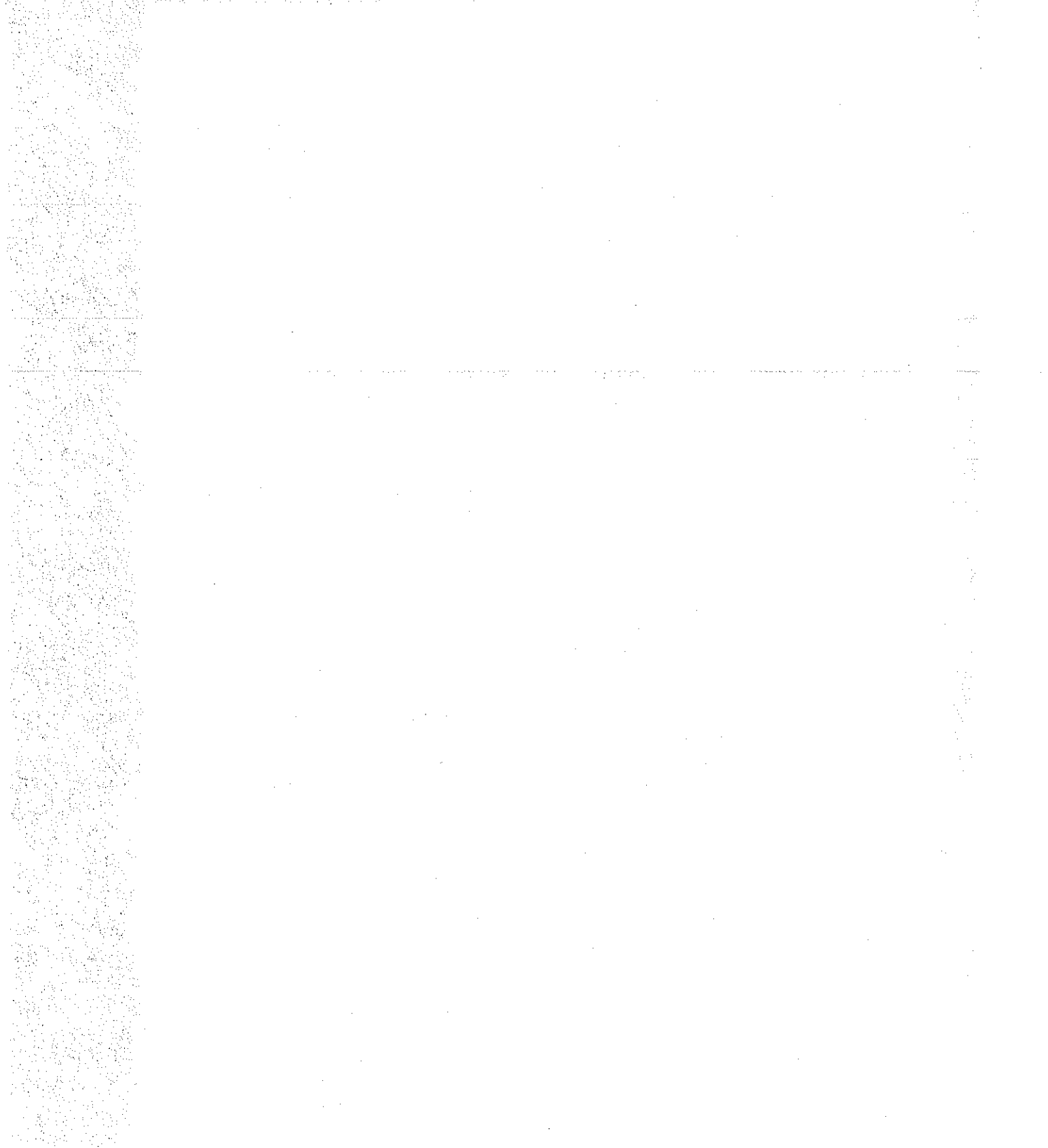
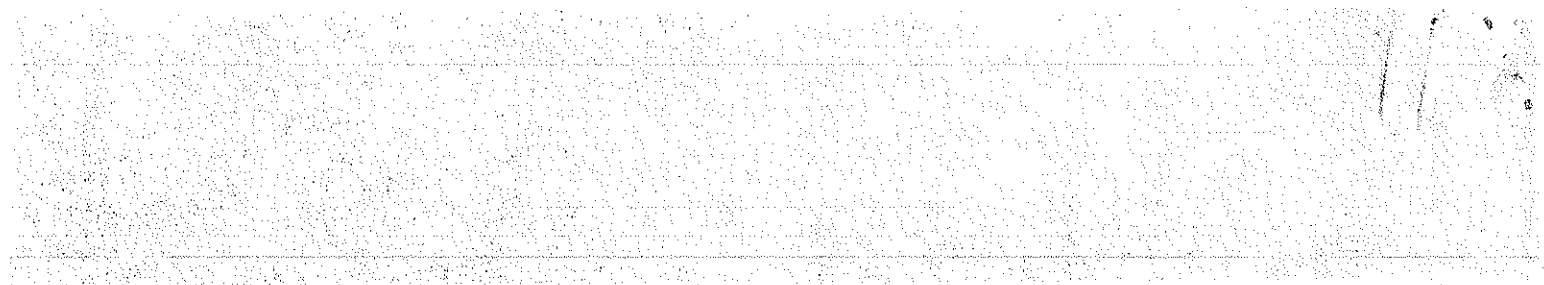
Even though there is no official decree of the Church by an Ecumenical Synod concerning the canonicity of these books, there are acts by several local councils which reveal that the early Church used the larger or Alexandrian canon of the Bible. Decisions of councils such as Laodicea (343, 381), Hippo (393), Carthage (397-419), and the Council in Trullo (619) confirm the validity of the deuterocanonical books. Later councils of the Orthodox Church such as those of Constantinople (1638), Jassy (1642), and especially the very influential Council of Jerusalem (1672) made no distinction between shorter and longer lists of canonical Old Testament books.

The attitude of the Church in history toward the deuterocanonical books (apostles, apostolic fathers, apologists, major Church fathers, and Church councils) indicate that the Christian Church did not see the Palestinian canon (the Hebrew Scriptures) as a definitively closed book. God's presence, renewing and guiding the faithful, provides the ground for an understanding of the Orthodox Church's attitude not only toward the Scriptures as a larger collection but of the importance of Holy Tradition, including the decisions of councils whose deliberations have been adopted by ecumenical councils. God did not reveal Himself "once and no more" (Martin Buber) because God is active whether through elect persons or through the beauty, the order, the mystery, the personal experience of devout persons in the world.

Thus God's involvement in the life and history of ancient Israel did not stop with the events of the fourth century B.C.E. God did not leave himself *amartyron*, "without witness," between the period of 250 B.C.E. to 200 C.E. when the deuterocanonical and the New Testament books were written. Furthermore both the deuterocanonical books and the apocryphal/pseudepigraphal writings are of great historical significance for an understanding of later Judaism and early Christianity.

It seems that serious questions regarding the canonicity of the deuterocanonical books were not raised until after the Sixth Ecumenical Council in Trullo, either in the Greek Byzantine or the Slavic and Armenian Churches. Theologians such as John of Damascus and Patriarch Nicephoros following the opinion of Athanasios accepted the deuterocanonical books, but on a lower level than the rest of the Old Testament. On the other hand, Patriarch Photios (d. 891) included the longer canon in his *Nomocanon* and his *Syntagma of Canons* without differentiating between canonical and deuterocanonical.

The issue was reopened at the beginning of the seventeenth century by the *Confession of Faith* attributed to Patriarch Kyrillos Loukaris. Under the influence of Protestantism, he had adopted the



shorter canon. But his *Homologia Pisteos* was condemned by Church Synods of Constantinople (1638), Jassy (1642), and especially of Jerusalem (1672). Kyrillos' position on the canon of the Scriptures was, however, defended by several Greek theologians of the nineteenth and twentieth centuries. Today the Greek-speaking church subscribes to the longer canon, making no distinction between protocanonical and deuterocanonical.

The Russian Orthodox position has not been as clear. For several centuries, its position was greatly determined by the opinion of Philaret of Moscow, who had accepted the shorter canon. But he was accused (1619-1633) of Protestant inclinations and influences. Nevertheless Philaret's views influenced the Russian Church for many years. It seems that ambiguities exist among Orthodox theologians in Russia even today. It is not rare, nevertheless, to find in all Orthodox churches theologians, both lay and clergy, who consider the deuterocanonical books divinely inspired and of equal value to other Old Testament books.