

The Apocrypha and the King James Bible

Esdras

Baruch with the Epistle of Iieremiah 6

2 Esdras

The song of the three children

Tobit

The story of Susanna

Iudeth

The idole Bel and the Dragon

The rest of Esther

The prayer of Manasseh

Wisedome

1 Maccabees

Ecclesiasticus

2 Macabees

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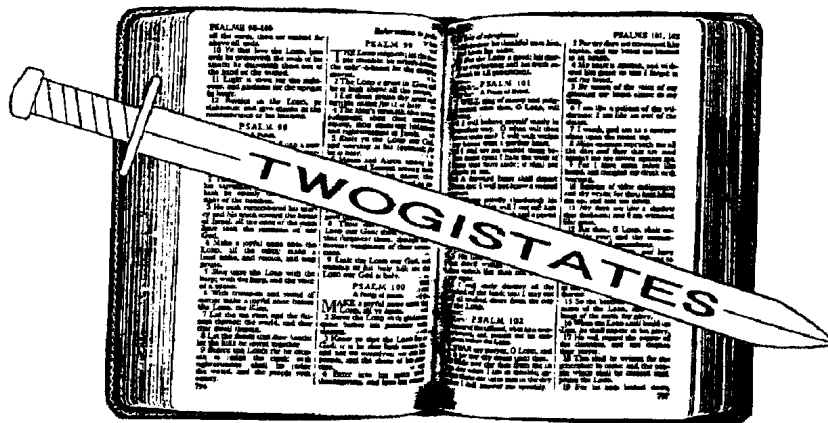
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1st Edition, 2000
2nd Edition, 2006

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TWOGISTATES Publishers advocate the King James Bible
as the best source for God's Word in English



For the word of God is quick, and powerful, and sharper than any
twoedged sword, piercing even to the dividing asunder of
soul and spirit, and of the joints and marrow, and is a
discerner of the thoughts and intents of the heart.
Hebrews 4:12

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THE APOCRYPHA and The King James Bible

The Apocrypha is a series of spurious writings with religious overtones that was written in times preceding the New Testament. It is filled with fanciful stories, and in many places its writings contradict the inspired Scriptures. Even though the Roman Catholic Church has canonized some of its books, neither the Jews nor the Protestants have ever accepted any part of it as being inspired.

The original 1611 Version of the King James Bible (KJB) included 14 books of the Apocrypha, which were placed between the Old and New Testaments. They were identified only as the Apocrypha. The titles of these 14 writings are shown below exactly as they originally appeared. (Notice that there was no J in the 1611 English; it was denoted by an I.)

1 Esdras

2 Esdras

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1 Maccabees

2 Maccabees

Most non-Roman Catholic faiths have always rejected these books as being part of the Bible because of the false doctrines and spurious stories they present. Not one of them meets the criteria for being included in the Bible as being inspired.

It is logical to question why the Books of the Apocrypha were included in the King James Bible if they were not inspired. This is a question the enemies of the KJB always ask as if they can't accept it because it has been contaminated by some satanic plot. It is an indirect way of questioning the veracity of the KJB, and in doing so, casting dispersions on the spirituality of the

translators. They know that the books of the Apocrypha were placed there for historical purposes, but to say that wouldn't support their objective to discredit the King James Bible.

I propose that the best question to ask is, "What did the KJB translators think about the inspiration of the Apocrypha?" This question can easily be answered by a quote from Alexander McClure's book that was published in 1858 titled, "The Translators Revived." I have an exact reprint published by the Maranatha Bible Society, PO Box 466, Litchfield, MI 49252. On page 142 McClure provides us with the following information about the Apocrypha.

The reasons assigned for not admitting the apocryphal books into the canon or list of inspired Scriptures are briefly the following.

1. Not one of them is in the Hebrew language, which was alone used by the inspired historians and poets of the Old Testament
2. Not one of the writers lays any claim to inspiration.
3. These books were never acknowledged as sacred Scriptures by the Jewish Church, and therefore were never sanctioned by our Lord.
4. They were not allowed a place among the sacred books, during the first four centuries of the Christian Church.
5. They contain fabulous statements which contradict not only the canonical Scriptures, but themselves; as when, in the two Books of Maccabees, Antiochus Epiphanes is made to die three different deaths in as many different places.
6. It inculcates doctrines at variance with the Bible, such as prayers for the dead and sinless perfection.
7. It teaches immoral practices, such as lying, suicide, assassination and magical incantation.

For these and other reasons, the Apocryphal books, which are all in Greek, except one which is extant only in Latin, are valuable only as ancient documents, illustrative of the manners, language, opinions and history of the East.

The detractors of the King James Bible know about this information, but the argument still goes on that the translators didn't specify that the Apocrypha was not part of the canonized books, so they must have considered them as such. They ignore the fact that the writings of the Apocrypha were generally included as historical documents in the English Bibles that preceded the 1611 Version. To signify this, they were always placed between the Old and New Testaments. The King James Bible Translators simply followed the same format that the people were so familiar with.

Even if the 17th Century people were unaware of the historical significance of the placement of the Apocrypha in the Bible between the two Testaments, they certainly knew about the meaning of the word "Apocrypha". That alone should have been enough to tell anyone that it was never intended to be part of the inspired Scripture. The definition from *Webster's New Collegiate Dictionary*, which is given below, makes this perfectly clear.

apoc.ry.pha plural of *apocryphus* secret, not canonical, from Geek *apokryphos* obscure, from *apokryptein* to hide away, from *apo-* + *kryptein* to hide 1: writings or statements of dubious authenticity 2. a: books included in the Septuagint and Vulgate but excluded from the Jewish and Protestant canons of the Old Testament b : early Christian writings not included in the New Testament.

The argument will continue with statements such as “The people of that day were too ignorant to know anything about word meanings.” I doubt that, but even if they were uneducated and unlearned, they certainly listened to their leaders, and their leaders could surely read.

To substantiate the point that the people knew the meaning of the word, Apocrypha, I have included a few quotes from contemporaries, and near contemporaries, of the 1611 English Bible. This should be enough for the average person to understand exactly what the people of that day thought about the Apocrypha.

Luther, in his translation of the Bible, included the Apocrypha, but prefaced it with the following statement. “Apocrypha—that is, books which are not regarded as equal to the holy Scriptures, and yet are profitable and good to read.”

In 1599, twelve years before the King James Bible was published, King James said this about the Apocrypha: “As to the Apocriphe bookes, I omit them because I am no Papist (as I said before)...”

The *Thirty-nine Articles of the Church of England* (1571 edition) states: “In the name of the Holy, we do vnderstande those canonical bookes of the olde and newe Testament, of whose authoritie was never any doubt in the Church...” Concerning the Apocrypha, it continues “And the other bookes, (as Hierome sayeth), the Church doth reade for example of life and instruction of manners: but yet doth it not applie them to establish any doctrene.”

Eventually, the Apocrypha was removed from the King James Bible completely. Philip Schaff, who was a leader in bringing the 1881 English Version of Westcott and Hort to America, had this to say:

The Apocrypha began to be omitted from the Authorized Version in 1629. Puritans and Presbyterians lobbied for the complete removal of the Apocrypha from the Bible and in 1825 the British and Foreign Bible Society agreed. From that time on, the Apocrypha has been eliminated from practically all English Bibles—Catholic Bibles and some pulpit Bibles excepted.

So it is easily seen that the Apocrypha was never accepted as canonical Scripture by the English world as a whole. It was never presented as an inspired part of the King James Bible, and as such, shows ignorance, or a definite attempt to deceive, on the part of those who would use this as an argument to cast aspersions.

Today, we have God’s sure Word in the King James Bible. It has been the instrument of salvation for millions of souls, ushered in countless revivals, and has easily stood the test of time. You can trust it with your life in the limited here and now, and in the unlimited life hereafter. Read it, study it, cherish it, and let its truths speak to you. God will honor that.

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