

b. Separate canonizing circles?

Some have thought that the added books of the LXX may have reflected the problem of canonizing groups and authorities. In this regard they have looked at Jamnia (ca. 90 AD) and asked if this council, in completing the O.T. canon, was in contradiction to some other council with alternative ideas? The answer seems to be in the negative. That a group of rabbis met at Jamnia about the time given and studied particular problems in the Hebrew text seems likely. But their discussions seem to have centered on books already thought to defile the hands, not on books seeking to make the list. This is only another of those suppositions for we know of no Jewish group of antiquity that used any books other than the accepted canon for a sacred guide.

c. And the Apocrypha

I have alluded to it a number of times and you must note that the term is apocrypha and not **apocalyptic**. The terms are nearly opposites.

The Books of the Apocrypha are:

- 1-2 Esdras
- Tobit
- Judith
- Additions to Esther
- Wisdom of Solomon
- Ecclesiasticus
- Baruch
- The Letter of Jeremiah
- Additions to Daniel
- Prayer of Manasseh
- 1-2 Maccabees

These books have been more highly honored by the church than by the Jews. It may be that the practice of the early church of reading together both literature of the Scriptures and extra-biblical literature led to the exaltation of these books. They do not occur in any Jewish canonical recordings and the New Testament does not use them. They were added to the framework of the Scripture as the official policy of the Roman Church at the Council of Trent and before that they had fathers who championed them and fathers who did not. The Roman Church calls them "Scripture" and the Protestant community uses the term "Apocrypha". I do recommend you read them at some