

Errors In The Book Of Judith

According to the Catholic Church:

“St. Jerome, while rejecting in theory those books which he did not find in his Hebrew manuscript, yet consented to translate Judith because "the Synod of Nicaea is said to have accounted it as Sacred Scripture" (Praef. in Lib.). It is true that no such declaration is to be found in the Canons of Nicaea, and it is uncertain whether St. Jerome is referring to the use made of the book in the discussions of the council, or whether he was misled by some spurious canons attributed to that council, but it is certain that the Fathers of the earliest times have reckoned Judith among the canonical books”(Pope 555).

Many Catholic Scholars claim the book was written in the 7th or 6th century before Christ, whereas many other scholars hold to the time period of 150 B.C.

First lets notice that Nebuchadnezzar reigned in Babylon and not in Assyria as claimed in Judith 1:1 “In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineveh, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,”

However, contrary to known history, the book of Judith begins with a great Babylonian king, "Nebuchadnezzar", ruling over an Assyrian capital city, "Nineveh". The city of Nineveh had ceased to exist several years before Nebuchadnezzar ever came to rule. Yet, Judith makes him the king of the Assyrians and not of the Babylonians. Judith 1:1 associates the wrong ruler with the wrong geographical kingdom, and is similar to the problem seen in Judith 1:6. In Judith 1:6 we notice two totally separate geographical areas which are mentioned in the same reference to one specific geographical area.

Another error is seen in Judith 2:21, which states he traveled three days from Nineveh to the upper left of Salicia (bekdelah), which he claims was a three day journey. Once again we need to evaluate the distance of this travel to verify the accuracy of the timing. The distance of this journey equates to 500 miles, and this definitely could not have been accomplished in three days. Once again we see another error of which is never seen in the inspired Scriptures.

A serious historical problem is found in Judith 4:1-4, which makes the claim that the Jews returned during the reign of Nebuchadnezzar. However, historical fact clearly shows that they returned from exile in 536 B.C. during the time of Cyrus and not during the time of Nebuchadnezzar.

In Judith 9:13 prayer is requested to God to bring down enemies through the lies and deceit of Judith. Thus, he is asking God not only to bless him while he is sinning, but to use this

sin to promote “God’s” will. Clearly, this is contrary to both the teachings in the Old Testament and the New Testament.

There are many more problems in the book of Judith, but due to time allotted for this study this should be sufficient to demonstrate that this book was not authored by inspiration and does not belong in the Biblical canon.

Errors In The Book Of 1 Maccabees

According to the Catholic Encyclopedia:

“The First Book of the Machabees is a history of the struggle of the Jewish people for religious and political liberty under the leadership of the Maccabean family, with Judas Machabeus as the central figure” (Florentine p. 495).

Although Maccabees is a great source of history and is the most valuable book of the Apocrypha, it still does not meet the requirements of that which should be included in the canon. The book was authored around 110 B.C. and that date is genuinely accepted by both Catholics and Protestants.

Prophets of God wrote all of the books of the Bible. Yet, in 1st Maccabees, the author admits on several occasions that there were no prophets during the time in which it was written (1 Macc. 4:46, 1 Macc. 9:27, 1 Macc. 14:41). How was it possible to have an inspired book of the Bible if it was not written by a prophet?

According to 1 Maccabees 6:8-16 and 2 Maccabees 9:19-29 as an inspired unit, King Antiochus appears to have died by two different methods, in two totally different places. How is this possible if both books are inspired? We never find inspired books of the Bible contradicting each other.

Additionally, 1 Macc. 9:2 states “Who went forth by the way that leadeth to Galgala (Gilgal), and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.” Gilgal was south of Galilee while Arbela was a city of the Galilean region according to Josephus. How is the “way going south”, allows one to end up in an area in the north? Clearly this is a geographical error made by the writer.

Although this book is a much better counterfeit than other books of the Apocrypha, the few errors mentioned here are enough to discount it as inspired and part of the Canon.

Errors In The Book Of 2 Maccabees

This book is filled with so much error, that one could write for quite a while on the inaccuracies contained within. The Catholic Encyclopedia claims “The Second Book of Maccabees is not, as the name might suggest, a continuation of the First, but covers part of the same ground” (Florentine 497).

The Subject of 2 Maccabees is intended to show how Judas Maccabeus liberated the Jews from Seleucid control, which was also the intent of first Maccabees. Yet, while trying to do so, the book of 2 Maccabees contains many self-contradictions. 2 Maccabees states that Antiochus and his men were killed in the temple of Nanea in Persia in 2 Macc. 1:13-16, while in 2 Macc. 9:1-28 it states he died in strange country by plague of worms. Which are we to assume is the inspired account?

2 Maccabees 1:19 states that captives were led into Persia, and yet, Persia was not around as a nation at this time. In actuality, it would have had to have been Babylon (2 kings 24:12-14). Additionally, there are a lot of verses which contradict each other in the same book and 1 Maccabees. Nicanors is shown as leading with Gorgias in 2 Macs 8:9, yet 1 Macc. 3:38-60 and 4:1-25 shows he leads alone. Again, which is to be considered inspired? Further, 2 Macc. 8:13-14, which shows the fearful departing and others selling their goods contradicts 1 mac 3:56 which shows they established themselves in the land.

According to 2 Macc. 9:2-3, Antiochus fails at Persepolis and goes to Ecbatane. However this contradicts 1 Macc. 6:1-4 which shows he goes to Babylon. Again, which is correct? As noted above in 1 Maccabees, we see Antiochus dies of plague according to 2 mac 9:5-12, yet this contradicts 1 mac 6:8-9 which says he died because he was grief stricken. Again, which is accurate?

In 2 Macc. 10:37 it declares Timothy is dead, whereas in 2 Macc. 12:18-25 it states he is alive. Again, which are we to believe? The book of 2 Maccabees is so inconsistent that it shows Timothy dead before Lysias as recorded in 2 Macc. 10:37-38, and 12 Macc. 11:1-12. This clearly contradict 1 Macc. 4:26-35 and 5:6 in which timothy is still living after the defeat of Lysias.

In 2 Macc. 12:44-45 we see prayers offered for the dead. This is where Catholics derive their doctrine of purgatory, and yet this clearly contradicts Luke 16:24-31 and Heb. 9:27. Additionally, we see another contradiction to both the Old Testament (Exo. 20:13, Deu. 5:17) and the New Testament (Matt 5:21) which states thou shall not murder. However, 2 Macc. 14:41-46 justifies the act of suicide, which is clearly the act of murder against one’s own self.

There are many other verses which show contradictions in the book of 2 Maccabees, yet these shall be sufficient to show that this book should not be included in the canon.

Errors In The Book Of Baruch

According to the catholic Encyclopedia:

Baruch was “the disciple of Jeremiah, and the traditional author of the deuterocanonical book, which bears his name. He was the son of Nerias (Jeremiah 32:12, 32:16; 36:4, 8, 32; Baruch 1:1), and most probably the brother of Saraias, chief chamberlain to King Sedecias (Jeremiah 32:12; 51:59; Baruch 1:1). After the temple of Jerusalem had been plundered by Nebuchadnezzar (599 B.C.), he wrote under the dictation of Jeremiah the oracle of that great prophet, foretelling the return of the Babylonians, and read them at the risk of his life in the hearing of the Jewish people” (Gigot 319).

According to the majority of scholars, the book of Baruch was written between the years of 150 B.C. to 50 B.C., yet it is claimed by the Catholic clergy to have been written around 582 B.C. Supposedly, the purpose of the book of Baruch is to urge the Jews not to revolt again, while warning them against the dangers of idolatry.

In Baruch 1:11, it states that Belshazzar was son of Nebuchadnezzar, but with some study we find that he is actually the son of Nabonidus. The book of 2 Maccabees says Baruch is reading this in Babylon, yet in Jeremiah 43:6-7 it says he was in Egypt. The book of Baruch contradicts other apocryphal books and books which we know to be inspired. Again, the question must be asked “which is correct”?

Baruch 3:4 states God hears the prayers of the dead: “O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us”. Yet in James 5:16 we see that God only hears the prayers of the living. James 5:16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Additionally, we see in Baruch 6:2-3 that the Jews would be in Babylon for seven generations. Yet in actuality, they were confined there for a total of 70 years. A biblical generation was 40 years, but even for the sake of argument, using 70-80 years (psalms 90:10) as an average life expectancy we see neither equals to the 70 years of captivity which is historically known.

Again we see that this book does not meet the requirements of inspiration which are necessary for inclusion in the canon.

Conclusion

It should be obvious from our study of the Apocryphal books, that there are some serious problems which are not able to be explained or put aside. These books in the Apocrypha teach the use of magic, salvation by works, money as an offering for the sins of the dead, and are filled with tons of incorrect historical facts. All of the Apocrypha books are full of error and unbiblical facts. It should be clear from this study that these books are not inspired and are not part of the canon. Additionally, if these books are not inspired, neither is the Catholic Church, which claims the inspiration of these books! We should very easily be able to discern from this study that the Catholic Church is not the authority by which God is communicating his word or truth today. These books do not pass the test of authenticity or accuracy in regards to Biblical authority or doctrine.

One last note before we conclude this study. There are books noted as “Apocrypha” in the Catholic Canon which we have just investigated, and other books known as ‘apocrypha” or sometimes as the “gnostic gospels”. There are many books under the category of “apocrypha” such as the Gospel of Mary Magdalene, the gospel of Thomas, etc. Again, a thorough study will reveal that these books also do not meet the requirement for canon.

Review Question:

Question 1) What kind of errors in the book of Judith show that this book is not inspired?

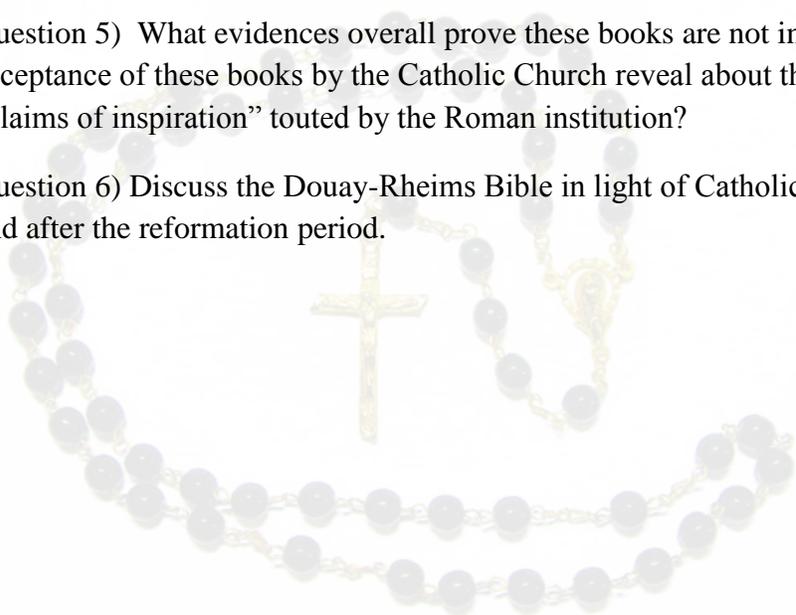
Question 2) What kind of errors in the book of 1 Maccabees show that this book is not inspired?

Question 3) What kind of errors in the book of 2 Maccabees show that this book is not inspired?

Question 4) What kind of errors in the book of Baruch show that this book is not inspired?

Question 5) What evidences overall prove these books are not inspired and what then does the acceptance of these books by the Catholic Church reveal about the “authoritativeness” and “claims of inspiration” touted by the Roman institution?

Question 6) Discuss the Douay-Rheims Bible in light of Catholicism’s struggle for power during and after the reformation period.



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