

Old Testament

*Intertestamental Period  
and the Apocrypha*

# Intertestamental Period

From Malachi to the birth of our savior, there is a roughly four hundred year period which is referred to as the Intertestamental period.

These videos provide helpful historical background. The first clip we will watch in class and the second you can watch on your own.

<https://youtu.be/ejZjOnSwuN8>

<https://www.youtube.com/watch?v=ARg2UjXhg-8>

# Apocrypha

There are books written during the intertestamental period which are referred to as apocryphal or deuterocanonical writings.

Some important notes:

- The Hebrew Old Testament did not include the apocryphal writings
- The Greek translation (Septuagint) did include some apocryphal writings

# Apocrypha

More important notes:

- Although the Septuagint is quoted in the New Testament, the apocryphal writings are not quoted. That said, one possible exception is a reference from Jude to Enoch.
- In translating the bible into the Latin Vulgate (the official bible of the Roman church), Jerome included the apocryphal writings as non-canonical, but helpful writings, and he included a preface

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More important notes:

- Over time, the preface was omitted and the apocryphal writings were increasingly considered as scripture.
- In the counter reformation Council of Trent (spanned from 1545 to 1563), the Roman church officially decreed that the canon of scripture includes numerous apocryphal writings. The books include Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and 1 and 2 Maccabees.

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More important notes:

- The Roman church in the Council of Trent decreed,  
*“If anyone does not accept these books whole, with all their parts, as they have customarily been read in the Catholic Church and are contained in the old Vulgate Latin edition, as sacred and canonical, and knowingly and intentionally despises the above-named traditions, let him be anathema.”*

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More important notes:

- This and other decrees of the Council of Trent were responded to by Martin Chemnitz in "Examination of the Council of Trent" which was printed between 1565 – 1573. Chemnitz points out that the canon was not established by a council, but rather by the churches universal recognition of which texts were sacred scripture. Further, Jerome and Augustine both regarded the apocryphal writings as helpful non-canonical writings.

# Apocrypha

In summary, apocryphal writings are.....

- not canonical,
- sometimes helpful for understanding the intertestamental period,
- and must be properly understood as non-inspired texts.