

# The Apocrypha and Pseudepigrapha in Septuagint Tradition

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## A. Introduction

The question: What role did the Septuagint play in shaping the notion of Bible and “Apocrypha”?

## B. “Apocrypha”

B.1. Modern Translations. “Apocrypha” (Protestant designation) are conventionally: writings composed in antiquity which fall outside the canons of the Hebrew Bible (Old Testament) and New Testament, but which are nonetheless included in some modern Christian translations of the Bible, usually between the Old and New Testaments:

1 Esdras (= III Ezra), 2 Esdras (= IV Ezra), Tobit, Judith, Additions to the Book of Esther, Wisdom of Solomon, Sirach (or Ecclesiasticus), Baruch and the Letter of Jeremiah, Additions to Daniel (Prayer of Azariah and the Song of the Three Young Men, Susanna, Bel and the Dragon), the Prayer of Manasseh, 1 Maccabees, and 2 Maccabees

B.2. Protestant Reformation (Luther, Oecolampadius, Andreas Bodenstein of Karlstadt) – “Apocrypha”

B.3. Roman Catholic Counter-Reformation – “Deuterocanonical”

B.4. Apocrypha in Orthodox Traditions

B.4.a. Greek Orthodox Church

B.4.b. Russian Orthodox Church

B.4.c. Syrian Orthodox Traditions

B.4.d. Ethiopic Orthodox Church

B.5. Non-Hebrew Bible Writings in Antiquity and in the Greek Codices of the Bible

(a) Usage of such writings among patristic authors (esp. 2<sup>nd</sup> cent.) – East versus West

(b) Jewish sources (East versus West?): Prologue to Sirach; Josephus, *c. Apionem* I.37; Philo, *Vit. Cont.* 25 (Therapeutae); Dead Sea Scrolls

(c) Decisions taken at ecclesiastical synods (Synod of Carthage 397 C.E.)  
“five books of Solomon” (including Wisdom of Solomon and Sirach); following the twelve minor prophets, the three major prophets, and Daniel, come Tobit, Judith, Esther; and, finally, after 1 and 2 Esdras (Ezra and Nehemiah), 1 and 2 Maccabees

(d) Contents of large-scale “biblical” codices (Vaticanus 4<sup>th</sup> c., Alexandrinus 5<sup>th</sup> c., Sinaiticus 4<sup>th</sup> c., Marchalianus 6<sup>th</sup>/7<sup>th</sup> c., Venetus 8<sup>th</sup> c., Pap 967 3<sup>rd</sup> c., Turicensis 7<sup>th</sup> c.).

Vat, Alex, and Sin have in common:

- Greek Esther (not included in the Synod of Carthage),
- Judith,
- Tobit,
- Wisdom of Solomon,
- Sirach,
- 1 Baruch (not included in the Synod of Carthage), and Epistle of Jeremiah (not included in the Synod of Carthage)

Among these, only Alex has 2 and 3 Maccabees, Psalm 151, Odes, Psalms of Solomon (in table of contents)  
Marchalianus: 1 Baruch, Epistle of Jeremiah, Susannah and Bel and the Dragon  
Venetus: Greek Esther Judith, Tobit, 1-4 Maccabees, Wisdom of Solomon, Sirach, 1 Baruch, Epistle of Jeremiah, Susannah and Bel and the Dragon  
Pap 967: Additions to Daniel  
Turicensis: Prayer of Manasseh among Odes appended to Psalms (as Alex)

## B.6. “Apocrypha” in Antiquity

B.6.a. Jerome

B.6.b. “Apocrypha” in Late Patristic and Early Byzantine Periods

## B.7. “Apocrypha” as a concept in Antiquity

B.7.a. Daniel 12

B.7.b. 4 Ezra 14 (cf. also Epiphanius of Salamis)

B.7.c. 2 Baruch

## B.8. Coherence of the “Greek Old Testament” Works Outside the Hebrew Bible

B.8.a. Different kinds of literature: (i) additions to books in Hebrew Bible (Daniel, Esther, Psalms, Jeremiah); (ii) historiographical (1 and 2 Maccabees); (iii) literary tale (Tobit, Judith); (iv) prayers and psalmic texts (Odes, Psalms 151-154-155, Prayer of Manasseh, Psalms of Solomon); (v) sapiential works (Wisdom of Solomon, Sirach)

B.8.b. Different original languages: Semitic – (i) Heb./Aram. (Tobit, Ben Sira, Ps. 151); (ii), probable Semitic *Vorlage* (1 Esdras, Epistle of Jeremiah, Psalm 151 [and Syr. 154-155], Judith, Prayer of Azariah, Song of the Three Young Men, Bel and the Dragon, 1 Maccabees); (iii) uncertain Semitic *Vorlage* (1 Baruch, Prayer of Manasseh, Susanna); (iv) Greek compositions (Wisdom of Solomon)

B.8.c. Different dates (all between 300 B.C.E. and Temple Destruction 70 C.E., except 4 Ezra=2 Esdras)

## B.9. Jewish Perceptions of “Apocrypha”

B.9.a. Rabbinic Sources (m.Sanh. 10.1 – *ha-sefarim ha-chitzonim*)

B.9.b. Medieval Collections

## C. Conclusion

- (1) Greek Old Testament Scriptures including “apocrypha” – Christian character
- (2) East and West (Jewish Diaspora); process for inclusion of Greek works as sacred tradition
- (3) Importance of Septuagint as divinely inspired to Christian tradition
- (4) Issues in the use of terms such as “apocrypha”, “pseudepigraphal”, and “Bible”
- (5) The question of “Biblical Theology”