

**A Biblical Study of
The Catechism
of the Catholic Church:
Bible Answers to the Most
Frequently Asked Questions
about Catholic Beliefs and Practices**

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www.TrustworthyWord.com/catholic

**WHY IS THE CATHOLIC
BIBLE DIFFERENT
THAN OTHERS?**

**IS THE
DEUTEROCANON/
APOCRYPHA
TRUSTWORTHY?**

“Tobit, Judith...1 and 2
Maccabees...Wisdom,
Sirach (Ecclesiasticus)...
Baruch”
(CCC 120)

+ Esther & Daniel Additions

**READ THE APOCRYPHA
FOR YOURSELF HERE:
www.biblestudytools.com/rhe/**

**Problematic passages of
The Deuterocanon to
Consider:**

Tobit 6:5-7 "And the angel, answering, said to him: If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them."

This practice of burning the fish's guts to drive the demonic away is identical to witchcraft. Is there any biblical justification for it?

Deuteronomy 18:9–14 "There shall not be found among you anyone who burns his son or his daughter as an offering, anyone who practices divination or tells fortunes or interprets omens, or a sorcerer [11] or a charmer or a medium or a necromancer or one who inquires of the dead,

Tobit 4:11 "For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness."

Tobit 12:9 "For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting."

**Sirach 3:3, 30 “Whoso
honoureth his father
maketh an atonement
for his sins... Water
will quench a flaming
fire; and alms maketh
an atonement for sin”**

Does giving make an
“atonement for sin” or
“purgeth away sins”?
Isn't that contrary to 1
John 1:7 and Hebrews
9:14 & 22?

Tobit 3:24 “Raphael, one of the Lord’s holy angels, was sent out, bearing common deliverance to the suppliants of a single hour”

Why does the name
Raphael appear for
angels in Islam,
Mormonism, the
Babylonian Talmud, and
the book of 1 Enoch?

Tobit 12:16-22 “the fell down
trembling, face to earth. Peace be
with you, the angel said...for three
hours together, face to earth, they
gave thanks to God”

When Tobias and his father fall
down before the angel Raphael, why
does the angel not stop them from
bowing down (for three hours)?

Sirach 12:4-7 advices, “Give to the godly man, and help not a sinner. Do well unto him that is lowly, but give not to the ungodly; hold back thy bread, and give it not unto him... give unto the good, and help not the sinner.”

Tobit 4:17 “Bestow thy meat and thy drink upon a just man’s burying, never share them with sinners.”

Wisdom 8:19,20 “For
I was a witty child,
and had a good spirit.
Yea rather, being
good, I came into a
body undefiled.”

2 Maccabees 12:43 "And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection."

2 Maccabees 12:44-46 “For if he had not hoped that the that were slain should rise again, it would have seemed superfluous and vain to pray for the dead, 45 And because he considered that the who had fallen asleep with godliness, had great grace laid up for them. 46 It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.”

Judith 1:5 "Now in the twelfth year of his reign, Nabuchodonosor, king of the Assyrians, who reigned in Ninive the great city, fought against Arphaxad and overcame him."

Why does Judith claim Nebuchadnezzar to be the king of the Assyrians when he was the king of the Babylonians?

Baruch 6:2, "And when you are come into Babylon, you shall be there many years, and for a long time, even to seven generations: and after that I will bring you away from thence with peace."

Jeremiah 25:11 says the Jews would serve in Babylon for 70 years while Baruch says seven generations. Why the difference?

Sirach (Ben Sira) 40:29-30 “My son, in thy lifetime be not indigent: for it is better to die than to want. 30 The life of him that looketh toward another man's table is not to be counted a life: for he feedeth his soul with another man's meat.”

[You should divorce if your
wife does not obey you]
Sirach 25:35-36 “If she walk
not at thy hand, she will
confound thee in the sight of
thy enemies. 36 Cut her off
from thy flesh, lest she
always abuse thee.”

Jeremiah took the
tabernacle of the ark
to a cave in the
mountain Moses saw
Canaan. 2 Maccabees
2:1-16

Four Reasons the Apocrypha/ Deuterocanon Should Not Be In the Bible

From: [www.biblicaltraining.org/
library/canon-scripture-wayne-
grudem](http://www.biblicaltraining.org/library/canon-scripture-wayne-grudem)

- 1) they do not claim for themselves the same kind of authority as the Old Testament writings;

2) they were not regarded as God's words by the Jewish people from whom they originated;

3) they were not considered to be Scripture by Jesus or the New Testament authors

4) they contain
teachings
inconsistent with the
rest of the Bible.

A Brief History of the Canon of the Bible

Cr 1 Clement (of Rome) (16 pgs) 96/98 A.D.
 Ba Epistle of Barnabas (13 pgs) c.100 A.D.
 Ig Ignatius (21 pgs) c.110-117 A.D.
 Pa Papias disciple of John (3 pgs) 110-113 A.D.
 Di Didache (Teach. of 12 Disc.)(6 pgs) before 125 A.D.
 Dg (anonymous) to Diognetus (6 pgs) c.130 A.D.
 Po Polycarp, disciple of John (4 pgs) c.150 A.D.
 Jm Justin Martyr (119 pgs) c.138-165 A.D.
 He Shepherd of Hermas (47 pgs) 160 A.D.
 Th Theophilus [Antioch] (33 pgs) 168-181/188 A.D.
 Me Melito of Sardis (11 pgs) 170-177 A.D.
 Ae Athenagoras (34 pgs) c.177 A.D.
 Ir Irenaeus (264 pgs) 182-188 A.D.
 Ca Clement of Alexan. (424 pgs) 193-217/220 A.D.

Te Tertullian [Rome] (854 pgs) 200-220 A.D.
 Hi Hippolytus, (233 pgs) 225-235/6 A.D.
 Or Origen (622 pgs) 230-254 A.D.
 Nv Novatian (39 pgs) 250-257 A.D.
 an An Anonymous against Novatian(7 pgs) c.255 A.D.
 And Treatise on Rebaptism (11 pgs)
 Cp Cyprian and friends (270 pgs) 248-258 A.D.
 Not shown are Bardesan (154-230) [ref. to Gen] or Julius Africanus (232-245 A.D.). [Neh,Dan by name, allude Ex]

W = Books or quotes mentioned by name or by writer
 G = Mentioned as words of God + quoted
 B = Mentioned as scripture or quoted + "it is written"
 Q = quote of 1 or more verses. 1/2 = quote of 1/2 a verse
 A = Allusion. - = no reference

Writer	Cr	Ba	Ig	Pa	Di	Dg	Po	JM	He	Th	Me	Ae	Ir	Ca	Te	Hi	Or	JA	Nv	an	Cp	
Tobit	-	-	-	-	-	-	1/2	-	-	-	X	-	-	W	-	A	W	-	-	-	W	
Judith	W	-	-	-	-	-	-	-	-	-	X	-	-	W	-	-	A	-	-	-	-	
Wisdom	W	-	-	-	-	-	-	-	-	-	X	-	-	Q	-	-	-	-	-	-	W	
Ecclus	-	-	-	-	-	-	-	-	-	-	X	-	-	-	-	-	-	-	-	Q	W	
Baruch	-	-	-	-	-	-	-	-	-	-	X	-	-	Q	-	Q	-	-	-	-	W	
Bel	-	-	-	-	-	-	-	-	-	-	X	-	-	-	A	-	W	-	-	-	A	
Susan	-	-	-	-	-	-	-	-	-	-	X	-	W	W	W	W	W	X	-	-	W	
3 Holy	-	-	-	-	-	-	-	-	-	-	X	-	-	-	-	A	-	-	-	-	W	
Manass	-	-	-	-	-	-	-	-	-	-	X	-	-	-	-	-	-	-	-	-	-	
3 Esdra	-	-	-	-	-	-	-	-	-	-	X	-	-	-	-	-	Q	-	-	-	-	
Esdras - general	-	-	-	-	-	-	-	W	-	-	W	-	-	-	-	-	-	-	-	-	W	
1,2 Mac	-	-	-	-	-	-	-	-	-	-	X	-	-	1/2 W	-	-	W	-	-	-	W	
3,4 Mac	-	-	-	-	-	-	-	-	-	-	X	-	-	-	-	-	-	-	-	-	-	
Writer	Cr	Ba	Ig	Pa	Di	Dg	Po	JM	He	Th	Me	Ae	Ir	Ca	Te	Hi	Or	JA	Nv	an	Cp	
Time	96/98 A.D.							150 A.D.			168 A.D.			200		225 A.D. 258 A.D.						
Pages	151 pages							135 pgs			264	854	424	225	622	8	57 pgs	270				

Melito of Sardis excluded, Nehemiah, Esther, and the Apocrypha according to

<http://www.earlychurch.org.uk/melito.php>.

Disputed Books of the Old Testament

The table shows which of the disputed Old Testament books are included in Christian catalogs of canonical books up to the eighth century.

Y indicates that the book is plainly listed as Holy Scripture;

N indicates that it is placed in an inferior class of books;

M indicates that the terminology of the author may be construed as a reference to the book as Holy Scripture.

An S indicates that the author does not mention the book in his catalog, which implies its rejection. See notes on the authorities below.
<http://www.bible-researcher.com/canon4.html>

Esth. - Esther

Bar. - Baruch

Eccl. - Ecclesiasticus

Wisd. - Wisdom of Solomon

Tob. - Tobit

Jud. - Judith

Mac. - First and Second Maccabees

1. Greek Authors.	Date	Esth.	Bar.	Eccl.	Wisd.	Tob.	Jud.	Mac.
Melito	160	S	S	S	S	S	S	S
Origen	225	Y	M	S	S	S	S	N
Cyril of Jerusalem	348	Y	Y	N	N	N	N	N
Council of Laodicea	363	Y	Y	S	S	S	S	S
Athanasius	367	N	Y	N	N	N	N	S
Gregory of Nazianzus	380	S	S	S	S	S	S	S
Amphilocius of Iconium	380	M	S	S	S	S	S	S
Epiphanius	385	Y	S	N	N	S	S	S
Stichometry of Niceph.	550	N	Y	N	N	N	N	N
Synopsis of Sac. Scrip.	550	N	S	N	N	N	N	N
Leontius	590	S	S	S	S	S	S	S
List of the Sixty Books	650	N	S	N	N	N	N	N
John of Damascus	730	Y	S	N	N	S	S	S
2. Syrian Greek.	Date	Esth.	Bar.	Eccl.	Wisd.	Tob.	Jud.	Mac.
"Apostolic Canons"	380	Y	S	N	S	S	M	Y
3. Latin Authors.*	Date	Esth.	Bar.	Eccl.	Wisd.	Tob.	Jud.	Mac.
Hilary of Poitiers	360	Y	M	S	S	M	M	S
Cheltenham List	360	Y	M	S	M	Y	Y	Y
Jerome	390	Y	M	N	N	N	N	N
Augustine	397	Y	M	Y	Y	Y	Y	Y
3rd Council of Carthage	397	Y	M	Y	Y	Y	Y	Y
Rufinus	400	Y	M	N	N	N	N	N
Codex Claromontanus	400	Y	M	Y	Y	Y	Y	Y
Letter of Innocent I	405	Y	M	Y	Y	Y	Y	Y
Decree of Gelasius	550	Y	Y	Y	Y	Y	Y	Y
Cassiodorus	560	Y	M	Y	Y	Y	Y	Y
Isidore of Seville	625	Y	M	Y	Y	Y	Y	Y

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