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I wrote in a recent post that most questions about the Bible have complicated answers. Well, heres one that doesnt: of course there are books missing from the Bible. How do we know? The Bible itself mentions them, for one thing. But heres where it does get more complicated. Because when people ask this question, there are a number of things they might mean. Sometimes theyre simply looking for the Apocrypha, which is easy those arent missing at all. Other times theyre curious about the so-called Gnostic gospels, which is another matter entirely. Depending on which type of missing book youre talking about, the real questions are why certain books were left out of the Bible, how close they came to being included, and ultimately how we ended up with the canonical list of 66 that make up todays Protestant Bibles. Although there are many kinds of texts that are related to but not included in Biblical canon, the major categories include the Apocrypha, the Antilegomena, works mentioned or alluded to in the Bible, and rediscovered extra-Biblical books. This is an easy one: these books arent lost or missing at all. The Apocrypha, also called the Deuterocanonical books, are a collection of writings from the Intertestamental Period that is, the period between the finalizing of the Hebrew Old Testament and the New Testament. They were mostly written in Greek or Aramaic. The Deuterocanonical books are included in Catholic Bibles (which adds seven whole books and some additional sections to others) and Orthodox Bibles (which add another three or four beyond that). But they are not in Jewish Bibles or Protestant Bibles. Why? Catholic and Orthodox Old Testaments use the Septuagint a Greek translation of the Old Testament from a few hundred years before Christ. Jewish and Protestant Bibles, however, use the Masoretic Hebrew Old Testament, which contains only the earlier Hebrew books (and a few Aramaic passages). Antilegomena is a Greek word meaning disputed (literally, spoken against). These are books that were hotly debated in the early church, before New Testament canon was finalized in the late 4th century AD. Some antilegomena were ultimately included in the Bible. These include the Epistles of James, Jude, and 2 Peter, and the book of Revelation. These books were ultimately deemed authentic revelation from God. Even today, though, some ambivalence remains: the Orthodox Church still does not permit Revelation to be used liturgically, and Martin Luther famously despised the book (and several others). Other books were deemed inauthentic though some of them were still considered spiritually edifying and worth reading outside of a church context. These include the Shepherd of Hermas, the Epistle of Barnabas, and the Acts of Paul, among others. In the Old Testament, disputed books that narrowly made it into the canon include Ecclesiastes, Song of Songs, and Esther, while books that were considered but rejected include the book of Enoch and the Apocryphal books mentioned above. There are a great many books mentioned, referenced, or otherwise alluded to in the Bible that are not included in the canon, either because they have been lost to the sands of time, or because, even though they were highly influential, they were ultimately determined not to have been divinely inspired (or both). Some of these books in the Old Testament include: Book of Jashar (Josh. 10:13, 2 Sam. 1:18) Annals of the Kings of Judah and Annals of the Kings of Israel, both mentioned frequently throughout the books of 1 & 2 Kings (cf. 1 Kings 14:19 and 14:29, etc.) Books of various prophets (e.g., Nathan, Gad, Ahijah, and Jehu) mentioned throughout 1 & 2 Chronicles And in the New Testament: Two major troves of ancient Biblical and extra-Biblical literature were discovered in the mid-20th century, one (the Dead Sea Scrolls) in Israel and one (the Nag Hammadi library) in Egypt. The Dead Sea Scrolls (ca. 300 BC to 100 AD) belonged to an extremist Jewish sect called the Essenes. They include many of the earliest existing Biblical scrolls (such as Isaiah) as well as a large number of noncanonical material. Among these were the book of Enoch, which describes the fall of the angels in the time of Genesis. Although Enoch was not determined to be canonical, it was immensely popular, and was quoted and referenced numerous times throughout the New Testament.The Nag Hammadi Library (ca. 400s AD) consists of a variety of documents that have come to be called Gnostic, including the so-called Gnostic gospels. A few of these (such as the Gospel of Thomas) seem to have been early, popular, and share overlapping material with canonical gospels. But most were probably later works and/or had a limited audience, and ultimately fell out of favor. There are several reasons books might not have made it into the canonical Bible, including simple practical issues like space and time but in most cases it comes down to careful selection by a range of ecclesial (or rabbinic) authorities. Heres a closer look at the reasons certain books didnt make it into the Bible: In the ancient world, when paper was expensive and literacy was rare, there were very few copies of even the most important texts. Sometimes they were transmitted orally and written down much later, as scholars believe was the case with many of the prophets. But other times, they were sadly lost before they could be saved, and we can only speculate what they might have contained. Many of Pauls letters suffered this fate. Imagine youre traveling somewhere for a long time lets say into 70 years of exile in a foreign country and you have to choose what to bring. Theres only so much you can fit, and you might be forced to leave some favorites behind. This point is closely related to the one above. If, for example, the Annals of the Kings of Israel was the massive government record it sounds like, it probably had to stay behind in Samaria instead of being carted into Babylonia and there was probably only one copy. When the exiles returned decades later, it may have been lost.(Fortunately, the books of Kings and Chronicles retained the most important parts.) This gets to the heart of the matter. For both the Old and New Testaments, it took a long time (were talking centuries) for the final canons to form. It was partly an organic process: these were the books that people were using liturgically in worship, so it was natural that they would be included. But sometimes serious disagreements arose between different factions over whether something could or should be used in worship settings and somebody had to make a call. Much like we do today in certain situations, they had to decide: Is this from God? Is it not from God, but still spiritually beneficial? Or is it neither, and perhaps even leading people astray? These were questions the rabbis asked when they finalized the books of the Hebrew Bible. When Greek rabbis compiled the Septuagint, they decided there were some other, newer books that warranted inclusion (now called the Apocryphal or Deuterocanonical books). By the time of the early church, the Old Testament (with Apocrypha) was formalized into tradition. But they had to make the same choices about the New Testament. And finally, when Protestants began translating the Bible into vernacular in the early modern period and rediscovered the Hebrew Old Testament, they had to decide whether or not those Greek OT (Septuagint) books belonged. (In most cases they concluded no, thus rebranding them Apocrypha.) In every case, these choices were not made lightly, but were very carefully considered and argued by dozens of educated authorities. It was an enormous responsibility, and the stakes were astronomically high: after all, they were answering to a much higher Authority. Thanks to recent media like The Da Vinci Code, the Dead Sea and Nag Hammadi discoveries particularly the Gnostic gospels have taken on a legendary significance, not so much for their academic value (which is indisputable), but because they feed into fanciful notions of secret knowledge suppressed by conspiratorial church authorities. Heres the problem with that: the Gnostics werent really a thing. Gnostic is simply a Greek word meaning of knowledge and what we refer to as the Gnostics were really a scattered variety of groups and texts all promoting the acquisition of some kind of spiritual wisdom. They disagreed on what this wisdom was, exactly, but it typically included that the God of the Old Testament was a different, inferior being to the God of the New Testament, and that only certain types of people were capable of being saved. They also tended to invent elaborate cosmologies of many divine beings, which acolytes had to understand in order to progress spiritually. But the structure of these pantheons differed from group to group. Because of this, they failed to unify into a comprehensible rival vision to mainstream Christianity. Though some of them were briefly popular in certain places, they were unable to justify the inclusion of their favorite books in Biblical canon. And most of them eventually fell apart as conciliar orthodoxy coalesced. I began this article saying there are obviously books missing from the Bible, and this is true. We know about them from the Bible itself, and from church and rabbinic authorities who talked about them. But theres a greater truth, too: Gods hand working in history, helping the humans responsible to shape his Word how he wants it to be. Are we missing interesting details by not having access to the Annals of the Kings of Judah and Israel, or the lost letters of Paul? Almost certainly. Might we find things of interest Biblical overlaps, or thought-provoking commentary in books like Enoch, the Shepherd of Hermas, or the Gospel of Thomas? Sure. But are we missing anything critical to our salvation? No. And as for the lingering disagreements over the canonical status of the Apocrypha well, as Max Lucado said in his recent, POWER-ful post on the end times, We can be decisive but never divisive. Now, when it comes to the books that only barely did make it into the Bible thats another post entirely. Get tons more insights into the Bible from historical origins to everyday application with a subscription to Bible Gateway Plus. It might not have the Annals of the Kings of Judah but it does have dozens of in-depth resources to expand your knowledge and faith. Try it free for 14 days! Are there lost books of the Bible? You may be asking if youve heard people say the Bible isnt complete and that its missing some stories that were censored for various reasons.Most Bibles read by Protestants have 66 books. Some Bibles published for Roman Catholic readers have whats known as the apocrypha, which includes some additional books such as the Book of Enoch.For the purposes of this article, we will focus on lost books as it relates to the Protestant Bible. Are there lost books? If so, what happens if they resurface? Will they contradict Christianity? Lets explore these questions.The apocrypha and pseudepigrapha are names for particular collections of ancient books.Apocrypha: Deutorcanonical books that provide some historical context to the Bible, but are not considered scriptural canon. Well explore some of the apocryphal books below. They make for interesting reading but (at least according to Protestant scholars) are not divinely inspired, not enlightening in the same way as the Bible.Pseudepigrapha:Books written under pseudonyms. Typically people in later centuries would impersonate an author (such as Mary or one of the Apostles) to gain sway over the readers. Often these books would have some antibiblical doctrines, such as Gnosticism, mixed in with their content Peudipigraphal books also claim that Jesus said certain things that contradict his teachings in the New Testament.Scholars have known about both groups of books for centuries. So, lost books of the Bible is a misnomer. These books werent lost. They were either condemned for being anti-Scripture or dismissed as not edifying.Although we cant dive into every Lost Book, well explore what happens in some of these books and how their ideas dont align with Scripture.Gospel of ThomasThe Gospel of Thomas is probably one of the most infamous of the pseudepigrapha. This book not only supports gnostic ideals but goes as far as to say that women could not inherit the kingdom of God unless God made them into men. Its a pretty whacky book, and I highly suggest you exercise caution if you read it.Book of JubileesAlthough this book seems to have some insight into the historicity of Genesis and the classes of angels, it fails the canonicity test in several ways. It seems written in New Testament times but has no clear author. The fact that the early church was fighting against many heresies that arose during the period it was written also raises questions about the authors motives.The Book of Sirach and the Book of TobitThese books are included in the apocrypha but seem to support anti-scriptural ideas. Specifically, these books support the idea that if you pay indulgences, you can free dead souls into heaven. We know that our time on earth is limited and that during this period, we are given a choice of whether to follow God or deny him. Indulgences wont get us into heaven.We could go on about the lost books of the Bible, but the point is clear. These books may make for interesting reading but lack the consistency or insight that puts them on the same level as Scripture.What Lost Books of the Bible Are Mentioned in Scripture?So, Hope, you may ask, I know there are some books mentioned in the Bible that have become lost to time. What about those?For those who dont know what Im talking about, lets explore some books referenced in the Bible that no copies exist of today.The Book of WarsMentioned in Numbers 21:14, we can imagine this book held a lot of records of the wars of the Israelite people and how God came to their aid throughout their time in battle.The Book of Annals of KingsWe have one specifically mentioned for Solomon (1 Kings 11), and then one of all the kings of Israel (1 Kings 14) and Judah (1 Kings 15). Likely, the Book of Annals of Kings kept detailed historical records of what the kings did during their reigns. Although there may be some overlap with what we see in Scripture, if this book ever resurfaces, well probably discover some new details about events that took place during the Old Testament period.Pauls Other Letters to the CorinthiansPaul wrote four letters, but we only have access to two of them. Perhaps the other two delved into the Corinthian churchs specifics and logistics rather than giving spiritual advice, and audiences didnt deem them inspiring. Maybe the two letters just became lost to time.Would the Lost Books of the Bible Teach Us Anything New?No matter what these books contain, it would be interesting to see their contents if an archeological dig uncovered them. Most likely, they would have details about Biblical times that we dont get in the books included in the Scriptural canon. After all, the Gospel of John says outright that it couldnt cover all of Jesus ministry (John 21:25). What if we suddenly could read about his other miracles? Would those details not enlighten us?So how do we know that the books in Scripture are allof Scripture? Why do we know these Lost Books should stay lost?How Does a Book Become Lost?We have to break down this question into two waysthe pseudepigrapha/apocrypha and the non-canonical books referenced in Scripture.As far as the apocrypha and pseudepigrapha are concerned, the records show that the early church nipped this dilemma in the bud. Multiple councils were held to determine which books belonged in Scripture and which were contradictory or non-edifying.We have to understand that Scripture doesnt contradict itself. We must analyze the passages context when Scripture seems to contradict itself. Once we do, we either realize that eyewitness accounts slightly vary in providing details (which is not surprising, as that happens every time eyewitnesses are involved) or that different instructions to different groups account for specific situations. The pseudepigrapha and apocrypha clearly contradict each other and the Scripture in ways that the canonical texts dont. Looking into the context doesnt clarify their issues.The early Christian councils did not take their decisions lightly. They held debates for long periods, using clear measurements of canonicity (canon literally means measuring rod). They were meticulous and empowered by the Spirit to determine which books to include.The Old Testament councils that decided which books to place in the Hebrew Bible were similarly meticulous. They stringently passed the holy texts (Law, Writings, Prophets) from generation to generation. Read more about that process here.As for the non-canonical books referenced in Scripture, we dont have anything to worry about there either. If they resurface, scholars will balance what they say against the proven Biblical texts (as the early councils did). After all, Bible translation meetings now take hours to change the word slave to bondservant to ensure that the meaning of doulos is properly translated. Scholars would certainly take their time assessing a newly recovered text from the New Testament period.However, we ought to consider that perhaps these particular books are lost for a reason. God has been integral to every stage of the churcheven in its awkward medieval phasesensuring his teachings were preserved. There are likely reasons why we dont have these texts preserved.We can trust that the 66 books we have access to give us a good picture of who God is and his plan for us. Lets rely on those texts and only explore extra-biblical ones for fun.For further reading:What Does it Mean That the Bible Is Composed of Different Books?How Can We Trust the Bible We Have Today?What Does it Mean that the Bible Is Infallible? What Is Biblical Infallibility?Photo Credit: iStock/Getty Images Plus/Wenping-ZhengHope Bolingeris an acquisitions editor at End Game Press, book editor for hire, and the author of almost 30 books. More than 1500 of her works have been featured in various publications. Check out her books at hopebolinger.comfor clean books in most genres, great for adults and kids. Check out her editing profile at Reedsy.com to find out about hiring her for your next book project. Enigmatic references to unknown books are scattered throughout the Bible. We read of the Book of Jashar and the Book of the Wars of Yahweh, but we cannot read the books themselves, for no copies are known to exist. What is surprising, however, is not how many but how few references to such now-lost books we find in the Bible. After all, as the Bible itself says, Of making many books there is no end (Ecclesiastes 12:12). This was true even in ancient times. Although there are more than 20 potential candidates for lost books of the Bible, [] Please join the BAS Library or become an All Access member of BAS to gain full access to this article and so much more. Join the BAS Library! Already a library member? Log in here. Institution user? Log in with your IP address or Username 1.Tryggve N.D. Mettinger, Solomonic State Officials, Coniectanea biblica, Old Testament series 5 (Lund: Gleerup, 1971), pp. 3642. 2.Alfred Jepsen, Die Quellen des Knigsbuches (Halle: M. Niemeyer, 1956), pp. 5460. 3.Some scholars have suggested that the Chronicler invented such references to legitimate his portrayal of the history of Judah. See Rosemarie Micheel, Die Seher- und Prophetenueberlieferungen in der Chronik, Bietrge zur evangelischen Theologie 18 (Frankfurt am Main, 1983), pp. 7980; citation from John W. Wright, Iddo, in The Anchor Bible Dictionary (Garden City, NY: Doubleday, 1992), vol. 3, p. 376. 4.Robert H. Pfeiffer, Chronicles, I and II, in Interpreters Dictionary of the Bible (Nashville, TN: Abingdon Press, 1962), vol. 1, p. 578. 5.Encyclopaedia Judaica, s.v. Book of Jashar. 6.The LXX text in Codex Vaticanus and the Lucianic recension add the words Is it not written in the Book of the Upright One [Book of Jashar]? 7.If the latter is the case, the title may be related to the term Jeshurun, a variant form of the name Israel (cf. Deuteronomy 32:15, 33:5, 26). 8.Cyrus H. Gordon, Ugarit as Link between Greek and Hebrew Literatures, Revista degli Studi Orientali 29 (1954), pp. 161169. 9.Gordon and Gary A. Rendsburg, The Bible and the Ancient Near East, 4th ed. (New York: Norton, 1997), pp. 171172; 4th ed. originally published in 1953 as Introduction to Old Testament Times. 10.Michael Fishbane, Biblical Interpretation in Ancient Israel (Oxford: Clarendon Press, 1985). 11.See Louis Ginzberg, Legends of the Jews (New York: Simon and Schuster, 1961), a shorter version of a seven-volume work of the same title, published in 1956 by Simon and Schuster as Legends of the Bible. As a writerand student of history I often daydream about what it would be like to discover a book lost to antiquity. Im not talking about the hidden books of the Bible that periodically get splashed on trash papers in the checkout lines at grocery stores.I have the deuterocanonical books. I have the popular books of the first two century of the church. (The Max Lucados of the day.) I even have in translation the gnostic writings found in Nag Hammadi. These are ancient, but not inspired.A lot of the lost books are that way. We call them lost books because theyre mentioned in the Bible and we dont have them. I have a different list than most people as I disagree with what they call lost. For example, I dont consider the Book of Jashar translated by Joseph Smith to be the original. I dont agree with the explanation of how it arrived in North America or his ability to translate ancient Hebrew.On the other had, other people mention The Books of Judah and Israel and they could be right, but I think our Books of First and Second Kings fit the bill.This list may not be complete, but its a fun list to dream about.1The Book of the Wars of YahwehNumbers 21:142The Book of JasherJoshua 10:12-13 ; 2 Samuel 1:19-273The Annals of the Kings of Judah1 Kings 14:294The Annals of the Kings of Israel1 Kings 14:195The Annals of Solomon1 Kings 11:416Acts of the Kings of Israel2 Chronicles 33:187Acts of Samuel the Seer1 Chronicles 29:298Acts of Gad the Seer1 Chronicles 29:299Acts of Nathan the Prophet1 Chronicles 29:2910History of Nathan the Prophet2 Chronicles 9:2911Prophesy of Ahijah the Shilonite2 Chronicles 9:2912Visions of Iddo the Seer2 Chronicles 9:2913Acts of Shemaiah the Prophetand Iddo the Seer2 Chronicles 12:1514Acts of Jehu Son of Hanani2 Chronicles 20:3415Acts of the Seers2 Chronicles 33:1916Midrash of Prophet Iddo2 Chronicles 13:2217Midrash on the Book of Kings2 Chronicles 24:2718Annals of Uziah2 Chronicles 26:2219Visions of Isaiah the Prophet2 Chronicles 32:3220Book of the AnnalsNehemiah 12:2321The Letter to LaodeciaColossians 4:16What would happen if we found the letter to the Laodecians? It would be easy enough to prove it to be Paulinealthough I know there would be a debateespecially if it talked about something lost to us like baptism of the deador tithing in the church.Theres more than a few novels in those thoughts. Have fun with them. Heres some things you can let me know about:1. Do you know of any other books mentioned in the Bible that seem to be lost to us?2. Does this make you nervous knowing history has happened we know little or nothing about?3. If Mulisms see lost books as weakness to us and Mormons write books to place them in history, how should we respond?Thanks for leaving your comments below. Dec 31, 2024 Among the most notable are the Gospel of Thomas, the Gospel of Mary, the Book of Enoch, and the Shepherd of Hermas. The term "lost books of the Bible" refers to various ancient texts that, for one reason or another, did not make it into the canon of the Bible as it is recognized today. These books include writings that were purportedly revered in early Christian and Jewish communities but were ultimately excluded from the accepted canon formed by church authorities over centuries. Understanding the significance and the reasons for their exclusion provides crucial insight into the history of scripture and the intricate process that shaped the Bible we know today.Historical Context of the "Lost Books"The existence of "lost books" can trace its origins back to the early centuries of both Judaism and Christianity. During these formative years, various communities produced numerous writings, including gospels, letters, and apocryphal texts that delved into spiritual, moral, and theological issues. Some of these texts originated from early followers of Jesus, while others emerged from Jewish traditions that predated Christianity. Among the most notable are the Gospel of Thomas, the Gospel of Mary, the Book of Enoch, and the Shepherd of Hermas.These texts often contained teachings and anecdotes attributed to Jesus or other biblical figures, prompting interest and reverence from certain groups. However, many of them also offered ideas and interpretations that deviated significantly from what would eventually be established as orthodox Christian doctrine. Consequently, as the early church sought to define its identity and core beliefs, these writings were considered problematic or inconsistent with their theological framework.Criteria for CanonizationThe process of canonization, which determined the books deemed authoritative for inclusion in the Bible, was not simplistic or uniform. Various criteria were utilized by early church leaders and councils to evaluate the merit of texts. These included factors such as apostolic authorship, theological consistency with accepted teachings, widespread usage among Christian communities, and divine inspiration.Apostolic Origin: Texts believed to have been authored by the apostles or their immediate successors were given preference. This criterion underscored the importance of establishing a direct connection to the historical figures of early Christianity.Theological Consistency: Writings had to align with the established beliefs and teachings of the church. Any text that contradicted the core doctrine, such as the nature of Christ or salvation, was likely to face exclusion.Widespread Acceptance: For a text to be included in the canon, it had to be broadly recognized and utilized by various church communities across different regions. This factor underscored the idea that a book should resonate with the collective understanding of faith among believers.Divine Inspiration: Ultimately, texts had to be considered inspired by God. While this subjective criterion is difficult to define concretely, councils and church leaders sought to discern which writings contained the divinely inspired message intended for the church.Key Examples of Lost BooksSeveral texts frequently cited as "lost books" illustrate the diversity of thought and belief present in early Christianity and Judaism:The Gospel of Thomas: A collection of sayings attributed to Jesus, this text is particularly intriguing because it presents a gnostic perspective, emphasizing personal and mystical knowledge over traditional orthodox teachings. Its teachings diverged sharply from the canonical gospels, which emphasized the life, death, and resurrection of Jesus.The Book of Enoch: This ancient Jewish text explores themes such as the fall of the angels and the final judgment. Although it was influential in early Jewish thought, it did not align with the theological divergence that characterized both emerging Judaism and early Christianity.The Gospel of Mary: This text, attributed to Mary Magdalene, raises questions about the role of women in the early church and presents a unique interpretation of Jesus' teachings. Its glaring differences from the established narratives about Jesus and his disciples contributed to its exclusion.The Shepherd of Hermas: Written in the form of a vision, this text offers moral instruction and emphasizes repentance. While it was highly regarded in some early Christian communities, it was ultimately set aside because it did not carry the same apostolic authority as other texts.Reasons for ExclusionThe exclusion of these and other texts from the biblical canon can be attributed to a combination of theological, political, and historical factors:Theological Consistency: Many of the lost books presented teachings that conflicted with the emerging orthodoxy. Church leaders were keen on establishing a cohesive theological perspective that defined the faith, opting for texts that reinforced shared beliefs rather than fracturing the community with competing ideologies.Gnosticism and Controversy: The rise of gnostic thought, which often contradicted orthodox Christian beliefs, played a significant role in the exclusion of some texts. Church authorities viewed gnostic teachings as dangerous and sought to prevent their influence by excluding related writings from the canon.Political Dynamics: The process of canonization was influenced by the political dynamics within the early church. Leaders sought to consolidate power and unify doctrine, often at the expense of alternative voices that might challenge their authority. Thus, texts that could empower dissenting views were sidelined.Preservation of Tradition: The early church placed great value on tradition and the teachings handed down through generations. As a result, texts that lacked a clear link to the apostolic community or were not widely recognized by the larger body of believers faced significant hurdles for inclusion.Conclusion: The Continuing Impact of "Lost Books"The concept of the "lost books of the Bible" continues to fascinate scholars, theologians, and laypeople alike. While these texts provide valuable insights into the diversity of early Christian thought, their exclusion from the canon reflects the complex dynamics of faith development and the challenges of establishing a unified belief system. For believers today, the existence of these texts serves as a reminder of the rich historical tapestry of faith and encourages ongoing exploration of spirituality beyond established norms. Ultimately, engaging with these "lost books" can lead to deeper conversations about the nature of faith, scriptural authority, and the ongoing journey of Christian understanding. In the centuries following the death of Jesus Christ, there have been many iterations of the Christian Bible. The Bible consists of many different books, divided between the Old Testament and the New Testament, and each branch of Christianity has its own set of books that they consider canonical. For example, the Catholic Bible includes 73 books, while the Protestant Bible includes 66. However, many other books exist; this article will discuss their content and why they were excluded from the canon. 1. The Infancy Gospel of ThomasThe Adoration of the Shepherds, by Giovanni Battista Benvenuti, 1527, Source: The MET, New York One of the strangest books on this list, The Infancy Gospel of Thomas details the life of Jesus from the ages of five to twelve. Jesus is described as a precocious child who takes mischief to the next level. In one instance, he curses a child who bumps into him and the child withers up into a corpse. Similarly, another child seemingly wrongs him by dispersing water that he had collected. Jesus curses the child to drop dead. However, Jesus does not just perform malevolent miracles. He also brings clay birds to life and heals a friend who is injured by an axe. When a boy dies after falling from a roof, Jesus resurrects him, along with other people who have died in accidents. When he starts receiving lessons, he schools the teacher instead, and undoes his previous cruelty by resurrecting the children that he killed. 2. The Gospel of JamesThe Birth of the Virgin, by Corrado Giaquinto, 18th century, Source: Artuk.org The Gospel of James, also known as the Protoevangelium of James, details the birth and early life of the Virgin Mary, as well as proof of her perpetual virginity. It states that Anna and Joachim, Marys parents, prayed for a child and God answered their prayers. To give thanks, Anna dedicates the child to God, and Mary is sent to the Temple at the age of three where she is fed by angels. At the age of twelve, she is put under the care of Joseph, as the priests of the Temple do not want her menstrual blood to render the place unclean. Joseph is described as an elderly widower with two adult sons, and he has no sexual desire for Mary. Mary is later told by an angel that she will give birth to the Savior, and while pregnant, she and Joseph journey to Bethlehem for the Roman census. However, on the way Mary starts going into labor, and Joseph places her in a cave while he searches for a midwife. The gospel states that all of creation stood still until Joseph finally located two midwives. When they enter the cave, a golden mist descends on Mary, and when it dissipates, she is holding the infant Jesus in her arms. One of the midwives, Salome, does not believe that Mary could be a virgin, but after confirming it to be true, her hand rots away because of her lack of faith. However, after touching Jesus and asking for forgiveness, her hand is healed. 3. The Gospel of Mary MagdaleneThe Conversion of Mary Magdalene, by Paolo Veronese, 1548, Source: The National Gallery, London This is widely considered to be a Gnostic gospel, and concerns conversations between Mary Magdalene, Jesus, and the disciples. After the Resurrection and the appearance of Jesus, the apostles are distraught and anxious, seeking to understand the teachings of Christ. They turn to Mary, as the Savior loved [her] more than the rest of the women. They ask her if there was any teaching that Jesus shared with her in private and she relays a Gnostic message about life and death. She claims that Jesus taught her that salvation is found through inner spiritual knowledge, and not through his death and suffering, and that redemption only happens after death when people return to God. In this gospel, she receives pushback from a few of the disciples, who do not believe that Jesus would have said something like that. They also do not believe that he would have taught her something in private, as that would mean that he preferred Mary above the other apostles. The Gospel of Mary is deemed heretical by all branches of Christianity, as it contradicts the core teachings of the Bible that Jesus is the path to salvation. 4. The Gospel of JudasJudas Repentant, Returning the Pieces of Silver, by Rembrandt, 1629, Source: Vanderbilt University The Gospel of Judas is a Gnostic Gospel that contradicts the teachings of the Christian Bible. It paints Judas as a sympathetic figure and the only one of the apostles who truly understood the teachings of Jesus. This text details the creation of man, not by God himself, but by lesser gods and angels that God created. These angels of creation made Adamas, or Adam, who was created in Gods image (described here as a cloud of light) and lived in the imperishable realm. With time, humanity forgot its divine origins, and Jesus teaches his disciples that salvation is achieved when man connects with the God within. However, all the disciples except Judas misunderstand this teaching and instead spread the practice of animal sacrifice. This pleases the lower gods, but not the true God. The apostles and the group of people who follow this practice are doomed to die two deaths: their physical bodies will one day perish, but so will their souls. However, those with immortal souls, who have connected with the God within, will enter the imperishable realm after death. This gospel states that Judas has an immortal soul and that he understood the true meaning of Jesus life and death. Jesus tells him You will exceed all of them, for you will sacrifice the man that clothes me. For obvious reasons, all branches of Christianity consider the Gospel of Judas as blasphemous and non-canonical. 5. The Gospel of NicodemusVisit of Nicodemus to Christ, by John La Farge, 1880, Source: Smithsonian American Art Museum, Washington DC The Gospel of Nicodemus and the Acts of Pilate form part of the same work, but for the purpose of this article they will be discussed separately. Nicodemus was a Pharisee who was drawn to the teachings of Jesus and would visit him at night to ask him questions about the nature of sin and humanity. This Gospel details the crucifixion from the point of view of Nicodemus and seems to be a compilation of oral narratives. There are a few details that differ from the Passion narratives in the Bible. It states that all the people that Jesus healed throughout his lifetime came to his trial to defend him. While this is a nice sentiment, it seems unlikely that this happened. It also states that Pilate ordered Jesus to be whipped and crucified at the same time, while the Bible states that these were two different instances. It also states that Joseph of Arimathea was thrown into jail for giving Jesus a proper burial. 6. Acts of PilateEcce Homo, by Antonio Ciseri, between 1860-1880, Source: Vanderbilt University The Acts of Pilate consists of a few chapters in the Gospel of Nicodemus and describes the Harrowing of Hell. Pilate details how he met with two men, Leucius and Charinus, who were raised from the dead after the crucifixion. They describe hell as an empty, barren landscape, much like purgatory, and state that Jesus came to hell to save all the souls trapped there. Many branches of Christianity also believe this to be true, but in one odd part of the text Satan does not know who Jesus is and just lets him in. Beelzebub, one of the main demons, even praises Jesus as a righteous man. It is also mentioned that Jesus brought all the saints into heaven and that Elijah and Enoch (the only two men in the Bible who were raised directly into heaven) were already there waiting for them. Further, it paints Pilate as a sympathetic figure who knows that Jesus is divine and innocent, and who knows that the death sentence is unjust. 7. The Gospel of PeterThe Apostle Saint Peter, by Peter Paul Rubens, between 1610-1612, Source: Museo del Prado, Madrid Peter was one of the apostles of Jesus Christ and is considered the father of the early church. In early church letters, many lost works are referenced, including the Gospel of Peter. It was considered lost until 1886, when the text was discovered in the tomb of an Egyptian monk, dating back to the 8th or 9th century. It is deemed non-canonical, and by some, it is considered heretical due to its contents. It contains a Passion narrative in which Pilate is not the one who orders the crucifixion of Jesus, but Herod Antipas. Still Life with Bible, by Vincent van Gogh, 1885, Source: The Van Gogh Museum, Amsterdam Another detail that many seem heretical is the texts claims about the last words of Jesus on the cross. The Gospel of Peter states that his last words were My power, my power, why hast thou forsaken me?, in contrast to the Christian Bible which states that Jesus said, My God, my God, why hast thou forsaken me? After this, the Gospel of Peter states that Jesus remained silent, as though he felt no pain. Other peculiarities in this gospel include a moving and talking cross, as well as a description of the Resurrection and Ascension happening at the same time. Share copy and redistribute the material in any medium or format for any purpose, even commercially. Adapt remix, transform, and build upon the material for any purpose, even commercially. The licensor cannot revoke these freedoms as long as you follow the license terms. Attribution You must give appropriate credit , provide a link to the license, and indicate if changes were made . You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use. ShareAlike If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. No additional restrictions You may not apply legal terms or technological measures that legally restrict others from doing anything the license permits. You do not have to comply with the license for elements of the material in the public domain or where your use is permitted by an applicable exception or limitation . No warranties are given. The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. My pastor was teaching a class on the unity and diversity of Scripture when a verse from the book of Numbers leapt out at me. I consider myself deeply familiar with the Bible and yet, apparently, Id skipped over mentions of lost books of the Bible. Yet, this time, Numbers 24:14 NASB For that reason it is said in the Book of the Wars of the Lord, ignited my imagination.With a love of speculative fiction, I imagined all kinds of content for this book, but then I remembered that most ancient writings from the Israelites were named by the first significant words that appear in the scroll. So, for instance, Genesis is Bereshitin Hebrew which is translated In the beginning. Exodus is Shemot, meaning Names. Leviticus is Vayikra, meaning And He called. Numbers is Bamidbartranslated, In the Wilderness. And Deuteronomy is Devarim, which is Words. So, its most likely that Wars of the Lord is the first significant phrase in this scroll. Still intriguing, though.Wait a minute! I asked, What is this? You may similarly intrigued.The discussion in my pastors class about writings that are referenced in the Bible but not included sent me on a search. I remembered my friend, Eva Marie Everson, had just released a novel, and in her research, she referenced the writings of Gad, the seer. Turns out, these are mentioned in 1 Chronicles 29:29 along with the chronicles of Samuel and of Nathan the prophet, Now the acts of King David, from the first to the last, are written in the chronicles of Samuel the seer, in the chronicles of Nathan the prophet, and in the chronicles of Gad the seer (NASB).I am curious about everything related to God and His Word, so I followed the trail of these books. Still, as I indulged my curiosity, I remembered that my pastor often tells us that while we dont get all the details we always want in Gods Word, we do have everything we need (which often makes him sound like hes quoting the Rolling Stones).A Brief List of Lost Books Mentioned in the BibleBesides the books or writings already mentioned, some of the lost books mentioned in Gods Word include:1. The Book of Jasher, possibly poetry. Joshua 10:13 and 2 Samuel 1:182. There are several books or chronicles of kings referenced throughout the Old Testament. This is understandable as every king would have had a scribe recording the history of their reign. Some that are mentioned are The Chronicles of King Ahasuerus (Esther 2:23), The Acts of the Kings of Israel (also called the Acts and Prayers of Manasseh) mentioned in 2 Chronicles 33:18, and The Book of the Acts of Solomon (1 Kings 11:41).3. Writings of various prophets not included in the canon of Scripture are referenced, including those written by Shemaiah and Iddo (2 Chronicles 12:15), Ahijah the Shilonite (2 Chronicles 9:29), and the Seers (2 Chronicles 33:19).Some of these writings may exist, but none are considered on a standing with the books actually included in the Bible's canon.Are These the Same as the Apocryphal Books or Pseudepigrapha?The short answer is no. The Lost Books is a broad category that also includes the Pseudepigrapha and the Apocrypha.We know a pseudonym is a fictitious or pen name. Pseudepigrapha are ancient writings from biblical times that have been determined to be suspicious as not authentic to the author claimed in the title. There are many, and occasionally, we see them in modern headlines. Perhaps the most familiar are The Gospel of Thomas, The Gospel of Mary, and the Gospel of Judas. A frequent topic of the New Testament writers was the prevalence of false teachers already on the rise in the early church. Many of these writings reflect one of the most prevalent forms of false teaching called Gnosticism.Greg Grandchamp explains that Gnosticism can be challenging to define. The word itself is derived from the Greek word gnosis, which means knowledge. At the core, all versions of Gnosticism, and there are many, contend that people find their salvation and overcome the material, physical world only through attaining secret knowledge.Apocryphal books are biblically related writings but have historically not been accepted as to be included in the canon of Scripture. The books commonly known as apocryphal are:The First Book of EsdrasThe Second Book of EsdrasThe Book of TobitThe Book of JudithAdditions to the Book of EstherThe Book of WisdomThe Book of SirachThe Book of BaruchThe Epistle of JeremiahAdditions to the Book of DanielThe Prayer of ManassesThe Additional PsalmThe First Book of MaccabeesThe Second Book of MaccabeesThe Third Book of MaccabeesThe Fourth Book of MaccabeesWhile some denominations accept some of these books as authoritative Scripture, since the Reformation, most are not considered Scripture by Protestant denominations. The Apocrypha are generally published as either a stand-alone volume not included in the Bible or as a distinctive section clearly separate from the canonized books within the Bible.Do the Lost Books Contain Biblical Truths?Truth is truth. Gods truth stands wherever we find it, even in books written by secular writers or without the intent of teaching Gods truth. So, the books of the Apocrypha, those considered pseudepigrapha, and even the lost books mentioned within Scripture are likely to include some biblical truth, although that doesnt validate them as true books.Heresy is often built on truth, but then falsehood is added, part of the truth is withheld, or the truth is subtly, dangerously twisted in ways that can, and have, led believers astray so they have shipwrecked their faith. This is a tactic as ancient as the Garden of Eden when the serpent asked Eve, Has God really said, You shall not eat from any tree of the garden? (Genesis 3:1 NASB). Has God really said? is a phrase repeated through time by people with the intent of leading followers of Christ off the narrow road.Gods truth is revealed in His Word. Nothing that contradicts, twists, adds to or subtracts from this Word should be considered authoritative above Scripture.Should Christians Study the Lost Books of the Bible?First, every Christians primary focus of study should be the entire Word of God as found in canonized Scripture. The Old and New Testament books contain the full truth we need to follow Him. Peter wrote in 2 Peter 1:3 (NASB) for His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. With busy schedules and full lives, most believers would benefit from exploring the breadth and depth of Scripture before expanding to any extra-canonical writings.Second, any writing historically considered heresy (such as most of the Pseudepigrapha and parts of the Apocrypha) is best for the common believer to avoid. Some will read or study these writings as academics, teachers, or pastor/shepherds to analyze them and prepare to spot similar heresies in every age. Dont allow curiosity alone to lead, but listen to the Holy Spirit and to your pastoral leadership. In the course of evangelism, if the people to whom youre witnessing are quoting from extra-biblical literature, it can be helpful to read it yourself but engage the support of well-studied leadership mature in the faith.Third, as far as the apocrypha is concerned or any verified lost books mentioned in Scripture that exist, it can be interesting to read these. Sometimes, we learn from apocryphal works from where some damaging misconceptions of the church arise. However, read these as books, not as Gods Word, but as you might read books now written by followers of Jesus. Evaluate them with the same eye, always weighing what is read against the authoritative truth of Gods Word.Further ReadingWhat are the Lost Books of the Bible?What are the Apocryphal Books and Do They Belong in the Bible?Are There Missing Books of the Bible?Photo credit: David GreitzerLori Stanley Roeleveld is a blogger, speaker, coach, and disturber of hobbits. Shes authored six encouraging, unsettling books, including Running from a Crazy Man, The Art of Hard Conversations, and Graceful Influence: Making a Lasting Impact through Lesson from Women of the Bible. She speaks her mind at www.loriroeleveld.com.How can financial brands set themselves apart through visual storytelling? Our experts explainhow.Learn MoreThe Motorsport Images Collections captures events from 1895 to todays most recentcoverage.Discover The CollectionCurated, compelling, and worth your time. Explore our latest gallery of EditorsPicks.Browse Editors' FavoritesHow can financial brands set themselves apart through visual storytelling? Our experts explainhow.Learn MoreThe Motorsport Images Collections captures events from 1895 to todays most recentcoverage.Discover The CollectionCurated, compelling, and worth your time. Explore our latest gallery of EditorsPicks.Browse Editors' FavoritesHow can financial brands set themselves apart through visual storytelling? Our experts explainhow.Learn MoreThe Motorsport Images Collections captures events from 1895 to todays most recentcoverage.Discover The CollectionCurated, compelling, and worth your time. Explore our latest gallery of EditorsPicks.Browse Editors' Favorites April 23, 2023 The Bible has been an essential religious text for centuries, but did you know that there are dozens of "lost" or "missing" books that were once part of the Bible? These books are collectively known as the "lost books of the Bible" and were removed from the Bible for various reasons, including their controversial or heretical content.Here is a list of 75 missing books from the Bible, along with a brief description of each:The Book of Adam and Eve: A collection of stories about Adam and Eve, including their expulsion from the Garden of Eden and their lives after.The Book of Enoch: A series of visions and revelations attributed to the biblical figure Enoch.The Book of Jubilees: A retelling of the first book of Genesis, focusing on the story of creation and the lives of Adam and Eve.The Book of Jasher: A historical book that covers events from the creation of Adam and Eve to the conquest of Canaan.The Book of Wisdom (also known as the Wisdom of Solomon): A poetic meditation on wisdom and the nature of God.The Wisdom of Sirach (also known as Ecclesiasticus): A collection of wise sayings and ethical teachings attributed to the biblical figure Jesus ben Sirach.The Letter of Aristeas: A letter written in the 2nd century BCE that tells the story of the translation of the Hebrew Bible into Greek.The Prayer of Manasseh: A prayer attributed to the biblical figure Manasseh, who repented of his sins.The Psalms of Solomon: A collection of psalms attributed to King Solomon.The Book of Baruch: A book attributed to Baruch, a scribe of the prophet Jeremiah.The Letter of Jeremiah (also known as Baruch chapter 6): A letter written in the name of the prophet Jeremiah to the exiles in Babylon.The Additions to the Book of Esther: Additional verses and stories added to the book of Esther.The Song of the Three Holy Children (also known as the Prayer of Azariah): A song of praise attributed to three young men who were thrown into a furnace for refusing to worship a Babylonian idol.The Story of Susanna: A story about a virtuous woman who is falsely accused of adultery.Bel and the Dragon: A story about the Babylonian god Bel and a dragon that is worshipped by the Babylonians.The Prayer of Manasses: A prayer attributed to the biblical figure Manasseh, who repented of his sins.1 Esdras: A historical book that covers events from the reign of Josiah to the rebuilding of the temple after the Babylonian exile.2 Esdras (also known as 4 Ezra): A series of visions and prophecies attributed to the biblical figure Ezra.3 Esdras (also known as 1 Esdras in the Latin Vulgate): A historical book that covers events from the Babylonian exile to the rebuilding of the temple.4 Esdras (also known as 2 Esdras in the Latin Vulgate): A series of visions and prophecies attributed to the biblical figure Ezra.Tobit: A story about a man named Tobit who is cured of blindness by an angel.Judith: A story about a woman named Judith who saves her people from an invading army.The Rest of Esther: Additional verses and stories added to the book of Esther.The Wisdom of Jesus Son of Sirach (also known as the Ecclesiasticus): A collection of wise sayings andThe Testaments of the Twelve Patriarchs - This collection of texts features the dying speeches of the twelve sons of Jacob, also known as the patriarchs. Each speech includes advice, prophecies, and personal reflections from the patriarchs, making it a valuable historical and theological resource.The Prayer of Manasseh - This is a short prayer attributed to Manasseh, a wicked king of Judah who later repented and turned to God. It is a powerful expression of penitence and supplication.The Book of Jubilees - Also known as the Little Genesis or the Apocalypse of Moses, this text presents a retelling of the Book of Genesis with additional details and interpretations.The Martyrdom of Isaiah - This book details the martyrdom of the prophet Isaiah and his vision of heaven. It includes prophecies about the coming of Christ and the end of the world.The Psalms of Solomon - This collection of 18 psalms was written during the Second Temple period. It expresses the hopes and fears of the Jewish people during a time of political upheaval and religious change.The Apocalypse of Baruch - This text is attributed to Baruch, a scribe and disciple of the prophet Jeremiah. It presents visions of the end times and the coming of the Messiah.The Letter of Aristeas - This is a letter attributed to Aristeas, a courtier in the court of Ptolemy II Philadelphus. It describes the translation of the Hebrew Scriptures into Greek and provides valuable insights into the history of the Bible.The Ascension of Isaiah - This book details the ascent of the prophet Isaiah into heaven and his encounters with angels and demons. It includes prophecies about the coming of Christ and the end of the world.The Wisdom of Solomon - This book presents the wisdom of King Solomon, known for his legendary wisdom. It includes reflections on the nature of God, human nature, and the meaning of life.The Letter of Jeremiah - This is a letter attributed to the prophet Jeremiah, warning the Jewish people against the worship of idols.The History of the Rechabites - This book presents the history and teachings of the Rechabites, a sect of nomadic Jews known for their asceticism and devotion to God.The Prayer of Azariah and the Song of the Three Young Men - This book is included as an apocryphal addition to the Book of Daniel. It features the prayers of Azariah, one of the three young men thrown into the fiery furnace by Nebuchadnezzar.The Bel and the Dragon - Also included as an apocryphal addition to the Book of Daniel, this text details the story of the prophet Daniel and his confrontation with the Babylonian god Bel.The Epistle to the Laodiceans - This is a short letter attributed to the apostle Paul, though its authenticity is widely debated. It includes exhortations to the early Christian community in Laodicea.The Gospel of the Nazarenes - This gospel is attributed to the followers of Jesus in Nazareth. It presents a version of the life and teachings of Jesus with unique perspectives and interpretations.The Gospel of the Ebionites - This gospel is attributed to a Jewish Christian sect known as the Ebionites. It presents a version of the life and teachings of Jesus from a Jewish perspective.The Gospel of the Hebrews - This gospel is attributed to the Hebrews, a Jewish Christian community. It presents a version of the life and teachings of Jesus with a focus on Jewish traditions and beliefs.The Gospel of Peter: This gospel is believed to have been written in the 2nd century and was widely used by early Christian communities. The Gospel of Peter offers an alternate version of Jesus crucifixion and resurrection, and includes details not found in the canonical gospels. The text was highly regarded by some early Christians, but eventually fell out of favor and was not included in the canon.The Apocalypse of Peter: This book was written in the 2nd century and was popular among some early Christian communities. It offers a vivid description of the punishments that await sinners in Hell, and includes a vision of heaven. Although it was highly regarded by some early Christians, it was not included in the canon.The Testaments of the Twelve Patriarchs: This work is a collection of writings that date back to the 2nd century BC. It offers the last words and blessings of the 12 sons of Jacob to their children. The work was highly regarded in early Christian communities and was used as a source for moral teachings. Although it was highly regarded by some early Christians, it was not included in the canon.The Acts of John: This text is believed to have been written in the 2nd century and is a collection of stories and sayings of John the Apostle. The text was highly regarded by some early Christians, but eventually fell out of favor and was not included in the canon.The Gospel of Thomas: This gospel is a collection of sayings attributed to Jesus, and was discovered in the Nag Hammadi library in Egypt in 1945. The text is believed to have been written in the 2nd century, and includes some material that is similar to the canonical gospels, as well as some that is unique. The text was highly regarded by some early Christians, but eventually fell out of favor and was not included in the canon.The Gospel of Mary Magdalene: This gospel is also part of the Nag Hammadi library, and is believed to have been written in the 2nd century. It offers an alternate version of some of the events found in the canonical gospels, and focuses on the role of Mary Magdalene in Jesus ministry. The text was highly regarded by some early Christians, but eventually fell out of favor and was not included in the canon.The Acts of Paul: This text is believed to have been written in the 2nd century, and is a collection of stories and sayings of Paul the Apostle. The text was highly regarded by some early Christians, but eventually fell out of favor and was not included in the canon.The Gospel of the Savior: This gospel is believed to have been written in the 2nd century, and is a collection of sayings attributed to Jesus. The text was highly regarded by some early Christians, but eventually fell out of favor and was not included in the canon.The Gospel of the Egyptians: This gospel is also part of the Nag Hammadi library, and is believed to have been written in the 2nd century. It offers an alternate version of some of the events found in the canonical gospels, and focuses on the teachings of Jesus rather than his life and ministry. The text was highly regarded by some early Christians, but eventually fell out of favor and was not included in the canon.The Secret Book of James: This text is also part of the Nag Hammadi library, and is believed to have been written in the 2nd century. It offers an alternate version of some of the events found in the canonical gospels, and includes teachings attributed to James, the brother of Jesus. The text was highly regarded by some early Christians, but eventually fell out of favor and was notThe Prayer of Manasseh - This is a prayer attributed to King Manasseh, who ruled the Kingdom of Judah in the 7th century BCE. It is included in the biblical apocrypha and is considered a deuterocanonical book by some Christian denominations.3 Esdras - Also known as 1 Esdras in some versions of the Bible, this book is a historical and religious text that covers the period of the Babylonian exile and the rebuilding of the Temple in Jerusalem.4 Esdras - Also known as 2 Esdras in some versions of the Bible, this book contains a series of prophetic visions that were supposedly revealed to the biblical figure Ezra.The Apocalypse of Baruch - This book is attributed to the biblical figure Baruch, who was a scribe and assistant to the prophet Jeremiah. It contains prophecies about the end of the world and the coming of the Messiah.The Letter of Jeremiah - This book is also known as Baruch chapter 6 in some versions of the Bible. It is a letter written by the prophet Jeremiah to the exiles in Babylon, warning them against the worship of idols.The Prayer of Azariah and the Song of the Three Holy Children - These are two prayers that are included in some versions of the Book of Daniel. They are part of a larger story in which three Jewish youths are thrown into a fiery furnace for refusing to worship the Babylonian king's idol.Susanna - This book tells the story of Susanna, a pious Jewish woman who is falsely accused of adultery by two elders. She is eventually vindicated by the prophet Daniel.Bel and the Dragon - This book tells the story of the Babylonian god Bel and the dragon that was worshipped alongside him. It is also included in some versions of the Book of Daniel.The Prayer of Manasses - This prayer is attributed to Manasseh, a king of Judah who was known for his wickedness but who repented and turned to God. It is included in some versions of the biblical apocrypha.1 Maccabees - This book tells the story of the Maccabean Revolt against the Seleucid Empire in the 2nd century BCE. It is considered a deuterocanonical book by some Christian denominations.2 Maccabees - This book continues the story of the Maccabean Revolt and includes accounts of the martyrdoms of several Jewish leaders. It is also considered a deuterocanonical book.3 Maccabees - This book tells the story of a persecution of Jews in Egypt during the reign of Ptolemy IV Philopator in the 3rd century BCE. It is also included in some versions of the biblical apocrypha.4 Maccabees - This book is a philosophical treatise that discusses the themes of reason and virtue. It is included in some versions of the biblical apocrypha.Psalm 151 - This is an additional psalm that is attributed to King David. It is included in some versions of the Septuagint and is considered a deuterocanonical book by some Christian denominations.The Odes of Solomon - This is a collection of 42 hymns or songs that were composed by an unknown author in the 1st or 2nd century CE. They are considered to be among the earliest Christian hymns and are included in some versions of the biblical apocrypha.The Epistle of Barnabas This book is believed to have been written between the first and second century A.D. and was originally attributed to Barnabas, a companion of the apostle Paul. It is a homily that encourages readers to remain steadfast in their faith and avoid false teachings.The Didache Also known as "The Teaching of the Twelve Apostles," this book was written in the first century A.D. and provides instructions for Christian living and church practices. It is considered one of the earliest Christian texts outside of the New Testament.The Shepherd of Hermas Written in the second century A.D., this book is a series of visions and parables that encourage readers to live a righteous life. It was widely read and respected in early Christian communities, and some early church leaders considered it to be inspired scripture.The Odes of Solomon This collection of hymns and poetry dates back to the first century A.D. and was likely used in early Christian worship services. The odes offer praise and worship to God, and some of them contain prophetic messages.The Acts of Paul and Thecla This book tells the story of Thecla, a young woman who converted to Christianity after hearing Paul preach. It was widely circulated in the early Christian church and is considered one of the earliest examples of Christian literature that focuses on the experiences of women.The Acts of Peter This book tells the stories of Peter's miracles and his conflicts with the Roman authorities. It was likely written in the third century A.D. and was widely read in early Christian communities.The Acts of John This book tells the stories of John's miracles and teachings. It was likely written in the second or third century A.D. and was widely read in early Christian communities.The Apocalypse of Peter This book is a vision of the afterlife that was likely written in the second century A.D. It describes the punishments of sinners and the rewards of the righteous, and it was widely read and respected in early Christian communities.The Testament of Solomon This book is a collection of stories about King Solomon and his encounters with demons. It was likely written in the first or second century A.D. and was widely read in early Christian communities. It provides insights into early Christian beliefs about the supernatural world.In conclusion, while the books that

are considered part of the Bible are the most well-known and widely read Christian texts, there are many other ancient texts that were once considered sacred by early Christian communities. These "lost" books of the Bible offer valuable insights into the beliefs and practices of early Christians, and they provide important context for understanding the development of Christian theology and scripture.

Are there lost books of the bible.