

The Keavy Encourager

WELCOME TO THE KEAVY CHURCH OF CHRIST!

(April 19 2026)

- Visitors: Please fill out a visitor card and grab a Visitor Welcome Kit!
- Communion is available in the front of the building on the table.
- Our website is: www.keavychurchofchrist.com, and our email address is keavychurchofchrist@outlook.com Please share this information with your family, friends, and social media pages! Services are available online at our website and on our YouTube page.
- If you would like to be subscribed to brother Mark Tabata's email list (for weekday devotionals and other Bible and Bible related studies), please let him know!

April Prayer List

Kurt And Joanne Martin, Sanders Family, Eddie Craft (Cancer), Jimmy Brooks (Tammy's cousin, cancer), Kathy Mingus (Cancer), Anne Baker (Cancer), Sandi Tabata, Bill and Mary Ruth Browning, David and Ivy Mosley, Margie Turner (Hospice), Jake Robbins (Cancer), Coy Gilliam (Cancer), Carman Carroll, Edward Young Sr., Ed Young, Harmony Mullins, Claude Humphrey (Cancer), Felicity Lanham (Cancer), Piere Daigel, People In Ukraine, Barbourville Work, Rod Hill (Cancer-friend of brother Paul), Charlene Reef (Cancer), Jimmy Turner (Cancer), Danny Day, Kathy McFall (Brother Gary Lewis' Cousin, Cancer), Lisa Hurt, Terry & Rita Wooton And Family, Keith And Kathy Bowling, Tiffany Cox And Family, Keith And Kathy Bowling, Quintin Nelton, Kenny Irvin, James Williams, Shirley Lawson, Ronnie Gregory, Tammy Sapienza, Josh Lewis, Wade Cowden

Announcements

- Please continue praying for sister Diane Lewis's cousin, Wade Cowden. He is in serious condition in the hospital in Lexington.
- Brother David and sister Ivy are very grateful for everyone who has been able to help them with meals. There is a sign up sheet in the entryway for help with anyone who can cook them dinner this week. Thank you all!

- Please make plans to join us for our Church Picnic on June 6 from 12-5 at Laurel Dam Picnic Area. Located on KY 1193 outside of London.
- Special thanks to brother Paul for getting us bakery items for all of us and for those in need. We are very thankful!
- Regularly Scheduled Events; Sunday Bible Class All Ages (Every Sunday @ 10:00); Sunday Worship (Every Sunday @ 11:00 AM And 5:00 PM); Wednesday Evening Bible Class All Ages (Every Wednesday @ 5:00); Keavy Ladies And Supportive Saints (K.L.A.S.S. Every First Sunday Of The Month After Evening Service); Keavy Support Group And Youth Group Meeting (Every Tuesday @ 6:00); Adult Night (Every Second And Fourth Friday @ 6:00); Keavy Fellowship Meal (Every Last Sunday of The Month After Morning Service), James Williams,

Bible Class And Sermon Notes

A.M. Sermon: Are There “Missing Books” Of The Old Testament? (Scripture Reading: Jude 14-15)

P.M. Sermon: The End Of The World (Acts 1:9-11) (Scripture Reading: Mark 13:32)

Are There “Missing Books” Of The Old Testament?

(More Bible Studies @ marktabata.com)

Philippians 3:16-Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind.

What Does The Word “Canon” Mean?

“WHICH BOOKS BELONG IN THE BIBLE? What about the so-called missing books? How did the Bible come to have sixty-six books?..The word canon is derived from the Greek kanon (a rod, ruler), which in turn comes from the Hebrew kanah, an Old Testament word meaning “measuring rod” (cf. Ezek. 40:3)....In early Christian usage the word canon came to mean the “rule of faith” or the normative writings (i.e., the authoritative Scriptures).....Once the book is recognized by the people of God to be the Word of God, then the Bible becomes the active “canon” or rule by which all else is to be measured because it possesses God-given authority.” (Norman Geisler & William E. Nix, *From God To Us Revised and Expanded: How We Got Our Bible*, 87-92 (Kindle Edition); Chicago; Moody Press)!

“The 66 books that were chosen met the following strict standards: 1. Does the book possess a definite prophetic and inspirational quality; does it manifest a clear “Thus saith the Lord?” 2. Was the book written by a reputable prophet, authored by an apostle, or a contemporary intimately associated with an apostle? 3. Was the book accepted, collected, preserved, distributed, and read by God’s people either in the Old Testament period or New Testament period? 4. Do its contents and message harmonize with the standards of sound biblical teaching? Many of the false writings contained an abundance of fanciful legends, factual inaccuracies, and doctrinal heresies. 5. Does it possess a dynamic, life-transforming power which has a universal impact upon men? 6. Was it endorsed and accepted by successive generations of believers, such as the early church fathers? In other words, there seemed to be a consistent, prevailing witness of the overwhelming majority of the church concerning a book’s divine inspiration.” (Joanne Howe, *From Nun To Priest: Hope For Those Bound By Tradition*, 650-658 (Kindle Edition); Nashville, TN; Gospel Advocate Company)

How Was It Decided Which Books Went Into The Bible?

1). Revelation 2). Inspiration. 3). Confirmation. 4). Canonization. 5. Preservation. Translation.

Deuteronomy 31:9-So Moses wrote this law and delivered it to the priests, the sons of Levi, who bore the ark of the covenant of the LORD, and to all the elders of Israel.

Deuteronomy 31:24-26-24 So it was, when Moses had completed writing the words of this law in a book, when they were finished, 25 that Moses commanded the Levites, who bore the ark of the covenant of the LORD, saying: 26 "Take this Book of the Law, and put it beside the ark of the covenant of the LORD your God, that it may be there as a witness against you;

Joshua 24:26-Then Joshua wrote these words in the Book of the Law of God. And he took a large stone, and set it up there under the oak that was by the sanctuary of the LORD.

Isaiah 30:8-Now go, write it before them on a tablet, And note it on a scroll, That it may be for time to come, Forever and ever:

Jeremiah 30:2-Thus speaks the LORD God of Israel, saying: 'Write in a book for yourself all the words that I have spoken to you.

Jeremiah 36:2-3-2 "Take a scroll of a book and write on it all the words that I have spoken to you against Israel, against Judah, and against all the nations, from the day I spoke to you, from the days of Josiah even to this day. 3 It may be that the house of Judah will hear all the adversities which I purpose to bring upon them, that everyone may turn from his evil way, that I may forgive their iniquity and their sin."

Habakkuk 2:2-Then the LORD answered me and said: "Write the vision And make it plain on tablets, That he may run who reads it.

When Was The Old Testament Completed?

"The Jewish teachers acknowledged that their prophetic line ended in the fourth century B.C. Yet, as even Catholics acknowledge, all apocryphal books were written after this time. Josephus wrote: "From Artaxerxes until our time everything has been recorded, but has not been deemed worthy of like credit with what preceded, because the exact succession of the prophets ceased" (Josephus). Additional rabbinical statements on the cessation of prophecy support this (see Beckwith, 370). Seder Olam Rabbah 30 declares "Until then [the coming of Alexander the Great] the prophets prophesied through the Holy Spirit. From then on, 'Incline thine ear and hear the words of the wise.'" Baba Bathra 12b declares: "Since the day when the Temple was destroyed, prophecy has been taken from the prophets and given to the wise." Rabbi Samuel bar Inia said, "The Second Temple lacked five things which the First Temple possessed, namely, the fire, the ark, the

Urim and Thummin, the oil of anointing and the Holy Spirit [of prophecy].” Thus, the Jewish fathers (rabbis) acknowledged that the time period during which their Apocrypha was written was not a time when God was giving inspired writings.” (Norman Geisler, *Baker Encyclopedia Of Christian Apologetics*, 33 (Kindle Edition); Grand Rapids, Michigan; Baker Books)

Did Jesus Acknowledge The Same Old Testament Canon That We Have Today?

Matthew 5:17-Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.

Luke 24:44-Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me."

“If you were to look at the table of contents of a Hebrew Old Testament, you would notice two differences from our English Old Testament. First, it has only twenty-two books, not thirty-nine. But it is most important to realize that the content is identical; it is just that the Hebrew Bible combines certain books. (For example, books such as 1 and 2 Samuel are combined into one; other smaller books are attached to larger ones.) A second difference is that the order of the books is rearranged. Interestingly, the last book of the Hebrew Bible is not Malachi but Chronicles. Now let me share an incidental proof that Christ’s Bible was the same in content as the Hebrew Old Testament we have today. The first murder in the Old Testament was, of course, when Cain killed Abel; the last murder, according to the Hebrew order of books, was when the prophet Zechariah was stoned to death in the temple (2 Chronicles 24: 20–21). Only now are we prepared to understand the words of Jesus: Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, so that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar. (Matthew 23: 34–35) Given the order of the Hebrew Old Testament, Christ gives a sweeping panorama of its entire history. These two murders are “bookends” for the whole of the Hebrew canon. In New Testament terms we would say, “From Genesis to Revelation.” This is further proof that Christ’s Bible was that of the Jewish Hebrew canon (though arranged differently), from our own Old Testament.” (Erwin Lutzer, *Seven Reasons Why You Can Trust the Bible*, 2870-2888 (Kindle Edition); Chicago; Moody Publishers)

What About The Books Referenced In The Old Testament That Aren’t In There?

The Book Of Jasher (Joshua 10:12-13)
The Acts Of Solomon (I Kings 11:41)
The Acts Of Samuel The Seer (I Chronicles 29:29)
The Acts Of Gad The Seer (I Chronicles 29:29)
The Acts Of Nathan The Prophet (I Chronicles 29:29)
History Of Nathan The Prophet (II Chronicles 9:29)
Visions Of Iddo The Seer (II Chronicles 9:29)
The Acts Of Jehu Son Of Hannai (II Chronicles 20:34)
Acts Of The Seers (II Chronicles 33:19)
Midrash Of The Prophet Iddo (II Chronicles 13:22)
The Chronicles Of The Kings Of The Medes And Persians (Esther 10:2)

1. The Prophets and Apostles made sure that inspired Books were delivered into the canon of Scripture (Deuteronomy 31:9, 24-26; Joshua 24:26; Isaiah 30:8; Jeremiah 30:2). If some books had been included in the canon and were then later removed, why would the conspirators have left so many references to those books in the remaining Scriptures? Also, if the wicked tried to remove Scripture and destroy it, God always ensured their efforts failed (Jeremiah 36).
2. The books listed above (and others could be cited) were never part of the canon of Scripture. Quite often the Bible will refer to uninspired works and encourage people to study from them.
3. “The assumption that uninspired ancient books aren’t valuable for understanding Scripture is deeply flawed. Biblical writers in both testaments show detailed knowledge of ancient writings now known to the modern world. That this material wasn’t inspired didn’t bother biblical writers. It is well known among scholars, for example, that Old Testament covenants follow the structure of different types of ancient Near Eastern treaties,[7] that prophets and psalmists quote from the Baal Cycle (e.g., KTU 1.5. I; Psalm 74: 13), and that Solomon borrowed material from the Wisdom of Amenemope for Proverbs 22: 17–23: 11. In the New Testament, Paul’s quotations of Greek poets are well known (Acts 17: 28, Epimenides and Aratus; 1 Corinthians 15: 33, Euripedes or Menander; Titus 1: 2, Epimenides) as is the use of the apocryphal (“ deuterio-canonical” to Roman Catholics) Wisdom of Solomon in Hebrews 1: 2 (Wisdom of Solomon 7: 26). These are far from the only instances.” (Dr. Michael S. Heiser, Reversing Hermon: Enoch, The Watchers & The Forgotten

Mission Of Jesus Christ, 127-138 (Kindle Edition): Crane, MO: Defender Publishing)

What Are The Books Of The Apocrypha And Why Aren't They In The Bible?

“Sometime after their return from exile, the people recognized that prophecies among them had ceased. Three times in the apocryphal books of the Maccabees, the author pointed out that he lived in an era when prophecy had come to an end: When Judas Maccabeus retook the temple in 164 BC, he and his fellow leaders removed the stones of a defiled altar “until a prophet should appear.” A time of persecution and famine after the death of Judas Maccabeus was identified as “worse than anything that had happened to them since the time when prophets ceased to appear.” The brother of Judas and his descendants were appointed to lead the people “until a true prophet appears.” 9 The Old Testament canon was not created by human guesses or rabbinic councils that happened hundreds of years after the last prophet prophesied. The texts in the Old Testament canon were recognized and received quickly. And, when the time of prophets came to a close, the Jewish people saw that their canon of Scripture was closed as well.” (Timothy Paul Jones, *How We Got the Bible*, 989-996 (Kindle Edition); Torrance, California; Rose Publishing, Inc.)

The Books Of The Apocrypha

First Esdras: This book is about the return of the Jews from Babylonian captivity. "Esdras" is another form of the name "Ezra." It focuses on how Zerubbabel won the favor of King Darius and received permission for the Hebrews to return to Jerusalem.

Second Book Of Esdras: This book contains several "visions" which Ezra supposedly had. There are several references to the coming Messiah (7:28-29; 12:32; 13:32, 37, 52). Many scholars believe this book was written in the first century A.D.

The Book Of Tobit: This book centers around a Hebrew man named Tobit. He loses his eyesight and sends his son, Tobias, to get ten talents of silver. His son is accompanied by a man, who is actually the angel Raphael. On their journey, they encounter a man named Raguel, whose daughter Sara has been widowed seven times. A demon named Asmodeus is in love with Sara, and kills her husbands before they can consummate their wedding. Raphael tells Tobias how to expel the demon, and Tobias seeks the hand of Sara in marriage. While the marriage feast ensues, the angel Raphael travels to Rages and obtains the money for Tobit. Tobias and his wife then return to Nineveh where Tobit is healed.

The Book Of Judith: This is supposed to be a book about the murder of the Assyrian general Holofernes by Judith, who is a rich and beautiful widow of a man named Betulia. This book is full of historical contradictions.

<i>Extra Chapters To The Book Of Esther:</i> More detail about the deliverance from the plot of Haman. However, these additions manifest several historical contradictions and show that this section is not inspired.
<i>The Wisdom Of Solomon:</i> This book claims to be an address of King Solomon to the Alexandrian Jews. It shows definite traces of Greek philosophy, and many scholars believe that it was written during the first century A.D.
<i>The Wisdom Of Jesus The Son Of Sirach (Also Known As Ecclesiasticus):</i> This is the only book of the Apocrypha where the author identifies himself. In 50:27 he calls himself "Jesus the son of Sirach of Jerusalem." The book is similar to the book of Proverbs.
<i>The Book Of Baruch:</i> This book claims to be written by Baruch, the scribe of Jeremiah the Prophet (Jeremiah 36:45:1-2). However, historical contradictions show that it was written much later.
<i>The Epistle Of Jeremiah:</i> This is a letter which claims to have been written by the Prophet Jeremiah to the Jews who were in Babylonian captivity.
<i>The Song Of The Three Holy Children:</i> This purports to be the song which was sung by Shadrach, Meshach, and Abed-nego when they were cast into the fiery furnace by King Nebuchadnezzar (Daniel 3). The book appears to have been copied partly from Daniel 9 and from the Psalms (specifically Psalm 104 & Psalm 150).
<i>The History Of Susanna:</i> This book tells the story of Susanna, a woman who was married to a Hebrew named Joacim.
<i>Bel And The Dragon:</i> This apocryphal book tells the story of Daniel confronting the false gods of Babylon.
<i>The Prayer Of Manasses King Of Judah:</i> This is supposedly the prayer that king Manasseh prayed when he repented before God (2 Chronicles 33). It is made up of phrases and lines from the canonical Scriptures.
<i>The Books Of The Maccabees:</i> These books are very interesting and useful. They tell the history of the Jewish people and their conflict with the Greeks which eventually led them to seek alliance with Rome. While the books are valuable in providing some historical background of the pre-first century world, they do not belong in the canon of Scripture.

Do The Books Of The Apocrypha Claim To Be Inspired?

1 Maccabees 4:45-46-45 And a good counsel came into their minds, to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it; so they threw it down. 46 And they laid up the stones in the mountain of the temple, in a convenient place, till there should come a prophet, and give answer concerning them.

1 Maccabees 9:27-And there was a great tribulation in Israel, such as was not since the day, that there was no prophet seen in Israel.

Do The Books Of The Apocrypha Have Characteristics Which Show They Are Not Inspired?

“It is claimed that Tobit was alive when the Assyrians conquered Israel (722 B.C.) as well as when Jeroboam revolted against Judah (931 B.C.),” which would make him at least 209 years old.¹⁵ Yet, according to the account, he died when he was only 158 years old. Moreover, the book of Judith “speaks of Nebuchadnezzar as reigning in Nineveh instead of Babylon (Judith 1:1).”¹⁶ Such inaccuracies are inconsistent with the doctrine of inspiration, which teaches that inspired books are “God-breathed” and free from errors.” (Erwin Lutzer, *Seven Reasons Why You Can Trust The Bible*, 3159-3168 (Kindle Edition); Chicago; Moody Publishers)

"The Apocrypha are books that were never in the Hebrew Bible. The Israelites did not consider them to be canonical. They are not in modern Jewish Bibles (the Jewish Old Testament). Modern Jewish scholars don't consider them to be canonical either. The modern Jewish Old Testament and the modern Protestant Old Testament contain the same books." (Mary Ann Collins-A Former Roman Catholic Nun, *Catholic Concerns: Where Does The Road To Rome Lead?* 64 (Kindle Edition); Bloomington, NY; iUniverse Inc.)

Conclusion

- In truth there are no “missing books” of the Bible.
- The Books in the Bible show evidence of Divine inspiration.
- The books mentioned in the Bible that are not part of the Bible were never part of the Bible: sometimes they were simply good history books that are worthy of mention and study.
- The books of the Apocrypha were not inspired and there are many reasons that they were not included in the canon of Scripture.
- The same 39 Book Old Testament canon was complete long before the time of Christ, and He and His Apostles fully endorse it.