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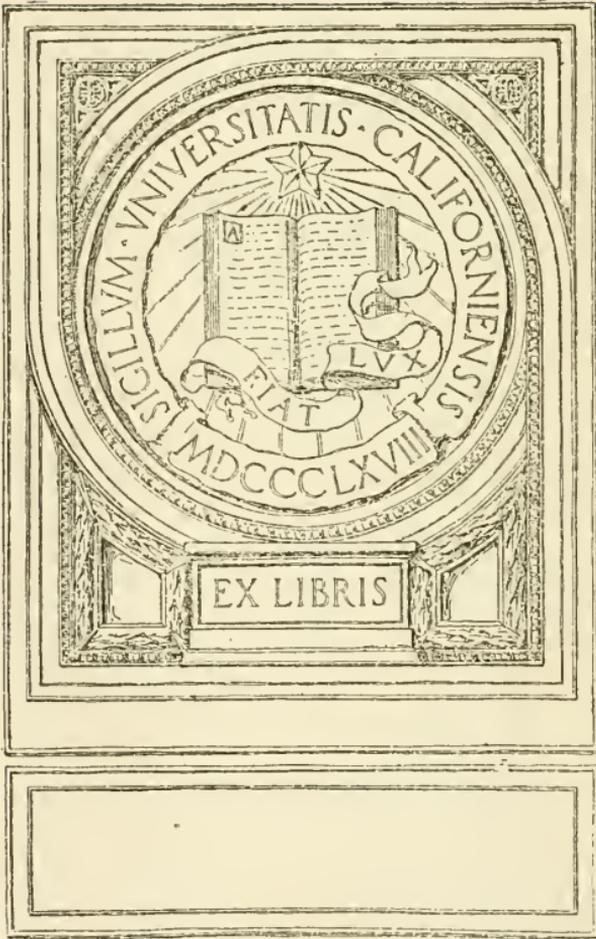


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READINGS FROM  
THE APOCRYPHA

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E. H. BLAKENEY.



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TEXTS FOR STUDENTS. No. 32

# READINGS FROM THE APOCRYPHA

SELECTED AND ANNOTATED BY  
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“These books (good reader) which be called Apocrypha, are not judged among the Doctors to be of like reputation with the other scripture, as thou mayest perceive by S. Jerome in *Epistola ad Paulinum*. And the chief cause thereof is this: there be many places in them that seem to be repugnant unto the open and manifest truth in the other books of the Bible. Nevertheless, I have not gathered them together to the intent that I would have them despised, or set little by, or that I should think them false; for I am not able to prove it: yea, I doubt not verily, if they were equally conferred with the other open scripture, they should neither seem contrary, nor be untruly and perversely alleged.”—*From COVERDALE’S Preface to the Apocrypha*, 1535.

“The other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine.”—*From the ARTICLES OF RELIGION*, vi.

“God created man to be immortal, and made him to be the image of His own eternity.”—*BOOK OF WISDOM*.

“God, who giveth light to all things, whom all things in heaven and earth adore, whose shadow is immortality.”—*RIG-VEDA*.

“As Thou, O Lord, hast thought and spoken and brought to pass what is good, therefore do we offer unto Thee our praises, and worship before Thee; therefore would we direct our prayers to Thee, with confession of our sin. Of Thy bounty and tenderness do Thou bestow Thyself upon us for this world and the next, that we may attain to fellowship with Thee and Thy righteousness for evermore.”—*AVESTA, Yasna xxxix.*, xl.

## PREFACE

THE object of this little book is very simple: it is to familiarize English readers with the treasures contained in the deuterocanonical writings which we call the Apocrypha. The Church of England, it is true, in her lectionary, requires certain passages of these writings to be read in churches; but, as these passages are not read on Sundays, few people know much about them.

I have made the Authorized Version the basis of the text here printed; but, in places where it is plainly faulty, I have tried to mend its defects, relying largely on the material supplied by the notes in C. J. Ball's *Variorum Apocrypha* (an invaluable book), Charles's two sumptuous volumes, *Apocrypha and Pseudepigrapha of the Old Testament* (1913), and on the help afforded by the Revised Version of the Apocrypha (1895),\* though I have used the last somewhat sparingly.

The Notes are drawn from the best sources available; all they are intended to do is to clear up some of the more difficult passages: further information must be sought for in the various books I have named either in the Notes or the Index.

E. H. B.

*New Year's Day, 1922.*

\* The discovery of the Hebrew of Ecclesiasticus has, in some places, revolutionized our views of the true text since the Revised Version was published. I have, however, not thought it necessary to note these passages, as matters of textual criticism lie outside the scope of this little volume.



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## INTRODUCTORY NOTE

1. The word APOCRYPHA was originally used to denote the secret books (*ἀποκρύφους βίβλους*) which contained the esoteric doctrines of a sect. The secondary sense, "spurious," was derived from the general character of these writings, which were sometimes forgeries employed by heretics to disseminate their opinions (see Lightfoot, *Ignatius*<sup>2</sup>, i. 350 *sqq.*; James, *Encycl. Bibl.* i. 249).

In what sense was this term applied to the books commonly called the "Apocrypha"? Originally the term had no evil signification; nor does the noun imply any sinister meaning now, when applied to the deutero-canonical books which we find bound up in many of our Bibles, though the adjective "apocryphal" is generally used to-day in the sense of "sham," "false," "of doubtful authenticity." What we mean by the Apocrypha is those books included in the LXX (Septuagint) or Vulgate, but not counted genuine by the Jews, and excluded from the canon of Scripture by the Protestant Reformers.

In the fourth century\* of our era the attempt

\* The great Augustine habitually quotes the apocryphal books of O.T. as of equal authority with the canonical, though he was aware that they were not received by the Jews (*de civit. Dei*, xviii. 36). The chain of writers who maintain what is substantially the Jewish canon includes Melito, Origen (in theory, at any rate), Athanasius, Cyril of Jerusalem, Gregory of Nazianzus, and Jerome. Cf. Ryle, *Canon of O.T.*, chap. ix.

was made to distinguish between (1) canonical books, and (2) books which, though read for edification, were not regarded as "inspired" (in the sense in which the recognized canonical books were inspired), and therefore could not be used to establish any doctrine: see Oesterley, *Books of the Apocrypha*, chap. ix.; G. F. Moore, *Literature of O.T.*, chap. i.

2. The orthodox Old Testament Apocrypha proper (distinct from the Pseudepigrapha) consists of the following books, arranged here according to their approximate dates:\*

200-100. B.C.—Ecclesiasticus; Tobit; Judith; additions to Daniel (Song of the Three Holy Children, Susannah, Bel and the Dragon).

100-1. B.C.—1, 2, 3 Maccabees; Wisdom; 1 Esdras; additions to Esther (Manasses, Epistle of Jeremy).

A.D. 1-100.—1 Baruch, 2 Esdras, 4 Maccabees.

These may be classed under four categories: (a) Historical, (b) Legendary, or Haggadic, (c) Apocalyptic, (d) Didactic.

"Thus the Apocrypha proper constitutes the surplusage of the Vulgate (or Bible of the Roman Catholic Church) over the Hebrew Old Testament." The Church of Rome declared these books to be canonical at the Council of Trent, A.D. 1546 (see C. Smith's work, *An Inquiry into the Catholic*

\* I have adopted this arrangement from Charles, *Between the Old and New Testaments*. In the present volume of selections no passage has been taken from any but the "orthodox" Apocrypha—with a single exception, the passage from 1 Enoch. The reason is obvious: a portion of this passage is quoted, by name, in the canonical Epistle of Jude.

*Truths Hidden under certain Articles of the Creed of the Church of Rome*, vol. i.).

3. There was a considerable amount of discussion among the Reformers on the question of admitting the Apocrypha into Bibles. The French Bible of Calvin, like the English version of Coverdale, admitted the books between the Old and New Testaments; in the Zurich Bible they are printed as an appendix; in Cranmer's Bible (of 1541) they appear as "the fourth part" of the Scriptures; and the A.V. of 1611 contains these writings, but marked off from the rest of the canonical books. The Synod of Dort (1618) endeavoured—without success—to expel them altogether; and the Westminster Confession (1648) gave its verdict against their admittance. Among non-episcopal bodies they are not now recognized; only as late as 1827 did the British and Foreign Bible Society decide to exclude the Apocrypha from its reprints of the Bible.—For full information see Porter's article in Hastings's *Dictionary of the Bible*, vol. i.

These books are certainly not to be regarded as, in any sense, rivals of the orthodox canonical scriptures; indeed, no unprejudiced reader can fail to see how, in the main, they fall short of these scriptures in originality, depth, moral sublimity, beauty, and spiritual power; but they should possess great interest for every student, and their importance—whether on historical or even doctrinal grounds—is very great. We neglect them to our own loss.

4. The history of the Jews from the death of Ezra till the coming of Jesus Christ includes what is, in some ways, the most interesting portion of their national life. After the stern discipline of the Exile, the Hebrews returned to Judæa no more to exist as a political power, as they had done in the spacious days of Solomon, but to gather themselves into a "Church." Four hundred years, not of silence but of manifold activities and often of bitter struggles, welded them into what we know as the "Jews" of history. First there came a period of quiet development (roughly from 415 to 175 B.C.), during which took shape those forms of religious thought and speculation with which the New Testament has made us familiar. It was followed by the great Maccabæan revolt, and the establishment of the Hasmonean dynasty, a rule of priest-kings almost unique in history. The end of that dynasty (69 B.C.) was involved in the rise of the Herodian family to power. Herod—not unjustly termed "the Great"—was indeed a striking figure in Oriental history; to the Jews, who hated him, he loomed large as the rebuilder, on a colossal and magnificent scale, of the Great Temple.

Beyond the days of Herod it is not necessary to go. With his death the influence of Rome asserted itself finally; and the end of it all was that most tragic event, the destruction of the Holy City by Titus in the memorable year A.D. 70.

The student is referred to E. R. Bevan's illuminating book *Jerusalem under the High Priests*

for full information on the Maccabees and their successors. A brief but instructive note on the external history of Israel between the close of the Old Testament canon and the birth of Christ will be found in the *Cambridge Companion to the Bible*, and a short article by Gwatkin ("Jewish History from the Maccabees to the Destruction of Jerusalem") in Peake's *Commentary on the Bible* (1920). For an exhaustive discussion of the Apocrypha, on its moral side, see Maldwyn Hughes, *Ethics of Jewish Apocryphal Literature*.

5. A brief word may usefully be added here on the vexed question of a Maccabæan element in the canonical Psalter. It is not to be denied that *some*, at least, of the Psalms may have been written in Maccabæan times, reluctant as the "orthodox" have been to admit it. Calvin himself ascribes to this period Psalms xlv. and lxxvii. (and perhaps lxxix.). The tendency of some recent writers—*e.g.*, Cheyne and Kennett—has been so to exalt the greatness of that period as to attribute to Maccabæan writers quite a large proportion of the Psalter. "If," says Cheyne (*Origin of the Psalter*), "apocalypse, the child of prophecy, began so nobly in the [Maccabæan] book of Daniel, how can the same spirit of world-subduing faith have failed to find a worthy expression in spiritual song?" How, indeed! Certainly, in typical Maccabæan psalms, we should expect to discover some clear references to the circumstances of the age in which we may suppose them to have originated; and such in fact we *do* find. It is well within the bounds of

possibility that the early psalter may have been supplemented in Maccabæan days, for it is hardly likely that the canon was definitely closed at the date of the Great Revolt in 167 B.C. Precisely how many and which of the psalms are genuinely Maccabæan may well be open to dispute; but the history of the canon does not, surely, preclude the view that some new hymns were worked into the national collection even as late as 140 B.C. The early and the late (as in our own *Hymns Ancient and Modern*) may well lie side by side—pre-exilic, exilic, sub-exilic, Maccabæan. As God never left Himself “without witness,” so were His people never without “a song” (see Professor Robertson’s Croall Lectures, *Poetry and Religion of the Psalms*, 1898; W. T. Davison, art. “Psalms” in Hastings’s *D.B.* iv. 149 *sqq.*; *Encycl. Bibl.* iii. 3921-3967; Driver, *Introd. L.O.T.*, pp. 364 *sqq.*).

# READINGS FROM THE APOCRYPHA

## § 1. God's Warning to His People.

Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes, that ye would be my people as I am your God; that ye would be to me for sons and I to you for a father? I gathered you together as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my presence. When ye offer gifts unto me, I will turn my face from you; for your solemn feast days, your new moons, and your circumcisions, have I despised. I sent unto you my servants the prophets, whom ye have taken and slain, whose blood I will require of you, saith the Lord.

Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble. And your children shall not be fruitful, for they have despised my commandment and done the thing that is evil before me. Your houses will I give to a people that shall come, which, not having heard of me, yet believe; they to whom I have shown no signs shall do that I have commanded. They have seen no prophets, yet shall they call their

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former things to remembrance. I take to witness the grace of the people to come, whose little ones rejoice with gladness; and though they see me not with their eyes, yet in spirit they believe the thing that I have spoken.

2 ESDRAS i. 28-37

### § 2. Esdras comforts his People.

Be not troubled, for when the day of tribulation and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance. The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord. My hands shall cover thee, so that thy children shall not see hell.

Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord. Remember thy children that sleep, for I shall bring them forth out of the hiding places of the earth, and show mercy unto them; for I am merciful, saith the Lord Almighty.

Embrace thy children till I come and preach mercy unto them; for my wells run over, and my grace shall not fail.

2 ESDRAS ii. 27-32.

### § 3. God has not made Paradise in vain, for He is Just.

This is my first and last saying, that it had been better that the earth should not have borne Adam, or else have kept him from sinning. For what profit is for men now in this present time to

live in heaviness, and after death to look for punishment? O thou Adam, what hast thou done? For though it was thou that sinned, thou art not fallen alone, but all we that come of thee. For what profit is it unto us, if there be promised us an immortal time, whereas we have done the things that bring forth death? and that there is promised us an everlasting hope, whereas ourselves most miserably are made vain? and that there are laid up for us dwellings of health and safety, whereas we have lived wickedly? and that there should be showed a paradise whose fruit abideth without decay, wherein is fulness and healing, seeing we shall not enter into it? For while we lived and committed iniquity, we thought not on what we must suffer after death.

Then answered the angel and said, This is the purpose of the battle, which man that is born upon the earth shall fight; that, if he be overcome, he shall suffer as thou hast said; but if he get the victory, he shall receive the thing that I say. For this is the way whereof Moses spake unto the people while he lived, saying, Choose thee life that thou mayest live.

2 ESDRAS vii. 46-59.

#### § 4. The Prayer of Esdras.

O Lord, thou that dwellest in everlastingness, whose eyes are lifted up, whose pavilion is in the air, whose throne is inestimable, whose glory may not be comprehended, before whom the angel hosts stand with trembling; whose word is true, and

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whose sayings change not; whose commandment is strong, and ordinance fearful; whose look drieth up the depths, and whose indignation maketh the mountains to melt away, and whose truth endureth for ever: O hear the prayer of thy servant, and give ear to the petition of thy creature. For while I live I will speak, and so long as I have understanding I will answer. Look not upon the sins of thy people, but on them that serve thee in truth.

2 ESDRAS viii. 20-26.

#### § 5. The Book of Commandments, wherein is Wisdom.

This is the book of the commandments of God, and the law that endureth for ever; all they that keep it shall live, but such as forsake it shall die. Turn thee, my people, and take hold of it; walk in the presence of the light thereof, that the light may shine in upon thee.

Be of good cheer, O my children; cry unto the Lord, and he shall deliver you from the power and hand of the enemy. For my hope is in the Everlasting that he will save you, and joy is come unto me from the Holy One. I sent you out with mourning and weeping, but God will give you to me again with joy and gladness for ever. For like as now they that dwell about Zion have seen your captivity, so shall they see shortly your salvation from God, which shall come upon you with great glory, and brightness of the Everlasting.

1 BARUCH iv. 1-2, 21-24.

§ 6. **The Return from the Captivity.**

Put off, O Jerusalem, the garments of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever. Cast about thee the mantle of the righteousness that cometh from God; set a diadem on thy head of the glory of the Everlasting. For God will show thy brightness unto every country under heaven; for thy name shall be called of God for ever the peace of righteousness, and the glory of the fear of God.

Arise, O Jerusalem; stand upon the height, and look toward the east, and behold thy children gathered from the going down of the sun unto the rising thereof at the word of the Holy One, rejoicing in the remembrance of God. For they departed from thee on foot, being led away of their enemies; but God bringeth them unto thee exalted with glory, as on a royal throne. For God shall lead Israel with joy in the light of his glory, with the mercy and righteousness that cometh from him.

I BARUCH V.

§ 7. **The Prayer of Manasses.**

O Lord Almighty, God of our fathers, who hast made heaven and earth with all the host thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep and sealed it by thy terrible and glorious name; whom all things fear, yea, tremble before thy power, because the majesty of thy glory cannot be borne, and the anger of thy threatening against sinners is insupportable; but thy merciful promise is immeasurable

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and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, and very merciful, and dost not willingly afflict men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee, and in the multitude of thy tender mercies hast appointed repentance unto sinners, that they may be saved. Thou, therefore, O Lord, the God of the righteous, hast not appointed repentance to the righteous, but for me that am a sinner; for I have sinned above the number of the sands of the sea. My transgressions are multiplied, and I am not worthy to behold the height of heaven for the multitude of mine iniquities. I am bowed down with many an iron band, so that by reason of my sins I cannot lift up my head; neither have I any rest, because I have provoked thy wrath and done evil before thee. Now, therefore, I bow the knee of my heart, craving the grace that cometh from thee.

I have sinned, O Lord, I have sinned, and I acknowledge my transgressions; wherefore, I humbly beseech thee, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, reserving the evil day, neither condemn me to the lowest depths. For thou art the God of them that repent, and in me thou wilt show all thy goodness; for thou wilt save me, unworthy though I am, according to thy great mercy. And I shall praise thee for ever all the days of my life, for all the host of heaven doth sing thy praise, and thine is the glory for ever and ever. Amen.

## § 8. Tobit instructs his Son.

My son, be mindful of the Lord all thy days, and let not thy will be set to sin or to transgress his commandments; do uprightly all thy life long, and follow not the ways of unrighteousness. For if thou deal truly, thy doings shall prosper. To all them that live justly, give alms of thy substance; and when thou givest, let not thine eye be grudging; turn not thy face from any poor man, and the face of God shall not be turned away from thee. If thou hast abundance, give alms according to thine abundance; if thou have little, be not afraid to give according to that little; for so thou layest up good treasure for thyself against the day of necessity. For alms is a good offering in the sight of the most High unto all that give it.

My son, love thy brethren, and despise not in thy heart thy brethren; for in pride is destruction and much trouble, and in idleness is decay and great want; for idleness is the mother of famine.

Let not the wages of any man that worketh for thee tarry overnight, but pay it unto him out of hand; and if thou serve God, he will also recompense thee. Be circumspect, my son, in all thy doings, and be wise in thy conversation. What thou thyself abhorrest, do not to any man; give of thy bread to the hungry, and of thy garments to the naked. Ask counsel of them that have understanding, and scorn not any counsel that is profitable. Bless the Lord thy God alway, and desire of him that thy ways be made straight, and that

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all thy paths and counsels prosper; but the Lord himself giveth all good things, and he humbleth whom he will, as he will.

Now, therefore, my son, remember my commandments, and let them not be blotted out of thy mind. And fear not, because we are made poor, for thou hast much wealth if thou fear God, and depart from sin, and do that which is well pleasing in his sight.

TOBIT iv 5-end.

### § 9. Tobit's Thanksgiving Prayer.

Blessed be God that liveth for ever, and blessed be his kingdom. For he scourgeth and showeth mercy; he leadeth down to the grave and bringeth up again, neither is there any that can avoid his hand. Confess him before the nations, ye sons of Israel: for he hath scattered us among them. There declare his greatness, and extol him before all the living; for he is our Lord; he himself is our father for ever. If ye turn to him with your whole heart and with your whole mind, to deal righteously before him, then will he turn unto you, and will not hide his face from you.

In the land of my captivity, give him thanks, and declare his might and majesty to a sinful nation. O ye sinners, turn and do righteousness before him; who knoweth if he will accept you and have mercy upon you? O Jerusalem, the holy city, give praise to the Lord, for he is good, and bless the everlasting King, that his tabernacle may be builded in thee again with joy.

Many nations shall come from far to the name of the Lord God, with gifts in their hands, even offerings to the King of heaven. Blessed are they that love thee; they shall rejoice in thy peace. Let my soul bless God, the mighty King.

For Jerusalem shall be builded with sapphire and emerald, and thy walls with precious stone; and thy towers and battlements with pure gold. And the squares of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir, and all her streets shall say, Hallelujah, and shall sing praise, saying, Blessed be God, who hath exalted thee for ever.

TOBIT xiii. (selections).

### § 10. The Song of Judith.

Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him psalm and praise; exalt him and call upon his name. The Lord, he is the God that breaketh the battles; he putteth his camp in the midst of his people, to deliver them out of the hand of the pursuers.

Asshur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stayed the torrents and their horsemen covered the hills.

He boasted that he would burn up my borders and kill my young men with the sword, and dash the sucking child against the ground, and make mine infants a prey and my virgins a spoil. But the Almighty Lord brought them to nought by the hand of a woman.

## 10 READINGS FROM THE APOCRYPHA

For their champion fell not by the young men, neither did the sons of the Titans smite him, nor did mighty giants set upon him; but Judith subdued him with the beauty of her countenance. For she put off the garment of her widowhood for the exaltation of them that were oppressed in Israel, and anointed her face and bound her hair in a tire, and took a linen vesture to deceive him. Her sandals ravished his eyes, her beauty took his heart prisoner, the falchion passed through his neck.

The Persians quaked at her boldness, and the Medes were confounded at her hardihood.

Then mine afflicted ones shouted, my weak ones cried aloud and were dismayed; they lifted up their voices and were overthrown. The sons of handmaidens did pierce them through, and wounded them as runagates: they perished by the battle of the Lord.

I will sing unto the Lord a song of thanksgiving: O Lord, thou art great and glorious, wonderful in strength, invincible. Let all thy creation serve thee; for thou spakest and it was made, thou sentest forth thy spirit and it was created, and there is none that shall resist thy voice. For the mountains shall be moved from their foundations in the waters, and the rocks shall melt as wax at thy presence; but thou showest mercy unto them that fear thee. For all sacrifice is too small for a sweet savour, and all the fat sufficeth not for a burnt offering, but he that feareth the Lord is great continually.

Woe to the nations that rise up against my kindred! The Lord Almighty will take vengeance on them in the day of judgement.

JUDITH xvi. 2-17

§ 11. **True Wisdom.**

Love righteousness, ye that be judges of the earth, think ye of the Lord in sincerity, and in singleness of heart seek him. For he is found of them that tempt him not, and showeth himself unto such as do not mistrust him. For crooked devices separate from God, and his power, when it is tried, putteth to shame the foolish. Because into a soul that deviseth evil wisdom shall not enter, nor dwell in a body that is debtor unto sin. For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will be put to rebuke when unrighteousness cometh in.

Wisdom is a loving spirit, and will not acquit a blasphemer of his words, for God is witness of his reins and a true discerner of his heart and a hearer of his tongue. Because the spirit of the Lord filleth the earth, and that which upholdeth all things hath knowledge of every voice. Therefore he that speaketh unrighteous things cannot be hid: neither shall justice, when it punisheth, pass him by.

WISDOM i. 1-8.

§ 12. **A Fool's Philosophy.**

The ungodly say among themselves, reasoning not aright, Our life is short and grievous, and when

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a man cometh to his end there is no remedy: neither was any man known to have returned from the grave. For we were born at all adventure, and hereafter we shall be as though we had never been; because the breath in our nostrils is as a smoke, and reason as a spark in the beating of our heart: which, being extinguished, our body shall be turned to ashes, and our spirit shall vanish as thin air, and our name shall be forgotten in time and no man shall have our works in remembrance, and our life pass away as the remnant of a cloud, and be scattered as a mist that is scattered by the beams of the sun and overcome by the heat thereof.

For our time is like the passing of a shadow, and after our end there is no returning, seeing it is fast sealed and no man turneth it again. Come, therefore, let us enjoy the good things that are, and zealously enjoy the world even as in youth. Let us fill ourselves with costly wine and perfumes, and let no flower of the spring pass us by; let us crown ourselves with rosebuds, or ever they be withered; let not one of us go without his part in our revel; in every place let us leave tokens of our joyfulness: because this is our portion, and our lot is this.

WISDOM ii. 1-9.

### § 13.

Only the actions of the just  
Smell sweet and blossom in the dust.

The souls of the righteous are in the hand of God, and there shall no evil touch them. In the sight of the unwise they seemed to die, and their

departure was taken for calamity, and their going forth from us to be utter destruction; but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality; and having been a little chastised, they shall be greatly rewarded; for God hath proved them and found them worthy of himself. As gold in the furnace hath he tried them, and as a burnt offering hath he received them. In the time of their visitation they shall shine forth, and run to and fro like sparks among the stubble. They shall judge nations, and have dominion over peoples, and the Lord shall reign over them for ever.

WISDOM iii. 1-8.

**§ 14. The Vanity of the Ungodly, and the Praise of the Righteous.**

Then shall the righteous man stand in great boldness before the face of such as afflicted him. When they see it, they shall fear and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they, repenting and groaning for anguish of spirit among themselves, shall say, This was he whom aforetime we had in derision and made a proverb of reproach! We fools accounted his life madness, and his end to be without honour: now is he numbered among the sons of God, and his lot among the saints!

Verily we erred from the way of truth, and the light of righteousness shined not for us, and the sun of righteousness rose not upon us. Yea, we

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went through deserts wherein there was no path, but as for the way of the Lord, we knew it not.

What hath pride profited us? Or what advantage have riches and vaunting brought us? All those things are passed away like a shadow, and as a post that hasteth by. But the righteous live for evermore; their reward also is in the Lord, and the care of them is with the Highest.

WISDOM v. 1-16 (selections).

### § 15. Wisdom is soon Found.

Wisdom is radiant and fadeth not; easily is she seen of them that love her, and found of them that seek her. She forestalleth them that desire her, in making herself first known unto them; whoso seeketh her early shall have no travail, for he shall find her sitting at his gates. To think upon her is perfect understanding, and whoso watcheth for her shall quickly be without care, because she goeth about seeking such as are worthy, showing herself favourably unto them in their ways, and meeteth them in every purpose. Her truest beginning is the desire of discipline, and concern for discipline is love of her; and love of her is the keeping of her laws, and giving heed unto her laws is the assurance of incorruption; and incorruption draweth us near unto God.

WISDOM vi. 12-19

### § 16. The Nature of Wisdom.

Wisdom is a breath of the power of God, and a pure effulgence from the glory of the Almighty:

therefore can nothing that is defiled enter into her. For she is a gleam of the everlasting light, and an unspotted mirror of the operation of God, and an image of his goodness. And, being one, she can do all things; and, remaining in herself, she maketh all things new; and, in all ages, entering into holy souls, she maketh men friends of God and prophets; for God loveth nothing but him that dwelleth with wisdom.

WISDOM vii. 25-27.

§ 17. **Apart from God we can do Nothing.**

What man is he that can know the counsel of God? or who can think what the will of the Lord is? For the thoughts of mortals are full of fear, and our devices are ready to fall. For the corruptible body presseth down the soul, and this earthly tabernacle weigheth down the mind that museth upon many things. And hardly do we guess aright the things that are on earth, and the things that are before us we find with labour: but the things that are in heaven who hath searched out? And thy counsel who hath divined, except thou gavest wisdom, and sentest thy holy spirit from above?

WISDOM ix. 13-17.

§ 18. **God and the World.**

The whole world before thee is as a grain in the balance, yea, as a drop of the morning dew that falleth upon the earth. But thou hast mercy upon all men, because thou canst do all things, and passest by the sins of men to the end that they

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should repent. For thou lovest all things that are, and abhorrest nothing that thou hast made: for never wouldst thou have created anything if thou hadst hated it. And how could anything have endured, except thou hadst willed it? or been preserved, if not called into being by thee? Howbeit thou sparest all: for they are thine, O Lord, thou lover of men's souls.

WISDOM xi. 22-26.

### § 19. **Patience in Time of Trial.**

My son, if thou come to serve the Lord, prepare thy soul for trial; set thy heart aright and constantly endure, and make not haste in time of trouble. Cleave unto him and depart not, that thou mayest be increased at the last. Whatsoever is brought upon thee take cheerfully, and be patient when thou passest through affliction. For as gold is tried in the fire, so are acceptable men in the furnace of humiliation. Trust in the Lord, and he will help thee; order thy way aright and hope in him.

Look at the generations of old, and see: did ever any trust in the Lord and was confounded, or abide in his fear and was forsaken? or whom did he ever despise that called upon him? For the Lord is full of compassion and mercy, and forgiveth sins, and saveth in time of affliction.

They that fear the Lord will not disobey his word, and they that love him will keep his ways. They that fear the Lord will seek that which is well pleasing unto him, and they that love him shall be satisfied with his law. They that fear the Lord

will prepare their hearts, and humble their souls in his sight, saying, We will fall into the hands of the Lord and not into the hands of men; for as his majesty is, so also is his mercy.

ECCLESIASTICUS ii. 1, 6, 10-11, 15-18.

§ 20. **Truth.**

Speak not against the truth, and be abashed for the error of thine ignorance.' Strive for the truth unto death, and the Lord God shall fight for thee.

ECCLESIASTICUS iv. 26, 28.

§ 21. **Of Presumption.**

Follow not thine own mind and thine own strength, to walk in the desires of thy heart; and say not, Who shall have control over me? for the Lord will surely revenge thy pride. Say not, I have sinned, and what mischief happened unto me? For though the Lord is long-suffering, he will in no wise let thee go.

Make no tarrying to turn unto the Lord, and put not off from day to day; for suddenly shall the wrath of the Lord be revealed, and thou shalt perish in the day of vengeance.

ECCLESIASTICUS v. 2-7.

§ 22. **Of Superstition.**

The hopes of a man void of understanding are vain and false, and dreams lend wings to fools. Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

ECCLESIASTICUS xxxiv. 1, 2.

§ 23. **Be ready to listen to the Wise.**

My son, if thou wilt, thou shalt be taught; and if thou apply thy heart, thou shalt be prudent. If thou love to hear, thou shalt receive understanding; and if thou incline thine ear, thou shalt be wise. Stand in the multitude of the elders; and whoso is wise, cleave thou unto him. Be willing to hear every godly discourse, and let not the proverbs of understanding escape thee. If thou seest a man of understanding, get thee betimes unto him, and let thy foot wear away the steps of his door. Let thy mind dwell upon the ordinances of the Lord, and meditate continually in his commandments; he shall establish thine heart, and thy desire of wisdom shall be vouchsafed thee.

ECCLESIASTICUS xi. 32-37.

§ 24. **Divers Exhortations and Proverbs.**

My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.

Laugh no man to scorn in the bitterness of his soul, for there is one that humbleth and exalteth.

Open not thine heart to every man, lest he requite thee with a shrewd turn.

Forsake not an old friend, for the new is not comparable to him; as new wine, so is a new friend: when it is old thou shalt drink it with pleasure.

As is the governor of his people, so are his ministers; and what manner of man the ruler of the city is, even such are they that dwell therein.

Blame not before thou hast examined the truth; first understand, and then rebuke.

Honour a physician with the honour due unto him, for the Lord hath created him; because of the most High cometh healing.

Judge no man happy before his death, for by his last end shall a man be known.

The wisdom of a learned man cometh by opportunity of leisure, and he that hath little business shall become wise. How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen and is occupied in their labours, and whose talk is of bullocks?

ECCLESIASTICUS (*passim*).

§ 25. "Death cometh, soon or late."

Remember that death tarrieth not, and that the doom of the grave is not shown thee. Do good unto thy friend ere thou die, and according to thine ability stretch out thy hand and give to him. Defraud not thyself of the good day, and let not the portion of a good desire overpass thee. Shalt thou not leave thy treasures unto another, and thy labours to be divided by lot? Give, and take, and beguile thy soul, for there is no seeking of dainties in the grave.

All flesh waxeth old as a garment, for the covenant from the beginning was, Thou shalt die. As of the leaves flourishing on a thick tree, some fall and some grow: so is the generation of flesh and blood; one cometh to an end, and another is born.

ECCLESIASTICUS xiv. 12-18.

### § 26. The Unsearchable Works of God.

Who shall declare the works of his righteousness, or who shall endure them? for his covenant is afar off.

My son, hearken unto me and learn knowledge, and attend unto my words. I will pour forth my spirit by weight, and declare knowledge by measure. The works of the Lord are done in judgement from the beginning, and he assigned unto them their lot. He ordered his works for ever, and their rule unto their generations. They hunger not, neither are weary, nor cease they from their work. None of them hindereth another, and they shall never disobey his word.

ECCLESIASTICUS xvi. 22-28.

### § 27. No Wisdom in Wickedness.

The fear of the Lord is wisdom, and in all wisdom is the doing of the law. The knowledge of wickedness is not wisdom, neither the counsel of sinners prudence.

Better is one that hath small understanding and feareth God than he that hath much knowledge and transgresseth the law of the most High.

My son, hast thou sinned? sin no more, but make supplication for thy former sins. Flee from iniquity as from the face of a serpent, for if thou draw near, it will bite thee; the teeth thereof are as the teeth of a lion, slaying the souls of men. All iniquity is like a two-edged sword, the stroke whereof cannot be healed.

ECCLESIASTICUS xix. 22-end; xxi. 1-3.

§ 28. **Not Death but Folly should be mourned.**

Weep for the dead, for his light hath failed; and weep for the fool, for his understanding hath failed; weep softly for the dead, for he is at rest; but the life of a fool is worse than death. Seven days do men mourn for the dead, but for a fool and an ungodly man all the days of his life.

ECCLESIASTICUS xxii. 11-13.

§ 29. **The Discipline of the Lips.**

Hear, O ye children, the discipline of the lips; he that keepeth it shall not be taken captive. The sinner shall be overtaken in his folly; both the railer and the proud man shall fall thereby. Accustom not thy mouth to swearing, neither use thyself to the naming of the Holy One. For as a servant that is scourged continually shall not be without a bruise, so he that sweareth and nameth God continually shall not be without sin.

ECCLESIASTICUS xxiii. 7-11.

§ 30. **The Crown of Age.**

O how comely a thing is judgement for gray hairs, and for ancient men to know counsel! O how comely is the wisdom of the aged, and thought and counsel to men of honour! Much experience is the crown of old men, and the fear of God is their glory.

ECCLESIASTICUS xxv. 4-6.

## § 31. A Good Wife.

Blessed is the man that hath a virtuous wife, for the number of his days shall be double. A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace. A good wife is a goodly portion, which shall be given into the bosom of them that fear the Lord.

A silent and loving woman is a gift of the Lord, and her continent mind cannot be valued. As the sun when it ariseth in the high heaven, so is the beauty of a good wife in the ordering of her house. As a lamp that shineth upon the holy lampstand, so is the beauty of the face in ripe age.

ECCLESIASTICUS xxvi. 1-3, 14-17.

## § 32. The Backbiter.

Curse the whisperer and double-tongued, for such have destroyed many that were at peace. A back-biting tongue hath disquieted many; strong cities hath it overthrown, and pulled down the houses of great men.

The stroke of the whip maketh a mark in the flesh, but the stroke of the tongue breaketh bones. Many have fallen by the edge of the sword, but not so many as have fallen by the tongue. Well is he that is defended from it, and hath not passed through the rage thereof, who hath not drawn its yoke, neither hath been bound with its bands. For the yoke thereof is a yoke of iron, and the bands of it are bands of brass.

ECCLESIASTICUS xxviii. 13-20.

§ 33.

Heu misera in nimios hominum petulantia census !  
 Cæcus inutilium quo ruit ardor opum ?  
 Auri dira fames et non expleta cupido  
 Ferali pretio venditat omne nefas.

Watching over riches consumeth the flesh, and the care thereof doth banish sleep. Watching care will not suffer a man to slumber, even as a sore disease scareth away sleep. Gold hath proved the ruin of many, and their destruction stared them in the face: it is a stumbling block to them that sacrifice unto it, and every fool will be taken therewith. Happy the rich man that is found without blemish, and that goeth not after gold. Who is he? and we shall call him blessed, for wonderful things hath he done among his people. Who hath been tried thereby, and found perfect? Then let him boast. Who hath had it in his power to transgress, yet hath transgressed not, and to do evil, and hath not done it? His goods shall be established, and the congregation shall declare his righteousness.

ECCLESIASTICUS xxxi. 1-11.

§ 34. Trust in God, and find Safety.

There shall no evil happen unto him that feareth the Lord; but in temptation once and again will he deliver him.

Prepare what to say, and so thou shalt be heard; bind up instruction, and then make answer.

The heart of the foolish is like a cartwheel, and his thoughts like a rolling axle-tree.

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As the clay is in the potter's hand, to fashion it at his pleasure, so men are in the hand of God that made them, to render unto them as liketh him best.

He that believeth in the Lord taketh heed to the commandment, and he that trusteth in him shall suffer no want.

ECCLESIASTICUS xxxiii. 1-5, 13, and xxxii. 24.

### § 35. A Prayer for the Congregation against their Foes.

Have mercy upon us, O Lord God of all, and behold us; and send thy fear upon all the nations that seek not after thee. Lift up thy hand against the strange nations, and let them see thy power. As thou wast sanctified in us before them, so be thou magnified in them before us; and let them know thee, even as we have known thee, that there is no God, but only thou, O God.

O Lord, have mercy upon the people that is called by thy name, and be merciful unto Jerusalem, the holy city, the place of thy rest. Reward them that wait for thee, and let thy prophets be found faithful. O Lord, hear the prayer of thy servants, that all which dwell upon the earth may know that thou art the Lord, the everlasting God.

ECCLESIASTICUS xxxvi. 1-17 (selections).

### § 36. Mourning for the Dead.

Give not thine heart unto heaviness, put it far from thee, and remember the end. Forget it not, for from the grave there is no returning; the dead

thou shalt not profit, but hurt thyself. Remember the sentence upon him, for so also shall it be upon thee: "Yesterday for me, and to-day for thee."

ECCLESIASTICUS xxxviii. 20-22.

§ 37. **The Working Men.**

They shall not be sought for in the council of the people, nor sit on high in the congregation; they shall not sit on the judge's seat, nor understand the sentence of judgement; neither shall they declare instruction and judgement, and where parables are spoken they shall not be found. But they will maintain the fabric of the world, and all their thought is in the work of their craft.

ECCLESIASTICUS xxxviii. 33, 34.

§ 38. **The Wonderful Works of God.**

Bless the Lord in all his works, magnify his name and show forth his praise with the songs of your lips, and with harps; and in praising him ye shall say after this manner:

All the works of the Lord are exceeding good, and in due season shall every command be accomplished. And none may say, What is this? Wherefore is that? For at a time convenient they shall all be sought out.

The works of all flesh are before him, and nothing can be hid from his sight; he seeth from everlasting to everlasting, and there is nothing wonderful before him. As his ways are plain unto the holy, so are they stumbling blocks unto the

wicked. All the works of the Lord are good, and in due season he will supply every need. Therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

ECCLESIASTICUS xxxix. 14-35 (selections).

§ 39. **The Power of God always and everywhere in Operation.**

I will now remember the works of the Lord, and declare the things that I have seen; through the words of God are his works. The sun that giveth light looketh upon all things, and the work of the Lord is full of his glory. He seeketh out the deep and the heart, and considereth the secrets of men; for the Lord knoweth all that may be known, and beholdeth the signs of the future. He declareth the things that are past and for to come, and revealeth the steps of hidden things. No thought escapeth him, neither is any word secret from him. He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto them may nothing be added, neither can his wisdom be diminished, and he hath no need of any counsellor. How shall we be able to magnify him? For he is great above all his works. We may speak much, and yet come short: and the conclusion of the whole matter is—HE IS ALL.

ECCLESIASTICUS xlii. 15-21, xliii. 28, 27.

§ 40. **The Praise of the Fathers.**

Let us now praise famous men and our fathers that begat us. The Lord hath wrought great

glory by them, through his greatness from of old. Such as bare rule in kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies. Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions. Such as devised songs for music, and recited epic tales to the sound of the harp: rich men furnished with wealth, living at ease in their habitations.

All these were honoured in their generations, and were the glory of their times. Their seed standeth fast, and their children after them; their posterity shall remain for ever, and their glory shall not be blotted out. Their bodies are buried in peace, but their name liveth for evermore. The peoples will tell of their wisdom, and the congregation will show forth their praise.

ECCLESIASTICUS xliv. 1-7, 12-15.

§ 41. A Prayer of Jesus, the Son of Sirach.

I will thank thee, O Lord and King, and praise thee, O God my Saviour; for thou art my defender and helper, and hast redeemed my body from destruction. Mine enemies compassed me on every side, and there was no man to help me; I looked for the succour of men, but there was none. Then thought I upon thy mercy, and upon thine acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemy. Then lifted I up my supplication from

the earth, and prayed for deliverance from death; I called upon the Lord that he would not leave me in the days of my trouble, and in the time of the proud when there was no help. I will praise thy name continually, and will sing thy praise with thanksgiving.

When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer. Even from the flower till the grape was ripe my heart delighted in her. I bowed down mine ear awhile and received her and gat me much learning. I profited through her; therefore will I ascribe the glory unto him that giveth me wisdom.

Draw near unto me, ye unlearned, and dwell in the house of learning. Put your neck under the yoke, and let your soul receive instruction; she is nigh unto him that seeketh her, and he that yieldeth his soul doth find her.

Work your work in righteousness, and reward shall be given you in due time.

ECCLESIASTICUS li. (selections).

### § 42. The Vision of Enoch.

The Holy One will come forth from his habitation, and the Eternal God will tread upon the earth, even upon Sinai, and manifest himself in the power of his might from the heaven of heavens. And all shall be smitten with fear, and the Watchers shall quake, and trembling and a great terror shall seize them unto the ends of the earth.

The high mountains shall be shaken, and the lofty hills be brought low: they shall melt like

wax before the flame. The earth shall be rent asunder, and all that is in the world perish, and there shall be judgement upon all men. But with the righteous shall he make peace; he will guard his chosen, and upon them shall be mercy. They shall all belong unto God, and they shall prosper and be blest. He shall succour his chosen, and manifest his light upon them, and they shall be in peace.

Behold, he cometh with ten thousands of his saints, to execute judgement upon all, to destroy the ungodly, and to convict all flesh of all their ungodly deeds which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against him.

## SCENES FROM THE BOOKS OF MACCABEES

### § 43. Lament over Jerusalem.

In those days rose up Mattathias; and he dwelt at Modin. And he had five sons, Joannan, Simon, Judas called Maccabæus, Eleazar, and Jonathan. And when he saw the blasphemies that were committed in Judah and Jerusalem, he said, Woe is me! wherefore was I born to see the ruin of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers? Her temple is bereft of its glory;\* her glorious

\* The original Hebrew may have run "*is become as Ichabod,*" a touching reference to the ruin of the older sanctuary of Shiloh in the days of Eli (C. J. Ball).

vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy. What nation hath not had a portion in her palaces, and gotten possession of her spoils? All her adornments are taken away; instead of a free woman she is become a bond slave. And behold, our sanctuary, even our beauty and our pride, is laid waste, and the gentiles have profaned it. To what end therefore should we live any longer?

Then Mattathias and his sons rent their clothes and put on sackcloth, and mourned very sore.

1 MACCABEES ii. 1-13.

#### § 44. Death of Mattathias.

Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and a season of overthrow and fierce anger. Now, therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. Call to remembrance what acts our fathers did in their generations; so shall ye receive great honour and an everlasting name. And consider now, throughout all ages, none that put their trust in God did stumble. Fear not then the words of a sinful man: to-day he shall be lifted up, but to-morrow he shall not be found because he is returned unto his dust, and his thought is come to nothing. Wherefore, my sons, be valiant and show yourselves men in behalf of the law, for by it shall ye obtain glory. And, behold, I know that Simon your brother is a

man of counsel; give ear unto him alway: he shall be a father unto you. As for Judas, he hath been strong and mighty from his youth up: let him be your captain and fight the battle of the people. Take also unto you all that observe the law, and avenge the wrong of your people. Recompense fully the heathen, and take heed to the commandments of the law.

So he blessed them and was gathered to his fathers; and he died in the hundred and forty and sixth year, and his sons buried him in the sepulchre of his fathers at Modin, and all Israel made great lamentation for him.

1 MACCABEES ii. 49-70 (selections).

### § 45. Judas Maccabæus.

Then his son Judas, called Maccabæus, rose up in his stead. And all his brethren helped him, and so did all they that clave unto his father, and they fought with cheerfulness the battle of Israel. And he got his people great honour, and put on a breast-plate as a giant, and girt his warlike harness about him, and did battle, guarding the host with his sword. In his acts he was like a lion, and like a lion's whelp roaring for his prey. For he pursued the ungodly and sought them out, and burned up those that vexed his people. Wherefore the ungodly shrank for fear of him, and all the workers of lawlessness were troubled, and salvation prospered in his hand. He angered also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

Now Jerusalem lay desolate as a wilderness; there was none of her children that went in or out; the sanctuary also was trodden down, and aliens kept the citadel; the joy was taken from Jacob, and pipe and harp ceased. Wherefore the men of Israel assembled themselves together, and came to Mizpeh; and they fasted that day, and put on sackcloth and cast ashes upon their heads, and rent their clothes, and laid open the books of the law, for the which the heathen were making diligent search, that they might paint therein the likeness of their idols.

Then cried they with a loud voice, saying, Behold, thy sanctuary is trodden down and profaned, and thy priests are in heaviness and brought low. And the heathen are gathered together to destroy us; thou knowest what things they purpose against us. How, then, shall we be able to stand against them, except thou, O God, be our help?

And Judas said, Arm yourselves and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these gentiles; for it is better for us to die in battle than to behold the calamities of our nation and our sanctuary. Nevertheless, as the will of God is in heaven, even so shall he do.

I MACCABEES iii. (selections).

### § 46. The Victory at Emmaus.

Then took Gorgias five thousand footmen and a thousand picked horsemen, and moved his camp by night to the end he might fall upon the Jews

and smite them suddenly: and the men of the citadel were his guides.

Now when Judas heard thereof, he removed and the valiant men with him, to smite the king's army which was at Emmaus, while as yet the forces were dispersed from the camp. In the meantime came Gorgias by night into the camp of Judas; and when he found no man there he sought them in the mountains, for, said he, These fellows flee from us. But as soon as it was day, Judas showed himself in the plain with three thousand men; nevertheless they had neither armour nor swords to their minds. And when they saw the camp of the heathen that it was strong and well fortified and compassed about with horsemen that were expert in war, Judas said to the men that were with him, Fear not their multitude, neither be afraid of their assault. Remember how our fathers were delivered in the Red sea when Pharaoh pursued them with an army. And now let us cry unto heaven, if peradventure the Lord will have mercy upon us and will remember the covenant of our fathers and destroy this host before our face this day: that all the heathen may know that there is one who delivereth and saveth Israel.

And the strangers lifted up their eyes and saw them coming over against them; wherefore they went out of the camp to battle; and they that were with Judas sounded their trumpets and joined battle; and the heathen were discomfited and fled into the plain. Howbeit all the hindmost of them

were put to the sword; and there fell of them three thousand. Whereupon Judas returned again with his host from pursuing after them, and said to the people, Be not greedy of the spoil, inasmuch as there is a battle before us; and Gorgias and his army are near by in the mountains; but stand ye now against our enemies, and overcome them, and afterwards ye may boldly take the spoil.

Now while Judas was yet speaking, there appeared a part of them looking out of the mountain: who when they perceived that their army was put to flight and that the Jews were burning the camp—for the smoke that was seen declared what was done—they were sore afraid; and, seeing also the host of Judas in the plain ready to fight, they fled everyone into the land of the Philistines.

Then Judas returned to spoil the tents, where they got much gold and silver and blue and sea-purple, and great treasure. After this they went home, and sang a hymn of thanksgiving and blessing unto God, because he is good and his mercy endureth for ever. So Israel had a great deliverance that day.

1 MACCABEES iv. 1-25.

### § 47. Reopening of the Temple.

Then said Judas, Behold our enemies are discomfited; let us go up to cleanse and repair the sanctuary. And all the host assembled themselves together and went up to mount Zion. And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and

shrubs growing in the courts as in a thicket or on one of the mountains, and the priests' chambers pulled down, they rent their clothes and made great lamentation and cast ashes on their heads, and fell to the ground upon their faces, and blew with the trumpets and cried toward heaven.

Then Judas appointed certain men to fight against those that were in the citadel, till he should have cleansed the sanctuary; and he chose priests of blameless conversation, such as had delight in the law, who cleansed the sanctuary and bare out the stones of defilement into an unclean place. . . .

And on the five and twentieth day of the ninth month, which is called Chisleu, in the hundred forty and eighth year, they rose up early in the morning, and offered sacrifice according to the law upon the new altar of burnt offerings which they had made. Then all the people fell upon their faces worshipping and praising God, who had given them good success. Thus there was very great gladness among the people, for that the reproach of the heathen was turned away.

1 MACCABEES iv. 36-58 (selections).

#### § 48. In the Days of Simon the Maccabee.

And the land of Judah had rest all the days of Simon, for he sought the good of the nation in such wise that his authority and his renown pleased them well. And in the midst of all his glory he took Joppa for an haven, and made an entrance for the ships of the sea, and enlarged the bounds of his nation and recovered the country. More-

over he gathered together a great multitude of captives, and gat possession of Gazara, and Bethsura, and the citadel, out of the which he took all uncleanness, neither was there any that resisted him. In those days did men till their ground in peace, and the earth gave her increase and the trees of the field their fruit. The ancient men sat in the streets, communing together of the wealth of the land, and the young men put on gay apparel and put off the garments of war. He provided victual for the cities, and furnished them with weapons of defence, so that his honourable name was renowned unto the end of the earth. He made peace in the land, and Israel rejoiced with great joy, for every man sat under his vine and fig-tree, and there was none to fray them. Neither was there any left in the land to fight against them; and the kings were discomfited in those days. Moreover he strengthened those of his people that were brought low; he searched out the law, and every despiser of the law and wicked person he took away. The sanctuary, too, he glorified, and multiplied the vessels of the temple.

I MACCABEES xiv. 4-15.

#### § 49. The Tale of the Seven Brethren and their Mother.

It came to pass that seven brethren with their mother were taken, and compelled by King Antiochus to taste of swine's flesh—which is contrary to the law—being tormented with whips and scourges. But one of them became spokesman, and said,

What wouldest thou ask or learn of us? We are ready to die rather than transgress the law of our fathers. Then the king, being in a rage, commanded pans and braziers to be heated, and the tongue of him that was spokesman to be cut out, and his hands and feet to be stricken off, the rest of his brethren and his mother looking on. Now when he had thus been maimed, the king commanded him to be brought alive to the fire, and to be fried in the pan; and as the vapour of the pan spread far, the brethren and their mother exhorted one another to die nobly, saying thus:

The Lord looketh upon us, and in truth is comforted in us, as Moses openly showed in his song, which witnesseth against them, saying, And he shall be comforted in his servants.

So when the first was dead after this manner, they brought the second to mock him; and after that they had rent the skin from his head with the hair, they asked him, Wilt thou eat, before thy body be punished, limb by limb? But he answered in his own language, No. Wherefore he also received the next torment in order, as the former had done. And when he was at the last gasp, he said, Thou, accursed one, takest us out of this present life; but the King of the world shall raise us up unto eternal life, seeing we have died for his laws.

After him was the third made a mocking-stock; and, when he was required, he put out his tongue right soon, holding forth his hands valiantly, and said, These had I from the Lord; and for his laws

I despise them, and from him I hope to receive them again. Insomuch that the king and they that were with him marvelled at the young man's courage, for that he nothing regarded the pain.

Now when he was dead they tormented the fourth in like manner. And when he was at the point of death, he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him; as for thee, thou shalt have no resurrection.

Afterward they brought the fifth also and mangled him. Then looked he upon the king and said, Because thou hast power among men, though thou art mortal, thou doest what thou listest; yet deem not that our nation is forsaken of God, but abide awhile and behold his sovran power, how he will torment thee and thy seed.

After him they brought the sixth, who, being at the point of death, said, Deceive not thyself in vain; for we suffer these things for our own deeds, having sinned against our God; wherefore marvellous things are come to pass. But think not that thou, that takest in hand to fight against God, shall escape unpunished.

But the mother was marvellous above all, and worthy of honourable memory; for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope she had in the Lord.

Now Antiochus, while the youngest was yet alive, did not only exhort him by words, but assured him with an oath that he would make

him both a rich man and a happy, if he would turn from the laws of his fathers; and also that he would count him for his friend and entrust him with affairs. And when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life. But she, laughing the cruel tyrant to scorn, spake in her native tongue after this manner: I beseech thee, my son, lift up thine eyes upon the heaven and the earth, and all things therein, and consider that God made them not of things that were: even so is the race of men. Fear not this tormentor, but prove worthy of thy brethren, and take thy death, that in the mercy of God I may receive thee again with them.

And while she was yet speaking, the young man said, Whom wait ye for? I will not obey the king's commandment, but I will obey the commandment of the law that was given to our fathers through Moses. But thou, that hast devised every manner of mischief against the Hebrews, shalt not escape the hands of God. Our brethren, who now have suffered a brief-lived pain, have now drunk of everflowing life under God's covenant; but thou, through the judgement of God, shalt receive just punishment for thy pride.

Then the king waxed wroth, and handled him worse than all the rest, being incensed that he was mocked. So this young man died pure and undefiled, putting his whole trust in the Lord. And last of all, after her sons, died the mother.

## NOTES

- § 1. The chapter from which this section is taken announces the rejection of the Jews by God. It was probably written by a Jewish Christian, who compiled both it and chapter ii. from various sources (including the Gospel). They are a later addition to 2 Esdras (=4 Ezra), though containing old material.  
 as a hen gathereth . . . : Matt. xxiii. 37.  
 your solemn feast days : Isa. i. 13, 14.  
 your house is desolate : Matt. xxiii. 38 = Luke xiii. 35.
- § 2. hell : Gehenna, Matt. v. 22, 29.
- § 3. thou art not fallen alone : the doctrine of "original sin." Whereas Esdras traces the sin of the world to its connection with Adam, Baruch asserts individual responsibility: Thackeray, *The Relation of St. Paul to Jewish Thought*, pp. 35 sq.; Oesterley, *Books of Apocr.*, p. 275.  
 wherein (*i.e.*, in the fruit) is fulness : *cf.* Ezek. xlvi. 12 with its parallel, Rev. xxii. 2.  
 choose thee life : Deut. xxx. 19.
- § 4. in everlastingness : *cf.* Isa. lvii. 15.  
 whose look drieth : this clause appears in *Apost. Const.* vii. 7.  
 melt away : Mic. i. 4.
- § 5. The language of this section, in which Jerusalem sends a message of consolation to her exiled children, is modelled on that of Deutero-Isaiah (the great prophet of the Exile). In Baruch the law is identified with wisdom: *cf.* iii. 9.
- § 6. Arise, O Jerusalem : Isa. li. 17, lx. 4.  
 as on a royal throne—viz., carried in state. Reference to the restoration of the exiles, as in Isa. xlix. 22.  
 Note the similarity between the second half of Baruch v. and the Psalms of Solomon xi.

## READINGS FROM THE APOCRYPHA 41

- § 7. The whole burden of this touchingly beautiful penitential prayer,\* with its deep sense of sin, recalls in places the 51st Psalm. It is assigned by scholars to post-Maccabæan times, and is perhaps "Pharisaic" in provenance. Its two main ideas are (1) the compassion of God, (2) the efficacy of repentance.

**host thereof** : Greek *σὺν παντὶ τῷ κόσμῳ αὐτῶν*, Latin *cum omni ornatu eorum*. Cf. Gen. ii. 1; Deut. iv. 19.

**iron band** : cf. especially 2 Chron. xxxiii. 11.

**lowest depths**, of Sheol, the shadowy underworld (not "hell" in the medieval sense). See Oesterley, *Immortality and the Unseen World*, chap. vii.

- § 8. This passage contains a good many references to the story of Ahikar, for which see Charles, *Apoc. and Pseud.* ii. 715-784.

**turn not thy face; if thou hast abundance** : these passages are quoted in the offertory sentences of the Church of England liturgy. St. Paul seems to have been well acquainted with Tobit: Oesterley, *Books of Apocr.*, p. 370.

- § 9. **he leadeth down**, etc.: Wisd. xvi. 13; Deut. xxxii. 39; 1 Sam. ii. 6.

**who knoweth if he will accept you?** Jonah iii. 9.

**stones of Ophir**, possibly a seaport on S.E. coast of Arabia; but the place is not certainly identified: Driver on Gen. x. 29. *Enc. Bibl.*, s.v., "The bright future for Israel depicted in ancient prophecy was still a future that lay within the natural order of things" (Fairweather, *Background of the Gospels*, chap. viii.). The marvellous and transcendental element in the future belonged to the apocalyptic hope.

- § 10. **timbrels**, tambourines; **cymbals**, metal discs strapped to the hands and clashed together (in the sacred dance).

**breaketh the battles** : cf. Judith ix. 7 and Exod. xv. 3 ("he breaketh wars in pieces; the Lord is his name": LXX).

**Asshur** = the Assyrians: they would come by way of Damascus ("from the north").

\* The full title of the piece is "The Prayer of Manasses, King of Judah, when he was held captive in Babylon."

## 42 READINGS FROM THE APOCRYPHA

**Persians** : the author appears to have forgotten that the invaders were Assyrians. For the **Medes** (the Greeks called the Persians Medes) *cf.* Driver on Dan. ii. 31.

**runagates**, fugitive slaves.

**sacrifice is too small** : the right spirit in sacrifice is what really counts.

- § 11. The end of righteousness is immortality; but unrighteousness ends in destruction. The sinner cannot escape, for God knows his very words.

**judges of the earth** : the rulers of the Jewish colony in Alexandria, the centre of the Jewish Dispersion: Fairweather, *Background*, chap. viii.; Oesterley, *Books of Apoc.*, chap. i.

**discipline** : including the idea of instruction: *cf.* § 15.

**upholdeth all things** : the Stoic idea of a world-soul: Hughes, *Ethics of Jewish Apocryphal Literature*, pp. 92-99.

- § 12. **the ungodly** : possibly a reference to those Hellenized Jews who had adopted Epicurean doctrines; or the writer may be controverting Ecclesiastes.

**reason is a spark** : *cf.* Cic. *Tusc. Disp.* i. 19, "Zenoni Stoico animus ignis videtur." This opinion was taken over by the Stoics from Heraclitus.

**it is fast sealed**—viz., the end is preordained.

**rosebuds** : *cf.* Herriek,

Gather ye rosebuds while ye may,

Old Time is still a-flying.

- § 13. **chastised** : Heb. xii. 6. All suffering on the part of the righteous is *remedial*: *cf.* Judith viii. 27. "It is the unharrowed heart that bears no fruit to God" (D. M. Panton).

**visitation** = deliverance ("salvation"); *cf.* Ps. cvi. 4.

**judge nations**, in the Messianic Kingdom. One is reminded of Paul's words in 1 Cor. vi. 2, "The saints shall judge the world." *Cf.* Dan. vii. 22 (καὶ τὴν κρῖσιν ἔδωκε τοῖς ἁγίοις).

- § 14. **his life madness**, because he refused to buy "material advantage at the price of apostasy" (Holmes). *Cf.* Plato, *Phæd.* 96, "Is there not one true coin for which all things ought to be exchanged, and that is wisdom?"

we knew it (heeded it) not. Cf. the noble words of Emerson: "Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure that concealed it."

§ 15. For this section cf. Prov. viii.

to think upon her : for a discussion of "contemplation" in its relation to the true life of man, see Dean Inge, *Philosophy of Plotinus*, ii. 77 sq.

her truest beginning, etc.: an instance of a logical figure known as chain-inference. A good example of this figure occurs in Plutarch (*ad princ. inerud.* 780E) *δίκη νόμου τέλος ἐστὶ, νόμος δ' ἀρχοντος ἔργον, ἀρχῶν δ' εἰκῶν θεοῦ.*

§ 16. effulgence, ἀπαύγασμα : see Westcott on Heb. i. 3.

remaining in herself : no changes in the phenomenal world can affect the divine wisdom, which, like God, is immutable: cf. James i. 17.

friends of God : so in Plato, *Laws* 716, "The wise man is a friend of God."

§ 17. presseth down the soul : cf. the old dictum σῶμα σῆμα (the body is a tomb). The inherent evil of matter was an ancient doctrine: cf. the *Phædo* of Plato 81c. But the author of Wisdom does not hold the view that the *body* is the seat of evil; that which hinders the design of wisdom is *moral* evil (Hughes, *Ethics J.A.L.*, p. 182; Thackeray, *Relation of St. Paul to Jewish Thought*, p. 131); cf. Slav. Enoch xxiii. 5.

holy spirit—viz., Wisdom herself.

§ 18. A grain in the balance : cf. Isa. xl. 15.

that they should repent : God's mercy has the sinner's change of heart (μετάνοια = repentance) as its object: cf. Rom. ii. 4.

abhorrest nothing : cf. the words of the collect for Good Friday, and of Clem. Alex. *Strom.* vii. § 69, "God is creator of all things, and there is no existing thing that he does not love."

lover of men's souls : we may remember the opening line of C. Wesley's hymn, "Jesu, lover of my soul."

§ 19. Prepare thy soul : cf. James i. 2-4, 12 (with Mayor's *nn.*).

constantly endure : so our Lord's words, "He that endureth to the end shall be saved."

#### 44 READINGS FROM THE APOCRYPHA

make not haste : " he that believeth shall not make haste " (Isa. xxviii. 16).

as gold, etc. : there is a reminiscence of this in Hermas, *Vis.* iv. 3. So also Seneca lays much stress on the use of adversity. (Cf. Bacon's essays: " Prosperity is the blessing of the Old Testament, adversity of the New.")

generations of old—viz. the men of the Old Testament. Cf. Ps. xxii. 4, 5, xxxvii. 25.

satisfied with his law : see chap. vi. in Taylor's *Pirqe Aboth* (" On the acquisition of Thorah ").

§ 21. put not off : cf. the words of a medieval hymn, " Plena luctu | caret fructu | sera pœnitentia."

wrath of the Lord : cf. xvi. 11; Exod. xxxiv. 7, " The Lord God, merciful and gracious, long-suffering, forgiving iniquity, and that will by no means clear the guilty."

§ 23. prudent, shrewd.

steps of his door : Prov. viii. 34.

meditate continually : see Ps. i., *Pirqe Aboth* iii. 3.

establish thy heart : Ps. xxxi. 27 (P.B.V.).

as is the governor : cf. Prov. xxix. 12.

§ 24. judge no man happy : a commonplace in classical writers—e.g., Eurip. *Troad.* 509; Soph. *O.T.* 1528; Æsch. *Ag.* 928; Herod. i. 32; Ovid, *Metam.* iii. 135.

opportunity of leisure : see Plat. *Theat.* 172E. As illustrating Jewish thought cf. *Pirqe Aboth* ii. 4, " Say not, When I have leisure I will study; perchance thou mayest not have leisure "; *ib.* iv. 14, " Have little business, and occupy thyself in the Torah " (R. Meir).

§ 25. by lot : in Palestine brothers divided their patrimony by lot, probably till quite late times, as commentators have remarked. The use of the *lot* in these and similar cases was governed by the notion that the result coincided with the divine will: Hastings's *D.B.*, vol. iii. (*s.v.*).

as the leaves : cf. the familiar lines in Hom. *Il.* vi. 146.

§ 26. The first two lines are supposed to be the words of the unbeliever. Why, says the sceptic, should we worry ourselves with a divine covenant (rather " decrec ") which is so distant ?

their rule—*i.e.*, their sphere of activity. *Cf.* Ps. civ. 19; 1 Enoch ii. 1-3; Clem. Rom. *Ep. ad Cor.* xx.

§ 27. **Wickedness not wisdom** : for the writer knowledge and piety are convertible terms; so also are ignorance and godlessness. True wisdom is inseparable from piety (Fairweather, *Background*, p. 147). *Cf.* Plato, *Protag.* 357, 358.

§ 28. **his light hath failed** : Holmes remarks that on Jewish tombstones the ancient words are often found, "May his light continue to shine."

**at rest** : the conception of the dead "resting" indicates some sort of belief in an after life; the doctrine of the future life in Ecclesiasticus is generally that of the Old Testament: Oesterley, *Books of Apocr.*, p. 288.

**seven days** : the usual period of mourning among the Hebrews; *cf.* Gen. i. 10; 1 Sam. xxxi. 13.

§ 29. **taken captive**—*i.e.*, he will not fall under the sway of his tongue. There is a Jewish saying, "Life and death are in the hand of the tongue."

**swearing** : the Christian rule is μή ὀμόσαι ἕως, (Matt. v. 34), the force of which divines have endeavoured to mitigate, without success. *Cf.* James v. 12 (with Mayor *nn.*).

§ 30. "Non ætate verum ingenio apiscitur (= is won) sapientia" is the dictum of Plautus (*Trin.* II. ii. 88). *Cf.* Wisd. iv. 8, 9.

§ 31. The first words of this section are quoted with approval in the Talmud. Sirach has numerous reflections on marriage relationship—*e.g.*, in xxvi.

**continent**, or "well-instructed."

**in ripe age** : another reading gives, "on a stately figure."

§ 32. **whisperer** : *cf.* Prov. xvi. 28, xvii. 9; Coleridge, *Christabel*, "Whispering tongues can poison truth."

**edge of the sword** : Phocylides has this saw, δπλον τοι λόγος ἀνδρῶν τομώτερόν ἐστι σιδήρου = the tongue's a sharper weapon than the sword.

§ 33. **care thereof** : *cf.* St. Paul's words, μηδὲν μεριμνᾶτε (*i.e.*, don't worry), Phil. iv. 6, with Matt. vi. 25.

**who is he?** The pious rich man was evidently a *rara avis* then as now: Mark x. 23.

## 46 READINGS FROM THE APOCRYPHA

- § 34. **no evil to the just** : *cf.* Prov. xii. 21.  
**prepare** : said to the teacher.  
**bind up instruction** : “the metaphor is from provisions for a journey that are packed up” (Edersheim).  
**like a cartwheel**, never at rest.  
**clay in the potter’s hand** : Rom. ix. 21. Browning makes a striking use of this metaphor of the potter in *Rabbi ben Ezra*, xxvi.-xxxii.
- § 35. **send thy fear** : Deut. ii. 25, xi. 25.  
**strange nations**—viz., the Greeks.  
**let them know** : the same universalistic spirit is seen in v. 17, very different from the later Pharisaic spirit of sharp hostility to the Gentiles: Oesterley, *Books of Apocr.*, p. 338.
- § 36. **where parables, etc.**: another reading gives, “nor do they understand the proverbs of the wise.”  
**their thought is**—viz., though their work is necessary for the good of the community, their thoughts are limited to the practice of their craft.
- § 37. The reader is bidden to harbour no vain regrets for the dead. “A living dog is better than a dead lion” (Eccles. ix. 4).
- § 38. **every command, etc.**: others read, “and supply every need in due season.”  
**the works of all flesh** : *cf.* Heb. iv. 13, “All things are naked and opened unto the eyes of him with whom we have to do.”  
**nothing wonderful**, “nothing *small or petty* with him” (Box and Oesterley).
- § 39. **through the words of God, etc.**: *cf.* Ps. xxxiii. 6, “By the word of the Lord were the heavens made”; and verse 9, “He spake and it was done.” The same idea in Wisd. ix. 1; similarly in the opening of the fourth gospel. The Word (= *Memra*) is half personified, like Wisdom. For the word *memra* *cf.* Edersheim, *Life and Times of Jesus*, i. 47, 48.  
**the deep and the heart** : August. *Conf.* x. 2, “Cujus oculis nuda est abyssus humanæ conscientiæ,” and his comment on Ps. xli. 8, “Si profunditas est abyssus, putamus non cor hominis abyssus?”  
**past and for to come** : Isa. xivi. 10.  
**he is all** : words not necessarily pantheistic in their meaning: Lightfoot on Col. i. 17.

READINGS FROM THE APOCRYPHA 47

- § 40. **declaring prophecies**, or “all-seeing in their prophetic power” (Box and Oesterley). Men like Elijah and Isaiah were both prophets and statesmen.
- § 41. Chapter li. is an appendix to Ecclesiasticus. Much of it is formed of fragments reminiscent of passages in the Old Testament.
- § 42. **from his habitation** : Mic. i. 3.  
**Sinai**, where the law was given, is to be the place of future judgement; *cf.* Deut. xxxiii. 2 (Charles).  
**Watchers**—*i.e.*, the fallen angels (not “guardians” but “watchful ones,” *ἐγρηγόροι*): Driver on Dan. iv. 13.  
**melt like wax** : from Ps. xcvi. 5. The world will be destroyed at the end of the world by fire.  
**behold, he cometh** : this passage is quoted in Jude 14, 15.  
**hard things** : *cf.* Dan. vii. 9.
- § 43. **Modin**, between Joppa and Jerusalem.  
**Simon**, or Simeon: Josephus adds the family name “Hasmonæan.”\*  
**Maccabæus**—*viz.*, the Hammer. So Charles “Martel”: Burke, *Hist. of Spain*, vol. i. The name Maccabees was applied to all the kinsmen of Judas and to all those who were in league with him.  
**holy city**, as in Isa. xlviii. 2, lii. 1.  
**strangers . . . captivity** : thousands of Jews perished or were sold as slaves, when Antiochus Epiphanes sacked Jerusalem in 170 B.C.
- § 44. **Mattathias** only lived long enough to see the beginnings of the movement for religious liberty.  
**none did stumble** : *cf.* Ecclus. ii. 10 (above, § 19).  
**hundred forty and sixth year**—*i.e.*, 166 B.C.
- § 45. **as a giant** = hero.  
**burned up**, put to the sword.  
**salvation**, deliverance.  
**as the will of God is in heaven** : lit. “as may be the will in heaven.” The divine name is avoided in this book. Like Alfred of England, Judas is the very “embodiment of the happy warrior so finely described by Wordsworth” (Fairweather, *Background*, p. 115).

\* The name—afterwards given to the Hasmonæan dynasty—does not actually occur in the Maccabæan books.

## 48 READINGS FROM THE APOCRYPHA

- § 46. **Gorgias**: one of the three generals acting under the orders of Lysias, commissioned by his kinsman Antiochus to suppress the Jewish rebellion.  
**Emmaus** (modern *Amwas*): about twenty-two Roman miles from Jerusalem. Not the Emmaus of Luke xxiv. 13. See *Encycl. Biblica*, s.v.  
**sea-purple**: made from the sea shell called *murex*, found on the Phœnician coast.  
**blessed God**: rather, "gave thanksgiving unto *heaven*" (= *shamāyim*): see on § 45.
- § 47. **cleanse**, from the idols put there by the heathen foes.  
**repair** = rededicate.  
**chambers of the priests**: they served as storerooms: 1 Kings vi. 5.  
**blameless conversation**: ἀμώμους = "without blemish" — *i.e.*, levitical purity (Oesterley).  
**stones of defilement**, those which had formed the heathen altar.  
**Chisleu**: roughly speaking, December.
- § 48. **in the midst of all his glory**—*i.e.*, in addition to all his other titles to renown.  
**Gazara**, the ancient Gezer: **Bathsura**, in S. Judæa. Simon was succeeded by his son John Hyrcanus, who was king and priest for just over thirty years — *i.e.*, till his death in 105 B.C. See Bevan, *Jerusalem under the High Priests*.
- § 49. The story of the martyrdom finds an analogue in the account given, in Christian times, of the death of Symphorosa and her seven sons (Ruinart, *Act. Mart. Sinc.*: see Lightfoot, *Ignatius*<sup>2</sup>, i. 502-505). This story of the Maccabæan martyrs appears again in the concluding chapters of the fourth book of Maccabees (see Townshend's Introduction in Charles's *Apocr. and Pseudepigr.*, vol. ii.).

## INDEX OF WRITERS

### 2 Esdras (§§ 1-4).

The second book of Esdras in the English Apocrypha corresponds to 4 Ezra in the Vulgate. Chapters iii.-xiv. constitute what is known as the Ezra-Apocalypse, "the most profound and touching of all the Jewish Apocalypses," says Charles. The original language of the book was Greek, but we possess it only in versions.

Chapters i. and ii. are anti-Jewish in spirit, and contain a sharp rebuke to Israel for abandoning Jehovah, together with a threat to transfer to Gentiles the privileges of the "chosen" people. The concluding chapters denounce the world in general, in the style of the Old Testament prophets.

The apocalyptic section consists of seven visions given to Ezra by an angel.

The book is, on the face of it, no work of Ezra's day; its date may be put about the reign of Domitian (*i.e.*, somewhere between A.D. 70 and 96). *Cf.* Thackeray in *Hastings's Dict. Bible*, i. 763-766.

### 1 Baruch (§§ 5, 6).

This book claims to be the work of Jeremiah's secretary, but it clearly was not so. Its origin, however, may have been early, parts of it being assigned by scholars to the second century B.C., though other portions belong to the Christian era.

It consists of four divisions: (*a*) historical preface; (*b*) confession of national sin; (*c*) eulogy of wisdom; (*d*) message of consolation. See Whitehouse in Charles's *Apoc and Pseudepigr.* i. 569-595.

### Manasses (§ 7).

This fine penitential psalm—to which some have assigned a Greek, others on Aramaic, original—was perhaps written between the years A.D. 100 and 130, but several scholars (*e.g.*, Ball) favour a Maccabæan date. See Ball in *Speaker's Commentary on the Apocrypha*, ii. 361-367.

## 50 READINGS FROM THE APOCRYPHA

### Tobit (§§ 8, 9).

This most interesting and instructive book was, according to Charles, written in Hebrew or Aramaic, about the close of third century B.C. Sayce, however, prefers to place it in the time of the Maccabees. Throughout the book the restoration of the Temple is assumed. The connection between Tobit and the story of Ahikar is significant. Cf. Charles's *Apoc. and Pseud.*, vol. ii.

Like Judith, it is obviously a piece of Haggadic literature, and is not to be taken as history, though it *may* perhaps contain historical material. The book should be read and studied as a whole (not least for its curious "demonology"). See Erbt's exhaustive article in *Encycl. Biblica*, iv.

### Judith (§ 10).

Originally written in Hebrew, towards the close of the second century B.C. Of this original no trace survives; all known versions go back through the Greek to the lost original (Charles).

The story—which is not history, but fiction devised for patriotic ends—is placed at the time of the return from the Captivity; the names used are pseudonymous, but stand for real persons (thus Nebuchadnezzar = Antiochus Epiphanes). The way in which Judith, the Jael of her day, contrived to murder Holofernes, the commander-in-chief of the enemy's forces, is related with great animation and dramatic vigour. The religious value of the book, like that of the canonical Esther, is slight. Oesterley, *Books of Apocr.*, pp. 372-384; Ball in *Speaker's Commentary*, i. 241-360.

### Wisdom (§§ 11-18).

A pseudepigraph: it was no more written by Solomon (despite its title) than the Old Testament books ascribed to "that uxorious king." Scholars have long wrangled over the authorship and composition of the book, but have reached no final conclusions. They differ about the date: some put it as early as 150 B.C., others as late as A.D. 40. The earlier date is probably correct. It was originally written in Greek. St. Paul knew and used the book.

The book falls into three parts: (1) eschatology; (2) glorification of wisdom; (3) Jewish "midrash." Like Ecclesiasticus, it belongs to that wisdom literature which includes such writings as Proverbs, Job, Ecclesiastes. Fairweather, (*Background*, p. 81) has pointed out that the golden age of the Hebrew wisdom literature was somewhere between 350 and 180 B.C. See Farrar in *Speaker's Commentary*, i. 403-534; and Goodrick's valuable edition (1913).

**Ecclesiasticus (§§ 19-41).**

Ecclesiasticus (=the "Church" book—a title which came into use about the third century A.D.\*) was originally entitled "The Wisdom of Jesus the Son of Sirach," and was written (in Hebrew) by a Palestinian Jew in the first quarter of the second century B.C.† "His work," says Archdeacon Charles, "is invaluable as exhibiting the thoughts and views of a cultured Jew, and the main questions of his day, from the standpoint of the ruling Sadducean priesthood." From the end of the second century of our era Ecclesiasticus was regarded as an "edifying" book; and it was not till the Council of Trent pronounced it canonical that Protestant orthodoxy discovered those signs of spiritual deficiency of which the Reformers seem to have been unaware (Chambers, *Encycl.*, s.v.). See Oesterley's edition, *Camb. Bible for Schools*, 1912.

**1 Enoch (§ 42).**

There are two books of "Enoch," the first called the Ethiopic, the second the Secrets of Enoch. 1 Enoch is the most important of all pseudepigraphs for the history of theological development in the two centuries before Christ.

It is a composite work written at varying periods (no part later than the Christian era), and was, according to Charles, composed partly in Aramaic, partly in Hebrew. Its influence on the Book of Revelation has been considerable. See Charles's edition<sup>2</sup>, 1912, and the same writer's *Revelation* (1920).

For the story of the Fallen Angels in Enoch—briefly alluded to in Gen. vi. 1-4, and introduced by Jude into his epistle (5-8)—see Mayor's edition of Jude and 2 Peter, chap. x.

**The Books of Maccabees (§§ 43-49).**

1 Maccabees covers the period from 175-135 B.C.—viz., from the accession of Antiochus Epiphanes to the death of Simon the Maccabee. It is the chief source of our information for the heroic period of Jewish history, when the Maccabees revolted against the tyrannical efforts of the Syrian monarch to destroy their religion. The original Hebrew or Aramaic is lost, and the book is now extant only in versions.

\* Cf. Cyprian, *testim.* ii. 1; Rufinus *in symb.* 38. C.'s date is A.D. 200-258; R.'s 344-409.

† See the preface to the Greek version made by his grandson during a visit to Alexandria.

## 52 READINGS FROM THE APOCRYPHA

The author is held to have been a religiously minded Sadducee; and the date of its composition somewhere between the years 130 and 100 B.C.

2 Maccabees (written by a member of the Pharisaic party) is not a sequel to 1 Macc., but a separate work covering the period from 176 to 160 B.C. Its history is faulty, and the truer view is to be sought for in 1 Macc. Date: first half of first century B.C.

The scene of 3 Maccabees is laid in the time of Ptolemy Philopator (217 B.C.), while 4 Maccabees is a philosophical homily (to Jews only) on the supremacy of wisdom; the philosophy is coloured by Stoicism. See Charles, *Between the Old and New Testaments*, 1914; Swete, *Introduction to Old Testament in Greek*, pp. 276 sq.



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