

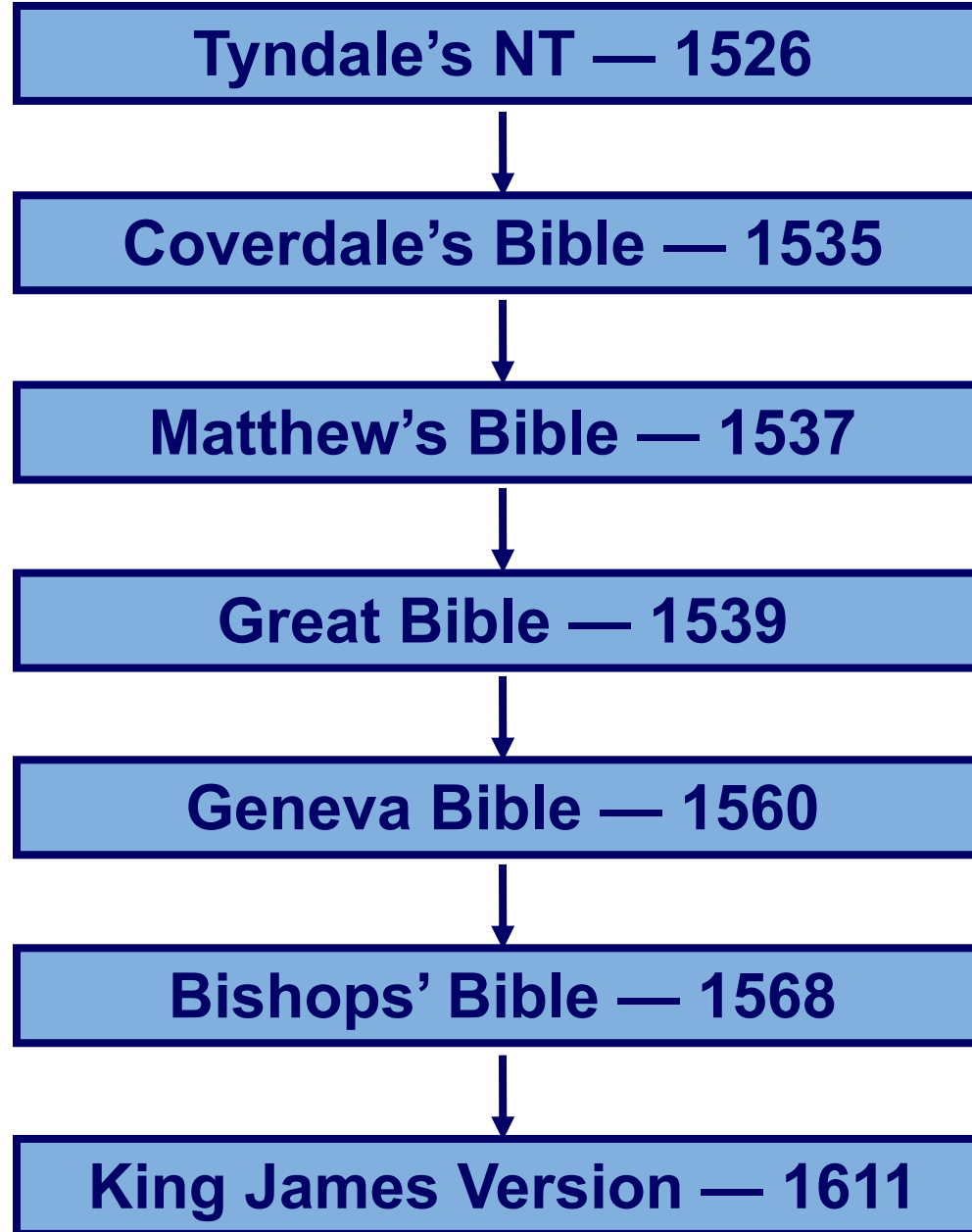
# BETWEEN THE TESTAMENTS

Lesson 12

## **Luther Bible (1534)**

Title to Apocrypha section: APOCRYPHA, that is, Books which are not to be esteemed like the Holy Scriptures, and yet which are useful and good to read."

# History of the English Bible



**Coverdale Bible (1535).** Title to Apocrypha: “APOCRYPHA: The books and treatises which among the Fathers of old are not reckoned to be of like authority with the other books of the Bible, neither are they found in the Canon of Hebrew.”

**Geneva Bible (1560).** Preface: “The books that follow in order after the Prophets unto the New Testament, are called Apocrypha, that is, books which were not received by a common consent to be read and expounded publicly in the Church, neither yet served to prove any point of Christian religion save in so much as they had the consent of the other scriptures called canonical to confirm the same, or rather whereon they were grounded: but as books proceeding from godly men they were received to be read for the advancement and furtherance of the knowledge of history and for the instruction of godly manners: which books declare that at all times God had an especial care of His Church, and left them not utterly destitute of teachers and means to confirm them in the hope of the promised Messiah, and also witness that those calamities that God sent to his Church were according to his providence, who had both so threatened by his prophets, and so brought it to pass, for the destruction of their enemies and for the trial of his children.”

# King James Version 1611

## The names and order of all the Bookes of the Olde and New Testament, with the Number of their Chapters.

<b>G</b> Genesis hath Chapters	50	Ecclesiastes hath Chapters	12
Exodus	40	The song of Solomon	8
Leuiticus	27	Isaiah	66
Numbers	36	Ieremiah	52
Deuteronomie	34	Lamentations	5
Ioshua	24	Ezekiel	48
Iudges	21	Daniel	12
Ruth	4	Hofea	14
1. Samuel	31	Ioel	3
2. Samuel	24	Amos	9
1. Kings	22	Obadiah	1
2. Kings	25	Ionah	4
1. Chronicles	29	Micah	7
2. Chronicles	36	Nahum	3
Ezrah	10	Habakkuk	2
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4
Proverbs	31		

## The Bookes called Apocrypha.

<b>E</b> 1. Sdras hath Chapters	9	Baruch with the Epistle of Ieremiah	6
2. Esdras	16	The song of the three children.	
Tobit	14	The story of Susanna.	
Iudeth	14	The idole Bel and the Dragon.	
The rest of Esther	6	The prayer of Manasseh.	
Wiseome	19	1. Maccabees	16
Ecclesiastius	31	2. Maccabees	15

## The Bookes of the New Testament.

<b>M</b> Matthew hath Chap.	28	2. Thessalonians hath Chapters	3
Marke	16	1. Timotheus	6
Luke	24	2. Timotheus	4
Iohn	21	Titus	3
The Actes	26	Philemon	1
The Epistle to the Ro-		To the Hebrewes	13
manes	16	The Epistle of James	5
1. Corinthians	16	1. Peter	5
2. Corinthians	13	2. Peter	3
Galatians	6	1. Iohn	5
Ephesians	6	2. Iohn	1
Philippians	4	3. Iohn	1
Colossians	4	Iude	1
1. Thessalonians	5	Revelation	22

## 7. Survey of the Books of the Apocrypha

### a. 1 Esdras

- (1) Esdras is the Greek form of Ezra. 1 Esdras is sometimes called the “Greek Esdras” to distinguish it from the “Hebrew Esdras,” which is the canonical Ezra. In latter Christian copies of the LXX it was entitled 1 Esdras while 2 Esdras was the canonical Ezra-Nehemiah. In the Vulgate it is entitled 3 Esdras (1 & 2 Esdras being Ezra and Nehemiah respectively). Most scholars suggest a date around 150 B.C.

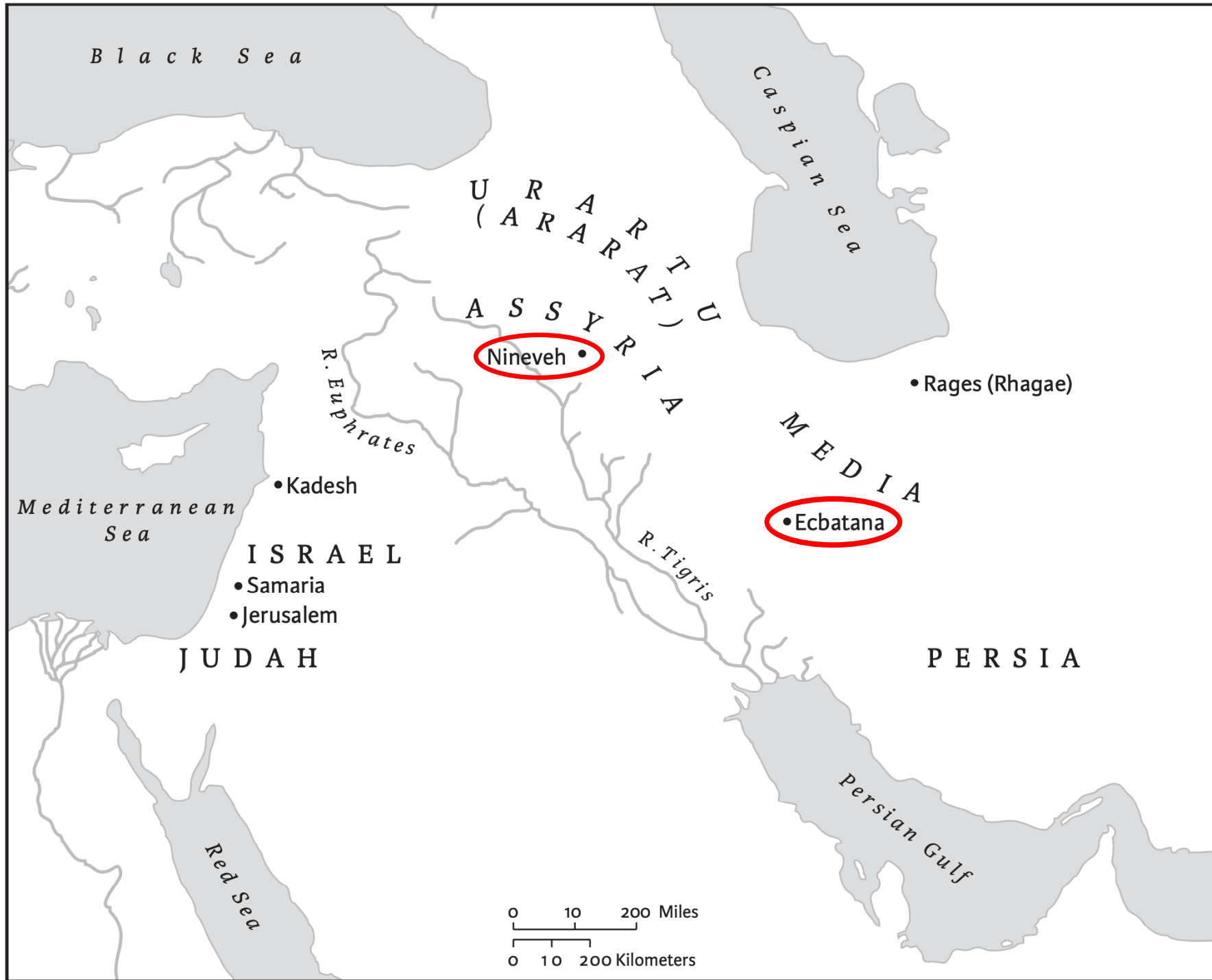
(2) 1 Esdras is really only a translation of the Hebrew text of Ezra and parts of Nehemiah and 2 Chronicles along with an addition in 3:1–5:6, the story of the three young guardsmen in the court of Darius. There was a contest among the three to determine the strongest thing in the world. The first suggested wine, the second said the king, and the third said women but added that truth was really strongest. Darius picked the third, who is identified as Zerubbabel, and rewards him by authorizing him to rebuild the temple.

Esdras	1	=	2 Chr 35–36
"	2:1–14	=	Ezra 1
"	2:15–25	=	Ezra 4:7–24
"	3:1–5:6	=	Story of three guardsmen
"	5:7–70	=	Ezra 2:1–4:5
"	6–7	=	Ezra 5–6
"	8:1–9:36	=	Ezra 7–10
"	9:37–55	=	Neh 7:73–8:13

b. 2 Esdras

- (1) In Greek literature it is often called “Esdras the Prophet” or “The Apocalypse of Esdras.” In the Vulgate it is 4 Esdras. It is thought to be the work of several authors.
- (2) It is the only apocalypse in the Apocrypha. The main part of the book is a series of seven revelations in which the seer is instructed by the angel Uriel concerning some of the great mysteries of the moral world. It reflects Jewish despair and bewilderment following the destruction of Jerusalem in A.D. 70. The major portion of the book was written near the end of the first century A.D.





c. Tobit

- (1) It is thought to have been written about 180 B.C.
- (2) Tobit combines an entertaining story with kindly Jewish piety and sound moral teaching. Tobit of the tribe of Naphtali was exiled to Nineveh where he zealously observed the Law of Moses. Tobit became blind when some bird droppings fell in his eyes, and so he prayed to die. At the same time in the distant city of Ecbatana in Media, Tobit's kinswoman Sarah also prayed to die because Asmodeus, a demon-lover, had successively murdered seven of her husbands before the marriages could be consummated. God heard their prayers and sent the angel Raphael to help them. Tobias, the son of Tobit is sent with a guide, Azariah, who is the archangel Raphael in disguise, on a mission to Media. Along the way Tobias catches a large fish in the Tigris river. Azariah instructs Tobias to save the heart and liver to burn, producing an odor that will repel the demon plaguing Sarah. The gall of the fish can be used to anoint the eyes of Tobit to cure his blindness. Arriving in Ecbatana, Tobias marries Sarah and routes Asmodeus with the magic incense. Tobias returns home with the special cure suggested by Azariah and restores Tobit's sight.

- (3) Although the book is unhistorical, it furnishes a useful glimpse of traditional Jewish piety in the second century B.C. There is a good deal of emphasis on good works, especially almsgiving. At one point, Tobit says “For almsgiving delivers from death and keeps you from going into the Darkness” (4:10, NRSV). At the end of the book Raphael exhorts Tobit and Tobias with these words: “Prayer with fasting is good, but better than both is almsgiving with righteousness. A little with righteousness is better than wealth with wrongdoing. It is better to give alms than to lay up gold. For almsgiving saves from death and purges away every sin...” (12:8–9, NRSV).