



## CHAPTER ONE

# The Old Testament Apocrypha

### OLD TESTAMENT APOCRYPHA

1 Esdras	Susanna
2 Esdras	Bel and the Dragon
Tobit	Prayer of Manasseh
Judith	1 Maccabees
Additions to Esther	2 Maccabees
Wisdom of Solomon	3 Maccabees (see Old Testament
Ecclesiasticus (Sirach)	Pseudepigrapha)
Baruch	4 Maccabees (see Old Testament
Epistle of Jeremiah	Pseudepigrapha)
Prayer of Azariah and the Song of the	Psalm 151 (see Old Testament
Three Children	Pseudepigrapha)

Fifteen books make up the OT Apocrypha. Some editions of the Bible incorporate the Epistle of Jeremiah into Baruch as its sixth and final chapter. These editions, therefore, have fourteen books. Whereas Protestants do not regard the books of the Apocrypha as inspired or as canonical, the Roman Catholic, Greek Orthodox, Russian Orthodox, and Coptic Churches accept most of them. (For a listing of their respective canons of the Apocrypha, see appendix 1.)

The word “apocrypha” is a Greek word literally meaning “hidden away.” Why “hidden”? Over the centuries those who appreciated and approved of these books as authoritative thought of them as hidden from the uninitiated and simple. They were reserved for the wise and learned. On the other hand, those who viewed these books as spurious and as possessing no authority have understood them as hidden because of perceived heretical tendencies. It is probably for this reason that the word “apocrypha” has come to mean “false.” For example, when a story about a well-known person is suspected of being untrue we say that it is “apocryphal.”

The Apocrypha (the word is actually plural—the singular is apocryphon—but people often think of it as singular) represent several types of writing. Some of the writings are historical (e.g., 1 Esdras, 1 and 2 Maccabees), some are romantic (e.g., Tobit, Judith, Susanna, Additions to Esther), some are didactic (e.g., Wisdom of Solomon, Ecclesiasticus), some are moralistic (e.g., Baruch, Epistle of Jeremiah, Bel and the Dragon), and some are devotional (e.g., Prayer of Azariah and the Song of the Three Young Men, Prayer of Manasseh). One is apocalyptic (2 Esdras).

The Greek text of the Apocrypha is found in the LXX (see ch. 4). The best English translation is B. M. Metzger, *OAA*. This edition contains several helpful notes and tables. Metzger has also edited *A Concordance to the Apocryphal/Deuterocanonical Books of the Revised Standard Version* (Grand Rapids: Eerdmans, 1983). See also the English translation edition of the Apocrypha in the *New Revised Standard Version* (New York: Oxford, 1989). For current introductions, see D. A. deSilva, *IAMCS*, and D. J. Harrington, *InvA*. For current one-volume commentaries on the Apocrypha, see J. L. Mays et al., eds., *HBC*, W. R. Farmer et al., eds., *IBC*, and O. Kaiser, *OTApO*.

## Summaries

*1 Esdras*. First Esdras is not accepted as canonical by the Roman Catholic Church. (It was rejected by the Council of Trent, 8 April 1546.) The Roman Catholic Bible includes it in an appendix. (In the Vulgate it is called 3 Esdras.) It is, however, accepted by the Greek Orthodox and Russian Orthodox Churches. It is a historical writing based upon 2 Chr 35:1–36:23, Ezra, and Neh 7:38–8:12 (see the table below). However, the story of the three men in the court of Darius (3:1–5:6), which has no parallel in the OT, may represent the author's chief concern (Metzger, *IA* 18), perhaps to encourage the renewal of God's people (Harrington, *InvA* 153) and to highlight the qualities of Zerubbabel (deSilva, *IAMCS* 286–87). The book follows neither the MT nor the LXX. The unknown author apparently intended to emphasize the religious reforms of Josiah (1:1–24), Zerubbabel (5:47–6:34), and Ezra (8:1–9:55). It was written probably in the second century B.C.E. First Esdras relates to biblical literature as follows (Klein, 769):

1 Esdr 1:1–22	=	2 Chr 35:1–19
1 Esdr 1:23–24	=	(no parallel)
1 Esdr 1:25–58	=	2 Chr 35:20–36:21
1 Esdr 2:1–5a	=	2 Chr 36:22–23/Ezra 1:1–3a
1 Esdr 2:5b–15	=	Ezra 1:3b–11
1 Esdr 2:16–30	=	Ezra 4:7–24
1 Esdr 3:1–5:6	=	(no parallel)
1 Esdr 5:7–73	=	Ezra 2:1–4:5
1 Esdr 6:1–9:36	=	Ezra 5:1–10:44
1 Esdr 9:37–55	=	Neh 7:73–8:13a

**Text:** R. HANHART, *Esdrae liber 1* (Septuaginta 8/1; Göttingen: Vandenhoeck & Ruprecht, 1974). **Survey:** H. W. ATTRIDGE, "Historiography," *JWSTP* 157–60; D. A. DESILVA, *IAMCS*

280–95; D. J. HARRINGTON, *InvA* 152–65; O. KAISER, *OTApO* 24–29; B. M. METZGER, *IA* 11–19; G. W. E. NICKELSBURG, “Stories of Biblical and Early Post-biblical Times,” *JWSTP* 131–35; W. O. E. OESTERLEY, *IBA* 133–41; Z. TALSHIR, “1 Esdras,” *DNTB* 341–42. **Commentary:** R. J. COGGINS and M. A. KNIBB, *The First and Second Books of Esdras*, 4–75; S. A. COOK, “1 Esdras,” *APOT* 1:1–58; J. C. H. HOW, “1. Esdras,” *NCHSA* 2:30–32; R. W. KLEIN, “1 Esdras,” *HBC* 769–75; J. M. MYERS, *I and II Esdras*, 1–104; Z. TALSHIR, *1 Esdras: A Text Critical Commentary* (SBLSCS 50; Atlanta: Society of Biblical Literature, 2000); H. G. M. WILLIAMSON, “1 Esdras,” *ECB* 851–58. **Critical Study:** T. C. ESKENAZI, “The Chronicler and the Composition of 1 Esdras,” *CBQ* 48 (1986): 39–61; A. E. GARDENER, “The Purpose and Date of 1 Esdras,” *JJS* 37 (1986): 18–27; Z. TALSHIR, *1 Esdras: From Origin to Translation* (SBLSCS 47; Atlanta: Scholars Press, 1999).

*2 Esdras*. Second Esdras is not accepted by the Roman Catholic Church either, although it is included in a form of the Latin Vulgate with 1 Esdras. It is, however, accepted by the Russian Orthodox Church. In the Vulgate it is 4 Esdras. (Part of 2 Esdras is also known as 4 Ezra and is sometimes included in the OT Pseudepigrapha. On the confusing Esdras-Ezra nomenclature, see the tables below.) Second Esdras does not resume the historical narrative of 1 Esdras, as one might suppose, but is called “2 Esdras” because of the opening verse: “The second book of the prophet Ezra. . . .” The book is an apocalypse consisting largely of seven revelations (3:1–5:20; 5:21–6:34; 6:35–9:25; 9:38–10:59; 11:1–12:51; 13:1–58; 14:1–48) which are primarily concerned with moral themes. Apparently, at least three authors are responsible for 2 Esdras. The original author was probably a first-century Palestinian Jew who, writing in Aramaic or Hebrew, produced chapters 3–14 (the original 4 Ezra). It was subsequently translated into Greek. A second-century Christian added a Greek introduction (chs. 1–2, also called 5 Ezra). Finally, a third-century Christian added the last two chapters (15–16, also called 6 Ezra) in Greek. The Semitic original is lost, and only a fragment of the Greek has survived (15:57–59). The purpose of the original author was to show that God is just, despite the evil of the Rome of his day and the calamities that had befallen Jerusalem (Metzger, *IA* 30).

TABLE OF ESDRAS NOMENCLATURE

<i>Hebrew Bible</i>	<i>Septuagint</i>	<i>Vulgate</i>	<i>English Apocrypha</i>
Ezra		1 Esdras	
Nehemiah		2 Esdras	
	1 Esdras	3 Esdras	1 Esdras
	4 Esdras	2 Esdras	

TABLE OF EZRA NOMENCLATURE

1 Ezra	Ezra-Nehemiah of the Hebrew Bible
2 Ezra	4 Esdras (Vulgate) = 2 Esdras (English Apocrypha) chaps. 1–2
3 Ezra	1 Esdras (Septuagint) = 3 Esdras (Vulgate) = 1 Esdras (English Apocrypha)
4 Ezra	4 Esdras (Vulgate) = 2 Esdras (English Apocrypha) chaps. 3–14
5 Ezra	4 Esdras (Vulgate) = 2 Esdras (English Apocrypha) chaps. 15–16

(adapted from H. W. Attridge, “Historiography,” *JWSTP*, 158)

**Text:** R. L. BENSLEY, *The Fourth Book of Ezra, the Latin Version Edited from the MSS* (Texts and Studies 3/2; Cambridge: Cambridge University Press, 1895); B. VIOLET, *Die Überlieferung*, vol. 1 of *Die Esra-Apokalypse (IV. Ezra)* (GCS 18; Leipzig: Hinrich, 1910). **Survey:** D. A. DESILVA, *IAMCS* 323–51; D. J. HARRINGTON, *InvA* 185–206; R. A. KRAFT, “Ezra Materials in Judaism and Christianity,” *ANRW* 19.1:119–36; B. W. LONGENECKER, *2 Esdras* (GAP; Sheffield: Sheffield, 1995); B. M. METZGER, *IA* 21–30; W. O. E. OESTERLEY, *IBA* 142–60; M. E. STONE, “Apocalyptic Literature,” *SJWSTP* 412–14; J. E. WRIGHT, “Ezra, Books of,” *DNTB* 337–40. **Commentary:** R. J. COGGINS and M. A. KNIBB, *The First and Second Books of Esdras*, 76–305; J. M. MYERS, *I and II Esdras*, 107–354; W. O. E. OESTERLEY, *II Esdras (The Ezra Apocalypse)* (London: Methuen, 1933); IDEM, “II. (IV.) Esdras,” *NCHSA* 2:32–42; J. J. SCHMITT, “2 Esdras,” *ECB* 876–87; M. E. STONE and T. A. BERGREN, “2 Esdras,” *HBC* 776–90. **Critical Study:** G. K. BEALE, “The Problem of the Man from the Sea in IV Ezra 13 and Its Relation to the Messianic Concept in John’s Apocalypse,” *NovT* 25 (1983): 182–88; T. A. BERGREN, *Fifth Ezra: The Text, Origin, and Early History* (SBLSCS 25; Atlanta: Scholars Press, 1990); IDEM, *Sixth Ezra: The Text and Origin* (Oxford: Oxford University Press, 1998); E. BREECH, “These Fragments I Have Shored against My Ruins: The Form and Function of 4 Ezra,” *JBL* 92 (1973): 267–74; G. N. STANTON, “5 Ezra and Matthean Christianity in the Second Century,” *JTS* 28 (1997): 67–83. See bibliography on 4 Ezra in chapter 2.

**Tobit.** Tobit is accepted by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches. The book of Tobit is a romance (deSilva, *IAMCS* 70; Harrington, *InvA* 11) relating a moralistic story of the adventures of Tobit and his son Tobias in Nineveh shortly after the exile of the northern kingdom (2 Kgs 17:1–6). It was originally written in Aramaic or Hebrew—as attested by the Dead Sea Scrolls (i.e., 4Q196–200; cf. Fitzmyer)—sometime in the second century B.C.E. by an unknown author. Subsequently it was translated into Greek. Tobit emphasizes piety (such as attending to the burial of the dead) in the face of paganism. Tobit’s prophecy of the rebuilding of the temple (14:5–7) has received attention in recent scholarship concerned with the place of the temple in first-century eschatological expectations.

**Text:** R. HANHART, *Tobit* (Septuaginta 8/5; Göttingen: Vandenhoeck & Ruprecht, 1983). **Survey:** D. A. DESILVA, *IAMCS* 63–84; R. DORAN, “Narrative Literature,” *EJMI* 296–99; D. J. HARRINGTON, *InvA* 10–26; L. R. HELYER, “Tobit,” *DNTB* 1238–41; O. KAISER, *OTApO* 30–39; B. M. METZGER, *IA* 31–41; C. A. MOORE, “Tobit, Book of,” *ABD* 6:585–94; G. W. E. NICKELSBURG, “Stories of Biblical and Early Post-biblical Times,” *SJWSTP* 40–46; W. O. E. OESTERLEY, *IBA* 161–71. **Commentary:** J. CRAGHAN, *Esther, Judith, Tobit, Jonah, Ruth*, 127–62; C. F. DEVINE, “Tobias,” *CCHS* 393–402; J. A. FITZMYER, *Tobit* (CEJL; New York: de Gruyter, 2003); L. L. GRABBE, “Tobit,” *ECB* 736–47; C. A. MOORE, *Tobit* (AB 40A; New York: Doubleday, 1996); G. W. E. NICKELSBURG, “Tobit,” *HBC* 791–803; I. NOWELL, “The Book of Tobit,” *NIB* 973–1071; IDEM, “Tobit,” *IBC* 687–95; H. SCHÜNGEL-STRAUMANN, *Tobit* (HTKAT; Freiburg in Breisgau: Herder, 2000); D. C. SIMPSON, “The Book of Tobit,” *APOT* 1:174–241; H. St. J. THACKERAY, “Tobit,” *NCHSA* 2:42–58; F. ZIMMERMANN, *The Book of Tobit* (JAL; New York: Harper, 1958); E. ZENGER, *Judit und Tobit*. **Critical Study:** A. DI LELLA, “The Deuteronomistic Background of the Farewell Discourse in Tobit 14:3–11,” *CBQ* 41 (1979): 380–89; J. A. FITZMYER, “The Aramaic and Hebrew Fragments of Tobit from Cave 4,” *CBQ* 57 (1995): 655–75; D. MCCracken, “Narration and Comedy in the

Book of Tobit,” *JBL* 114 (1995): 401–18; C. A. MOORE, “Scholarly Issues in the Book of Tobit before Qumran and After: An Assessment,” *JSP* 5 (1989): 65–81; A. PORTIER-YOUNG, “Alleviation of Suffering in the Book of Tobit: Comedy, Community, and Happy Endings,” *CBQ* 63 (2001): 35–54; W. SOLL, “The Family as Scriptural and Social Construct in Tobit,” in *The Function of Scripture in Early Jewish and Christian Tradition* (ed. C. A. Evans and J. A. Sanders; JSNTSup 154; SSEJC 6; Sheffield: Sheffield, 1998), 166–75; IDEM, “Misfortune and Exile in Tobit: The Juncture of a Fairy Tale Source and Deuteronomic Theology,” *CBQ* 51 (1989): 209–31; R. A. SPENCER, “The Book of Tobit in Recent Research,” *CurBS* 7 (1999): 147–80.

*Judith.* Judith is accepted by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches. Notwithstanding several serious anachronisms and historical blunders, the book tells a heroic tale of the beautiful Judith whose courage and faith in God saved her village from destruction at the hands of one of Nebuchadnezzar’s generals. In many ways the book stands in the tradition of the heroes in Judges (see 4:4–22). Originally a second-century B.C.E. Hebrew composition, probably reflecting the tensions and fears of the Maccabean struggle (Metzger, *IA* 43; though see the cautions in deSilva, *IAMCS* 93–95), the work survives in Greek, Latin, Syriac, and several later Hebrew recensions. Nothing is known of the author.

**Text:** R. HANHART, *Judith* (Septuaginta 8/4; Göttingen: Vandenhoeck & Ruprecht, 1979). **Survey:** D. A. DESILVA, *IAMCS* 85–109; R. DORAN, “Narrative Literature,” *EJMI* 302–4; D. J. HARRINGTON, *InvA* 27–43; L. R. HELYER, “Judith,” *DNTB* 624–27; O. KAISER, *OTApO* 39–45; B. M. METZGER, *IA* 43–53; C. A. MOORE, “Judith, Book of,” *ABD* 3:1117–25; G. W. E. NICKELSBURG, “Stories of Biblical and Early Post-biblical Times,” *SJWSTP* 46–52; W. O. E. OESTERLEY, *IBA* 172–82. **Commentary:** L. ALONSO-SCHÖKEL, “Judith,” *HBC* 804–14; N. D. COLEMAN, “Judith,” *NCHSA* 2:58–62; A. E. COWLEY, “The Book of Judith,” *APOT* 1:242–67; J. CRAGHAN, *Esther, Judith, Tobit, Jonah, Ruth*, 64–126; A.-M. DUBARLE, *Judith* (2 vols.; AnBib 24; Rome: Pontifical Biblical Institute, 1966); M. LEAHY, “Judith,” *CCHS* 403–7; C. A. MOORE, *Judith* (AB 40; Garden City, N.Y.: Doubleday, 1985); R. J. RAJA, “Judith,” *IBC* 696–706; G. WEST, “Judith,” *ECB* 748–57; L. M. WILLS, “The Book of Judith,” *NIB* 1073–1183; E. ZENGER, *Judit und Tobit*. **Critical Study:** T. S. CRAVEN, *Artistry and Faith in the Book of Judith* (SBLDS 70; Chico, Calif.: Scholars Press, 1983); M. S. ENSLIN and S. ZEITLIN, *The Book of Judith* (JAL 7; Leiden: Brill, 1972); R. HARRIS, “A Quotation from Judith in the Pauline Epistles,” *ExpTim* 27 (1915–1916): 13–15; J. W. VAN HENTEN, “Judith as a Female Moses: Judith 7–13 in the Light of Exodus 17, Numbers 20, and Deuteronomy 33:8–11,” in *Reflections on Theology and Gender* (ed. F. van Dijk-Hemmes and A. Brenner; Kampen, Neth.: Kok Pharos, 1994), 33–48; P. J. MILNE, “What Shall We Do with Judith? A Feminist Reassessment of a Biblical ‘Heroine,’” *Semeia* 62 (1993): 37–58; P. W. SKEHAN, “The Hand of Judith,” *CBQ* 25 (1963): 94–109; IDEM, “Why Leave Out Judith?” *CBQ* 24 (1962): 147–54; J. C. VANDERKAM, ed., “No One Spoke Ill of Her”: *Essays on Judith* (SBLEJL 2; Atlanta: Scholars Press, 1992); L. M. WILLS, “The Jewish Novellas,” in *Greek Fiction: The Greek Novel in Context* (New York: Routledge, 1994), 223–38.

*Additions to Esther.* Six additions to Esther, comprising 107 verses, have been accepted by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches. When translating the Hebrew, Jerome collected these additions, which are found

only in the Greek version (the LXX), and placed them at the end of the original Hebrew Esther as 10:4–16:24 (which is followed by the Rheims and Douay edition), thus confusing the chronological sequence. The order of the LXX, which contains the translation of the original Hebrew, as well as the Greek additions, is as follows: (1) Addition 1 (11:2–12:6); (2) Hebrew 1:1–3:13; (3) Addition 2 (13:1–7); (4) Hebrew 3:14–4:17; (5) Addition 3 (13:8–14:19); (6) Hebrew 5:1–2 (= Addition 4 [15:1–2]); (7) Addition 4 (15:1–16); (8) Hebrew 5:3–8:12; (9) Addition 5 (16:1–24); (10) Hebrew 8:13–10:3; (11) Addition 6 (10:4–11:1). Esther may have been translated into Greek by “Lysimachus the son of Ptolemy” (11:1), who claims that the entire document—additions and all—is genuine. The purpose of the additions is to introduce God and religion into a book which originally did not once mention the name of God.

**Text:** R. HANHART, *Esther* (2 ed.; Septuaginta 8/3; Göttingen: Vandenhoeck & Ruprecht, 1983). **Survey:** D. A. DESILVA, *IAMCS* 110–26; D. J. HARRINGTON, *InvA* 44–54; J. JARICK, “Daniel, Esther, and Jeremiah, Additions to,” *DNTB* 250–52; O. KAISER, *OTApO* 45–48; B. M. METZGER, *IA* 55–63; G. W. E. NICKELSBURG, “The Bible Rewritten and Expanded,” *SJWSTP* 135–38, 155; W. O. E. OESTERLEY, *IBA* 183–95; J. C. VANDERKAM, *An Introduction to Early Judaism* (Grand Rapids: Eerdmans, 2001), 85–88. **Commentary:** C. M. BECHTEL, *Esther* (Interpretation; Louisville: John Knox, 2002); D. J. A. CLINES, “The Additions to Esther,” *HBC* 815–19; S. W. CRAWFORD, “The Additions to Esther,” *NIB* 943–72; J. A. F. GREGG, “The Additions to Esther,” *APOT* 1:665–84; J. C. H. HOW, “The Rest of the Chapters of the Book of Esther,” *NCHSA* 2:63–64; J. JARICK “Greek Esther,” *ECB* 758–62; C. A. MOORE, *Daniel, Esther, and Jeremiah*, 153–252; S. PAGAN, “Esther,” *IBC* 707–21; O. H. STECK, *Das Buch Baruch, der Brief des Jeremia, Zusätze zu Ester und Daniel*. **Critical Study:** W. H. BROWNLEE, “Le livre grec d’Esther et la royauté divine: Corrections orthodoxes au livre d’Esther,” *RB* 73 (1966): 161–85; D. J. A. CLINES, *The Esther Scroll: The Story of the Story* (JSOTSup 30; Sheffield: Sheffield, 1995); L. DAY, *Three Faces of a Queen: Characterization in the Books of Esther* (JSOTSup 186; Sheffield, Eng.: Sheffield Academic Press, 1995); M. V. FOX, *The Redaction of the Books of Esther* (SBLMS 40; Atlanta: Scholars Press, 1991).

*Wisdom of Solomon.* The Wisdom of Solomon is accepted by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches. It is a pseudepigraphon that claims to have been written by Israel’s celebrated monarch (see 7:1–14; 8:17–9:18; compare 1 Kgs 3:6–9; 2 Chr 1:8–10). This book is part of the late wisdom tradition and is comparable to Sirach (see below) and parts of Proverbs. It was originally written in Greek and probably derives from Alexandria of the first century B.C.E. It warns the wicked, praises wisdom, provides examples of God’s mighty acts in history, and ridicules idolatry. It also exhorts the Jewish people to remain faithful to its religious heritage, eschewing the enticements of paganism. At some points there are close parallels to Paul’s thought. Bruce Metzger (*IA* 163) remarks that “there can be little doubt that the Apostle had at one time made a close study of” the book of Wisdom.

**Text:** J. ZIEGLER, *Sapientia Salomonis* (2d ed.; Septuaginta 12/1; Göttingen: Vandenhoeck & Ruprecht, 1980). **Survey:** D. A. DESILVA, *IAMCS* 127–52; M. GILBERT, “Wisdom Litera-

ture,” *SJWSTP* 301–13; L. L. GRABBE, *Wisdom of Solomon* (GAP; Sheffield, Eng.: Sheffield, 1997); D. J. HARRINGTON, *InvA* 55–77; O. KAISER, *OTApO* 104–25; B. L. MACK and R. E. MURPHY, “Wisdom Literature,” *EJMI* 380–87; B. M. METZGER, *IA* 65–76; W. O. E. OESTERLEY, *IBA* 196–221; D. WINSTON, “Solomon, Wisdom of,” *ABD* 6:120–27. **Commentary:** E. G. CLARK, *The Wisdom of Solomon* (CBC; Cambridge: Cambridge University Press, 1973); W. J. DEANE, ΣΟΦΙΑ ΣΑΛΩΜΩΝ, *The Book of Wisdom: The Greek Text, the Latin Vulgate and the Authorised English Version* (Oxford: Clarendon, 1881); J. GEYER, *The Wisdom of Solomon* (TBC; London: SCM Press, 1963); A. T. S. GOODRICK, *The Book of Wisdom, with Introduction and Notes* (Oxford Church Bible Commentary; London: Rivingtons, 1913); J. A. F. GREGG, *The Wisdom of Solomon* (Cambridge Bible for Schools; Cambridge: Cambridge University Press, 1909); C. HARRIS, “The Wisdom of Solomon,” *NCHSA* 2:64–78; A. P. HAYMAN, “The Wisdom of Solomon,” *ECB* 763–78; S. HOLMES, “The Wisdom of Solomon,” *APOT* 1:518–68; H. HÜBNER, *Die Weisheit Salomons: Liber sapientiae Salomonis* (ATD: Apokryphen 4; Göttingen: Vandenhoeck & Ruprecht, 1999); M. KOLARCIK, “The Book of Wisdom,” *NIB* 5:435–600; C. LATTEY, “The Book of Wisdom,” *CCHS* 504–11; W. O. E. OESTERLEY, *The Wisdom of Solomon* (TED II: Hellenistic Jewish Texts 1; London: SPCK, 1918); J. M. REESE, “Wisdom of Solomon,” *HBC* 820–35; J. REIDER, *The Book of Wisdom* (JAL; New York: Harper, 1957); J. VILCHEZ, “Wisdom,” *IBC* 908–22; D. WINSTON, *The Wisdom of Solomon* (AB 43; Garden City, N.Y.: Doubleday, 1979). **Critical Study:** S. CHEON, *The Exodus Story in the Wisdom of Solomon* (JSPSup 23; Sheffield, Eng.: Sheffield Academic Press, 1997); P. E. ENNS, *Exodus Retold: Ancient Exegesis of the Departure from Egypt in Wis 15–21 and 19:1–9* (HSM 57; Atlanta: Scholars Press, 1997); IDEM, “A Retelling of the Song of the Sea in Wisdom 10.20–21,” in *The Function of Scripture in Early Jewish and Christian Tradition* (ed. C. A. Evans and J. A. Sanders; JSNTSup 154; SSEJC 6; Sheffield, Eng.: Sheffield Academic Press, 1998), 142–65; M. KOLARCIK, *The Ambiguity of Death in the Book of Wisdom 1–6* (AnBib 127; Rome: Pontifical Biblical Institute, 1991); S. LANGE, “The Wisdom of Solomon and Philo,” *JBL* 55 (1936): 293–306; J. M. REESE, *Hellenistic Influence on the Book of Wisdom and Its Consequences* (AnBib 41; Rome: Pontifical Biblical Institute, 1970); R. T. SIEBENECK, “The Midrash of Wisdom 10–19,” *CBQ* 22 (1960): 176–82; J. P. WEISENGOFF, “Death and Immortality in the Book of Wisdom,” *CBQ* 3 (1941): 104–33; IDEM, “The Impious in Wisdom 2,” *CBQ* 11 (1949): 40–65; A. G. WRIGHT, “The Structure of the Book of Wisdom,” *Bib* 48 (1967): 165–84; IDEM, “The Structure of Wisdom 11–19,” *CBQ* 27 (1965): 28–34.

*Ecclesiasticus*. Commonly called (Jesus ben) Sira, or the Wisdom of Jesus the son of Sirach, though in the Latin tradition it is known as *Ecclesiasticus* (i.e., the “church book”). Sirach is accepted by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches. The original document was written in Hebrew by Joshua ben Sira (ca. 180 B.C.E.) and was later introduced and translated into Greek by his grandson around 132 B.C.E. Only fragments of the Hebrew text remain, most of which date from the Middle Ages, though fragments have been recovered from the region of the Dead Sea (see Yadin). These include 2QSir (or 2Q18), which preserves portions of chapters 1 and 6; MasSir, which preserves portions of chapters 39–44; and 11QPs<sup>a</sup>, which preserves a portion of the poem in chapter 51. Sirach is probably intended to be two volumes, consisting of chapters 1–23 and 24–51, with each volume beginning with an encomium on wisdom (see 1:1–10; 24:1–34). In many respects the book resembles Proverbs. It is, as

Bruce Metzger has remarked, “the first specimen of that form of Judaism which subsequently developed into the rabbinical schools of the Pharisees and the Sadducees” (OAA 128). The nature of theodicy in Sirach remains a topic of debate (see deSilva, *IAMCS* 187–92). Sirach 24 is of special interest for the interpretation of John 1:1–18.

**Text:** P. C. BEENTJES, *The Book of Ben Sira in Hebrew* (VTSup 68; Leiden: Brill, 1997); I. LÉVI, *The Hebrew Text of the Book of Ecclesiasticus* (SSS 3; Leiden: Brill, 1904); M. SEGAL, *Book of Ben Sira, Complete* (Jerusalem: Mosad Bialik, 1953) (pointed Hebrew text); Y. YADIN, *The Ben Sira Scroll from Masada, with Introduction, Emendations, and Commentary* (Jerusalem: Israel Exploration Society and Shrine of the Book, 1965) (Hebrew); J. ZIEGLER, *Sapientia Iesu filii Sirach* (2d ed.; Septuaginta 12/2; Göttingen: Vandenhoeck & Ruprecht, 1980) (Greek). **Survey:** R. J. COGGINS, *Sirach* (GAP; Sheffield: Sheffield, 1998); D. A. DESILVA, “Sirach,” *DNTB* 1116–24; IDEM, *IAMCS* 153–97; A. A. DI LELLA, “Wisdom of Ben Sira,” *ABD* 6:931–45; M. GILBERT, “Wisdom Literature,” *SJWSTP* 290–301; D. J. HARRINGTON, *InvA* 78–91; O. KAISER, *OTA* 88–104; B. L. MACK and R. E. MURPHY, “Wisdom Literature,” *EJMI* 373–77; B. M. METZGER, *IA* 77–88; W. O. E. OESTERLEY, *IBA* 222–55. **Commentary:** G. H. BOX and W. O. E. OESTERLEY, “The Book of Sirach,” *APOT* 1:268–517; J. L. CRENSHAW, “The Book of Sirach,” *NIB* 5:601–867; IDEM, “Sirach,” *HBC* 836–54; D. J. HARRINGTON, “Sirach,” *IBC* 923–50; C. J. KEARNS, “Ecclesiasticus,” *CCHS* 512–26; W. O. E. OESTERLEY, *The Wisdom of Ben-Sira* (TED I: Palestinian Jewish Texts 2; London: SPCK, 1916); IDEM, “The Wisdom of Jesus, the Son of Sirach, or Ecclesiasticus,” *NCHSA* 2:79–102; G. SAUER, *Jesus Sirach, Ben Sira* (ATD: Apokryphen 1; Göttingen: Vandenhoeck & Ruprecht, 2000); P. W. SKEHAN and A. A. DI LELLA, *The Wisdom of Ben Sira* (AB 39; New York: Doubleday, 1987); J. G. SNAITH, *Ecclesiasticus* (CBC; Cambridge: Cambridge University Press, 1974); IDEM, “Sirach,” *ECB* 779–798; Y. YADIN, *The Ben Sira Scroll from Masada, with Introduction, Emendations, and Commentary* (Jerusalem: Israel Exploration Society, 1965). **Critical Study:** J. BLENKINSOPP, *Wisdom and Law in the Old Testament* (Oxford: Oxford University Press, 1995), 151–82; J. L. CRENSHAW, “The Problem of Theodicy in Sirach: On Human Bondage,” *JBL* 94 (1975): 47–64; D. A. DESILVA, “The Wisdom of Ben Sira: Honor, Shame, and the Maintenance of the Values of a Minority Culture,” *CBQ* 58 (1996): 433–55; A. A. DI LELLA, “Conservative and Progressive Theology: Sirach and Wisdom,” *CBQ* 28 (1966): 139–54; R. EGGER-WENZEL, ed., *Ben Sira’s God: Proceedings of the International Ben Sira Conference* (BZAW 321; New York: de Gruyter, 2002); E. JACOB, “Wisdom and Religion in Sirach,” in *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien* (ed. J. Gammie et al.; *Homage* 3; Missoula, Mont.: Scholars Press, 1978), 247–60; T. R. LEE, *Studies in the Form of Sirach 44–50* (SBLDS 75; Atlanta: Scholars Press, 1986); B. L. MACK, *Wisdom and the Hebrew Epic: Ben Sira’s Hymn in Praise of the Fathers* (Chicago: University of Chicago Press, 1985); H. MCKEATING, “Jesus ben Sira’s Attitude to Women,” *ExpTim* 85 (1973–1974): 85–87; O. MULDER, *Simon the High Priest in Sirach 50: An Exegetical Study of the Significance to the Praise of the Fathers in Ben Sira’s Concept of the History of Israel* (JSJSup 78; Leiden: Brill, 2003); J. T. SANDERS, *Ben Sira and Demotic Wisdom* (SBLMS 28; Chico, Calif.: Scholars Press, 1983); E. J. SCHNABEL, *Law and Wisdom from Ben Sira to Paul* (WUNT 2.16; Tübingen: Vandenhoeck & Ruprecht, 1985), esp. 8–92; R. T. SIEBENECK, “May Their Bones Return to Life! Sirach’s Praise of the Fathers,” *CBQ* 21 (1959): 411–28; W. C. TRENCHARD, *Ben Sira’s View of Women: A Literary Analysis* (BJS 38; Chico, Calif.: Scholars Press, 1982); B. G. WRIGHT, *No Small Difference: Sirach’s Relationship to Its Hebrew Parent Text* (SBLSCS 26; Atlanta: Scholars Press, 1989).

*Baruch*. Baruch, or 1 Baruch, purports to be the work of Baruch, friend and secretary of the prophet Jeremiah (see Jer 32:12; 36:4). Originally a Hebrew writing, it has survived in Greek, Latin, Syriac, and other languages of the Mediterranean. It appears to have at least two parts, the first consisting of prose (1:1–3:8), the second poetry (3:9–5:9). The purpose of the first part is to bring an awareness of sin and the need for repentance, while the purpose of the second part is to offer praise to wisdom and comfort to an oppressed Jerusalem. The two parts were probably brought together about 100 B.C.E.

**Text:** J. ZIEGLER, *Jeremias, Baruch, Threni, Epistula Jeremiae*. **Survey:** D. A. DESILVA, *IAMCS* 198–213; D. J. HARRINGTON, *InvA* 92–102; O. KAISER, *OTA* 54–62; B. L. MACK and R. E. MURPHY, “Wisdom Literature,” *EJMI* 377–78 (on Bar 3:9–4:4); METZGER, *IA* 89–94; G. W. E. NICKELSBURG, “The Bible Rewritten and Expanded,” *SJWSTP* 140–46; W. O. E. OESTERLEY, *IBA* 256–67; J. E. WRIGHT, “Baruch, Books of,” *DNTB* 148–51. **Commentary:** D. J. HARRINGTON, “Baruch,” *HBC* 855–60; L. HERIBERTO RIVAS, “Baruch,” *IBC* 1043–47; C. A. MOORE, *Daniel, Esther, and Jeremiah*, 255–316; A. J. SALDARINI, “The Book of Baruch,” *NIB* 927–82; P. P. SAYDON, “Baruch,” *CCHS* 596–99; J. J. SCHMITT, “Baruch,” *ECB* 799–802; O. H. STECK, *Das Buch Baruch, der Brief des Jeremia, Zusätze zu Ester und Daniel*; H. St. J. THACKERAY, “Baruch,” *NCHSA* 2:102–11; O. C. WHITEHOUSE, “I Baruch,” *APOT* 1:569–95. **Critical Study:** D. G. BURKE, *The Poetry of Baruch: A Reconstruction and Analysis of the Original Hebrew Text of Baruch 3:9–5:9* (SBLSCS 10; Chico, Calif.: Scholars Press, 1982); W. HARRELSON, “Wisdom Hidden and Revealed according to Baruch (Baruch 3.9–4.4),” in *Priests, Prophets, and Scribes: Essays on the Formation and Heritage of Second Temple Judaism in Honour of Joseph Blenkinsopp* (ed. E. Ulrich; JSOTSup 149; Sheffield: JSOT Press, 1992), 158–71; R. R. HARWELL, *The Principal Versions of Baruch* (New Haven: Yale University Press, 1915); J. R. LUNDBOM, “Baruch, Seraich, and Expanded Colophons in the Book of Jeremiah,” *JSOT* 36 (1986): 89–114; C. A. MOORE, “Toward the Dating of the Book of Baruch,” *CBQ* 36 (1974): 312–20; E. TOV, *The Book of Baruch also called 1 Baruch* (SBLTT 8; Pseudepigrapha 6; Missoula, Mont.: Scholars Press, 1975) (on Bar 1:1–3:8); IDEM, *The Septuagint Translation of Jeremiah and Baruch: A Discussion of an Early Revision of Jeremiah 29–52 and Baruch 1:1–3:8* (HSM 8; Missoula, Mont.: Scholars Press, 1976); J. E. WRIGHT, “Baruch: His Evolution from Scribe to Apocalyptic Seer,” in *Biblical Figures outside the Bible* (ed. M. E. Stone and T. A. Bergren; Harrisburg, Pa.: Trinity Press International, 1998), 264–89.

*Epistle of Jeremiah*. The Epistle of Jeremiah (or Jeremy) appears as chapter 6 of Baruch in the LXX, which is followed by the Vulgate (and the Rheims and Douay version). The letter is accepted by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches. The document purports to be a letter from the prophet Jeremiah, exhorting the Jewish exiles to eschew idolatry. The apocryphal letter may have been inspired by Jer 10:11, an Aramaic verse that reads: “The gods who did not make the heavens and the earth shall perish from the earth and from under the heavens” (Oesterley, *IBA* 269; Metzger, *IA* 96). But this is disputed (deSilva, *IAMCS* 218 n. 6). Several OT passages have been drawn upon (Isa 40:18–20; 41:6–7; Jer 10:3–9, 14; Ps 115:4–8). The letter was probably originally written in Greek, perhaps as early as 300 B.C.E. A small Greek portion (vv. 43–44) has been found at Qumran (i.e., 7QpapEpJer gr).

**Text:** J. ZIEGLER, *Jeremias, Baruch, Threni, Epistula Jeremiae*. **Survey:** D. A. DESILVA, *IAMCS* 214–21; D. J. HARRINGTON, *InvA* 103–8; J. JARICK, “Daniel, Esther, and Jeremiah, Additions to,” *DNTB* 250–52; O. KAISER, *OTA* 62–64; B. M. METZGER, *IA* 95–98; G. W. E. NICKELSBURG, “The Bible Rewritten and Expanded,” *SJWSTP* 146–49, 156; W. O. E. OESTERLEY, *IBA* 268–71. **Commentary:** C. J. BALL, “Epistle of Jeremy,” *APOT* 1:596–611; D. J. HARRINGTON, “Letter of Jeremiah,” *HBC* 861–62; L. HERIBERTO RIVAS, “Letter of Jeremiah,” *IBC* 1048–49; C. A. MOORE, *Daniel, Esther, and Jeremiah*, 317–58; A. J. SALDARINI, “The Letter of Jeremiah,” *NIB* 983–1010; P. P. SAYDON, “Baruch,” *CCHS* 599–600; J. J. SCHMITT, “Baruch,” *ECB* 802; O. H. STECK, *Das Buch Baruch, der Brief des Jeremia, Zusätze zu Ester und Daniel*; H. St. J. THACKERAY, “The Epistle of Jeremy,” *NCHSA* 2:111–16. **Critical Study:** G. M. LEE, “Apocryphal Cats: Baruch 6:21,” *VT* 18 (1968): 488–93; W. NAUMANN, *Untersuchungen über den apokryphen Jeremiasbrief* (Giessen: Töpelmann, 1913).

*Prayer of Azariah and the Song of the Three Children.* The Prayer of Azariah and the Song of the Three Children is an addition inserted between Dan 3:23 and 3:24. It is accepted by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches. There are several additions to Daniel, the three major ones being the Prayer of Azariah and the Song of the Three Children (or Young Men), Susanna, and Bel and the Dragon. These additions were probably composed in Greek, although Aramaic is possible. In the case of the addition under consideration, the original language of composition may have been Hebrew. The Prayer of Azariah and the Song of the Three Children itself probably represents a combination of two additions. The Prayer of Azariah is uttered by one of the young men in the furnace (i.e., Abednego; cf. Dan 1:7). It confesses Israel’s sin and petitions God that Israel’s enemies be put to shame. It is followed by a song of praise and exhortation to praise. It owes much of its inspiration to Ps 148:1–2, 7–12 (Metzger, *IA* 103).

**Text:** J. ZIEGLER, *Susanna, Daniel, Bel et Draco*. **Survey:** D. A. DESILVA, *IAMCS* 225–31; D. J. HARRINGTON, *InvA* 109–13; J. JARICK, “Daniel, Esther, and Jeremiah, Additions to,” *DNTB* 250–52; O. KAISER, *OTA* 48–53; B. M. METZGER, *IA* 99–105; G. W. E. NICKELSBURG, “The Bible Rewritten and Expanded,” *SJWSTP* 149–52; W. O. E. OESTERLEY, *IBA* 272–79. **Commentary:** W. H. BENNETT, “Prayer of Azariah and Song of the Three Children,” *APOT* 1:625–37; N. D. COLEMAN, “Additions to the Book of Daniel,” *NCHSA* 2:117–23; A. LACOCQUE, “Daniel,” *IBC* 1094–95; C. A. MOORE, *Daniel, Esther, and Jeremiah*, 39–76; J. W. ROGERSON, “Additions to Daniel,” *ECB* 803–4; P. P. SAYDON, “Daniel,” *CCHS* 642–43; D. L. SMITH-CHRISTOPHER, “The Prayer of Azariah and the Song of the Three Jews,” *NIB* 158–70; O. H. STECK, *Das Buch Baruch, der Brief des Jeremia, Zusätze zu Ester und Daniel*. **Critical Study:** E. HAAG, “Die drei Männer im Feuer nach Dan. 3:1–30,” in *Die Entstehung der jüdischen Martyrologie* (ed. J. W. van Henten; SPB 38; Leiden: Brill, 1989), 20–50; J. W. VAN HENTEN and F. AVEMARIE, *Martyrdom and Noble Death*, 59–62; C. KUHL, *Die drei Männer im Feuer (Daniel, Kapitel 3 und seine Zusätze): Ein Beitrag zur israelitisch-jüdischen Literaturgeschichte* (BZAW 55; Giessen: Töpelmann, 1930).

*Susanna.* Susanna is accepted by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches. In the LXX and Vulgate Susanna is chapter 13 of Daniel. In other versions, however, Susanna appears as an introduction to chapter 1 (per-

haps because in v. 45 Daniel is referred to as a “young lad” and according to v. 64 it was “from that day onward” that Daniel enjoyed a great reputation). Susanna is the story of a beautiful woman who is pursued by two lustful elders. When wrongly accused, she is defended by the wise Daniel. The lesson of Susanna is that virtue and faith will ultimately be vindicated. It is likely that the story was originally composed in Greek, as is especially seen in the Greek word-plays in verses 54–59 (Metzger, *IA* 110–11).

**Text:** J. ZIEGLER, *Susanna, Daniel, Bel et Draco*. **Survey:** D. A. DESILVA, *IAMCS* 231–36; R. DORAN, “Narrative Literature,” *EJMI* 299–301; D. J. HARRINGTON, *InvA* 113–16; J. JAR-ICK, “Daniel, Esther, and Jeremiah, Additions to,” *DNTB* 250–52; O. KAISER, *OTA* 48–53; B. M. METZGER, *IA* 107–13; G. W. E. NICKELSBURG, “Stories of Biblical and Early Post-biblical Times,” *SJWSTP* 37–38; W. O. E. OESTERLEY, *IBA* 280–86. **Commentary:** N. D. COLEMAN, “Additions to the Book of Daniel,” *NCHSA* 2:117–23; D. M. KAY, “Susanna,” *APOT* 1:638–51; A. LACOCQUE, “Daniel,” *IBC* 1106–7; C. A. MOORE, *Daniel, Esther, and Jeremiah*, 77–116; J. W. ROGERSON, “Additions to Daniel,” *ECB* 804–5; P. P. SAYDON, “Daniel,” *CCHS* 642–43; D. L. SMITH-CHRISTOPHER, “The Prayer of Azariah and the Song of the Three Jews,” *NIB* 171–84; O. H. STECK, *Das Buch Baruch, der Brief des Jeremia, Zusätze zu Ester und Daniel*. **Critical Study:** B. BOHN, “Rape and the Gendered Gaze: Susanna and the Elders in Early Modern Bologna,” *BibInt* 9 (2001): 259–86; D. W. CLANTON, “(Re)dating the Story of Susanna: A Proposal,” *JSJ* (2003): 121–40; J. A. GLANCY, “The Accused: Susanna and Her Readers,” in *A Feminist Companion to Esther, Judith, and Susanna* (ed. A. Brenner; FCB 7; Sheffield: Sheffield, 1995), 288–302; A.-J. LEVINE, “‘Hemmed In on Every Side’: Jews and Women in the Book of Susanna,” in *Social Location and Biblical Interpretation in the United States* (vol. 1 of *Reading from This Place*; ed. F. F. Segovia and M. A. Tolbert; Minneapolis: Fortress, 1996), 175–90; C. A. MOORE, “Susanna: A Case of Sexual Harassment in Ancient Babylon,” *BRev* 8, no. 3 (1992): 20–29, 52; E. SPOLSKY, ed., *The Judgment of Susanna: Authority and Witness* (SBLEJL 11; Atlanta: Scholars Press, 1996); F. ZIMMERMANN, “The Story of Susanna and Its Original Language,” *JQR* 48 (1957–58): 236–41.

*Bel and the Dragon.* *Bel and the Dragon* is accepted by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches. This addition is made up of two stories designed to demonstrate the foolishness of idolatry and the dishonesty of the heathen priesthood. Like the other additions to Daniel, these stories teach that God’s people will persevere if they have faith. It may have been inspired by biblical traditions that speak of God’s slaying Leviathan (Metzger, *IA* 120). In the LXX, *Bel and the Dragon* is added to Daniel 12, while in the Vulgate it makes up chapter 14.

**Text:** J. ZIEGLER, *Susanna, Daniel, Bel et Draco*. **Survey:** D. A. DESILVA, *IAMCS* 237–43; R. DORAN, “Narrative Literature,” *EJMI* 301–2; D. J. HARRINGTON, *InvA* 116–21; J. JAR-ICK, “Daniel, Esther, and Jeremiah, Additions to,” *DNTB* 250–52; O. KAISER, *OTA* 48–53; B. M. METZGER, *IA* 115–22; G. W. E. NICKELSBURG, “Stories of Biblical and Early Post-biblical Times,” *SJWSTP* 38–40; W. O. E. OESTERLEY, *IBA* 287–93. **Commentary:** N. D. COLEMAN, “Additions to the Book of Daniel,” *NCHSA* 2:117–23; W. DAVIES, “Bel and the Dragon,” *APOT* 1:652–64; A. LACOCQUE, “Daniel,” *IBC* 1099; C. A. MOORE, *Daniel, Esther, and Jeremiah*, 117–49; J. W. ROGERSON, “Additions to Daniel,” *ECB* 805–6;

P. P. SAYDON, "Daniel," *CCHS* 642–43; D. L. SMITH-CHRISTOPHER, "The Prayer of Azariah and the Song of the Three Jews," *NIB* 185–94; O. H. STECK, *Das Buch Baruch, der Brief des Jeremia, Zusätze zu Ester und Daniel. Critical Study*; J. J. COLLINS, "The King Has Become a Jew': The Perspective on the Gentile World in Bel and the Snake," in *Diaspora Jews and Judaism: Essays in Honor of, and in Dialogue with, A. Thomas Kraabel* (ed. J. A. Overman and R. S. MacLennan; *SFSHJ* 41; Atlanta: Scholars Press, 1992), 335–45; A. WYSNY, *Die Erzählungen von Bel und dem Drachen: Untersuchung zu Dan 14* (*SBB* 33; Stuttgart: Katholisches Bibelwerk, 1996); F. ZIMMERMANN, "Bel and the Dragon," *VT* 8 (1958): 438–40.

*Prayer of Manasseh.* The Prayer of Manasseh is accepted by the Greek Orthodox Church. Inspired by 2 Chr 33:11–13, this document purports to be King Manasseh's prayer of repentance after being exiled. Moreover, the reference to two works that contain Manasseh's prayer (2 Chr 33:18–20), which are lost, may very well have prompted our unknown writer to compose this piece (Metzger, *IA* 124–25). According to R. Hvalvik, the prayer consists of (1) invocation (v. 1), (2) ascription of praise to God (vv. 2–7), (3) confession of sin (vv. 8–10), (4) petition for forgiveness (vv. 11–15a), and (5) doxology (v. 15b). See further comments in chapter 2.

**Text:** A. RAHLFS, *Psalmi cum Odis* (2d ed.; Septuaginta 10; Göttingen: Vandenhoeck & Ruprecht, 1979). **Survey:** D. A. DESILVA, *IAMCS* 296–300; D. FLUSSER, "Psalms, Hymns, and Prayers," *SJWSTP* 555; D. J. HARRINGTON, *InvA* 166–69; R. HVALVIK, "Prayer of Manasseh," *DNTB* 821–22; O. KAISER, *OTA* 75–78; B. M. METZGER, *IA* 123–28; W. O. E. OESTERLEY, *IBA* 294–99. **Commentary:** J. H. CHARLESWORTH, "Prayer of Manasseh," *OTP* 2:625–37; N. D. COLEMAN, "The Prayer of Manasses," *NCHSA* 2:124–26; J. C. DANCY, "The Prayer of Manasseh," in J. C. Dancy et al., *The Shorter Books of the Apocrypha* (CBC; Cambridge: Cambridge University Press, 1972), 242–48; P. R. DAVIES, "The Prayer of Manasseh," *ECB* 859–61; D. J. HARRINGTON, "Prayer of Manasseh," *HBC* 872–74; H. E. RYLE, "Prayer of Manasses," *APOT* 1:612–24. **Critical Study:** W. BAARS and H. SCHNEIDER, "Prayer of Manasseh," in *The Old Testament in Syriac according to the Peshitta Version* (VTS 4/6; Leiden: Brill, 1972), i–vii, 1–9; P.-M. BOGAERT, "La légende de Manassé," in *Apocalypse de Baruch* (SC 144; Paris: Cerf, 1969), 296–319; H. N. BREM, "Manasseh and His Prayer," *Lutheran Theological Seminary Bulletin* 66 (1986): 5–47.

*1 Maccabees.* First Maccabees is accepted by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches. The book tells of the events surrounding the Jewish uprising against Antiochus IV Epiphanes. First Maccabees describes the courage of Mattathias the priest and his sons, especially Judas Maccabeus, after whom the book and the period of time are named. The book is probably an apology for the Hasmonean dynasty which, not too many years after Israel had regained its independence, had fallen into disfavor among many of the strictest observers of Judaism. Originally written in Hebrew, probably sometime late in the second century B.C.E. (though some scholars place chs. 14–16 after 70 C.E.), the history of 1 Maccabees is for the most part trustworthy (though at times it is at variance with 2 Maccabees—and it is not always certain which account is to be preferred). Unlike 2 Maccabees, 1 Maccabees contains no miraculous accounts. Solomon Zeitlin thinks that the book which the *Yosippon* (see ch. 5) refers to as

*Sepher Bet Hasmanaim* (“The Book of the House of the Hasmoneans”) is the Hebrew 1 Maccabees.

**Text:** W. KAPPLER, *Maccabaeorum liber I* (Septuaginta 9/1; Göttingen: Vandenhoeck & Ruprecht, 1967). **Survey:** H. W. ATTRIDGE, “Historiography,” *SJWSTP* 171–76; IDEM, “Jewish Historiography,” *EJMI* 316–23; J. R. BARTLETT, *1 Maccabees* (GAP; Sheffield: Sheffield, 1998); D. A. DESILVA, *IAMCS* 244–65; T. FISCHER, “Maccabees, Books of,” *ABD* 4:439–50, esp. 439–42; L. L. GRABBE, “1 and 2 Maccabees,” *DNTB* 657–61; D. J. HARRINGTON, *InvA* 122–36; O. KAISER, *OTA* 13–17; B. M. METZGER, *IA* 129–37; W. O. E. OESTERLEY, *IBA* 300–314. **Commentary:** J. R. BARTLETT, “1 Maccabees,” *ECB* 807–30; IDEM, *The First and Second Books of Maccabees* (CBC; Cambridge: Cambridge University Press, 1973), 14–214; T. CORBISHLEY, “1 & 2 Maccabees,” *CCHS* 706–17; J. C. DANCY, *A Commentary on 1 Maccabees* (Oxford: Basil Blackwell, 1954); R. DORAN, “The First Book of Maccabees,” *NIB* 4:1–178; W. FAIRWEATHER and J. S. BLACK, *The First Book of Maccabees* (Cambridge Bible for Schools and Colleges; Cambridge: Cambridge University Press, 1897); H. A. FISCHER, *The First Book of Maccabees: A Commentary* (New York: Schocken Books, 1948); J. A. GOLDSTEIN, *1 Maccabees* (AB 41; Garden City, N.Y.: Doubleday, 1976); J. W. HUNKIN, “I. and II. Maccabees,” *NCHSA* 2:126–46; H. G. JIMÉNEZ, “1 Maccabees,” *IBC* 722–38; H. LICHTENBERGER, *Die Makkabäerbücher*; W. O. E. OESTERLEY, “The First Book of Maccabees,” *APOT* 1:59–124; L. H. SCHIFFMAN, “1 Maccabees,” *HBC* 875–897; S. TEDESCHE and S. ZEITLIN, *The First Book of Maccabees* (JAL; New York: Harper, 1950). **Critical Study:** J. A. GOLDSTEIN, “How the Authors of 1 and 2 Maccabees Treated the ‘Messianic’ Promises”; D. J. HARRINGTON, *The Maccabean Revolt*, 57–86; J. W. VAN HENTEN and F. AVEMARIE, *Martyrdom and Noble Death*, 62–63; G. O. NEUHAUS, “Quellen im 1. Makkabäerbuch?” *JSJ* 5 (1974): 162–75; S. SCHWARTZ, “Israel and the Nations Roundabout: 1 Maccabees and the Hasmonean Expansion,” *JJS* 42 (1991): 16–38; D. S. WILLIAMS, *The Structure of 1 Maccabees* (CBQMS 31; Washington, D.C.: Catholic Biblical Association, 1999); S. ZEITLIN, “Josippon,” *JQR* 53 (1962–1963): 277–97, esp. 290.

*2 Maccabees*. Second Maccabees is accepted by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches. The book is not a sequel to 1 Maccabees; rather it covers approximately the same events and period of time (=1 Macc 1:10–7:50). According to 2:23–28, 2 Maccabees is an abridgment of a five-volume work by one “Jason of Cyrene.” This larger history is now lost. Most suspect that 2 Maccabees is historically less trustworthy. Its purpose is to enhance the theological dimensions of the Jerusalem temple and the Jewish struggle for independence. See also its seventh chapter for a defense of the resurrection. Second Maccabees was probably written originally in Greek in the first century B.C.E.

**Text:** R. HANHART, *Maccabaeorum liber II* (Septuaginta 9/2; Göttingen: Vandenhoeck & Ruprecht, 1959). **Survey:** H. W. ATTRIDGE, “Historiography,” *SJWSTP* 176–83; IDEM, “Jewish Historiography,” *EJMI* 316–23; D. A. DESILVA, *IAMCS* 266–79; T. FISCHER, “Maccabees, Books of,” *ABD* 4:439–50, esp. 442–47; L. L. GRABBE, “1 and 2 Maccabees,” *DNTB* 657–61; D. J. HARRINGTON, *InvA* 137–51; O. KAISER, *OTA* 17–24; B. M. METZGER, *IA* 129–37; W. O. E. OESTERLEY, *IBA* 300–314. **Commentary:** G. ARANDA PÉREZ, “2 Maccabees,” *IBC* 739–50; J. R. BARTLETT, *The First and Second Books of Maccabees* (CBC; Cambridge: Cambridge University Press, 1973), 215–344; IDEM, “2 Maccabees,” *ECB* 831–50; T. CORBISHLEY, “1 & 2 Maccabees,” *CCHS* 706–7, 717–23; R. DORAN, “The Second Book

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## Themes

The writings that make up the OT Apocrypha contribute much to NT background. There are several political and theological themes that may be reviewed briefly.

*God.* Second Maccabees 7:28 may be the first to teach that God created the universe out of nothing. In Sir 43:27 God is called “the All.” God is called “Father” (Tob 13:4), “Judge” (Sir 17:15–24), and “King” (Jdt 9:12; 2 Macc 7:9). Wisdom 11:22–12:2 teaches that God’s love is universal. God is all-knowing and all-powerful (Sir 42:15–25).

*Piety and Martyrdom.* In 1 Esdr 4:13–47 the pious wisdom of Zerubbabel is cited as an important factor in reminding the Persian king Darius of his vow to have Jerusalem and the temple rebuilt. The wickedness of God’s people is cited in 2 Esdras as the major cause of Israel’s misfortunes. The book of Tobit revolves around the piety of Tobit and his son Tobias. Tobit tithed, kept the dietary laws, gave food and clothing to the poor, and greatest of all, buried the dead. (According to Sir 3:30; 7:10, almsgiving atones for sin.) The book of Judith tells the story of a beautiful woman who risked her life, but kept herself from being dishonored by Holofernes. In 9:1 she humbles herself and prays. In Add Esth 14:1–19 Queen Esther humbles herself (v. 2) and prays fervently to God. In Bar 1:5–14 the penitent weep, fast, pray, and send money to Jerusalem to reestablish worship in Jerusalem. The Prayer of Azariah and the Song of the Three Young Men greatly enhances the theme of piety found in Daniel. In Susanna the piety of Susanna and the wisdom of the young man Daniel are vindicated. The Prayer of Manasseh is a classic in pious penitence. Perhaps the greatest example of piety in the face of persecution occurs in 2 Maccabees 7 where a mother and her seven sons are put to death for refusing to eat pork (v. 1; cf. 4 Macc 8–17; *b. Git.* 57b; *Lam. Rab.* 1:16 §50).

*Salvation History.* A frequent theme is that of Israel’s obduracy (1 Esdr 1:47–52; 2 Esdr 3:20–22; 4:30; Tob 1:5; Jdt 5:17–21; Bar 1:15–2:10; Add Esth

14:6–7; PrAzar 4–7, 14; Sus 52–53; Pr Man 9–10, 12) and return from the exile (1 Esdr 2:1–15; Bar 5:1–9).

*Zionism.* Much of 2 Esdras is concerned with the fate of “Zion” (i.e., Jerusalem). In 13:29–50 the Messiah is seen standing on the top of Mount Zion (v. 35), with Zion now sitting in judgment upon the nations (vv. 36–38). In Tob 14:5b the aged Tobit prophesies that Jerusalem and the temple, having been destroyed, will be rebuilt “in splendor.” Sirach recounts the recent glories of the temple (Sir 49:11–13; 50:1–21). Baruch 1:10–14 is concerned with the reestablishment of worship in Jerusalem.

*Defense of Hasmonean dynasty.* First Maccabees probably affords the best examples (14:25–15:9; 16:1–3; 2 Macc 15:7–24; see also Sir 50:1–24 [praise of Simon]).

*Messiah.* The Messiah is kept by the Most High until the last days (2 Esdr 12:32; 13:26; 14:9). He will judge the wicked and rescue God’s remnant (12:33–35). He is described in terms of Dan 7:13 (cf. Mark 14:62). The Messiah will set up a kingdom that will last 400 years (2 Esdr 7:26–30), after which time he and all people will die. After seven days of silence there will be a general resurrection and judgment (7:31–44). Elsewhere hope is expressed that a prophet will arise (1 Macc 4:46; 9:27; 14:41). This hope is probably based on Deut 18:15–18.

*Resurrection.* According to 2 Macc 7:9: “The King of the universe will raise us up to an everlasting renewal of life, because we have died for his laws” (see vv. 11, 14, 23, 29). Also, in 2 Macc 12:44 we read: “. . . those who had fallen would rise again. . .” (see also 14:46). Also, in 2 Esdr 7:32: “And the earth shall give up those who are asleep in it, and the dust those who dwell silently in it; and the chambers shall give up the souls which have been committed to them.” Wisdom 3:1–9 teaches immortality, if not resurrection (see also 6:17–20).

*Eschatology.* “Signs of the End” include terror, unrighteousness, the sun shining at night, the moon during the day, blood dripping from wood, talking stones, and falling stars (2 Esdr 5:1–13; see also 6:21–24; 15:12–27). The End will involve salvation for the righteous and judgment for the wicked (2 Esdr 5:56–6:6, 25–28; 7:26–44; 8:63–9:13).

*Intercession of the Saints.* According to 2 Macc 15:11–16, dead saints intercede for the living. (Onias the high priest and Jeremiah the prophet intercede for Judas.) Furthermore, according to 12:43–45, the living may pray and offer sacrifices for the dead (does this relate to 1 Cor 15:29?).

*The Canon of Scripture.* In Sir 39:1 the OT is referred to as “law” and “prophecies.” In 2 Esdr 14:44 “ninety-four” books are mentioned. The reference is to the “twenty-four books” of the OT (v. 45) and, most likely, the seventy of the Apocrypha and Pseudepigrapha. Both the seventy and the twenty-four are restored miraculously by Ezra and five others (vv. 37–48), a legend that parallels the translation of the LXX (*Let. Aris.* §307b). Whereas the twenty-four are to be read by all, the seventy are to be read only by the wise (2 Esdr 14:45–46). There are at least fifty-one apocryphal writings among the scrolls and fragments of Qumran (M. J. McNamara, *Palestinian Judaism and the New Testament* [GNS 4; Wilmington, Del.: Glazier, 1983], 121–24). More than sixty writings are found in

J. H. Charlesworth, *OTP*. The OT itself refers to books which are now lost: Book of the Wars of Yahweh (Num 21:14), Book of Jasher (Josh 10:13; 2 Sam 1:18), Book of the Acts of Solomon (1 Kgs 11:41), Book of the Annals of the Kings of Israel (1 Kgs 14:19; 2 Chr 33:18), Book of the Annals of the Kings of Judah (1 Kgs 14:29; 15:7), Annals of Samuel the Seer and Annals of Gad the Seer (1 Chr 29:29), Words of Nathan the Prophet (2 Chr 9:29), Prophecy of Ahijah the Shilonite (2 Chr 9:29), Annals of Shemaiah the Prophet and of Iddo the Seer (2 Chr 12:15), Annals of Jehu son of Hanani (2 Chr 20:34), an untitled writing of Isaiah (2 Chr 26:22), Annals of Hozai (2 Chr 33:18), a lament for Josiah by Jeremiah (2 Chr 35:25). First Maccabees 16:24 refers to the Annals of John Hyrcanus. Various lost writings are mentioned in the Pseudepigrapha (*T. Job* 40:14 [“Omissions”]; 41:6 [“Omissions of Eliphaz”]; 49:3 [“Hymns of Kasia”]; 50:3 [“The Prayers of Amaltheia’s Horn”]). In *Hist. eccl.* 6.13.6 Eusebius refers to several “disputed books” (*antilegomena*): Sirach and Wisdom of Solomon (of the OT Apocrypha), Hebrews and Jude (of the NT), and Barnabas and Clement (of the Apostolic Fathers).

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