

W165_Apochypra.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. The covering title of the series being Christian Fundamentals and the present Series. Has been considering the Bible as an inspired book. We are bringing that aspect of our study to an end this evening. And before we open the scriptures once again and deal with them. We are going to read together. The fourth and fifth chapter of the Book of Job. And those of you who are listening, if you care to join with us, will you switch off for a moment or two? The fourth and fifth chapters of the Book of Job. I'm not able to compute accurately the number of Bible studies that have been now given from this pulpit since 1943, when the text was taken from the book of Nehemiah. He opened the book. But I believe the testimony of most who come to these meetings would be. Or that the messages that have been given here have been based upon the word of God. Well, I'm going to make a little exception this evening. Once in a few thousand meetings, I suppose it might be permitted. We were reading the fourth and fifth chapter of the Book of Job. And there's quite a number of wise remarks in that book that we could take to heart. One of them, I daresay you realize, was quoted by the apostle Paul when he says he takes the wise in their own craftiness, that's, quote it. But do you remember in the last chapter of the Book of Job, it says, and it was so that after the Lord had spoken these words unto job, the Lord said to iLife as that He daemonite my wrath is kindled against thee and against thy two friends.

[00:01:59] For ye have not spoken of me. The thing that is right as my servant job hath. Well, that's a strange idea, isn't it? There are these three friends. They've got half the Book of Job in which they give their advice and the wrath of God is kindled against them because they haven't spoken that which is right concerning him. Or they spoke. That was right. Concerning some things and as a tremendous amount of wisdom and guidance in what they said. But they entirely missed the mark with regard to job and all the idea they had with regard to the dealings of God with men. Now, do you realize that there is a possibility that the Book of Job. Is mainly occupied with the opinions of men. But at the time, job was at his side and these three have had their say. And Elias steps in and has his say. There's only about 2 or 3 chapters left for God to break in and speak to Job himself. And then when we get to the end of the Old Testament, that's the Book of Malachi, there's a gap of 400 years. Before we get the New Testament, which was the new which part of the New Testament was written first is not for us to try to decide.

[00:03:16] It's possible that the epistles of Paul were the first part of the New Testament to be actually written, although the Gospels deal with an earlier period. But my point is this, that there's a period of 400 years between Malachi and Matthew. Now that is filled in a measure by some opinions of men. Some of them were godly men, some were fantastic in their ideas. But it's utterly impossible that we couldn't get some help by knowing a little bit about what these men said. Now, this set of books is generally called the Apocrypha. And if you speak to some people about the Apocrypha, it's a bogey at once. They think it's some insidious propaganda of the Roman Catholic Church or that if you read it, you'll be led astray. And oh dear, oh dear. They're not quite certain why it was ever called the Apocrypha. If you read one author, he tells you one reason or another another, but it generally means that it was not one of the books that were carefully put aside and kept under custody. It was recognized to be a useful set of books, but never reckoned to be inspired. Well, a lot of a lot of the Book of Job isn't inspired. The record is inspired that told you what they said. But if they told lies. Well, they're lies still, you see. So I felt that I would risk it for once, only once friends, by saying, Look, let's face this book.

[00:04:52] Let's know what this apocrypha is, because you'll meet some people and they will tell you, especially if you go on the continent, that you haven't got a complete Bible. You know, in the days of Shakespeare, he must have had the Apocrypha bound up with his Bible, because when he puts into the language of one of the court and he turns on Shylock and says, Daniel, come to judgment, Well, you can't find that in the book of Daniel. Anything for that. But you will in the Apocrypha where Daniel questions witnesses separately and puts them right and Daniel come to judgment. Oh, he said, I thank thee for that word. See? A Daniel come to judgment. And then I came across this bit, which is interesting. John Bunyan, in his spiritual autobiography, Grace, abounding to the Chief of Sinners, relates that he was for a long time at once comforted and perplexed by finding great relief from words for which he vainly sought in the Bible. Look at the generations of old and see did ever any trust in the Lord and was confounded. For more than a year. He was unable to find the place of this text, but at last casting my eyes upon the apocryphal books, I found it in the 10th verse of the second chapter of Ecclesiasticus. And although it wasn't in the Bible, those words were a comfort to Bunyan.

[00:06:14] And we are no more right to say he never ought to have read them than we had any right to publish once in two months. The in expository expect you to read that, but that's not inspired. But it comes with all the desire to help so far as it's within the power of human writings to help. And I felt that once we would take a night off this evening and see what this apocrypha is about and why it may be of service to us if we only treat it as it should be. I don't think it's possible. For 400 years to have elapsed and men go through the experiences that they did go through, covered by that apocrypha. The time of the Maccabees and other features without leaving an indelible mark on the minds of the people. And phrases and terms and words being coined which became common property and enter into the New Testament, for they were using the language of men. And I think it will do us good to become acquainted now in the first case. Let us get some idea of this book and its construction. There are 14 books that go to make up the Apocrypha. Among them there is Ecclesiasticus. There's Esdras, which is the another way of spelling the name Ezra. The books of Ezra. There is the Wisdom of Solomon, and there are the books that are Maccabees beside others. Now, it has been said, I have read somewhere that Christ never quoted the Apocrypha.

[00:07:59] And I accepted that for the time being until I was reading in the second book of Ezra Essdras. That's this way that they pronounce Ezra. Now let me find that second book of Ezra, chapter one, verse 30. You listen to this. I wish you could come across it accidentally like I did. Here it comes. That she would be my people and I should be your God, that she would be my children and I should be your father. I gathered you together as a hen gathereth her chickens under her wings. And you mean to tell me that Christ never quoted or referred to the Apocrypha? You see what he did? He wove into his own language the words that were common knowledge to those people. A very homely illustration. How often would I have gathered thy children together as a hen gathereth her chickens under her wings, and he would not. And every one of those men who knew the ancient books of their fathers would immediately know that this was a language which they all understood and read. So that's fine, isn't it, to to know at least one passage that our Saviour himself knew and our saviour himself quoted. Now, I want to read, first of all, the prologue written by the writer of Ecclesiasticus. That is the full title is The Wisdom of Jesus the Son of Sirach. Jesus is a very common name you'll find in the Old Testament as well as in the new.

[00:09:41] He says. Whereas many and great things have been delivered unto us by the law and the prophets. And by others that followed their steps. Now there's the Old Testament canon, the law, the prophets and the writings, the others that followed their steps. You see, incidentally, it's giving the testimony to the Old Testament canon. Uh, for the which things Israel ought to be commended for learning and wisdom and whereof not only the readers must needs become skillful themselves, but also they who desire to learn be able to profit them, which are without both by speaking and writing. My grandfather, Jesus, when he had much given himself to the reading of the law and the prophets and other books of our fathers, and had gotten there in good judgment, was drawn on also himself to write something pertaining to learning and wisdom, to the intent that those which are desirous to learn and are addicted to these things might profit much more in living according to the law. Wherefore let me entreat you to read it with favor and attention and to pardon us wherein we may seem to come short of some words which we have labored to interpret. Can you sympathize with the interpreter? The translator here? He speaks about the labor for the same things uttered in Hebrew and translated into another tongue and not the same force in them. And not only these things, but the law itself and the prophets and the rest of the books have no small difference when they are spoken in their own language.

[00:11:16] And so he goes on, That's the product. He is a man who recognizes the law and the prophets and the rest of the books as God's word. And he says, My grandfather spent a lot of time in seeking to extract the wisdom from them and get guidance from them. And I don't see how it's humanly possible if we if we approach these books in the right spirit. But what we might get a little bit, unless of course, we are not going to consider the testimony of anybody else except that which is enclosed between the two covers of the Bible. I don't know why we come to a meeting like this for the one thing I know about myself is that I'm not inspired. The only thing I know about is I've got an inspired book, and as long as I stick to that, it might possibly be blessed and helpful. So we are dependent to a large extent upon others, and we are only grateful if they turn out attention to what is written. I've got a note here with regard to some of the things that are commented upon and referred to in these apocryphal books. Many references are found to the Old Testament, the creation of man made in the image of God made out of the dust. The translation of Enoch and there are references to the following books.

[00:12:34] References to Genesis. Exodus. Leviticus Numbers. Deuteronomy Joshua second, Samuel one and two Kings one and two Chronicles. Ezra. Nehemiah. Psalms. Proverbs Ecclesiastes. Isaiah. Jeremiah. Ezekiel. Daniel. Amos. Haggai. Zechariah. Malachi would have been quicker for me to have said the only books which are not written are quoted are just 2 or 3. You see, these men honored these books, loved them, and sought to direct the attention of others to them. So now what I want to do this evening, it will take all the time I think I've got is to just turn to some of these passages like I did just now with regard to the quotation of our savior, to the. Chicken gathering. The hen gathering or chicken under her wings. And then also see if we can discover 1 or 2 odd features. Now, I'm going to read another portion from this book of Esdras, which I have open in front of me. I think I've got the right references. If I haven't. Well, that's too bad. But the 16th chapter of this book of estrus and the 18th verse, I think may yield something. Listen to these words. The beginning of sorrows. And great mornings, the beginning of famine and great death. When I read those words, my mind automatically goes to our saviors. Speaking of the days that are yet to come before the second coming of Christ. These are the beginning of sorrows, and we airily speculate as to what the beginning of sorrows mean.

[00:14:21] But if you lived in those days and you went through what some of those men went through, you'd know what the beginning of sorrows would indicate. Perhaps. Think of the The times of the Book of Maccabees, what they went through, the things that they endured. So instead of losing, we can go to these books and say, You see what our savior said sitting on the Mount of Olives? He said, You know, your past history, the beginning of sorrows that were mentioned there. Well. The circle may come back again and those things be repeated, perhaps with greater intensity. And then a little further along in the 38th verse. We have these words as when a woman with child in the ninth month bringeth forth a son. Within 2 or 3 hours of her birth, great pains compass her womb, which pains when the child cometh forth. They slack. Not for a moment. Outside you refers to the period of travail that it shall come upon them like a woman with child. And you see, instead of it being a strange thing for us to say, you never ought to talk about that. People went through it and they knew it and it was used as a figure and it could be used rightly. And there it is, embedded in that same expression. America in these words. All my people. Hear my word. Make you ready to the battle. And in those evils. Be even as pilgrims upon the earth.

[00:15:51] Hear the words that Peter uses. Pilgrims on the earth. He may not have known that He was quoting from the Apocrypha. It was one of the things that are so used to reading and saying, but it's nevertheless a truth. He's warning them to adopt the attitude that they would be consistent with being pilgrims on the earth. Now, listen to this bit. He that selleth let him be as he that fleeth away and he that buyeth as one that will lose. He that occupies merchandise as he that hath no profit by it. And he that buildeth as he that shall not dwell therein. He that soweth as if he should not reap. So also he that planted a vineyard as he that shall not gather the grapes. They that marry as they that shall get no children, and they that marry not as the widowers. Why Paul was canvassing that, telling them the state of the times was such that just as your fathers in those days had to take the pilgrim attitude very literally and conduct their lives and their business in that spirit, he said, You've got to do it again. Well, we're not losing our way. We discover that instead of using high brow language that nobody had ever heard, he was only endorsing that which had been already seen by wise men of old and God sitting, setting his seal upon it. That it was true. Well, now another passage in this same second book of Exodus, chapter two, verse 12.

[00:17:25] Um. Chapter two, verse 12. Now, where are we Here? Verse. Verse 11. Their glory also will take unto thee. And give these the everlasting tabernacles which I have prepared for them. Do you remember our Savior about the unjust steward and how he was preparing to get accommodation when he was turned out of his job? But the Lord said, But if you take the other line, then you would be preparing everlasting Tabernacles in the true and fullest sense of the word. Well, you don't lose anything by discovering that was a way in which this was expressed in those days. The Everlasting Tabernacles. Parallel with Luke 16, verse nine, and then in the 18th verse of this same chapter. For thy help. Will I send my servants as a and Jeremy after whose counsel I have sanctified and prepared for thee 12 trees laden with diverse fruits Well, is a figure of speech. The man wasn't sending him trees. He wasn't sending him one tree. But he was speaking in the figurative language which they understood. And as many fountains flowing with milk and honey and seven mighty Mountains. Oh, get the book of the revelation with its seven mountains and its water of life and its trees yielding fruit every month and so on. You see a faint reminiscence of the language, of the people coming out and being endorsed when the prophetic writing was being given by inspiration of God.

[00:19:05] Well, now I'll leave the book of is dressed and I'll turn to another one. The book called Ecclesiasticus. And. First of all, I'm going to just give you a saying which you'll discover sounds very modern, very up to date. He that touches pitch shall be defiled therewith. Well, only we can find any fault with that, can you? If you don't believe it, try it. See, he's a touchy pitch. That's come down if we use it still. But I'll guarantee that the hundreds of people who quote or might refer to that figure to touch picture me father wouldn't know where it came from. What is the author of it? It's like the lady who went and heard Shakespeare's play Hamlet for the first time. She said it was all right, that it was so full of quotations. You see, she didn't know that the quotations were coming from the very author himself. Well, then we have in this same 13th chapter. This is important. Take that back. 15 to 18. These words, every beast loveth is like. And every and every man loveth his neighbor. All flesh is according to kind. And a man will cleave to his like, What fellowship hath the wolf with the lamb So the sinner with the godly. What agreement is there between the hyena and the dog? Give me to tell me that the Apostle Paul never had that floating in the back of his mind when he said, What agreement has the Temple of God with idols? What fellowship, fellowship hath this one who worships God and the Idolater? So you see, in that 400 years their minds were searching and groping and a language was being forged that God himself was going to pick up and use.

[00:21:04] And I think we are the loser if we turn a blind eye and say, Oh, the apocrypha, I don't know what the Apocrypha means, but it sounds a bad word and I won't look at the books. They are magnificent in some of their writings and the things that they did and the way they stood for the truth as they saw it. I think there's something to be their honor and to their praise. Well, now. In the next chapter of this same book, 14th chapter, verse 17. He says all fresh website holders are garment. For the covenant from the beginning is Thou shalt die the death. Wax old as a garment. When I read the Epistle to the Hebrews, that's the very expression which says they shall wax old as a garment, but thou art the same. Thy years shall not fail. Wax old as a garment as entered into the New Testament. And then in the 15th chapter, verse 16 to 20. 15. Chapter 16 to 20. He has set fire and water before thee. Stretch forth thy hand unto whether thou wilt before man his life and death, and whether him like his shall be given him.

[00:22:33] He said, What's all that about? Oh, I'll read. I'll read on further for the wisdom of the Lord is great and he is mighty in power. And behold, if all things and His eyes are upon them that fear him and he knoweth every work of man he hath commanded no man to do wickedly. And that's a that's a good thing to remember, that they've put that down in black and white. He has commanded no men to do wickedly. Neither has he given any man license to sin. And this talk about before man is life and death. It's a part of an argument that is emphasizing that while you may not have what you might call complete freedom of will, you have freedom of choice. And you're not compelled to love God. You're not compelled to obey him. But there are consequences if you don't. And that was very salutary and very sign. Well, now that's led us to. Yes, this is this was a part of an argument dealing with that vexed question of predestination, predestination involving the inability to avoid committing sin because we were in a fixed groove and couldn't get out of it. This man won't have it. And I think he was right. I hope you do. Well, now, again, I will quote another passage. This is the 18th chapter and the 10th verse. Uh, yes. Wait a minute. 18 and ten. The number remains. Days at the most are at 100 years as a drop of water unto the sea.

[00:24:12] And a gravel stone in comparison to the sand. So on a thousand years to the days of eternity. Here's the thing. We think of a thousand years a good long time, he said. It's like a drop of water in the ocean. Who. I'm glad I invented that little idea. Before I read this, which I put before you the other evening, that the whole purpose of the ages might be conceived of as a bubble in the ocean. And inside the bubble, you have a beginning, a middle and an end. You have a past and a present or future, but not outside in the great ocean. So here, Peter quotes these words or the sense of these words that in the eyes of God, a thousand years is but a day that's past. It's not the method of computing time with him now in the 24th chapter, isn't it Ecclesiastes? Ecclesiasticus got a good deal in it and I've only skimmed it to read patiently and get them all. Of course, would take much more time than I could put into it. Chapter 24, verse three. And. Wisdom shall praise herself and your glory in the midst of her people in the congregation of the most high, shall she open her mouth and triumph before his power? I came out of the mouth of the most high and covered the earth as a cloud. I dwelt in high places and my throne is in a cloudy pillar, and it's speaking about creation.

[00:25:43] And the one that came out of the creator's mouth is almost an anticipation of the statement made by John later on that in the beginning was the word and all things

were made by him. I came out of the creator's mouth. And then 25, verse 24, just another. Way of speaking. 25. Where is it now? The verse that I had in mind, which I seem to have got here astray, was the confirming of the feeble knees that we read of. Yes, it is. A wicked woman, a basis. The courage maketh a heavy countenance and a wounded heart. A woman that will not comfort her husband in distress make weak hands and feeble knees. Well, I suppose we can be glad to say that you can put it all around the other way round that if which is a very good woman, the husband will have strong hands and not will have feeble knees. But you see that feeble knees comes in the writing of Hebrews, confirming the feeble knees. And he is the very expression that the apostle seized upon. Uh, now I'll have to turn a good many pages because this is right up here in chapter 43. There's a great deal of this book. Chapter 43, 26 and 27. By him. The end of them hath prosperous success and by his word, all things consist. You know that passage, Speaking about creation. He's speaking about beasts. Whales, all manner of wonderful created things.

[00:27:46] The dew and the heat. Islands in the sea. Strange and wondrous works. Variety of all kinds of beasts and whales by him. The end of them hath prospered. Success. And by his word, all things consist. And you remember in Colossians one. By him all things consist. Well, then in the book called The Book of Wisdom, they're all largely what is called the books of wisdom. Just give me a moment to find the actual book, because there's so many of these different little books that I shall take. It is. The Book of Wisdom is reputed to be the wisdom of Solomon, and there is no reason why it shouldn't be. We are distinctly told in the Scriptures that the wisdom of Solomon was proverbial. There's not a great deal of it in the Bible itself. We've got Ecclesiastes. We've got the Book of Proverbs. We've got the Song of Solomon. But he's reputed to have written concerning the hyssop that grows on the wall to the cedar that grows on the hill. And he knew all about birds and beasts and whatnot. A wonderful range of wisdom. And here's another book, The Wisdom of Solomon, and I've got a few extracts from that that I think may be useful. Chapter 223 and 24. I don't know why I'm reading out these chapters and verses, but I'm doing it in case anyone should like to keep a record and see them afterwards. 23 and 24.

[00:29:32] For God created man to be immortal. It's a good idea, isn't it? You see, he's got in view the goal that God had, but he hasn't fallen into the trap of saying he was immortal. Whatever happened. God created man to be immortal and made him to be an

image of his own eternity. Nevertheless, through envy of the devil came death into the world. And they that do hold of his side do find it curious why putting it but very solemn. I think I'll read that bit again. For God created man to be immortal and made him to be an image of his own eternity. Nevertheless, through envy of the devil came death into the world. And they that to hold of his side to find it. And then in chapter three, verse six, we read these words, which I think will strike a note. As gold in the furnace. Hath he tried them? And received them as a burnt offering and is a time of their visitation. They shall shine and run to and fro like sparks among the stubble. They should let judge the nations and have dominion over the people. That reference to as gold in a furnace is tried is written by Peter concerning this, people who are yet to have dominion over the peoples when the Lord reigns of this chapter goes on to speak. And then in the I now turn to the 18th chapter. The 18th chapter, verse 14. And this seems to be a reminiscence of a passage.

[00:31:28] In the book of the revelation. So while all things were in quite quiet silence. And that night was in the midst of a swift course. Thine almighty word leaked down from heaven out of thy royal throne as a fierce man of war into the midst of a land of destruction and brought thine unfounded commandment as a sharp sword. That's almost the apocalypse, isn't it? Thine almighty word. His name in Revelation 19 that he bears is the Word of God. And he had a sharp sword with which he made war upon the nations. Here it says, Thine almighty word leaped down from heaven out of thy royal throne as a fierce man of war into the midst of a land of destruction. Now I've got a few more that I would like to bring before your notice. Before we are done. I'm still quoting from this Wisdom of Solomon. Now I'm back at Chapter four. And verse ten. Speaking of one, he doesn't give his name, but listen. He please God. And was beloved of him. So that living among sinners, he was translated. Now, the Book of Genesis doesn't say that Enoch was translated. The New Testament says he was translated. And this book said he was translated before the New Testament was written. So that's a point. You see, he was translated, he speedily was he taken away lest that wickedness should alter his understanding. That's a reference to Enoch.

[00:33:22] And in chapter five, verse 17, we read these words. Therefore, shall I receive a glorious kingdom and a beautiful crown from the Lord's hand, for with his right hand, shall he cover them? And with his arm, shall he protect them, He shall take to him his jealousy for complete armor. Take unto thyself the complete armor of God, said Paul in

Ephesians, who you say It says the whole armor of God. Well, what's the difference between the whole armor of God and the complete armor of God? And as far as I know that are the same expression he shall take to him his jealousy for complete armor and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall be sharpened for a sword. And if he to tell me the Apostle Paul had never read those words, it looks as though they were back of his mind while he was being inspired by God to describe the whole armor of God. For the believer in Ephesians. And then in chapter eight, verse 25 and 26. Speaking of wisdom again, for she is the breath of the power of God and a pure influence flowing from the glory of the Almighty. Therefore, can no defiled thing fall into her? Now, listen to this. When you think of Hebrews, one of Christ being the express image of his person and the effulgence of his glory.

[00:34:54] For she is the brightness of the everlasting light, the unspotted mirror of the power of God. Harding is a magnificent mine, don't you? The unspotted mirror of the power of God. We have to see all things so far as God is concerned by means of a mirror. Eddie Mattingly. But isn't it a precious thing that the mirror we look into is at least not spotted? Because you can get some terrible distortions in a mirror if they're not. So we bless God that while we are limited and only see by means of a mirror enigmatically, it's not like the one that you'll meet in some seaside houses still where you find you bob up and down. In other words, you've done that in a seaside. But I have. Well, there it is, the unspotted mirror reflecting as far as it's possible, this glory. And then in chapter nine of this Wisdom of Solomon, 15 to 17. For the corruptible body presses down the soul and the earthly tabernacle. Weighs down the mind that muses over many things. Give me to tell me the Apostle Paul never read those words when afterwards he penned in Corinthians. This light affliction, which is but for a moment. And then he says, We were in this tabernacle do groan being burdened. For the corruptible body presses down the soul and the earthly tabernacle. Weighs down the mind that muses upon many things.

[00:36:28] And then in chapter 13, verse five, Still the Wisdom of Solomon. Chapter 13, verse five. For by the greatness and beauty of the creatures. Proportionably the maker of them is seen. But yet for this they are the less to be blamed for they put adventure. A seeking God and desire is to find him. Now you say, What's all this about? Well, that word proportionably is the word by analogy. And I think one of these times we shall

have to take what it means to deal with Scripture analogically. If we're doing it all day long, although we don't know, we're using analogy. But here's the man putting his finger on the way in which we learn. And that's more or less what is in mind. When Paul wrote Romans one, he said, the invisible things of him are clearly seen by the things which are made. We argue from analogy that if this little thing is like that, then won't it be like that in the big sense in God? Otherwise we can never get to know Him at all. But for by the greatness of beauty of the creature proportionably, the maker of them is seen. Well, if you study the eye or the ear or the heart or the skeleton or the functions of life, the more you see the beauty in the creature and their marvelous coordination, the more the creature of them all is seen. Isn't that how we learn? Then again, he says.

[00:38:06] See, that is chapter 13. Verse six. I've quoted that once before. For they peradventure are seeking God and desirous to find him. Now those are the words which underlie the statement of Paul in chapter 17 when he says that nevertheless God let himself not without witness. He spoke to the people at Athens, peradventure they should feel after him and find him much the same spirit behind those words. And then once more in chapter 14, verse one. No, I'm sorry. Chapter 14, verse 30. Howbeit for those causes. Shall they be justly punished both because they thought not well of God? You remember in Romans because they like not they thought not well giving heed unto idols and also unjustly sworn in deceit, despising holiness. They unjustly did it and they did it deceitfully. They received not the love of the truth that they might be saved. And so there are a few examples. Now, the complete books of the Septuagint, the Apocrypha. They are in the Septuagint. I'll read them out now. The 70 introductions and explanations that I'll lose my way in this book. I don't profess to have any knowledge of it except very superficial. But I was very thrilled as I read passage after passage to be conscious that the apostle Paul himself must have read this book many, many times, only just little incidental words that you can say. Yes, that was helping him. Well, we have these books of esdras. Two of them.

[00:40:13] And then they are followed by the rather strange story of Tobit. Now, that's an entirely different story altogether. But it warns you, as you read it, that the Jewish mind can tolerate fantastic figures and yet not feel silly about it. Whereas we want it all cut and dried and we don't quite understand their form of argument. Sometimes it's good to be a little bit sympathetic with the type of mind that we're dealing with. Then the book of Judith gives you another phase of the struggles that they went through under their

oppressors and conquerors. You find after Judith, there's this book called The Book of Esther. Esther is mentioned in the Old Testament as a whole book dealing with other aspects of her life story. The wisdom of Solomon that we've been quoting rather considerably. Ecclesiasticus. And then we come from that to those books, which are so very wonderful. Oh, there's Barak. And I'm not sure whether there's a smaller one still before we get to the books of the Maccabees. Oh, yes. There's the song of the three children, which is often quoted, the song of the three children you remember in the book of Daniel, who went into the fire and came out unscathed. And the song of the three children, Blessed Art Thou O Lord God of our fathers. And to be praised and exalted above all forever. And he goes right through the song of the three children sometimes. Then there's the history of Susanna.

[00:41:54] Now it was the history of Susanna. This Shakespeare referred to when he said a Daniel come to judgment because this woman had been charged with immoral conduct by two elders of Israel and she was being led away to a terrible punishment. And he stopped the the procession on the way, said, excuse me. He said, did you allow these two witnesses to give their testimony in the presence of each other? I said yes. Oh, well, he said, that's not that's not the right way to obtain justice. Give me permission to ask them separately. So you get to this one when the other one's gone. Now, tell me exactly what corner of the garden it was and what kind of tree it was. All right. And he went and he said, Now will you tell me? Well, the man said in the opposite side of the garden and a very different kind of tree, he said, There you are. But Daniel, come to judgment, you see. So that's Susanna and the elders. Then we have Bel and the Dragon. And I've a feeling that. This was put in that anthology of detective stories. And what was the name of the writer? Can you tell me what a lady, Dorothy Sayers. She wrote detective stories and she had a. Was it Peter? What's your name? Peter Wimsey. As a sort of character. Well, she gave an anthology of detective stories, and. And among the first she put in was Bel and the Dragon from the Apocrypha.

[00:43:30] Because Daniel said to the king, he said, you know, I don't know what the word diddled is in Hebrew, but he said, you know, you're being cheated by these men here. What do you mean? He says, Well, every day you put on that alter lovely fruit or marvelous fruit, and then next morning it's all gone. And that's a proof that the God vile has come down and enjoyed your gift. But would you let me demonstrate what he said? Yes. So at the evening, he got the dust from the furnace and scattered a thin film over

the floor of the temple and walked backwards and shut the door. Next morning, he opened the door. He said to the king, and there were the little pattering of the feet that went across to the altar and went back again and down the stairs underneath where the priest's quarters were. That was the first beginning of detection that is known in scripture. Out of that, of course, a lot of things have been since. And Dorothy Sayers was no mean exponent of the story. Then we have the prayer of Manasses. And then comes the first, second, third and fourth book of the Maccabees. Well, I can't believe that you realize who you would think that I've done justice to such a subject. As I say, it's. It's off my track a good bit. But I have a feeling that I'm coming to the end of a series.

[00:44:53] I'm all. I'm desperately wishing that I could get away for my holiday. It's only another day in between. And so if you're not quite happy about the subject I've chosen this evening, well. I won't repeat myself afterwards, I promise you that. But on the other hand, it's possible that you may pick up this apocrypha and you may say, you know, there's nothing to be afraid of over this. I'm only listening to the opinions of this godly man and that godly man and the other. And you may get some examples of stalwart faith that nevertheless may be never known to you unless you gave them an opportunity to speak. Well, there we bring this series of recordings on the book itself to a close. This is a kind of an appendix. When we pick up the story again next time, I think we shall have to devote our attention to the great redemptive side of the work that's mentioned in the Scriptures. We are dealing with fundamentals, and so far as I know, there is nothing so fundamental in the whole Word of God as to realize that the whole of it is based upon a sacrifice that men could never make, but God in His mercy provided. So when we meet together next time, God willing, you'll be prepared then to come with me through the Scriptures to get some idea, both in type and shadow and actual historic fact and doctrine of what it means when it says the father sent the son to be the savior of the world.