

Apocrypha

To read or not to read

In the emergence of the faith, people find themselves in the company of others with whom they find great discomfort. The Greeks loved the scriptures, but found great discomfort in their associations with those Jews who were keeping the Sabbath. Far better to dissociate with them and put a distance between the Greek and Jew by moving the very heart of the faith from the seventh day to the first day. Such a move would prevent “Judaizing.”

A similar disposition emerged when Martin Luther began to move away from Roman Catholicism. In addition to his militant antisemitism, Luther took an opposition to the doctrines which the Catholic Church had harvested from the books they called the Deuterocanon.

Apocrypha

To read or not to read

However, like other doctrines extraneous to the message of the Besorah, scriptures are isolated from their context and contorted to invent new tenets of religiosity. For instance, because Yahudah Makkabeus (Judah Maccabee) prayed for the dead, suddenly the Roman church found that to be doctrinal. But then again the RCC has found doctrine even in gnostic writings, and latter day pseudepigrapha used to exalt the Virgin Mary to supernatural status, including sinlessness and a translating ascension.

To reject the Deuterocanon however because of these missteps is an egregious error. Yet, the Scottish Presbyterians, finding all aspects of Roman Catholicism anathema to the common practice of the faith on the British Isles, caused them to reject those books which had been canonized, printed, integrated, and published by Henry VIII and James I when the foundation of the modern epoch began with the publication of the Great Bible of Myles Coverdale. The Scottish Presbyterians were rogue however; and the subsequent ratification of the protocols by William and Mary of Orange merely concretized the usurpation of the natural throne in the British Isles. “And did those feet, in ancient times . . . “

Apocrypha

To read or not to read

The founding of western civilization in North America began with those influenced by the doctrines of these rogue Scotsmen and their redacted protocol and trinitarian view of scripture.

As time went on, knowledge concerning scripture decreased – not increased – and the modern American knows little of the Deuterocanon, the books Martin Luther labeled the Apocrypha.

Those without knowledge claim that these books are “merely historical” and are “heretical” and not for general reading. But given the political nature of their conclusion concerning this Apocrypha, the student now must ask themselves anew: To read or not to read – that is the question!

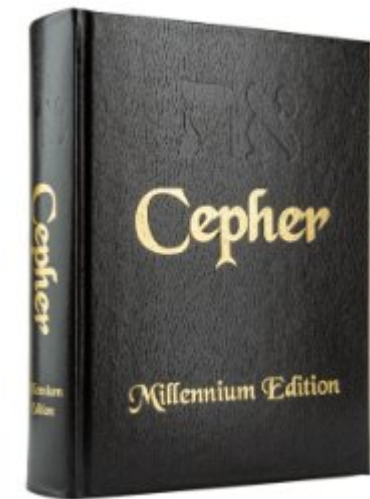


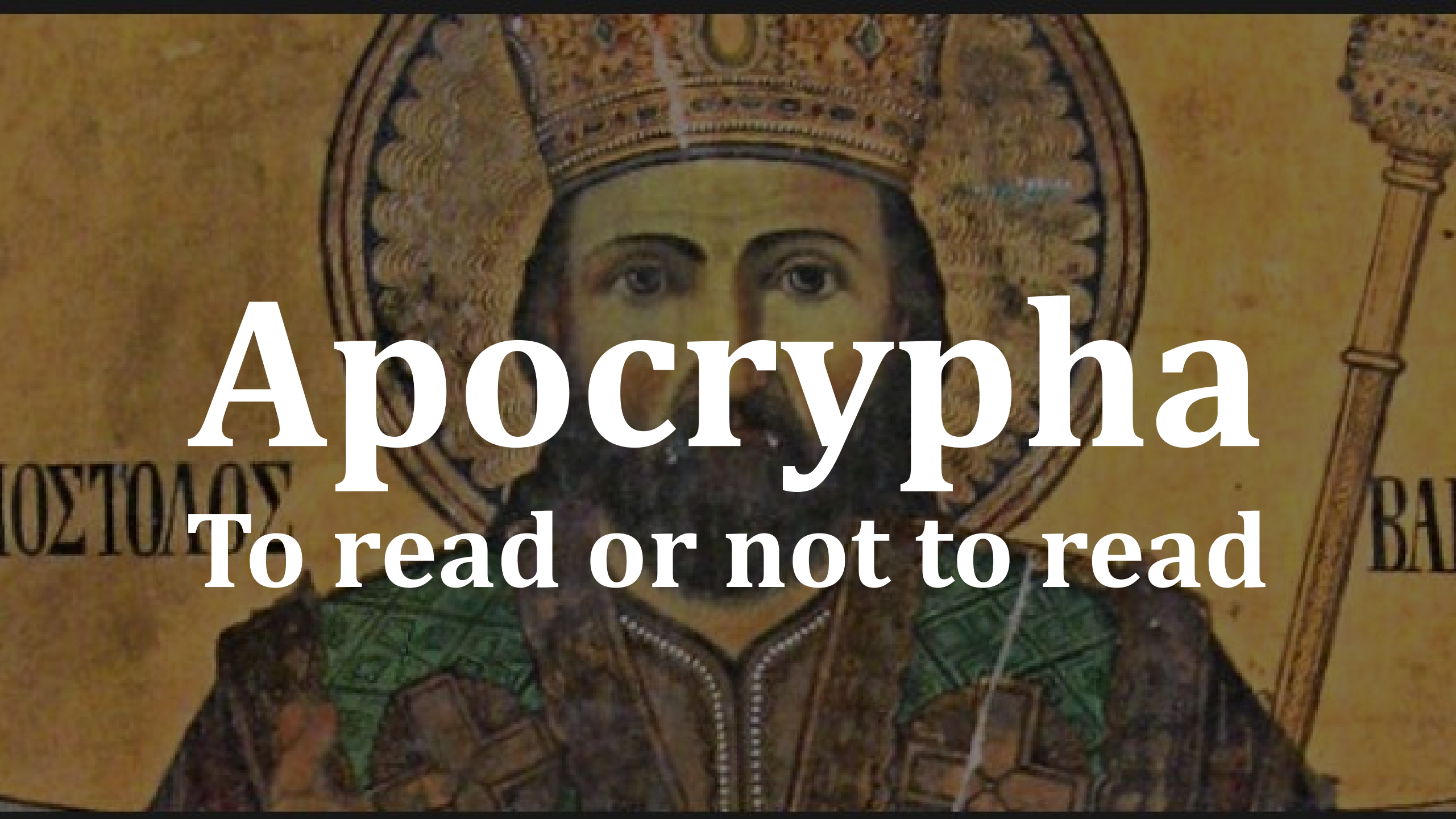
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Apocrypha

To read or not to read



Apocrypha

Thou shalt not!!



Apocrypha

To read or not to read

**But before we go burn books – let us first find out
What is the Apocrypha?**

The additions to the books of Esther and Daniel and the books of 1 Esdras, 2 Esdras, Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch, the Letter of Jeremiah, Prayer of Manasseh, 1 Maccabees, and 2 Maccabees were canonized by the Roman church at the Council of Trent, held between 1545 and 1563, when the official list of the books of the bible was first canonized (authenticated under Roman law).



Apocrypha

To read or not to read

**But before we go burn books – let us first find out
What is the Apocrypha?**

Biblical apocrypha are a set of texts included in the Septuagint and the Latin Vulgate, but not in the Hebrew Tanakh. While Catholic tradition considers these texts to be deuterocanonical, the Orthodox Churches consider them all to be canonical. Protestants consider them apocryphal, that is, books that are useful for instruction. Luther's Bible placed them in a separate section in between the Old Testament and New Testament he called the Apocrypha, a convention followed by subsequent Protestant Bibles.



Apocrypha

To read or not to read

Martin Luther's 1534 German Bible

Luther did not care for the book of Esther or the New Testament books of Hebrews, James, Jude, and Revelation. He claimed that he could not “in no way detect that the Holy Spirit produced it the Revelation of John”. Luther moved Hebrews and James out of the usual order, to join Jude and the Revelation at the end, and differentiated these from the other books which he considered “the true and certain chief books” of the New Testament. Luther also chose to place the Biblical apocrypha between the Old and New Testaments. In the 1534 Bible they were given the well-known title: “Apocrypha: These Books Are Not Held Equal to the Scriptures, but Are Useful and Good to Read”.

Apocrypha

To read or not to read

Martin Luther's 1534 German Bible

In Martin Luther's 1534 German Bible, we see the Table of Contents setting forth the 24 book of the Old Testament, the three books of the writings (Psalms, Proverbs, Job), and the twelve books of the minor prophets. But in the lower left hand corner we also see the section he would call the "Apocrypha".

Martin Luther may not have cared for these books, but he set them forth for reading.

Bücher des Alten Testaments.		
XXIII.		
I.	Das erste Buch Mose.	Genes.
II.	Das zweite Buch Mose.	Exodus.
III.	Das dritte Buch Mose.	Leviticus.
III.	Das vierte Buch Mose.	Numeri.
V.	Das fünfte Buch Mose.	Deuteronomius.
VI.	Isaia.	
VII.	Der Prophet.	Jeremias.
VIII.	Isaia.	
IX.	Samuel.	Regum I.
X.	Der König.	Regum II.
XI.	Chronik.	Paralipomenon I.
XII.	Esa.	
XIII.	Isaia.	
XIII.	Esaia.	
XV.	Isaia.	
XVI.	Isaia.	
XVII.	Erste Buch Esdras.	Esdras.
XVIII.	Zweite Buch Esdras.	Nehemiah.
XIX.	Dritte Buch Esdras.	Esther.
XX.	Isaia.	
XXI.	Isaia.	
XXII.	Isaia.	
XXIII.	Isaia.	
XXIII.	Isaia seine Propheten mit Namen.	
	Apocrypha.	
	Isaia.	
	Das Buch der Weisheit.	
	Isaia.	
	Isaia Esdras.	
	Isaia.	
	Chronik.	
	Chronik.	
	Isaia mit David.	

Apocrypha

To read or not to read

Myles Coverdale's 1539 English Bible

In 1535, Myles Coverdale (not Tyndale) produced the first complete printed translation of the Bible into English. The publication of the Great Bible, however, did not occur until 1539, following the injunction of September 1538, which declared opposition to "pilgrimages, feigned relics, or images, or any such superstitions" and placing heavy emphasis on scripture as "the very lively word of God". Coverdale's Great Bible was ready for circulation and the injunction called for the use of "one book of the whole Bible of the largest volume" in every English church.

Apocrypha

To read or not to read

Myles Coverdale's 1539 English Bible

The Great Bible of 1539 was the first authorized edition of the Bible in English, authorized by King Henry VIII of England to be read aloud in the church services of the Church of England. The Great Bible was prepared by Myles Coverdale, working under commission of Thomas, Lord Cromwell, Secretary to Henry VIII and Vicar General. In 1538, Cromwell directed the clergy to provide "one book of the Bible of the largest volume in English, and the same set up in some convenient place within the said church that ye have care of, whereas your parishioners may most commodiously resort to the same and read it".

Myles Coverdale's 1539 English Bible

This was the one bible mandated by the 1538 injunction to be read in every church in England.

The names of all the bookes of the Byble		
and the content of the Chapters of every booke, with the number of the leafe where the booke be gynneth.	Chapters	Leafe
Genesis. The first booke of Moyses	A	first
Exodus. The seconde booke of Moyses	B	first
Leuiticus. The thirde booke of Moyses	xxviii	first
Numm. The fourth booke of Moyses	xxviii	first
Deuterom. The fifth booke of Moyses	xxviii	first
The booke of the greater parte.		
Iohes. The booke of Iohes	xxviii	first
Iudicium. The booke of Iudges	xxviii	first
Ruth. The booke of Ruth	xxviii	first
i. Regum. The first booke of the kynges	xxviii	first
ii. Regum. The seconde booke of the kynges	xxviii	first
iii. Regum. The iii. booke of the kynges	xxviii	first
iiii. Regum. The iiij. booke of the kynges	xxviii	first
i. Paralyp. The first of the Chronicles	xxviii	first
ii. Paralyp. The seconde of the Chronicles	xxviii	first
i. Esdras. The first booke of Esdras	xxviii	first
ii. Esdras. The seconde booke of Esdras	xxviii	first
i. Esther. The first booke of Esther	xxviii	first
Job. The booke of Job	xxviii	first
The booke of the thirde parte		
Psalterium. The psalter	xxviii	first
Prouerbia. The prouerbes of Solomon	xxviii	first
Ecclesiast. The booke of the preacher	xxviii	first
Canticum. Cantica the Saller of Soling	xxviii	first
Ecclij. The prophete of Ecclij	xxviii	first
Ieremy. The prophete of Ieremy	xxviii	first
Ierem. The lamentacion of Ieremy	xxviii	first
Ezechiel. The prophete of Ezechiel	xxviii	first
Daniel. The prophete of Daniel	xxviii	first
Michas. The prophete of Michas	xxviii	first
Iosai. The prophete of Iosai	xxviii	first
Amos. The prophete of Amos	xxviii	first
Abdy. The prophete of Abdy	xxviii	first
Jonas. The prophete of Jonas	xxviii	first
Ezechiel. The prophete of Ezechiel	xxviii	first
Abum. The prophete of Abum	xxviii	first
Abacuc. The prophete of Abacuc	xxviii	first
Isaiah. The prophete of Isaiah	xxviii	first
Aggeus. The prophete of Aggeus	xxviii	first
Iacharia. The prophete of Iacharia	xxviii	first
Malachi. The prophete of Malachi	xxviii	first
The booke of the fourth parte		
iii. Esdras. The thirde booke of Esdras	xxviii	first
iiii. Esdras. The iiij. booke of Esdras	xxviii	first
Tobias. The booke of Tobias	xxviii	first
Judith. The booke of Judith	xxviii	first
i. Macc. The first booke of the Maccabees	xxviii	first
ii. Macc. The seconde booke of the Maccabees	xxviii	first
iii. Macc. The thirde booke of the Maccabees	xxviii	first
Baruch. The prophete Baruch	xxviii	first
The forme of the iiij. chapters in the Cane	xxviii	first
The story of Salomon	xxviii	first
The story of Bel.	xxviii	first
The power of Daniel.	xxviii	first
The first booke of the Maccabees.	xxviii	first
The seconde booke of the Maccabees.	xxviii	first
All the bookes of the new Testament	xxviii	first
are contained in the xlvij. folios.	xxviii	first

Apocrypha

To read or not to read

Myles Coverdale's English Bible

Myles Coverdale was directly involved in the presentation of the following:

The Coverdale Bible (1535)

The Matthew Bible (1537)

The Great Bible (1539)

The Geneva Bible (1557, the New Testament; 1560, the whole Bible)

Apocrypha

To read or not to read

The 1560 Geneva Bible

In the 1560 Geneva Bible, we begin to see a delineation consistent with Martin Luther's treatment, calling some books "Apocrypha".

Nonetheless, you can see that these books were set forth for reading.

¶ The names and order of all the Bookes
of the Old and New Testament, with the
number of their Chapters.

G enesis hath Chapters	50	Ecclesiastes hath Chapters	12
Exodus	40	The song of So-	
Leuiticus	27	lomon	8
Numbers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Ioshua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hosea	14
2. Samuel	24	Iocel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
Ezra	10	Nahum	3
Nehemiah	13	Habakkuk	3
Ester	10	Zephaniah	3
Iob	42	Haggai	2
Psalmes	150	Zechariah	14
Prouerbs	31	Malachi	4

¶ The Bookes called Apocrypha.

1. E sdra 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	16	The idole Bel and the dragon.	
The rest of Esther	6	The prayer of Manasseh.	
Wisedome	19	1. Maccabees	16
Ecclesiasticus	51	2. Maccabees	15

¶ The Bookes of the New Testament.

M atthew hath Chapters	28	1. Timotheus hath Chapters	6
Marke	16	2. Timotheus	3
Luke	24	Titus	4
Iohn	31	Philemon	1
The Actes	28	To the Hebrewes	13
The Epistle to the Romanes	16	The Epistle of	
1. Corinthians	16	James	5
2. Corinthians	13	1. Peter	5
Galatians	6	2. Peter	3
Ephesians	6	1. Iohn	5
Philippians	4	2. Iohn	1
Colossians	4	3. Iohn	1
1. Thessalonians	5	Iude	1
2. Thessalonians	3	Reuelation	22

Apocrypha

To read or not to read

The 1611 King James Authorized Version

Once again, in the 1611 King James Bible – Authorized Version (KJV-AV) we see a delineation consistent with the 1560 Geneva Bible, calling the Deuterocanon the “Apocrypha”.

And, once again you can see that these books were set forth for reading.

The names and order of all the Bookes of the Olde and New Testament, with the number of their Chapters.			
G enesis 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	Iosel	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
Ezra	10	Habakkuk	2
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4
Prouerbs	31		
The Bookes called Apocrypha.			
1. Esdras hath Chapters	9	Baruch with the Epistle of Ieremiah	6
2. Esdras	16	The Song of the three children.	
Tobit	14	The story of Sufanna	
Iudith	16	The idole Bel and the dragon.	
The rest of Esther	6	The prayer of Manasseh.	
Wisedome	19	1. Maccabees	16
Ecclesiasticus	31	2. Maccabees	15
The Bookes of the New Testament.			
Mattew hath Chapters	28	1. Timotheus hath Chapters	6
Marke	16	2. Timotheus	4
Luke	24	Titus	3
John	21	Philemon	1
The Actes	28	To the Hebrewes	13
The Epistle to the Romances	16	The Epistle of Iames	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	Reuelation	22
2. Thessalonians	5		



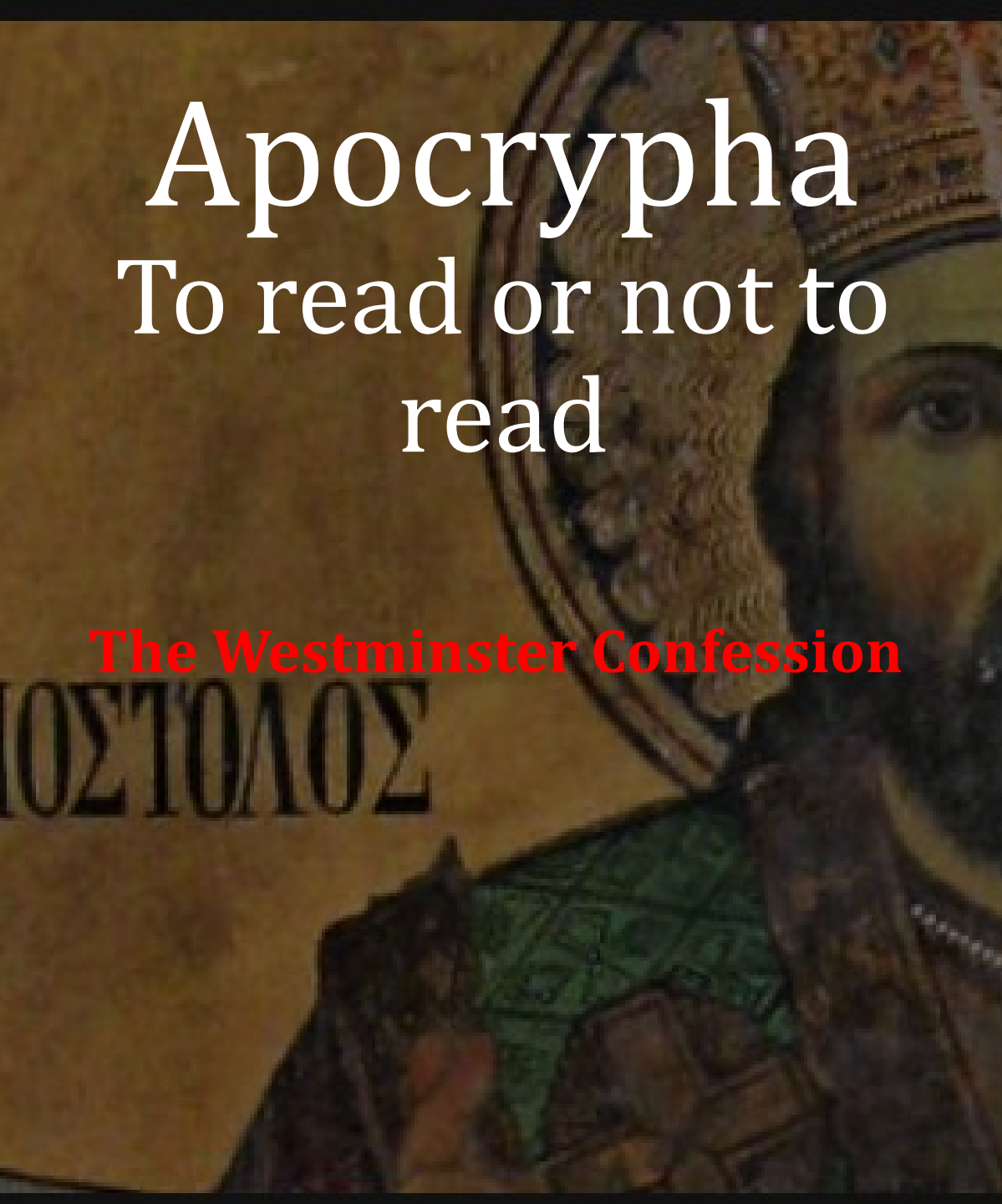
Apocrypha

To read or not to read

The Westminster Confession

Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God, and of His will, which is necessary unto salvation.

Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare that His will unto His Church; and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which makes the Holy Scripture to be most necessary; those former ways of God's revealing His will unto His people being now ceased.



Apocrypha

To read or not to read

The Westminster Confession

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these:

Of the Old Testament:

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Joshua
Judges
Ruth
I Samuel
II Samuel
I Kings
II Kings
I Chronicles
II Chronicles
Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes
The Song of Songs
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi;

Of the New Testament:

The Gospels according to
Matthew
Mark
Luke
John
The Acts of the Apostles
Paul's Epistles to the
Romans
Corinthians I
Corinthians II
Galatians
Ephesians
Philippians
Colossians
Thessalonians I
Thessalonians II

Apocrypha

To read or not to read

The Westminster Confession

To Timothy I
To Timothy II
To Titus
To Philemon

The Epistle to the Hebrews
The Epistle of James

All which are given by inspiration of God to be the rule of faith and life.⁷

The first and second Epistles of Peter
The first, second, and third Epistles of
John

The Epistle of Jude
The Revelation of John

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture, and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.⁸

IV. The authority of the Holy Scripture, for which it ought to be believed, and obeyed, depends not upon the testimony of any man, or Church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received, because it is the Word of God.⁹



Apocrypha

To read or not to read

The Westminster Confession

We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture. And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it does abundantly evidence itself to be the Word of God: yet notwithstanding, *our full persuasion and assurance of the infallible truth and divine. authority thereof, is from the inward work of the Holy Spirit* bearing witness by and with the Word in our hearts.

Apocrypha

To read or not to read

The Westminster Confession

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic; so as, in all controversies of religion, the Church is finally to appeal unto them. But, because **these original tongues** are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated in to the vulgar language of every nation unto which they come, that, the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.

Apocrypha

To read or not to read

What is the Inspired Word of God

According to some commentators:

1. The Text of Scripture Is Without Error
2. Only the Original Manuscripts Are Error-Free
3. Divine Inspiration Is Now Limited to Written Scripture
4. Scripture Has Divinely Defined Limits

Apocrypha

To read or not to read

Is scripture without error?

3 And I appeared unto El-Avraham, unto El-Yitschaq, and unto El-Ya`aqov, by El Shaddai, but by my name Yahuah was I not known to them.

Shemoth (Exodus) 6:3

וַיֵּרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי יְהוָה לֹא נִודַעְתִּי לָהֶם:

*7 And Yahuah appeared unto El-Avram and said: Unto your seed will I give this land: and there built he an altar unto Yahuah, who appeared unto him. 8 And he removed from thence unto a mountain on the east of Beyt-El, and pitched his tent, having Beyt-El on the west, and Ai on the east: and there he built an altar unto Yahuah, **and called upon the name of Yahuah.***

Bere'shiyth (Genesis) 12:7-8

וַיִּקְרָא בְשֵׁם יְהוָה:

Apocrypha

To read or not to read

Are the originals error free?

Which originals?

The earliest known scriptures are found in the Dead Sea Scrolls. None of these are “originals” but are all scribed copies. All the books of the Old Testament (Tanakh) were written before 400 B.C. There is no manuscript from that period other than paleo hieroglyphs.



Apocrypha

To read or not to read

Are the originals error free?

Which originals?

The earliest New Testament manuscript fragments are from the second century (Matthew, John, Revelation). Most other texts and manuscripts are from the third, fourth and fifth centuries. There is no Greek fragment from this period for 2 Timothy.

Eusebius created his Greek original from Hebrew oral testimony.



Apocrypha

To read or not to read

Divine Inspiration Is Now Limited to
Written Scripture

If it is written, therefore it is of divine inspiration.

We now have a roster of many written texts which are scripturally related and appear to have ancient origin, such as the Testimony of the Twelve Patriarchs, the Ascension of Isaiah, and Joseph and Acenath, among others. There are also the additional fragments of the Dead Sea Scrolls, such as the books of Jubilees, Enoch, the Giants, War, and others.

Apocrypha

To read or not to read

**Scripture Has Divinely
Defined Limits**

Scripture has divinely defined limits, i.e., a beginning and an ending. Can we be certain that the text we have received has had nothing added to its beginning or ending? Let's look at two examples.

Apocrypha

To read or not to read

**Scripture Has Divinely
Defined Limits**

*Pa'al, a servant of Yahusha Ha'Mashiach, called to be an apostle, separated unto the Besorah of Elohiym,
2 (Which he had promised afore by his prophets in the Holy Scriptures,) 3 Concerning his Son Yahusha
Ha'Mashiach our Adonai, which was made of the seed of David according to the flesh; 4 And declared to
be the Son of Elohiym with power, according to the Ruach Ha'Qodesh, by the resurrection from the dead: 5
By whom we have received grace and apostleship, for obedience to the faith among all nations, for his
name: 6 Among whom are ye also the called of Yahusha Ha'Mashiach: 7 To all that be in Rome, beloved of
Elohiym, called to be qodeshiym: Grace to you and peace from Elohiym our Father, and the Adonai
Yahusha Ha'Mashiach.*

Romayim (Romans) 1:1-6

22 I Tertius, who wrote this cepher, salute you in Yahuah.

Romayim (Romans) 16:22

Apocrypha

To read or not to read

**Scripture Has Divinely
Defined Limits**

How about the end of the Book of Acts (Ma'asiym)? Is that really the ending, or did someone lop off a chapter to keep the myth of apostolic succession in Rome going – that both Kepha (Peter) and Pa'al (Paul) were executed in Rome, when neither is true:

30 And Pa'al dwelt two whole years in his own hired house, and received $\pi\alpha$ all that came in unto him, 31 Preaching the Kingdom of Elohiym, and teaching those things which concern the Adonai Yahusha Ha'Mashiach.

Ma'asiym (Acts) 28:30-31

Compare the ending of Ma'asiym (Acts) 29:

26 And they went forth and came unto Illyricum, intending to go by Makedonia into Asia, and grace was found in all the called-out assemblies; and they prospered and had peace. Amein.

Ma'asiym (Acts) 29:26

Apocrypha

To read or not to read

The History of the Westminster Confession

During the English Civil War (1642–1649), the English Parliament raised armies in an alliance with the Covenanters who by then were the de facto government of Scotland, against the forces of Charles I, King of England, Scotland and Ireland. The purpose of the Westminster Assembly, in which 121 Puritan clergymen participated, was to provide official documents for the reformation of the Church of England. The Church of Scotland had recently overthrown the bishops imposed by the King and reinstated presbyterianism (the Bishops' Wars). For this reason, as a condition for entering into the alliance with the English Parliament, the Scottish Parliament formed the Solemn League and Covenant with the English Parliament, which meant that the Church of England would abandon episcopalianism and consistently adhere to reformed standards of doctrine and worship. The Confession and Catechisms were produced *in order to secure the help of the Scots against the king.*

Apocrypha

To read or not to read

The History of the Westminster Confession

The Scottish Commissioners who were present at the Assembly were satisfied with the Confession of Faith, and in 1646, the document was sent to the English parliament to be ratified, and submitted to the General Assembly of the Scottish Kirk. The Church of Scotland adopted the document, without amendment, in 1647. In England, the House of Commons returned the document to the Assembly with the requirement to compile a list of proof texts from Scripture. After vigorous debate, the Confession was adopted as the Articles of Christian Religion in 1648, by act of the English parliament, omitting 20:4 (Of Christian Liberty), 24:4-6 (Of Marriage and Divorce), 30 and 31 (Of Church Censures and Of Synods and Councils). The next year, the Scottish parliament ratified the Confession without amendment. In 1660, the Restoration of the British monarchy and Anglican episcopacy resulted in the nullification of these acts of the two parliaments. However, when William of Orange replaced the Catholic King James VII of Scotland and II of England on the thrones of Scotland, England and Ireland, he gave royal assent to the Scottish parliament's ratification of the Confession, again without change, in 1690.

Duncan, J. Ligon, III, ed. (2003). The Westminster Confession into the 21st Century. Ross-shire, Scotland: Christian Focus Publications.

Apocrypha

To read or not to read

**Is the Apocrypha
worth reading?**

The prayer of Hadassah:

O Yahuah, Yahuah, the King El Shaddai: for the whole world is in your power, and if you have appointed to save Yashar'el, there is no man that can gainsay you: 20 For you have made heaven and earth, and all the wondrous things under the heaven. 21 You are the Yahuah of all things, and there is no man that can resist you, which are Yahuah. 22 You know all things, and you know, Adonai, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Haman. 23 For I could have been content with good will for the yeshu'ah of Yashar'el to kiss the soles of his feet. 24 But I did this, that I might not prefer the glory of man above the glory of Elohiym: neither will I worship any but you, O Elohiym, neither will I do it in pride. 25 And now, O Yahuah Elohiym and King, spare your people: for their eyes are upon us to bring us to naught; yea, they desire to destroy the inheritance, that has been yours from the beginning. 26 Despise not the portion, which you have delivered out of Mitsrayim for your own self. 27 Hear my prayer and be merciful unto your inheritance: turn our sorrow into joy, that we may live, O Yahuah, and praise your name: and destroy not the mouths of them that praise you, O Yahuah.

Hadassah (Additions to Esther) 7:19-27

Apocrypha

To read or not to read

**Is the Apocrypha
worth reading?**

8 And Yahuah said unto Mosheh: Make you a seraph and put it upon a banner: and it shall come to pass, that everyone that is snake bitten, shall look \mathfrak{N} and live. 9 And Mosheh made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Bemidbar (Numbers) 21:8-9

14 And as Mosheh lifted up the serpent in the wilderness, even so must the Son of A'dam be lifted up: 15 That whosoever believes in him should not perish but have eternal life.

Yochanon (John) 3:14

5 For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, your wrath endured not forever: 6 But they were troubled for a small season, that they might be admonished, having a sign of yeshu`ah, to put them in remembrance of the commandment of your Torah. 7 For he that turned himself toward it was not saved by the thing that he saw, but by you, that are the Savior of all. 8 And in this you made your enemies confess, that it is you who deliver from all evil:

Chokmah (Wisdom of Solomon) 16:5-8

Apocrypha

To read or not to read

Is the Apocrypha
worth reading?

*17 Woe is me! woe is me! who will deliver me in those days? 18 **The beginning of sorrows** and great mourning; the beginning of **famine and great death**; the beginning of **wars**, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come? 19 Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.*

Ezra Revi'iy (4 Ezra) 16:17-19

*7 And when ye shall hear of wars and rumors of **wars**, be ye not troubled: for such things must needs be; but the end shall not be yet. 8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in diverse places, and there shall be **famines and troubles**: these are **the beginnings of sorrows**.*

Marqus (Mark) 13:78

Apocrypha

To read or not to read

**Is the Apocrypha
worth reading?**

2 For at that time I will protect only those who are found in those selfsame days in this land.

*3 And it shall come to pass when all is accomplished that was to come to pass in those parts,
that Ha'Mashiach shall then begin to be revealed.*

*4 And Behemoth shall be revealed from his place and Leviathan shall ascend from the sea,
those two great monsters which I created on the fifth day of creation and shall have kept
until that time; and then they shall be for food for all that are left. 5 The earth also shall yield
its fruit ten thousandfold and on each vine there shall be a thousand branches, and each
branch shall produce a thousand clusters, and each cluster produce a thousand grapes, and
each grape produce a cor of wine.*

Baruch Sheny (2 Baruch) 29:2-5

Apocrypha

To read or not to read

**Is the Apocrypha
worth reading?**

6 And those who have hungered shall rejoice: moreover, also, they shall behold marvels every day. 7 For winds shall go forth from before me to bring every morning the fragrance of aromatic fruits, and at the close of the day clouds distilling the dew of health.

8 And it shall come to pass at that self-same time that the treasury of manna shall again descend from on high, and they will eat of it in those years, because these are they who have come to the consummation of time.

Baruch Sheni (2 Baruch) 29:6-8

Apocrypha

To read or not to read

**Is the Apocrypha
worth reading?**

And it shall come to pass after these things, when the time of the advent of Ha'Mashiach is fulfilled, that he shall return in glory. 2 Then all who have fallen asleep in hope of him shall rise again. And it shall come to pass at that time that the treasures will be opened in which is preserved the number of the souls of the righteous, and they shall come forth, and a multitude of souls shall be seen together in one assemblage of one thought, and the first shall rejoice and the last shall not be grieved. 3 For they know that the time has come of which it is said that it is the consummation of the times.

Baruch Sheni (2 Baruch) 30:1-3

Apocrypha

To read or not to read

**Is the Apocrypha
worth reading?**

But as for you, if ye prepare your hearts, so as to sow in them the fruits of the Torah, it shall protect you in that time in which El Elohiym is to shake the whole creation. 2 Because after a little time the building of Tsiyon will be shaken in order that it may be built again. 3 But that building will not remain, but will again after a time be rooted out, and will remain desolate until the time. 4 And afterwards it must be renewed in glory and perfected forevermore. 5 Therefore, we should not be distressed so much over the evil which has now come as over that which is still to be. 6 For there will be a greater trial than these two tribulations when El Elohiym will renew his creation.

Baruch Sheny (2 Baruch) 32:1-5



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