

THE 7 DEUTEROCANONICAL TEXTS OF THE OLD TESTAMENT

1. TOBIT: A short novel set in the second century BC emphasizing the Law, ritual purity, fasting, and prayer.
2. JUDITH: A beautiful Jewish widow saves her people from an Assyrian army invasion by engaging the foreign general and disarming him with her beauty. She kills him by cutting off his head and the army withdraws.
3. THE WISDOM OF SOLOMON or SONG OF SONGS: A collection of the poems in which “wisdom” is personified as a woman.
4. ECCLESIASTICUS or WISDOM OF SIRACH: Similar to Proverbs it contains practical advice on living. Wisdom 2:12-24 is a foreshadow of the Passion of the Christ.
5. BARUCH: Text records that it is written by the prophet Jeremiah’s scribe in 582 BC, after the destruction of Jerusalem and the deportation of Judah into exile.
6. 1 MACCABEES: This text describes the Jewish revolt against the Greek Seleucid Empire in the 2nd century BC and follows the heroic exploits of three brothers who came to be known as “the Maccabees” –the Hammer’s. It remains one of our most important sources for the history of this period. It was originally written in Hebrew but only the Greek translation survived in the 1st century AD.
7. 2 MACCABEES: This text is a parallel account of 1 Maccabees but only describes the victories of Judas Maccabee.

Other passages included in Catholic Bibles but missing from Protestant Bibles and the Jewish Tanach:

1. The Greek additions to the Book of Esther: the opening passages of the Book of Esther including Mordecai’s dream and the plot against the king, the opening passages in Chapter 5, the “Decree of rehabilitation” of King Ahasuerus in chapter 8, and all the passages following 10:3 to the end of the book.
2. The Aramaic and Greek additions to the Book of Daniel: “*The Song of the Three Hebrew Children*” in Daniel 3:24-90; “*The Story of Susannah*”[chapter 13] and “*Bel and the Dragon*”.[chapter 14]

All these texts were included in the Greek Septuagint translation of the Old Testament, which was in use at the time of Christ. It was the translation used in all the Synagogues at that time and it was the translation from which Jesus read. Approximately 300 of the circa 350 Old Testament quotations found in the New Testament are directly from the Septuagint, and it is the translation quoted by the early Church Fathers. The Catholic Church adopted the Septuagint as its first official text, and therefore those books in the canon of texts from the time of the early Church continued to be included.

After the Jewish Revolt of 66-73AD, which resulted in the destruction of Jerusalem and the Temple in 70AD, the surviving Jewish scholars set up a school in the city of Jamnia [circa 90/ 100 AD], and another later in Tiberius in Judea and the Galilee. These rabbis began the laborious task of transcribing the Jewish oral law/traditions and translating the Greek Septuagint into a second Greek translation. The Greek Septuagint had become an anathema to them since the Christians were so successfully using the prophecies of the prophets to prove Jesus was the promised Messiah. Later Jewish scholars began translating the Greek Old Testament text back into Hebrew; this task was not completed until the Middle Ages by the German-Jewish Masoretic scholars. These Jewish scholars reseat the canon of the Old Testament by accepted into the canon only those texts they believed were originally written in Hebrew. The 7 Deuterocanonical [2nd canon] texts, which we include in our Catholic Bibles, were all believed to be written in either Greek or Aramaic and were therefore rejected. These texts also taught doctrine that the Jewish scholars rejected, for example the practice of praying for the dead found in the books of the Maccabees (2 Mac 12:38-45). Later in the 16th century AD, Protestant scholars adopted the Jewish canon for their Old Testament, dropping these books. However, former Catholic priest and founder of the Protestant movement, Martin Luther, reluctantly placed these texts between the Old and New Testaments in his German language translation, not daring to completely reject them. Luther also personally rejected the Letter of James, the Letter to the Hebrews and the Book of Revelation, but he also left these New Testament books in his translation.

The 7 Deuterocanonical texts have been the subject of controversy since the 4th century. Many of the early Church fathers like Origen, St. Cyril of Jerusalem and St Athanasius spoke and wrote against these books. St. Jerome [AD 340-420], the great scholar and translator of the Latin Vulgate Bible, had doubts about these texts being “inspired Scripture”. His view was vigorously disputed by the great St. Augustine, Bishop of Hippo, and these texts were included in the Vulgate translation and continue to be included in Catholic Bible editions.

The problems with some of these texts, which these early Catholic scholars sited, are mostly historical and not doctrinal errors. While Maccabees I & 2 are accurate portrayals of events in the 2nd century BC, the Book of Judith is full of historical inaccuracies. After Protestants rejected these texts as canonical, the Catholic Church at the Council of Trent, meeting in 1545-1563, affirmed that these texts were fully canonical.

THE MACCABEES

JUDAH 166 - 160 BC

JONATHAN 160 - 142 BC

SIMON 143 - 134 BC

THE HASMONEAN PRIEST-KINGS

JOHN HYRCANUS I 134 - 105 BC

ARISTOBULUS I 105 - 104 BC

ALEXANDER JANNAEUS 104 - 76

SALOME 76 - 67 BC

ROMAN JUDEA

JOHN HYRCANUS II 63 - 37 BC

LEADERS AND RULERS OF JUDAH 166 - 37 BC

THE SONS OF MATTITHIAS WHO SERVED AS LEADERS OF JUDAH IN THE STRUGGLE AGAINST HELLENISM

SON	SIGNIFICANCE
<p>JUDAS [Yehudah =Yahweh's people] Surnamed "the hammer"; 3rd son of Mattathias the priest</p>	<p>Leader of the rebellion against the Seleucid kingdom of Antiochus Epiphanes. He successfully defeated Seleucid commanders, drove the Greeks out of Jerusalem and was able to purify and rededicate the Temple. He made a treaty with the Romans (1Mac 8). Demetrius I Soter, king of Syria defeated Judas' army and killed him in 160 AD</p>
<p>JONATHAN [Yehonatan = Yahweh has given] Surnamed Apphus; 5th son of Mattathias</p>	<p>He accompanied Judas in the campaign to remove the threatened Jews of Gilead to the territory of Judah (1 Mac 5:17, 24). After the death of his older brother in 160BC he was elected leader of the Jewish forces (1 Mac 9:28-31). In c. 152 BC Demetrius I of Syria formed an alliance and made him high priest. He renewed his brother's alliance with Rome and also made an alliance with Sparta. He was captured through treachery by Tryphon [regent of the Syrian boy king Antiochus VI] and ransomed, but after Jonathan's brother Simon paid the ransom Jonathan and his sons were murdered.</p>
<p>SIMON [Simeon = heard as in "Yahweh heard" see Genesis 29:33]; 2nd son of Mattathias; surnamed Thassi</p>	<p>In 1 Mac 2:65 he is called "a man of discretion" and is respected as councilor in the Maccabean wars. He was sent by his brother to defend the Israelites of the Galilee from the Syrians but finally evacuated the population. After Jonathan was appointed high priest by Antiochus VI he was appointed governor. He was unable to save his brother and his nephews when they were taken captive. He supported Syrian Greek Demetrius II against the regent Tryphon and in return for his support achieved the goal of the Maccabean wars: remission of tribute and practical independence (1 Mac 13:36 ff). Simon's administration gave the first period of peace that Judah had known for a generation (1 Mac 14:4ff). He refused to take the title of "king" because he was not of the house of David and instead adopted the title "prince of the people of God" (1 Mac 14:28), although he did accept the position of high priest for which he, likewise was not eligible since he was not a descendant of the line of Zadok from Aaron. This was a problem which haunted the Hasmonean line during its entire history. The excuse was that he held the office "until a true prophet should appear" to decide the question (1 Mac 14:41). Simon and his sons were treacherously assassinated by his son-in-law Ptolemy Abubus, governor of Jericho.</p>

SUMMARY OF 1 MACCABEES

BIBLICAL PERIOD	#10 THE REVOLT OF THE MACCABEES								
FOCUS	JUDAS "the hammer" 166 -160 BC			JONATHAN 160 -143 BC			SIMON 143 - 134 BC		
COVENANT	THE SINAI COVENANT								
SCRIPTURE	1:1-----4:36-----8:1-----9:23-----12:1-----12:39-----13:1-----15:15-----15:25 -----24								
DIVISION	Prologue & Victories	Rededication of the Temple	Alliance with Rome/ murder	Appointed high priest; Oppression continues	Alliance with Rome & Sparta	Deceit of Trypho/ murder	Continued struggle against oppression	Renewed alliance with Rome	Treachery & murder; succeeded by son, John
TOPIC	Mattathias and his sons unleash the Holy War			Jonathan becomes political and religious leader			Simon serves as high priest/ruler		
	Hellenists attempt to destroy Judaism by enforcing Greek culture			Jews continue struggle to maintain their religion and culture			Judah reestablished as theocracy (full independence only from 129-63BC)		
LOCATION	Judah – Jerusalem								
TIME	40 years [175 – 134 BC]								

TIME LINE: [all dates BC]

323	250	175	166	142	134	100	63	37
death of Alexander the Great	Greek translation OT Bible	Hellenism forced on Jews	Jews revolt	Jonathan murdered	Simon murdered	Julius Caesar born	Romans conquer Judah	Romans make Herod King of the Jews
4 generals inherit his kingdom			Judas Maccabeus	\160 death of Judas			becomes Roman Province of Judea	-44 Caesar assassinated

The Readings for Biblical Period 11: JESUS THE MESSIAH Lessons 24-26

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| 1. The Gabriel announces the birth of John the Baptist | -Luke 1:1-25 |
| 2. The Annunciation | -Luke 1:26-38 |
| 3. The Visitation of Mary and the Birth of John | -Luke 1:39-80 |
| 4. The Birth of Jesus the Messiah | -Luke 2:1-21 |
| 5. The Temptation of the Second Adam | -Luke 4:1-13 |
| 6. Jesus' Galilean Ministry | -Luke 4:14-9:50 |
| 7. The Bread of Life Discourse | -John 6 |
| 8. The Transfiguration | -Luke 9:28-36 |
| 9. Jesus' Judean Ministry | -Luke 9:51-19:27 |
| 10. The Last Visit to Jerusalem | -John 12:1-28; Matthew
23:13-39 |
| 11. The Last Supper | -Luke 22:1-23 |
| 12. Jesus' Passion and Death | -John 18:1-11; Matt. 26:57-
66; John 18:28-19:16; Luke
23:24; Mark 15:21-27; Luke
23:33-34; John 19:23-27;
Mark 15:33-34; Luke 23:39-
44; Matt 27:45; John 19:28-
30; Mark 16:42-47; John
19:31-36; Luke 23:45-56. |
| 13. The Resurrection | -Luke 24:1-49 |
| 14. The Ascension | -Luke 24:50-53; Matt 28:16--
20; Acts 1:1-11 |

WORLD POWER:

ROME-----

37BC	3/2 BC 1BC-1AD	27/28AD	30AD	42AD	70AD
Herod King of the Jews	-John the Baptist is born -Jesus is born	Jesus begins His public ministry	-Crucifixion -Resurrection -Ascension -2 nd Great Pentecost: Birth of the New Covenant Church	-Peter founds the Church in Rome -67? Peter is martyred in Rome	Rome destroys Jerusalem and the Temple