

[The Origin and History of the Bible]

Lecture IX: The Bible of the Early Christians

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1. A: [The Absence of References to Jesus and Christian Church in Writings from the first and second Centuries]

In the Book of Acts we have an account of the Day of Pentecost,¹ and this is commonly spoken of as the beginnings of the Christian Church. After reading the account in Acts, one naturally would think that from that moment on, until the thing was accomplished, the rise and spread of the Christian Church and all its accessories would have been the main object of concern in Jerusalem at least, and probably in Palestine, and perhaps Rome. One would naturally think that there would be vast amounts of contemporary information. The books, records and other non-Christian documents would be full of references to this wonderful movement, which was rapidly conquering the world. Especially one would think that there would be some trustworthy record concerning the origin and character of the early Christian writings. As will be pointed out in detail later, the absence of knowledge is one of the most conspicuous facts of the whole movement. By the year 325 A.D. the Christian movement had become so big that it became politically expedient for Constantine to affect a conversion to it in order to swing the balance of political power in the Roman Empire. By that time also those people who had come to be called Christians had collected a number of books into a collection called the New Testament, or New Covenant, and these had come to have an authority as great as or even greater than the Old Testament. When this list of books was finally officially closed it included 27 different documents, by at least ten different authors.

Thirteen of these books are letters written possibly by one man to various letters and individuals [sic]. There are four biographical sketches, an historical sketch, and other documents. Not one of these documents is written by the founder of Christianity. The dates and authorships are very uncertain and illusive.

¹ The Day of Pentecost takes place on the 50th day after Easter Sunday, and commemorates the descent of the Holy Spirit upon the Apostles of Jesus. See Acts 2:1-31.

Our task is to trace the origin and the gradual adoption of the writings as authoritative among Christians.

Most people, I fancy, imagine that if we could transplant ourselves back into the early years of Christianity, say the first two hundred years, we would find the world divided into two camps—those who were Christians and those who were not—and that the dividing line was rather sharply drawn, and among the Christians there was no particular division of opinion. Such is not the case. Early Christianity was divided into parties and sects just as it is today. Those of Cephas, and those of Apollo, etc. were just as real as those of James and those who followed that first great heretic of Christianity, the Apostle Paul.²

We have in mind then, that the movement began shortly after the death of Jesus. What was it that thus began? Let us get at the opinions of the contemporaries that were not of the faith but viewed it from the outside. What was said and thought of these Christians?

[a.] Pliny and Trajan.³ The first reference to Christians that has thus far been found in any writing or document by a non-Christian Roman was in a letter by Pliny the younger to the emperor Trajan, written probably in the year 112 [C.E.].

In it [the letter] Pliny as Governor of Bithynia asks for instructions in regard to the Christians. He has never been present at any examinations of Christians and is doubtful whether they should be punished without any discrimination as to age or manifest willingness to abandon their practices, and whether the name itself should be punished, or only the crimes found connected with it. From some apostates he had learned that the Christians "were accustomed to assemble on a stated day, before light, and to sing responsively a hymn to Christ, as to a god, and to bind themselves by an oath, not to any wickedness, but not to commit theft, nor robbery, nor adultery, nor prevarication, nor denial of a pledge received, whereupon they would separate, and then come

² Cephas, another name for Peter the Apostle, also known as Simon Peter. Apollos was a 1st century Jewish Christian and contemporary of Paul. James was another of the Apostles, along with Paul.

³ Pliny the Younger (61-113) lawyer, author, and magistrate of Ancient Rome. Trajan (53-117) Roman emperor from 98 to 117 C.E.

together again for a meal eaten in common." Trajan directed that they should be punished when being convicted of being Christians, upon proper trial but that they should not be hunted out. The phrase, "as a god" probably shows that Pliny understood "Christus" to be a man. There is no intimation of any knowledge on his part of the life and teaching of Jesus.
Schmidt, *Prophet of Nazareth*. 176.⁴

[b.] Tacitus.⁵ Soon after 115 A.D. [Tacitus] wrote his *Annals*.

In it he mentions the case of Pomponia Graecina, who was accused of a "foreign superstition" in 58 A.D. This has been supposed by some scholars to be a reference to the Christian religion. But Hasenclever has rendered it probably that Judaism is meant. In describing Nero's reign, Tacitus speaks of the persecution of Christians. His account, however, raises some grave questions. Tacitus suggests that to turn the suspicion away from himself, Nero falsely accused the Christians of having caused the great fire at Rome in 64 A.D. The Christians, he says, were named after Christus, who in the reign of Tiberius was put to death by Pontius Pilate.
Schmidt.⁶

The authenticity of this passage has been questioned by many good scholars, but even if it stands, it means only a rather casual reference in the year 115 to 120 concerning a gossipy tradition about an event of the year 64 A.D., more than fifty years before.

Marcus Aurelius in his *Meditations* (XI-3)⁷ refers disapprovingly to the eagerness for martyrdom shown by the Christians. This was written sometime after 160 A.D. There are one or two other

⁴ Nathaniel Schmidt (1862-1939) Swedish American Baptist minister, Christian Hebraist, and professor. This quote is from his book, *The Prophet of Nazareth*, New York: Macmillan Co., 1905, p. 176.

⁵ Publius Cornelius Tacitus (c.56 C.E.- c.120) Roman historian and politician.

⁶ Nathaniel Schmidt, *The Prophet of Nazareth*, New York: Macmillan Co., 1905, pp. 176-177.

⁷ Marcus Aurelius (121-180) Emperor of Rome from 161 to 180. His private notes to himself have been published—and translated—as his *Meditations* in 12 books. They provide one significant document on Stoic philosophy.

references in non-Christian Roman documents that may refer to Christians.

Celsus, in his "true account" written in 178 A.D. seems to have derived his information partly from the Gospels, including the fourth Gospel, partly from conversation with Jews. From the latter source he apparently gleaned no additional fact, but only the current Jewish interpretation of the narratives given in the Gospels. It is characteristic of his attitude that he accepted the accounts of miracles wrought by Jesus, though explaining them as performed by magic, and ascribed to him the teaching of the Fourth Gospel as well as the Synoptic representation, while he rejected as legends the stories clustering about his birth, death and resurrection. He does not add a single fact, drawn from any independent source, to what may be gathered from Christian literature.

The most significant fact in extant Jewish writings of the first two centuries is the silence of Philo and Josephus. Philo was still living at the time of the accession of Claudius in 41 A.D. He visited Palestine in connection with his embassy to Gaius Caligula in 40 A.D. and was intimately acquainted with the religious life of Judea. He was familiar with the various religious parties, Pharisees, Sadducees and Essenes, but he apparently had no knowledge either of Jesus or of the Christian Church. Still more remarkable is the absence of any allusion to Christianity in the works of Josephus. The historian of his people lived both in Galilee and in Judea, was in his youth a seeker after truth wherever it seemed to offer itself, became a member of the Pharisaic party, and described, in his historical works, not only the political fortunes of the Jews, but also to some extent their religious development, and carried his accounts down toward the end of his own life. ... These works have been preserved by the Christian Church... Schmidt. 179.⁸

Two references to Jesus or Christianity are made, both of them probably, and one most certainly, are later Christian forgeries. The Church fathers knew nothing of them, and in [an] old MSS at least the first passage is wanting. But supposing it to be true, what value is it. The book in which this interpolation is

⁸ Nathaniel Schmidt, *The Prophet of Nazareth*, New York: Macmillan Co., 1905, pp. 179-180.

introduced was written in 94 A.D. If Jesus died in 30, this was written 64 years after the death of Jesus, and by a Jewish historian who lived in Galilee and Judea. The passage is as follows:

At this time Jesus appears, a wise man, if indeed it is proper to call him a man. For he was a performer of marvelous works, a teacher of men who received truth with joy, and he drew to himself many Jews and also many Greeks. He was the Messiah. And when Pilate had punished him by crucifixion, on the accusation of our foremost men, those who had loved him at first did not cease to love him. For he appeared to them alive again after three days, the divine prophets having predicted this and a thousand other wonderful things about him. Even now the people named after him Christians has not ceased to exist.⁹

The passage betrays its Christian origin. If Josephus was enough interested in Christianity to write so sympathetic a passage about it, and did not consider the thing that he knew so well apparently worth more than this superficial and passing remark, it does not speak much for the condition of Christianity at the date of writing, 94 A.D. But everything indicates the fact that this is a Christian interpolation. Origen did not find this in the text of Josephus. But it was quoted by Eusebius in 325.¹⁰

The other passage is as follows, "The brother of Jesus, who is called Christ, James by name."¹¹ There is no basis for textual affirmation or denial of the right of this passage to a place in Josephus, but if it is the product of Josephus' pen, it is the only reference made in non-Christian writings or documents so far as now known to the person of Jesus, or the Christians as well during the first century any way, and until well along into the next century. This is the first important fact. We have no witnesses to Jesus which are not Christian.

⁹ Quoted in Nathaniel Schmidt, *The Prophet of Nazareth*, New York: Macmillan Co., 1905, p. 180.

¹⁰ Origen (c.185-c.253) Christian theologian. Flavius Josephus (c.37-c.100) Roman-Jewish historian and military leader, and author of *The Jewish War*. Eusebius (c.265-339) Greek historian of Christianity and Christian polemicist.

¹¹ Quoted in Nathaniel Schmidt, *The Prophet of Nazareth*, New York: Macmillan Co., 1905, p. 181.

2. B: [Is the Life of Jesus a Myth?]

This fact has given part of the foundation for the theory that Jesus never lived at all, but that in the beginnings of Christianity we have simply the adaptations of old religious myths, which, after the Christian movement had gained enough headway to make its history important, were gathered about a person, and assigned to him as having originated with him. It is very interesting that today, in a manner that is almost wholly unconscious of what it is doing, certain sections of modern religious organizations are slowly but nevertheless very perceptibly taking this attitude in their attempts to maintain historical dogma concerning Christ in the face of modern tendencies to emphasize the unadulterated humanity of Christ. This is precisely what happened in the early Church. There developed both within and around the early Christian movement, i.e., late first and second century, a movement that in its extreme statements of dogma denied all reality to the life of Jesus and asserted "'Christ's own bodily appearance is only a heavenly (psychical...) image, or finally in such a way that the human appearance is a mere phantom.' Docetism."¹²

As the evidences plainly show the early days of Christianity are not so markedly pronounced as has been held. Just what the earliest beginnings were are lost in obscurity. Just how great was the contribution of Jesus to the movement is very obscure. Before, then, we go to a detailed examination of the development of the literature that became the New Testament, and the processes by which it was selected from the general mass of literature, we must get a glimpse of the ideas and movements that [it] developed out of, and that it excluded. This directs our attention to that great mass of religious cults, and practices that had been developing for two or three centuries all over the western world, and that became the great enemy of Christianity, both within and without the Church and came very near overwhelming the Christian movement in the second century. It has reappeared from time to time since then in periods of spiritual unrest and change. It is present in many forms in our

¹² This is quoted in Wilhelm Moeller, *History of the Christian Church A.D. 1-600*, Andrew Rutherford, translator, London: Swan Sonnenschein & Co., 1892, p. 153. Wilhelm Moeller (1827-1892) German historian. Docetism is the doctrine that Christ's body was not human, but either a phantasm or only of celestial substance.

life today. In the second century it was very strong. This, in general, has come to be known as the Gnostic movement.

3. C: The Gnostic Movement

Last week I pointed out the fact that the early Church fathers recognized that both in Judaism and in Greek culture were to be found the preparation for Christianity. Christianity was neither Judaism, nor Greek culture, nor was it both, but was the child of the two movements. That is substantially the attitude of the early Christian apologists.

We have seen, for example, in the fact that the Old Testament was translated into Greek for the early Christians, and that they included in the Septuagint the Old Testament Apocrypha that the Jews proper rejected, evidences of this interplay of Greek culture on Judaism. Further in the fact that the Jews closed their Bible canon about 90 to 100 A.D. and excluded from its limits those Greek Christian books, further evidence.

As we read the early documents of the New Testament, even though they were written many years after the events, the traces of this opposition are found in the records. The Apostle Paul, as soon as he begins his work, comes into conflict with the group at Jerusalem, and they have a very severe controversy over the differences between the Pauline line, and the Judaistic line of Christians. Chapters five and six in Acts present such a tradition. Here Gamaliel, a Pharisee, advised the Jews to have nothing to do with those followers of Jesus. He speaks of a similar Messianic uprising under Theudas and under Judas of Galilee, that came to naught. So will this. Then follows a passage about some misunderstanding with Grecian Jews etc. Then Paul comes upon the scene. The story follows Paul's adventures.

All this early record is so filled with subjective and legendary material that it is difficult to separate the facts from the fiction. But we see constantly the fact that the early Christians are following along the middle of the road between the Jews and the Greeks, preaching to both as Paul says, and becoming all things to all men that men might be converted to Christ.

What this Judaism, on the one hand, is, we know pretty well. We want now to find out what this Grecian, Gnostic cult is, on the other hand. For as Professor Moeller says,

The whole procedure of Gnosticism with the Apostolic legacy drove the church on to the closing of the canon of inspired Scriptures, and to the definite delimitation of ecclesiastical tradition.¹³

In the first century the Jews had closed their canon to protect themselves from the heresies of the Greek culture that was creeping into its literature and life. In the second century the Christians, to establish themselves, shut out or narrowed down the peculiar Christian documents to protect themselves from the heresies of the Gnostics.

What were the Gnostics? There were many forms and expressions of Gnosticism. For example, there was Simon Magus, (Acts 8) and an earlier contemporary of Jesus, Disotheus,¹⁴ also a disciple and follower of John the Baptist, who gave himself out as Hestos (divine manifestation—according to the origin he gave himself out as the Christ promised by Moses, or the son of God and left writings). Then we have Ophites¹⁵ and the Naassenes,¹⁶ Valentinus¹⁷ and his school and many others. All of these, however, have certain common characteristics, and especially those forms of Gnosticism which claimed to be true Christianity, are being considered.

First. Christianity, by them, is interpreted in the sense of a religious speculative view of the world, as religious knowledge of the world process, which leads to the redemption of the spirit.

Second. God is absolutely removed from any contact with the world, but the chasm between God and the world, or spirit and matter, is bridged by a process of emanations, in which the idea of "the Fall" is always present. According to Valentinus there are many pairs of emanations before they are far enough removed

¹³ Wilhelm Moeller, *History of the Christian Church A.D. 1-600*, Andrew Rutherford, translator, London: Swan Sonnenschein & Co., 1892, p. 155.

¹⁴ Disotheus (dates unknown, 1st century C.E.) also Dositheos, and also known as Nathanael, was a Samaritan religious leader of one of the Gnostic sects.

¹⁵ The Ophites were an early Christian Gnostic sect. They are mentioned in Irenaeus' (c.130-c.202) list of heresies.

¹⁶ The Naassenes were an early Christian Gnostic sect known through the writings of Hippolytus of Rome (c.170-c.235).

¹⁷ Valentinus (100-160) founder of a Gnostic sect in Rome, perhaps when he was passed over for Bishop of Rome.

from the pure God to even give birth to a Christ. Contrast of spirit and matter. Old Persian dualism.

Third. Redemption is thought of as the emancipation of the spirit from matter.

Fourth. This dualistic conflict between spirit and matter, between good and evil, for matter is evil, is cosmic in character, and to overcome this cosmic evil the process of redemption is made necessary.

Fifth. Christ is made the turning point of the religious history of mankind, and also the turning point of the cosmic development. Christ indicates the entry and revelation of the divine spiritual principle into the visible world, and so the revelation of a hitherto hidden God, and with the rise of a new life for all who accept this revelation or are able to comprehend it, and subject themselves to the necessary ascetic and mysterious conditions.

Sixth. As the Godhead unfolds itself in different divine eons, so in Christ, one of these eons appears in the visible world. But not in reality, simply as a phantom in Docetism.

Seventh. Those who are spiritually capable of receiving this divine wisdom, the pneumatics, are saved. The others are doomed to extinction.

Eighth. Gnosticism turned itself away from the Jewish conception of a Messianic world, or Kingdom of God, here. They wanted complete emancipation from this world of sense and sin. A spiritual kingdom was what they wanted.

Ninth. All their ethical views are tainted by this dualism, and the stream of taint that entered into the Christian Church then has not yet been eliminated.

Above taken from Moeller's History.¹⁸

Above all the Gnostics represented and develop the distinctly anti-Jewish tendency of Christianity. Paul was the Apostle whom they revered, and his spiritual influence on them was quite unmistakable. The Gnostic

¹⁸ See Wilhelm Moeller, *History of the Christian Church A.D. 1-600*, Andrew Rutherford, translator, London: Swan Sonnenschein & Co., 1892, pp. 152-153.

Marcion has been rightly characterized as a direct disciple of Paul.
Ency Brit.¹⁹

4. D: The Gnostics in the Church

One or two illustrations of their methods and attempts will indicate their relation to Christianity. They organized schools and circles within the Christian communities, and claiming some secret tradition of wisdom, or Gnosis, from early apostles, set themselves up as the spiritual elite of the Church. Or again, they came forward, as did Marcion²⁰ and the Marcionites, with a demand for a reformation of the Church itself, and its re-establishment upon its primitive foundations, which had come down to Marcion through a secret source. Says Professor Pfleiderer,

Though Gnosticism was from the beginning a belief in other worldly salvation on the basis of mythical traditions and mystical rites, yet there was such a similarity to the Pauline teaching of salvation that there could not fail to be reciprocal influence. The latter, too, taught that a savior and son of God had descended from heaven, but one who had offered the reconciling sacrifice of death, not in the gloom of a mythical past, but in the light of a history scarce completed, one who had conquered death and Hades by his resurrection, and had become the Lord and Savior of the living and the dead on his return to heaven. It was natural that Oriental Gnosticism soon appropriated this figure of a Christian savior and transferred to him all that they had said of their mythical redeeming deities. Thus was the Messiah Jesus of the early congregation, and Paul's divine man and Son of God, first changed by the Gnostics into a divine being, the subject of their exuberant speculation and the center of their mystical rights. 250.²¹

¹⁹ *Encyclopedia Britannica*, 11th edition, 1910, volume 12, p. 157, in the article on the "Gnosticism."

²⁰ Marcion of Sinope (85-160) early Christian theologian whose views were similar to those of the Gnostics. Ultimately he was excommunicated by the Church in Rome in 144.

²¹ Otto Pflleiderer (1839-1908) German Protestant theologian. This quote is from his book, *Christian Origins*, Daniel Huebsch, translator, New York: B.W. Huebsch, 1906, pp. 250-251.

In the Gnostic element of the Christian Church there was no interest in the human aspect of Christ's life. Indeed, the human side was evil, and among the Docetists the appearance of Christ was regarded as merely a phantom, an image. Hence, we have the emphasis in the Apostles Creed upon the reality of Jesus' life and death. He did truly suffer, and truly died. The Apostles Creed stands in the history of the Church as a document by which the Christian Church proposed to exclude from its fellowship all those who believed in the deity of Christ and denied his absolute and unqualified human existence. It is the fence that shut out the Gnostic element, and the group of documents that were written during these years, and during the second century, came to be regarded as Scripture and were used in combating the influence of Gnosticism, are selected primarily because they deal with, and offset, the claims of Gnosticism. From such sources came some of the sacramental rituals at least, the common meal which developed into the eucharist, etc., and the Gospel of John which presents Christ as the Only Begotten Son, and the word become flesh, etc. We have the witness to the extent to which Christianity absorbed the Gnostic mystery wisdom.

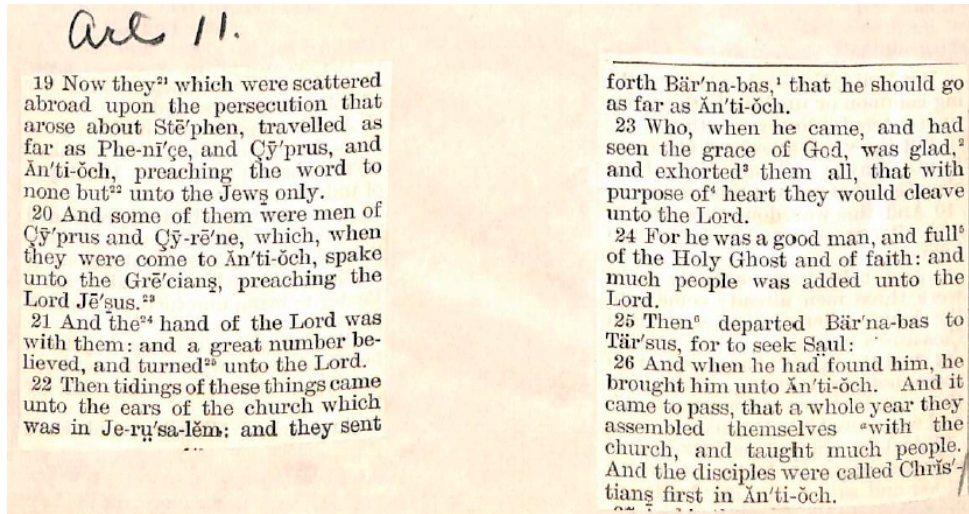
5. E: [Establishing Boundaries Around the Christian Movement]

I have already said enough to indicate that the development of the Christian Church was not a phenomenon that was traceable directly to Jesus of Nazareth. He may have had a great deal to do with it, or he may not. It is quite possible that such a definite person did not live. Concerning this, a large section of the early Christian Church held to the negative answer. What is necessary to point out here is the fact that the Christian movement was the slow, and at first, very cumbersome expression of the amalgamating products of Judaism and Greek culture into the trains of both of which was carried the very rich tradition of Orientalism.

How early did this movement, which came to be called Christianity, distinguish itself from Judaism, on the one hand, and attempt to distinguish itself from the other surrounding and predominantly Greek cults, on the other hand?

Acts 11:26 says that "the disciples were called Christians first at Antioch." What is the connection under which this statement is made? Chapter 11 of Acts describes how Peter justifies

himself before the disciples at Jerusalem for his conduct in eating with those not circumcised, i.e., Gentiles.



If this passage is real history, we find that these followers of the Way first received the name Christians about 12 to 15 years after the death of Jesus. That up to this time the preaching had been only to the Jews, but here began the preaching to the Grecians by men from the Grecian cities of Cypress and Cyrene. Then the story of this heresy reached the ears of those in Jerusalem, and they sent Barnabas down to Antioch to investigate. Barnabas was impressed by the situation, and he hastened off after the new convert Paul, who knew about these manifestations of the "Holy Spirit" and the Gentile cult.

After a while the disciples at Jerusalem were again disturbed by the stories that came to them concerning the Greek converts to Jesus' way. They were not sure that such things were proper. They held a very serious council over the matter in Jerusalem and finally decided that into their discipleship there might come those who were not circumcised. So, they sent a formal letter of decision to these people at Antioch.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to An'ti-öch, with Paul and Bär'na-bas; namely, Jü'dassurnamed Bär'sa-bas, and Si'las, chief men among the brethren:

23 And they wrote letters by them after this manner; The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gén'tiles in An'ti-öch, and Sÿr'i-a, and Ci-l'i'e-i-a:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Bär'na-bas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jē'sus Christ.

27 We have sent therefore Jü'das and Si'las, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things:

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to An'ti-öch: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the consolation.

32 And Jü'das and Si'las, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding, it pleased Si'las to abide there still.

35 Paul also and Bär'na-bas continued in An'ti-öch, teaching and preaching the word of the Lord, with many others also.

36 And some days after, Paul said unto Bär'na-bas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37 And Bär'na-bas determined to take with them Jöhn, whose surname was Märk.

38 But Paul thought not good to

To be sure this Book of Acts was probably not written until 80 A.D. at least, and perhaps as late as 90, and many statements in it are statements as to what [the] tradition said happened then as to what probably happened.

But here we have in this incident concerning Paul and the Grecian converts at Antioch, the essence of all that we have been talking about. The Disciples were disturbed over the letting down [of] the bars of the Law and admitting among the followers of Jesus those who had not been circumcised. Some of the Jews were so exercised over this matter that they had taken it upon themselves to go to Antioch and tell these Grecian converts that they "must be circumcised" else they could not be of the fold. But the Greeks rebelled, and so the disciples at Jerusalem issued a more formal statement. The result is this letter, which illustrates, in a very apt manner, just why the groups who came to be called Christians developed a literature of their own. Here was a concrete situation which they had to face. The Greeks, with all their questionable practices, were coming into the Christian fellowship. Some of their ideas and practices must be shut out. This letter defines these limitations.

In precisely the same way the other documents of the New Testament were developed. The Jews, on the one side, the Grecians with Gnostic or embryonic Gnostic ideas, on the other, and the Christians avoiding the extremes of both.

So, it is probable that by some fifteen years to twenty years after the death of Jesus the communities, later called Christians, began to consciously differentiate themselves from the orthodox Jews, the Pharisees, on the one hand, and Greeks on the other.

What, then, were the scriptures, the authorities with which these followers of the way, supported their attempts to differentiate themselves from the Jews and the Greeks? This is plain. They used the Old Testament:

Paul, as was his custom, when in unto them, and for three sabbath days reasoned with them from the scriptures, opening and alleging that it behooved the Christ—the Messiah—to suffer, and to rise again from the death; and that this Jesus, whom, said he, I proclaim unto thee is the Christ—the Messiah.
Acts 17:2-3

Freely, loosely, and also accurately, the Old Testament was made use of in supporting these ideas. It was the Greek translation that was used, the Septuagint. And they quoted freely from both the canonical and the Apocrypha. These Apocryphal books ...²²

²² Here, unfortunately, the manuscript ends incomplete.