

by a good man who believed in God, who believed in the scripture who wanted to urge people to live a good life and consequently it is a good book. It is not an inspired book, it is not a book upon which we can found any doctrine. The book Solomon, so-called, is a book which has nothing to do with Solomon, it wasn't even written in Hebrew, it was written in Greek originally which we can tell by the style of the Greek. It is a beautiful book it is the sort of book which a pious Jew a great lover of the scripture might write. It is an excellent book but it is not inspired. The I Maccabees, the sober book of history, it tells what happened when the Syrians tried to make the Jews give up their religion and it tells how the Jews who would not give up their religion banded together to fight to defend their religion, but they won out and in the end they succeeded in gaining their independence from the Syrians. It is a good book of history but it is not an inspired book, it is not an authoritative book. The chances are that almost everything it says is correct and true, but we have no reason to believe that it necessarily contains the same number of erroneous statements that any ordinary book of history may contain. The II Maccabees is an entirely different sort of a book. It is a book that tells about events before the writing of I Maccabees. It tells of Jews who refused to submit to the Syrians and God wonderfully intervened and there are miracles which go beyond what we ordinarily find in the Scripture and it has a lot of meditations and thoughts which are what a man might think of in the midst of torture and suffering. #46 When the early Christians began to read Christian literature, they began to study the N.T. and the O.T. they got disgusted with the Greek and Roman literature which was filled with obscenity and wickedness, it was typical of the low level of their moral life of their time and then when they would pick up a book which a pious Jew had written which exalted God and presented a pious God, they liked it and they preferred to read it. And the result was that they paid a good deal of attention to these good books which were written by good Jews. And some of them found their way into some of the collections which were made of the O.T. books and they are not Apocryphal, any of them, in the sense of being hidden or harmful, though some of them are a bit fantastic in places. They are Apocryphal only in this sense; they are not inspired, they are not authoritative and therefore if somebody says this is an authoritative book and I will base a doctrine on what it says, we say that is doing despite to the Word of God. We say that makes the book Apocryphal if you give that book an authority to which it is not