

I Ezrus is this Apochryphal book which contains a few incidents not in Ezra and Nehemiah in which he tells the story of Nehemiah when he was a young man in the court of the King and some of the young men had a contest. What is the greatest thing in the world and some said one thing and some said another. They were having a dispute over it and they put it up to Nehemiah to solve it and he said that neither of them was right. He said that woman was the greatest thing int the world. The emperor is so powerful, but the empress just leads him around by the nose. Then, he said actually of course, wisdom is the greatest of all and then is given a beautiful exhortation on the glory of wiädom. There are a few little stories like this put in but most of it is just Ezra and Nehemiah in a different translatbn. The II Ezrus is not an Apochryphal book. The II Ezrus in the LXX is Ezra and Nehemiah translated into Greek and considered as one book.

#47 The ~~saxix~~ Jews found that the name of God was not mentioned in the book of Esther and so some insertions were made and we know they were pious people so they being with a dream which reveals something of the future. In the Apocrypha there are these additions to the book of Esther. Then there are some additions to the book of Daniel which are added in the LXX MSS. There are three additions and one of them tells about Habakduk gathering these vegetables in his garden and suddenly an aggel comes along and grabs him by his hair and takes him clear over to Babylon in order to give Daniel his breakafast that morning, in the lion's den. They tell how they would feed the idol Bel and in the morning they would find the food all gone but Daniel found out how it happened by putting flour in the floor and finding the foot-marks next morning. These stories are not harmful but filled with just silly little stories. Only since 1572 have people of the R.C. church held on to these books as being authoratitive.

Ezdrus is in a peculiar situation. It is a book which the R.C. do not recognize as authorative yet printed very commonly with the Apocrypha. Any version usually has I and II Ezrus but the R.C. won't accept. The Prayer of Mannesseh are in the same situation. The Epistle of Baruch was never accepted by the Jews and not likely that it ever came from Baruch but it was known and loved by many in the early church becuase of its fine devotional attitude and belief in one God which is brought out so clearly. In the English the R.C. have nine apocryphal books which they accept but that includes these additions to Daniel and to Esther--they are given as separate books.