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## Two IS THERE AN ORTHODOX BIBLE?

Many people do not know that there is an essential difference between the Protestant Churches and the Orthodox Church concerning the Bible. This is not only seen in the attitude towards the Bible and the way of interpreting individual texts of it, but also in the number of books contained in the Bible. The contents of the Bible are known as the *Canon* in its technical sense. As far as the *Canon of the New Testament* is concerned, all the

Churches in the East and West follow the list prepared by St. Athanasius of Alexandria, the stalwart of the Council of Nicea in his Easter Letter of AD 327. It put an end to the disputes between Eastern and western Churches concerning the content of the New Testament and it was established that 27 books from St. Matthew to the Book of Revelation would form the New Testament.

However, the *Canon of the Old Testament* is still disputed among the Churches; while the Protestant Churches agree to take only 39 books within it, the Orthodox and Roman Catholic Churches add

Our  
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in OT.



another seven books to the existing number. Even though the Syriac *Peshitta* Bible of the Syrian Orthodox Church of the Early Middle Ages had these seven books in its Old Testament section the Roman Catholic Church included them only after the Council of Trent in AD 1564. These books are called *Deuterocanonical Books* by the latter because of their late arrival in the *Canon of the Old Testament*. However the Protestants do not give them the canonical status and they call them *Apocryphal Books*, even though Martin Luther, the father of the Protestant Movement, had recommended the books for meditation.

### Why are there some additions to the Bible?

The term Old Testament is coined by the Christians and it indicates the Bible of the Jews. During the time of Jesus there were two types of Jews based on their cultural heritage. One group had its base in Palestine and they used the Hebrew Bible. A Council of Rabbis held in Jamnia completed the Canon of this Bible only in AD 90. This Bible had only 39 books which is the reason why the Bible used by the Protestants does not include the seven books mentioned above.

However, a great number of Jews lived in different parts of the Roman Empire outside Palestine. Alexandria was their cultural centre and they used Greek as their language for communication. It can be seen that the new generations of the Malankara Orthodox Church who use English instead of Malayalam. The Bible of Jews was prepared in Greek language during the reign of King Ptolemy II (285-247 BCE). This was called the *Septuagint*, which means Seventy in Greek, because of the seventy people who were engaged in its formation.

The *Septuagint* was not merely a Greek translation of the Hebrew Bible, instead it had three changes in comparison with the Hebrew Bible:



- a) It contained seven additional books, namely, 1-2 Maccabees, Tobit, Judith, Baruch, Bara Sirach and Wisdom of Solomon.
- b) There were some additions and changes in the books like Esther and Daniel.
- c) The order of the books in the *Septuagint* was different from that of the Hebrew Bible. For example, II Chronicles was the last book of the Hebrew Bible. The numbering of Psalms was also different in the *Septuagint*.

Now the most important question is: what was the Bible used by Jesus and his disciples? None of the books of the New Testament was written during the time of Jesus; the Bible, which he used, was that of the Jews. Once the new scriptures were written by the Early Christians, the church referred to it as the Old Testament rather than the Hebrew Bible of the Palestinian Jews. Since the Canon of the Hebrew Bible was finalized only in 90 AD there is every reason to conclude that *Septuagint* was used during that time. Moreover, the modern researches have proved that the New Testament writers like St. Matthew and St. Paul quoted not from the Hebrew Bible but from the *Septuagint*. Since we want to follow the Old Testament of the Apostles and the Early Church, we consider the seven books mentioned above as scriptural texts.

There is also another reason for this consideration. Recently Kumaru Nadesan wrote in his book *Apocrypha: Can it be a part*

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of the Bible? the following comment: "the divine Revelation came to a stand still for a period of 400 years, from Malachi (400 BCE) to the last prophetic voice of the Old Testament to John the Baptist who broke the prophetic silence" (Page 151). Our problem is: Can this be true? If our Bible should contain the unbroken Word of God from the Beginning of the World (Genesis) towards the End of the World (Book of Revelation) how can there be a silence of 400 years as Nadesan assumes above? If we take the *Deuterocanonical Books* as the Word of God then there is no break at all. They tell us how God interacted with His people during the Inter-testamental period of 400 years. Thus the *Deuterocanonical Books* makes a good bridge between the Old and the New Testament period. We also understand the Judaism of the time of Jesus in a better way if we read these books.

The above are the two most important reasons why the *Deuterocanonical Books* could be considered as scriptural texts. The Orthodox Church of India considers the *Syrac Peshitta* version of its Bible. This was originated in the Aramaic-speaking world of the Jews in the dawn of the modern age. The word *Peshitta* means "simple" and the version was more or less the same as *Septuagint* in content. That is why we teach the 46 Old Testament books and include the seven books in our liturgical life.

### Which are the Deutero-Canonical Books?

Now let us examine the contents of *Deuterocanonical Books*. Initially, the additions to some of the 39 books are to be mentioned. The Greek version of the book of Esther has some changes; it has a stronger religious tone in comparison with its Hebrew counterpart. In the book of Daniel there are three additions. At the beginning of the book there is a story of *Susanna* in 64 verses. After Dan 3,23 we see the *Prayer of Azariah and the three Young Men* who were put in the fire by the Babylonian king.



Nebuchadnezzar; and then at the end of the book what we call *The Bel and the Dragon*, another beautiful story.

If the above are additions to the universally accepted books, the following are the new books, which are absent in the Hebrew Bible.

#### a) 1-2 Maccabees

These books tell the history of the Jews in the second century BCE and they depict the Jewish struggle against the Greek ruler Antiochus Epiphanus. They contain the spiritual resources of Jews after a period of religious oppression. These books are to be read like other historical books of the Old Testament like 1-2 Kings and 1-2 Chronicles. The central figures of the books are five sons of Mattathias, the priest of a place called Modein. These people were the leaders of Jews in their fight against Antiochus Epiphanus and the Greek invaders who captured the land of Jews and installed the idol of a pagan god in the Holy of Holies of the Jerusalem Temple.

In a period when Judaism was threatened by Greek culture and religion, the Jews emphasized Monotheism, which means the existence of only one God. The observance of the Law of Moses was a characteristic feature of the people of these books and they believed that God put them in safety against their opponents because of the obedience to the Law of Moses. The resurrection of the righteous is an important theme of 2 Maccabees, where we see the people praying for the departed souls (2 Macc 12,38-45).

#### b) Tobit

The 14 chapters of this book describe the story of Tobit and his family. Tobit was a devout Jew who prayed to God "to treat him with kindness" and "not to punish him for his sins, not even the sins of which he was unaware" (Tob 3,3). Tobit's life



shows us how pious he was and the faithfulness of the Lord to his devotees. Most interesting is the description of the marriage of his son Tobias with Sara, the daughter of Reguel. As in the case of the marriage of Joseph and Asneth, as depicted in a Jewish novel of the time, Raphael the angel of God mediated the marriage. Sarah was a beautiful girl, but she was cursed by a demon called Asmodeus. Therefore seven young men were killed by the demon before their marriage with Sarah was consummated. She was very unhappy and prayed to God about her virginity and innocence (Tob 3,12-15). Then there came Tobias, who was searching for a bride. His concern was not beauty, wealth or career as it is the case of modern youth but to live with his wife till their old age (Tob 8,7). This eternal bond portrayed through the life of Sara and Tobias, was a convincing sign for the Jews that reminded them of the protection of God against all demonic hands.

### c) Judith

This is a story about a brave woman of Israel called Judith. She was the daughter of a man called Merari and the widow of Manasseh. She was rich, beautiful and religious. She lived at a time when Holofernes, the chief general of the Babylonian king Nebuchadnezzar persecuted the Israelites. She was much disturbed when Holofernes killed her people and destroyed their cities. Through her prayer to God she found comfort in Simeon, the second son of Jacob who avenged the Shechemites for the rape of his sister Dinah (Jud 9,1-3). Judith prayed to God like Esther to empower her with the courage and guile to fight against the wicked Holofernes, who planned to destroy Jerusalem, the city of God and its people (Jud 9,9-14). Impressed by her beauty Holofernes didn't treat her as an enemy and he served a banquet for her. There he was killed by Judith (Jud 13,4-10). The high priest Joachim and all Israelites who were afraid of the attacks of Holofernes were happy and they praised the Lord for using Judith as an instrument for the success over the unbelieving Babylonian general. Her contemporaries considered Judith not only as a brave woman like Deborah of the book of Judges but also as a saint.



#### d) *Wisdom of Solomon*

Many of the books of the Inter-testamental period belong to the category called *Wisdom Literature*; e.g.: Proverbs, Job, Ecclesiastes and Song of Songs. These books try to reflect the position of an individual through the experiences of the Israelite community. They contain loan ideas from places outside of Israel like Greece for example. *Wisdom of Solomon* is a collection of wisdom sayings and teachings like the book of Proverbs. This is written by a Jew trained in Greek language in the second half of the first century BCE. He wrote it to encourage the people to resist attacks on the Jewish faith from outsiders.

The book goes through the history of Israel, the people who worshipped the living God. It depicts the futility of idolatry (Wis 14,1-31) and the success of the believers in God. The author supports the view that the God will bless the righteous and on the contrary the wicked will be punished (e.g.: Wis 3,1-5). The unrighteous will receive their punishment even after death.

The remarkable characteristic of the people of God is their thirst for the divine wisdom. Even though King Solomon is the patron of wisdom in Israel (Wis 9,1-18), the author of the present work sees enough personalities in the history prior to Solomon, who sought the divine wisdom (Wis 10,1-21). Wisdom is personified in the book and a section of the book describes her glories. Wisdom is the perfect image of God (Wis 7,25-26), a gift available to those that want her (Wis 6,13) and she is more valuable than anything else (Wis 7, 7-11).

#### e) *Bara Sirach*

The *Wisdom of Jesus, Son of Sirach* is also known as Ecclesiastics. This book was written around 180 BCE in Hebrew language and then translated into Greek. The 51 chapters of the book contain many sayings of religious, moral and practical nature. Like the *Wisdom of Solomon* this book upholds the merits of searching the wisdom of



God. However, wisdom is shown not only in fearing God (Sir 3,3-16) but also in honoring parents (Sir 3,17-23), caring for the poor (Sir 4,1-10) and avoiding sin (Sir 21,1-3).

The characteristics of a wise man are seen in his choice of friends (Sir 11,29-34), in the responsible use of wealth (Wis 14,3-19), possession of self-control (Wis 18,30ff), knowledge of avoiding loose talk (Wis 19,6-19) and learning appropriate talk (20,18-26) and prayer for forgiveness of sins (Wis 21,1-10). While hypocrisy, resentment and vicious talk are to be avoided (Wis 27,22-28,26) generosity and hospitality are to be nurtured in one's character (Wis 29,8-28). In our social life the jobs of a physician, farmer, artisan, smith, potter and a scribe are honorable professions (Wis 38,1-39,11). However, the greatest thing a man can attain is undoubtedly the divine wisdom.

#### f) *Baruch*

This is the smallest among the *Deuterocanonical books* with five chapters. It contains four discourses attributed to Baruch the secretary of prophet Jeremiah. It was written five years after the Babylonians had captured Jerusalem. When Baruch read the book aloud to Jehoiachin everyone cried, fasted and prayed to the Lord (Bar 1,5). The prayer of the Israelites included a confession of their sins (Bar 1,15-2,10) and an appeal for deliverance from their captivity (Bar 2,11-3,8). The latter half of the book comforts the Israelites because Jerusalem is assured of God's help (Bar 4,30-37).

#### Where can we find these books?

Thus we came to know that our Old Testament contains 46 books instead of the 39 books of the Protestant Churches. However many youngsters of the dioceses outside Kerala are eager to read the above books, but they don't know where they can find them. The *New Revised Standard Version* published by the Roman Catholic Church is a good translation and it has the 46 books in its Old Testament section. The Bible published by the Bible Society of India



didn't have them earlier. But the Jubilee edition of the *Good News Bible* has the seven books, which we discussed above along with the additions to some other books like Jeremiah and Daniel. It contains also the books of *Esdras* and the *Prayer of Manesseh*, which the Orthodox Church does not consider as scriptural texts.

The so-called *Deuterocanonical* books have been available in Malayalam since 1935 with the Malayalam translation of *Peshitta* by Mani Kathanar of Mannanam. The recent publications of the *Deuterocanonical Books* begin with the so-called *Hosanna Bible* published by Joseph Pulikunnel in 1983 with the assistance of a number of scholars

from all the Churches of Kerala. In 1995 Very Rev. Kaniamparampil Kurian Cor-Episcopa translated single handedly the *Syriac Peshitta Bible* under the title *Visuddha Grandham*. The Bible published in Malayalam by the Catholic Bishop's Conference also contains the books. Last but not least is the *Peshitta Bible* published by Rev. Mathew Uppani in 1997. This has a merit that the others mentioned above do not have: it lists the *Deutero-canonical Books* not under a separate heading but in between the 39 books as per the nature of the books.

It is high time that the Malankara Orthodox Church published a Malayalam version of the Bible with the above books. Thanks to MGOCSM for undertaking the task as a major target of its centenary celebrations.

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