

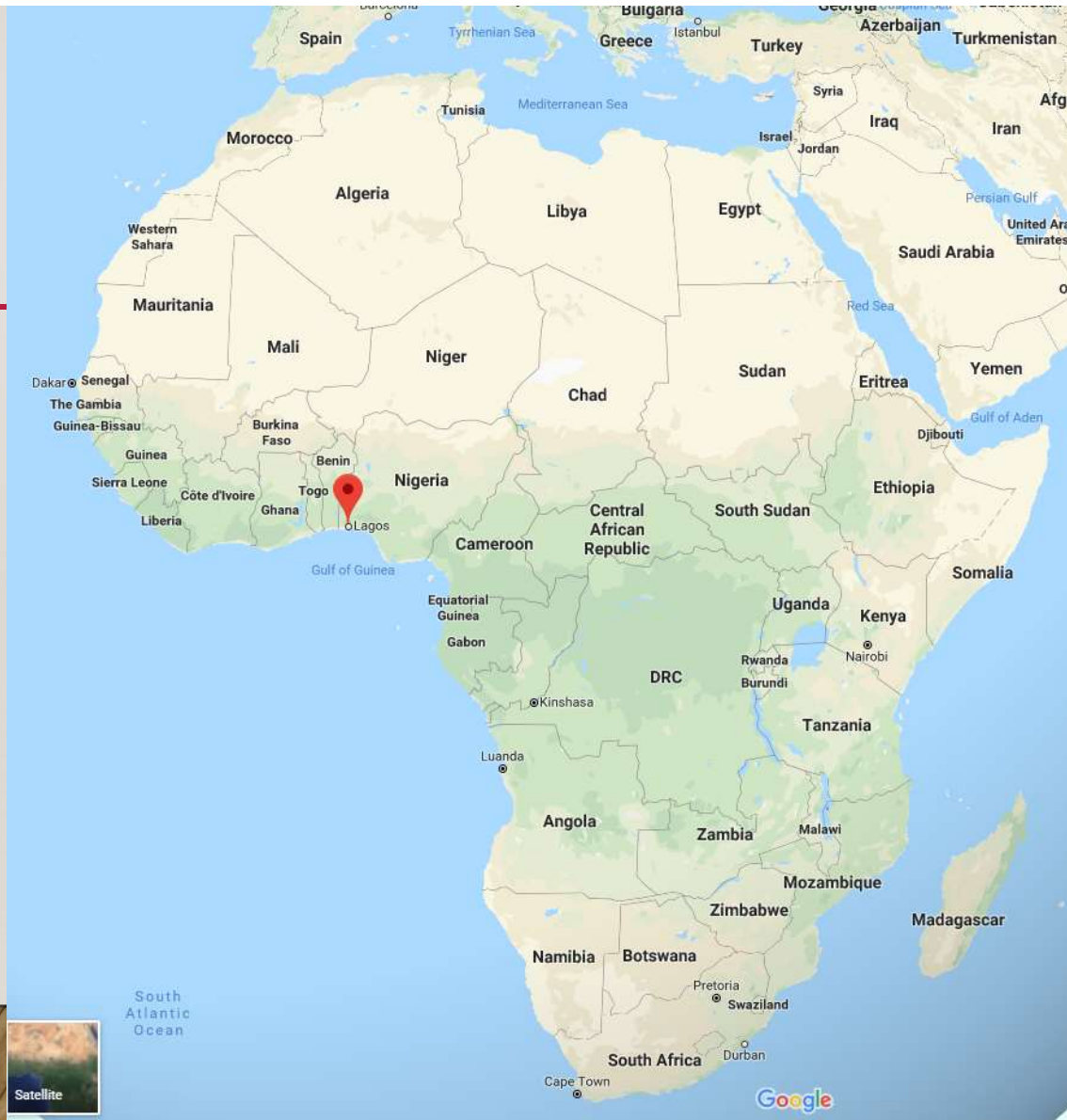
EXTRA-BIBLICAL LITERATURE

ADULT SUNDAY SCHOOL – THE MEMPHIS CHURCH – WINTER/SPRING 2019

My name is Steve Kinnard. I am a teacher and an evangelist with the New York City Church of Christ. I'm also the Dean of the Bible Department and Professor of Bible at the Rocky Mountain School of Ministry and Theology. I am also an Adjunct Professor of Bible at Lincoln Christian University. I'm part of the Teachers Service Team in the ICOC.

For the past few years, I've been training Bible teachers for the teaching ministry in Africa. The past summer I was able to help recognize three new teachers in the Lagos church. As far as I know, they were the first three teachers appointed in our churches on the continent of Africa. In the picture below, you see our three newest teachers (from left to right) Fred George, Emmanuel Emeh, and Gilbert Kimeng.







FRONLEICHNAMKAPELLE

(“CORPUS CHRISTI CHAPEL”)







MARCH 26, 2019
HOUSTON, TX

EBL – Schedule

Extra Biblical Class (20 Weeks)		
10-Feb		Introduction to Topic, materials needed, & present the history/plan
17-Feb		Class 1 - Old Testament - Formation (42:26)
24-Feb	Douglas Jacoby	Class 2 - Old Testament - Apocrypha (25:03)
3-Mar	How the Bible Came to Be	Class 3 - New Testament - Formation (42:28)
10-Mar		Class 4 - New Testament - Apocrypha & Pseudepigrapha (40:22)
17-Mar		Class 5 - Gospels - False & True (35:55)
24-Mar		Tobit
31-Mar		Judith
7-Apr	Apocrypha	Additions to the Book of Esther / Wisdom of Solomon
14-Apr		Ecclesiasticus (Part 1 of 2)
21-Apr		Ecclesiasticus (Part 2 of 2)
28-Apr		Baruch / Letter to Jeremiah / Additions to the Book of Daniel
5-May		1 Maccabees
12-May		2 Maccabees
19-May	Apostolic Fathers	1 Clement
26-May		2 Clement
2-Jun		The Letters of Ignatius
9-Jun		Letter of Polycarp to the Philippians / Martyrdom of Polycarp / Didache
16-Jun		Shepherd of Hermas
23-Jun	Wrap-up / Party	

Tobit



“Judith with the head of Holofernes”
Jean-Joseph Taillasson (French, 1745-1809)



- The Book of Judith is a deuterocanonical (belonging to the second canon) book,
- included in the Septuagint and the Catholic and Eastern Orthodox Christian Old Testament of the Bible,
- but excluded from Jewish texts and assigned by Protestants to the Apocrypha.



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- included in the Septuagint and the Catholic and Eastern Orthodox Christian Old Testament of the Bible,
- but excluded from Jewish texts and assigned by Protestants to the Apocrypha.
- The book contains numerous historical anachronisms (a chronological inconsistency in some arrangement, especially a juxtaposition of persons, events, objects, or customs from different periods of time), which is why many scholars now accept it as non-historical;
- it has been considered a parable or perhaps the first historical novel.



Although early Christians, such as Clement of Rome, Tertullian, and Clement of Alexandria, read and used the Book of Judith, some of the oldest Christian canons, including the Bryennios List (1st/2nd century), that of Melito of Sardis (2nd century) and Origen (3rd century), do not include it. Jerome, when he produced his Latin translation, counted it among the apocrypha, (although he changed his mind and later quoted it as scripture, and said he merely expressed the views of the Jews), as did Athanasius, Cyril of Jerusalem and Epiphanius of Salamis.

However, such influential fathers of the Church, including Augustine, Ambrose, and Hilary of Poitiers, considered Judith sacred scripture, and Pope Innocent I declared it part of the canon. In Jerome's Prologue to Judith he claims that the Book of Judith was "found by the Nicene Council to have been counted among the number of the Sacred Scriptures".

It was also accepted by the councils of Rome (382), Hippo (393), Carthage (397), Florence (1442) and eventually dogmatically defined as canonical by the Roman Catholic Church in 1546 in the Council of Trent. The Eastern Orthodox Church also accepts Judith as inspired scripture, as was confirmed in the Synod of Jerusalem in 1672.

Plot Summary

The story revolves around Judith, a daring and beautiful widow, who is upset with her Jewish countrymen for not trusting God to deliver them from their foreign conquerors. She goes with her loyal maid to the camp of the enemy general, Holofernes, with whom she slowly ingratiates herself, promising him information on the Israelites. Gaining his trust, she is allowed access to his tent one night as he lies in a drunken stupor. She decapitates him, then takes his head back to her fearful countrymen. The Assyrians, having lost their leader, disperse, and Israel is saved. Though she is courted by many, Judith remains unmarried for the rest of her life.



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Any parallels to “Killing of Sisera by the prophetess Deborah” – Judges 4-5?



Doug's Notes

- Judith is another popular folk tale about a pious and beautiful woman who saves her people.
- And yet as is common with the Apocrypha we find errors in history. In 1:1-6 the Babylonian king Nebuchadnezzar is placed after the Exile!

Doug's Notes

In the final chapter we read about a hell of infinite conscious torment. Woe to the nations that rise up against my people! The Lord will take vengeance on them in the day of judgment-- fire and worms he will give to their flesh -- they shall weep in pain forever (16:17). This is significant because it is a misunderstanding of the fire and worms of Isaiah 66:24. They do not eternally torment their victims -- they consume insentient corpses. The same incorrect doctrine is taught in Sirach 7:17 and 4 Maccabees 9:9. And yet it is not at all certain that Jesus endorsed the apocryphal view of hell.

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