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# THE NEW ENGLISH BIBLE

THE APOCRYPHA

# THE BIBLE

## A NEW ENGLISH TRANSLATION

*Planned and Directed by Representatives of*

THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND  
THE CHURCH OF ENGLAND  
THE CHURCH OF SCOTLAND  
THE CONGREGATIONAL CHURCH IN ENGLAND AND WALES  
THE COUNCIL OF CHURCHES FOR WALES  
THE IRISH COUNCIL OF CHURCHES  
THE LONDON YEARLY MEETING OF  
THE SOCIETY OF FRIENDS  
THE METHODIST CHURCH OF GREAT BRITAIN  
THE PRESBYTERIAN CHURCH OF ENGLAND  
THE BRITISH AND FOREIGN BIBLE SOCIETY  
THE NATIONAL BIBLE SOCIETY OF SCOTLAND

*The publication of the books of the Apocrypha in this translation prepared under the auspices of the Joint Committee on the New Translation of the Bible does not imply that the bodies represented on the Joint Committee hold a common opinion upon the canonical status of these books*

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THE NEW  
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THE APOCRYPHA



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## PREFACE TO THE NEW ENGLISH BIBLE

In May 1946 the General Assembly of the Church of Scotland received an overture from the Presbytery of Stirling and Dunblane, where it had been initiated by the Reverend G. S. Hendry, recommending that a translation of the Bible be made in the language of the present day, inasmuch as the language of the Authorized Version, already archaic when it was made, had now become even more definitely archaic and less generally understood. The General Assembly resolved to make an approach to other Churches, and, as a result, delegates of the Church of England, the Church of Scotland, and the Methodist, Baptist, and Congregational Churches met in conference in October. They recommended that the work should be undertaken; that a completely new translation should be made, rather than a revision, such as had earlier been contemplated by the University Presses of Oxford and Cambridge; and that the translators should be free to employ a contemporary idiom rather than reproduce the traditional 'biblical' English.

In January 1947 a second conference, held like the first in the Central Hall, Westminster, included representatives of the University Presses. At the request of this conference, the Churches named above appointed representatives to form the Joint Committee on the New Translation of the Bible. This Committee met for the first time in July of the same year. By January 1948, when its third meeting was held, invitations to be represented had been sent to the Presbyterian Church of England, the Society of Friends, the Churches in Wales, the Churches in Ireland, the British and Foreign Bible Society, and the National Bible Society of Scotland: these invitations were accepted. At a much later stage the hierarchies of the Roman Catholic Church in England and Scotland accepted an invitation to appoint representatives, and these attended as observers.

The Joint Committee provided for the actual work of translation from the original tongues by appointing three panels, to deal, respectively, with the Old Testament, the Apocrypha, and the New Testament. Their members were scholars drawn from various British universities, whom the Committee believed to be representative of competent biblical scholarship at the present time. Apprehending, however, that sound scholarship does not necessarily carry with it a delicate sense of English style, the Committee appointed a fourth panel, of trusted literary advisers,

## PREFACE

to whom all the work of the translating panels was to be submitted for scrutiny. It should be said that denominational considerations played no part in the appointment of the panels.

The Joint Committee issued general directions to the panels, in pursuance of the aims which the enterprise had in view. The translating panels adopted the following procedure. An individual was invited to submit a draft translation of a particular book, or group of books. Normally he would be a member of the panel concerned. Very occasionally a draft translation was invited from a scholar outside the panel, who was known to have worked specially on the book in question. The draft was circulated in typescript to members of the panel for their consideration. They then met together and discussed the draft round a table, verse by verse, sentence by sentence. Each member brought his view about the meaning of the original to the judgement of his fellows, and discussion went on until they reached a common mind. There are passages where, in the present state of our knowledge, no one could say with certainty which of two (or even more) possible meanings is intended. In such cases, after careful discussion, alternative meanings have been recorded in footnotes, but only where they seemed of sufficient importance. There is probably no member of a panel who has not found himself obliged to give up, perhaps with lingering regret, a cherished view about the meaning of this or that difficult passage, but in the end the panel accepted corporate responsibility for the interpretation set forth in the translation adopted.

The resultant draft was now remitted to the panel of literary advisers. They scrutinized it, once again, verse by verse, sentence by sentence, and took pains to secure, as best they could, the tone and level of language appropriate to the different kinds of writing to be found in the Bible, whether narrative, familiar discourse, argument, law, rhetoric or poetry. The translation thus amended was returned to the translating panel, who examined it to make sure that the meaning intended had not been in any way misunderstood. Passages of peculiar difficulty might on occasion pass repeatedly between the panels. The final form of the version was reached by agreement between the translators concerned and the literary advisers. It was then ready for submission to the Joint Committee.

Since January 1948 the Joint Committee has met regularly twice a year in the Jerusalem Chamber, Westminster Abbey, with four exceptions during 1954–5 when the Langham Room in the precincts of the Abbey was kindly made available. At these meetings the Committee has received reports on the progress of the work from the Conveners of the four panels, and its members have had in their hands typescripts of the books so far translated and revised. They have made such comments and given such

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advice or decisions as they judged to be necessary, and from time to time they have met members of the panels in conference.

Of the original members of the panels most have happily been able to stay with the work all through, though some have been lost, through death or otherwise, and their places have been filled by fresh appointments.

The Committee has warmly appreciated the courteous hospitality of the Dean of Westminster and of the Trustees of the Central Hall. We owe a great debt to the support and the experienced counsel of the University Presses of Oxford and Cambridge. We recognize gratefully the service rendered to the enterprise by the Reverend Dr G. S. Hendry and the Reverend Professor J. K. S. Reid, who have successively held the office of Secretary to the Committee. To those who have borne special responsibility, as Chairmen of the Joint Committee, we owe more than could readily be told. Dr J. W. Hunkin, Bishop of Truro, our first Chairman, brought to the work an exuberant vigour and initiative without which the formidable project might hardly have got off the ground at all. On his lamented death in 1950 he was succeeded by Dr A. T. P. Williams, then Bishop of Durham and subsequently Bishop of Winchester, who for eighteen years guided our enterprise with judicious wisdom, tact, and benign firmness, but who to our sorrow died when the end of the task was in sight. To both of these we would put on record the gratitude of the Committee and of all engaged in the enterprise.

If we embarked on mentioning the names of those who have served on the various committees and panels, the list would be a long one; and if we mentioned some and not others, the selection would be an invidious one. There are, nevertheless, three names the omission of which would be utterly wrong. As Vice-Chairman and Director, Dr C. H. Dodd has from start to finish given outstanding leadership and guidance to the project, bringing to the work scholarship, sensitivity, and an ever watchful eye. Professor Sir Godfrey Driver, Joint Director since 1965, has also brought to the work a wealth of knowledge and wisdom; to his enthusiasm, tenacity of purpose, and unflagging devotion the whole enterprise is greatly indebted. Professor W. D. McHardy, Deputy Director since 1968, has made an invaluable contribution particularly, but by no means exclusively, in the sphere of the Apocrypha. It is right that the names of these three scholars should always be associated with The New English Bible. Our debt to them is incalculably great.

DONALD EBOR:

*Chairman of the Joint Committee*

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## INTRODUCTION

The term 'Apocrypha', a Greek word meaning 'hidden (things)', was early used in different senses. It was applied to writings which were regarded as so important and precious that they must be hidden from the general public and reserved for the initiates, the inner circle of believers. It came to be applied to writings which were hidden not because they were too good but because they were not good enough, because, that is, they were secondary or questionable or heretical. A third usage may be traced to Jerome. He was familiar with the Scriptures in their Hebrew as well as their Greek form, and for him apocryphal books were those outside the Hebrew canon.

The generally accepted modern usage is based on that of Jerome. The Apocrypha as here translated consists of fifteen books or parts of books. They are:

- 1 The First Book of Esdras
- 2 The Second Book of Esdras
- 3 Tobit
- 4 Judith
- 5 The Rest of the Chapters of the Book of Esther
- 6 The Wisdom of Solomon
- 7 Ecclesiasticus or the Wisdom of Jesus son of Sirach
- 8 Baruch
- 9 A Letter of Jeremiah
- 10 The Song of the Three
- 11 Daniel and Susanna
- 12 Daniel, Bel, and the Snake
- 13 The Prayer of Manasseh
- 14 The First Book of the Maccabees
- 15 The Second Book of the Maccabees

These works are outside the Palestinian canon; that is, they form no part of the Hebrew Scriptures, although the original language of some of them was Hebrew. With the exception, however, of the Second Book of Esdras, they are all in the Greek version of the Old Testament made for the Greek-speaking Jews in Egypt. As such they were accepted as biblical by the early Church and were quoted as Scripture by many early Christian writers, for their Bible was the Greek Bible.

In Greek and Latin manuscripts of the Old Testament these books are dispersed throughout the Old Testament, generally in the places most in accord with their contents. The practice of collecting them into a separate

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unit, a practice which dates back no farther than A.D. 1520, explains why certain of the items are but fragments; they are passages not found in the Hebrew Bible, and so have been removed from the books in which they occur in the Greek version. To help the reader over this disunity and lack of context the present translators have resorted to various devices. We have added the name Daniel to the titles of the stories of Susanna and of Bel and the Snake as a reminder that these tales are to be read with the Book of Daniel. A note we have inserted after the title, The Song of the Three, indicates that this item is to be found in the third chapter of the Greek form of Daniel. And the six additions to the Book of Esther are so disjointed and unintelligible as they stand in most editions of the Apocrypha that we have provided them with a context by rendering the whole of the Greek version of Esther.

The text used in this translation of the Apocrypha is that edited by H. B. Swete in *The Old Testament in Greek according to the Septuagint*. In places Swete includes two texts, and we have chosen to translate the Codex Sinaiticus text of Tobit and Theodotion's version of the additions to the Book of Daniel, namely, The Song of the Three, Daniel and Susanna, and Daniel, Bel, and the Snake. For Ecclesiasticus we have used, in addition to Codex Vaticanus as printed in Swete's edition, the text edited by J. H. A. Hart in *Ecclesiasticus: the Greek Text of Codex 248*, and constant reference has been made to the various forms of the Hebrew text. For the Second Book of Esdras, which apart from a few verses is not extant in a Greek form, we have based our translation on the Latin text of R. L. Bensly's *The Fourth Book of Ezra*. Throughout we have consulted the variant readings given in critical editions of the Greek, the texts of the versions, and the suggestions of editors and commentators.

Alternative readings cited from Greek manuscripts (referred to as *witnesses*) and the evidence of early translations (*Vss.*, that is Versions) are given, as footnotes, only when they are significant either for text or for meaning. In a few places where the text seems to have suffered in the course of transmission and in its present form is obscure or unintelligible we have made a slight change in the text and marked our rendering of it *probable reading*, and we have indicated any evidence other than the evidence afforded by the context. Where an alternative interpretation seemed to deserve serious consideration it has been recorded as a footnote with *Or* as indicator.

In order to preserve the verse numbering of the Authorized (King James) Version of 1611 we have, when necessary, added at the foot of the page those passages which are found in the manuscripts on which the Authorized Version ultimately rests but which are absent from the earlier manuscripts now available.

We have not sought to achieve consistency in the treatment of proper

## INTRODUCTION

names any more than did our predecessors. We have continued to use familiar English forms, especially when the reference is to well-known Old Testament characters or places. Sometimes as an aid to the correct pronunciation we have had recourse to such expedients as the affixing of an acute accent to the word *Sidé* or the introduction of a diphthong, as in our *Soud* for *Sud*. In general it may be said that Greek spellings have been Latinized, but the Greek forms of place-names have not been brought into line with the Hebrew.

We have not aimed at consistency in our treatment of weights and measures. We have rendered terms into the nearest English equivalents only when these seemed suitable and natural in the context.

In the text of the First and Second Books of the Maccabees the dates given are reckoned according to the Greek or Seleucid era. As a help to the reader we have added at the foot of the page the nearest dates according to the Christian era.

This translation of the Apocrypha shares with other parts of The New English Bible the aim of providing a rendering which will be both faithful to the text translated and genuinely English in idiom. The translators have endeavoured to convey the meaning of the original in language which will be the closest natural equivalent. They have tried to avoid free paraphrase on the one hand and, on the other, formal fidelity resulting in a translation which would read like a translation. It is their hope that by their labours these documents, valuable in themselves and indispensable for the study of the background of the New Testament, have been made more intelligible and more readily accessible.

W. D. McH.

## MARGINAL NUMBERS

The conventional verse divisions in the Apocrypha date only from editions printed in the sixteenth century and have no basis in the manuscripts. Any system of division into numbered verses is foreign to the spirit of this translation, which is intended to convey the meaning in continuous natural English.

For purposes of reference, verse numbers are placed in the margin opposite the line in which the first word belonging to the verse in question appears. Sometimes, however, successive verses are combined in a continuous translation, so that the precise point where a new verse begins cannot be fixed; in these cases the verse numbers, joined by a hyphen, are placed at the point where the passage begins.