

the books. They, individual men have at times been mistaken. But they are about all unanimous as to accepting the books which are authoratative. Individuals have been mistaken but leaders of the church and church councils have accepted only the books which the O.T. contains. That of course is a very strong statement. It would be even stronger if you left out the almost and I really think that you could leave it out.

a. The 2nd Century A.D. We have no evidence from the first century as to a list of O.T. books. There is nothing of that kind to show us what they believed except the N.T. We have noticed that the N.T. never once quotes from the Apocrypha. Eusebius, a church historixan in the beginning of the 4th cent. A.D. gave us a church history and there he quoted a good many things from earlier writers and many of these writers have been lost. Some of these best statements comes from these quotings. Here is what Eusebius says about Melito, bishop of Sardis around 171 A.D.--ch. ch. 26.

49 --"Thou has often in the zeal for the word wished for extracts from the law and the prophets concerning the Saviour," He asks about their number and order and this is the earliest evidence we have on this. He gives him the list--5 books for Moses--the same ones as we have, but with a little different order. Then Joshua, Judges, Ruth, four books for Kings, I and II Chronicles, Psalms, Proverbs, Eccles., Song of Songs, Job, Isaiah, Jeremiah,--12 prophets compose one book--Dan, Ezekiel, Ezra--such are the words of Melito. They are practical-ly all the books of our O.T. though he doesn't mention the book of Esther. He doesn't list the seven apocryphal books. He does mention Wisdom also--it probably should be translated Proverbs which is the Wisdom of Solomon. Whether he is mentioning an extra book of not--it is at least questionable and not certain. Suppose he is--he mentions only one of the seven. Very definitely he does not mention the others. Why doesn't he mention the book of Esther? Some people think that this book was included with Ezra and some think that dispute with the Jews had something to do with it but all who lay stress on these disputations will admit that ~~the~~ by this time Esther was already included in the Hebrew Canon. Melito might have gone to the Jews to find out what was the correct list of the O.T. and may have taken this list from the LXX since he seems to follow that order in general and he would ask is this book authorative and they would read the first few words and say O yes--they are authoratative. He would hold up Maccebees and they would say NO for that. Now when they look at Esther which begins with ~~Abasnerus~~ dream and so when they would see that, they would think that it was just an addition. They possibly, at