

that refers to ch. 27-29 in Jer. but that doesn't seem very reasonable. Others think that possibly he might refer to the book of Baruch because some of it ~~claims~~ claims to be written by Jeremiah, but that is rather strange also--even if that is so that is just one.

(b.) Tertullian, the great writer of the Church in north Africa. This was the first great Latin writer--he mentions that the number of O.T. are 24. That is the list which the Talmud says but you can't get the Apocrypha therein and have 24. That is all the evidence which we have from the third century.

### c. The Fourth Century

(1.) We have a great many lists from this century. Some say there are 22 books in the O.T. Some claim that all were originally written in Hebrew. Athanasius says that Esther is a non-canonical book beginning with Mordecai's dream but Esther is canonical among the Hebrew and as Ruth is reckoned as one book with Judges, so Esther is with some other book. This is pretty good evidence. He wasn't just very clear on where this book of Esther fitted in and since these books were all circulating in separate rolls it is very easy indeed to see how some would not be clear exactly on what books belonged in particular though in general there would be an agreement.

(2) The one evidence in favor of the Apocrypha from early times comes in this century and it comes from one of the greatest names in the Christian church. That is the name of St. Augustine. He was the leading authority at the Council of Carthage and these lists all include these apocryphal books. That is the earliest evidence for the inclusion of these books with the rest of the Canon. --Augustine and two Councils which he dominated. Green has a very excellent chapter on the Canon of the Christian Church and he gives quite a good deal of information on this subject. Another chapter he has ~~which~~ which is very good--The Apocrypha Condemned by Internal Evidence. He takes up a good many ~~books~~ of these Apocryphal books and shows ideas that they don't belong in the O.T. Canon and yet I would say that the evidence for any one book taken up like that is not the decisive matter. The question is what books did Christ accept as authoritative and Christ accepted the books which the Jews accepted and therefore those are God's word. We can't know right off if this or that book is God's Word or not just because we find difficulties therein. Christ set His seal of approval upon the D.T. and it is quite interesting to take these seven books together and note the difficulties you will find more in these seven books than all the rest of the O.T. combined. God is true and what He says is right, but we have to examine difficulties