

Lam. is included with Jer. and Ruth is included with Judges. We know that there are these combinations which has been pretty well agreed upon for some time. In his own day Josephus was highly honored by both Jews and Romans though later many of his books were destroyed because he was considered a traitor to the Jews because the Romans took such a liking towards him. We are interested in Josephus evidence of their being a canon at that time; what did Josephus think was the determining principle of letting certain books into the Canon?; when did Josephus think the Canon was ended; how large did he think the extent of the Canon was? Note what the Jews attitude toward the O.T. as we know it? (Much of this record is repeating again what has been said and quoted from the book, "Against Appian". We can say that there was no sizable group of Jews that believed that any other books were authoritative. It is a very strong evidence to have this portion since he knew the Jewish mind so well. This was thought around the first century A.D. So we see that the Jews had an idea of what the Canon was.

2. What makes the books of the Canon authoritative--he said that these books are believed to be divine. God had appointed a man for the special purpose of writing His revelation to man. # 29--That was the old Jewish belief--that all the books of the O.T. were written by prophets, by men who were spokesmen for God. Then we notice for the completion of the canon he said that the books were written up to the time of Artaxerxes--there have been other books since then but they haven't been considered along with these sacred books.--about 400 years before Christ came. It seems that a good reason for Christ waiting 400 to come after the last book of the O.T. was written was to prove that no one could have written the books after He came and then claim that they were prophesying. He mentions that five of the books are those of Moses, then he mentions the rest of the books which we know as the 39 books of our Bible.

E. What is the determining principle for accepting books in the Canon?

1. Books written by men inspired of God for the purpose and intended to be authoritative. That is the view which Josephus presents and is the view that the Christian church has held right along--that is the reason that these particular books are believed to be inspired. That is the attitude of Christians.

2. Some false theories--(10-Age--Eichorn said that because of their age these books were accepted. Ill. of Prof. Eichorn who advanced this theory at Univer. of Hanover. Very few followed Eichorn for this theory. Then Prof. Hitzig said that books written in the Hebrew were canonical but those that were written in Aramaic were not canonical. Others said that those that were in