

Rom 3:1-2 NIV What advantage, then, is there in being a Jew, or what value is there in circumcision?
2 Much in every way! First of all, **the Jews have been entrusted with the very words of God.**

What do we mean by Canon?

The English word canon comes from the Greek word *kanon*, which means, "a rule or standard for testing straightness." The word canon is used to describe those books recognized as divinely inspired of God.¹

God's word is different than any other writing - so it is important to recognize those books authored by Him

- Deu 32:46-47 NIV he said to them, "Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law. 47 **They are not just idle words for you--they are your life.** By them you will live long in the land you are crossing the Jordan to possess."
- Joh 6:63 NIV The Spirit gives life; the flesh counts for nothing. The words I have spoken to you--**they are full of the Spirit and life.**

The canon of Scripture was not created by the church; rather, the church discovered or recognized it. In other words, God's Word was inspired and authoritative from its inception--it "stands firm in the heavens" (Psalm 119:89)--and the church simply recognized that fact and accepted it.

The criteria used for recognizing the canon

1. Was the book written by a prophet of God?
2. Was the writer authenticated by miracles to confirm his message?
3. Does the book tell the truth about God, with no falsehood or contradiction?
4. Does the book evince a divine capacity to transform lives?
5. Was the book accepted as God's Word by the people to whom it was first delivered?²

How did nearly 1000 years of writing by approx. 33 "writers" end up in the OT Canon?

The OT canon began with the writings of Moses [*circa 1450 BC*] and ended with Malachi [*circa 400 BC*].

Moses wrote at the direction of the LORD

- Exo 34:27 NIV Then the LORD said to Moses, "**Write down these words**, for in accordance with these words I have made a covenant with you and with Israel."

¹ <http://web.ccbce.com/multimedia/BLB/faq/nbi/378.html>

² <https://gotquestions.org/canonicity-scriptural.html>

He stored the book with the priests beside the ark of the covenant

- Deu 31:24-26 NIV **After Moses finished writing** in a book the words of this law from beginning to end, 25 **he gave this command to the Levites** who carried the ark of the covenant of the LORD: 26 "Take this Book of the Law and **place it beside the ark of the covenant of the LORD your God. There it will remain as a witness against you.**

The Law of Moses was accepted as from God

- Jos 1:8 NIV Keep this Book of the Law always on your lips; meditate on it day and night, so that you may **be careful to do everything written in it. Then you will be prosperous and successful.**

Other writings were compiled and collected over time

Joshua - Joshua's writings were placed in the very Book of the Law that Moses wrote

- Jos 24:24-26 NIV And the people said to Joshua, "We will serve the LORD our God and obey him." 25 On that day Joshua made a covenant for the people, and there at Shechem he reaffirmed for them decrees and laws. 26 And **Joshua recorded these things in the Book of the Law of God.** Then he took a large stone and set it up there under the oak near the holy place of the LORD.

Samuel - this writing was included in the book of Deuteronomy

- 1Sa 10:25 NIV Samuel explained to the people the rights and duties of kingship. **He wrote them down on a scroll and deposited it before the LORD.** Then Samuel dismissed the people to go to their own homes. *[see Deut 17:16-20]*

Kings - Historical documentation

- 1Ki 15:7 NIV As for the other events of Abijah's reign, and all he did, **are they not written in the book of the annals of the kings of Judah?** There was war between Abijah and Jeroboam.
- 1Ki 16:14 NIV As for the other events of Elah's reign, and all he did, **are they not written in the book of the annals of the kings of Israel?**
- 1Ch 29:29-30 NIV As for the events of King David's reign, from beginning to end, they are **written in the records of Samuel the seer**, the records of Nathan the prophet and the records of Gad the seer, (30) together with the details of his reign and power, and the circumstances that surrounded him and Israel and the kingdoms of all the other lands.

Isaiah

- Isa 30:8 NIV **Go now, write it on a tablet for them, inscribe it on a scroll**, that for the days to come it may be an everlasting witness.

Ezekiel

- Eze 43:11 NIV and if they are ashamed of all they have done, make known to them the design of the temple--its arrangement, its exits and entrances--its whole design and all its regulations and laws. **Write these down before them so that they may be faithful to its design** and follow all its regulations.

Jeremiah

- Jer 30:1-4 NIV This is the word that came to Jeremiah from the LORD: 2 "This is what the LORD, the God of Israel, says: **'Write in a book all the words I have spoken to you.** 3 The days are coming,' declares the LORD, 'when I will bring my people Israel and Judah back from captivity and restore them to the land I gave their ancestors to possess,' says the LORD." 4 These are the words the LORD spoke concerning Israel and Judah:

David

- 1Ch 28:11-12 NIV Then David gave his son Solomon the plans for the portico of the temple, its buildings, its storerooms, its upper parts, its inner rooms and the place of atonement. 12 **He gave him the plans of all that the Spirit had put in his mind for the courts of the temple of the LORD** and all the surrounding rooms, for the treasuries of the temple of God and for the treasuries for the dedicated things.
- 1Ch 28:19 NIV **"All this," David said, "I have in writing as a result of the LORD's hand on me,** and he enabled me to understand all the details of the plan."

Proverbs

- Pro 25:1 NIV These are more proverbs of Solomon, **compiled by the men of Hezekiah king of Judah:**

Prophets also spoke the word of the LORD

Following Moses, God raised up prophets to continue to reveal Himself.

- 2Ki 17:13 *The LORD* warned Israel and Judah through all his prophets and seers: "Turn from your evil ways. Observe my commands and decrees, in accordance with the entire Law that I **commanded your ancestors to obey and that I delivered to you through my servants the prophets.**"

An example where one prophet considered the writings of another prophet as scripture

- Dan 9:2 NIV in the first year of his reign, I, **Daniel, understood from the Scriptures, according to the word of the LORD given to Jeremiah the prophet,** that the desolation of Jerusalem would last seventy years.

Jesus affirmed that the prophets were scripture as was the Law written by Moses

- Luk 24:25-27 NIV He said to them, "How foolish you are, and how slow to believe all that the **prophets** have spoken! (26) Did not the Messiah have to suffer these things and then enter his glory?" (27) And beginning with **Moses** and all the **Prophets**, he explained to them what was said *in all the Scriptures concerning himself.*
- Luk 24:44-46 NIV He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the **Law of Moses**, the **Prophets** and the **Psalms.**" (45) Then he opened their minds *so they could understand the Scriptures.* (46) He told them, "*This is what is written:* The Messiah will suffer and rise from the dead on the third day,
- Rom 1:1-3 NIV Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God-- (2) the gospel he promised beforehand through his **prophets in the Holy Scriptures** (3) regarding his Son, who as to his earthly life was a descendant of David,
- Heb 1:1-2 NIV In the past **God spoke to our ancestors through the prophets** at many times and in various ways, (2) but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.
- 1Pe 1:10-12 NIV Concerning this salvation, **the prophets, who spoke of the grace** that was to come to you, searched intently and with the greatest care, (11) trying to find out the time and circumstances to which **the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah** and the glories that would follow. (12) It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.
- 2Pe 1:20-21 NIV Above all, you must understand that **no prophecy of Scripture came about by the prophet's own interpretation of things.** (21) For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.

Future kings were to make a copy of the law - taken from that which was deposited with the Levitical priests

- Deu 17:14 NIV When you enter the land the LORD your God is giving you and have taken possession of it and settled in it, and you say, "Let us set a king over us like all the nations around us,"....Deu 17:18-19 NIV When he takes the throne of his kingdom, **he is to write for himself on a scroll a copy of this law, taken from that of the Levitical priests.** 19 It is to be with him, and he is to read it all the days of his life *so that he may learn to revere the LORD his God* and follow carefully all the words of this law and these decrees

Examples of kings and their relationship to the Law

David and Solomon

- 1Ki 2:1-3 NIV When the time drew near for David to die, he gave a charge to Solomon his son. 2 "I am about to go the way of all the earth," he said. "So be strong, act like a man, 3 and observe what the LORD your God requires: **Walk in obedience to him, and keep his decrees and commands, his laws and regulations, as written in the Law of Moses.** Do this so that you may prosper in all you do and wherever you go

Jehoshaphat

- 2Ch 17:6-9 NIV **His heart was devoted to the ways of the LORD**; furthermore, he removed the high places and the Asherah poles from Judah. 7 In the third year of his reign he sent his officials Ben-Hail, Obadiah, Zechariah, Nethanel and Micaiah to teach in the towns of Judah. 8 With them were certain Levites--Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah and Tob-Adonijah--and the priests Elishama and Jehoram. 9 **They taught throughout Judah, taking with them the Book of the Law of the LORD**; they went around to all the towns of Judah and taught the people.

Hezekiah

- 2Ki 18:5-6 NIV Hezekiah trusted in the LORD, the God of Israel. There was no one like him among all the kings of Judah, either before him or after him. 6 He held fast to the LORD and did not stop following him; **he kept the commands the LORD had given Moses.**

Obedience to the law of Moses was not universal among the kings

- **SLIDE** *When Hezekiah died, his son Manasseh became king. Manasseh was an evil King. He worshiped false gods. He killed many innocent people. For 55 years he was king and during that time he led most of the Israelites into sin. When he died, his son Amon became king. But he was so wicked that after two years the people killed him and made his son Josiah King.*³
- 2Ki 21:7-12 NIV He [*Manasseh*] took the carved Asherah pole he had made and put it in the temple, of which the LORD had said to David and to his son Solomon, "In this temple and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my Name forever. 8 I will not again make the feet of the Israelites wander from the land I gave their ancestors, if only they will be careful to do everything I commanded them and will keep the whole Law that my servant Moses gave them." 9 **But the people did not listen. Manasseh led them astray, so that they did more evil than the nations the LORD had destroyed before the Israelites.** 10 The LORD said through his servants the prophets: 11 "Manasseh king of Judah has committed these detestable sins. He has done more evil than the Amorites who preceded him and has led Judah into sin with his idols. 12 Therefore this is what the LORD,

³ <http://bible.ovu.edu/terry/biblestory/kingjosiah.htm>

the God of Israel, says: I am going to bring such disaster on Jerusalem and Judah that the ears of everyone who hears of it will tingle.

The Genealogy of the Kings of Ancient Israel and Judah

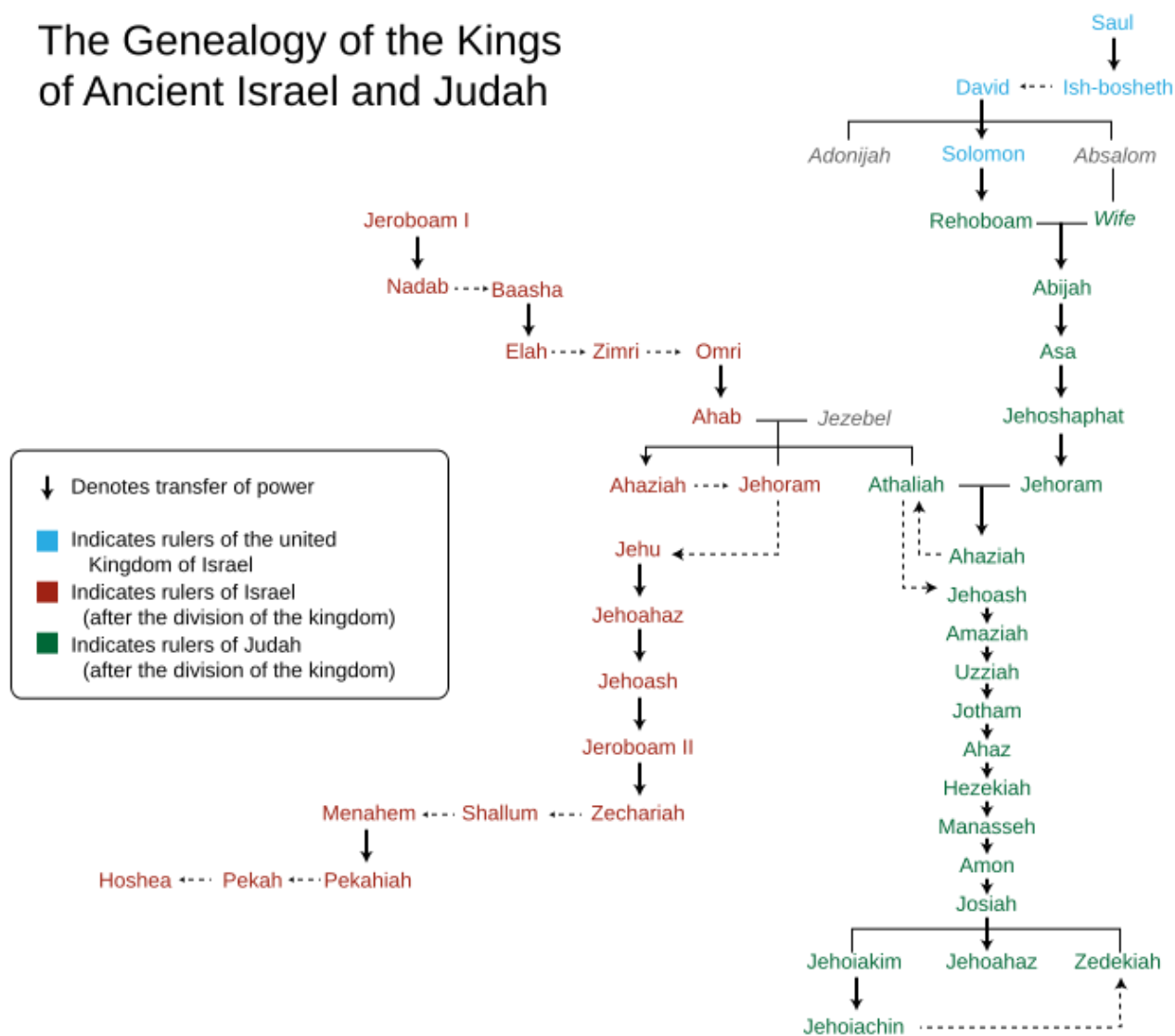


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At some point along the way they “lost” or “neglected” the Book of the Law - it was found again during the reign of Josiah

- 2Ki 22:8-11 NIV Hilkiyah the high priest said to Shaphan the secretary, **"I have found the Book of the Law in the temple of the LORD."** He gave it to Shaphan, who read it. 9 Then Shaphan the secretary went to the king and reported to him: "Your officials have paid out the money that was in the temple of the LORD and have entrusted it to the workers and supervisors at the temple." 10 Then Shaphan the secretary informed the king, "Hilkiyah the

priest has given me a book." And Shaphan read from it in the presence of the king. 11 **When the king [Josiah] heard the words of the Book of the Law, he tore his robes.**

Josiah

- 2Ki 23:25 NIV Neither before nor after Josiah was there a king like him who **turned to the LORD as he did--with all his heart** and with all his soul and with all his strength, in **accordance with all the Law of Moses.**
- *When Josiah died, his son Jehoahaz became king. He was not good like his father, so God had the king of Egypt take him prisoner. The Egyptian king made his brother, Jehoiakim, king in his place. He also was wicked. So God had the king of Babylon come and capture the country. The people of God were carried into captivity for 70 years.*⁴

The scriptures during the Babylonian captivity

*A copy of God's word was always kept in the temple, inside the Ark of the Covenant. It was ancient Israel's master copy of the Testament. Even after the destruction of the temple in 586 B.C., the scrolls containing God's words were preserved. **While in Babylonian captivity some Levites, who would eventually take on the title of Scribe, painstakingly copied and distributed the words of God to fellow captives.***⁵

Ezra

Ezr 7:14 NIV You are sent by the king and his seven advisers to inquire about Judah and Jerusalem **with regard to the Law of your God, which is in your hand.**

⁴ <http://bible.ovu.edu/terry/biblestory/kingjosiah.htm>

⁵ <http://www.biblestudy.org/basicart/how-was-old-testament-preserved.html>

OLD TESTAMENT TIMELINE

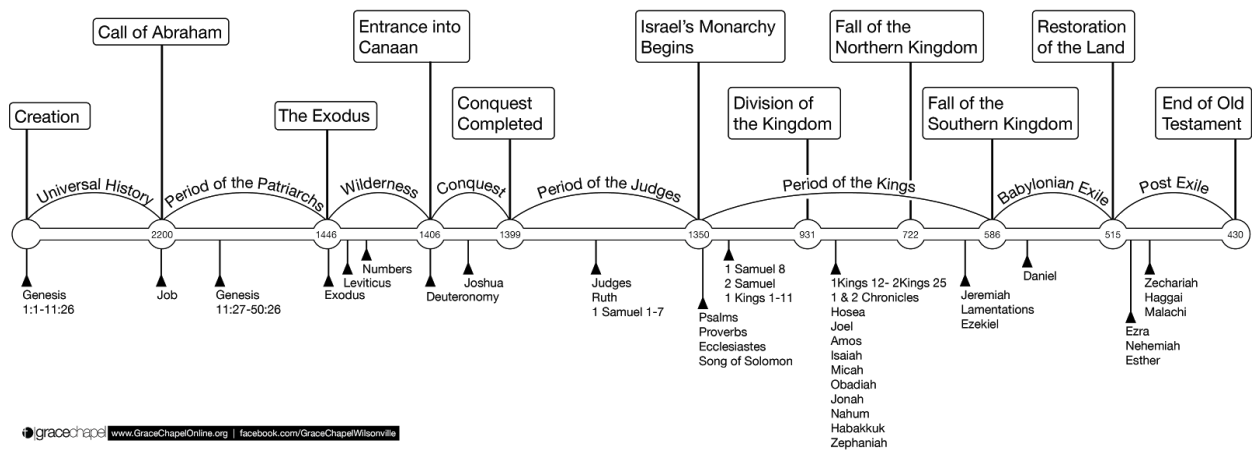


Image Source <http://www.fbcabbeyville.net/wp-content/uploads/2014/06/OT-Timeline.png>

*On the return of the Jews from Babylon, a great council was appointed according to rabbinic tradition, to reorganize the religious life of the people. It consisted of 120 members, and these were known as the men of the Great Synagogue, the successors of the prophets, themselves, in their turn, succeeded by scribes prominent, individually, as teachers. Ezra was recognized as president, Their aim was to restore again the crown, or glory, of Israel. **To this end they collected all the sacred writings of the former ages and their own and so completed the canon of the Old Testament.***⁶

After the 70 years of captivity the people began to obey the Law of Moses again

- Neh 8:2-3 NIV So on the first day of the seventh month **Ezra the priest brought the Law before the assembly**, which was made up of men and women and all who were able to understand. 3 He read it aloud from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women and others who could understand. **And all the people listened attentively to the Book of the Law.**

⁶ http://biblehub.com/topical/t/the_great_synagogue.htm

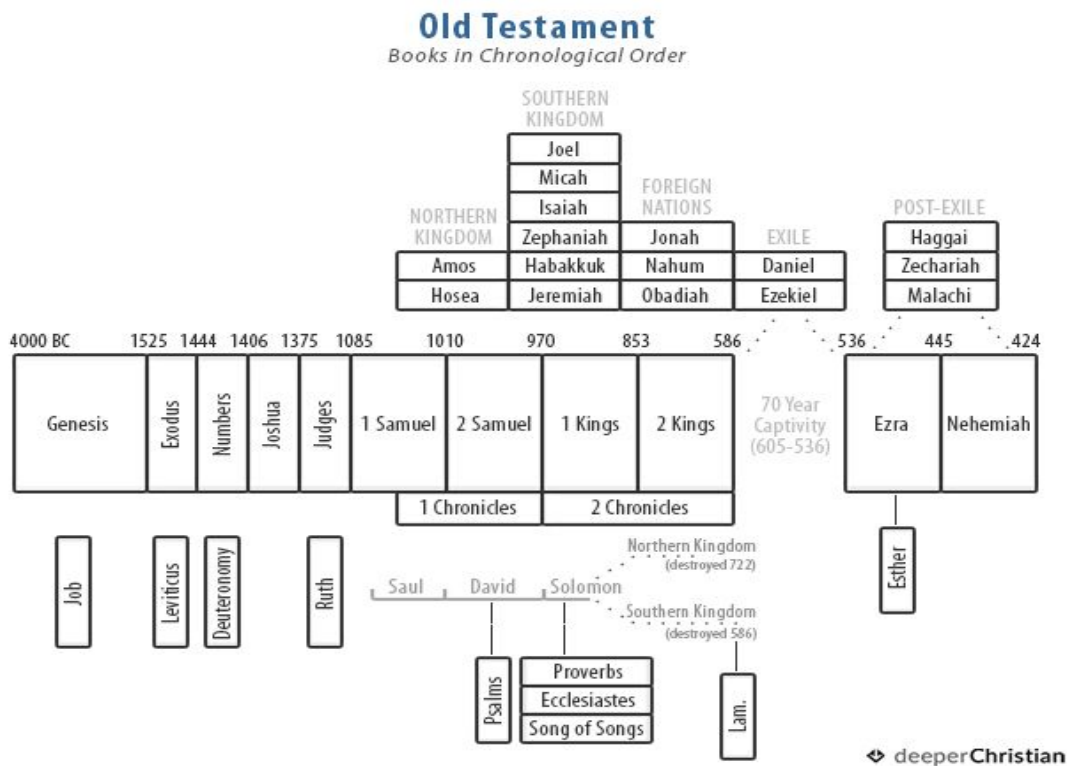


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The makeup of the OT Canon

Josephus

About thirteen years after Ezra's return, Nehemiah returned as governor and had the authority to insist that Ezra's reforms be carried out. The first century Jewish historian and priest, Flavius Josephus, recorded the history of the Hebrew Scriptures and contrasted them to the Greek writings extant in his day. "For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another [as the Greeks have], **but only 22 books... which are justly believed to be divine...**" (Against Apion, 1, 8). **Josephus went on to state that the Jewish scriptures had been compiled in their final form in the days of King Artaxerxes, who reigned in the days of Ezra and Nehemiah.** He emphasized that, while many books had been composed among the Jews since that time, they were not considered to have divine authority, because there had not been a succession of prophets since the time of Malachi, a late contemporary of Ezra and Nehemiah.

How are the books counted?

The 22 books mentioned by Josephus correspond to the books of our Old Testament—normally counted as 39 books in modern translations. The difference in number is because of a difference in the way the books were counted.

- Samuel, Kings and Chronicles = 1 book each

- The twelve minor prophets = 1 book
- Ezra and Nehemiah = 1 book

The Hebrew Bible numbers these as 24. NOTE: Josephus numbered the books as twenty-two by attaching Ruth to Judges and Lamentations to Jeremiah. Thus, the books are identical. The only difference is in the way they are divided.⁷

The Tanakh

What is now known by Christians as the Old Testament of the Bible is still known by the Jews as the Tanakh. Tanakh is an acronym based on the three distinct parts of the Hebrew Scriptures: the **Torah** (*Law*), the **Nevi'im** (*Prophets*), and the **Kethuvim** (*Writings*).

- The Law or Torah contains five books, Genesis-Deuteronomy;
- The Prophets or Nevi'im contain eight books, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, and Ezekiel---The twelve minor prophets are grouped into one book;
- The Writings or Kethuvim (also known as "the Psalms" because the book of Psalms is listed first in this division) contain eleven books, Psalms, Proverbs, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles.

Jesus spoke of these 3 divisions - intimating that it was the whole of scripture

1. Luk 24:44 NIV He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the **Law** of Moses, the **Prophets** and the **Psalms**."
2. Sometimes the sum of the Old Testament was referred to as two collections: the law and the prophets. Interestingly, Jesus referred to Psalm 82:6 as "Law": "Jesus answered them, "Has it not been written in your Law, 'I said, you are gods?'" John 10:34. This may explain why most of the time there were two collections referred to as a sum for the whole.

⁷ <https://www.blueletterbible.org/faq/canon.cfm>

<p>The Law (Torah)</p> <ol style="list-style-type: none"> 1. Genesis 2. Exodus 3. Leviticus 4. Numbers 5. Deuteronomy 	<p>The Prophets (Nebhim)</p> <p>A. Former Prophets</p> <ol style="list-style-type: none"> 1. Joshua 2. Judges 3. Samuel 4. Kings <p>B. Latter Prophets</p> <ol style="list-style-type: none"> 1. Isaiah 2. Jeremiah 3. Ezekiel 4. The Twelve 	<p>The Writings (Kethubhim or Hagiographa)</p> <p>A. Poetical Books</p> <ol style="list-style-type: none"> 1. Psalms 2. Proverbs 3. Job <p>B. Five Rolls (Megilloth)</p> <ol style="list-style-type: none"> 1. Song of Songs 2. Ruth 3. Lamentations 4. Esther 5. Ecclesiastes <p>C. Historical Books</p> <ol style="list-style-type: none"> 1. Daniel 2. Ezra-Nehemiah 3. Chronicles
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Provenance

First century writer Flavius Josephus tells us that the sacred writings were kept in the temple in Jerusalem before its destruction in A.D. 70. This is consistent with the recorded episode of Hilkiah discovering the Book of the Law in the temple during the reign of King Josiah (630 B.C.). When all the evidence is considered we have a consistent testimony to the existence of sacred writings from the time of Moses until the time that the second temple was destroyed in the year A.D. 70.

Additional Testimony to the validity of OT Canon

NT Testimony regarding the OT Canon

The New Testament writers included approximately 250 express Old Testament quotations, and if one includes indirect or partial quotations, the number jumps to more than 1,000 (referring to all OT books except Obadiah) It is to be noted that **the whole New Testament contains not even one explicit citation of any of the Old Testament Apocrypha** which are considered as canonical by the Roman Catholic Church. This omission can scarcely be viewed as accidental.⁸ All Old Testament books are quoted except Esther, Ecclesiastes, and the Song of Solomon.

Inherent Testimony

The phrase, "Thus says the Lord" is used more than 400 times in the Old Testament and the phrase "the word of the LORD" is used more than 250 times.

⁸ <http://www.truthaccordingtoscripture.com/documents/bible-study/old-testament-quoted-in-new.php#.WAvXa-ArKUK>

The words of Jesus seem to indicate an “a” to “z” comment indicating a complete canon from Genesis to Chronicles

Luk 11:49-51 NIV Because of this, God in his wisdom said, 'I will send them prophets and apostles, some of whom they will kill and others they will persecute.' (50) Therefore this generation will be held responsible for the blood of all the prophets that has been shed since the beginning of the world, (51) from the blood of Abel to the blood of Zechariah, who was killed between the altar and the sanctuary. Yes, I tell you, this generation will be held responsible for it all.

Abel's murder is recorded in Genesis the first book; and Zechariah's murder is found in 2 Chronicles 24:20-21, which, from an ordering perspective, is the last book in the Hebrew Bible.

Manuscript Evidence and Textual Criticism of the OT

There are relatively few texts of the Old Testament in existence today (in comparison to New Testament texts). Until about 60 years ago, the best Hebrew texts available were a small group of texts copied by some Jewish scribes, the Masoretes, [*the Masoretic text*] during the 5th to 10th centuries, A.D.

A good explanation for this lack of variants is the fact that the Jews had an "almost superstitious reverence for the Bible."³ They took extreme care in copying the Scripture, having a very large list of rules and regulations to go by.⁴ They would even destroy any copy they were making, that did not perfectly match the manuscripts that were being copied.

Therefore, we have few Old Testament texts, but they are good copies of the autographs (the originals). Because of this agreement of manuscripts, there seems to be little argumentation over the critical text of the Old Testament.⁵ There is some tendency, today, for translators to give more consideration to the various ancient translations, than there has been in the past. But even this does not result in many significant variations.

The Masoretic text

The Hebrew text of the Old Testament is called the Masoretic Text because in its present form it is based upon the Masora—the Hebrew, textual tradition of the Jewish scholars known as the Masoretes (or Masorites). The Masoretes were rabbis who made it their special work to correct the faults that had crept into the text of the Old Testament during the Babylonian captivity, and to prevent, for the future, its being corrupted by any alteration. They first separated the apocryphal from the canonical books, and divided the latter into twenty-two books, being the number of letters in the Hebrew alphabet. Then they divided each book into sections and verses. There is a great difference of opinion as to when the Masoretic Text was written, **but it was probably accomplished in the 10th -11th century.**

The Septuagint

In the third century B.C., the Old Testament books were translated into Greek by a team of 70 Jewish scholars, with the finished work being called the LXX (which stands for “70”), or the Septuagint (a Latin word derived from phrase “the translation of the seventy interpreters”). The Septuagint was

certainly used and quoted by the Apostles, including Paul, in their writings. **The oldest manuscripts of the LXX include some 1st and 2nd century B.C. fragments.**

The Dead Sea Scrolls

In 1948, the Dead Sea Scrolls were discovered in the area of Qumran in Israel. Modern dating techniques state the age of the scrolls to be (depending on the scroll) anywhere from the 5th century B.C. to the 1st century A.D. Historians believe the Jewish scribes maintained the site to preserve God's Word and most certainly to protect the writings from the destruction of Jerusalem that occurred in A.D. 70. The Dead Sea Scrolls represent nearly every book of the Old Testament and comparisons with modern copies that exist today show them to be virtually identical, with the main deviations being the spellings of some individuals' names and various numbers quoted in Scripture. This was of the greatest importance, for it provided a much earlier check on the accuracy of the Masoretic text, which has now proved to be extremely accurate.

These manuscripts were about 1000 years older than the Masoretic texts. Comparison of these two groups of Old Testament texts shows a substantial agreement, with very few differences, most of which are insignificant errors such as spelling variations. The Dead Sea Scrolls are a testimony to the accuracy and preservation of the Old Testament and provide confidence that the Old Testament existing today is the same Old Testament as that which was used by Jesus.

Apocrypha

The early church basically received the Old Testament intact from the Jewish nation, though the arrangement and names of the books are somewhat different. The part of the Bible known as the apocrypha, which is attached to the Old Testament in Roman Catholic and Eastern Orthodox Bibles, was never accepted by the Jews, and was separated from the Scripture by the most of the early church. It was never officially considered Scripture by anyone until the Roman Catholic church mandated its full acceptance in the Council of Trent in 1546. With a few exceptions, Protestants and Free Churches have never accepted the apocrypha as Scripture, though some parts of it have historical value.⁹

The Apocryphal books are 15 books written in the 400 years between Malachi and Matthew. They record some of the history of that time period and various other religious stories and teaching. The Catholic Bible (Douay Version) regards these books as scripture. The Apocrypha includes some specific Catholic doctrines, such as purgatory and prayer for the dead (2 Maccabees 12:39-46), and salvation by works (almsgiving – Tobit 12:9). Interestingly, the Catholic Church officially recognized these books as scripture in A.D. 1546, only 29 years after Martin Luther criticized these doctrines as unbiblical.

Here are the reasons why these apocryphal books cannot be included in the Canon:

1. They are of unknown authorship, of doubtful authenticity, and spurious.

⁹ <https://bible.org/seriespage/3-thy-word-truth-inspiration-inerrancy-and-authority-bible>

2. The Jewish Bible never included the apocryphal books. They considered the Canon as closed after Malachi...3. Some of these books even acknowledge that there were no more prophets in Israel after Malachi (1 Macc. 9:27; 14:41).
3. Jesus and the apostles never cited any apocryphal books as the authoritative Word of God.
4. The apocryphal books are doctrinally and historically flawed. They contradict the teachings of the Hebrew Scriptures.¹⁰

Some additional thoughts regarding the accepted canon

1. Jesus quoted from 24 different Old Testament books
2. The New Testament as a whole quotes from 34 books of the Old Testament Books.
 - a. These 5 books are never quoted in the New Testament: Ezra, Nehemiah, Esther, Ecclesiastes, Song of Solomon.
 - b. It is not significant that these books: Ezra, Nehemiah, Esther, Ecclesiastes, Song of Solomon, were never quoted in the New Testament, because they were part of "collections" of Old Testament books. Since other books within the same collection were quoted, this shows them too to be inspired. The rebuttal to this Catholic argument is that "Ezra, Nehemiah, Esther" were always included in the "history collection" of Jewish books and "Ecclesiastes, Song of Solomon" were always included in the "poetry collection"
3. The New Testament never quotes from any of the apocryphal books written between 400 - 200 BC.

Basic Rules of Canonization

1. Divine inspiration of the book
2. Internal evidence within a book
3. Public action or recognition of the book
4. Consistency and accuracy in doctrine found within other authoritative books

¹⁰ <http://www.bigspringsurc.org/?p=1019>