

conformity with the law were the canonical books but that kind of standard was just too nebulous. This didn't prove itself very satisfactory. It would be a very strong negative proof but to say that any book that doesn't contradict the law is inspired, that wouldn't convince anybody and besides they had books in their day which didn't contradict the law but which they never held to be canonical. One of the best evidences along this line that the 22 books which Josephus mentions are the same 39 as we have can be proved from a statement of Jerome--he translated the Vulgate and he makes the statement that by some it is thought that the books of the O.T. consist of 24 books and others say 22--some think Ruth and Judges as one book and also the same holds true about Jeremiah and Lamentations. Jerome is the one who made the standard translation into the Latin. That brings up the interesting question as to what is the order of the books of the O.T. Now the principle of the Canon is that these are books written by men inspired of God for the purpose and intended to be authoritative--that is what determines whether a book is canonical or not. Is it written by a man that God intended to write some of His Word and is it authoritative? ILL. of Congress passing a law and being able to repeal that law but that is not possible with the Word of God--it is authoritative from the very time that it was written--there was no council that Canonized the Bible books--God canonized them. It was the Word of God whether or not the people recognized it or not. There was no denomination or organization that made a book canonical. The Bible is the creation of God--it is just as authoritative if many or few recognize the fact of its canonicity. The New Testament documents give us clearly an approval of the O.T. as being part of the Word of God. The Lord Jesus set His seal on the O.T. as well as set His seal on the idea that there would be a similar book which we call the N.T. today. We do not have His explicit seal on the N.T. but we do have that for the O.T. He has given the promise that the Holy Spirit would bring these various things to their remembrance, but He does set His seal on the O.T. that was already written there. We do not argue in a circle though this is very easy to do. There is no particular time when all these books were taken as canonical--some would claim that those which agreed with the law were canonical but that wouldn't prove anything about canonicity. Soem then said that books were taken that had popular religious value and those books that gave the biggest religious thrill would be the books that would be accepted as canonical but this cannot be proved either. Contrast Ecclesiastes and Ecclesiasticus--which book gives the greater spiritual thrill when one reads it?