

"inspired of God, and profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

The sermons of the Apostles, as recorded in the Book of Acts are filled with quotations from the Old Testament. For them the final proof of Christ's Messiahship was His literal fulfillment of the prophecies of the Old Testament.

The early Church read the Old Testament in their services. The Fathers quote it as a final authority. Justin Martyr devotes the greater part of his Dialogue to an exposition of the literal fulfillment of its prophecies in the life of Christ.

The Jews guarded the words of the Old Testament very carefully, as the words of the Covenant God. The Masoretes regarded the slightest peculiarities in the writing of the letters as worthy of note.

So it may be said that the idea of Canon, or authority, as resident in the Old Testament was proclaimed at the time of its writing, and has been accepted by all the Faithful, both Jews and Christians, from that day to this.

II. The extent of the Canon of the Old Testament.

The extent of the Canon of the Old Testament is a much discussed question. Many volumes of erudite material have been issued, taking various positions regarding it. But, it may be asked, is there much need of mastering all these volumes in order to determine one's own position on the question? For a Christian it seems to me to be hardly necessary. There is abundant reason to believe that the content of the Old Testament Canon was fixed in the time of the earthly life of our Lord, and for a long time before. He affixed His approval to it as the Word of God. He said "Ye do make the Word of God of