

develop.

The fact that there is no disagreement among the Mohammedans as to what belongs in the Koran, is no objection to this expectation, since the entire Koran was composed by one man and he was the recognized leader of the entire Islamic movement. The case of the Old Testament is entirely different, for the books were written by more than a score of different writers, and included men from many different social classes, with all sorts of diverse backgrounds. It would not have been at all strange if the Jews at the time of Christ had been divided into several groups, each of which considered a different selection of books to be inspired.

This, however, did not occur. Within a very few centuries after the last book in our Old Testament was written the entire Jewish nation was unanimous in accepting every one of its books as canonical and in rejecting as false the claims of any other book to similar recognition.

That unanimity should thus have been reached is little short of a miracle. There is absolutely no evidence that this result was due to the influence of a particular leader, or that it resulted from the decision of any council. Neither is there any reason to believe that God gave a direct revelation on the matter, precisely specifying the correct books. Nevertheless it would seem that acceptance of certain books gradually spread to larger and larger groups, along with a gradually spreading rejection of other books, until within a few centuries after the writing of the last book of the Old Testament the entire nation accepted all the correct books and rejected all the false ones. The achievement of unanimity on such a matter in such a way would be difficult to parallel anywhere else. It would be hard to believe that it was purely a result of chance, and yet one would hesitate to say that the Holy Spirit had providentially led the people of God to this result if there were no further divine attestation. Such attestation was very clearly given by the Lord Jesus Christ. He set the seal of His approval on the books that the Jews accepted, and affirmed that these books are indeed the very Word of God.

6. Since it is on the authority of Christ that we believe that the result of this process is correct, His authority authenticates not only the result, but also the process.

Apart from the authority of Christ we could not be at all sure that any particular group of Jews, or all Jews together, were correct in their decision as to which books had been inspired of God. Because the Lord Jesus Christ indicated that He believed in the correctness of the conclusion to which the people of God had unanimously come within a very few centuries after the writing of the last book of the Old Testament, we also must believe that the Holy Spirit providentially guided the process by which these books became known to and accepted by wider and wider circles of Jews, until the entire nation had accepted the correct books and had discarded those books which were not really inspired.

7. The Lord Jesus Christ gave us reason to expect that a New Testament would also be written.

Jesus said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . ." (John 16:12-13a). Thus Jesus made it clear that the disciples were to expect further dependable revelations from God. He also