

the concept of Holy Origin were not worthy of consideration.

- (2) This claim to divine origin needed to be supported by impeccable human authorship. The author did not have to be perfect, but his reputation as one who spoke for God must be above reproach. Such men in the Old Testament were prophets; and in the New Testament, apostles (for the most part). The genuine nature of the work as being by a man of that description was most important.
- (3) The claim of divine origination and inspired authorship needed the support of accuracy. There could be no mistakes in the document, for obviously a document marked with error could not be from God. If a document existed, claimed to be from God but was marked by error, it was denied its claim. Some books were tested on this point to reaffirm their canonical place. At Jamnia (ca. A.D. 90), we are told, rabbis were concerned with matters in the book of Ezekiel as to whether they conflicted with the law. Their opinion was that it did not, and the canonicity of that book was verified.

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These points were to determine if a book was inspired. If it was inspired, it was worthy of the canon. And if it was otherwise, there was no likelihood of its being placed with the sacred books.

Men had this responsibility. Yet the Holy Spirit was the underlying power to guide them aright. The choice was directed through the action of God. Therefore when a word was given by God, it did not lie dormant for years awaiting the action of men. Men saw it, received it, noted its inspiration, and placed it with the inspired literature almost simultaneously. The canon therefore was an intangible but well-defined line of truth measuring writings over a long period of time — as long as God continued to reveal himself through human authorship.