

be part of the Bible, and it would appear in the next ~~edition~~ of the Bible. I don't think it would. I think the N. T. is a closed collection. I think the O. T. is a closed collection. I think Christ set the seal ~~was~~ of His approval upon both. Well, if you have any questions upon this, and it is a very important point why ask them tomorrow morning.....end of class Nov. 29, 1954

beginning of class, Nov. 30, 1954

..... First I would like to say this. I find myself in a little bit of a quandry right now, because I seem to have gone a little more slowly this year in Introduction and in Church History both, than usual. And the result is I am in a little bit of a difficulty finishing this semester, with the material I ought to go over in both courses. And in addition to that I won't have classes in either one next week. And so that makes a little bit of a problem immediately ~~about~~ about two things. ~~1/~~ One, about the amount of time we dare take about the last point under the canon of Christ, and the apostles. We went back to the matter of the importance of it again,11 $\frac{1}{2}$of the fact that our acceptance of the O.T. books, I don't mean as a whole, I mean the ~~extent~~ extent of the canon, the question of the acceptance of a particular book, is to us an objective matter, not a subjective matter. It is not a question, do I like this book, do I get a glow of happiness as I read this book, do I find that this book seems to me to fit with other books. Does this book seem to me to give that ~~teaching~~ ...12... teaching about God? Nothing like that is determinative for us in knowing whether a book is inspired. Now, in a different sense of the word, inspired, that may be. You pick up a book and read it. You pick up Thomas A Kempis' Imitation of Christ and you say, I get a real blessing. You pick up Pilgrim's Progress, and you say, I get a real blessing. This inspires me. You pick up another book, and you say, Oh, this is dry, and this doesn't interest me particularly, and you use your judgement as to what you like, and what you think is helpful to you, and you have a right to do that, and a duty to make your careful judgements about it. But in this matter of knowing what are the books, which are free from error, the books which are dependable in every way, the books of which we can say, that whatever they teach is true, and it is an objective matter. I ~~cannot~~ cannot find out what God is by thinking in my mind of what kind of God there ought to be. I can't