

thinks goes back to Enoch. It is a book written in the first or second century B.C. Aside from this there are a few other quotations and then you have a number of things which are said to be quotations. In Jude 14 you find the statement ----- . Clement of Alexandria and Origin said this is a quotation from the book The Assumption of Moses. That is not introduced in Jude as a quotation. Would that prove that the Assumption of Moses was considered by Jude to be an inspired book. He makes no reference to the book. In addition to that we can prove that Origin and Clement of Alexandria were even right in saying that there was a similar statement in the Assumption of Moses because the book has completely disappeared and we know nothing about it. Now there is a case in the authorized version which is difficult. In James 4:6. ----- We have no books from which it is taken. Some have said it must be taken from a lost book. And the revised version considers that a better translation is ----- There are a few cases like that, but there are none that are really difficult problems except Enoch where it seems to quote from a book which is not in the O.T. and here it quotes from it not as a book but as a man.

#42 While the N.T. occasionally quotes non-canonical writings, it never refers to them as authoritative. We go on to point No. 5 which is a very surprising one and a very interesting one. The proof of the matter was our first three points but this is a striking

5 The Canon of Christ and the Apostles. The N.T. never quotes any of the books which the Roman Catholics consider to be part of the Old Testament, but which Jews and Protestants do not so consider. We often refer to these books as the Apocrypha, the Roman Catholics don't call them the Apocrypha, they call them O.T. books. We have Enoch quoted, at least we have a statement which may be from the book of Enoch or it may have been written in the book of Enoch later, we don't know. Roman Catholics don't consider the book to be inspired and Protestants don't consider the book to be inspired. We have certain Greek poets quoted which neither Catholics nor Protestants consider to be part of the O.T. But we have 39 books which we consider to be part of the O.T. and the overwhelming majority of these, in fact nearly all of them, are quoted in the N.T. Then there are seven other books which the Roman Catholics consider to be part of the O.T. which we do not and not one of these books is ever once quoted by Christ or the Apostles in the N.T. When a whole group of seven books is never quoted from and the group of 39 all of which are quoted is a very striking fact. The attitude of most writers in the