

The Western Church, after the Dark Ages came upon the church, and there was not such clear viewpoint on these matters as before, there comes to be evidence of a certain division of opinion and we find men who will take the words of Aug. and say they accept these additional books while others say they reject them but certain of the Popes who expressed statements quite strongly rejecting these additional books -- Gregory the Great, a Bishop of Rome in 604 AD who in quoting a passage from I Macc. said, " ". And Cardinal C. in Rome, who died in 1534, a great theologian who was said to oppose Martin Luther, K. in his Preface to the Commentary on the Epistle to the Hebrews said, "That we have chosen the role of Jerome-----" In dedicating his Commentary on the Historical books of the OT. the Pope Clement the 7th, he said, "The whole Latin church -----". Then there was Cardinal Zimmanee, Archbishop of Toledo, issued a poly. , an edition giving the Bible in many languages from ancient document --he was the head of the RC Church in Spain and in the Preface to his Poly. which he dedicated to Pope Leo 10th and approved by the Pope. He said in his Preface "That the books of the OT. there printed in Greek only -----, were not in the Canon ----" Thus we have leaders in the Church thru the ages and even in the RC Church in that part of the Church which opposed Martin Luther ^{wpi} who opposed these books., the RC Church today maintains to be a very important part of the Canon. However in 1546 at the 4th session of the Council, a Council which the Roman Catholics considered to be an Ecumenical Council. The Council declared that these books were to be accepted and if they refused to accept it they should be Anathema. A strong stand was then taken in 1546 and since then an R.C. would be put out as a priest in the church who would question the canonicity of these seven books. So this is one of the points of difference between the R.C. and Protestant church. There is no point at which we have a stronger case than at this point and no point where their case is more weakened than at this point. Even if you take these books as authoratative, they do not establish many dostrines of the R.C. There is very very little that would uphold their doctrines. They are good books but not authoratative books and not free from error. This being the case, we would naturally ask what is the basis for the R.C. keeping these books in the Canon of the O.T. They have three arguments which sound very strong. (1) These books were included in the early selections of the Scriptures. (2) They were read by the churches in public worship. (3) They were quoted by the early fathers. Of course these arguments should all be based upon the attitude of the Christian church. We have noticed that it is not the attitude of the Christian church that determines what books belong in the O.T but rather the attitude of Christ and he held the