

In this case it has seemed to Christians that these Jews found a vacuum and didn't know how to answer it and so they said - We 'll give a term for it, ~~thru~~ this period of prophecy in the Holy Spirit, but we don't see any sense to it. Many of the Jews today don't try to explain why the three sections in the O.T.--they just say that it is thus and so and don't bother explaining. It really isn't a problem to them as to why there are three groups of writings in the O.T. and they just let it go as such.

The second view is one which is advanced very very strongly by Prof. Wm. Green who was prof. at Princeton for 50 years. Ravin summarizes Green's book in the first part of his book and packs them into about 20 or 30 pages and he selects those which he thinks are most vital and gives them--they would urge that these three groups correspond roughly to the personality of the writers and that the books were arranged this way by Ezra according to a definite plan to fit in with the different writers who wrote these books. They distinguish from what is known as the prophetic gift and the prophetic office. The Jews say those who had the spirit of prophecy etc. This is not a term that occurs in the Scripture but which is a term which has been invented by those who would try to explain the facts and it is a good thing to advance a hypothesis or theory to try and explain a fact but label it as such and test it by the facts, and if it fits say that this is the reasonable interpretation. Now don't twist the facts to fit the theory. The theory is this--the men who had the prophetic office wrote the eight books and those that didn't have the prophetic office but had the prophetic gift wrote the rest. ILL. of Nathan among the people who tried to do just as Isaiah did, trying to lead the people in fear of the Lord--these men had the office of a prophet, but here is David and he is a king--David is going about prophesying, but the Lord gives him the gift of prophecy so that he is able to write down certain Psalms which God inspires David to write--they are free from error, but does not have the prophetic office but has the prophetic --the same is true about Solomon. But you come to some snags--take up the authorship of Joshua--was he any more a prophet than David--How did Joshua have it more than David had it? He (Green) did not originate the view but he did hold to it very strongly. How about Samuel who was a true prophet--maybe Kings was written by a prophet but then you come to Chronicles which is not very different from Kings--the book of Lamentations is in the third division--everyone believes that Jeremiah wrote it but how did it get over into the third section. Then look at the book of Ruth--how do you know that it doesn't belong in that first section?