

a book of devotion and praise of God and of God's works. It is not a book which we accept as an authoritative, inspired book. The Roman Catholic Church does accept it as such. It was translated into Greek at 132 B.C. by a man who describes himself as the grandson of the author. He says in the prologue of his translation - Many and great things have been delivered unto us by the law and the prophets and the other books which follow after them and then he says that his grandfather gave himself to the reading of the law and the prophets and the other ancient books. Three times he refers to the books of the O.T. First to the wonderful books in the O.T. Second to the fact that his grandfather had studied these books a great deal and third to the fact that in the translation of these books into Greek, they are inaccurate. He refers in just a few lines to these three instances. You have here from 132 B.C. a statement about the three-fold arrangement of the O.T. Does that prove that Ezra arranged the book this way according to a definite pattern or plan. It doesn't prove it. It takes back the idea of three heads back to about 300 years after the time of Ezra and a great deal earlier than our present time. It is very interesting evidence. Now the second evidence at which we will look (b) It is the fact that the book of II Maccabees has a statement in which it speaks of the records and commentaries of Nehemiah. It is our second earliest reference to the books of the O.T. It doesn't have any evidence one way or the other about a three-fold division. (c) This a reference from a Jewish philosopher, Philo, in a book called Concerning the ~~Summary~~ Contemplative Life. In speaking of this Jewish sect, he says this sect received the law and the oracles uttered by the fathers and that hymns and the other writings by which knowledge and piety are perfected. It would seem very very likely that in this statement he is referring to the O.T. It doesn't ~~point to a present division~~ tell us which books are in any division. It may point to our present division but he doesn't say so. The next reference to it is Luke 24:44. The next instance where we have the O.T. spoken of in a heading that suggests three divisions. In the N.T. we often have the O.T. referred as to/the law, the law and the prophets, the scriptures. Once we have it referred to in a term that suggests a three-fold division. In Luke 24:44 is the only place where it speaks of the law, the prophets, and the Psalms. The next reference which suggests a three fold division is the statement of Josephus which I have already read to you.