

About the evidence as to early date of thinking of the books of the O.T. as in three groups-- we noticed that the Baba-Bathra, 2nd to 8th century A.D. is a precise statement of the present grouping of the books. It doesn't have the order which we have but it has them arranged in these groups and if that is the 2nd century A.D. that is the earliest evidence we have of our present grouping in the Hebrew Bible (there are many late here this morning) and other hand, if that is later than the 4th cent. A.D. than Jerome's statement is the earliest. I have here with me now, The Post Nicean Fathers, Vol. VI--St. Jerome--Select Works and Letters and on page 489 there is given the preface to the first translation which he made of a book of the O.T. It was the translation of the book of Samuel and Kings and on pages 492-503 you have the preface as to Daniel. Now in his preface to Daniel, one of the later books which he translated, he says in the Intro. "I give warning that Daniel in Hebrew is not followed among the prophets but amongst the writers of the Hagiographa for all Scripture is divided by them into three parts--the Law, the Prophets and the Hagiographa which have respectively 5, 8, and 11 books"--a point which we cannot now discuss. According to this statement in the book of Daniel by Jerome how many books are in the O.T? How many know, and how many don't know? Why don't you know? I had better read it again. The above is repeated again. There are 24--that should be clear. In his prologue to his translation in his preface to the book of Daniel, Jerome says that the Hebrews divided the O.T. into three parts--the Law, the Prophets and the Hagiographa which have respectively 5, 8, and 11 books. ^{that} ^{A.D.} ^{A.D.} Now he wrote in 392(B. C.) but in 391(B.C.) he wrote the preface to the first part of the O.T. which he translated into Latin and in that first part of which he translated, the books of Samuel and Kings--that is the sort of the slip of the tongue, saying B.C. instead of A.D. which should not do much harm because everyone should recognize it, that it is a slip; it is unfortunate, no matter how careful you are, you will occasionally make slips and they may be very misleading and so I am glad to have you call my attention to it when I make a slip--but this particular one I think should be obvious, that St. Jerome did not live in 391 B.C.--392 A.D. he wrote his preface to Samuel but the preface first which he wrote was 391 B.C. and he starts that with these words, That the Hebrews have 22 letters, as judged by the Syrian and Chaldean languages which are nearly related to the Hebrew--they have 22 elementary sounds which are pronounced the same but which are differently written. The Samaritans also employ the same number of letters in the Pentateuch of Moses and differ only in the shape and outline of the letters and it is certain that Ezras, the scribe and teacher of the law, after the capture