

in case we omitted something. He says like the Hebrew alphabet which has 22 ~~books~~ ~~xxxx~~ letters so the O.T. has 22 books but he says that some people divide it into two parts and with those two over in the Hagiographa, and they have 24 books. And those 24 books is like the 24 elders in Revelation and the 22 books is like the Hebrew alphabet. So the only place that he gets mixed up is on the five double letters, and there are six books and not five. But this statement of Jerome then, is evidence for a division of the Heb. Bible into three parts and it is evidence of an arrangement in 22 books and in 24 books and it shows the difference between them and it gives us a pretty solid foundation for see how it is when Josephus speaks of 22 books how these 22 can be the same as our 39. I think that it is very important in connection with that question, it is solid historical evidence from 300 years after Josephus, from a man that had a great deal to do with the Jewish rabbis of his day and was very familiar with their viewpoint as to their attitude toward the Scripture. He lists five without including that list, elsewhere in this list so that makes six double books--22 plus the six makes 28 which are counted in the 22. Two of them are not double in the 24. And then there are the Minor Prophets which are counted as one which account for another 11. I think that we should sum up what I have given thus far.

Under D # 1 was that we had very early references which referred to the O.T. books as in three sections; under three groupings, that is up to Jerome. We know that our present arrangement of the Heb. Bible. # 2 is the summary of the this early evidence given under a and b--a is that we note the earliest clear statement of our present grouping as we have it today, is from about 400 A.D. by Jerome unless Baba-Bathra is earlier in which case it may be a century or two earlier. That is a long time after Ezra's day and we have seen the evidence for that. All our earlier statements suggest a three-fold arrangement and they do not specify as to what comprises these arrangements. B is still more important--we note that the earliest statements of a three-fold division gives quite a different division from that in our present Hebrew Bibles; that is the earliest explicit statement. That is found in Josephus--you remember that he said that the first contained the books of Moses and then the prophets wrote in 13 books--now our present prophets are eight books and after that the remaining 4 books--his grouping is 5-13-4. Our present grouping is 5-8-11. And the grouping that is given here by Jerome is 5-8-9--note the three different groupings. Under 2 we have already the seen the evidence --we have noticed that Eccles. and Luke. refer to the Law, the Prophets and the Writings, but the earliest arrangement which tells us the