

The second argument--that the three-fold division gives a clue to its mode of formation since there is not a consistent mode of classification: if Wm. Hen. Green and others view is satisfactory, despite there is no such evidence for such an idea--personally I don't find that it is satisfactory. If it doesn't prove satisfactory that doesn't prove the critics viewpoint because we have noticed that this and ~~sixth~~ critic's viewpoint both assume that our present arrangement goes all the way back to the formation of the Canon--on the contrary there is pretty good evidence that the thing developed naturally and is a historical process for liturgical convenience. (There is no evidence why the books were read as they did read them--e.g. why Daniel is in the Hap. rather in the Haptharoth--Dan. was read at feast days. We don't

V. The Extent of the Canon --

KNOW

A. The Canon of the Jews: What did the Jews in time of Christ believe comprised the the Canon?

1. In the first century the Jews regarded the Canon of Scriptures as definite and fixed.

(a) The testimony of Josephus--he makes tremendously broad statements; no Jew would add or take away from this Canon but would be even willing to give his life for it--that could hardly be said if there was any question about what books should be included.

(b.) References in the N.T. from the O.T.--in the New Testament it speaks of these Scriptures, etc.

33 There are many references to the Jews in time of Christ in Palestine, in the books of the Gospels, Acts, Epistles--references to Jews in many parts of the Roman empire. There is no suggestion as though there was any question as to what books should be included therein. Paul congratulates Timothy who knew the Scriptures from childhood.

(c) The disputes of the first century do not prove anything to the contrary. There is no evidence of any dispute about the adding or taking away of any book to the Canon. If there was a question it was only asking if any book already in contradicted the law and in every case the answer was NO. The whole tone, is that of defence of that which we hold to be the truth.

2. The Jews have never denied the Canoncity of any of the books in our Protestant O.T. There is no evidence of any individual Jew or group of them raising the question as to what books belong in the O.T. They have been unanimous in the thought on this matter.

(a) The evidence of Josephus and Baba-Bathra--he specifically lists the books, or give the 22. Josephus is strong evidence.