

Ezekiel, Daniel, and other prophetic books was not made until the 13th century A.D. It was made originally in the Latin Bible and probably by the Archbishop Stephen Langton. Some suggest that his frequent travels on horseback, in the course of which he is said to have done much of the work, may have seriously interfered with his judgment as to the proper place for chapter divisions. I once heard Campbell Morgan make the statement that three-fourths of the chapter divisions in the Bible are in the wrong place. While this statement appears to be a bit extreme, nevertheless I have frequently noticed that chapter divisions introduce an artificial stop in the thought at a point where it does not belong, while in other cases there is a clear change of subject in the middle of the chapter.

Another factor is also pertinent here. The order of books in our English Bible does not follow that of the Hebrew Bible. Various Hebrew manuscripts have varying orders. It is customary to place Daniel among the Hagiographa, which is the third division of the Hebrew Bible, with Psalms thus occupying a place between the other prophetic books and Daniel. In practically all Jewish lists Daniel immediately follows Esther, and in most of them Hosea immediately follows Ezekiel. Our order is derived not from the Hebrew but from the Septuagint, through the Vulgate. While the Septuagint order is much more similar to ours than is the Hebrew order, I have been unable to find any ancient manuscript of the Septuagint which has the books in the same order as in our English Bible. I find that in most of the ancient books Ezekiel and Daniel are not immediately connected with the so-called Minor Prophets. In the Codex Vaticanus, for instance, Ezekiel and Daniel come at the end, with the other Major Prophets coming between them and the Minor Prophets. In the Codex Alexandrinus the Major Prophets also come after the Minor Prophets. The order of the Minor Prophets is also different in these copies of the Septuagint than it is in the English Bible, which follows the Hebrew in this regard. Under these circumstances it would be difficult to find evidence that the one who arranged the Psalms had before him the books of Ezekiel, Daniel, and the Minor Prophets in the order in which we have them, even if the question of chapter divisions within them is put to one side.

This is only a hasty discussion of Dr Ussher's suggestion, but I hope you may find it of some help in dealing with the matter.