

But once you start ~~them~~ putting them into a book like this, you have to have an order. The books don't change their order once they are in ~~the~~ there. So in the first book you might have several orders. But in time people will naturally come to follow pretty much one order. The book they like the best, that's the one they get copied. The one that's most convenient.

So that a fixed ~~book~~ order is part of the introduction of the Codex form. That made that change somewhere between 300 and 400 A.D.

Question: (indistinct) as a separate problem

Answer: I have not personally considered these books in the third division as to their evidence, separate from the rest. I haven't considered that. But hurriedly thinking of it, there are two things you can think of. What does the book claim for itself? What does Chronicles claim for itself? Another: What does Chronicles claim for other parts of the OT?

You will certainly find in Daniel reference to the book of Jeremiah. Daniel saw by these books that the captivity would last a certainly length of time, therefore Daniel gave himself to prayer. There's a evidence of Daniel's attitude toward the book of Jeremiah. You have evidence in Chronicles of the attitude of the writer toward the writings of the prophets.

In the Psalms we don't have much that is specific, but the general references to God's law, God's commandments -- you have a great deal. My impression is you would find a good deal of evidence as to the OT's attitude toward the OT in the different books of the writers. Though I'm not sure you would find there much of a books attitude toward itself.

Question (indistinct)

Answer: We have the problem too that Augustine used the word canon in the sense of a book that would be a nice thing for the Christian to read. He used the word canonical in that way to include the Apocryphal books, but no heathen books. But I don't think you'd have much trouble showing that in Christian history, most Christian writers have used the word canonical to mean the books that are authoritative. I've not attempted to go through and do that. I'm not sure whether someone else has or not. My impression is from general reading is that that that would not be difficult to show. . . . It is a historical term.

It's not a Scriptural term. That is in Scripture the word canon is used, as Paul says "we have no gone beyond our rule" (uses canon translated rule). There are one or two cases like that where the word is used of something authoritative but not specifically applied to books. It's a theological rather than a Biblical term.

Question: Is there a reason why Daniel is included in the writings?

Answer: Yes. I would not say a definite reason why it was included; I would say why it was not included in the second division. That is to say as they picked -- they went right through the Law every Sabbath. The habit developed some time -- we don't know how early, the habit developed of reading from