

Story of Nebonidus etc. which have come out to prove the book of Daniel as being genuine. Another evidence is the portion of it which is written in Aramaic--difference between the Western and Eastern Aramaic. Prof. Robert Dick Wilson wrote article showing that the distinction between western and eastern Aramaic at the time of Nebuchadrezzar was not yet apparent. There was this division but it came much later on. ILL. of being able to tell the difference between English and American style now and what it used to be in 1840--now it is quite apparent but back then they were very similar. It was the Aramaic which was used at that time. He put out this thesis in 1912 but few paid attention to it. Then in 1928 Prof. Riley came out attacking Dr. Wilson's view. Prof. Bromgardent in Germany stood up for Dr. Wilson and accepted what Dr. Wilson had tried to prove earlier. After Riley's book came out, Prof. Charles issued a book on Daniel which also stood up for Dr. Wilson's viewpoint though, he is anything but conservative. # 4 Out of the great number of objections that had been raised over the problems in Daniel, 19 out of 20 ~~most~~ problems had been settled in the last 30 years. There is so much evidence that fits in with the Bible as it stands and doesn't fit in with the higher critical idea and yet people who teach Bible in the various secular colleges and seminaries are simply repeating the things that are 20 or 30 years out of date--and they repeat them in the most dogmatic fashion. As to the termination of the canon, we don't have to hold to the reign of Artaxerxes but it does seem highly probable that this is the case--there certainly is no reason for putting their termination of these books much later. Now that we have finished the completion of the Canon, we move on to

G. The Collection of the books--

1. The matter of the collection of the books is not important for their authority--it is not to be confused with Canonization. The Holy Spirit made them canonical. Green says--The collection of the Canon is simply the bringing together into one volume those books whose sacred character had already secured general acceptance." The collection then is not so important but the matter is of interest.

2. Though we have no positive information regarding the collection, it is worth while to note the tradition of David Kinchi and of Elias Livita, another Jewish writer and this is the tradition given by these two Jewish writers--there is reference in the Talmud to a congregation of 120 men and there is no historical reason for saying this. In the book of II Esdras there is a statement that all the books were lost, but under Ezra all these books were brought together.