

Columbus and I could make up a lot of interesting things about it perhaps if my imagination happened to be working well that day. There would be no truth to the book, there would be no dependability to it nor is there any to the book of Daniel if this theory of the canon is correct because Daniel is in the last division of the canon and yet claims to be written by a prophet who ~~was~~ ^{lived} long before the acceptance of the second division of the canon. The statement is made by Driver about it. Daniel has never occupied a place among the prophetic books but is included in the third collection of sacred writings called the _____ Hagiographa. Of the history of the Jewish canon very little is known with certainty but there is every reason to believe that the collection of the prophetic books from lessons were read in the Synagogue was definitely closed sometime before the Hagiographa, of which the greater part had no place in the public services. That the collection of the prophetic books cannot have been completed until sometime after the exile is obvious and on a supposition that Daniel was then known to the Jews the exclusion of this book is wholly inexplicable. Now which books were used most in the public services of the synagogue, the prophets or the Hagiographa? Now a statement from Hastings's Dictionary of the Bible, this article says that the place of the book of Daniel among the Hagiographa also favors its late composition. If it had been written during the exile notwithstanding its _____ character, it naturally would have been placed among the prophets. It is a strong argument. But of course William Henry Greene says actually they are raised according to a definite principle, the prophetic office and the prophetic gift and this would naturally go in the last division. If you accept Greene's position you do away with the force of this whole argument but if his position were tenable. Now _____ whose article is in the Encyclopaedia Riblical. Not until the time of the Septuagint does the book of Daniel find a place after Ezekiel as the fourth of the great prophets and thus it comes to pass that once in the N.T. Daniel is designated as a prophet. Then Prince, professor of Columbia University a few years ago, in his commentary on Daniel said - The position of the book among the Hagiographa instead of among the prophetic books would seem to indicate that it must of been introduced after the closing of the prophetic canon. The natural explanation regarding the position of the book of Daniel is that the work could not have been in