

keep them in a special order. #24 They don't include any where near all of the material, they only include a certain amount of material. This material is selected from different places, the Jews worked out a system which they checked. You read something from say, Genesis and then there is something from Joshua, then you read the next thing from Genesis and then then there might be something from Isaiah, then you will read the next thing from Genesis and then you will have a section which may be taken from the book of Amos. You jump all around that way, but each sabbath you read from the law, and you read from the Prophets but every day in your service you read from the Psalms and on the atonement you read through the book of Jonah and on all the great feast days you certain books which you read through.

b. We have evidence of the change in the grouping. If there was a fixed grouping, we have evidence of a change in this grouping. Now that evidence that we have would be the statement of Jerome. He says - some consider them as 22 books, some 24. The fact that the change from 22 to 24, he says, is that some people consider these 2 books as part of the Hagiographa, others consider it as part of the prophets. That is evidence of a change. When Josephus the earlier one has 22 that suggests that the earlier arrangement is the 22 and then that you have a change into 24 later. The argument that they are according to the special arrangement of prophetic office and the prophetic gift is completely demolished by the fact that Lamentations is in the Hagiographa and Lamentations is by Jeremiah who has the prophetic office and in order to get around that argument the answer which Greene and the others give is that Lamentations was originally in the prophets and they say for liturgical purposes it was moved to the Hagiographa. It was moved over there because it was convenient for worship to have it over there with the other things that they read on special feast days. If you hold the usual conservative view of Wm. Henry Greene and others, that our _____ goes way back to Ezra, you cannot hold that view unless you maintain that it isn't our present arrangement that goes back at all. To hold that view you have to recognize the fact which the rule evidences, that the books of Ruth and Lamentations were originally in the Prophets and were ruled to the Hagiographa for liturgical purposes at a later time. (Review of previous days points) In connection with the _____, in answer to a question that was raised about whether boxes were used or not, I decided to bring you a quotation from Professor _____, "the explanation of the early mixture of non-canonical books with canonical may be found in the form in which the Greek Bible passed into the keeping of the church. In the first century the material used