

refers is the arrangement which Josephus has rather than that which we have today since it doesn't fit all. Luke here is a very strong argument both against the critical view and also against the usual conservative answer to it. The other early references fit everything but our present Heb. Bible. Here is a fact--summary of what has been said. Min. $9\frac{1}{2}$ to 11 and $3/4$

5. The most probable explanation --we found a reason why Ruth and Lamentations were transferred which is a reasonable sensible explanation of it. Maybe that would account for all the books getting in that arrangement. It is entitled--"The most probable way that the books which we have got into their present arrangement.

a. There is no evidence of our present grouping until many centuries after the completion of the Canon.

31 b. The present arrangement is easily explained as a result of convenient arrangement for liturgical use. How would the historical books have been used for Liturgical purposes? Give on of the critic's arguments in relation to this question. The second division of our present Heb. Bible contains those passages I selected from these 8 books--each Sabbath in the services the Jews now and have for a long time read a passage from the law and go straight through and they have a definite pattern which they follow. Then at the end of each section you will find Haphtaroth, and in the Prophets you will find the H_____ which is to say that you should read in Gen. and also in II Kings. Next Sat. you might read in Gen. and then you might be referred to a passage in Joshua etc. These books are selected from the 8 books of the Prophets and read in connection with the law. These were selected at a very early date and they cover the Law entirely. The early and latter prophets are put together--all are later than Joshua and Judges but Isaiah is doubtless earlier than II Kings because he died before some of the things recorded therein happened after his death. The critics rightly say that there is no logical reason that Kings should be with Prophets and Chron. with the Hagio. --we don't know who wrote these books. Let us suppose that someone chose some passages to be read with the law--the selections which they came across it would be natural to choose that passage in Kings rather than Chron., because we are more familiar with it; it just happens that way. On the day of Atonement they would read long passages in Chron. and there wouldn't be any point to reading some of the passages but for reference only. You would almost automatically come to the place where you would use the books which you used regularly in one book and thus you would have fewer books through which to thumb so these books you would naturally put together in one group.