

In this position we do not think the division was based on superior authority of one section over another not to the antiquity of the sections and not even on the classification of authors! There seems, in my mind, no clearcut classification that would allow such a subdivision although some have suggested a classification based on those who held the prophetic office as opposed to those who simply exercised prophecy. (For such a study see Edward J. Young: INTRODUCTION TO THE OLD TESTAMENT.)

c. The Placing of Books

A large question pertains to the placing of books and particularly why Daniel is in the writings and not in the prophets. Dr. Young (cited above) felt that Daniel was among those who did not hold the office of prophet although they carried a prophetic portfolio, so to speak. We are not sure about such suggestions and a distinction between function and office although we are very respectful of Dr. Young and his many contributions. Our thrust for Daniel is two-fold: the book is better situated among the historical books due to its content and emphasis and more a part of the hagiographa that commemorates the great works of God in behalf of His people. I understand these concepts may not satisfy fall.

Critically minded scholars put Daniel in the third section due to a lateness of date. They cannot accept the historicity of Daniel due largely to the precision he gives to history...in the mind of the critical thinkers God is never that precise in his prophetic utterance. Our chief argument in this place is one of starting points. We think that if one starts where the liberals start, there is no stopping this sort of movement. If we begin with the concept of an inspired book whose claims are to be received (tested, of course, and analysed) and employed, the outcome is rather different.

d. The two-fold canon

I have alluded to this previously and it has a biblical base in the idea of the "law and the prophets"...another Biblical term describing the Old Testament. Hence the O.T. has two sections...the law and the prophets. This does explain why Daniel is where he is and does away with the distinction of offices and