There is every reason to believe they may have put them in three or four boxes and gradually they came to have them in these particular groupings because that was most convenient for usage in the Synagogue services. That explains why they took the book of Jeremiah and cut off the last part Lammentations, and put it in the other box because they used that as a special sentence (?)

And also why they cut Ruth off from the end of

Question (indistinct)

Answer: We do not know. I would say this, that before 300 A.D. there is a possibility that people thought of the books as in three rather specific divisions. There's an equally good possibility that in just trying to describe them they described them in three general classes. There's the Law . . . then the books you call the Prophetic books were the bulk of the rest, and then they said and the Others. Any two they agreed on which were they Prophetic and which were the others, we have no proof. Because we have no lists before 300 A.D. which are clearly the same arrangement.

It's possible that as early as the time of Christ it had become customary to have kept in the second box certain books, and others in the third. But it's equally possible that the Law was kept together, of course, because they read them every Sabbath. But it's equally possible that they were all kept together in one big box, and maybe if there were too many for one they had two or maybe three boxes, and they put them in the one they happened to. Different ones arranged them different ways until finally they found the most convenient for use in Synagogue servies was easily (handled).

But it doesn't fit any logical difference in the nature of the books. It fits with convenience for use in Synagogue services.

Question: indistinct)

Answer: We can't prove but in the course of time it became convenient to arrange them a certain way. Particularly after you started making ? When you started having books like this where you could have the whole thing in one book, then you naturally have a But as long as you have them in separate scrolls there's no fixed order any more than if I were to say every student here takes Hebrew, takes Greek, takes Systematic Theology, takes Pastoral Theology. Now what order do you have these books arranged on your book shelves? Somebody tell me what order you have those books on your bookshelves, and if I can find that 30 others have them arranged in exactly the same order I'll say that's the prescribed order to have those books arranged on the book shelves. But the chances are you would not find any two students had the books arranged in exactly the same order on his book shelves. As long as you have seperate books there is no perceptive order. And as long as you had the books of the OT in separate scrolls there's no necessary grouping or order.