

3. The Samaritan Pentateuch --The Samaritans received only the first five books of Moses. There is still a group of Samaritans living which believe that these books are the Word of God and nothing more. Now the critics say that when Nehemiah drove the foreigners out from the Jews encampment, it is usually thought by them, that this man took the law with him up to the Samaritans. Now when they happened they say, if the whole Bible, or O.T. had been in existence, why wouldn't he have taken it along.

4. The Jews in their synagogue read every Sabbath from the law--they go straight through the Bible --they start at the beginning and read a portion and each sabbath they read some more and go right through the O.T. That is the regular way the Jews have been doing it for many years. They do not merely read from the law but they also read from the prophets and these sections which they read from the prophets are called the Haphtharoth--these sections is a picking out out of these portions and not going straight through as they do with the books of Moses. They have a definite scheduled system--a certain portion is picked out to go with the portion that is read in the Pentateuch. For many many centuries this has been done, but they do not read from the Hagiographa. Since they are only used to reading from the two Canons and they had enough reading in the first two and didn't have time to read from the third canon, hence they think that have a good argument that ~~that~~ the Hagiographa was written very much later.

5. You will find occasional references in the N.T. referring to the O.T. as the Law and the prophets. Now they say that the whole Canon is the law and then the 2nd canon was added and so now they say the Law and the prophets and then sometimes you might the Law, the prophets, and the Writings--they say this is all a reminence of the time when the two divisions was all that there was.

6. There were disputes among the Jews during the first century A.D. regarding certain books of the O.T. They say that this proves that the third Canon ~~is~~ was not settled upon as yet, so that proves it was written quite late. But the thing to do is to look up and examine the facts as recorded in the Talmud and see whether or not there really was a great controversy as to what books should be accepted in the Canon at this time. Judgment should be reserved until the facts are thoroughly examined.