

the traditions and that is how the Talmud came into existence. Now there is some suggestion that a ~~part~~ part of the activities of the rabbis in that connection was having this meeting. If they had such a meeting they certainly would have discussed - what is the law, the word of God to which we all hold. But did they at that time establish a new canon, a third series of books. None of which refers specifically to any event after 400 B.C. all of which claim to be written before that time. And that right at that time Josephus could write and say that all Jews from their very birth would believe all these books to be inspired and authoritative and would not add anything to them and that they all came from the time before Artaxerxes doesn't fit together and so I doubt if you would find any scholar today who would say that the council of \_\_\_\_\_ was the third stage. They would agree that the third stage was long before the this council. So then our evidence for the third and second stage must be purely circumstantial evidence and the evidence for the first stage ~~is~~ is evidence which on the face of it does not support the critical theory. You have to say the evidence has been distorted and twisted in order to get the critical theory out of it. No critic today would hold that the Council of Jamnia made up the Canon. It is important to know that there is no evidence for this second and third stage.

2. We note the first argument for the theory, that certain books are said to be late, at least later than the book of Ezra--this argument is more like a rebuttal statement. It gives room that someone might have arranged the books in a definite plan, even though it might not have been Ezra. There is no proof that these books are later. There certainly is no positive evidence that there were any books written later than Artaxerxes.

#14 3. This argument concerning the Samaritan Pentateuch--this certainly does not prove that the Canon was taken late into being. In fact no one knows when the Samaritans even got the five books of Moses. It is written in our Hebrew script, and round figures shows that it was written in a very early date. ILL. of man who went over to see the Samaritans about 20 years ago to see if they really had the original copy of the Pentateuch and who paid out quite a bit of money to be sure that he had the earliest copy. There are a few places where they differ with our copy of the five books of Moses which we think were changed by them in early days but substantially it is the same as ours. It seems very unlikely that they would have gotten at time of Christ or even around that time, since the Samaritans had nothing to do with the Jews and hated them anyway--why would they want their book?