

In this case even if they proved, which they can't, but even if they proved it, it doesn't establish the critical theory. So we do not ~~to~~ worry a great deal about this item. Now the third argument, point No. 3, The argument from the fact of the Samaritan \_\_\_\_\_ and you might say it fits in very nicely. The Jews had only five books in their canon. Nehemiah drove the son-in-law of \_\_\_\_\_ out of the temple as he went out of the temple he carried with him all of the books the Jews considered canonical and all he carried was the law, that was all the Samaritans had, therefore the difference between the first stage and the second stage is true. But that doesn't prove it, even if they are right, that the Samaritans didn't get the law until that time and there is no reason to say, in fact it is much more probable that they had it in 700 B.C. when the Assyrian king had priests go up there to teach them about the God of the land. Much more likely they had it far earlier. But even if they didn't, it is easy enough to think of many reasons why it might be that all that this man took with him was the law. He ~~may~~ might not have had opportunity to take more, he might not have been particularly interested in taking more, we don't know the situation. It is not a particularly important ~~xxx~~ argument for the critical view. It is a fact that the Samaritans only had the five books. That is a fact but ~~xx~~ it doesn't prove their theory. So we don't need to worry much about No. 3. Now No. 4, the Synagogue lessons. We notice that the Synagogue lessons were read in the \_\_\_\_\_ on feast day after the reading of the law. The so-called ~~Haphtaroph~~ Haphtaroph, these sections are sections of the books of the prophets are read after they read from the books of the law and as we notice they go right straight through the law so that every part of the Bible to Moses was read in the Sabbath church but after they read one of those, there was a prescribed section and your Hebrew Bible often has foot notes indicating where they are, from ~~one~~ ~~xxx~~ of the prophetic books which is read after they read a certain section of the law and these jump all around the prophetic books but they are from the second part. They are all from the prophets, none of them are from the writings. That is a fact, it is important to know the fact, but it is important to know other facts. Now as to the interpretation of this fact, the critics say this proves that only the law and the prophets were available when the Haphtaroph were selected and the other books were not yet written. But even, <sup>if</sup> the