

discussing the justice or the injustice of the Franco Prussian War. The question should not be attempted to be answered by anyone who has not examined the evidence of the disputes and fortunately there are many books on Introduction to the O.T. or on the canon of the O.T. which quote the evidence regarding these disputes and I will read you the evidence. These are statements from the Talmud and you know the Talmud was written down between the 2nd and 8th century A.D. and it is pretty hard of most sections of it just when they were written down. Here are the quotations from a section called Sabbath. What I have given you now I believe is quite important evidence that these disputations are not a proof of the third state, having been recently adopted before then and some of the third state being still in doubt. But there is one more important fact on that. Ezekiel was one of these most discussed and Ezekiel is one of the stage, it is one of the books of the prophets, not one of the books of the Hagiographa and consequently if these disputes should prove the third stage was considered as not settled yet, it proved the same thing about the second stage and so actually they are not much help in trying to prove the critical theory. Of these 6 arguments the 2nd argument is the only strong argument. #18 Anyone who has gone to Sunday School for any length of time knows how King Johoikim had the scroll of Jeremiah read to him and as he heard it, he got more and more furious until as they read in two or three places he would take a knife and cut them in pieces and throw them in the fire. And then the Lord said to Jeremiah write it again and we read that Jeremiah rewrote the scroll but he added many other like works. And so you get in the fourth year of King Johiokim a scroll written down originally and then you get a second edition which has other things added to it. There are things inserted in which refer to King Zedekiah who was a later king. You find various material which logically is related to what is there but comes later. So you have these four stages in the historical development of Jeremiah and you can't go straight through the book chronologically, you can't go straight through it logically. In this case we have three sections, it is easy enough to see why the law is together, the books of Moses, the foundation of the land, there is no problem there. But your seconde section is called the prophets and the thrid is called the scred writings and the third has pletny of books an it that are by prophets. Your second section which is called prophets has a good many