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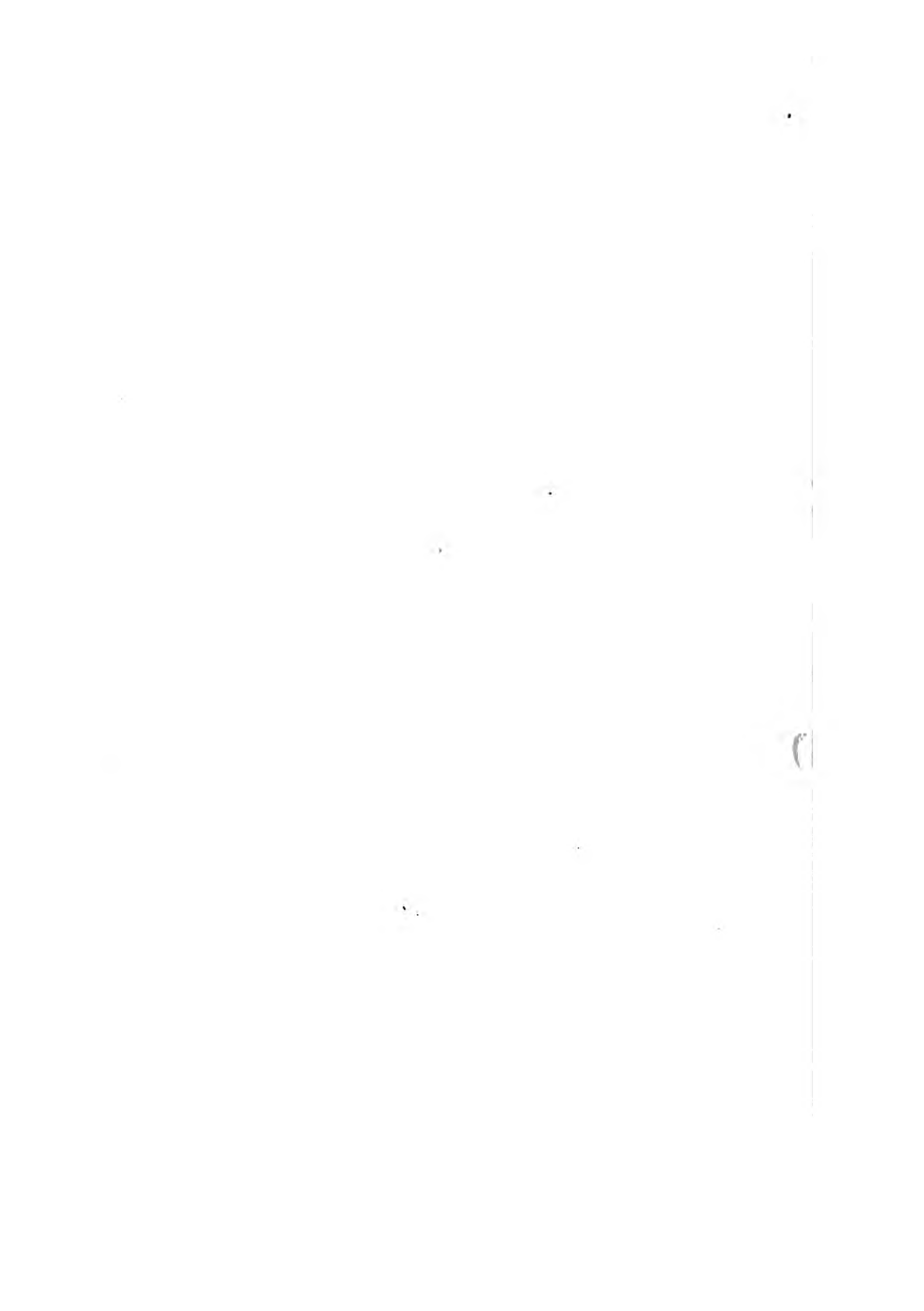
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THE PENTATEUCH:
ITS AGE AND AUTHORSHIP.

*WITH AN EXAMINATION OF SOME MODERN
THEORIES.*

By JOHN KENNEDY, M.A., D.D.,

HONORARY PROFESSOR, NEW COLLEGE, LONDON;

AUTHOR OF "A POPULAR HANDBOOK OF CHRISTIAN EVIDENCES," ETC.

LONDON:
SUNDAY SCHOOL UNION,
56, OLD BAILEY, E.C.

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PREFACE.

THE Age and the Authorship of the Pentateuch are in form two questions, but practically they are one. For if the book can be traced back to the age of Moses, there can be no reason for questioning whether Moses was its author. No other name, known or unknown, can be suggested as a substitute for his.

With the age and authorship of the book there is associated inseparably the question of the trustworthiness of its contents. This is acknowledged by the most thorough unbelievers in the supernatural. Strauss says, "It would most unquestionably be an argument of decisive weight in favour of the credibility of the Biblical history, could it indeed be shown that it was written by eye-witnesses." "Moses, being the leader of the Israelites on their departure from Egypt, would undoubtedly give a faithful history of the occurrence, unless (of which no one suspects him) he designed to deceive." And further, "Moses, if his intimate connection with Deity, described in these books, be historically true, was likewise eminently qualified, by virtue of such connection, to produce a credible history of the earlier periods"—those described in Genesis.

It will thus be seen that the age and authorship and trustworthiness of the books which constitute the Pentateuch all hang together. And arguments which contribute to the establishment of any one of them contribute to the establishment of all. It is important that this consideration should not be overlooked.

The subject of this book is raised into occasional prominence by novel theories which claim the appellation of critical or historical. But it is one of permanent interest, and is only less important than that which relates to the Four Gospels. As such it is discussed in these pages. As to the claim of those who deny to Moses the authorship of the history contained in the Pentateuch, or more particularly the authorship of its priestly or Levitical legislation, to be the historical school, it is altogether unfounded. The old school is the true historical school, but it is not historical to the exclusion of criticism. On the contrary, being historical, it is necessarily critical. The age, authorship, and authenticity of a writing cannot be determined without a critical examination both of the external evidence which bears upon it and of the writing itself—the main evidence being very often not that which is external to the writing, but that which is found within the writing.

The reader of this book is urged to compare its arguments throughout with the Scriptures on which they rest.

HAMPSTEAD, 1884.

CONTENTS.

INTRODUCTION.

WHAT IS MEANT BY THE MOSAIC AUTHORSHIP OF THE PENTATEUCH.

	PAGE
Not necessarily inclusive of every word of present text ...	9
Intentional minor changes possible	9
The use of earlier documents probable	10, 13
Bearing of two characteristics of Genesis on the question	11, 12

PART I.

EVIDENCE OF THE MOSAIC AUTHORSHIP.

I. <i>The belief of the Jews in all ages</i>	15-17
The authorship of Deuteronomy positively asserted ...	16
Heathen testimony	17
II. <i>The existence of the books traceable from Malachi to the days of Moses</i>	18-38
The days of Ezra and Nehemiah	19
Ezra not a lawgiver but a scribe	19, 20
Zerubbabel and contemporary prophets	21, 22
The Samaritan Pentateuch	23, 24
Between Zerubbabel and Josiah	24
The discovery of the Book of the Law in the Temple	25, 26
Hezekiah and Isaiah	26-28
Solomon and David	28
Sacrifices in the days of the Judges	29-31
Implicit testimony of the prophets	32
Leviticus in Ezekiel	32

	PAGE
Jeremiah, Hosea, and Amos	33, 34
The Book of Psalms	34, 35
Summary of this argument	35, 36
The three Jewish festivals	36, 37
III. <i>The testimony of Jesus Christ and His Apostles</i> ...	38
What it amounts to	38-40
Not to be set aside as mere accommodation ...	40
IV. <i>The naturalness of the books in their correspondence with time and circumstances</i>	41-47
1. The contrast between the mythical and the Biblical	41
2. Harmony of the history with Egypt and the desert ...	42
Canon Rawlinson and Professor Palmer ...	43-45
3. Naturalness of the supernatural narratives ...	45-47
V. <i>The impossibility of finding any period subsequent to Moses in which the books could have been written and published as the law of Moses</i>	47, 48
Bishop Harold Browne quoted	48
VI. <i>Any other or later authorship involves in it a charge of wilful imposture</i>	49-59
The story of the finding of the book in the Temple ...	49-51
Frequent avowals in Deuteronomy	51-53
Was successful imposture possible?	53
The complicity of prophets—credible?	54
The argument applies to Leviticus	54, 55
Fallacy of a legal fiction	56
Professor Lewis on the amount of forgery required ...	57-59
VII. <i>The uncertain and contradictory results of the new criticism</i>	59
Not a true light, but an <i>ignis fatuus</i>	59

PART II.

EXCEPTIONS TAKEN BY MODERN CRITICISM.

Levitical law first sketched by Ezekiel, completed by Ezra ...	60
I. <i>So contrary to apparent origin that we are entitled to demand very clear historic evidence</i>	61
The visions of Ezekiel contain no new law ...	61, 62
Ezra's Law was that of Moses	62, 63
II. <i>The Levitical Law not obeyed before the Exile, therefore non- existent</i>	63
1. Non-obedience no proof of non-existence ...	63
2. No such silence as is alleged	64

CONTENTS.

7

	PAGE
3. Clear evidence of its existence	64
The law of the central altar	64
Resolvable into three parts	65
The high places of heathen worship condemned	66-68
Apparent exceptions explained	68-73
The law of the Aaronic priesthood from the beginning ...	73, 74
III. <i>The texts which are appealed to prove the contrary of that for which they are quoted</i>	74-79
Examples from Jeremiah, Hosea, the Psalms, and Isaiah	75-79
IV. <i>The Divine acceptance of sacrificial worship in the early ages of Judaism, proof of its Divine appointment</i>	79-81
The fact of sacrificial worship not denied, only the law ...	79, 80
Scripture condemns worship taught by the precept of men	80
The acceptance of the worship at the dedication of the Temple	81
V. <i>The New Testament interpretation of Levitical ordinances confirms their Mosaic origin</i>	82, 83
Particulars in the Epistle to the Hebrews	82
VI. <i>The end for which the Levitical system is said to have been ordained at the time of the Exile required that system far more urgently in the time of the Exodus</i>	83-88
To separate Israel from Canaanitish worship	83
Statutes directed against Canaanitish immoralities ...	84
Far more needful at the Exodus	84
Made a "peculiar people" from the first	86
VII. <i>The new theory cannot be reconciled with the book's own avowals of the Divine origin of its laws</i>	88, 89
Even Kuenin admits the integrity of the prophets ...	88
The argument addressed specially to those who believe in inspiration	88, 89

CONCLUSION.

Conclusive evidence cannot be negated by difficulties ...	89
The object of this book not to prove a Divine Revelation in Judaism	90
But the natural and the supernatural inseparable ...	90
Professor Cave quoted	90, 91



THE PENTATEUCH:

ITS AGE AND AUTHORSHIP.

INTRODUCTION.

WHAT IS MEANT BY THE MOSAIC AUTHORSHIP OF THE PENTATEUCH.

OUR first concern is to have a clear understanding of what is meant by the Mosaic authorship of the five books which constitute the Pentateuch.

1. It is not meant that every word in the Pentateuch, as we have it now, was written by Moses. Assuming an original Mosaic authorship, there may have been many minor changes of words, omissions and additions, the result of frequent transcription, producing such "various readings" as we are familiar with in the text of the New Testament, and indeed of all ancient writings.

2. It is not meant that these books did not undergo some minor changes even intentionally after they left the hand of Moses. The Jews, whose belief in their Mosaic authorship has never wavered, have always held likewise that Ezra and the men of the great synagogue re-edited, as we should say, the more ancient books of the Bible, and inserted in the text explanations and words which, in the present day, would take the form of notes. In this way, or by the transference into the text of what some copyist

wrote originally in the margin, we may account for the statement in the history of Abraham that "the Canaanite and the Perizzite dwelled then in the land" (Gen. xiii. 7), and the later statement about the kings that reigned in Edom before there reigned any king over the children of Israel (ch. xxxvi. 31). The after insertion of these and some other passages, not to be confounded with dishonest interpolations, does not in the least affect the question of the authorship of the books.

3. I need scarcely remark that the Mosaic authorship does not imply that Moses made use of no other hand in its composition. No amount of aid of which he may have availed himself affects the question of authorship.

4. The Mosaic authorship which we are prepared to maintain does not imply that Moses made no use of earlier documents, especially in the composition of the first of his books. The contents of "Genesis," beginning with the creation and ending with the death of Joseph, could not be known personally to Moses or to any later author. Whence was the information obtained? The story of the creation of the world and of man, if true, must have been communicated by revelation to some one, whether originally to Moses himself, or to some one else. The rest of the book is of a kind to have become known by ordinary means. One of the evangelists had no personal knowledge of the life of Christ, but he acquired what he calls a perfect knowledge of all things from the very first (Luke i. 1-4). This, of course, he did, not by revelation, but by diligent inquiry, guided, as we believe, by Divine aid. But the history which he writes is not the less his on this account. So with Genesis; the author, whoever he was, was not the contemporary of the events which he records. *But his authorship of the book is not affected by the process or processes by which he obtained his information.*

This remark is made with a full knowledge of two

characteristics of the book, which are supposed to have some bearing on the question of its authorship. The first of these is the form in which some eleven portions of Genesis are introduced: "These are the generations." These sections *may have been* originally separate documents, each connecting the narrative which it contains with the fortunes of one remarkable person or family. But this is not the only explanation of which the matter is capable. It may have resulted only from the plan on which the book is constructed. The manifest purpose of the book is to trace all things back to their origins. We are first of all told how "in the beginning God created the heavens and the earth," and then the book is divided into sections, each containing a genealogy. We have, to begin with, "the generations of the heavens and the earth," and then in regular succession, "the generations" of Adam, of Noah, of the sons of Noah, of Shem, of Terah, of Abraham, the whole closing with "the generations of Jacob," which brings down the story to the settlement of the Israelites in Egypt, and the death of Joseph. "Where this division into genealogies is observed, the repetition in the story of creation is explained at once. It belongs to the very plan of the book that there should be repetitions. Generally the end of one genealogy is the beginning of that which follows; and the last link of the former takes its place again as the first link of the latter. The repeated matter belongs to both accounts; it is the natural ending of the first and the equally natural beginning of the second."*

The other point to which we refer is the different use of the Divine names in Genesis. The change from the first to the second chapter is very marked. "In the opening account of the creation *Elohim* (God) alone occurs. Throughout the second section, on the other

Article in *British and Foreign Evangelical Review*, April, 1881.
By John Urquhart.

hand, it is *Jehovah Elohim* (the LORD God), and the whole book is characterized by the alternation of these names, *Elohim* and *Jehovah*. Few indeed will be satisfied with the explanation that the change is made on merely rhetorical grounds, and is nothing more than a device to avoid the too frequent repetition of the same word. In the opening section (ch. i. 1—ii. 3) *Elohim* occurs thirty-five times, and in the beginning of the second section (ch. ii. 4—iii. 1) *Jehovah Elohim* eleven times, without the slightest variation in either case. It is clear, therefore, that the change is made from some other cause than a fear of repetition." The question, then, is whether this change of the Divine name is to be ascribed to a difference in authorship, or to deliberate and significant intention on the part of one author? A minute examination of all the instances in which the two names, *Elohim* and *Jehovah*, occur, makes it clear that a supposed difference in authorship does not yield sufficient explanation. This must be found, *for the most part at least*, in the context, in the circumstances, and in the sentiment proper to the occasion. "We ourselves," says the writer from whom we quote above, "apply epithets and phrases to express the special aspect of the Divine nature to which our attention is for the time directed. We sometimes discriminate also in our use of the Saxon terms Lord and God. It is evident, however, that the distinction we make in the use of the names will depend on our perception of their meaning; for just as the signification of each is clear and distinct, it will be correspondingly impossible to apply them recklessly. Now, it is of the utmost moment in any right consideration of this question that one fact should be fully noticed. It is that a clear perception of the meaning of names—what, indeed, we may call a *name-consciousness*—is one of the most marked characteristics of the Book of Genesis."

It is more than probable, however, that the history of

the earlier ages which we find in the Book of Genesis was not based on oral tradition alone or mainly. "Both *a priori* probability and the internal evidence," says Canon Rawlinson, in his Bampton Lecture (p. 51), "seem to me to favour the opinion of Vitranga and Calmet, that Moses consulted monuments or records of former ages, which had descended from the families of the patriarchs, and by collecting, arranging, adorning, and, where they were deficient, completing them, composed his history." "If we, then, accept Vitranga's theory, we elevate considerably what I may call the human authority of Genesis. Instead of being the embodiment of oral traditions which have passed through two, three, four, or perhaps more hands, previously to their receiving a written form, the Book of Genesis becomes a work based in the main upon contemporary, or nearly contemporary, documents—documents of which the venerable antiquity casts all other ancient writings into the shade, several of them dating probably from times not far removed from the Flood, while some may possibly descend to us from the antediluvian race."

But the work of the author of the Book of Genesis was not to string together a number of documents which fell in his way. The book is not fragmentary, not a piece of patchwork. The author had a definite purpose, and if he used existing written materials as other historians do, he used only those which had a relation to that purpose. In the selection, and probable purifying, of his materials from unworthy or unnecessary ingredients, we can see the fruit of a higher wisdom than Moses acquired by his Egyptian education—a wisdom of the issues of which Moses himself could have formed but little conception. Now that the Biblical record of Divine revelations is complete, we are in a position to see, as he could not, how wondrously he laid the foundations of a book which, when completed, was to be the world's own book. His special mission was to redeem Israel from bondage, and to found

an Israelitish nation, spiritually and civilly. But without some such introduction as we have in the Book of Genesis, not merely would the Mosaic institutions have been in a great degree unintelligible, but they would have concerned one small nation only. "It is the Book of Genesis which connects them with the fortunes of the whole world, which draws aside the curtain from the obscure beginnings of mankind, discloses to us the main facts of man's early history, and shows us what was the relation which the Jew held to the Gentile, and in what way the destinies of all nations were affected by the position of the people which it was the business of Moses to form."

If earlier documents were used by the author of the Book of Genesis, they were not huddled together indiscriminately, but were welded together by a wisdom which could foresee and contemplate the future. There might have been a thousand ancient records scattered among the Semitic race which were passed by and left to perish, while a few authentic documents which had a relation to the great purpose, not of Moses, but of God, were selected and thus rendered immortal. And in some of these the name Elohim may have been the more prominent, and in some the name Jehovah; Moses, in his use of them, varying the names, or adding to them, as the occasion seemed to require. *But the fact of the use of such documents does not render the book less a book of Moses, than it would have been if it had contained only speculations woven out of his own brain.*

PART FIRST.

EVIDENCE OF THE MOSAIC AUTHORSHIP.

WE need not insist on the probabilities of the case ; but they are not to be overlooked. They are strongly in favour of the Mosaic authorship of the Pentateuch. The facts narrated in four of its parts were, it is admitted, contemporary with Moses, and in these he was himself the chief actor. He was as familiar with the art of writing as we are ; and, moreover, he could not but be conscious of the importance of preserving a correct record of the beginning of the nation which he knew that he was founding. In these circumstances, to have neglected to record the history of the Exodus, and of the forty years in the wilderness, and of the institutions which he gave to the redeemed nation, would have been, we think, impossible.

I.

We begin with the acknowledged fact that *the Mosaic authorship of the Pentateuch has been the belief of the Jewish nation in all ages.* A uniform unbroken tradition as to the authorship of an ancient book possesses great evidential value, and cannot be set aside except on the ground of very strong reasons. Such a tradition "is *primâ facie* evidence of the fact, such as at least throws the burden of proof upon those who call it in question." "It is an admitted rule of all sound criticism," says Canon Rawlinson, "that books are to be regarded as proceeding from the writers whose names they bear, unless very strong reasons indeed

can be adduced to the contrary.”* This rule applies to the authorship of the “Iliad” and “Odyssey,” the “Æneid,” the Commentaries de Bello Gallico, Xenophon’s “Expedition of Cyrus,” and a multitude besides. These books do not bear their authors’ names in the direct form in which a modern title-page declares an author’s name. But the age to which they belonged believed in a certain authorship, and later ages have accepted and transmitted the belief.

The Pentateuch contains a declaration of authorship such as is scarcely to be found in any ancient book outside the Bible. In Deut. xxxi. 9, 24–26, the writing of Deuteronomy, if not of the other books of the Pentateuch, is expressly ascribed to Moses. “Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.” “And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.” These words *at the very least* assert the Mosaic authorship of Deuteronomy; so that the fifth of the five books is not anonymous, nor without a declaration of authorship; and if not written by Moses is a bold and impious forgery.

Then there are portions of other books which are expressly stated to have been written by Moses. In Exod. xxiv. 4, we read, “Moses wrote all the words of the Lord”—a statement which includes three long chapters. (See also xxxiv. 27; Deut. xxxi. 22.)

In Numb. xxxiii. 2 we are expressly told that Moses wrote the list of the encampments of Israel during their protracted wanderings in the wilderness. This record would be a memorial, on the one hand, of the sin and

* “Bampton Lectures,” p. 39.

rebellion of the people, and, on the other, of the faithfulness and long-suffering of God; and such, too, would be the entire history of the sojourn in the wilderness. That Moses wrote of his doings and sayings in the third person and not in the first, was perfectly natural. So did Cæsar in the history of his wars, and Xenophon in his history of the retreat of the Greeks.

In these circumstances the universal belief of the Jews must have originated in the *fact* that Moses wrote the books now ascribed to him. It was no idle or groundless conjecture. The books could not have come into the hands of the people without some knowledge of whence they came. It was essential to their acceptance, especially with the claims which they put forth, demanding faith and obedience, that it should be known who wrote them. And to knowledge of the fact on the part of those to whom the books were first given, we must trace the after undoubting belief of the Jews.

It is difficult to know how much importance, if any, should be attached to the testimony of heathen writers on the subject. The writers who bear this testimony cover a space extending from the time of Alexander, when the Greeks first became curious on the subject of Jewish history, to that of the Emperor Aurelian, when the literature of the Jews had been thoroughly sifted by the acute and learned Alexandrians. Canon Rawlinson does not regard "the voice of heathenism" in this matter, "as an objector might be apt to urge, the mere echo of Jewish tradition faintly repeating itself from far-off lands; in part at least" (he says) "it rests upon a distinct and even hostile authority, that of the Egyptians. Manetho certainly, and Lysimachus probably, represent Egyptian and not Jewish views; and thus the Jewish tradition is confirmed by that of the only nation which was sufficiently near, and sufficiently advanced, in the Mosaic age, to make its testimony on the point of real importance."

II.

The existence of the books of Moses can be traced back, explicitly or implicitly, from the last of the prophets to the days of Moses. The argument now to be presented will include these two points : 1. The direct or *explicit* mention of the book of the law of Moses at different periods of the Jewish history ; 2. Where the book is not mentioned as such, there are references to Divine ordinances which we find in the book ; references, therefore, which bear *implicit* testimony to the Mosaic legislation. It will likewise illustrate a third point, the fact that Judaism, as a national fabric, rests on the history and legislation of the Pentateuch. These three points are closely connected with each other.

We begin with the last of the prophets, and we find these words : “ Remember ye the law of Moses My servant, which I commanded unto him in Horeb, the statutes and judgments ” (Mal. iv. 4 ; “ with ” is not in the original) ; and the words are followed by a prediction of the “ coming of the Lord.” The intimation is plain that from the days of Malachi until the coming of him who, in the spirit and power of Elijah, was to prepare the way of the Lord, there was to be no further prophetic revelation. And during this interval Israel was charged to “ remember the law of Moses.” “ The statutes and judgments ” then in force in Israel were part of the law of Moses, and were not, so far as Malachi knew—and it is God that speaks through him—were not the work of any later prophet or lawgiver, such as Ezekiel, or Ezra, or any other.

The words of Malachi necessarily imply the existence of a book, in which the people would find the law which they were charged to obey. And it is admitted, even by those who doubt its Mosaic authorship, that from the days

of Ezra the Pentateuch was known by the title of "The Law of Moses." So that in the final words of the Old Testament, we have a testimony both to the book and to the contents of the book, as being "of Moses" the "servant" of God.

The days of Ezra and Nehemiah immediately preceded those of Malachi; Malachi, indeed, was probably contemporary with the latter days of Nehemiah. Turning, then, to the Book of Ezra, we find that, instead of his being the author of a new law, all his doings were regulated by a law already recognized by Israel, and that the law of Moses. In introducing the letter of the Persian king which gave Ezra his commission, the historian, most probably Ezra himself, describes him as "the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel" (ch. vii. 11). As such he was known in the land of his exile. There was then in existence some book which was believed to contain the words of the commandments and statutes which God had given to Israel. And of that book and these words Ezra was not, in any sense, or to any extent, the author; he was only a "scribe," a copyist and interpreter of the book. The authority which he received from Artaxerxes was not to frame a new constitution for Israel, but to restore the old: "Thou art sent to inquire concerning Judah and Jerusalem, according to the law of thy God *which is in thine hand*" (ch. vii. 14, 21, 26); and this law was his guide throughout. We read of burnt offerings, such as had been offered by the first returned exiles, and of the evening sacrifice as an institute well known (ch. viii. 35; ix. 5). When Ezra confesses the sins of his nation, he quotes in substance words which are found in the Book of Leviticus (ch. ix. 11; comp; Lev. xviii. 24, 25). And when, at a later period, he is associated with Nehemiah in his work, the function which he discharges is that of a reader and

interpreter of the law (see Neh. viii. 13, 18; ix. 3). The book which he read and interpreted is expressly called *the book of Moses* (Neh. xiii. 1; viii. 18; ix. 3); and the laws to which the attention of the people was most especially called, are distinctly called those of Moses; among which are the feast of booths or tabernacles, the institution of which is prescribed in Leviticus (ch. xxiii. 33-43), the holy sabbath, and, in general, "precepts, statutes, and laws, by the hand of Moses" (Neh. viii. 13-16; ix. 13, 14).

Thus throughout the history of Ezra we do not find a single phrase that suggests that this great scribe was a lawgiver, or that he gave the final "touches" to a priestly and sacrificial system, of which the foundation was laid by the prophet of the captivity, Ezekiel. Before he received his commission from the Persian monarch, he "had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra vii. 10)—statutes and judgments, not which he should enact, but which were already recognized as "the laws of his God" (vers. 25, 26). And when, at a later period, he took part with Nehemiah, the "Tirshatha," in the work of restoration, we read that "all the people gathered themselves together as one man, and they spake unto Ezra the scribe to bring *the book* of the law of Moses, which the Lord had commanded to Israel" (Neh. viii. 1). And "he opened this book in the sight of all the people" (ver. 3-8), and the people, moved with reverence towards their ancient law, stood up and bowed their heads and worshipped the Lord. Then Ezra and the priests "read in the law of God distinctly, and gave the sense, and caused the people to understand the reading." The language in which the book was written was so different from that which the people then spoke, that an interpreter must "give the sense" and help the people to understand it—a fact in itself sufficient to prove that the book was

not the composition of Ezra or of the age to which he belonged.

The return of the exiles under Zerubbabel took place seventy years before the mission of Ezra (B.C. 535), and this prince of Judah and his compatriots were at that time in possession of the book which was known as "the law of Moses." They made it their first concern to build the altar of the God of Israel to offer burnt offerings thereon, "as it is written *in the law of Moses the man of God*" (Ezra iii. 2). "They kept also the feast of tabernacles, *as it is written*, and offered the daily burnt offerings by number, according to the custom" (Ezra iii. 4, etc.; see Exod. xxiii. 16; Numb. xxix. 12, etc.). From which it appears that the prince Zerubbabel, and the high priest Jeshua, and their brethren, had not discovered what modern "criticism" has discovered, that the "law" of burnt offerings was not of Moses, but of Ezekiel; from which likewise it appears that long before the days of Ezra there was already a recognized "law" of sacrifice, apparently a complete law, whether it was of Moses or of Ezekiel. Of which we have further confirmation in what took place at the dedication of the restored temple. "The children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; *as it is written in the book of Moses*" (Ezra vi. 16-18). The courses of the priests and Levites were, it is true, appointed by David, not by Moses. But the general law by which the offerings at the dedication of the temple were regulated was that of Moses.

The action of Zerubbabel was taken under the direction

and sanction of two prophets. "Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. Then rose up Zerubbabel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem ; *and with them were the prophets of God helping them*" (Ezra v. 1, 2). So that the ruler of the returned exiles was not alone in regarding "the book" which guided him as "the book of Moses;" it was so regarded by the prophets as well (ch. vi. 16-18). When we turn to the books written by these prophets themselves, we find a confirmation of our remark about implicit and explicit testimony to the existence and Mosaic authorship of the Pentateuch. That Haggai and Zechariah knew of its existence, and believed Moses to be its author, is certain, from the explicit statement of their connection with the work of Zerubbabel (ch. v. 1, 2; vi. 18). But yet they do not happen to mention the book or its author in the works which bear their own names. Their rebukes and commands only presuppose the existence of a Divine law such as that of Moses. From this we gather how fallacious any argument against the Mosaic authorship of the Pentateuch would be, drawn from the silence of these prophets,—and by inference any argument drawn from the silence of other prophets, provided only that what those prophets write is either consistent with, or based upon, the writings ascribed to Moses.

To this age, if not to an earlier, belongs another independent witness to the then existence of the book, "the law of Moses." This is the SAMARITAN PENTATEUCH.* The

* See art. in Dr. W. Smith's "Biblical Dictionary," by Emmanuel Deutsch. See also "Introduction to the Pentateuch," in the "Speaker's Commentary," by Bishop Harold Browne, where the facts are set forth more fully.

Pentateuch as preserved by the Jews has come down to us in the modern Hebrew or Chaldee character. It was known to the ancient Jews and the Christian Fathers that there was also a copy of the Pentateuch preserved by the Samaritans in a different character. For a thousand years that Samaritan Pentateuch was lost to the Christian Church, and it was almost doubted whether it had ever existed; but in the year 1616, Pietro della Valle obtained a complete manuscript of it from the Samaritans in Damascus. Several copies have since been discovered, one of which is believed to be of the most remote antiquity. In all substantial respects (the exceptions being minute) this Samaritan Pentateuch agrees with the Jewish. There can have been no collusion between Jews and Samaritans, for they were at mortal feud with each other from a very remote period; and there are but two periods in which we can suppose the Samaritans to have become possessed of their copy of the Pentateuch. There may be some confusion of names and dates in the statement of Josephus that Manasseh, whom he calls the brother of Jaddua the high priest, being expelled from his priesthood for marrying the daughter of Sanballat, became the first high priest of the temple on Mount Gerizim. But nothing can be more probable than that the priests and Levites who were driven from office and from Jerusalem for their heathen marriages (Neh. xiii. 28-30) carried with them that Pentateuch to Samaria. Now, they would certainly not have taken it with them, testifying, as it did, against their heathen marriages and their schismatical worship, had they not fully believed in its genuineness and Mosaic origin; nor would the Samaritans have accepted it but for a like conviction on their parts. At all events, at no later period could the Hebrew Scriptures have been imposed on the dissentient Samaritans. *This document, therefore, preserved by the Samaritans, is an independent witness, from at least the time of Ezra, to the integrity of the*

five books of Moses. Its witness may go back to a much earlier date, for many think, and not without reason, that the Pentateuch was carried to the Cuthites who had peopled Samaria, by the Israelitish priest who was sent by Esarhaddon, that he might teach them the way of the Lord (see 2 Kings xvii. 28; Ezra iv. 2). This, if it be correct, would carry back the independent testimony of the Samaritan Pentateuch not only to the time of Ezra but to the reign of Manasseh, the grandfather of Josiah, about B.C. 680.

We have thus the Pentateuch conveyed down to us in two forms or characters, the modern or square Hebrew, and the Samaritan, from a period certainly not later than the days of Ezra, and recognized as of Moses by a rival people who would not acknowledge the later prophets of Judah, and who far less would acknowledge any book which depended on the authority of Ezra.

Between Zerubbabel and Josiah (born B.C. 649) there intervened but little more than a century. And to this period belong Daniel, Ezekiel, and Obadiah. The brief prophecy of the last of these relates to Edom, and the deliverance of "the house of Jacob." The theory that Ezekiel was the author of the Levitical ordinances, which were afterwards perfected by Ezra, and by him inserted in the Pentateuch, will be considered in a later chapter. Enough to say here that there is not the slightest historic authority for this theory. Turning to Daniel, we find him at the very outset of his exile-life conforming himself religiously, and at great risks, to what he believed to be a Divine law (ch. i. 8). And at a later period, when he confesses the sins of his people, he says, "Therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him. And He hath confirmed His words, which He spake against us, and against our judges that

judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. *As it is written in the law of Moses*, all this evil is come upon us" (ch. ix. 11-13). Daniel, then, had in his hand a book which was known to him as "the law of Moses." And when we turn to our Pentateuch, we find the threatenings which had now been fulfilled as "written in the law of Moses," first of all in the Book of Leviticus, and repeated in substance again and again in the Book of Deuteronomy (Lev. xxvi. 14-25; Deut. xxvii. 15-26; xxviii. 15, etc.).

Ascending the stream of history, we soon come to the days of Josiah (died B.C. 619), and we find a story which nothing but a perverse criticism can misunderstand. The reign of Josiah's grandfather, Manasseh, had extended over more than half a century, and was distinguished by a virulent spread of idolatry, and of all the vices which accompany idolatry, by the most cruel persecution of the faithful, and the most outrageous profanation of the sanctuary, ever known in Israel. In the end of this reign there was a short season of repentance. But Manasseh's son, Amon, served the idols which his father had for a brief season forsaken. And to this long inheritance of corruption Josiah succeeded when he was only eight years of age. And in the eighteenth year of his reign the book of the law was found by Hilkiah the high priest (2 Kings xxii. 8; 2 Chron. xxxiv. 14).

There is no mystery about this story, and nothing to excite the slightest suspicion of its truth. Moses commanded that the book of the law, which he had written, should be put in or by the side of the ark of the covenant, and thus preserved (Deut. xxxi. 26). The language seems to imply that the very autograph of Moses was thus stored up, first in the tabernacle and afterwards in the temple. And we need not wonder if this treasured manuscript of

the Pentateuch had lasted from Moses to Josiah, a period of from seven to eight hundred years, and that in the dry climate of Palestine. We have manuscripts of the New Testament in the fullest preservation fourteen or fifteen centuries old, and Egyptian papyri, some unquestionably much older than Moses, still legible; others belonging to the fourteenth or fifteenth century before Christ, in perfect preservation. And there is nothing improbable in the supposition that the book of the law found by Hilkiah was that which was written by the hand of Moses himself.

Moses had commanded that when the people should have set a king over them, he should make a copy of the law for himself, "out of that which was before the priests" (Deut. xvii. 14-18). But it is very unlikely that either Manasseh or Amon cared for this command; and Hezekiah's copy, made seventy-five years before the reign of Josiah, was most probably destroyed during the fierce persecution in which Isaiah is said to have been sawn asunder. There is nothing strange, then, in the supposition that Josiah had not seen a complete copy of the Pentateuch till it was found by Hilkiah the high priest. He may have known the will and law of God only by the teaching of the priests, by fragmentary copies in their possession, by Hebrew liturgies, and by quotations in the Psalms and earlier prophets. And if the book found in the temple was the very autograph of Moses, it would produce the deeper impression on the king's mind: "its burning words would go straight into his soul as if they had been sent down to him from the cloud and the tempest and the mountain which burned with fire."

The interpretation of this story, which makes the whole affair a ruse and a fraud, will be considered in another chapter.

Going back to the days of Hezekiah (born B.C. 750, died B.C. 698), we read that this good king "clave to the

Lord, and departed not from following Him, but kept His commandments, which the Lord commanded Moses" (2 Kings xviii. 6). And within a few verses we are told that the King of Assyria carried away Israel into Assyria "because they obeyed not the voice of the Lord their God, but transgressed His covenant, and all that Moses the servant of the Lord commanded, and would not hear them nor do them." It is plain that the commandments of the Lord by Moses must have been in a book, and that this book was at this time in the hands of both Judah and Israel.

The greatest of the prophets ministered in the days of Hezekiah. And it is not a matter of mere inference that he must have regarded the commandments which Hezekiah kept so faithfully as the commandments of Moses, and the book which recorded them as the book of Mosés. A mistake on the part of Hezekiah would have been the mistake of Isaiah as well. In the book written by himself, Moses is named only in one passage (ch. lxiii. 11-14), and that incidentally, and yet in a way which implies all that the preceding history ascribes to him as the leader of the people out of Egypt and in the wilderness. So that here we have another illustration of the *implicit* testimony of the prophets to the law of Moses. In the *prophecy* of Isaiah there is no mention of a book which contained the commandments which the Lord commanded Moses; no mention, indeed, of commandments given by Moses. But from the *history* of Hezekiah we are sure that Isaiah was cognizant of the existence of these commandments and of a book containing them (2 Kings xviii. 6; xix. 6, 20).

A century and a half before Hezekiah we find Jehoshaphat sending princes, and with them Levites, to "teach in Judah." "And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people" (2 Chron. xvii. 7-9, B.C. 914). Moses is not named in this

narrative. But the book which these princely and priestly missionaries carried with them is spoken of as a book well known. And in reigns going before and following, it is called "the law of Moses."

Solomon ascended the throne nearly three hundred years before Hezekiah,* and a little more than one hundred years before Jehoshaphat, and we have clear evidence of the existence of the law of Moses at that time. His father charged him (1 Kings ii. 1-3), saying, "I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, *as it is written in the law of Moses.*" The charge of David was not merely to keep certain laws which he ascribed to Moses, but to keep all that was written in a certain book known as "the law of Moses." That book which was in the hands of David and of his son, must have been known to him from the *beginning* of his reign as the law of Moses. It could not have come into existence during his reign and been accepted as of Moses. And this puts an end to all idea of its having been written by Samuel or by any contemporary prophet. If he had not inherited it, it could not possibly have been foisted upon him during his lifetime as a book more than four hundred years old, containing the history of the origin and growth of the kingdom over which he was called to reign, and containing the authoritative laws of God by which he and his kingdom were bound. The witness borne by the words of David virtually covers the whole administration of Samuel, unless we suspect this great prophet of the unpardonable sin of imposing his work on the nation as the work of "Moses, the servant of God." And to the administration of Samuel we may add that of Eli; for

* Solomon, B.C. 1015; Hezekiah, B.C. 727.

Samuel must have received the book from his predecessor, and must have known it to be in existence in his predecessor's time. We are thus carried back into the heart of the days of the judges.

There is no *express* mention of "the law of Moses" in the Book of Judges, but this need occasion no surprise. This book is a record of apostasies, their punishments, and the deliverances which followed repentance. Long periods, amounting together to nearly three-fourths of the whole time, when, under the administration of pious judges, the people in the main served God and enjoyed peace, are passed over in a few sentences. But apostasy implies a previous condition of obedience to law. If there was no law, no standard to which the people were bound to conform, there could be no apostasy. And the book itself explains what that was from which the people fell. "The people" (it tells us) "served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel. . . . And there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim; and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods. . . . They forsook the Lord, and served Baal and Ashtaroth" (Judg. ii. 7-13).

We are thus sent to the Book of Joshua to find what that was from which the people fell so often during the period of the judges. And here we find it explicitly mentioned. "Be ye very courageous," Joshua said to them on the eve of his departure, "to keep and to do all that is written in *the book of the law of Moses*, that ye turn not aside therefrom to the right hand or to the left" (Josh. xxiii. 6). There is no evading this testimony but

by pronouncing the Book of Joshua to be a fiction, and to have been imposed on the people by those mysterious and unknown writers who invented Deuteronomy or even the whole Pentateuch, and cheated the people, in the name of God and for the honour of God, into the belief that it was the work of Moses. But this is too violent a procedure to be accepted as possible except by those who are resolved, *per fas aut nefas*, to deny the Mosaic authorship of the Pentateuch. The five books of Moses are related to the Book of Joshua as the Gospels are to the Acts of the Apostles.

Besides, although there is no express mention of "the book of the law of Moses" in Judges, there is express mention of those very institutions which certain critics would deny to Moses and ascribe to Ezekiel and Ezra. In the twentieth chapter we find this remarkable passage: "Then all the children of Israel, and all the people, went up, and came to the house of God, and wept, and sat before the Lord, and fasted that day until even, and *offered burnt offerings and peace offerings before the Lord*. And the children of Israel inquired of the Lord (for the ark of the covenant of God was there in those days, and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days), saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease?" (Vers. 26-28.) From the fact that the grandson of Aaron, the same who had distinguished himself so greatly towards the end of the desert journey (Numb. xxv.), was high priest at this time, we gather that the sad events recorded in the last three chapters of Judges took place during the earlier period of the history contained in that book. The two chapters which precede them, and these three, are disconnected from one another and from the body of the book. "They are, in fact, two appendices, which serve the purpose of showing the social anarchy, religious confusion, and moral degradation to which tribes and individuals were liable during this period." The importance

of the passage we have quoted, in relation to our argument, is this, that it shows that in the earlier period of the judges, (a) the priestly ordinances of burnt offerings and peace offerings, the institution of which is recorded in Leviticus, were known and practised; (b) that where the ark of the covenant was, was then considered the house of God, the central place to which the people should resort; and (c) that the priesthood was at this time in the house of Aaron. All of which has a direct bearing on the Mosaic origin of the Pentateuch, inasmuch as it shows that the Levitical ordinances of the Pentateuch were known and practised by the immediate successors of Moses.

That direct or explicit mention of the books of Moses, as such, does not occur more frequently, need excite no surprise. There are thousands of Christian sermons preached every year, and thousands of Christian books published, in which no *explicit* mention is made of either the Gospels or the apostolical Epistles, simply because such mention was not necessary for the purpose of the preacher or writer. In an octavo volume of sermons, thoroughly scriptural and evangelical, published a few years ago, now before me, I find only two or three express mentions of a Bible book, except in the text of the sermon, till I come to the last, in which on one page I find three such references. In another volume of sermons, now before me, equally scriptural, I can scarcely find one. In these volumes there are many quotations from Scripture, but nothing to indicate that they are quotations, except those convenient signs which modern printing supplies. Besides quotations there are innumerable expressions which we recognize as scriptural. But the thing to be remarked is the general absence of any express naming of a Bible book. Thus in modern practical Christian literature we have a distinct parallel to the Hebrew prophetic literature. Nor should it be overlooked that the prophetic writings are

for the most part poetical. And if we open such Christian poems as are likeliest to them in spirit and in aim, such as the longer poems of Cowper, we shall not find a single book, Hebrew or Christian, named in them.

Turning to the Hebrew prophets, as we shall now do, we shall find incidental references without number to the laws and facts of the Mosaic history, with exhortations and rebukes which imply or are based upon the laws and teachings of the books of Moses.

We begin with Ezekiel. Bishop Colenso reckoned that there are twenty-two verbal formulæ common to the twenty-sixth chapter of Leviticus and Ezekiel which occur nowhere else in the Bible, and thirteen which occur nowhere else in the Pentateuch. This literary phenomenon admits of only two explanations. The first, that the laws, with their promises and threatenings, which are found in Leviticus and other parts of the Pentateuch, were manufactured by some one who was familiar with the Book of Ezekiel, and who, to give them greater weight, falsely said, "These are the statutes and judgments and laws, which the Lord made between Him and the children of Israel in Mount Sinai by the hand of Moses" (Lev. xxvi. 46). The second may be stated in the words of Professor Cave: "Ezekiel was a priest; he would know Leviticus almost by heart; the prophecy of Ezekiel is conspicuous amongst the prophecies by its legal standpoint and phraseology; whilst, as for this twenty-sixth chapter, this is the very portion of Leviticus which the melancholy events of the time would stamp most indelibly upon mind and memory." We cannot hesitate between these alternatives. The first involves in it what is little short of an intellectual impossibility, and what is morally incredible. The second is perfectly natural in every respect, and sustains our contention that even where the law of Moses is not named the language of the prophets is full of reference to it.

In Jeremiah (xliv. 10, 22, 23) we read, "Ye have not walked in My law, nor in My statutes, that I set before you and before *your fathers*." The whole spirit of Jeremiah's prophecy is based on the Pentateuch; and all the rites and ceremonies which he describes, or to which he refers, are found in "the law." This is equally true of Isaiah, whose book abounds with words and phrases which prove that "the style of the old law-book and its very words were imbedded in his mind so as to make a part of his thoughts." Moreover, it is affirmed by him that the people "have transgressed the laws, changed the ordinance, and broken the everlasting covenant" (Isa. xxiv. 5). And the prophet demands of the people that they study their own law, which they could do only in a book, instead of consulting wizards. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (ch. viii. 20).

The prophecies of Micah and Hosea are equally full of incidental references to the law of Moses (see Micah vii. 20). "The style of Hosea is coloured through and through with the style of the books of Moses." "His prophecy is full of allusions to the Pentateuch, and his style partakes as much of its flavour as the sermons of the Puritans do of the Bible; and one would as soon think of denying that John Robinson or John Cotton had our New Testament as that Hosea had our Pentateuch. It is admitted that the ritual and priesthood were existing in perfection in the days of Malachi, and the Pentateuch was in the hands of Malachi substantially as we have it to-day; yet the last of the prophets does not refer to its contents or to the ceremonies of the ritual any more frequently than Hosea, who lived three hundred years before him. If Hosea makes as free use of it as Malachi, why is it not conclusive evidence that he had it.?"* Or, putting the question differently, if Malachi, who is confessed to have had the Pentateuch in his hands,

* "A Study of the Pentateuch," by R. P. Stebbins, D.D., p. 121.

does not make a more free or full use of it than do Hosea and other prophets, why should the absence of a more free and full use of it by these prophets throw doubt on their possession of it?

The fourth chapter of Amos is filled with references to the Pentateuch. Not less than a dozen instances of the use of language to be found in the different books of the Pentateuch, Exodus, Leviticus, Numbers, and Deuteronomy, could be quoted from it. "These passages make it evident that he was familiar with the language of the Pentateuch. He rebukes Israel for violating the laws therein contained, and writes precisely as if the contents of that book were as familiar to him as the contents of the Gospel were to John Bunyan. He calls the book by the name which it has had through all succeeding years up to his time. In giving a general reason for the punishment which would come upon the people, he says in chapter ii. 4, 'They have despised the law of the Lord, and have not kept His commandments;' a direct reference to Lev. xxvi. 15, where it is said, 'If ye shall despise My statutes' the most terrible calamities shall fall upon you. The customs, rites, worship, which the prophet describes, are all identical with those spoken of in 'the law.' It is important, besides, to remember that both Hosea and Amos prophesied in the kingdom of Israel. And they addressed the rulers, princes, priests, and people as if *they* were familiar with the law."

In the Book of Psalms we have more reference to the history and institutions contained in the Pentateuch than might have been expected in lyrical compositions. In three psalms Moses is expressly named as the divinely appointed leader of the people (ciii. 7; cv. 26; cvi. 16, 23, 32). The seventy-eighth psalm ascribes the law under which the nation was placed to the days of the fathers of the nation. It speaks of "the covenant of

God," and declares that the people refused in early times "to walk in His law;" that "He established a testimony in Jacob, and appointed a law in Israel," which He commanded the fathers to "make known unto their children" (vers. 5, 6). This command is found three times in the Book of Deuteronomy (iv. 9; vi. 7; xi. 19), and nowhere else.

We do not look to the poetry of a nation for a direct record of the nation's history. But we expect to find it imbued with it, in harmony with it, and incidentally corroborative of it. And all this, and more than this, we find in the psalms of the Hebrew people. The history and laws of the Pentateuch are mirrored in the Book of Psalms. Whatever may be the date of particular psalms, there is not a single historical reference in one of them except to events recorded in the Pentateuch, saving two references to David (see Ps. lxxxix. and cxxxii.). Not only is there no inconsistency between the history and the poetry, but the poetry is full of the history. It is throughout inspired by the history, and in some notable instances it recapitulates the history with a minuteness of detail which is seldom found in poetry (Ps. lxxviii., cv., and cvi.). The psalmists were familiar with the contents of the Pentateuch, and how they could have acquired their knowledge except through the Pentateuch itself, it is difficult to see.

Let our argument be now well considered. It is admitted on all hands that from the days of Ezra, "the book of the law of Moses," or, more briefly, "the law of Moses," has been the recognized designation of the Pentateuch as it has come down to us. Now, we have found distinct historic references to a book bearing that title, backward and upward from the days of Ezra to the days of Joshua, the successor of Moses. And where we have not found the book named expressly, we have found its language unmistakably pervading, saturating, the compositions of prophets, as the language of the New

Testament saturates modern Christian writings ; and we have found the judgments which befell the nation ascribed to the violation of laws which we find in the book, and only there. What is there, then, that can justify a question as to the ancientness of the book, or as to the identity of the book which was in Ezra's hands with the book which was in the hands of David and of Joshua ?

Bede wrote his "Ecclesiastical History of the English Nation" about the year 730 A.D. Suppose we found a reference to Bede's "Ecclesiastical History of the English Nation" in 1230 A.D., and another in 1430 A.D., and another in 1630 A.D.; we should conclude that the book referred to was one and the same, unless some strong and strange evidence was forthcoming that the original book had been destroyed or lost, and that a spurious production, a forgery, in fact, had taken its place. Now, why should we not apply the same rule in determining the identity of the book of the law of Moses mentioned in the several instances which have been quoted ? That the book referred to in the latest instance is the book translated into Greek (the Septuagint) 160 years later, and the book recognized 280 years later still by Christ as "the law of Moses," is not questioned. And nothing but the exigencies of a critical theory can raise any doubt as to the identity of this book with that which had come down from the days of Joshua to the days of Ezra.

Besides, we have here not only a book traced through many ages, but a national fabric based, if not on the book, at least on the facts and legislation contained in the book. The whole after history of the Jewish people, their faith, their polity, their worship, including the story of their declensions and repentances, their sufferings and their restorations, presupposes the history and legislation of the Pentateuch. This may not prove directly that the Pentateuch existed from the beginning in the form in

which we now possess it, or that Moses wrote it. But it is an indirect proof of both. For prove that the legislation contained in this book pre-existed the history of the Israelitish nation from Joshua onwards, and that the facts reported in connection with that legislation are historic facts, and there is no further reason for denying or doubting the connection of Moses with both. On the contrary, abundant reasons can be assigned, drawn from internal congruities, for connecting him with both. Some of these will appear as we proceed.

The dependence of the religious fabric of Judaism on the Pentateuch may be illustrated by reference to the three great annual celebrations of the nation (Exod. xxiii. ; xii.). These were : (1) The Passover, instituted in Egypt on the eve of the departure of the people ; (2) The Feast of Pentecost, called " the feast of weeks, of the first-fruits of wheat harvest " (Exod. xxxiv. 22) ; and (3) The Feast of Tabernacles, when all Israelites should dwell in booths seven days (Lev. xxiii. 33-43). These feasts are celebrated " unto this day " by the descendants of Israel wherever they are scattered abroad, so far as their circumstances in their dispersion render it practicable. And they are regarded by them as memorials of the great events in their history which are recorded in the books of Moses. The argument drawn from them in support of the truthfulness of their history is sound and conclusive. No time can be fixed for the first celebration of these festivals with the slightest appearance of reason, except at the commencement of their national history. They rest on the facts recorded in the books of Moses. And if these facts are thus certified by national commemorations of them from the beginning, the books which contain the facts must be accepted as truthful. And the institution of the three annual festivals, with the ritual connected with them, is thus clearly traced to the days of Moses.

We are now in a position to say boldly that no book has come down to us from the ancient world which has a tithe, we might say a hundredth part, of the evidence to its age and authorship, which we have in the case of the books of Moses: no book that can be traced through successive ages as these books can; no book that has, as it were, poured itself into all the after literature of its nation as these books have; and no book which has formed the basis of the social and religious history of a nation as these have. All this is true of the Pentateuch; and there is no parallel to it, but that which is found in the relation of the Gospels and the Acts of the Apostles to the history of the Christian Church.

III.

We now appeal to the authority of Jesus Christ and His apostles—an appeal which will be conclusive only with those who already believe in Christ and His apostles.

Let it be admitted that no text can be quoted which contains a direct assertion by Christ or His apostles that Moses wrote the five books of the Pentateuch. But, on the other hand, it is admitted that Christ and His apostles held the common belief of their age on the subject, and that their references to Moses and the law imply this belief. And what this belief was is not open to question. "The prevalent belief in ancient times," says Bleek,* "both among the Jews and in the Christian Church, was that the whole work was written by Moses, the principal actor in the events related in the four last books. We can safely assume that this was the view in the time of Christ and the apostles, and we find it expressly stated in Philo and Josephus." "Had ye believed Moses" (Christ said), "ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe

* "Introduction to the Old Testament," vol. i. p. 192.

My words?" (John v. 46, 47). Christ wrote nothing; He only spoke. But Moses had written. And his *writings* were in the hands of the people, and, according to our Lord, were worthy of all faith and confidence. They were cherished by the people as their most precious treasure. But many of their contents were not understood, and therefore not intelligently believed. Christ's charge against the Jews was that they did not receive what the writings of Moses, almost worshipped by them, really taught, and it is not questioned that the writings popularly ascribed to Moses in Christ's time are those which bear his name still.

When the eleven were gathered together on the evening of the day on which He rose from the dead, Christ said to them, "These are the words which I spake unto you, while I was with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me" (Luke xxiv. 44-46); and "then opened He their understanding, that they might understand the Scriptures." "The law of Moses" was the recognized designation of that portion of "the Scriptures" which we call the Pentateuch. And Jesus Christ seems all unconscious of any doubt as to whether it was properly so called.

The Mosaic authorship of the first great division of the Hebrew Bible thus bears the seal of the testimony of Christ. (See also John i. 17, 45; v. 45; vii. 19, 22, 23; ix. 28, 29; Matt. xix. 7, 8; xxiii. 2; Mark x. 3; xii. 19; Luke xvi. 29, 31; xxiv. 27.) And he must be a bold man, if a Christian, who should say that Christ was mistaken. To cover the impiety of such a supposition it has been asked, "At what period of Christ's life was there granted to Him, supernaturally, full and accurate information respecting the Pentateuch, seeing it is said of Him that He grew in knowledge?" We need not trouble ourselves with subtle questions as to Christ's progress in

knowledge before His entrance on His public ministry, or as to the limitations which may be ascribed to His human nature when viewed apart from His Divine. For His public teaching was all subsequent to His baptism; and the Baptizer said of Him, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him" (John iii. 34). From His baptism onward, then, the words which He spake were the words of God.

But it is said that our Lord did but accommodate His words to the current popular language and opinion of the day, and therefore that we are not authorized in drawing from them "scientific or psychological conclusions." There does not seem to be much science or psychology in saying that Moses was the author of the books which bore his name. The fact is that Jesus Christ was a most unaccommodating teacher. He adapted Himself, it is true, with wonderful condescension and wisdom, in His modes of instruction, to the circumstances of the people, but He would accommodate His teaching to no man. He opposed Himself to Pharisee and Sadducee, to popular prejudices and learned. The traditions with which a popular belief overlaid the laws and doctrines of Moses He branded as making the Word of God of no effect (Mark vii. 13). When He said, "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" His remonstrance rested entirely, not on the popular belief, but on the fact that the writings ascribed to Moses were really his. Instead of accommodating Himself to the people, He was demanding of them a faith which they were reluctant to give. And if He did not Himself believe that Moses wrote the books which bore his name, He was guilty of something far worse than accommodation; He was seeking support for Himself in a falsehood—this, namely, that Moses, whom his hearers revered as

possessed of Divine authority, had written those things concerning Him which, He said, were to be found in the earlier books of the Old Testament. We conclude that the words of Christ bear an unqualified testimony to Moses as a prophet, a lawgiver, and a writer.

IV.

The universal belief of the Jews that Moses wrote the Pentateuch is sustained *by the naturalness of the books in their correspondence with the time and circumstances implied in the Mosaic authorship*—a naturalness which cannot be accounted for on the supposition of their having been written at a later period. By the naturalness of the books, I mean the conformity of what we may call the drapery of the story, its externality, to what is now known of Egyptian manners and of Egyptian and desert scenery, and the contrasts which the story presents to the myths of ancient history. “The naturalness of every incident in that narrative,” says Dr. J. P. Thompson,* “its local and incidental verisimilitude, separate the story of Moses from that of Semiramis, and that of Romulus and Remus, which have, in common with it, the feature of the exposure of the infant. No dove here comes to feed the babe, no wolf to suckle it.”

1. This contrast between the historical and the mythical is seen in the difference between the Biblical and extra-Biblical accounts of Moses himself. Witness the myths which Josephus, Philo, the Rabbins, and Mohammed have gathered round his name: How, in the night when he was born, the idols in all the temples of Egypt were dashed down; how his mother hid him in the oven behind a heap of wood, and when the vizier came to search the house,

* Essay on “Moses” in “Boston Lectures,” 1871.

and set fire to the wood, the infant called to his mother, "Be calm, my mother : Allah has given the fire no power over me : " how a huge black serpent fled at the voice of the babe in his little ark, and the earth opened to swallow a sentry who had threatened to betray his hiding-place ; how, when the child was three years old, Pharaoh put a crown on his head, but he dashed it to the ground and trampled on it ; and the monarch, dreading this omen, tested him with a basin filled with jewels, and another of burning coals ; whereupon the child, directed by an angel, put a coal into his mouth, and thus saved himself, though he became a stammerer for life. "These and a hundred other legends," says Dr. Thompson, "gathered by tradition around the name of Moses, are but as the trees and shrubs and flowers, and the gilded chapel-walls and pillars, that pious (rather superstitious) care has planted and reared at the base of Sinai, contrasting the majestic front of rock that towers above, shining with the glory of Jehovah and giving forth His voice."

The contrast between the Biblical and extra-Biblical accounts of Moses, while directly bearing only on the truthfulness of the history, goes a long way to support the Mosaic authorship of the history ; for if the history is truthful, it must have been written at the time or near the time of the occurrence of the events, and by one who had a thorough knowledge of them.

2. To the same effect is the argument which we draw from the harmony of the history with all that is known of Egypt and the desert. The narrative is so perfectly Egyptian, that is, so perfectly in accordance with the natural phenomena and other characteristics of Egypt, that it could have been written only by some one who had that familiar and accurate acquaintance with the country which arises from personal knowledge. If it is an invention, it must be the invention of one who had long

resided in the land, not of one who, like Samuel, or his contemporaries, Gad and Nathan, knew Egypt only by distant report, and who would have been sure to mix up with it things quite alien to Egypt though common to Palestine, which would have betrayed its authorship. The full force of this argument rests on a multitude of minute details which give us this result—that “either a person born or bred in Egypt about the time of the Exodus wrote the Pentateuch, or that a writer of a later age elaborately studied the history and antiquities of the Egyptians, for the purpose of imposing a forgery on his countrymen, and that he did this with such skill and success, that not even modern criticism, with its lynx-eyed perspicacity and immense knowledge of the past, can detect or expose the fraud, or point out a single place in which the forger stumbled through ignorance.”* If the Pentateuch is to be regarded as a traditional or legendary version of things that had happened near the time of the Exodus, which was moulded into its present shape through some hundreds of years, if not a thousand, let it be remembered that this moulding must have taken place under not an Egyptian but a Judæan sky, amid Judæan phenomena and manners, and would of necessity exhibit innumerable traces of its Judæan formation.

The argument drawn from the Desert is equally strong with that drawn from Egypt. The late Professor Palmer, whose right to speak on the subject will not be questioned,† says that “the natural route from Egypt to Sinai accords exactly with the simple and concise account given in the Bible of the Exodus of the chosen people.” “We are able” (he says) “not only to trace out a route by which the children of Israel could have journeyed, but also to show its identity with that so concisely but graphically

* Canon Rawlinson, in “Aids to Faith,” p. 240.

† “The Desert of the Exodus; Journeys on Foot in the Wilderness of the Forty Years’ Wanderings,” pp. 276, 277, 279.

laid down in the Pentateuch ; the chain of topographical evidence is complete." "Whether, therefore, we look at the results obtained in physical geography alone, or take into consideration the mass of facts which the traditions and nomenclature disclose, we are bound to admit that the investigations of the Sinai expedition do materially confirm and elucidate the history of the Exodus."

Speaking of the thirty-eight years of which we have no record beyond that of two or three incidents, Professor Palmer says, "In treating of this record of the wanderings of the children of Israel, it is only their own peculiar conceptions, and the application of European canons of criticism to Oriental records, which have misled commentators, and even induced some to declare the whole history improbable and untrustworthy. The critic of the ultra-rationalist school starts with an assumption: to his mind the Bible account conveys the idea that the children of Israel marched on in military order, striking camp in the morning and pitching it again at night, daily, for forty years—and that within the compass of a few hundred miles. He naturally concludes that this is improbable in the highest degree; and, having set up his own stumbling-block, proceeds with quixotic ardour to demolish it; and when he has done this, he believes that he has demonstrated the inaccuracy and incredibility of Scripture. Intelligently read, however, the Bible will be found consistent in both its historical and topographical details. There is nothing strange in their adapting themselves thus easily to Bedawí life. It was after all but a reversion to the patriarchal, that is, nomad tradition of their race—a following in the footsteps of their father Abraham, the Sheikh of Sheikhs."

Professor Palmer's concluding words deserve attention: "I have endeavoured to record the impressions which a sojourn among the scenes of the Exodus has left upon my own mind, and by thus depicting the country in its

physical aspect, to promote a more intelligent study of this most interesting portion of the sacred narrative. The truth of that narrative has been of late years continually called in question; but I have purposely abstained from discussing any of these objections, because I believe that geographical facts form the best answer to them all. There is an unhappy tendency in the present day to consider science and modern discovery as antagonistic to Scripture truth; and against this pernicious notion I would now protest, for truth was never known to suffer from honest inquiry. Something there must always be that requires more than material proof, that can be grasped by faith alone; but he who investigates fearlessly and reverently will be thankful for the light which Science sheds, and not despair if she leaves something unrevealed."

3. What I have called the *naturalness* of the history in the Pentateuch appears even in the *supernatural* narratives which it contains. This appears in various forms. (a) Let the reader recall the illustrations already given of the mythical miracles which later ages connected with the Bible story, and he will perceive at once the naturalness, the fitness, and inherent probability of the Biblical miracles. (b) Then, the series of judgments known as the ten plagues are so obviously based on the peculiar phenomena of Egypt, that some have attempted to explain them on purely natural principles; and if the account of them be held to be fictitious, the fiction could have been invented only by one who had a most intimate familiarity with the land, its people, and its religion. But in saying that the miracles wrought by Moses were in a sense natural, I mean above all that they had a special fitness to accomplish their end. And the end was to demonstrate the imposture and nothingness of the gods of Egypt, and of those priests and magicians who fostered Egyptian

superstition, and practised arts which were so marvellous as to invest them almost with a supernatural character.

“It is impossible, as we read the description of the plagues,” says Dean Stanley,* “not to feel how much of force is added to it by a knowledge of the peculiar customs and character of the country in which they occurred. It is not an ordinary river that is turned into blood; it is the sacred, beneficent, solitary Nile, the very life of the state and the people, in its streams, and canals, and tanks, and vessels of wood, and vessels of stone, then as now used for the filtration of the delicious water. It is not the ordinary cattle that die in the field, or ordinary fish that died in the rivers, or ordinary reptiles that were overcome by the rod of Aaron; it is the sacred goat of Mendes, the ram of Ammon, the calf of Heliopolis, the bull Apis, the crocodile of Ombos, the carp of Latopolis. It is not an ordinary land of which the flax and barley, and every green thing in the trees, and every herb of the field, are smitten by the two great calamities of storm and locust; it is the garden of the ancient Eastern world,—the long line of green meadow and corn-field, and groves of palm, and sycamore, and fig-tree, from the cataracts to the Delta, doubly refreshing from the desert which it intersects, doubly marvellous from the river whence it springs. If these things] were calamities anywhere they were truly ‘signs and wonders,’—speaking signs and oracular wonders, in such a land as ‘the land of Ham.’”

We are not concerned at present to prove the supernatural character of the ten plagues. Our point in this chapter is only this, that the plagues said to have been inflicted on Egypt and the Egyptians were such, that the story of them could not even have been invented but by one familiar as Moses was with the country and its mythology: and, when accepted as supernatural, we see in them a profound significance and fitness which go

* “Lectures on the Jewish Church,” part i. p. 116.

far to establish their historical character. The Mosaic authorship of the book which narrates them, maintained on other grounds, is thus corroborated and vindicated.

V.

Our belief in the Mosaic authorship of the Pentateuch is greatly strengthened by *the impossibility of finding any period subsequent to the days of Moses, in which we can imagine the books to have been written and palmed upon the people as "the law of Moses."* In order to a later authorship we must find an author or authors capable of writing them, and a people not only willing to be deceived, but wilfully choosing to be deceived. The authors capable of writing the books must have a strange amalgam of the moral and the immoral; zeal for God and truth combined with a bold-faced use of falsehood. "That a book of such claims as it puts forth, viz. as being a work of Moses the great lawgiver, should be composed at six different periods, as Ewald supposes, or at three or four, as Lengerke maintains, and yet admitted each time, by the whole Jewish nation, by prophets, priests, and kings, *as a genuine work of Moses*, requires much more credulity than the commonly received scheme of belief. Scepticism and credulity are, after all, more nearly allied than most persons are ready to suppose. That king of Prussia, who had Voltaire at his elbow to aid and abet him in his attacks upon Christianity, and foster his scorn of it, was the victim of superstitious deliraments such as are rarely found in the inmates of a hamlet or a cottage."*

"It must be borne in mind," says Bishop Harold Browne, † "that any man, or succession of men, attempting

* Professor Moses Stuart on the Old Testament Canon, p. 51.

† "Introduction to the Pentateuch," in the "Speaker's Commentary."

to write, or even extensively to rearrange and enlarge, such a book as the Pentateuch must have set to work in the most diligent and systematic manner to do so. It has been shown that from end to end the Pentateuch and the laws of the Pentateuch have, deeply imbedded in their words and thoughts, ancient Egypt and ancient Sinai. A forger or redactor could only have exhibited such a phenomenon by devoting himself, with the utmost care and attention, to the study of Egyptian customs and antiquities, and to an acquaintance with the Sinaitic peninsula; and that, too, on the spot, in the midst of those very countries. Nothing less could have enabled him to produce such a work. He must have studied this with the most deliberate purpose, and must have brought his study to bear with the most consummate skill. Where, in the times of Samuel, Solomon, Hezekiah, Josiah, or Ezra, can we look for such a man? And, beyond this, if modern theories be true, we must look not for one wise head and skilful hand that should have produced such a result: but the fabric must have grown up bit by bit; an Elohist first, then a first, second, third, fourth, or even more Jehovists, who dovetailed their respective stories and their laws of many colours one into another, making a thing of shreds and patches, which nevertheless, when compacted together, has commanded the wonder of all ages; and every portion of which has the same archaic character, the same familiarity with the Egypt of early dynasties, the same air of the desert, the same apparent impress of the great master's hand. Such a result, under the conditions of Jewish history, is inconceivable as the work of any one man; but it is such as the wildest fancy cannot attribute to an indefinite and widely separated succession of many men."

VI.

Our faith in the Mosaic authorship of the Pentateuch is strengthened by the consideration that *any other or later authorship involves in it a charge of wilful dishonesty and imposture*. Rationalist critics hold that the Book of Deuteronomy was written in the days of Josiah, some eight hundred years after the days of Moses. The other four books were written by Ezra and the priests, a hundred and eighty years afterwards, aided in their task, it may be, by ancient documents or fragments. It is maintained specially that Ezekiel and Ezra are the authors of the Levitical ordinances.

These "results" will be considered in a later chapter. At present our argument is, that they cannot be held without impugning the honour and veracity of men who were the servants of the Most High God—all explanations to the contrary notwithstanding. The worshippers of Jehovah, in the days of Josiah, we are to believe, had been greatly depressed during the two preceding reigns, and set to moulding the boy-king into an instrument for carrying out their views. When the temple was being repaired and purified, the "book of the law" was opportunely found in it! It had been put there by those who found it! Hilkiyah the high priest was a party to the plot, if not the prime mover. And the discovered book, announced as the writing of Moses, made a great impression on the minds of both the king and the people.

Some would hide from themselves the wickedness of this transaction. "The Deuteronomic code was not a forgery of the priests, or of their head, the high priest Hilkiyah," says Dr. Robertson Smith, who believes that the book found in the temple was not of Moses but of the age of Josiah. "Whence, then" (he asks), "did the

book derive the authority which made its discovery the signal for so great a reformation? How did it approve itself as an expression of the Divine will, first to Hilkiah and Josiah, and then to the whole nation? To this question there can be but one answer. The authority that lay behind Deuteronomy was the power of the prophetic teaching which half a century of persecution had not been able to suppress. The book became the programme of Josiah's reformation, because it gathered up in practical form the results of the great movement under Hezekiah and Isaiah, and the new teaching then given to Israel. It was of no consequence to Josiah—it is of equally little consequence to us—to know the exact date and authorship of the book. Its prophetic doctrine, and the practical character of the scheme which it set forth—in which the new teaching and the old Torah were fused into an intelligible unity—were enough to commend it."

The plausibility of this statement vanishes, or rather its absolute hollowness appears, the moment we open the book itself. From the death of Hezekiah to the eighteenth year of Josiah, when the "book of the law" was discovered in the house of the Lord (2 Kings xxii. 8; 2 Chron. xxxiv. 14), there were sixty-eight years. During fifty-five of these Manasseh was on the throne. We are to suppose that the Book of Deuteronomy was written during this period. Who wrote it? Isaiah? His ministry ended with the reign of Hezekiah. Shall we suppose that before the death of Hezekiah this great prophet "gathered up" his teaching into the form of the Book of Deuteronomy? Was it written by Jeremiah? His ministry began five years before the discovery or recovery of the book. And he, too, has left a record of his teachings in a book which bears his name. If he wrote Deuteronomy, as some have supposed, he must have written it when Josiah was on the throne, and must

himself have hidden it in some ruined part of the temple, that, when found by the repairers, it might have the prestige and authority of an ancient book. Shall we ascribe this "pious fraud," this "impious fraud," rather, to the prophet who wrote, "Cursed be he that doeth the work of the Lord deceitfully" ? (Jer. xlvi. 10.) Job remonstrated with his friends, "Will ye speak wickedly for God ? and talk deceitfully for Him ?" (Job xiii. 7.) No such remonstrance could ever be addressed to an inspired prophet. The only other prophets of the period were Nahum, probably, and Zephaniah, to whom "the word of the Lord came in the days of Josiah." But no one suggests that either of these wrote the Book of Deuteronomy. Who, then, wrote it ? The only answer we get is that it was of no consequence to Josiah to know who wrote it or when it was written. "Though it had no external credentials it bore its evidence within itself, and it was stamped with the approval of the prophetess Huldah." All that the history tells us is that the prophetess sent a prophetic message confirmatory of the threatenings of the book. "Thus saith the Lord God of Israel, Tell the man that sent you unto me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read" (2 Kings xxii. 15, etc. ; 2 Chron. xxxiv. 23, etc.). If the prophetess in this message put her seal on the book, it was because the book was really what it professed to be. Now, what did it, what does it, profess to be ? This brings us to "the internal evidence" of the book. And if we accept the internal evidence, our conclusion will be, not that it was written between the days of Hezekiah and the days of Josiah, but in the days of Moses.

The book begins thus: "These be the words which Moses spake unto all Israel at the passage of Jordan. . . . It came to pass in the fortieth year, in the eleventh

month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them" (ch. i. 1, 3). Not so, says our critic: these be not the words which Moses spake to Israel—these be the words which prophetic wise men wrote a thousand years after the days of Moses, to repair, or at least supplement, deficiencies in the law which Moses gave to Israel.

Following the book, we find it professes throughout to be a summing up of the story of the forty years' wandering in the wilderness, written in the first person, sometimes "we," sometimes "I;" and authority is claimed for instructions and laws on the averment that "the Lord spake unto Moses." As, for example, "Then *we* turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord spake unto *me*" (ch. ii. 1). "And I sent messengers out of the wilderness of Kedemoth" (ch. ii. 26). "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me" (ch. iv. 5). "The Lord our God made a covenant with us in Horeb. The Lord *made not this covenant with our fathers, but with us, even us who are here alive this day. . . .* I stood between the Lord and you at that time, to show you the word of the Lord" (ch. v. 2-5).

But quotation is unnecessary. There is scarcely a chapter which does not profess, directly or indirectly, to contain the words of Moses, words spoken in the prospect of the occupancy of the promised land; as, *e.g.*, "Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself" (ch. ix. 1; also vi. 3; vii. 1; viii. 1; xix. 1, etc.). The land is not once spoken of as actually possessed by the children of Israel. From the first chapter to the last, it is spoken of as in possession of the Amorites, the Hivites, the Jebusites, and the Canaanites, whose tenure

was rapidly coming to an end, that the land might come into the hands of those for whom God had designed it. The writer takes the position of one who is speaking, face to face, to a people who have passed through a peculiar experience, who have been delivered from Egypt, and preserved and disciplined in the wilderness: he dwells on the most notable passages in their history as events in which he had taken part, and continually appeals to their personal knowledge for the corroboration of the truth of his statements. Let the student read the book from beginning to the end, without note or comment, and he will conclude that if this book was written eight hundreds of years after the Exodus, and put into the hands of Josiah and his people, in the shape in which it has come down to us, some one was guilty of a wicked imposition, and Israel was grossly deceived. The writer had in view throughout to make the entire nation believe that Moses was speaking to them, and that everything he said should be regarded as stamped with the great lawgiver's authority. He intended to deceive, and he succeeded!

But was success possible in the case of such a fraud? "Before Josiah's days the people were so advanced that an Isaiah had arisen among them, and his writings were so appreciated that they had been carefully preserved. They were not ignorant, unlettered people, prepared to go blindly after their leaders, wherever they might take them; and yet a book purporting to have been written by Moses centuries before, but actually written by a contemporary, was accepted by the nation without even a suspicion of its origin being excited, so far as the history informs us! Would it not have been an easier feat for some skilful writer in the mediæval era in Europe, when copies of the Scriptures were so scarce, that whole nations (though nominally Christian) scarcely knew of their existence, and no translation of them (into the

languages of these nations) had been effected, to have concocted a book, bearing the name of an apostle? ”*

More than this. If fraud was committed, the very prophets must have abetted it. “Such men ” (Mr. James Kennedy says) “as Jeremiah and Ezekiel must have known that a gross imposition had been practised, and yet, though severely condemning those who ran when they had not been sent, who spoke in the name of God what they had framed out of their own mind, they, either by direct approbation or by connivance, sanctioned as a book of Moses what they must have known had not been written by him. We find not one or two, but a number of persons trusted and revered as the best of the nation, and occupying the highest position, who (on this supposition) acted a part in manifest contrariety to the principles and laws of the religion they professed themselves zealous to maintain, thus bringing down upon themselves judgments against those who add to, or diminish from, the word which God has commanded.”

Is this credible?

The same conclusion is forced upon us with reference to the Book of Leviticus, if the ordinances which it contains were given to Israel only in the age of the exile. Here again, as in Deuteronomy, almost every chapter begins with “The Lord spake unto Moses;” and Aaron is associated with Moses in receiving and carrying into effect the Divine law. Moreover, the circumstances and historic occasions connected with the giving of some of the Levitical ordinances are distinctly recorded; as in the very first chapter, “The Lord called unto Moses, and spake unto him out of the tabernacle of the congregation (which had been constructed at the foot of the mountain), saying, Speak unto the children of Israel, and say unto them, If any man of you bring

* “Deuteronomy, written by Moses; Proved from the Book itself,” by James Kennedy, M.A. p. 25.

an offering unto the Lord, ye shall bring your offering of the cattle, etc." (See Ex. xxv. 22.) And this introduction includes at least all the ordinances contained in the first three chapters.

In the eighth chapter we have the history of the consecration of Aaron and his sons to the priesthood, and the ritual connected therewith, introduced by "The Lord spake unto Moses." In the tenth chapter we have the story of the sin of the sons of Aaron, and certain laws for the priesthood which were occasioned by it. Sometimes the very day on which a law was given is mentioned (see ch. ix. 1). The record of the chief annual festivals concludes with the words, "Moses declared unto the children of Israel the feasts of the Lord" (ch. xxiii. 44). And the book concludes with the words, "These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai" (ch. xxvii. 34).

With all this before our eyes we are asked to believe that these commandments or ordinances, or the greater part of them—those which relate to the Levitical sacrifices—were given and enacted first of all ten or eleven hundred years after Israel had gathered around Mount Sinai! There is not the slightest historic hint, as we have seen, of anything like a new legislation in the writings which belong to the age of Ezekiel and Ezra—all the reference to "laws" which we find in them being to the laws of Moses. But let it be supposed that some one in that age wrote the book of Leviticus, or conceived, and gave to the people, the ordinances of the book, what shall we say of his procedure in closing the record of ordinances which had had no existence between the days of Moses and his own, by saying, "These are the commandments which the Lord commanded Moses for the children of Israel in mount Sinai"? (Lev. xxvi. 34.) What shall we say of his procedure in inventing occasions in the life

of Moses, and occurrences in the wilderness, for the giving of laws which he knew were not given in the wilderness or for more than a millennium after? It matters nothing whether this procedure be ascribed to one man, or to a combination of men, or to a succession of men—its moral character is the same. And what is that character? Can anything redeem it from the charge of falsehood and imposture?

We are gravely told that it was only a "legal fiction." One is disposed to retort sharply, and say "it was a most illegal fiction." "It is a familiar fact" (it is said), "that in the early law of all nations necessary modifications on old law are habitually carried out by means of what lawyers call *legal fictions*. This name is somewhat misleading; for a legal fiction is no deceit, but a convention which all parties understand." But here, what is asserted is not a modification of an old law, but a new priestly and ritual dispensation for the accomplishment of an end, as we shall see, which the old dispensation failed to accomplish. And there was no "convention" which any party understood.

We know that obsolete forms of speech may cling to the laws of succeeding ages, and these may be called legal fictions, if you please. But what judge would allow a barrister to ascribe a law of Queen Victoria to the age of William III., or a law of William III. to the reign of King John, and claim for it authority on the ground of its antiquity? From Queen Victoria to King John there is only half the length of time that separated Ezra from Moses. Only imagine a writer on English law recording laws passed in the reign of Queen Victoria, and ascribing them in detail, with circumstantial accounts of their enactment, to the days of John, or, taking a more corresponding period, to the days of those almost unheard of kings of whom Mr. Green tells us, Ecgfrith or Ceadwalla. And all this under the plea of "legal fiction." The

supposition is too absurd to be even *supposed*. But not more absurd than that which conceals the iniquity of ascribing the ordinances of Ezekiel, and Ezra, and their contemporaries to Moses—an absurdity rendered worse than absurd by claiming for ordinances thus imposed on the people a Divine authority.

The same fatal objection lies against the idea that four of the “five books of Moses” are really or more properly books of Ezra. Enough to say at this point that Ezra, as we have seen, professed to read to the people out of the law or book of Moses. And if the book was not of Moses, but of himself, what word shall we find strong enough to condemn him?

The amount and variety of forgery which must be ascribed to the Pentateuch, if it was not written by Moses, and at the same time the impossibility of such forgery, are well set forth by Professor Tayler Lewis,* in a passage which the reader, I feel sure, will not consider too long. “The Old Testament is a unity of designed falsehood throughout, or it is a unity of historical truth. The patched-up legendary view of mingled traditions, subjective fancies, pure errors, and later compilations made from them, cannot account for it. The idea of an entire and continued forgery might theoretically explain its existence, were it not for one thing, namely, its utter incredibility beyond any of the marvels contained in it. It would require a superhuman power of inventive falsehood. The supposition of a forged Pentateuch, at whatever time made, demands a forged history following it, a forged representation of a consistent national life growing out of it, a forged poetry commemorative of it, and deriving from it its most constant and vivid imagery, a forged ethics grounded upon it, a forged series of prophecy continually referring to it, and

* In Lange's Commentary on Genesis, p. 99.

making it the basis of its most solemn warnings. There must have been a specific forgery of an incredible number of minute events, episodes, incidental occurrences, having every appearance of historical truth, of countless proper names of men and places, far too many to be carried down by any tradition,—a forgery of proverbs, national songs, memorials, apothegms, oath forms, judicial and religious observances, etc., etc., all made to suit. *It is incredible.* No human mind, or minds, were ever capable of this. There is no place for it to begin or end, unless we come square up to an admitted time of an existing, historical, well-known people, for whom all this is forged, and who are expected to receive it, and who do receive it, as their own true, veritable history, antiquity, and national life-development, although they had never before known or heard of it.

“The idea of compilations from the legendary and the mythical explains well those early, fabulous, indefinite, and unchronological accounts of other nations, which are sometimes spoken of as parallel to what is called the mythical of the Hebrews. Nothing, however, could show a greater overlooking of what is most peculiar in the Hebrew Scriptures. The statistical and strictly chronological character of the Old Testament utterly forbids the parallel. It shuts us up to the conclusion of its entire forgery, or its entire truthfulness and authenticity. If the first is incredible, as even the Rationalists are compelled to acknowledge, the second must be true. There may be points, here and there, where such a general view may be supposed to be assailable, but the mind that once fairly receives it in its most general aspect, must find in it a power of conviction that cannot easily be disturbed. It compels us to receive what may be called the natural facts of the Bible history, and then the supernatural cannot be kept out. Such a people and such a book lying in the very heart of history, and regarded in its pure

human aspect, or simply in its natural and historical-marvellous, demands the supernatural as its most fitting, and we may even say, its most natural accompaniment and explanation."

VII.

We might strengthen our argument by an appeal to *the uncertain and contradictory results of the new criticism*. Every writer who adopts it is so confident in his critical power of discrimination, that he proceeds boldly to point out all the respective portions of the Pentateuch assignable to each author who, he imagines, has had a hand in it; not doubting in the least that the internal marks exhibited by the style and matter of books three thousand years old are plain and decisive of his own theories. But then comes this difficulty. One finds internal evidence of six distinct authors, another of three. Such at least were the "critical results" at a period not remote. But what they were yesterday they will not be to-morrow. They wax and wane, as some one has said, with every new moon. As to the time of writing the bulk of the Pentateuch, or large portions of it, "critics" differ by little less than a thousand years. And yet each is sure that he can appreciate all the niceties and slight diversities of style and diction and cannot be mistaken. Each knows (in his own view with certainty) how many authors of the Pentateuch there are, and when every part of it, or principal part at least, was written. And the result is that the book which is thus dissected and dismembered, as the whim and taste of the judge may determine, is rendered utterly useless for historical or religious instruction. The light which leads us to this issue cannot be a true light: it is an *ignis fatuus*.

PART SECOND.

EXCEPTIONS TAKEN BY MODERN CRITICISM.

NOTWITHSTANDING all the evidence, direct and indirect, explicit and implicit, to the Mosaic authorship of the Pentateuch as a whole, there are critics who, as already intimated, deny to Moses especially the book of Deuteronomy and the Levitical ordinances of priesthood and sacrifice. As to their theory respecting Deuteronomy, enough has been said in a former chapter to prove it not only to be groundless, but to involve consequences which make it quite incredible. Of the theory as it respects the Levitical ordinances, something further has to be said.

“The Book of the Law” which was discovered in the days of Josiah, did not, according to this theory, contain “the full Levitical system.” Ezekiel, we are told, makes no appeal to a previous law of ritual. “The whole scheme of a written law of the house is new. And so Ezekiel confirms Jeremiah who knew no Divine law of sacrifice under the first temple.” “In every point Ezekiel Torah (law) prepares the way for the Levitical law, but represents a more elementary ritual.” “The whole system presents itself with absolute clearness as a first sketch of a priestly Torah, resting not on the law of Moses but on an old priestly usage.” “Ezekiel in these matters speaks not merely as a priest recording old usage, but as a prophet ordaining a new Torah with Divine authority.” “The development of the details of the system falls between the time of Ezekiel and the work of Ezra. The

last touches were not added to the ritual until, through Ezra's agency, it was put into practical operation."

Such, in brief, is the boasted result of a certain style of criticism. The first sketch of the Levitical ordinances, as they are now found in the book of Leviticus, was the work of the priest-prophet Ezekiel, and this sketch received its last touches through the agency of Ezra!

I.

This theory is so contrary to the *apparent* origin of the Levitical ordinances that *we are entitled to demand very clear historic evidence for it*. From the beginning to the end of the book of Leviticus, we have the laws which it records introduced by the words, "The Lord spake unto Moses." This formula occurs more than thirty times. In the face of this fact we have a right to require very explicit evidence that the Lord did not speak unto Moses, and that Moses did not give these ordinances to Israel, but that Ezekiel and Ezra, aided perhaps by some of their contemporaries, were their authors.

In Ezek. xliii.-xlv. we have visions of a new Temple, the general interpretation of which does not concern our argument. Only it may be remarked that the new Temple built by the restored Jews was not on the model of Ezekiel's vision, a model which would have covered not the site of the old Temple, but well-nigh the whole land. What concerns our argument is that the visions of Ezekiel, predictive of a new Temple and a purer worship, do not imply the institution of a new law, but rather the recovery of the people from their violation of the old law. "Son of man! this is the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the children of Israel no more defile, neither they nor their

kings" (Ezek. xliii. 7). The difference between the past and the future was to be, not that the future was to rest on a new law, but that it was to be cleansed from abominations which had been practised under the old law. The same idea is patent in verses 18-21, where the object of "the ordinances of the altar" there prescribed was "to cleanse it and purge it." The existence of laws of sacrifice is supposed, and so is the existence of the institution of "the priests, the Levites, which be of the seed of Zadok," who are described not as those who *shall* minister under the new law, and who now receive their commission to do so, but as those who *do* now approach to God, or draw near, to minister to Him (v. 19). In all this there is not the shadow of authority for ascribing to Ezekiel the introduction of a new dispensation, and it is nothing short of a new dispensation, with specific objects, that is contended for in the new theory of the Levitical ordinances of Israel.

We have already seen what the work of Ezra was. But even if we found what might be construed into a shadow of historic evidence of the theory which ascribes the Levitical system to Ezekiel and Ezra, we should require further evidence to account for the development of the scheme which is supposed to be sketched in the prophecy of Ezekiel into the elaborate, ritual, and ceremonial legislation which we find mainly in the Book of Leviticus, but partly also in Exodus, Numbers, and Deuteronomy, or at least some evidence that such a development took place. It is only the "last touches" that are ascribed to Ezra or to his "agency." Between the forty-third chapter of Ezekiel and the beginning of the mission of Ezra, according to the common chronology, there lay one hundred and fifteen years. This period is not an historic blank. About midway between Ezekiel and Ezra we find two prophets, Haggai and Zechariah.

We should naturally expect to find in their words some sign of the new dispensation inaugurated by Ezekiel, and consummated by Ezra, but we find none—not a word to indicate that any change had been made in the spiritual or ritual law of the land. On the contrary, these prophets were the advisers and “helpers” of Zerubbabel in restoring the worship of God in Jerusalem, after Ezekiel, and before Ezra (Ezra v. 1, 2). And that worship was restored, not after any model suggested by Ezekiel, but according to the law of Moses. The historic statement is express: “Then stood up Jeshua, the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, *as it is written in the law of Moses, the man of God*” (Ezra iii. 2; see also vi. 16–18). In all which “they obeyed the voice of the Lord, and the words of Haggai the prophet” (Hag. i. 12).

The theory which denies to Moses the priestly ordinances which are found in Leviticus, Numbers, and Deuteronomy, and ascribes them to Ezekiel and Ezra, is thus seen not merely to lack historic evidence, but to be in direct opposition to clear historic evidence. And we might rest our rejection of it on this fact alone. But this is not all.

II.

The chief ground on which the priestly ritual is denied to Moses, is *the allegation that from the Judges to the Exile, the law as laid down in the Pentateuch was not obeyed; and there being no evidence of its having been obeyed during these thousand years, the inference is that it did not exist.*

1. In reply to this allegation we have to say, first of all, that the non-obedience to, or neglect of, a law, is no proof of its non-existence. If it were, an appeal might be made to the beliefs and practices of many so-called Christian

ages and so-called Christian Churches to prove the non-existence of the New Testament.

2. And more particularly we reply, that no such silence respecting the laws of Moses, during the period indicated, as would warrant the inference of their non-existence, can be proved : but that, on the contrary, it can be disproved. There may be no express mention of "the Book of the Law" in some of the prophets ; but we have seen that it is mentioned in histories contemporaneous with these prophets,—as in the history of Hezekiah contemporaneous with the history of Isaiah. And we have seen that the prophetic writings are full of indications of a knowledge of the books of Moses.

3. More than this—when we examine the grounds of the allegation that the law of the Pentateuch was not obeyed for a thousand years after Moses, or at least that there is no evidence that it was obeyed, we find clear indications of the existence of the very law that is said not to have been obeyed. The law to which appeal is made most confidently is what is called the law of the central altar, which we find in the twelfth chapter of Deuteronomy. "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest : but in the place which the Lord shall choose in one of thy tribes, there shalt thou offer thy burnt offerings, and there shalt thou do all that I command thee" (Deut. xii. 13, 14). This limitation is connected with the command to destroy the high places of heathen worship (Deut. xii. 2–5). "Ye shall utterly destroy all the places wherein the nations which ye shall inherit served their gods, upon the high mountains, and upon the hills, and under every green tree : unto the place which the Lord your God shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come ; and thither ye shall bring your burnt offerings, your sacrifices, and your tithes : and there ye shall eat

before the Lord your God." The same law contains this further provision: "Notwithstanding, thou mayest kill and eat flesh in all thy gates, according to the blessing which the Lord thy God giveth thee. When the Lord thy God shall enlarge thy border, as He hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. If the place which the Lord thy God hath chosen to put His name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord giveth thee, as I have commanded thee, and thou shalt eat in thy gates (Deut. xii. 15, 20, 21).

The great law of this chapter resolves itself into three parts—the avoidance and even destruction of the high places of heathen worship, the limitation of sacrificial worship to one place which the Lord should choose, and the permission to kill and eat in their various dwelling-places, when distance rendered it inconvenient to go to the central place divinely chosen. This permission seems at first sight very unnecessary. But it is suggestive, and is the key to the interpretation of not a few passages. All "killing and eating" partook somewhat of a sacrificial character, at least of a sacred character, though not atoning, for it was distinctly prohibited under all circumstances to eat the blood, for the law said, "the blood is the life" (vers. 16, 23), and but for the permission to kill elsewhere than at the chosen place, the limitation of sacrifice to that place would render it doubtful whether such killing was lawful.

Let it be observed that this law contains within itself the evidence of its having been given in the wilderness,—unless we are to ascribe to the giver of it a conscious intention to deceive. "Ye are *not yet come* to the rest and to the inheritance, which the Lord your God giveth you. But *when ye go over Jordan*, and dwell in the land which the Lord your God giveth you to inherit, and where

He giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause His name to dwell there" (vers. 9-11).

The question now is whether the after history of the nation is such as to show that no such law as this existed from the days of Moses, *or* whether it is such as to afford a clear presumption in favour of its existence?

That the law against the high places of heathen worship existed is evident from this, that these high places are never spoken of but in the language of condemnation, throughout the national history; and the neglect to utterly destroy them is recorded as a drawback and defect in the reformations otherwise effected by godly kings. The reader, by the help of a Concordance, will find a score of passages which illustrate this statement. The earliest of them is in the history of Solomon. "Only" (we read) "the people sacrificed in high places, because there was no house built unto the name of the Lord in those days. And Solomon loved the Lord, walking in the statutes of David his father: *only he sacrificed and burnt incense in high places*" (1 Kings iii. 2, 3). The law against high places was, then, not a new law, contemporaneous with the building of the Temple in Jerusalem; it was an old law. The sacrificing and burning incense in high places was, on the part of Solomon, a departure from "the statutes of David his father." And what these statutes were we know from this same history, which tells us that David, on the eve of his departure, charged Solomon, saying, "Keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, *as it is written in the law of Moses*, that thou mayest prosper" (1 Kings ii. 1-3). "The statutes of David," then—the statutes which were his law—were those "written in the law of Moses." And in "sacrificing and burning incense in high places,"

Solomon acted in violation, not of a new law dating from the days of his father or of Samuel, but of an old law, the law of Moses.

The record which immediately follows the statement of Solomon's neglect of one of the requirements of the old law, is important. "The King went to Gibeon to sacrifice there; for that was the great high place; a thousand burnt offerings did Solomon offer upon the altar. In Gibeon the Lord appeared to Solomon in a dream by night; and God said, 'Ask what I shall give thee'" (1 Kings iii. 4, 5). This cannot mean that Gibeon was the most famous of the forbidden high places, and that while Solomon was flagrantly violating the law, the Lord appeared to him in a dream. This would be not only to condone his offence, but to sanction his deed. Whether Gibeon was or was not one of the old high places, it was for the time the place which the Lord had chosen, for the ark was there. And in sacrificing there Solomon was obeying the law of Moses.

The whole history which follows is consistent with the fact of the early existence of a Divine law against sacrificing in high places. In the long catalogue of woes denounced on the nation in the event of disobedience to the law given by Moses (Lev. xxvi. 27, 30), we read,—
"If ye will not for all this hearken unto Me, but walk contrary unto Me, then I will walk contrary unto you. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols." These threatenings are repeated a thousand years after in the prophecy of Ezekiel (ch. vi. 3-7),—
"Behold I, even I, will bring a sword upon you, and I will destroy your high places. And I will cast your slain men before your idols: and I will lay the dead carcasses of the children of Israel before their idols."
Throughout the long interval which separates these denunciations no instance can be found in which the slightest tolerance

is given to sacrificing in high places. In the most thorough of the reformations effected by good kings—that of Josiah—special prominence is given to the king's action against high places. Josiah not only “defiled the high places where the priests had burned incense from Geba to Beer-sheba” (2 Kings xxiii. 5–9), but to prevent apostate priests from doing mischief in the country, he brought them to Jerusalem. “Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren.” A distinction this, which was in strict conformity with the principle of a law recorded in Leviticus (Lev. xxi. 21–23), thus showing incidentally that “the Book of the Law” which guided Josiah contained more than the Book of Deuteronomy.

The conclusive evidence which we have, as will now be seen, of the existence of the law against high places in the twelfth chapter of Deuteronomy from the very beginning of the national history, might be regarded as evidence of the existence, from the same period, of the law of the Central Altar with which it is associated—with which, in fact, it is mixed up in that chapter. The two laws go together, or rather they are only two parts of one law. But the history contains additional evidence, and this may be shown best by an examination of the grounds on which the contrary is alleged.

The allegation is that “Samuel sacrificed at a variety of shrines, and his yearly circuit to Bethel, Gilgal, and Mizpah, returning to Ramah, involved the recognition of all these altars” (1 Sam. x. 3; xi. 15; vii. 6, 9; ix. 12). The alleged “scattered worship” is thus described: “On every occasion of national importance the people assemble and do service at some local sanctuary, as at Mizpah (1 Sam. vii. 6, 9), or at Gilgal (ch. x. 8; xi. 15; xiii. 4, 9, etc.). The seats of authority are sanctuaries—

Ramah, Bethel, Gilgal (ch. vii. 16, 17; comp. x. 3), Beersheba (ch. viii. 2; comp. Amos v. 5; viii. 14), Hebron (2 Sam. ii. 1; xv. 12). Saul builds altars (1 Sam. xiv. 35); Samuel can make a dangerous visit most colourably, by visiting a local sanctuary, like Bethlehem, with an offering in his hands (1 Sam. xvi.); and in some of these places there are annual sacrificial feasts" (ch. xx. 6).

The greater part of these references have no bearing on the question, and as to those which seem to have, we remark—

(a) It is not to be assumed that wherever an altar is mentioned, sacrifice is offered upon it. We find the two tribes and a half which got an inheritance on the east of the Jordan, acknowledging that it would be a "transgression against the Lord" to build an altar for the offering thereon burnt offerings (Josh. xxii. 22-29); but they said at the same time, "Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice, but that it may be a witness between us and you and our generations after us." And they concluded,—“God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the Lord our God that is before His tabernacle.” We have here a distinct recognition of altars for other purposes than sacrifice, and an equally distinct recognition of the existence of the law of the Central Altar, the law which enjoined that sacrifice should be offered only in the place which the Lord should choose, the place being where the ark of the Lord was.

(b) There was a recognized distinction between a popular or family festal sacrifice and an atoning priestly sacrifice. The distinction appears in the permission which has been quoted, to slay and eat elsewhere than in the place which the Lord should choose (Deut. xii. 15, 16, 23), only taking heed that the blood should be

poured out, not eaten, "the blood being the life." "By distinguishing priestly or atoning sacrifices from popular or festive, as the lawgiver did, we put ourselves back in the position of men who lived in Samuel's time, and may see with their eyes, if we will but hear with their ears. David's family had a sacrifice in Bethlehem, perhaps, every year. We have no right to regard it as other than popular, a victim slain for a family feast, and eaten according to the rules laid down in the central altar law. All these offerings, whether atoning or festive, had a sacredness thrown round them which is seen in the law-book, and in the necessity of sanctifying the celebrants. But this sanctifying must not be pressed too far. When it is mentioned for the first time, it obviously refers to very simple things, such as the laying aside of all work, and the putting on of holiday attire: 'Moses sanctified the people and they washed their clothes.' The central altar law, then, allowed these popular sacrifices at Hebron, at Bethlehem, and at any town or village. But it never exalted them to the dignity of atoning offerings presented on the national altar at Shiloh, at Nob, or before the ark." *

(c) If there be instances which are not explained by the distinction which we thus find, Old Testament analogies justify us in saying that a dispensing power might be exercised, in case of necessity, under prophetic guidance. The rite of circumcision was not performed in the wilderness (Josh. v. 5). Aaron exercised a dispensing power in his own case without consulting Moses; but Moses, who at first was "angry", was "content" when he heard his brother's reason (Lev. x. 16-20). Ahimelech, the High Priest, in special circumstances, gave David bread which none but priests were allowed to eat.

The only instances in regard to which any real doubt

* "The Kingdom of All-Israel," by James Sime, M.A., p. 448.

can be raised in the history of Samuel are the sacrifices at Mizpah and at Gilgal (1 Sam. vii. 6, 9; x. 8; xi.). If the term "before the Lord" means "before the ark," the law was literally obeyed. But even if the ark was not at these places at the time, and if Samuel offered priestly sacrifices by his own hand and not by a priest under his direction—and these are the utmost concessions that can be asked—it will go but a very little way to disprove the existence of a central altar law. The terms of the law were these—"When ye go over Jordan, and dwell in the land which the Lord thy God giveth you to inherit, and *when He giveth you rest from all your enemies round about so that ye dwell in safety*; then there shall be a place which the Lord your God shall choose to cause His name to dwell there" (Deut. xii. 10, 11). They were now in the promised land, and but for their own faithlessness their enemies had been subdued and permanent safety attained. But their enemies were not subdued, they were not in safety. They were in active and restless conflict with the Philistines, and even the ark of the Lord was often in the hands of these enemies. It was a time of national disorder and uncertainty. And we need not trouble ourselves to solve any doubt as to the nature and circumstances of the worship offered by Samuel at Mizpah and Gilgal, or anywhere else. If, as the prophet of Jehovah, he offered, or caused to be offered, burnt offerings in places other than that which the law enjoined, and which the presence of the ark indicated as the chosen place, the utmost that can be said is that necessity led him—to say nothing of special Divine guidance—to pay respect to the spirit rather than to the letter of the law.

Nor need we be surprised at what is told us respecting Gideon and Manoah. The first altar which Gideon built was not intended by him for sacrifice (Judg. vi. 24). But a Divine command came to him to build another

altar, and to offer a burnt sacrifice upon it with the wood of the great idol which he was commanded to cut down (ch. vi. 26). Surely, though the people were not at liberty to choose for themselves where to offer burnt-offerings, the Author of the law was at liberty to demand such offerings of His servants where He pleased. The offering of Manoah was Divinely accepted (ch. xiii. 20), and we may infer that it was Divinely prescribed (v. 16).

The most remarkable instance of sacrificial worship, properly so called, offered elsewhere than in the chosen place, and Divinely approved, is that of Elijah on Mount Carmel. A recent author writes of it thus: "In 1 Kings xxii. 23, the writer of the Kings condemns worship on high places. But about ten pages before he records a great sacrifice on a high place. He speaks of it as one of the greatest acts of worship ever held. It was transacted in sight of king, nobles, and people. It was sealed with the approval of heaven in ways wondrous and most unusual. And it was so overpowering in its effects on all who were witnesses of the scene that, while many assisted at the death of four hundred and fifty court favourites, not one seems to have made an effort to save their lives. But the author of the history recounts this amazing scene—this violation, so to speak, of the central altar law—almost in the same breath with his repeated condemnation of worship in high places. He was acquainted with the law. Times without number he quotes the book in which it is found. His whole writing is incensed with the charm of its words and its thoughts. To say that he condemns breaches of this law, as the cause of his country's ruin, and yet exalted one of them as among the greatest acts of acceptable worship ever offered, is to pronounce him uncommonly foolish. But he was neither foolish nor ignorant. The ignorance is on our side, not on his. Having the life of Samuel and the

law of the central altar both before him, he knew perfectly what we may discover only in part, that the prophet was as well aware of the law as we are. And what was true of Samuel was true also of Elijah." *

With the denial of an original law of a Central Altar, is associated the denial of an original law which limited the priesthood to the family of Aaron. But in doing so critics have to set aside express historic statements. In the books of Exodus and Numbers it is expressly stated that God committed the priesthood to Aaron and his sons (Exod. xxviii. 1; Numb. xviii. 1, 2). And in Numbers we have an account of a rebellion by other Levites against the special prerogatives conferred on the family of Aaron. And Moses, remonstrating with the leaders of the rebellion, said, "Hear, I pray you, ye sons of Levi: seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And He hath brought thee near unto Him, and all thy brethren, the sons of Levi with thee: *and seek ye the priesthood also?*" (Numb. xvi. 8-10.)

These and other historic statements in the books of Moses cannot be set aside, without an imputation of wilful imposture upon those who at some late period invented the law, and invented at the same time the story of Korah and his company. The expression "the priests Levites" which occurs in several passages does not prove that all Levites were eligible to be priests; while the expression "the priests and Levites" proves, or at least indicates, the distinction. When others than members of the house of Aaron are represented as performing priestly acts, the connection shows how. (a) In some cases the act was unauthorized and was punished; that, for example, of

* "The Kingdom of All-Israel," by James Sime, M.A., p. 452.

Uzziah. (b) Acts really performed by priests are sometimes ascribed to those who employed them. When it is said that Solomon offered a thousand burnt offerings at Gibeon (1 Kings iii. 4), and that "the King and all Israel with him offered sacrifice before the Lord" at the dedication of the temple (1 Kings viii. 62), it is not meant that Solomon and all Israel officiated as priests. We are expressly told that the priests took their proper part in the service (1 Kings viii. 6, 10, 11). (c) When Samuel and Elijah offered sacrifice it was by special Divine authority. So that throughout the whole history there is nothing to indicate that priestly service might be performed by others than those of the house of Aaron. The author of the Epistle to the Hebrews evidently understood it so: "No man taketh this honour (of priesthood) unto himself, but he that is called of God as was Aaron" (ch. v. 4).

We are now entitled to conclude that the allegation that the law contained in the Pentateuch was not obeyed from the days of the Judges to the exile, is not true except in a sense which implies the existence of the law. The instances on which certain critics rely most confidently, when carefully examined, fail to throw any doubt on the Mosaic origin of the Levitical system. The existence of the law of the Central Altar can be traced from the very beginning, alongside the habitual proneness of the people to violate it by resorting to the high places of Canaanitish worship. And, associated with this law, was the primitive law of the Aaronic priesthood.

III.

The texts which are appealed to in support of the theory that the Levitical ordinances are not of Moses, nor from the days of Moses, but belong to the period of

the exile, *prove, when rightly understood, the contrary of that for which they are quoted.* The strongest or most explicit of these texts, that which is most confidently relied on, is in the seventh of Jeremiah (vers. 21-23). "Thus saith the Lord of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you." These words are supposed to declare absolutely that no sacrificial ordinances were given to Israel at the time of the Exodus, and presumably that no such ordinances had been given when Jeremiah prophesied. "Jeremiah denies," says Dr. Robertson Smith, "that God gave a law of sacrifice to the people when they left Egypt." Our contention is that the declaration of the prophet is to be understood comparatively—the absolute form of it being, as it often is, a strong comparative assertion. "It was not concerning sacrifices that I charged your fathers, it was concerning obedience"—not that no charge was given to the fathers concerning sacrifice, but that the charge concerning obedience greatly transcended it in importance. In Hosea (ch. vi. 6) we find the absolute and the comparative form of assertion in one text, where the comparative explains the absolute: "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." This passage is an independent proof that "burnt offerings" were of Divine appointment, and were "desired" of God, long before the days of Jeremiah.* But I quote it at present in illustration of a form of speech. The book of Jeremiah himself contains passages which recognize the sacrificial ordinances of his nation as of Divine appoint-

* Hosea, B.C. 780; Jeremiah, B.C. 600.

ment. In the seventeenth chapter (ver. 26) the reward of "hallowing the Sabbath" is promised thus: "They shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin . . . bringing burnt offerings and sacrifices, and meat offerings and incense, and bring sacrifices of praise unto the house of the Lord." This is not a promise or prediction of ordinances which did not now exist, but a promise of free access to the house of the Lord from all parts of the land, to observe the ordinances which had long been their heritage and privilege, in the event of their obeying the voice of the Lord. In the event of disobedience Jerusalem should be destroyed. In the thirty-third chapter (vers. 17, 18) we have further evidence of the existence and Divine origin of the Levitical ordinances: "Thus saith the Lord God; David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." These words render it certain that the priests the Levites did then minister "before" God, with the Divine sanction. And the conclusion is certain that when it is said, as in the seventh chapter, that God did not command the people concerning sacrifice, but concerning obedience, the meaning is, not that sacrificial ordinances had not been given, but that the observance of these was no substitute for obedience to the Divine will, that they were worthless in the absence of obedience, and not accounted by God as His at all. It is an emphatic assertion of the principle of Samuel's words—"Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22)—words which show clearly the existence in the time of Samuel of Divinely ordained "burnt offerings and sacrifices."

Turning for a moment to the words in the seventh of

Jeremiah, these things strike us.—1. They assert that in the day when God brought Israel out of Egypt, He did say to them “Obey My voice and I will be your God, and ye shall be My people.” 2. Where have we the record of this command and of this promise? In these passages—Exod. xv. 26; xix. 5; Lev. xxvi. 3, 12; and Deut. vi. 3–7. But—3. These are the very books which contain the sacrificial ordinances, of which it is now said, that they came into existence after the days of Jeremiah. And it is worthy of notice that the great command, quoted by the Apostle Peter, “Be ye holy; for I am holy,” is found three times in the very book which contains the fullest and most minute record of ritual and ceremonial ordinances, and is found there, in one instance at least, in immediate connection with a ritual ordinance (Lev. xi. 44; xix. 2; xx. 7). Thus the moral and the ritual are commingled in the sacred record, and both are enforced with Divine sanctions.

The other texts which are quoted to disprove the early existence of Levitical or sacrificial ordinances contain the means of a true interpretation within themselves; *e.g.* Psalm li. 16–19: “Thou desirest not sacrifice, else would I give it; Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise. Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem. *Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar.*” The last of these verses explains the first. The penitent was conscious that what God required of him, and what God would delight in, was not burnt offerings, but a contrite heart. But the heart being contrite, this sacrifice being offered first of all, God would then be “pleased” with the outward sacrifices which He had Himself ordained. In

the same way we interpret the preceding Psalm (vers. 8, 16). "I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before Me." In these matters thou hast not failed; thou hast offered to the full the sacrifices of the law. "But unto the wicked God saith, What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth?"

The words of Isaiah not only admit of the same interpretation, but admit of no other. "To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before Me, who hath required this at your hand, to tread My courts. Bring no more vain oblations; incense is an abomination unto Me. The new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth; they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hand, I will hide Mine eyes from you: yea, when ye make many prayers I will not hear; *your hands are full of blood!*" (Isa. i. 11-15.) These last words give us a key to the understanding of those which go before. The oblations of the people were vain, and an abomination to the Holy One; not that they were offered without His ordination or sanction, but because the hands of the offerers were "full of blood,"—described in an earlier verse as "a people laden with iniquity." Let them "put away the evils of their doings and learn to do well," and God would no longer "hide His eyes from them." That this is the meaning of the prophet's language is further evident from the fact that the feasts which God rejects are described as the "appointed feasts," and that among those services which

God would not accept are, the Sabbath and Prayer, of which no one will venture to say that they were without Divine sanction. The key to all the texts in which God is represented as rejecting sacrificial service is found in these words—"He that turneth away his ear from hearing the law, *even his prayer shall be abomination*" (Prov. xxviii. 9).

IV.

The Divine acceptance of sacrificial worship in the earlier ages of Judaism is itself proof of its Divine appointment. The denial of a Mosaic Divine appointment of sacrifice is put boldly thus: "What is quite certain is that, according to the prophets, the Torah (law) of Moses did not embrace a law of ritual. Worship by sacrifice, and all that belongs to it, is no part of the Divine Torah to Israel." But at the same time it is beyond the possibility of denial that "worship by sacrifice," with much ritual "belonging to it," was, *in fact*, practised from the earliest days of Judaism. The very texts in which God is represented as rejecting the oblations and burnt offerings of the Jews, bear testimony to the fact that such oblations and burnt offerings were in common use. This is not denied. Sacrificial worship "forms, if you will, part of natural religion, which other nations share with Israel, and which is no feature in the distinctive precepts given at the Exodus." No one contends that worship by sacrifice originated in the law of Moses, or was "distinctive" of his law, although it may be denied that it was a "part of natural religion." We deal at present only with the fact of its existence. "The prophets altogether deny to the law of sacrifice the character of positive revelation," we are told, but at the same time "the priests have a ritual and legal Torah, which has a recognized place in the state." "The

Levitical ordinances, whether they existed before the exile or no, were not yet God's word to Israel at that time." "The Levitical system of communion with God, the Levitical sacraments of atonement, were not the forms under which God's grace worked, and to which His revelation accommodated itself in Israel before the exile."

Now our contention is that "worship by sacrifice and all that belongs to it"—the existence of which *as a fact* is thus fully admitted—was Divinely accepted, and that in this Divine acceptance we have evidence of its Divine appointment.

We are told that Jeroboam offered sacrifice upon the altar which he had made in Bethel in the month "which he had devised of his own heart" (1 Kings xii. 33), the whole service being the device of his own heart, although like unto the feast that was in Judah. And it was a charge against Judah in the days of Jeremiah (ch. ix. 13, 14) that "they had forsaken the law of their God, neither walked therein, but walked *after the imagination of their own heart*, and after Baalim, which their fathers taught them." And one of the most minute and outward prescriptions of the Mosaic law (Numb. xv. 39) is given "that ye may look upon it, and remember all the commandments of the Lord and do them; and that ye seek not after your own heart and after your own eyes." In Isaiah (xxix. 13) we find God saying, "Their fear of Me is taught by the precept of Men." The Pharisaism which was rampant in the time of Christ (Matt. xv. 8, 9) had already begun to make void the law of God, to take away from it, and to add to it, according to the imagination of men's own hearts. But in vain did men thus worship, teaching for doctrines the commandments of men. The conclusion is inevitable that, if "the ritual and legal Torah" which the priests practised, the system of "sacrificial worship and all that belongs to

it," was of man's device and rested on the commandments of men, it could have found no acceptance before God.

But it did find acceptance before God. Witness the dedication of the Temple by Solomon. "All the elders of Israel came, and the priests took up the ark. And they brought the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And King Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, *sacrificing sheep and oxen that could not be numbered.* And the priests brought in the ark of the covenant of the Lord unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim" (1 Kings viii. 3-6). What then? Was all this done by the precept of man? Was it after the imagination of the hearts of Solomon and of the priests and Levites? If it was, the voice must have come from heaven, Who hath required this at your hands? Your solemn meeting I cannot away with. But what saith the Scripture? "It came to pass, when the priests came out of the holy place" (where they had deposited the ark of the covenant) "that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." Such was the Divine acceptance given, when the King and all Israel with him, offered before the Lord burnt offerings and meat offerings and peace offerings (vers. 63, 64). And yet we are asked to believe that worship by sacrifice rested on no Divine authority before the days of the exile, that the priestly Torah of sacrifice was of man and not of God, and that prophet after prophet represented God as utterly rejecting it!

V.

The New Testament interpretation of Levitical ordinances confirms the Mosaic origin of these ordinances. This we have in the Epistle to the Hebrews. And the sum of it, so far as we are concerned at present, may be put thus :

1. The author of the Epistle finds in the Levitical ordinances types of Christ and of His priestly office and work. (a) Aaron was "called of God" to the priesthood as was Christ (ch. v. 4, 5). (b) The Levitical priesthood and the law go together and are superseded only by the priesthood of Christ and the new law introduced by Him (ch. vii. 11, 18, 19). (c) There could be no priests under the law who did not belong to the tribe of Levi (ch. vii. 14; viii. 4). (d) The sacrifices and mediatorial intercessions of the Levitical priests were typical of the one sacrifice and of the mediatorial intercession of the great High Priest, Jesus Christ (ch. viii. 1-6; chs. ix., x.).

2. The author of the Epistle to the Hebrews ascribes the Levitical ordinances, in which he thus finds foreshadowings of Christ and His work, to Moses, as these following references show. (a) Moses, as the law-giver of the Old Testament, was "faithful to Him that appointed him" (ch. iii. 2). (b) The fact that Moses spake nothing of any priest or priesthood in the tribe of Judah is regarded as proof that under the old law no member of that tribe could be a priest (ch. vii. 14). (c) Moses was charged of God to construct the Tabernacle according to the pattern showed to him in the mount (ch. viii. 5). (d) The first covenant, that which centred in this tabernacle, was to be superseded only by the covenant which should be introduced in "the last days" by our great High Priest (ch. viii. 6-13). From all which it is plain that the author of the Epistle to the Hebrews

knew of no law-giver but Moses, and of no change of the law till the bringing in of the new and better dispensation in which the types of the law should be fulfilled (ch. viii. 6, etc.). The priesthood of Aaron which prefigured that of Christ, and the offices performed by the priesthood, typical of the work of Christ, were all of Moses. This author was quite unconscious that the priestly Torah which existed before the Exile was a human invention, or at best the fruit of a "natural religion" common to all nations; and that it was only in the days of Ezekiel and Ezra that God ordained priestly service and sacrifice.

VI.

The end for which it is alleged that the Levitical system was ordained in the era of the Exile, required that system far more urgently at the time of the Exodus. It is stated thus—"The reason for the change of law comes out in Deut. xii. 2, seq. The one sanctuary is ordained to prevent assimilation between Jehovah-worship and the Canaanite service. The Israelite in the eighth century did service on the hill-tops and under the green trees (Hos. iv. 13; Isa. i. 29), and in these local sanctuaries practically merged their Jehovah-worship in the abominations of the heathen. The Deuteronomic law [dating, according to this theory, from the days not of Moses but of Jeremiah] designs to make such syncretism henceforth impossible by separating the sanctuary of Jehovah from all heathen shrines." "The law of the one sanctuary which is aimed against assimilation of Jehovah-worship to the religion of Canaan, and seeks entirely to separate the people from the worship of Canaanite shrines, is only one expression of a thought common to the prophets, that the unique religion of Jehovah was in constant

danger from intercourse between Israel and the nations." "A vast number of statutes are directed against the immoralities of Canaanite nature-worship, which, as we know from the prophets and the books of the Kings, had deeply tainted the service of Jehovah. Not a few details, which to the modern eye seem trivial or irrational, disclose to the student of Semitic antiquity an energetic protest against the moral grossness of Canaanite heathenism. These precepts give the law a certain air of ritual formalism, but the formalism lies only on the surface, and there is a moral idea below." In short, there is a "constant polemical reference to Canaanite worship and Canaanite morality" throughout the Levitical system which is said to have been ordained in the days of Ezekiel and Ezra.

Now surely a Divine law to separate Israel from Canaan, and to save Israel from Canaanitish heathenism and Canaanitish morality, was far more needful at the time of the Exodus than at the time of the Exile. Strange that a law, urgently needed for these purposes, should be delayed for a thousand years, that Israel should be left without the defence and guardianship of such a law when, through their own inexperience, and the near and constant association of the Canaanites, they needed it most, and should receive it only when their national existence was approaching its end, and the influence of the Canaanites had waned almost to extinction! But "the new law," we are told, apparently to account for this anomaly, "is a gift to the people on their repentance—a scheme to protect them from again falling into like sins. The spontaneous unregulated character of the old service gave room for the introduction of heathen abominations. The new service shall be reduced to a Divine rule, leaving no room for what is unholy." We are to understand, then, that for a thousand years, from Moses to Ezra, the service of God was "unregulated" by Divine law, and was left

to the "spontaneous" judgment and action of the people : that the people, left to themselves so far as law is concerned, fell into the ways of the heathen : that now they were thoroughly penitent, and that as a reward of their penitence they were favoured with a law which should help them to stand in the condition which they had now attained !

That this is only an after-thought of the theorist, scarcely needs proof. But instead of strengthening the theory, it almost conducts it to a *reductio ad absurdum*. That the design of many of the Levitical ordinances was to separate, or maintain a separation, between Israel and the heathen, is very manifest. In words already quoted, there is "a constant polemical reference to Canaanite worship and Canaanite morality" throughout the Levitical system. When was the design to separate first avowed, and when was provision made to effect it? We answer, at the very beginning of the nation's history, and not after the nation had had a thousand years "unregulated" experience of the conflict. When the people were encamped before Sinai in the third month of the Exodus, the Lord instructed Moses to say to them (Exod. xix. 1-6), "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine. And ye shall be unto Me a kingdom of priests and an holy nation." These are the words, we are told, which the Lord commanded Moses to speak unto the children of Israel. And the people answered, "All that the Lord hath spoken, we will do." The covenant which they were to keep consisted of the laws which God gave them by Moses. The obeying of these laws would make them an "holy nation" and a "peculiar treasure" to the Lord.

At the end, as at the beginning, of their wilderness life,

they are reminded of their estate and of their duty as a "peculiar people." "Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth" (Deut. xiv. 1-2; see also xxvi. 16-19).

Even if we accepted the theory which dates Deuteronomy not from the days of Moses but of Jeremiah, these passages would overthrow the further theory that the Levitical ordinances were given to the people on their return from Exile, to save them from falling again into the ways of the heathen.

But we have already seen that to ascribe the Levitical institutions which are found in Deuteronomy, and in the earlier books of the Pentateuch, to any other than Moses, cannot be maintained without ascribing to their authors systematic fraud and falsehood. The very law which is said to have for the first time forbidden the Canaanitish worship of high places, and to have thus authoritatively separated Jehovah-worship from heathenism, is introduced in these words: "These are the statutes and judgments which ye shall observe to do in the land which the Lord God of thy fathers giveth thee to possess it, all the days that ye live on the earth" (Deut. xii. 1). Who in the days of Jeremiah would have dared to preface a new law by these words, thus most really taking the name of the Lord God in vain? The history plainly ascribes the law to Moses and to a period before the people possessed Canaan, and, accepting the history, the law is consistent with itself and with all the probabilities of the case. Israel is redeemed from Egypt and obtains possession of Canaan to be a peculiar people unto God (see also Psa. cxxxv. 4-12). But from the very first, even in the story of its redemption, we find evidence of deep-seated idolatrous tendencies. The

descendants of Abraham were prone, as their whole history shows, to the abominations of the heathen; and if at any time institutions were needed to separate them from these abominations, it was now at the very commencement of their national existence. And such institutions, we believe, were given them. That in spite of these they often fell into the ways of the heathen, we know. This is the sin which throughout their ages is charged against them by Divinely-sent prophets, and which at last brought upon them the terrible chastisement of the Babylonish captivity. If from that period they were weaned from idols, it was not owing to any new law or laws, it was owing to the discipline to which they had been subjected and the new circumstances in which they were placed. Although idol-worship found no more place in the nation, other sins abounded. And the only prophet who followed the re-establishment of the nation, speaks of these sins and the non-acceptance of ritual offerings in consequence, just as the more ancient prophets had done. "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand" (Mal. i. 10). Malachi was quite unconscious of the existence of any new law of "offerings." God speaks thus to the people through him: "Even from the days of your fathers ye are gone away from Mine ordinances and have not kept them. Return unto Me and I will return unto you, saith the Lord of hosts." And the very last utterance of the prophetic voice in the Old Testament already quoted in our argument, is this—"Remember ye the law of Moses My servant, which I commanded him in Horeb for all Israel, with the statutes and the judgments. Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. iv. 4, 5). The only statutes and judgments known to Malachi were those of Moses. Offerings presented now, acquired no sanctity or sanction from any more recent legislation. If not presented in righteousness

they were as unacceptable to God as when they were denounced by Isaiah and Jeremiah. And if presented in righteousness, their acceptance would be nothing new; it would only be as it often had been, "even in the days of old,—and in former years" (Mal. iii. 4).

VII.

The theory which ascribes one whole book of the Pentateuch and material portions of the others, including the Levitical legislation, to the times of Jeremiah, Ezekiel, and Ezra, *cannot be reconciled with its own professions and avowals of the Divine origin of its laws and precepts.*

This argument has no weight of course as addressed to critics like Kuenen, who regard both Judaism and Christianity as only two of "the principal religions of the world, nothing less and nothing more." But even they occupy a position in this matter which cannot be maintained consistently. Kuenen does not impugn the integrity of the prophets. On the contrary, he says, "In high estimation of their aim and work we are all agreed." Now, how could these prophets of "high aim and work" be parties to the fraud of setting forth writings and laws which belonged to their own age as being of Moses and of God?

But we have to do at present with those who, while they hold the theory of the non-Mosaic authorship of the Pentateuch, and of its priestly system, still regard the Bible as the inspired Word of God. Their hypothesis amounts to this—not only that the individual men who, many centuries after Moses, prefaced laws and precepts of their own invention with "The Lord spake unto Moses," but that God Himself sanctioned the lie and used it as the means of promoting the interests of truth and righteousness. To ask a child whether this is credible would be to insult both his reason and the moral instincts

of his nature (see Rom. iii. 8). To say that in the formula "The Lord spake unto Moses," the only material part is, "The Lord spake" is worse than trifling. Let a prophet claiming Divine inspiration use it, and, on its being discovered that the communication was really not made to Moses, let him say,—“Well, the Lord spake to myself;”—if his hearers thought him worthy of being reasoned with, they might say, in the words of a later period, “We know that God spake unto Moses: as for this fellow, we know not whence he is.”

CONCLUSION.

THE evidence of which this volume contains but a very brief setting forth, cannot be negatived by any difficulties which may still be felt by some in connection with a book so ancient and of such varied contents. In reply to our arguments it is not enough to ask this and the other question which has not been answered. Those who do not accept our conclusion must not content themselves with mere denials. They are bound to find some other explanation of what we may call a great fact—the existence of these five books called the Pentateuch. And enough has been said, we think, to show that no other opinion respecting the origin of these books can be held which does not draw after it “difficulties more insolvable and facts more incredible than the plagues of Egypt or the reflux waves of the Red Sea.” One cannot help suspecting, as Professor Cave has well put it, that the real objection to the Pentateuch, as the work of Moses, is objection to its contents, that is, to its supernatural history and its claim to contain Divine Revelation.

But it does not come within the scope of this volume

to prove that the Pentateuch does contain a Divine Revelation, and that Judaism is something more than one of the principal religions of the world. Its design is accomplished if it has established, by external and internal evidence, the Mosaic authorship of the Pentateuch,—that authorship involving the credibility of its contents,—and the credibility of its contents, so far as it can be rendered probable on other grounds, pointing unmistakably, if not to a Mosaic authorship, at least to the days of Moses as the period of its composition. But no reader can fail to see that the natural and the supernatural of the Mosaic history are inseparable, and that the admission of the historical character of the one requires the admission of the historical character of the other. While the natural elements of the history possess strong internal marks of genuineness, the supernatural elements possess a significance which likewise can be accounted for only on the supposition of historic truth. The Mosaic ritual was, in the words of Professor Cave,* “a notable realization of a beneficent ideal; and by means of the magnificent and various cultus which it enjoined under most tremendous sanctions, all those perplexing yet invaluable contrasts of profound spirituality—of time and eternity; death and immortality, a God angry and reconciled, lust and aspiration, sin and salvation, unacceptable service and possible sacrifice—entered into common thought and tinged common experience. Those Divine injunctions to Moses supplied a theology, a cultus, and a moral philosophy; therein God revealed Himself to man, man bowed before his Maker, and under the influence of such exalted intercourse, the very relations between man and his neighbour were ennobled. Indeed, if the great things for man to *know* are the existence of superhuman powers—nay, of an unchangeable God of adorable attributes—the fallen state of man and his personal incapacity of

* “The critical estimate of Mosaism.”—*Princeton Review*.

restoration, the possibility of forgiveness, and of a renewal to some degree of the intercourse of Eden; if the great things for man to *do* are to fear, to repent, to revere, to forsake evil, to cleave to good—then must this Hebrew faith be regarded as astonishingly complete in the faculty and knowledge it was able to impart.”

It was neither from Egypt nor from Canaan that Moses derived those ideas of the One Living and True God—the Creator of the Universe—the Father of the spirits of men—at once Holy and merciful, which we find in his writings. Nor was it by any genius of his own that he discovered them. Our modern studies in “Comparative Religion” only confirm the claim of Judaism to be of Divine origin. And the Evangelic averment remains unshaken by the severest tests of generations of critics: “The Law was given by Moses; grace and truth came by Jesus Christ.”

THE END.

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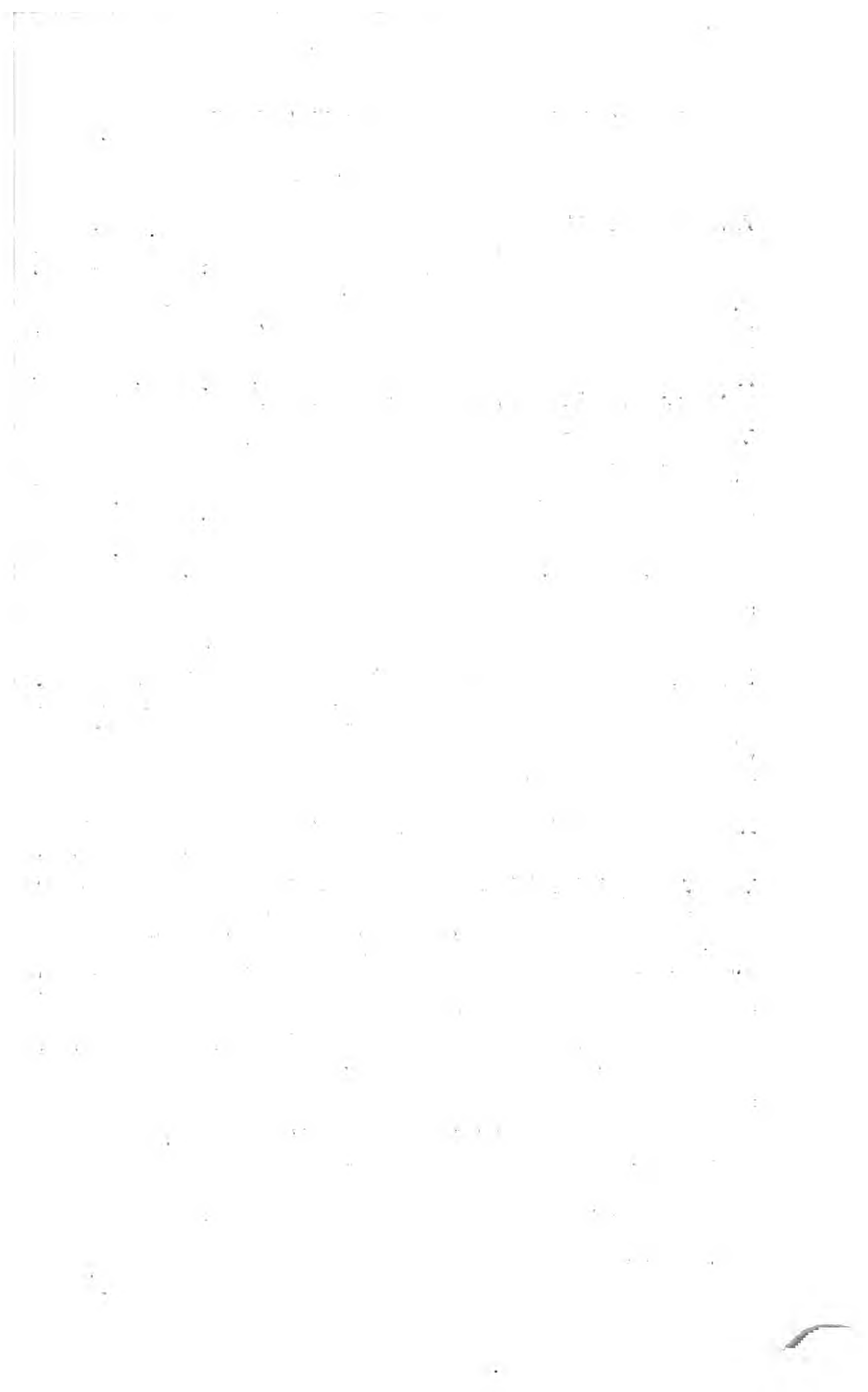
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