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"The Entrance of THY WORDS Giveth Light"

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Editor: A. McDONALD REDWOOD

give "Immanuel's Land" (Isa. 8:8) to those whose it shall be forever.

Read Amos 9:11-15 regarding the future fruitfulness of the land. A recent report on Palestine is significant in the light of those verses. The assistant chief of the Soil Conservation of the U.S. Dept. of Agriculture made a study of Palestine. He says that boring a tunnel from the Mediterranean to the Dead Sea will give Palestine the highest waterfall in the world, unlimited electrical power, and a way of diverting the waters of the Jordan River for irrigation purposes, thus increasing the productivity of the soil five times.

Not until the Lord comes will the saying be fulfilled: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, and her iniquity is pardoned; for she has received of the Lord double for all her sins." "And so all Israel shall be saved." "Thy people also shall be righteous: *they shall inherit the Land forever.*"

AN INTRODUCTION TO THE PENTATEUCH

A. McDONALD REDWOOD

We proceed to consider the evidence of authorship:—

(1) *The direct testimony of the Pentateuch itself.* It is expressly declared that all the arrangements for the giving of the Law at Mount Sinai were made by Moses, and that the Ten Words were uttered in his presence (Ex. 20:19 cf.). Logically he was, therefore, the most likely because the best equipped person to write the record of the facts. In Exodus 24:4 it is stated that "Moses wrote all the words of Jehovah" in obedience to the divine command. By "these words" is meant the covenant between Jehovah and His people, including what is usually termed the Sinaitic legislation (so far as it had yet been revealed i.e., Ex. 21 to 23). At the renewal of the covenant, after the idolatry of the people led by Aaron, Moses was again commanded to "write these words", Exod. 34:27.

This would include all the laws regarding the erection of the tabernacle and its worship recorded in Ex. 25 to 31, which were given in the form of personal communications to Moses, for the whole account is punctuated by the oft-repeated refrain, "as Jehovah commanded Moses."

In Leviticus the words, "Jehovah spake (said, or called) unto Moses" (or less frequently, "unto Moses and Aaron"), occur about 35 times, 19 of which are at the beginning of a chapter; whilst ch. 26:46 and ch. 27:34 definitely connect the giving of these laws with Sinai. The book of Numbers in which the journeyings of the people are recorded resembles Leviticus in this feature. About half the chapters begin in the same way; and the last verse of the book brings us down to the time when Israel was encamped at Moab. In ch. 33:2 we are told that "*Moses wrote* their goings out according to their journeys by *the commandment of Jehovah*". And it is relevant to recall here the phrase in Ex. 17:14 (R.V.): "Jehovah said unto Moses *write this* (regarding Amalek) in *the book*", in order that it might be rehearsed to Joshua later on, and as a *permanent* memorial. Many Hebraists (including Havernick and Perowne) contend for the definite article here, "*the book*", as one particular volume *already* extant, well-known and in use. "Hence it is clear that this record was meant to form part of a more comprehensive book, presupposed as well known" (Havernick). On similar authority the Hebrew word *sepher* (book) here used, denotes something "bound together" in "volume" form, as distinguished from *migilloth*—a "section" or "part" only.¹ There is nothing unreasonable or improbable in the suggestion that this 'volume' (with so distinct a character and purpose) would contain also the writings subsequently commanded by God to Moses, including not only the legislation but the history referred to in Num. 33:2.²

¹ There are other passages with a similar emphasis on *sepher*, e.g. Deut. 17: 18; 28: 58; 31: 9, 24-26; Josh. 24: 26; 1 Sam. 10: 25.

² This was written before reading Prof. Allis, and his statement in this connection is of interest: "There is force in the argument that the writer of this itinerary would naturally be the author of the narrative which describes the history of which it is only a summary." He quotes W. H. Green (*Higher Criticism of the Pentateuch*) in support.

Turning to Deuteronomy, we find the opening statement, "In the land of Moab Moses began to declare this law" (ch. 1:5), and towards the end, in ch. 31:9-12, we have a definite statement that "Moses *wrote* this Law", and delivered it to the custody of the priests for future use. This is further elaborated in verses 24-26, by giving the very words of the great lawgiver to the Levites: "Take this book of the Law, and put it *in the side of the Ark of the Covenant* of Jehovah your God, that it may be a witness against thee". Here even a critic like Driver is constrained to remark that such language regards the book "as a *standard of faith and action.*" Could it possess such authority had it not been that at an *earlier* period a recording of the Law had already taken place, to the *completion of which* Moses now proceeded? (Havernick). Some critical authorities claim that "this law" refers only to Deuteronomy, but there are others who with equal certitude refer it to the whole Pentateuch. For example, Westcott asserts: "It is evident that the Pentateuch, as it stands at present, represents in scope and character such a book as is contemplated in these and similar passages." There is the very strong probability that Deuteronomy assumes or presupposes the existence of the other books also, for without them it would be to a very large extent unintelligible and devoid of background. Besides, as even Schultz admits, "It is scarcely conceivable that Moses should have provided so carefully for the safe custody and transmission of *his own* discourses on the Law (i.e. as reaffirmed in Deuteronomy), and have made no like provision for *the Law itself*, though given by the mouth of Jehovah. Even, therefore, if 'this Law' in ch. 31:9, 24, applies in the first instance to Deuteronomy, it must indirectly include, if not the whole Pentateuch, at any rate the *whole* Mosaic legislation." Prof. R. D. Wilson goes even further: "It may reasonably be inferred from Deut. 4:1, 5, 44; 28:58, 61; 29:20, 26; 31:9, 24-26, etc., that the whole Pentateuch, or at least all the legal portions, was intended by the writers of these passages to have been designated as having been written by or for Moses. . . That is, the laws came through him and from him. This is the fundamental authorship for which we contend, and which we claim to have been unimpeached by all the testimony that has been produced, in the endeavour to impair our belief that, as John the Apostle says, '*the law was given by Moses.*'"

(2) *The testimony of the rest of the O.T.* We find constant reference to the Pentateuch in other books of the O.T. in a way which strongly suggests that it was a well known work. The events at Ebal and Gerizim presuppose a large book. (Josh. 8: 30-35; see also chs. 1:7-8; 23:6; and Jud. 3:4).

Following the example of Moses, Joshua "wrote down these words in *the book of the law of God*" (ch. 24:26), which can hardly be other than the historic "covenant" of the previous verse, and quite reasonably may embrace much of the history which bears his name. Moreover, there is here a close analogy with Deut. 31:24, and what is referred to as "*the book (sepher) of the law of God*" in all probability was the 'volume' which the priests were commanded to place by the side of the Ark. The references quoted support such a view.

Again Samuel in later times "told the people the manner of the kingdom" about to be constituted, and "wrote in *the book* (R.V. mg.) and laid it up *before Jehovah*." (1 Sam. 10:25). We cannot fail to see the close relation with what Joshua is said to have done, so that this may have been a further addition of the previously-existing documents. But the point is that, all such additions derived their authority and authenticity from their intimate relation to the Mosaic records; they were the historical *application* of the divine legislation *given through Moses*. For our present purpose that is their evidential value; and in principle is substantiated by such references as Deut. 17:18-20; 30:10-13, etc.

Passing to *the age of the kingdom* David charges his son Solomon: "as it is written in the law of Moses" (1 King 2:3, cf. also 1 King 8:9, 53-56; 2 King 14:6; 21:8; 23:35). The book discovered in the time of Josiah is called merely "the book of the law" in 2 King 22:8, but in the parallel passage, 2 Chron. 34:14, a "book of the law of Jehovah given by Moses" (N.B. also 2 Chron. 23:18; 25:4; 35:12). Ezra twice refers to the book of Moses (ch. 3:2; 6:18), and himself is described as a "ready scribe in the law of Moses" (ch. 7:6). In Nehemiah similarly, there are several references to "the Law" or "book of Moses". Perowne (in *Smith's Bible Dictionary*) comments, "here there can be no doubt that our present Pentateuch is meant; for we have no reason to suppose that any later revision took place. At this

time then the existing Pentateuch was regarded as the work of Moses" (i.e. at the time of the Restoration from Exile).

In the *Prophetic books* generally we find numerous references to the Law, evidently as a written document, though Moses is mentioned by name only occasionally. As an example, Ezek. 22:26 clearly refers to a Law that dealt with the subject matter of the Pentateuch; used its very language (cf. Lev. 10:10 ff); and, like the Pentateuch, was to be taught to the people by the priests. Even the critics have to admit that, by "the law" is meant "the law of Moses."¹ A significant passage is Hos. 8:12 (see R.V.m.) "I wrote for him (Israel) the ten thousand things of my law. . ." The number and subject matter of these "things of my Law" (says one authority) alike make it certain that the writer knew a bulky written law which was not merely identical with Exod. chs. 21-23, but must have included other portions, and this passage (in Hosea) cannot be met by some of the critics who resort to the literary device of omitting the important word "write". In Dan. 9:11, 13, "the law of Moses" is mentioned, and here again, a book differing nothing from the present Pentateuch is meant (Perowne).

All such allusions are wholly in favour of an early existence of the main body of the Pentateuch. In fact, so varied and multiplied are these references that some critics have actually found it necessary to frame the hypothesis that the prophetic writings were the *originals* out of which the Pentateuch was formed!²

¹ "This is not only admitted but positively asserted by the critics", states Prof. Allis, and then proceeds to quote Pfeiffer: 'No Hebrew law, whether oral or written, was regarded as binding *unless of Mosaic origin*, and the ritual prescription of Ezek. chs 40-48 were never enforced as such . . .' (our italics). Yet this admitted tradition is completely disregarded. "This leaves the critics with a strange anomaly to account for. The laws laid down in Ezekiel are, as Pfeiffer points out, numerous and precise. But we never read of the 'Law of Ezekiel'. The name of Ezekiel appears only twice in the book which bears his name, and no where else in the Bible. The name Moses occurs about 800 times! How is this anomaly to be explained, if little or nothing in the Pentateuch can be confidently assigned to Moses?" (Allis).

² Dr. Stanley Leathes has a fairly complete list of such references found in the prophetic writings in his work *The Law in the Prophets*, which in

spite of its age is full of valuable material. Hegstenberg's work on the prophetic books should also be consulted. Speaking about the *age* of some of these books, it is well to bear in mind that the critics have *found no newer discovery* of better sources of evidence for their theories.

THE FIRST EPISTLE TO THE CORINTHIANS

DR. W. GRAHAM SCROGGIE

Towards the end of the Apostle's stay at Corinth, an event happened which had far-reaching consequences for the Churches, there and everywhere. The Jews rose up against Paul, brought him before the judgment-seat, and charged him with disloyalty to their religious traditions. Gallio, brother of Seneca the philosopher, who had recently been appointed Proconsul of Achaia, refused to hear the case, and drove the Jews from the assembly. The Greeks and other bystanders then took Sosthenes, the ruler of the Synagogue, and beat him before Gallio, who exhibited the utmost indifference. Note that this Sosthenes was the spokesman of the *Jews* on this occasion, and may have been the successor of Crispus. The result of this affair was to give shelter to the infant Church, with opportunity of safe and continued growth; and as regards the Apostle himself, his credit rose with the disgrace of his opponents.

Shortly after this, Paul, leaving Timothy and Silas behind, sailed from the eastern port of Corinth to Ephesus, in company with Aquila and Priscilla. He spent a day or two at Ephesus, during which he reasoned with the Jews in the Synagogue, and then he proceeded to Caesarea and Jerusalem, having left Aquila and his wife at Ephesus.

At this juncture there arrived at Ephesus "a certain Jew named Apollos" as described in Acts 18:24, ff. He ministered in the Synagogue with much fervency of spirit, but he was ignorant of the enlarged, world-wide scope of the purposes of God, which were consequent upon the death, resurrection and ascension of the Lord Jesus Christ. Under the careful guidance and ministry of Priscilla and Aquila, however, he seems to have gained a new