

BISHOP COLENSO,
THE PENTATEUCH,
AND
INFIDELITY.

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Bishop Colenso and the Pentateuch;

OR,

THE BIBLE IN THE GOSPELS.

A VINDICATION OF THE HISTORICAL CHARACTER OF
THE OLD TESTAMENT.

BY

ALPHA.

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TO THE READER.

THE Author of this book does not profess to go into the general question of the Evidences of the inspiration and authenticity of Holy Scripture, nor to follow Dr. Colenso in his puerile criticisms upon the Pentateuch. His object is a specific one, namely, to shew that the Four Gospels generally, and our Lord in particular, recognize the whole of the Old Testament, including the Pentateuch, as authentic and historic: that consequently they are historical books: that the events therein narrated are facts: and that therefore the charge of being 'un-historical' recently made by Bishop Colenso, instead of being true, does, by placing his assertions in direct antagonism with the statements of our Lord Jesus Christ, recoil with fearful force upon himself; and that he himself presents the melancholy spectacle of a bishop of the Church of Christ, denying the truth of the teachings of the Head of that Church; and stultifying himself and his own teaching, by ignoring the only valid ground for the authority he exercises, and the position he fills.

January, 1863.

CHAPTER I.

AN infidel is one who is not faithful, or who does not hold the faith. Infidelity defines a state of unbelief in all revealed truth; or, in other words, in the truths which the Bible teaches. There is nothing new in infidelity. In the world's abnormal state, wherever there is truth, that truth will be denied; wherever there are things to be believed there will be sure to be unbelievers—infidels. Infidelity borrows its character from the age in which it flourishes. For the present, the time is past for the polished shafts of the wit of a Voltaire, the philosophy of a Volney, or the coarse sensualism of a Paine, although the Bishop of Natal has done more than any man of his day to prepare the mind for the reintroduction of a similar tone of thought. Were anyone to assert at the outset that he denies the character and attributes of God, except the infinitesimally small portion of it which condescends to the level of his comprehension; or were he to say, "We abandon Christianity as a fabulous system, unworthy of the belief of the intellectual giants of the present day, and fall back upon the philosophy of two thousand years ago," people would shrink back affrighted and disgusted. But when reverend and right reverend infidels, under pretext of honest critical investigation, with expressions of the deepest reverence and profoundest regret, and under the guise of a scrupulous conscientiousness profess their inability to silence the struggles of their doubting minds; men respect them, and speak and write of them as if they were to be pitied, and receive their criticisms as the birth throes of noble minds, newly released

from their imprisonment, and expanding into the vigorous existence and enjoyment of an unfettered intellectuality.

Well! this has been foreseen, although it is not the less to be deplored. If we may dare quote from such an authority, we are told that "the time will come (is it not coming?) when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."¹ It will, of course, be objected that "prophecy" is not "prediction." For, after prophecy has been put into the crucible, and passed through the furnace of their criticism, how small a residuum is left! Here it is:—"Nevertheless, it is allowed (we suppose because it cannot be denied) that the prophets could in some cases, from their clear insight into the divine government, project themselves into the near future, and under the influence of the Messianic idea, colour it with anticipations, which were only realized in a distant spiritual development."² Now this is really the most utter nonsense. For, first, why and how should prophets, unless possessing some superhuman power, have a clearer insight into the divine government? how could they project themselves into the near future? We should think the "near future" would wish itself further off, so as to be out of the way of such startling projectiles. How could such a projection into the *near* future so affect their ideas, however coloured, as to give them "anticipations" which were realized in a *distant* spiritual development? Can anything be more absurd? The fact is, the hatred of men of the stamp of the Westminster reviewer, and of the author whom he so praises, to anything like revealed truth is so intensely bitter, that they refuse to see anything at all in revelation, except as a subject to excite their hostility; and, consequently, the most disgraceful ignorance of the Bible and its contents is constantly betrayed by them: such ignorance, and

¹ 2 Tim. iv. 3, 4.

² "Westminster Review." October, 1862. Art., "Theology and Philosophy," p. 515.

so gross, that it would subject a schoolboy to a whipping, and most richly would he deserve it.

But the worst phase of the subject is not presented even by such men as these pretenders; it is reserved for men who have sworn that they hold certain truths, to see how far they can perjure themselves, by overthrowing those truths they made oath they would defend, and to shew the marvellous elasticity of the thing called conscience.

We do not wish to be misunderstood. If men, who are not clergymen of the Church of England, who have not sworn that they do believe certain truths, choose to deny those truths, their denial is a fearful thing; but it stands alone, for them there is a judgment; but, when in addition, men have testified their unfeigned assent and consent to these truths, have sworn that they will, to the utmost of their power, "banish and drive away strange doctrines," their sin is infinitely greater. For first, at the outset, they voluntarily professed their desire to become ministers of the Church of England, they professed to believe her doctrines, her Articles, her Liturgy, as well as in the authenticity, sufficiency, and inspiration of holy Scripture; they took care in their ordination examination not to give such answers as would cast a suspicion upon their orthodoxy, but only such as would enable them to pass; and then they were ordained, ordained to preach a Word they never believed, to administer sacraments they look upon as a mockery, and to perform a service full of statements which they assert to be false. And there and then, having obtained admission into the ministry of the Church, by false assertions, untrue answers, false oaths, they turn round and find fault with that Church, (the same then as now, and whose doctrines remain unaltered), and accuse her of fettering their giant (?) intellects, and of imposing undue restraints upon them, and in every way seek to rob her of her distinctive Christian character, in order that their miserable infidelity may have free scope. We wonder that—what shall we call them? Christians? no. Gentlemen? no. Men? no. Traitors? yes, that is the word, for their whole career is one of treachery—We wonder that these

traitors to their God and to their oaths, do not at once abandon the Church which imposes such unjustifiable restraints upon them. Let them go, with their gigantic ideas and magnificent intellects; let them go, and, at least, shew their conscientiousness by resigning their emoluments. Such men as they should cease to receive the pay of so harsh and tyrannical a task-mistress. But let not such men of progress, by remaining nominally within her communion, present the pitiable spectacle of conscientious men, men so very conscientious that they feel it a matter of duty to overthrow a faith which has made millions happy in life and in death, receiving the pay of a Church whose doctrines they deny, and whose foundations they profess to be almost a myth! While they do remain, they must either preach and teach doctrines they believe to be false, and so wound their exquisitely sensitive consciences; or, being conscientious, they must preach and teach contrary to their oaths, and receive as their pay, the wages of treachery.

We feel no language can be too strong to be applied to such men; we would hold them up to the scorn and contempt of all men, Christians or not, who have a spark of right feeling left. We are wrong to be so gentle and tender with them. Liberality of opinion, when it denies God's truth, is licentiousness, and is as dishonoring to God as it is offensive to man.

But while we thus unreservedly condemn all such teaching, we are bound in common fairness to ask whether their views have not been to a great extent encouraged, although without the remotest intention of so doing, by many dear and excellent Christian men? We ask not this to excite hostility, or prejudice feelings, but has not the so-called evangelical way of expounding prophecies—the habit of interpreting prophecies spiritually by some, symbolically by others, sanctioned an unreality almost akin to the views of idealism, a system of interpretation which is now being used against us with such fearful effect? May we not ask whether the idea of Israel and Zion and Jerusalem, being so many synonyms of the Gentiles and the Christian Church of this dispensation, does not lend a coloring of truth to the allegorizing of the Old Testament? And does not the free use of

symbolism adopted as the interpretation of the book of The Revelation, and the getting rid of all that is supernatural in it, to a dangerous extent sanction the denial of the miracles of the Old Testament by interpreting them as symbolic also? We put not these questions to justify the infidel views of the day, but to suggest the necessity of rigid adherence to the Word of God: not "it means," but "it is written." Symbolism is as the bow in the day of rain, a *refraction* and, consequently, a distortion of the truth; however beautiful, it is not the sun, and every person sees a different bow. Literalism is as the sun itself.

CHAPTER II.

When men of learning and research ; men of supposed honor and integrity ; men occupying, voluntarily, positions of influence and emolument, with all the duties and responsibilities connected with those positions ; when such men tell us “ our examination has forced on us the conviction, by reason of the utter impossibilities and absurdities contained in it, that the whole story of the ‘ Exodus ’ is a fiction, and that consequently no such ‘ groups of laws ’ were ever laid down in the wilderness as the story describes ; and if the last four Books of the Pentateuch must be pronounced to be fictitious, it will hardly be contended that the Book of Genesis can, in the main, be any other than fictitious also ; ” what are we to say ? Indifferent or careless men, of all classes, will believe. Some will rejoice at the noble independence of mind exhibited ; some have always suspected it must be so ; some will wonder what can be said against *that* ? while the few will burn with indignation at such criminal ignorance, or such wilful blindness.

Although it is not our intention to go into ordinary evidences, we must nevertheless glance at one or two of them ; but before doing this we may ask, after such a ruthless and indiscriminate rejection of the Pentateuch, their denial of prophecy, their doubts about history, is any part of the Bible left unassailed ? have we any common ground at all ? Providentially we have ; and we can hardly conceive how men who deny so much, should concede us so important a position. We are told by Dr. Temple, (whose essay is quite as bad, but more equivocal than the rest,) that “ the first and largest place in the New Testament is assigned to His (our Lord’s) life, four times told. This life we emphatically call the Gospel. [This is as untrue as it is absurd.] If there is little herein to be technically called doctrine, yet here is the

FOUNTAIN OF ALL INSPIRATION ; there is no Christian who would not rather part with all the rest of the Bible than these four books.”¹

This for the sake of our argument, for the sake of refutation, even for the cause of truth, is a point of paramount importance. The four Gospels are true then, absolutely, without question : “*the Fountain of all Inspiration.*” Their statements, therefore, are true ; their records are undisputed ; their inspiration is unquestioned. Hence their statements being true, their records are admissible as evidence. Further, although our Lord’s Deity is covertly, in fact we may say openly, denied, one point is fully admitted concerning Him. He was the “one Example of all examples.”¹ “Our Lord was the Example of mankind, and there can be no other example, in the same sense.” Without stopping to enquire in what sense the writer assigns this peculiarity to our Lord, we accept the proposition that our Lord was “the Example of all examples.” Apart from the fact that there are many things in which it would be blasphemous for us to presume to follow Him, and in which, therefore, He could not have been our Example, one point is self-evident. To be the world’s Example He must have been a pre-eminently good man, *i. e.* good, both in a moral point of view, and religious, at least to the extent of the modern standard ; He served God to the best of His knowledge and belief, and according to His conscience : that is, He was conscientious. Now, as a good man, He must have been a truthful man ; neither uttering, nor suffering utterance to be given, in His presence, uncontradicted, to untrue statements ; honest, morally as well as pecuniarily, neither assuming, nor permitting to be rendered to Him, more honor than was His due. Hence, therefore, His character may be admitted without dispute, to be true, and the Gospels which contain them must be true also, and their statements true, for “here is the fountain of all inspiration.” Now, by the application of this principle, thus fully and frankly admitted, with simply those consequences which may be logically or legitimately deduced,

¹ “Essays and Reviews,” I, p. 24.

we may consider we have established a title to claim as proved, and therefore indisputable, whatever those Gospels allow. We will therefore proceed to examine the Gospels, and see what help they give, and what light they afford.

And first we must premise, that when an explanation of any term, or office, or custom is necessary, such explanation must and can alone fairly be sought for among the traditions, written or oral, of the people among whom they obtained. And here happily we have the implied, if not the express sanction of the essayist. For he tells us, that "Three companions were appointed by Providence to give their Society to this creature whom God was educating: *Greece, Rome, and the Early Church.*"¹ And although he afterwards tells us, that one of these companions "passed away before the other two appeared," and the other was *almost gone before* the Church was founded," (rather a curious kind of *companionship*,) yet, thus sanctioning Greece and Rome, we presume, that inasmuch as he would explain Grecian or Roman customs, terms of office, or religious ceremonies by a reference to their respective histories, or mythologies, so we may explain such uses by an unquestioned reference to the Jewish histories or religion, without claiming for them by virtue of such process, more than the writer of the essay would claim for such Grecian or Roman histories, or accounts of mythologies: not yet assuming their narratives as facts, *per se*; but as narratives which were current among them, and which *they received and believed as facts*. More as yet, cannot be claimed: less cannot be conceded.

¹ "Essays and Reviews," page 26.

CHAPTER III.



WE NOW proceed to shew what Old Testament Scriptures are quoted and recognized by our Lord principally, and in a few cases by the Evangelists.

We have placed the passages from the Gospels in the one column, and in the other, parallel with them, the Old Testament prophet, or Scripture, or custom, directly or by implication referred to.

EXTRACTS FROM THE FOUR GOSPELS.

LUKE I.

5 There was in the days of Herod, the king of Judea, a certain priest
 named Zacharias, of the course of Abia: and his wife was of the
 6 daughters of Aaron, and her name was Elisabeth. And they were
 both righteous before God, walking in all the commandments and
 ordinances of the Lord blameless.

8 And it came to pass, that while he executed the priest's office be-
 9 fore God in the order of his course, according to the custom of the
 priest's office, his lot was to burn incense when he went into the
 10 temple of the Lord. And the whole multitude of the people were
 11 praying without at the time of incense. And there appeared unto
 him an angel of the Lord standing on the right side of the altar of
 17 incense. . . . And he shall go before him in the spirit and power of
 Elias, to turn the hearts of the fathers to the children, and the dis-
 obedient to the wisdom of the just; to make ready a people pre-
 pared for the Lord.

28 Joseph, of the house of David.

32 And shall call his name JESUS. He shall be great, and shall be
 called the Son of the Highest: and the Lord God shall give unto
 33 him the throne of his father David: and he shall reign over the
 house of Jacob for ever; and of his kingdom there shall be no end.

55 He hath holpen his servant Israel, as he spake to our fathers, to
 Abraham.

59 On the eighth day they came to circumcise the child.

69 And hath raised up an horn of salvation for us in the house of
 70 his servant David; as he spake by the mouth of his holy prophets,
 which have been since the world began: . . . to perform the mercy
 72 promised to our fathers, and to remember his holy covenant; the
 73 oath which he sware to our father Abraham.

78 Whereby the dayspring from on high hath visited us, to give
 79 light to them that sit in darkness and in the shadow of death, to
 guide our feet into the way of peace.

MEN AND SCRIPTURES RECOGNIZED IN THE
FOUR GOSPELS.

The course of *Abia*. 1 Chron. xxiv. 10, 19.

Aaron.

All the commandments and ordinances of the Lord.

Priest's office. The order of his *course*.

Incense offering. *Temple worship*. *Holy of Holies*. People without
the veil. *Altar of incense*.

Elijah. *Malachi* iv. 5, 6.

David.

The throne of *David*.

The house of *Jacob*.

Israel.

The Fathers. *Abraham*.

Why *circumcised*? Why on *the eighth day*? See *Leviticus* xii. 3;
Genesis xvii.

The house of *David*.

The holy prophets have been since *the world began*. God's covenant
with *Abraham* in *Genesis*. His *oath* to him.

Malachi iv. 2; *Isaiah* ix. 2.

MATTHEW I.

22 Now all this was done, that it might be fulfilled, which was
 23 spoken of the Lord by the prophet, saying, Behold, a virgin shall
 be with child, and shall bring forth a son, and they shall call his
 name Emmanuel, which being interpreted is, God with us.

LUKE II.

5 Into Judea, unto the city of David, which is called Bethlehem ;
 (because he was of the house and lineage of David).
 21 And when eight days were accomplished for the circumcising of
 22 the child, his name was called JESUS. And when the days of her
 purification according to the law of Moses were accomplished, they
 23 brought him to Jerusalem, to present him to the Lord ; (as it is
 written in the law of the Lord, Every male that openeth the womb
 24 shall be called holy to the Lord ;) and to offer a sacrifice according
 to that which is said in the law of the Lord, A pair of turtledoves,
 or two young pigeons.

MATTHEW II.

4 And when he had gathered all the chief priests and scribes of the
 people together, he demanded of them where Christ should be born.
 5 And they said unto him, In Bethlehem of Judea : for thus it is
 6 written by the prophet, And thou Bethlehem, in the land of Juda,
 art not the least among the princes of Juda : for out of thee shall
 come a governor, that shall rule my people Israel.
 15 That it might be fulfilled which was spoken of the Lord by the
 prophet, saying, Out of Egypt have I called my son.
 17 Then was fulfilled that which was spoken by Jeremy the prophet
 saying,
 18 In Rama was there a voice heard, lamentation, and weeping, and
 great mourning, Rachel weeping for her children, and would not
 be comforted, because they are not.

Isaiah vii. 14.

The *city of David*.

The house and lineage of *David*.

Circumcision, The law of

The law of *Moses*, called the *law of the Lord*. See *Exodus* xiii. 2 ;
Leviticus xii. 6—8.

Chief priests. See *Exodus*. *Scribes*, so-called because their sole
employment was to copy the Scriptures.

Micah recognized as a prophet. His prophecy here fulfilled. (v. 2.)

Hosea called a prophet. (xi. 1.)

Jeremiah a prophet. His prediction fulfilled. (xxxix. 15.)

LUKE II.

- 41 Now his parents went to Jerusalem every year at the feast of the passover.
- 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
- 43 And when they had fulfilled the days, as they returned.

MATTHEW I.

1 The book of the generation of Jesus Christ, the Son of David, the son of Abraham.

2 Abraham begat Isaac ; and

Isaac begat Jacob ; and Jacob

3 begat Judas and his brethren ;

and Judas begat Phares and Zara of Thamar ; and Phares begat Esrom ; and Esrom begat

4 Aram ; and Aram begat Aminadab ; and Aminadab begat

Naasson ; and Naasson begat

5 Salmon ; and Salmon begat

Booz of Rachab ; and Booz be-

6 gat Obed of Ruth ; and Obed

begat Jesse ; and Jesse begat David the king ;

And David the king begat

Solomon of her that had been

7 the wife of Urias ; and Solomon

begat Roboam ; and Roboam

8 begat Abia ; and Abia begat

Asa ; and Asa begat Josaphat ;

9 and Josaphat begat Joram ; and

Joram begat Ozias ; and Ozias

begat Joatham ; and Joatham

begat Achaz ; and Achaz begat

LUKE III, inverted.

38 Of God, of Adam, of Seth, of

37 Enos, of Cainan, of Maleleel, of

36 Jared, of Enoch, of Mathusala, of Lamech, of Noe, of Sem, of

35 Arphaxad, of Cainan, of Sala,

34 of Heber, of Phalec, of Ragau,

of Saruch, of Nachor, of Thara,

33 of Abraham, of Isaac, of Jacob,

of Juda, of Phares, of Esrom,

32 of Aram, of Aminadab, of Naas-

son, of Salmon, of Booz, of

31 Obed, of Jesse, of David, of

Nathan, of Mattatha, of Menan,

30 of Melea, of Eliakim, of Jonan,

29 of Joseph, of Juda, of Simeon,

of Levi, of Matthat, of Jorim,

Why did they go up to Jerusalem every year?

What was the *passover*? Its origin?

What days were to be fulfilled?

See *Exodus* ~~xiv~~ xiii 13. *Deuteronomy* xvi. 1—8.

These *genealogies* are of the utmost importance. The name recognizes the *history*.

Can any heathen author shew anything half so *historical*?

Adam called Son of God. This recognizes the account of *his* creation at all events, and consequently *Genesis* i. 26—31, and *Genesis* ii. *Seth* recognizes iv. 25, 26. The mention of Enos, Cainan, Maleleel, Jared, Enoch, Mathusala, Lamech, Noah, prove the literality and historical character of *Genesis* v., as also, by inference, of the narratives.

- 10 Ezekias; and Ezekias begat Manasses; and Manasses begat
 11 Amon; and Amon begat Josias; and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.
- 12 And after they were brought to Babylon, Jechonias begat
 13 Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat
 14 Azor; and Azor begat Sadoc; and Sadoc begat Achim; and
 15 Achim begat Eliud; and Eliud begat Eleazar.
- 28 of Eliezer, of Jose, of Er, of Elmodam, of Cosam, of Addi, of Melchi, of Neri, of Salathiel, of Zorobabel, of Rhesa, of
 27 Joanna, of Juda, of Joseph, of
 26 Semei, of Mattathias, of Maath, of Nagge, of Esli, of Naum, of
 25 Amos, of Mattathias.

MATTHEW III.

MARK I.

LUKE III.

- 1 In those days came John the Baptist, preaching in the wilderness of Judea.
- 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his
 4 paths straight. And the same John had his raiment of camel's hair.
- 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of
 2 sins.—As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
- 2 Annas and Caiaphas being the high priests, the word of God came unto John
 4 . . as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths
 5 straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;
 6 and all flesh shall see the salvation of God.

High priesthood.

The Word of God came unto John as it is written in *Esaias*. *Esaias* therefore is a prophet: his prophecy is the Word of God; and he is one of the prophets; and his prophecy was fulfilled. *Isaiah xl. 3; Malachi iii. 1.*

MATTHEW III.

9 We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

MATTHEW IV.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil...saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil... saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

LUKE III.

8 We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

LUKE IV.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God...
 9 And he...said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
 7 If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Abraham the father of the Jews.

Here our Lord three times recognizes *Deuteronomy*, as the *Pentateuch*, *Scripture*, (viii. 3; vi. 16; and vi. 13). But what is still more remarkable, Satan also quotes one of the *Psalms* as an authority, as *Scripture*, and as a prophecy of our Lord! Satan, tempting Jesus, quoted to him, 1800 years ago, as *Scripture* and as prophecy, and thereby admitted its authority and genuineness, that which a bishop and ministers of the Church of Christ now deny to be any prophecy or of any authority!

JOHN I.

17 The law was given by Moses.

19 And this is the record of John, when the Jews sent Priests and
21 Levites from Jerusalem to ask him, Who art thou? . . . And they
asked him, What then? Art thou Elias? And he saith, I am not.

22 Art thou that prophet? And he answered, No. Then said they
23 unto him . . . What sayest thou of thyself? He said, I am the voice of
one crying in the wilderness, Make straight the way of the Lord,
24 as said the prophet Esaias. And they which were sent were of the

25 Pharisees. And they asked him, and said unto him, Why baptizest
thou then, if thou be not that Christ, nor Elias, neither that prophet?

45 Philip findeth Nathanael, and saith unto him, We have found
him, of whom Moses in the Law, and the Prophets, did write, Jesus
of Nazareth, the son of Joseph.

JOHN II.

13 And the Jews' passover was at hand, and Jesus went up to
14 Jerusalem, and found in the temple those that sold oxen and sheep
15 and doves, and the changers of money sitting: and when he had
made a scourge of small cords, he drove them all out of the temple,
and the sheep, and the oxen; and poured out the changers' money,

16 and overthrew the tables; and said unto them that sold doves,
Take these things hence; make not my Father's house an house of
17 merchandise. And his disciples remembered that it was written,
The zeal of thine house hath eaten me up.

JOHN III.

14 And as Moses lifted up the serpent in the wilderness, even so
15 must the Son of man be lifted up: that whosoever believeth in him
should not perish.

MATT. XIV.

4 It is not lawful for thee to
have her.

MARK VI.

18 It is not lawful for thee to
have thy brother's wife.

Levites. This is a recognition by implication of the Book of *Leviticus*, which contains directions to the Levites concerning the ceremonial law. It also recognizes *Levi* as an historical personage.

Elijah is here mentioned.

The prophet Esaias recognized and quoted. (xl. 3.)

Moses the lawgiver, and the prophets wrote of Jesus. Therefore the Pentateuch and the prophets contained prophecy.

The Passover.

The Psalms quoted. (lxix. 9.)

The account occurs in *Numbers* xxi. 8, *seq.* Our Lord's quotation proves that Moses was Israel's leader: the story of the brazen serpent to be true: and the sojourn in the wilderness: and authenticates the Book of Numbers.

Why not lawful? What law is against it? *The law of Moses, Leviticus* xviii. 16.

JOHN IV.

- 5 Which is called Sychar, near to the parcel of ground that Jacob
6 gave to his son Joseph. Now Jacob's well was there.
- 12 Art thou greater than our father Jacob, which gave us the well
and drank thereof himself, and his children, and his cattle ?

LUKE IV.

- 16 And he came to Nazareth, where he had been brought up: and, as
his custom was, he went into the synagogue on the sabbath day, and
17 stood up for to read. And there was delivered unto him the book
of the prophet Esaias. And when he had opened the book, he
18 found the place where it was written, The Spirit of the Lord is
upon me, because he hath anointed me to preach the gospel to the
poor; he hath sent me to heal the broken-hearted, to preach de-
liverance to the captives, and recovering of sight to the blind, to
19 set at liberty them that are bruised, to preach the acceptable year
20 of the Lord. And he closed the book, and he gave it again to the
minister, and sat down. And the eyes of all them that were in the
21 synagogue were fastened on him. And he began to say unto them,
22, 24 This day is this scripture fulfilled in your ears.... And he said,
Verily, I say unto you, No prophet is accepted in his own country.
25 But I tell you of a truth, many widows were in Israel in the days
of Elias, when the heaven was shut up three years and six months,
26 when great famine was throughout all the land; but unto none of
them was Elias sent, save unto Sarepta, a city of Sidon, unto a
27 woman that was a widow. And many lepers were in Israel in the
time of Eliseus the prophet; and none of them was cleansed, saving
Naaman the Syrian.

MATTHEW IV.

- 14 In the borders of Zabulon and Nephthalim: that it might be ful-
15 filled which was spoken by Esaias the prophet, saying, The land of
Zabulon, and the land of Nephthalim, by the way of the sea, be-
16 yond Jordan, Galilee of the Gentiles; the people which sat in dark-
ness saw great light; and to them which sat in the region and
shadow of death light is sprung up.

Jesus admits the truth of the woman's story. Jacob was therefore an historical personage. The account of its being inherited by Joseph is found in Joshua xxiv. 32.

The book of Joshua was therefore historical.

The prophet Esaias. Jesus makes no mention of two prophets of that name. He reads a portion of lxi. 1, 2, calls it 'Scripture : ' and declares it was that day fulfilled. It was written nearly 700 B.C., but if that be denied, still, by the Septuagint it is proved to have been written not less than 150 B.C. If written by Baruch would Jesus not have corrected the mistake ?

Elijah the prophet. The miraculous drought: the consequent famine: the widow woman: the miracle of the cruse and the barrel: and *the 1st book of Kings*, are all here recognized, (xvii. 1, 9). *Elisha the prophet*: the miracle of healing Naaman: and *the 2nd book of Kings*, are also verified. (v. 14.)

Esaias the prophet. (ix. 1, 2.)

Prophecy fulfilled.

MATTHEW VIII.

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

MATT. VIII.

4 Go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

MARK I.

44 But go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

LUKE V.

14 But go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

JOHN V.

39 Search the Scriptures ; for in them ye think ye have eternal life :
 45 and they are they which testify of me. . . . Do not think that I will accuse you to the Father : there is one that accuseth you, even Moses,
 46 in whom ye trust. For had ye believed Moses, ye would have
 47 believed me : for he wrote of me. But if ye believe not his writings, how shall ye believe my words ?

MATT. XII.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an

MARK II.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful ?
 25 And he said unto them, Have ye never read what David did, when he had need, and was an hungry,

LUKE VI.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath
 3 days ? And Jesus answering them said, Have ye not read so much as as this, what David did, when

Esaias the prophet.

Prophecy fulfilled. (liii. 4.)

Jesus here acknowledges the law of Moses, *i.e.* the *Pentateuch*; and its obligation upon the man: and consequently the whole law of leprosy, as contained in *Leviticus* xiii. and xiv.

The Scriptures are referred to as testifying of Christ. Some must therefore be prophetic.

Moses wrote of Jesus. Where? In *Deuteronomy* xviii. 15—18. That passage is therefore a prophecy, and the book authentic. His writings appear to be advanced as of equal authority with our Lord's words. How could this be unless the writings of Moses were inspired? And how could Moses accuse the Jews in our Lord's time to the Father, if he had never lived, never written, never spoken the words of God?

The Pharisees refer to the law of the observance of the sabbath. *Exodus* xvi. 22—30; *Genesis* ii. 1—3; *Exodus* xx. 8—11; xxxi. 12—17; *Leviticus* xix. 3; *Deuteronomy* v. 12—15.

David. This narrative quoted as authentic recognizes, 1 *Samuel* xxi. 1—6.

MATTHEW XII.

hungred, and they
 that were with
 4 him; how he
 entered into the
 house of God, and
 did eat the shew-
 bread, which was
 not lawful for him
 to eat, neither for
 them which were
 with him, but only
 for the priests?
 5 Or have ye not
 read in the law,
 how that on the
 sabbath days the
 priests in the tem-
 ple profane the
 sabbath, and are
 6 blameless? But
 I say unto you,
 That in this place
 is one greater than
 7 the temple. But
 if ye had known
 what this meaneth,
 I will have mercy,
 and not sacrifice,
 ye would not have
 condemned the
 guiltless.

MARK II.

he, and they that
 were with him?
 26 how he went into
 the house of God
 in the days of
 Abiathar the high
 priest, and did eat
 the shewbread,
 which is not law-
 ful to eat but for
 the priests, and
 gave also to them
 which were with
 him?

LUKE VI.

himself was an
 hungred, and they
 which were with
 4 him; how he went
 into the house of
 God, and did take
 and eat the shew-
 bread, and gave
 also to them that
 were with him;
 which it is not
 lawful to eat but
 for the priests
 alone?

MATTHEW XII.

17 That it might be fulfilled which was spoken by Esaias the pro-
 18 phet, saying, Behold my servant, whom I have chosen; my be-
 loved, in whom my soul is well pleased: I will put my spirit upon

Shewbread. Why was it unlawful for David and his young men to eat it? See *Leviticus* xxiv. 5—9.

“The priests in the temple profane the sabbath, and are blameless.”
In what law is this? *Numbers* xxviii. 9, 10.

Hosea vi. 6.

Esaias the prophet. (xlii. 1—3.)

MATTHEW XII.

19 him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets.
 20 A bruised reed shall he not break, and smoking flax shall he not
 21 quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

MATTHEW V.

17 Think not that I am come to destroy the law, or the prophets: I
 18 am not come to destroy, but to fulfil. For verily I say unto you,
 Till heaven and earth pass, one jot or one tittle shall in no wise
 19 pass from the law, till all be fulfilled. Whosoever therefore shall
 break one of these least commandments, and shall teach men so, he
 shall be called the least in the kingdom of heaven.
 21 Ye have heard that it was said by them of old time, Thou shalt
 not kill; and whosoever shall kill shall be in danger of the
 judgment.
 27 Ye have heard that it was said by them of old time, Thou shalt
 not commit adultery.
 31 It hath been said, Whosoever shall put away his wife, let him
 give her a writing of divorcement.
 33 Again, ye have heard that it hath been said by them of old time,
 Thou shalt not forswear thyself, but shalt perform unto the Lord
 thine oaths.
 38 Ye have heard that it hath been said, An eye for an eye, and a
 tooth for a tooth.
 43 Ye have heard that it hath been said, Thou shalt love thy neigh-
 bour, and hate thine enemy.

MATTHEW VI.

29 Even Solomon in all his glory was not arrayed like one of these.

MATTHEW VIII.

11 And I say unto you, That many shall come from the east and
 west, and shall sit down with Abraham, and Isaac, and Jacob, in
 the kingdom.

The law and the prophets are here distinctly referred to, and our Lord says he came to fulfil them. But how could he fulfil that which had no reference to him either by type or prophecy? How fulfil a law which is unhistorical, and has no claim to our belief, or a prophecy which was not a prediction?

Exodus xx. 13; *Leviticus* xxiv. 21.

Exodus xx. 14.

Deuteronomy xxiv. 1.

Exodus xx. 7; *Leviticus* xix. 12.

Exodus xxi. 24; *Leviticus* xxiv. 20; *Deuteronomy* xix. 21.

Deuteronomy xxiii. 6.

Solomon. His remarkable character, and position, and wealth. 1 *Kings* i.—xi. inclusive; 1 *Chronicles* xxviii., xxix.; 2 *Chronicles* i.—ix.

Abraham, Isaac, Jacob, are here referred to as historical persons, and this recognizes *Genesis* xii.—l., or nearly the whole of *Genesis*.

MATTHEW XI.

4 Go and show John again those things which ye do hear and see :
 5 the blind receive their sight, and the lame walk, the lepers are
 cleansed, and the deaf hear, the dead are raised up, and the poor
 have the gospel preached to them.

LUKE VII.

10 For this is he, of whom it is written, Behold, I send my
 messenger before thy face,
 which shall prepare thy way
 before thee. 27 This is he, of whom it is writ-
 ten, Behold, I send my messen-
 ger before thy face, which shall
 prepare thy way before thee.

13 For all the prophets and the law prophesied until John. And if
 14 ye will receive it, this is Elias, which was for to come.

23 For if the mighty works, which have been done in thee, had
 24 been done in Sodom, it would have remained until this day. But
 I say unto you, That it shall be more tolerable for the land of Sodom
 in the day of judgment, than for thee.

MATTHEW XII.

39 And there shall no sign be
 given to it, but the sign of the
 40 prophet Jonas; for as Jonas
 was three days and threenights
 in the whale's belly; so shall
 the Son of man be three days
 and three nights in the heart
 41 of the earth. The men of
 Nineveh shall rise in judg-
 ment with this generation,
 and shall condemn it: because
 they repented at the preaching
 of Jonas; and, behold, a greater
 42 than Jonas is here. The queen
 of the south shall rise up in
 the judgment with this gene-
 ration, and shall condemn it:
 for she came from the utter-

LUKE XI.

29 This is an evil generation:
 they seek a sign; and there
 shall no sign be given it, but
 the sign of Jonas the prophet.

30 For as Jonas was a sign unto
 the Ninevites, so shall also the
 Son of man be to this genera-
 32 tion. The men of Nineve shall
 rise up in the judgment with
 this generation, and shall con-
 demn it; for they repented at
 the preaching of Jonas; and,
 behold, a greater than Jonas
 31 is here. The queen of the
 south shall rise up in the judg-
 ment with the men of this
 generation, and condemn them:
 for she came from the utter

Isaiah xxxv. 5 ; xlii. 6, 7.

Malachi iii. 1.

Malachi iv. 5.

There was therefore a city called Sodom, which city was destroyed. This gives us *Genesis* xviii. and xix.

This is a passage of the utmost importance. Jesus asserts that *Jonah* was a prophet: that his history was not 'a legend of a later date,' but a fact: that the history was a prophetic type: and that the miracle involved was also true. See *Jonah*.

The visit of the *Queen of Sheba* is also an historical fact, and thus 1 *Kings* x., and 2 *Chronicles* ix. 1—12, are again recognized.

MATTHEW XII.

most parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

LUKE XI.

most parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

LUKE XI.

- 42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone.
- 47 Woe unto you . . . for ye build the sepulchres of the prophets, and
- 48 your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build
- 49 their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay
- 50 and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this genera-
- 51 tion; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple.

MATTHEW XIII.

- 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye
- 15 shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.
- 35 Without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

MATTHEW IX.

- 13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice.

The law of tithes, and the prophets recognized.

Abel referred to as an historical person, his murder, and his chronological association with 'the foundation of the world,' or the creation, recognized by Jesus. This gives us *Genesis* iv.

Zechariah the prophet, authenticates 2 *Chronicles* xxiv. 20—22.

Isaiah, his prophecy. (vi. 9, 10.)

Psalms lxxviii. 2. The Psalmist is here called a prophet, whether Asa were the writer or no : and consequently this Psalm is a prophetic one, and its authority is recognized.

Hosea quoted. (vi. 6.)

MATTHEW X.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

MARK VI.

11 Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

JOHN VI.

31 Our fathers did eat manna in the desert; as it is written, He
32 gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

45 It is written in the prophets, And they shall all be taught of God.

49 Your fathers did eat manna in the wilderness.

58 Your fathers did eat manna and are dead.

MATTHEW XV.

7 Ye hypocrites, well did
Esaias prophesy of you saying,
8 This people draweth nigh unto
me with their mouth, and hon-
oureth me with their lips;
but their heart is far from me.

3 Why do ye also transgress
the commandment of God by

4 your tradition? for God com-
manded, saying, Honour thy
father and mother: and, He
that curseth father or mother,
let him die the death.

MARK VII.

6 He answered and said unto
them, Well hath Esaias pro-
phesied of you hypocrites, as it
is written, This people honour-
eth me with their lips, but
their heart is far from me.

7 Howbeit in vain do they wor-
ship me, teaching for doctrines
the commandments of men.

8 Other such like things ye do.

9 And he said unto them, Full
well ye reject the command-
ment of God, that ye may keep

10 your own tradition. For Moses
said, Honour thy father and thy
mother; and, Whoso curseth
father or mother, let him die

Sodom and Gomorrha again referred to, and *Genesis* xviii., xix.

Psalm lxxviii. 24.

Moses connected with the *miracle*. *Exodus* xvi. 4—36; *Numbers* xi. 4—35.

Isaiah liv. 13; *Jeremiah* xxxi. 3 3.

Manna, in the *wilderness*, hence the journeyings of Israel in the wilderness an historical fact.

Isaiah, the prophecy fulfilled. (xxix. 13.)

This is a very important passage; for, observe, what *Moses* said in *Exodus* xx. 12; *Deuteronomy* v. 16; *Exodus* xxi. 17, Jesus calls *the commandment of God, and the word of God*.

MATTHEW XV.

6 Thus have ye made the commandment of God of none effect by your tradition.

MARK VII.

11 the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through your tradition.

MATTHEW XVI.

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

MATTHEW XVI.

14 And they said, Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets.

MARK VIII.

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

LUKE IX.

19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

MATTHEW XVII.

3 And, behold, there appeared unto them Moses and Elias talking with him.

MARK IX.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

LUKE IX.

30 And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

The prophet Jonah.

The prophets *Elijah* and *Jeremiah* are here recognized.

Moses and *Elijah* must therefore have been 'historical' personages.

MATTHEW XVII.

11 Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed.

49 Every sacrifice shall be salted with salt.

MARK IX.

11 And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

MATTHEW XVIII.

16 That in the mouth of two or three witnesses every word may be established.
25 Forasmuch as he had not to pay, his lord commanded him to be sold.

JOHN VII.

2 Now the Jews' feast of Tabernacles was at hand.

LUKE IX.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

JOHN VII.

19 Did not Moses give you the law, and yet none of you keepeth the law? . . . Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the Sabbath day circumeise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me because I have made a man every whit whole on the Sabbath day.
40 Many of the people, therefore, when they heard this saying, said,

The prophetic and historic character of Elias are here shown, also the authenticity of *Malachi* acknowledged, (iv. 5, 6.)

This is the law of the offering of the first fruits. *Leviticus* ii. 12—16.

This law is found in *Deuteronomy* xix. 15.

Leviticus xxv. 39.

Leviticus xxiii. 33—44 ; *Exodus* xxiii. 16.

This is a recognition of *Elijah's Miracle*, and consequently of *2 Kings* i. 9—14.

Jesus here says, *Moses gave the Jews the law* : *i.e.*, the five Books or Pentateuch are historical. The origin of *circumcision* is before Moses, *i.e.*, of *the fathers*, and to be found only in *Genesis* : *the Sabbath day* is acknowledged.

JOHN VII.

41 Of a truth this is the Prophet. Others said, This is the Christ. But
 42 some said, Shall Christ come out of Galilee? Hath not the Scripture
 said, That Christ cometh of the seed of David, and out of the town
 50 of Bethlehem, where David was? . . . But this people who knoweth
 51 not the law are cursed. Nicodemus said unto them, (he that came
 52 to Jesus by night, being one of them,) Doth our law judge any man,
 before it hear him, and know what he doeth? They answered and
 said unto him, Art thou also of Galilee? Search, and look: for out
 of Galilee ariseth no prophet.

JOHN VIII.

5 Moses in the law commanded us that such should be stoned.

37 I know that ye are Abraham's seed.
 56 Your father Abraham rejoiced to see my day: and he saw it, and
 57 was glad. Then said the Jews unto him, Thou art not yet fifty
 58 years old, and hast thou seen Abraham? Jesus said unto them,
 Verily, verily, I say unto you, Before Abraham was, I am.

LUKE X.

26 He said unto him, What is written in the law? how readest thou?
 27 And he answering said, Thou shalt love the Lord thy God with all
 thy heart, and with all thy soul, and with all thy strength, and
 28 with all thy mind; and thy neighbour as thyself. And he said unto
 him, Thou hast answered right: this do, and thou shalt live.

LUKE XIII.

28 Ye shall see Abraham, and Isaac, and Jacob, and all the prophets,
 in the kingdom of God.

LUKE XVI.

29 Abraham saith unto him, They have Moses and the prophets: let
 them hear them.
 30 And he said, Nay, father Abraham: but if one went unto them from
 the dead, they will repent.
 31 And he said unto him, If they hear not Moses and the prophets,
 neither will they be persuaded, though one rose from the dead.

The Scripture. This promise is found in 2 *Samuel* vii. 4—17.

Psalm lxxxix. 3, 4; cxxxii. 11.

Micah v. 2.

Deuteronomy xix. 16—19.

What was Nicodemus to search? Where was he to look, unless in *Prophetic Scriptures*?

Leviticus xx. 10. Therefore this book is part of the Law, and it was by *Moses*.

This authenticates the whole genealogy and everything contingent upon it, and it proves that such a person as Abraham really existed.

The *Law* is quoted; and Jesus acknowledges that it is right. Thus again authenticating *Exodus* and *Deuteronomy*.

Abraham, Isaac and *Jacob, i.e., Genesis* xii. to end.

Abraham is here represented by Jesus as still existing, and our Lord represents *him* as quoting *Moses* and *the prophets*. This, be it observed, is history or narrative, not parable.

LUKE XVII.

26 And as it was in the days of Noe, so shall it be also in the days of
 27 the Son of man. They did eat, they drank, they married wives,
 they were given in marriage, until the day that Noe entered into
 28 the ark, and the flood came, and destroyed them all. Likewise also
 as it was in the days of Lot; they did eat, they drank, they bought,
 29 they sold, they planted, they builded; but the same day that Lot
 went out of Sodom it rained fire and brimstone from heaven, and
 30 destroyed them all. Even thus shall it be in the day when the Son
 32 of man is revealed . . . Remember Lot's wife.

MATTHEW XIX.

4 And he answered and said
 unto them, Have ye not read,
 that he which made them at
 the beginning made them male
 and female.

MARK X.

3 And he answered and said
 unto them What did Moses
 4 command you? And they said,
 Moses suffered to write a bill
 of divorcement, and to put her
 5 away. And Jesus answered
 and said unto them, For the
 hardness of your heart he wrote
 6 you this precept. But from
 the beginning of the creation
 God made them male and fe-
 male.

MATTHEW XIX.

17 But if thou wilt
 enter into life,
 keep the com-
 18 mandments. He
 saith unto him,
 Which? Jesus
 said, Thou shalt
 do no murder,
 Thou shalt not

MARK X.

19 Thou knowest
 the command-
 ments, Do not
 commit adultery,
 Do not kill, Do
 not steal, Do not
 bear false witness,
 Defraud not, Hon-
 our thy father and

LUKE XVIII.

20 Thou knowest
 the command-
 ments, Do not
 commit adultery,
 Do not kill, Do
 not steal, Do not
 bear false witness,
 Honour thy father
 and thy mother.

What can men say in the face of such a passage as this? Jesus here recognizes the then-received account of *Noah*; *the wickedness of man*; *the ark*; *the deluge*; *the total destruction of the human race*; and the history in *Genesis* as authentic. This gives us from vi.—xi. 9.

We have also the same unquestionable authority for the history of *Lot*: *the destruction of the cities of the plain* by *miracle*, namely, a rain of *fire and brimstone* from heaven; and the *miraculous punishment* of *Lot's wife*, as well as her offence, namely, that of looking or turning back; thus again confirming *Genesis* xviii. 16 to end and xix.

Moses: the law of divorce referred to, *Deuteronomy* xxiv. 1—4.

Where had they read this account of Adam and Eve, but in *Genesis*? Jesus therefore acknowledges the Mosaic account of creation; as he does of the fall in John viii. 44, where he says “He (the devil,) was a murderer from the beginning . . . he is a liar.”

The whole law.

MATTHEW XIX.

commit adultery,
 Thou shalt not
 steal, Thou shalt
 not bear false wit-
 19 ness, Honour thy
 father and thy
 mother: and, Thou
 shalt love thy
 neighbour as thy-
 20 self. The young
 man saith unto
 him, All these
 things have I kept
 from my youth
 up: what lack I
 yet?

MARK X.

20 mother. And he
 answered and said
 unto him, Master,
 all these have I
 observed from my
 youth.

LUKE XVIII.

21 And he said,
 All these have I
 kept from my
 youth up.

28 Judging the twelve tribes of Israel.

LUKE XVIII.

31 Behold, we go up to Jerusalem, and all things that are written
 by the prophets concerning the Son of man shall be accomplished.
 32 For he shall be delivered unto the Gentiles, and shall be mocked,
 33 and spitefully entreated, and spitted on: and they shall scourge
 him, and put him to death: and the third day he shall rise again.

MATTHEW XX. 28; MARK X. 45.

The Son of man came to give his life a ransom for many.

The only account of the origin of the twelve tribes is to be found in the history of *Jacob* in the book of *Genesis*: as also of the reason for the name of *Israel*.

The prophets therefore prophesied of the sufferings of Jesus. But where? *Isaiah* says: "I gave my back to the smiters and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting," (l. 6.) "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (liii. 3—5.

Surely these prophecies quoted as such by our Lord 500 years after their utterance are something more than a mere self-projection into the *near* future, under the influence of the Messianic idea.

MATTHEW XXI.

2 Go into the vil-
lage over against
you, and straight-
way ye shall find
an ass tied, and a
colt with her:
loose them, and
bring them unto
7 me...They brought
the ass, and the
colt, and put on
them their clothes,
and they set him
thereon.

MARK XI.

2 Go your way
into the village
over against you:
and as soon as ye
be entered into it,
ye shall find a
colt tied, whereon
never man sat;
loose him, and
7 bring him... And
they brought the
colt to Jesus, and
cast their garments
on him; and he
sat upon him.

LUKE XIX.

30 Go ye into the
village over
against you; in
the which at your
entering ye shall
find a colt tied,
whereon yet never
man sat; loose
him, and bring
35 him hither... And
they brought him
to Jesus; and they
cast their garments
upon the colt, and
they set Jesus
thereon.

MATTHEW XXI.

4 All this was done, that it
might be fulfilled which was
spoken by the prophet, saying,
5 Tell ye the daughter of Zion,
Behold, thy King cometh unto
thee, meek, and sitting upon
an ass, and a colt the foal of
an ass.

JOHN XII.

14 And Jesus, when he had
found a young ass, sat there-
15 on; as it is written, Fear not,
daughter of Sion: behold, thy
King cometh, sitting on an
ass's colt.

LUKE XIX.

16 And Jesus saith unto them, Yea; have ye never read, Out of the
mouth of babes and sucklings thou hast perfected praise?

MATTHEW XXI.

13 And said unto
them, It is written,
My house shall be
called the house
of prayer.

MARK XI.

17 And he taught,
saying unto them,
Is it not written,
My house shall be
called of all na-
tions the house of
prayer?

LUKE XIX.

46 Saying unto
them, It is written,
My house is the
house of prayer.

The only two places in Scripture which prophesy of this event are to be found in *Genesis* xlix. 11. ; and in *Zechariah* ix. 9. The former uttered nearly 1700 years B.C., the latter nearly 500 years B.C.

Psalms viii. 2.

Isaiah lvi. 7.

Jeremiah vii. 11.

MATTHEW XXI.

42 Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

MATTHEW XXII.

24 Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.
 29 Ye do err, not knowing the Scriptures, nor the power of God.
 31 Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and

MARK XII.

10 And have ye not read this Scripture, The stone which the builders rejected is become the head of the corner: this was the Lord's doing, and it is marvellous in our eyes?
 11

MARK XII.

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him and leave no children, that his brother should take his wife, and raise up seed unto his brother.
 24 Do ye not therefore err, because ye know not the Scriptures, ... have ye not read in the book of Moses, how in the bush

LUKE XX.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?
 18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

LUKE XX.

28 Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.
 37 That the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the

Psalm cxviii. 22, 23.

Daniel ii. 34, 35, 44.

Deuteronomy xxv. 5, written by *Moses*.

The writings of *Moses* here called the *Scriptures*.

The appearance of God to *Moses* in the burning bush referred to as a matter of history, authenticating *Exodus* iii. and iv. to 23.

MATTHEW XXII.

the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

MARK XII.

God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?
27 He is not the God of the dead, but the God of the living.

LUKE XX.

38 God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.

MATTHEW XXII.

35 Then one of them asked . . .
36 Master, which is the great commandment in the law?
37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy
38 mind. This is the first and
39 great commandment. And the second is like unto it, Thou shalt love thy neighbour as
40 thyself. On these two commandments hang all the law and the prophets.

MARK XII.

28 Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is
30 one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength: this is
31 the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

MATTHEW XXII.

42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of
43 David. He saith unto them, How

MARK XII.

35 How say the Scribes that Christ is the son of David?
36 For David himself said by the Holy Ghost, The

LUKE XX.

41 And he said unto them, How say they that Christ is David's son?
42 And David himself saith in the

Jesus quotes *Deuteronomy* vi. 4, 5; *Exodus* xx.

Leviticus xix. 18.

Psalm cx. 1. *David* therefore uttered a distinct *prediction* of *Jesus*; the *Psalm* is a prophetic one; it was written at least 1015 years B.C.; and it was "God-breathed;" *David* said "*by the Holy Ghost.*"

MATTHEW XXII.

then doth David
in spirit eall him
44 Lord, saying, The
Lord said unto my
Lord, Sit thou on
my right hand,
till I make thine
enemies thy foot-
45 stool? If David
then call him Lord,
how is he his son?

MARK XII.

Lord said to my
Lord, Sit thou on
my right hand, till
I make thine ene-
mies thy footstool. 37 David therefore
himself calleth
him Lord; and
whence is he then
his son?

LUKE XX.

book of Psalms,
The Lord said
unto my Lord, Sit
thou on my right
43 hand, till I make
thine enemies thy
44 footstool. David
therefore calleth
him Lord, how is
he then his son?

MATTHEW XXIII.

5 They (the Pharisees) make broad their phylacteries, and enlarge the borders of their garments.

JOHN XII.

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath
39 the arm of the Lord been revealed? Therefore they could not be-
40 lieve, because that Esaias said again, He hath blinded their eyes,
and hardened their heart; that they should not see with their eyes,
nor understand with their heart, and be converted, and I should
41 heal them. These things said Esaias, when he saw his glory, and
spake of him.

MATTHEW XXIV.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand).

MARK XIII.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand).

The mention of phylacteries involves the passages inscribed on them, viz., *Deuteronomy* vi. 4—9; xi. 13—21; *Exodus* xiii. 2—16.

The particular mention of “the borders of their garments” is intelligible only in the light of *Numbers* xv. 37—41.

Isaiah liii. 1; vi. 1—10. These two passages are here attributed to the same prophet. *Baruch* is not mentioned. Dr. Williams, in his “Review of Bunsen,” (“Essays and Reviews,” II., p. 71), makes the former a prophecy of Baruch concerning Jeremiah.

Daniel the prophet. (viii. 13; ix. 27; xi. 31; xii. 11.)

The essayist decides that those portions of the book supposed to be specially predictive, are a history of past occurrences up to that reign; or, in other words, that that portion of the Book of Daniel which we usually call prophecy, was merely a history of Antiochus Epiphanes, written during, or after, his reign, (“Essays and Reviews,” II., p. 60). But our Lord calls him *Daniel the prophet*, and quotes one portion of his book, as a prophecy not as yet fulfilled, when He was on earth, and, therefore, then still to be fulfilled. Hence, it is clear, that one statement *must* be wrong; which is most likely to be so, Dr. Williams, Bunsen, or our blessed Lord?

MATTHEW XXVI.

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?
 19 ... And they made ready the passover.

MARK XIV.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? ... And they made ready the passover.

LUKE XXII.

7 Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. ... And they made ready the passover.

LUKE XXII.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
 18 I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

MATTHEW XXVI.

31 Then said Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

MARK XIV.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

LUKE XXII.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for
 38 the things concerning me have an end. And they said, Lord, behold, here are two swords.

JOHN XV.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

Our Lord by this last solemn act sanctions the feast of the Passover, and therefore sets the stamp of His authority upon the Jewish history of its origin. If there were no connection, no type, why did He so exceedingly desire to eat it with them? This however, certainly recognizes the *last* plague of Egypt and the Jewish deliverance, *Exodus* xi. ~~12~~ and xiii

Psalm xli. 9, called *Scripture*, and quoted by our Lord as a prophecy of Himself, and then fulfilled.

Zechariah xiii. 7: this therefore was prophetic of our Lord.

Isaiah liii. 12. Dr. Williams agrees with Bunsen that this was a history of Jeremiah written by Baruch: Jesus quotes it as a prophecy concerning and fulfilled in Himself. Which is to be believed?

This *word* to be *fulfilled*, written in their *law* sanctions *Psalm* lxi. 4. as authentic and as a prophecy; and was written 1000 years B.C. at the latest.

MATTHEW XXVI.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, 68 saying, Prophecy unto us, thou Christ, Who is he that smote thee?

MARK XIV.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

LUKE XXII.

64 And when they had blindfolded him, they struck him on the face.

MATTHEW XXVII.

30 And they spit upon him, and took the reed, and smote him on the head.

MARK XV.

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

MATTHEW XXVII.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 and gave them for the potter's field, as the Lord appointed me. 34 They gave him vinegar to drink mingled with gall; and when he had tasted thereof, he would not drink.

MATTHEW XXVII.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my ves-

MARK XV.

28 And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. — And when they had crucified him, they parted his garments, casting lots upon them.

JOHN XIX.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top

Isaiah l. 6.

Micah v. 1.

We see no reason why an error of the Scribe should invalidate this prophecy. It is found in *Zechariah* xi. 12—end

Psalms lxi. 21.

Isaiah liii. 12. Here called *Scripture*.

Psalms xxii. 18. Also called *Scripture*, and said to be a fulfilment of that which was “spoken by the prophet.” Why does Dr. Williams, with the accustomed dishonesty of his school, omit all notice of this fulfilment, while he objects to ver. 16 of the same Psalm, except that he could not find an ancient Hebrew reading to suit, and therefore passed it over in silence?

MATTHEW XXVII.

ture did they cast
lots.

48 And straight-
way one of them
ran, and took a
sponge, and filled
it with vinegar,
and put it on a
reed, and gave him
to drink.

LUKE XXIII.

34 And they parted
his raiment, and
cast lots.

36 And one ran and
filled a sponge full
of vinegar, and put
it on a reed, and
gave him to drink.

JOHN XIX.

24 throughout. They
said therefore
among themselves,
Let us not rend it,
but cast lots for it,
whose it shall be:
that the Scripture
might be fulfilled,
which saith, They
parted my raiment
among them, and
for my vesture
they did cast lots.

28 After this, Jesus
knowing that all
things were now
accomplished, that
the Scripture
might be fulfilled,
29 saith, I thirst. Now
there was set a
vessel full of vin-
egar: and they
filled a sponge
with vinegar, and
put it upon hyssop,
and put it to his
mouth.

JOHN XIX.

36 For these things were done, that the Scripture should be fulfilled,
37 A bone of him shall not be broken. And again another Scripture
saith, They shall look on him whom they pierced.

Psalm lxi. 21. Jesus said 'I thirst,' in order that the prophecy in this Psalm might be fulfilled. Would our Lord at such a moment have, in the remotest degree, sanctioned even a misapprehension of Scripture?

The four Gospels are 'the fountain of all inspiration,' therefore they must be true. John tells us distinctly 'these things were done that the Scripture should be fulfilled.' What Scripture? *Exodus* xii. 46; *Numbers* ix. 12; *Psalm* xxxiv. 20. Dr. Williams, eager to invalidate all prophecy, speaking of Bunsen, says he must feel a difficulty in detaching this ('not a bone of him shall be broken,') from the context so as to make it a prophecy of the crucifixion. If he accepts mere versions of *Psalm* xxii. 17, he may wonder how 'piercing the

LUKE XXIV.

25 Then he said unto them, O fools, and slow of heart to believe all
26 that the prophets have spoken: ought not Christ to have suffered
27 these things, and to enter into his glory? And beginning at Moses
and all the prophets, he expounded unto them in all the Scriptures
the things concerning himself.

44 These are the words which I spake unto you while I was yet 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
45 me. Then opened he their understanding, that they might under-
46 stand the Scriptures, and said unto them, Thus it is written, and
thus it behoved Christ to suffer, and to rise from the dead the third
day.

hands and the feet' can fit into the whole passage; but if he prefers the most ancient Hebrew reading, he finds, instead of '*piercing*,' the comparison 'like a lion.' But first, what sense can be made of the passage thus emended, (?) 'dogs have compassed me: the assembly of the wicked have enclosed me: *like a lion my hands and my feet.*' Is this really the reading soberly proposed by Dr. Williams? But it is contrary to the Septuagint, which reads: 'they have *dug* or *pierced.*' There is also another passage in Zechariah, xii. 10, which is unmistakably *to pierce* or *thrust through*. But Dr. Williams *ought* to know that ancient Hebrew MSS. were frequently corrupted, altered, or *emended* by the Jews, in these very Messianic passages; for they had as great an antipathy to them, and also to *Him*, as our modern *Christians*.

This is not only the last quotation, it is also the climax. As though foreseeing, as He doubtless did, the efforts that would be made by wicked men, he here distinctly refers to the *law of Moses*, *the prophets*, and *the Psalms*, as containing prophecies of Himself. And hence also we learn that the term *the Scriptures* included these three classes of writers.

CHAPTER IV.

WE have now seen what the four Gospels, "the fountain of all inspiration," and our blessed Lord "the one example of all examples," recognize as Scripture, as historic personages, and as historic facts. It must be admitted, for it cannot be denied, that if our Lord quoted from a book, or referred to a person, or an incident in the life of a person, He accepted and authenticated the life, or the history, or the book referred to, as extant in His time: *e.g.*, He refers to Abraham. The history of Abraham was well known by the Jews; they had that history written; when, therefore, our Lord spoke of Abraham to the Jews, He authenticated not only the fact that there was such a person, but also the history which the Jews possessed of Abraham. If He recognized the Passover, and kept it, He authorized that Jewish institution, and also the history of it as contained in their writings. This is sound induction, although it will probably be denied by those who deny all truth.

Now let us see what we have got.

Our Lord refers to the creation, "In the beginning He made them male and female." Moses, in writings recognized by Jesus, says, "In six days God created the heaven and the earth." Our Lord refers to the temptation, when He says, "Satan was a murderer from the beginning." This gives us the first three chapters of Genesis. The reference to "the blood of Abel," authenticates the account of his murder by Cain, and gives us the 4th chap. The genealogy of Luke gives us the 5th chap. Our Lord recognizes the Mosaic account of the deluge, the ark, Noah, the wickedness of men and their total destruction. This adds four chapters more, the 6th to the 9th inclusive. The genealogy again comes in to prove the 11th chap., and

authenticates, at least, the latter part of 10th chap. from ver. 21. The former part is never denied because it contains nothing that the adversaries of Christianity wish to emend or to eliminate.

The life of Abraham commences at ver. 26 of the 11th chap., and the lives of Abraham, Isaac, and Jacob, occupy the remaining chapters of Genesis. In addition to which the mention of the catastrophe of Sodom and Gomorrah, and of Lot's wife, rescues the 13th, 14th, 18th, and 19th chaps.; and the origin of circumcision can only be accounted for by the 17th chap., while the mention of the parcel of ground which Jacob gave to Joseph, and of Jacob's well, establishes as an historic fact the account of the purchase of the ground in Gen. xxxiii. 18—20, the existence of Joseph, and Joshua xxiv. 32. This, therefore, rescues from the charge of its being unhistorical the whole of the book of Genesis.

The first event referred to in the book of Exodus by our Lord, is the miraculous appearance of God to Moses in the burning bush, and a part of what God then said is quoted by Him, thereby authenticating the whole of the account. This gives us the 3rd and 4th chapters.

The name of Moses, *i.e.*, "drawn out," proves the truth of his early history, and, inductively, of the persecution which rendered his concealment necessary. God, in His conversation with Moses, fully states the condition of bondage and persecution in which the Israelites then were, the country, Egypt, the tyrant king, Pharaoh. The Passover kept by Jesus commemorates the last fearful plague of Egypt, and consequently the deliverance of the Israelites, which is included in 11th to 15th chaps. of Exodus, and the name of the book itself is a further evidence. Our Lord recognizes the fact of Israel being in the wilderness under the leadership of Moses, the miraculous food, the manna from heaven, the brazen serpent made by Moses and elevated on a pole for the healing of those who were bitten by the serpent, and refers to it as a type. The law given on Mount Sinai, Jesus calls the "Word of God," the "Law given by Moses," the Commandment of God." Other laws are incidentally admitted as of Moses; as, the law of divorce; the law of leprosy; the

ten commandments are quoted; the book of Deuteronomy is three times quoted by our Lord in the temptation, as Scripture, and is *admitted as such by Satan*. The existence of Levites accounts for the book of ceremonial instructions to them, called Leviticus: while the various forms of temple-worship in existence in our Lord's time; the altar of incense; the law of purification; the altar of offerings; the priests; the high priest; the punishment of stoning for blasphemy; the Sabbath; the priests by their offerings profaning the Sabbath, blamelessly; the shew-bread; the law concerning it; the law of tithes; the phylacteries; the fringes of their garments; the going up to Jerusalem to keep the appointed feasts; the feasts themselves, especially, the feast of tabernacles; all irresistibly prove the authenticity of those books which were in those days received as giving an account of their institution. In addition, the expression, the law of Moses, invariably designates the five books of Moses, called the Pentateuch; our Lord calls Moses a prophet; and says, Moses wrote of Him; this, therefore, was a prediction, and consequently Moses was inspired: this includes the prophecy in Genesis; the prophecy in Deuteronomy; also the prophecy of chap. xxxii., ver. 43 eliminated by the essayists and reviewers of those days, and found now only in the Septuagint; and stamps with purpose and meaning the types of the lamb, the bullock, the scape-goat, the manna, and the brazen serpent; and that Moses was a prophet, that he did prophecy by some mode of "self-projection into a future" that did not yet exist (a curious process,) cannot be denied in the face of Deuteronomy xxviii. and Leviticus xxvi.; written, at least, 1,500 B.C., and translated into Greek, certainly not later than 250 B.C. The histories are incidently recognized by the genealogies; also by our Lord's mention of David and his eating the shew-bread; of Solomon and his glory; of the queen of Sheba coming to see him; of Elijah and his miracles; of Elisha and Naaman.

That the Psalms referred to and quoted by our Lord are the same body of writings we call the Psalms, will not, we suppose, be denied: nor that those Psalms contain passages which our Lord and the Evangelists, and even Satan himself most certainly

quoted as prophecies fulfilled in His own work and sufferings. And although one of the oracles of modern criticism flippantly says that his imaginary auditor (Bunsen, or anybody else,) "can never listen to any one who pretends that the maiden's child of Isaiah vii. 16, was not to be born in the reign of Ahaz,"¹ we certainly do read of the conception of our blessed Lord, that "all this was done that it might be fulfilled which was spoken of the Lord by the prophets, 'Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel.'"² Isaiah, here and in many places, is referred to as a prophet; many of his prophecies, we are told, were fulfilled in and by our Lord. No mention is made of two Isaiahs, nor of Baruch; while the direct quotation of our Lord from the latter part of Isaiah's prophecy, when, in the synagogue, He read a portion of the 61st, chap.; adding, "This day is this Scripture fulfilled in your ears," considerably dims the lustre of what the essayist calls "the most brilliant portion" of Bunsen's prophetic essays,³ if indeed it does not entirely extinguish it. Nor can much weight be allowed to rabbinical opinion of the 9th century, which endeavours to divert the prophecy to "Jeremiah, the man of grief,"⁴ in the face of the plain application of it to Jesus, by Himself and the Evangelists: and it is, to say the least, not very creditable to find a so-called Christian minister in the nineteenth century adopting a rabbinism of the ninth to overthrow the claim of the Lord Jesus Christ to the Messiahship! Other prophets mentioned by name and quoted from are, Jeremiah, Daniel, called by Jesus, 'the prophet,' Hosea, Jonah, the 'later legend' being cited by our Lord as a prophecy of his entombment and work among 'the spirits in prison,'⁵ Micah, Zechariah, and Malachi. While evidently intending to meet such objections as are now raised, His last testimony authenticates *all* the Jewish Scriptures; for He says "all things must be fulfilled which were written in the law of Moses, and the Prophets, and the Psalms concerning me." Thus our Lord refers to the Scriptures, according to the Jewish division, the TORAH, or law; the NEVIIM, or the prophets; and

¹ 'Essays and Reviews,' II., p. 69.

² Matthew i. 22, 23.

³ *Ibid.* p. 71.

⁴ p. 72.

⁵ 1 Peter iii. 19.

the KETHUVIM, or holy writings. Now what did these divisions contain? The TORAH contained the five Books of Moses,—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy: the NEVIIM, the prophets, are divided into the former and the latter. The former prophets, NEVIIM RISHONIM, contain Joshua, Judges, Samuel, and Kings: the latter prophets, NEVIIM ACHARONIM, contain Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. The KETHUVIM or writings, the Greek Hagiographa or holy writings, contain Psalms, Proverbs, Job, The Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and Nehemiah. The enumeration of Daniel *here*, and his exclusion from the list of the prophets, was a Jewish device of a later period, and was intended to weaken the prophetic testimony of Daniel concerning our Lord. But that is of no moment; for our Lord specially calls him ‘Daniel the prophet,’ and quotes a prophecy of his which had not then, as yet, been fulfilled. We are thus enabled to decide what was included and recognized under the terms ‘Scriptures,’ Law, Psalms, and Prophets, in our Lord’s time, from internal evidence.

But another mode of proof is still open to us, totally independent. The Greek version or Septuagint was certainly made long before the coming of our Lord. The Pentateuch is known to have been translated 270 or 280 years B.C.: and the rest of the Old Testament by about 150 B.C. The Septuagint, as every one knows, contains all the Jewish Scriptures, and therefore by independent testimony and existence assigns a date to them certainly not later than 150 B.C. Josephus, after the destruction of Jerusalem, wrote his Jewish antiquities. His book is a regular paraphrase of the historical parts of the Bible. In writing against Apion, his writings give a history of 5000 years; “which,” says he, “I have translated out of the sacred writings.” He also says the prophets received their knowledge of antiquity, and of actions performed in ages long since elapsed, *by* DIVINE INSPIRATION, and themselves transmitted to writing the events that occurred in their days. He gives a catalogue, which he reckons thus: five books of Moses; thirteen historic books; and four containing hymns and useful

precepts, in all twenty-two books, according to the number of the letters in the Hebrew alphabet. This at first sight appears to present a discrepancy; but it is but apparent; for in order to reduce them to that number they united Ruth with Judges; Lamentations with Jeremiah; reckoned Samuel, Kings, Chronicles, Ezra, and Nehemiah as one: and the twelve minor prophets as one. The following testimony of Josephus is important. He says, "How much the veneration we have for these books is plain from the thing itself; for notwithstanding the lapse of so many ages, *yet none has presumed to add to, diminish, or change anything in all that time.*" Of the sacred books when, at the destruction of Jerusalem, Titus offered him anything he wished for, "I asked," he says "for the sacred books, which Titus presented me with," and they were carried in the triumphal procession after the candlestick.

What then is the sum of our evidence? We know from the Septuagint what the Scriptures recognized by the Jews were 150 B.C. We know from Josephus what they were about 70 or 80 A.D. We know therefore what they were in our Lord's time, unless it be asserted, (and really nothing is too absurd to be asserted), that just before our Lord's time the original Scriptures were collected and concealed, new ones forged and circulated for His use and that of the Jews of His day, and that between His crucifixion and the time when Josephus wrote his antiquities, the spurious ones were called in and destroyed so effectually that not a trace of them has ever been seen or heard of since, and the genuine copies were once more brought to light. If this be not too absurd to be asserted (although certainly not more absurd than for a writer to alter an historic date because "he wanted time for the growth of Jacob's family,"*) we are driven to one of two conclusions. Our Lord sanctioned as genuine and authentic, by quotation and reference, the Jewish Scriptures then in use. He either did it ignorantly or wilfully. If He did it ignorantly, He was an impostor and blasphemer. For He assumed to know God Himself, *a fortiori*, therefore He must have known whether the Scriptures were true or false! If He did it wilfully, He was a liar!

¹ "Essays and Reviews," p. 57.

CHAPTER V.

WE have thus shewn the inevitable alternative the Christian Infidels of the day force upon us. If they are right, our Lord was an impostor, a blasphemer, and a liar. But if our blessed Lord were what He represents Himself to be, or even what they reluctantly admit Him to have been, "the one Example of all examples," then they themselves must be all that their speculations, if true, would prove Him to be.

Now two or three points remain to be discussed of considerable importance.

First: some persons complain of the decided teaching of the Bible as too dogmatic. What do they mean? what do they imply? They mean that we have no right to assert what Jesus asserted, "that He was the Way, the Truth, and the Life," and that "no man cometh unto the Father but by Him;" they imply that the speculations and dreams of a foggy philosophy are infinitely to be preferred. You must not say "there is a way of salvation open to all, but you must come in that way, and can come in no other:" but "sound criticism, true philosophy, and rigid induction, require the admission of the impossibility of exactly defining or laying down any laws upon so inscrutable or mysterious a subject;" or, in the blasphemous words of Bunsen, you ought to ask, "How long shall we bear this fiction of an external revelation. . . . All this is delusion for those who believe it; but what is it in the mouths of those who teach it? . . . Is it not time, in truth, to draw the veil from our misery? to tear off the mask from hypocrisy, and destroy that shan which is undermining all real ground under our feet?"¹

¹ "Essays and Reviews," II., p. 92.

But, we ask, is not this dogmatic? essentially dogmatic? Aye, and the very worst form of dogma, too? A conclusion arrived at by a succession of suggestive theories, and ventured alterations, and probable meanings, derived, at the very best, either from a very imperfect knowledge of an almost dead language, or from doubtful readings of the enigmatical writings of three or four thousand years ago. It is worse than building a house upon the sand, it is building it upon a fog bank, a cloud. And these are the men who arrogate to be our teachers, who long to break off the fetters of a worn out religious superstition! Truly "the wisdom of man *is* foolishness!"

But this is the mode of thought men call true philosophy: they must, therefore, be true philosophers. Philosophers! Why the name is utterly degraded and polluted by being applied to such a course of procedure! Yes, and philosophy shall rebuke them. The would-be philosopher of the nineteenth century cries out, "How long shall we bear the fiction of an external revelation?" The true philosopher, writing 350 B.C., says, "One of these two things must be done. We must either learn the truth from others, or find it out ourselves. If both ways fail us amidst all human reasons, we must fix upon the strongest and most forcible, and trust to that as to a ship, while we pass through this stormy sea, and endeavour to avoid its tempests, *until we find out one more firm and sure, SUCH AS A PROMISE, OR A REVELATION, upon which we may happily accomplish the voyage of this life, as in a vessel that fears no danger.*"¹

Ancient philosophy sought revelation as a truth; modern, so-called, philosophy discards revelation as "a fiction." Hence, one thing is clear, if nothing else is, that two modes of thought, diametrically opposed to each other, are termed philosophy; and that, therefore, one must be wrong, for both cannot be true wisdom: the idolized Plato, or the scarcely less idolized Bunsen. Which?

But Dr. Temple says, "*This life* (the life of Jesus), we em-

¹ See the "Phædon of Plato."

phatically call the Gospel."¹ Is this really the religious teaching at Rugby? Is the *life merely*, as narrated by the four evangelists, "the Gospel," if, as he says, "there is little herein to be technically called doctrine?" *We* think, all unabashed at differing from so learned a man, that if "doctrine" mean "teaching," the greater part of the narrative of our Lord's life is made up of this very teaching. That that teaching was essentially dogmatic, "I say unto you;" and the people thought so, for they said, "He taught as one having authority, and *not* as the Scribes and Pharisees."

Now, it is this dogmatic teaching or doctrine we call the Gospel, or "the tidings of great joy," not the mere history of His life. What gospel, or good tidings, would it have been to us to be told that Jesus was born in Bethlehem, that He was a good man, a benefactor, an example, but that He was persecuted by His own countrymen, and ultimately put to death as a malefactor upon the cross? Is that anything more to us than any other narrative? It is absurd to call it a *gospel, merely as a life*; it is the teaching of that life that makes it the Gospel. To be told of "the Lamb of God that taketh away the sin of the world;" that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him might not perish, but have eternal life;" that "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" that "God sent not His Son into the world to condemn the world, but that the world through Him might be saved;" that "He that believeth on Me hath everlasting life;" "Him that cometh unto Me I will in no wise cast out." This is indeed "good tidings,"—a Gospel of great joy. This solves the old problem of true philosophy, this answers the simple question of untaught, newly awakened fear, "What must I do to be saved?" this tells man of a hell to avoid, of a heaven to win, and tells him how he may do it; this is indeed the Gospel, and so essentially dogmatic is it, that

¹ "Essays and Reviews," I., pp. 25, 26.

St. Paul says, "Though I, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, LET HIM BE ACCURSED."¹ But the same apostle says just before (ver. 7), "Which is not another." That is the pith of the whole matter. Call it Bunsenism, intellectualism, criticism, or heathenism, which you will, but it is certainly no gospel. Gospel is good tidings. How can that be good tidings to a dying man which plunges him into a state of uncertainty about everything connected with the present or the future, his soul or his God? which robs him of all revealed truth, and leaves him only the dry husks of a speculative infidelity (it is no philosophy) to feed upon? What gospel is it to be told that those beautiful histories of the creation, of the deluge, of Abraham, Isaac, and Jacob, with their precepts, their types, their promises, of Joseph, of the exodus, of the wilderness journey, with the cloud, the manna, the rock, the running water, with all their types and associations, are "unhistorical," that is, that they are mere fables—myths? What gospel to be told that the prophecies concerning our Lord, and quoted by Himself to prove His own Messiahship, were no prophecies; that they were written at later periods, and by other men than those whose names they bear; that all Scripture is *not* God-breathed;² that our Lord was not an atonement, that He did not take away the sin of the world; that the curse of a broken law is therefore in full force, and that the brazen serpent on the pole did more for the dying Israelite than the crucified and risen Saviour has ever done for us? What gospel to be told that there is no Holy Ghost to regenerate, to sanctify, to witness in our hearts, as the Spirit of adoption, that we are the children of God, and "if children, then heirs—heirs of God, and joint-heirs with Christ;" to be told that He does not convince of sin, does not strive in the heart of the sinner, does not take of the things of Jesus and shew them unto us, does not teach us to pray, does not make intercession for us with unutterable groanings? What gospel to sweep away the hope of a blessed resurrection, of the "coming

¹ Galatians i. 8.

² 2 Timothy iii. 16.

again" of Jesus, of the redemption glory? How can that be a gospel which ignores all those peculiar and distinctive features which make it so precious to us as a gospel? No, it is not another gospel; it is a mockery to call it a gospel at all, or if it be, it is a gospel without good tidings, a Christianity without Christ.

But let us consider the matter from another point of view. "We are now men, governed by principles, if governed at all, and cannot rely any longer on the impulse of youth or the discipline of childhood."¹ Or again, "Mankind are no longer at the same point as when the whole of Christianity was contained in the words 'Believe on the Lord Jesus Christ and thou mayest be saved;' when the Gospel centred in the attachment to a living or recently departed friend and Lord."² Oh how Satan must have rejoiced when these sentences were penned. But mark their fallacy. Development is onward and continuous progress in a given direction. The completed development is *more* real, *more* complete, *more* self-evident than the embryo: but it is the result and partakes of the precise character of that embryo: the development of the embryo of a serpent is not an eagle: the development of a fish is not a man. How then can the development of Christianity, even for the moment admitting that in our Lord's time it was in an embryo state, be the denial of all the truths of that Christianity? How can the total denial of the doctrine of justification by faith, be the development of the germ of that doctrine (if germ it were) "Believe on the Lord Jesus Christ, and thou shalt be saved"? Or how can the legitimate development of a revealed religion manifest itself by ignoring both the religion and the revelation which taught it? If, on the other hand, it be objected that the truths are the same, but men have become more developed: then we ask how and when has the essential character of man's wants undergone so material an alteration? If salvation were the object of the Gospel in our Lord's days, and if it were then sufficient for its object, what is the radical change in man's necessities now?

¹ "Essays and Reviews," p. 49.

² *Ib.* VII. p. 353.

Is he no longer a sinner? Do men no longer die? Is there not now a God? Has the soul ceased to be immortal? Is man so developed that he owns no responsibility to his Creator? If not, and who will dare to maintain a position so absurd, if he is a sinner, if he is a dying creature, if there is a God, if the soul is immortal, if man is a responsible being still, then, what has his development done for him that it should render the Gospel which was a Gospel 1800 years ago, no longer so? Unless man is changed in his *moral* nature, Christianity is as suitable to man in his fancied state of maturity, as in the assumed period of infancy or adolescence. But the fact is the whole idea of the colossal man is a colossal absurdity. Man was not so puerile, so infantine 2000 years ago, or even in creation, as is now assumed. Referring, with Jesus *the Archbishop*, to Genesis, as an historical book, we say, look at man in his origin. The intellect displayed in naming the animals, (for there was no *dead language* from which to coin clumsy names,) men were workers in metals, they made musical instruments, they were ship builders; they were astronomers, as in Chaldea; engineers, as in Egypt: mechanics, or how could they have moved the huge masses? artists and architects, as in Nineveh and Egypt; politicians, linguists, (whence came the alphabet,) warriors, sculptors, (who is the development of Phidias?) historians, poets, mathematicians, philosophers, in short what were they not? What had they not? They had not the developed steam engine, or the developed telegraph; neither had they the developed revelation until our Lord came: but morally, physically, and intellectually, it is a piece of ignorant egotism and impertinent self-conceit, to assume that we are so superior. But if we are, why do we not discard other ancient things as well as the ancient religion? Why does developed man see the perfection of classic attainment in the language of the world's childhood? Why have not Greek and Latin developed themselves into something far superior? Why does he not discover something to supersede the mathematics of such a very juvenile period? Why is Grecian statuary still the model? or coming later down, why do we go back five hundred to eight hundred years for our church

architecture? How is it that the colors of "the old masters" both on canvas and in glass are admitted to be superior? Why, *all* these facts are so many flat contradictions of the theory; or as we said, the idea of the colossal man is a colossal absurdity.

In fact, the question forces itself upon us when we read so much about fettered thought and expanding intellect, and the logical and critical, and inductive powers of men's minds, In what *are* the minds of the day superior? In what peculiar direction do their developed faculties lie? we ask,—we pause for an answer. "Look at the steam engine!" Well, but that was not thought out by these restless thinkers; they were not invented by theorists, neither are their blasphemies against revealed religion produced by steam, although that may be instrumental in publishing them: there is no connection between the steam engine and theology. Or again, "Look at the railroads, at the electric telegraph!" Modern wonders certainly, and such as, had they been found in the Pentateuch, would as certainly have been denied; but the railroad does not help a man to solve an intellectual problem, nor does the electric telegraph flash revelation or philosophy along its wires. In fact, we are utterly at a loss to understand how the idea of modern intellectual superiority has arisen. With one glorious exception, and that hardly a modern one, Newton, we cannot recognize minds of anything like so massive a calibre as the past has produced, not even among the essayists or in the Bishop of Natal; although the latter is certainly a great arithmetician, but so is Dr. Babbage's calculating machine! This age is one of mechanical not of intellectual superiority; and how the colossal man should have an intellectual head as the necessary consequence of a mechanical hand, is a problem upon the solution of which we are not inclined to enter.

But we must ask, even if these things are so, why do we want to set aside revealed religion? If it were sufficient in its origin; if that be unchanged, and if men, in all but two or three points, be morally, physically, and intellectually unchanged, (we do not raise the question whether or not he is deteriorated,) why will not the old religion, the religion of Jesus Christ, the Gospel of

the kingdom, do for us what it has done for others? It was amply sufficient for men in old times, unless it be assumed that all who have been converted, justified, sanctified, comforted, who have lived and died in its faith, have been miserably deceived! unless they imagined peace they never felt, fed on promises they never realized, were sustained by a strength that was never granted, saw by faith a glorious future which has no existence, and rejoiced in the prospect of a resurrection that is passed already! But what a large amount of assumption is required for all this! Surely, it is far more logical, more according to the rule of strict induction to assume that, all that they felt and believed was indeed a blessed reality, and that the delusion is upon those who deny the truth of the revelation they have received, and believe the lie.

Another word. If men of all ages have found in Christianity what they have never found elsewhere; if millions have died happily in its faith; if millions are now living in possession of the "joy and peace in believing;" where is the love, the benevolence, the philanthropy, the wisdom of those who would rob them of all these hopes, but have nothing better than the crude speculations of the old heathen philosophy to offer them instead? The faith they assail, millions have lived and died in; the negation they would substitute does nothing, offers nothing, proves nothing, and has ruined its millions.

These men may be intellectual giants, moral giants, critical giants; their strength may be something superhuman (as we fear it is); but it is like the half regenerated strength of the blind Samson; they recklessly seek to pull down the house upon their adversaries, forgetful that they themselves are sure to be buried in its ruins.

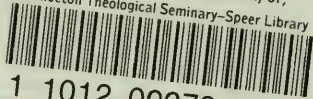
One word more and we have done. It has been said, and it is certainly invariably implied by the writers of the Colenso and essayist order, that by reason of the vast development of intellect, the truths of Christianity are too simple for the requirements of the age; too elementary for man in the plenitude of intellectual strength. To this we reply, that intellect alone, however exalted, can never make its possessor either good or

happy. Satan far transcends these miserable tools of his in the grasp and profundity of his intellect; but does it make him happy? The whole force of the temptation of Eve lay in this very aspiration after intellectual acquirement, "Ye shall be as gods, knowing good and evil"; the result of its acquisition was, the Fall. Did that make man happy? No indeed, neither do these morbid imaginings of diseased minds make their possessors happy. But if it be as they tell us, that the teachings of the Gospel of our blessed Lord are indeed only fit for children, let us rejoice to receive them as such. For He who spake as never man spake, the GOD-MAN Christ Jesus, says, "I thank Thee, O Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Yes, and even more than this, for He says, and they are the words of One who cannot lie "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven."

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