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*was yet with you*"? Was He not with them at the very time He was saying these things? This was on the evening of the day of His resurrection. It is very significant, that our Lord considered Himself after His resurrection to belong to the world of glory. He had gotten through with earth, and could therefore use this very remarkable language, "*While I was yet with you.*"

This reading is to be from the *Pentateuch*, not the *Hexateuch*. "*Pentateuch*," you know, means the FIVE books of Moses. I don't include Joshua among them. Somebody else got together the *Hexateuch*, that is the six books, including Joshua. Our Saviour did not speak according to the higher critics, for He says, "All things must be fulfilled which was written in the law of Moses, and in the prophets, and in the Psalms, concerning Him," and every scholar knows that these are the divisions made by the Jews, and here endorsed by the Lord Jesus Himself. The five books of Moses, the prophets, which include the histories; and the Psalms, which include the remainder of the Bible, and such books as the 1st and 2nd Chronicles and the like, even to Daniel.

That is now the classification of the books of the Old Testament. So that we are right in dividing up the Old Testament and saying in the very first, Christ in the *Pentateuch*, Christ in the law, Christ in the five books of Moses. Our prayer should be that Christ explain to us the things in the books of Moses concerning Himself. He alone can do this. In John 8: 5, 8, when he had been told, "Thou art not fifty years old and hast Thou seen Abraham," Jesus answered, "Before Abraham was *I am*." That is our warrant then for going to the five books of Moses and bringing in Abraham, and so by similar reasoning, the other patriarchs, and saying that if Jesus Christ was before Abraham, He then is the One who can tell us all things concerning Himself, through Genesis, and through the whole of the Old Testament. Again, Exodus 4: 6; 3: 14, and 3: 15. He said to Moses, "*I am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." When Moses asked, "Who shall I say sent me" to the Hebrews down in the land of bondage. The answer was, "say unto them, *I am* sent me." The great theme in general in the Old Testament so far as we shall be engaged with it in the law of Moses, is "redemption, and the person and work of the Redeemer." Here let me also add, that Christ is the seed to whom the promises belong, Galatians 3: 16. And Christ is the one who spoke these promises. We think that God, as it were, gave primal Gospel to mankind in the garden of Eden, He spake to the serpent, of the woman and of her seed; which seed is Christ; that is as you might say, Christ making the promise and Christ Himself being the promise; Christ is the fulfiller, and He is the fulfilment, Christ is the one who died, the testator, and He is the heir. From begin-