

by name. See Matt. xiii. 14, and Isa. vi. 9—"The prophecy of Isaiah;" Mark vii. 6—"Isaiah prophesied of you," Isa. xxix. 13; Matt. xxiv. 15—"Daniel the prophet," Dan. ix. 27; xi. 31; xii. 11. "Have ye not read in the book of Moses, how in the bush God spake unto him?" (Mark xii. 26, and Ex. iii. 6.) Christ certainly believed that Moses was called of God to be the deliverer, leader and lawgiver of His ancient people, as narrated in Exodus and other books of the Pentateuch. The intelligent Christian knows that the radical higher critics pronounce this whole account "idealized history"; i.e., a mere fiction, written some six or eight centuries after the time of Moses!

5. "*The Book of Psalms*" is ascribed by Christ to "David," David himself (not somebody else, as Cheyne asserts) saith "*in the Book of Psalms.*" (Luke xx. 42 and Psa. cx. 1.)

6. And finally, Christ spoke of the Old Testament as a whole in phrases which show that its compass and principal divisions were the same then as now. "On these two commandments hang all the law and the prophets." (Matt. xxii. 40.) "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (Luke xxiv. 27.)

We know that the Hebrews divided the Old Testament into three parts: (1) "The Law," comprising the five books of Moses; (2) "The Prophets," comprising the books of Joshua, Judges, 1 and 2 Samuel,