

CONCLUSION.

In conclusion two considerations should be emphasized.

1. All the phenomena of the Pentateuch are explainable upon the supposition of its Mosaic authorship.

Let us take, for example, the Book of Genesis. It dates at a time three hundred years or more prior to the life of Moses. Theologians have long held that Moses in writing it had before him written sources from which he may have drawn material. In this view there is nothing opposed to its character and claims as a portion of the inspired word of God. In the books of Kings and Chronicles there are references to older records from which parts of their contents were taken. St. Luke, we know, made use of written documents in writing his Gospel. So we may be reasonably sure that under the same divine inspiration, Moses made use of written material handed down from bye-gone ages, rejecting what was false and superstitious and giving us an authentic record of God's dealings with the human race and with the fathers of the chosen nation.

This view receives remarkable confirmation from the ancient Babylonian records recently disinterred. There is a wonderful similarity between the story of creation given in these and that in Genesis, but with striking differences. In the Babylonian records, as Sayce observes, "there is no longer a creator He has been swept aside and an atheistical philosophy has taken his place." "The words with which the Book of Genesis begin are a curious contradiction of the statement of the