

as a command of God—"For God commanded, saying, Honor thy father and thy mother," etc. (Matt. xv. 4.)

His opponents, the Pharisees, asked Him at one time, "Why did Moses then command to give a writing of divorcement?" (Referring to Deut. xxiv. 1.) What a fine opportunity had Christ to inform them that Moses never wrote the Book of Deuteronomy! But instead of that, "He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so." (Matt. xix. 8.) Christ assumes here the Mosaic origin of Deuteronomy. He assumes the account of the brazen serpent, in Numbers xxi. 6-9 to be strictly historical, and He declares plainly that it was "lifted up by 'Moses' in the wilderness."

The Book of Leviticus—chap. xii. 3—contains the law of circumcision. Christ declares (John vii. 22, 23) that "Moses gave unto you circumcision," . . . and calls it "the law of Moses."

In John v. 45, 46, He asserts that "Moses wrote of" Him. (See references for instances.)

"The blood of righteous Abel" was actually shed, as stated in Genesis. (Matt. xxiii. 35.)

"David did eat the shewbread." (1 Sam. xxi. 3-6.)
 "What David did." (Matt. xii. 3.)

Under parabolic form He outlines Israel's history (Matt. xxi. 33), besides references to "Sodom and