

Rabab he says that they "dwell in the midst of Israel unto this day," (vi., 27); and of the Hivites he says Joshua made them hewers of wood and drawers of water for the congregation, "unto this day." There can be no mistaking this language. The writer, from his own day and generation, beholds events and customs that have had long duration, reaching down from a distant past even unto his own day. One of these events recorded in Judges i., 21, is the failure of the tribe of Benjamin to drive out the Jebusites from Jerusalem; but the writer of Joshua (xv., 63), tells us it was the tribe of Judah that could not drive out the Jebusites from Jerusalem. Judges i., 8, tells us, however, that Judah did conquer Jerusalem and "set the city on fire." The two writers were evidently of different tribal affinities.

We can find here, however, a clue to the time of the writing, for II. Sam. v., 6, 7, tells us that the Jebusites were expelled from Jerusalem by David about the middle of his reign. As the writers of the other accounts say the Jebusites remain in Jerusalem "unto this day," *i. e.*, their own day, they must have written before Daniel's time or before 1,000 B. C.

It does not, however, follow that the Books of Joshua and Judges, *as we now have them*, were written before the time of David, and that they are, therefore, about 3,000 years old. Far from it. The books contain a heterogeneous body of matter, clearly indicative that they present to us a compilation of what were ancient documents in the day of the writers, to which the compilers added much matter of more recent date. Judges, in the main, is made up of the oldest materials, and consists of fragments of very ancient history that found preservation in the traditions of the different tribes. Most of these were derived from the traditions of the Northern tribes, and no mention is made of Judah after the third chapter.

It was a general thing for the early

Hebrew writers to thus blend what was to them ancient history with the history of their own time. We shall find that all the books of the Pentateuch contain examples of such anachronisms, which prove that the writer was familiar with customs, manners and laws that could not possibly have existed till centuries after the age of Moses.

These circumstances are not so important in themselves as they are as aids to the proper understanding of the Bible. Under the hypothesis that Moses wrote the Books of the Law as set forth in Numbers and Leviticus, it is inexplicable why Judges, Ruth, and the two books of Samuel give evidence of so many instances of positive disobedience or utter indifference to the Law. In the Levitical Law it is positively declared that the High Priest only may enter the Inner Sanctuary where the Ark of the Lord rested, and *he* may enter there *but once a year*; yet we find Samuel sleeping in it (I. Sam. iii., 3), without a thought of its being against the Law of Moses. According to the Law, if we may take the record in its Bible order, it was declared hundreds of years before David's time that only the Levites could go near the Temple—and only one family of these was permitted to do service in and around it. Yet we find David (II. Sam. vi., 3), paid no attention to this when he rescued the Ark from the Philistines. Herein he showed no knowledge of the Law as given in Numbers iv., 4-20, or else was wilfully disobedient of it. It is to be noted that the writer of I. Chronicles xv., made his account more consistent, for he says: "Then David said, 'None ought to carry the Ark of God but the Levites; for them hath the Lord chosen to carry the Ark of God, and to minister unto Him forever.'" But we shall find that the Books of Chronicles are comparatively of very modern date, being written centuries after the Books of Samuel.

According to the Book of Ruth (iv., 18 22), David was the direct des-