

not that I have come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled." If Christ used the term law then in the sense that these critics would have us use it, and in which they say He did, then He deceived the people, for they knew no other use of the expression than as referring to the Torah, the law book, the writings of Moses. Christ declares that Moses was the giver of the law, that he wrote of himself, and on the occasion of the transfiguration, Moses stood with Him. If Moses was a mere myth, how then could he appear with Elijah and talk with Christ. How long will it be before the transfiguration, too, will be called a myth? If it was a real occurrence, as Peter and John affirm, then Moses was as real as either of the persons there assembled, and his existence and relation to Christ is put beyond all cavil. If he was not there, except in the imagination of the disciples, then the New Testament must fall with the Old, and the chief figures in its pages must be consigned to the list of earth's basest deceivers or earth's most sadly deceived men. If possible, the case is stronger when Deuteronomy is concerned. On three different occasions our Lord spake of this book in such a way as to convey the idea that He accepted the Mosaic origin of it. "He wrote of me," He declared at a feast, referring to the well-known prophecy of Deuteronomy 18: 15: "The Lord thy God will raise up unto thee