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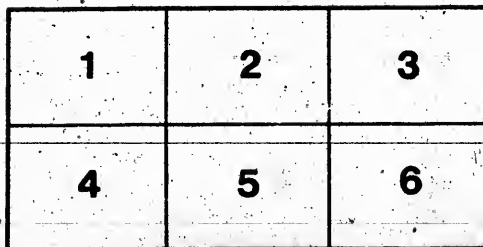
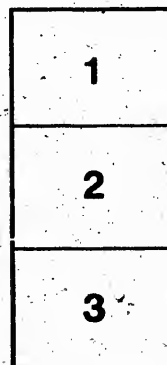
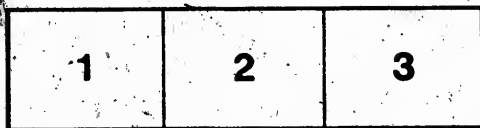
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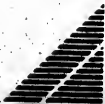
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# THE TEACHING OF CHRIST

REGARDING THE

## OLD TESTAMENT

IRRECONCILABLE WITH THE THEORIES OF  
RADICAL HIGHER CRITICS.

BY

REV. JOHN REYNOLDS,

WINDSOR, ONT.

BEING

### The Annual Lecture

DELIVERED BEFORE THE THEOLOGICAL UNION OF THE LONDON  
CONFERENCE OF THE METHODIST CHURCH, IN THE  
PRESBYTERIAN CHURCH, RIDGETOWN,  
ONT., JUNE 9TH, 1894.

No heresy or fanaticism in Christendom has ever failed to secure adherents  
good Christians. And any theory respecting the Bible, if propounded by  
good Christians, and advocated with ingenuity, can always reckon on receiving  
the assent of many sincere believers. But for all that the theory may be in its  
roots and tendencies essentially anti-Christian."—DR. C. M. MEAD.

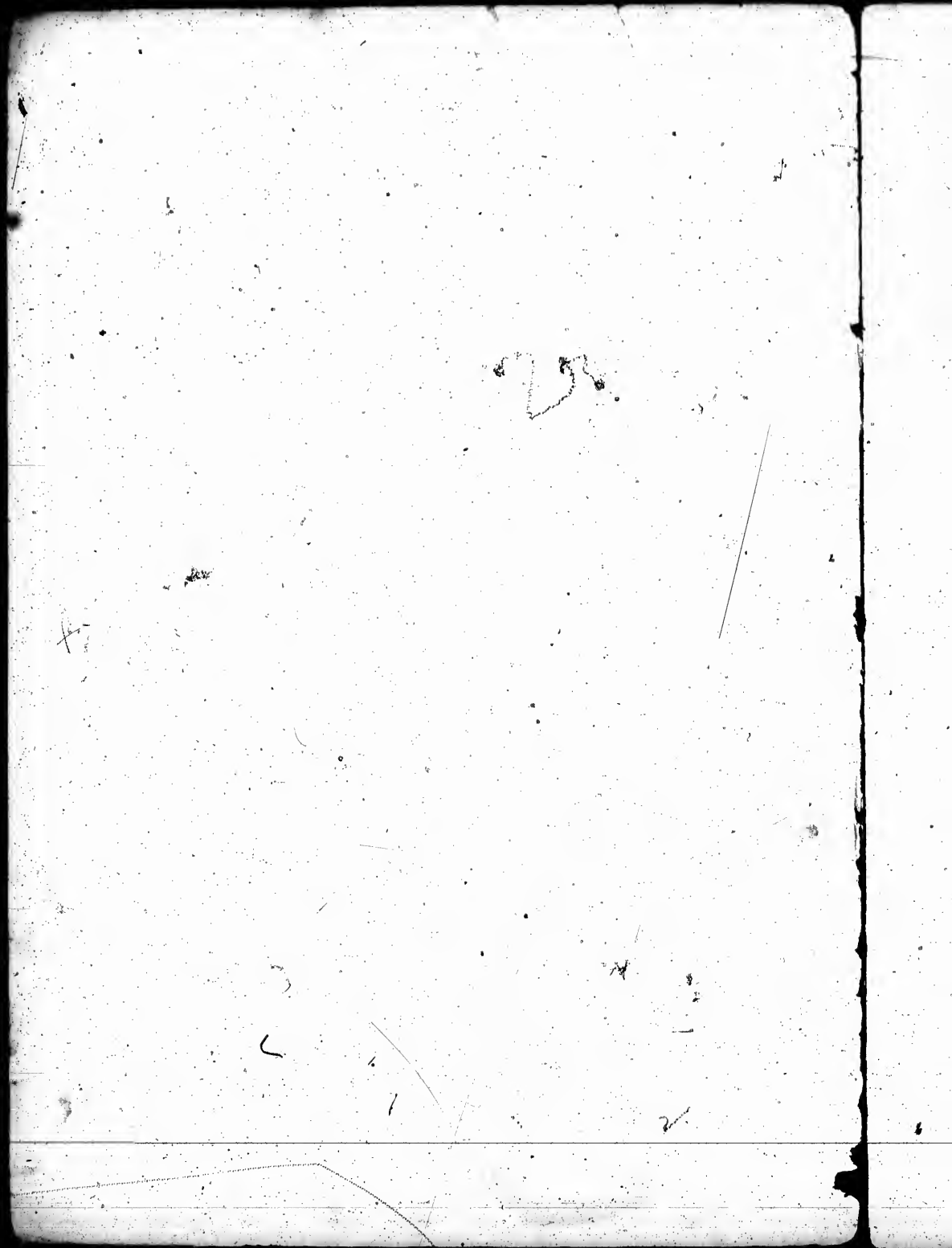
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## PREFATORY.

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THE theme discussed in the following lecture was assigned to the lecturer by the Theological Union of the London Conference of the Methodist Church. Had we been left to select our subject, another and less difficult one would have been our choice.

To keep the lecture within reasonable limits we have been compelled to confine our attention to the general features and salient points of the subject discussed. We hope that we have not in any part sacrificed clearness to condensation.

In our discussion of this important theme, we have assumed the following points:

1. The Existence of a Personal God, infinitely wise and good.
2. That He is abundantly capable of making a revelation of himself and of His purposes to man.
3. That it is antecedently probable that God would make such revelation to the human race.
4. That man is capable of apprehending such revelation, otherwise it would not be made, if God is wise and good.

5. That God has made such revelation to man.
6. That the Old and the New Testaments contain this revelation.
7. That the writers of "The Bible" were amply guided by the Holy Ghost in recording such revelation, "at sundry times and in divers manners."
8. That Christ was the Son of God and essentially divine.
9. That, therefore, all His teaching is "without the least mixture of error," and is infallible truth.

In the preparation of the lecture the following works have afforded us much valuable help and suggestion: Prof. Wm. Robertson Smith's "Old Testament in the Jewish Church;" "The Early Religion of Israel," by Prof. James Robertson; "Christ and Criticism," by Dr. C. M. Mead; "Christus Comprobator," by Bishop Ellicott; "Moses and His Recent Critics," by Dr. T. Chambers; "Jesus the Messiah," by Dr. Dewart; and some others, besides current literature of some of the higher periodicals.

The writer of this lecture makes no pretensions to specialty, nor to special originality. He believes he is only averagely original. If the method of treatment adopted by him has been adopted by others, he is not aware of the fact. We hope this effort to subserve truth may have God's blessing upon it.

J. R.



THE TEACHING OF CHRIST REGARDING THE  
OLD TESTAMENT SCRIPTURES IS IRRE-  
CONCILABLE WITH THE THEORIES  
OF RADICAL HIGHER CRITICS.

I. *The Theories of Radical Higher Critics regarding the Old Testament.* According to these, we are asked to believe that the Old Testament is to a very large extent made up of books that were smuggled into the collection by artifice and fraud; of books deliberately forged, and that found their way into the canon by virtue of a false impression as to their authorship, and of books so largely interpolated and changed by partisan writers that the original meaning and intent are often buried up in the mass of unauthentic and misleading additions.

And this, without any exaggeration, is the outcome of the speculations of that particular critical school which to-day professes to be the only truly scientific one!

The Pentateuch and Joshua are regarded as almost wholly made up of myth, legend and fiction, and very largely of forged productions brought into currency

by fraud. Only a few scraps of trustworthy traditions are thought to be discoverable.

In Judges, Samuel and Kings is found more *historical* matter, particularly those parts which apparently favor the critical theory! But these books are all supposed to be so largely "worked over" by later writers for partisan purposes that, as a whole, they cannot be relied on.

As to the Books of Chronicles, though they contain some truth, the history is so thoroughly soaked with the priestliness of the author that they are practically of no value.

Ruth and Esther are interesting stories, with no ascertainable foundation in fact. The books of Ezra and Nehemiah are more trustworthy, but in representing the ceremonial law introduced by these men as Mosaic, they have to be corrected according to the critical hypotheses.

The poetical and prophetical books also are regarded with considerable respect, though, like the cruel persecutors of old, they will have Isaiah "sawn asunder."

But the <sup>\*</sup>Psalms, contrary to previous views held by critics, are mostly or altogether relegated to a late post-exilic period. This is done without the slightest historical evidence, in opposition, indeed, to all the evidence attainable, particularly to the superscriptions in the Septuagint, which take us back to a period contemporaneous with that in which the Psalms are supposed to have been composed. So that here, too,

we are asked to believe in a very extensive falsification of history, and a falsification which must in a very large degree have been consciously and deliberately perpetrated.

The prophetic books, with few exceptions, are left comparatively undisturbed by the majority of even the advanced critics. But some radical critics, especially in France, have reached the conclusion that these books, too, are all post-exilic! How soon this hypothesis will be trumpeted as a "result" of the Higher Criticism cannot yet be said.

Such, in general terms, is the Old Testament as it is pictured to us by the radical critics of the present day. And whatever else may be said about this representation, it must be said of it that it does not agree with the view evidently entertained by Christ and His immediate disciples. Books known to have such an origin and such a character as the radical critics ascribe to a large part of the Old Testament could not have been spoken of with such reverence as Christ always expressed towards those Scriptures.

II. *Are we Justified in Designating the Views of the Radical Higher Critics as mere Theories?* We think we are. Let us note some of the more prominent assumptions they make, and on which their theoretical structure is evidently based.

1. *They assume the truth of natural evolutionism in the extreme sense of progressive growth, or changes wrought by "resident force" in the thing in which the evolution takes place.* Dr. G. H. Schodde says

of the radical higher criticism, that "the whole hypothesis is really not criticism of the biblical records at all, but only the false reconstruction of biblical history to harmonize and suit the all-dominant idea of evolution with its vulgar and godless naturalism!" Growth and development we admit, but evolutionism, in the sense of the critics, we deny. The growth and development in which we believe are perfectly consistent with divine revelation. We do not believe in a mere natural evolution as held by agnostics and atheists but we do believe in divine revelation as held by good men in all ages. There is a divine evolution, of which a divine revelation is a result.

2. *As Evolutionists they assume, in accordance with their peculiar theories, that the Pentateuch, and some other books of the Old Testament, could not have been written as early as they are generally reputed to have been, because men were not sufficiently evolved intellectually and morally to produce such writings.* Such ideas of God and morality and religion as are found in the books usually ascribed to Moses did not exist among men when Moses is said to have lived, but were the products of some six or eight or ten centuries later; and that "these ideas were projected backwards (?) to the times of Moses, and that all, or nearly all, the history in the Pentateuch, and in some other books of the Old Testament, was not real history at all, but 'idealized history'! That is, in plain language, merely, ficti-

tious stories, not having 'a word of truth in them.'"—*Wellhausen*.

3. *They also assume that writing was unknown, or but little known and little used in Palestine until shortly before the Babylonish Exile.—B. C., 721-606.* Now, the ascertained results of Oriental research entirely disprove this assumption. The inscriptions of Egypt and Assyria have been deciphered, and the lost history of the ancient East has been largely reconstructed in consequence; and those inscriptions prove that the reading and writing of books were centuries older than the classical age of Greece; that ages before the time of Moses, or even of Abraham, libraries existed where scribes and readers were constantly at work, while literary intercourse was carried on from the banks of the Euphrates to those of the Nile. Modern Oriental research has not corroborated every historical statement in the Old Testament, any more than classical archaeology has corroborated every statement found in the Greek literature. What it has done, however, has been to show that the extreme scepticism of modern criticism is not justified; that the materials on which the history of Israel have been based may, and probably do, go back to an early date, and that much which the Higher Criticism has declared mythical and impossible was both possible and true!

4. *They assume that the belief in a personal God, or in the existence of supernatural agents and forces in the universe, is unreasonable and unscientific.*

And yet reasonable and scholarly men of all ages find it much less difficult to believe that a personal God has created this glorious universe than that it was all evolved from impersonal atoms, incapable of seeing, hearing, planning, willing, or even thinking, while the universe is so evidently the result of thought and of a designing mind, infinitely wise. The existence of a personal God has been amply and frequently proved.

5. *Assuming the non-existence of a personal God, they necessarily assume that no special revelation (such as the Bible, with its miracles and prophecies, claims to be) could have been made.* In other words, the radical critics reject the supernatural in all its relations to the history of both the Old Testament and the New. So they come to the study of the Bible with prejudices and "presuppositions which entirely disqualify them to be impartial judges in the case."

6. *They claim that many of the so-called miracles may be explained ("explained away") on natural principles.* And those they fail to dispose of in that way they pronounce "pious frauds," not having "a word of truth in them."

7. *The critics also assume that there was a bitter and continuous conflict between the schools of the prophets and of the priesthood; and that persistent efforts were made by the priests and Levites to secure the supremacy in the Jewish nation, especially in the later periods of its history.* While the fact is, we find prophets denouncing priests more frequently than they do priests; and sometimes prophets

were also priests, and sometimes priests were also prophets.

8. *The Radical Higher Critics have also contended that the Linguistic Features and Literary Style of "the Books of Moses," and other Books of the Old Testament, prove a much later origin than is generally ascribed to them.* Literary candor compels us to admit that the weakness of the objections drawn from the linguistic features and literary style of the Old Testament has been conceded even by higher critics themselves. A recent writer says, "At this point there has been a change of front, if not a complete backdown!"

What was formerly regarded by the critics as the earliest of the components of the Pentateuch is now, by the prevailing school of critics, made the latest. And the linguistic features have not been considered a barrier to either view!

Dr. Isaac M. Wise (a learned Jewish Rabbi, and President of the Hebrew Union College, Cincinnati), one of the best Hebrew scholars in America, if not in the world, says that "their assumed differences of diction, which critics say distinguish Deuteronomy and characterize it as a work of later origin than the former books of the Torah, is imaginary only! The critics," he declares, "possess no reliable standard by which to fix the age of any portion in the ancient classical Hebrew!" This last sentence goes like a swift javelin to the heart of the whole matter. Great pretensions must fall before it. Classifiers of "Archa-

isms," and similar "antiques" found in the Hebrew text, and the discoverers of "modern phrases," must find their vocation gone and useless. There is "no reliable standard" by which they can work.

Thus the attempts to father the theory of "pious fraud" upon the Old Testament writers have utterly failed. Professor Davison assures us that their attempts in this respect have been "altogether without success."

9. *The critics tacitly grant that the Traditional View (as it is called by them) of the Old Testament was the view of Christ and of His Apostles.*

10. *But they also assume that Christ was aware of the Fictitious Character of much of the Old Testament writings, and that He did not correct the errors prevalent regarding the same, but actually sanctioned them.* In other words, Christ was himself a radical higher critic, but was not sufficiently honest to declare His real views on the subject! It took nineteen centuries of the Christian age to evolve men sufficiently honest to declare the truth in regard to the Old Testament Scriptures!

It seems that Christ, according to the critics, had the light, "the true light," on this subject nineteen hundred years ago. But He cruelly (may we not say?) suffered the world to grope its way along the dark and dangerous "highways and by-ways" of natural evolution, until at last Wellhausen, Kuenen, William Robertson Smith and their companions in criticism, arose "amid the encircling gloom," and, with



benevolence and honesty superior to Christ's, said, 'Let there be light, and there was"—what? "And there was" evolved and published what has been appropriately denominated "the crazy-quilt theory" of the Old Testament writings!

11. *Another section of the Radical Critics, revolting at the blasphemy of attributing conscious imposture to Christ, assumes that He was really ignorant of the true state of the case, and naturally adopted and proclaimed the popular view of the Old Testament Scriptures. That is, He was so ignorant of those Scriptures as to propagate, unwittingly, erroneous ideas concerning them, according to the theories of modern critics, who assume to know a great deal more on this subject than Christ himself!*

III. *Let us now proceed to examine the Views of Christ regarding the Old Testament writings, and to compare His Views with the Theories of Modern Radical Critics.*

1. In a general way, we may say that it is evident Christ rooted himself and His religion in the Old Testament. By that He himself elected to stand or fall. "They (the Old Testament Scriptures) are they that testify of me." That there is a vital and profoundly important relation, or connection, between the Old Testament and the New is conceded by the higher critics themselves. Dr. William Robertson Smith, perhaps the ablest critical writer in the English-speaking world, makes this statement in the preface to his celebrated work on "The Old Testament in the Jewish

Church": "The great value of historical criticism is that it makes the Old Testament more real to us. Christianity can never separate itself from its historical basis on the religion of Israel. The revelation of God in Christ cannot be divorced from the earlier revelation on which our Lord built," p. 7.

Dr. Dewart observes that, "The relation of the Old Testament to the New is as the blossom to the fruit, as the foundation to the complete structure, as the hope-inspiring promise to the joy-giving fulfilment."

The prophecies of the Old Testament invest the New Testament with a divine sanction, because they show the Christian dispensation to be the outcome of God's purpose. The fulfilments of the New Testament vindicate the supernatural origin of the Old Testament revelation, and reflect back upon it the light of the glory of the latter days.

It has been pertinently said: "The Bible can never be rightly studied unless the two Testaments are comprehended in their unity and harmony. If the Old Testament is in the New in fulfilment, the New Testament is in the Old in promise." All through the New Testament it is assumed that the religious teaching of the Old Testament was supernaturally revealed and of divine authority.

Any theories, therefore, that would reduce the Old Testament Scriptures to a mere natural outgrowth of the religious life of the people of Israel, would contradict and disparage the authority of the New Testament. ("Jesus the Messiah," p. 18.)

Dr. G. P. Fisher asserts that "Christians hold to the obvious historical fact that the Old Dispensation stands in an organic relation to the new," and that "the literature of the Bible is to be differentiated from all other literature as being pervaded by another spirit, which is due to the fact that it is produced on the plane of Revelation." ("The Christian Religion.")

Canon Liddon says: "For Christians it will be enough to know that our Lord Jesus Christ has set the seal of His infallible sanction on the whole of the Old Testament. He found the Hebrew canon just as we have it in our hands to-day, and He treated it as an authority which was above discussion. Nay more, He went out of His way, if we may reverently speak thus, to sanction not a few portions of it which our modern scepticism too eagerly rejects."

When He would warn His hearers against the danger of spiritual relapse, He bids them "remember Lot's wife."

When He would point out how worldly engagements may blind the soul to coming judgment, He reminds them how "men ate and drank, married and were given in marriage until the day when Noah entered into the ark, and the flood came and destroyed them all."

When He would put His finger on a fact in past Jewish history, which, by its admitted reality, would warrant belief in His coming resurrection, He points to Jonah, "three days and three nights in the whale's belly."

When, standing on the Mount of Olives, with the Holy City at His feet, He would quote a prophecy, the fulfilment of which would mark for His followers that its impending doom had at last arrived, He desires them to "flee to the mountains," when they "shall see the abomination of desolation, spoken of by Daniel the Prophet, standing in the holy place."

Are we to suppose that in these and other references to the Old Testament, our Lord was only using what are called *ad hominem* arguments, or talking down to the level of popular ignorance, which He did not himself share?

Not to point out the inconsistency of this supposition with His character as a perfectly sincere religious teacher, it may be observed that in the Sermon on the Mount He carefully marks off those features of the popular Jewish religion which He rejects, in a manner which makes it certain that had He not himself believed in the historic truth of the events and the persons to which He thus refers, He must have said so!

But did He then share a popular belief which our higher knowledge has shown to be popular ignorance, and was He mistaken as to the worth of those Scriptures to which He so often and so confidently appealed?

There are those who profess to bear the Christian name, and who do not shrink from saying as much as this. But they will find it difficult to persuade mankind that, if He could be mistaken on a matter of

such strictly religious importance as this, He can be safely trusted about anything else.

"Yes, the trustworthiness of the Lord Jesus Christ is thus involved in this question. And if we believe that He is 'the true light of the world,' we shall resolutely close our ears against any suggestions of the falsehood of the Hebrew Scriptures which have received the stamp of His divine authority." ("The Divinity of Our Lord.")

2. Christ frequently taught that He was bringing about the fulfilment of "the law and the prophets." He evidently had clearly in mind the fact of a certain historical preparation for His coming, along which Israel had been divinely led, and on the basis of that history He avowedly stood. He spoke frequently of a necessity constraining Him to act in fulfilment of the prophecies:

"But how then shall the Scriptures be fulfilled, that thus it must be?" (Matt. xxvi. 54.)

"The Son of Man indeed goeth, as it is written of him." (Mark xiv. 21.)

"Then opened he their understanding, that they might understand the scripture, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." (Luke xxiv. 45, 46.)

We are certainly not to understand these passages in the sense of His playing a "role," but in the sense that the Old Testament had already laid the foundation on which He was to build.

He plainly assumed, not only that the Old Testament was a divine revelation, but that the history of Israel, recorded in it, was the divine preparation for Him, so that the truthfulness of His testimony and of its teaching were most intimately connected.

These facts show that the relation which Christ consciously bore to the Old Testament did not lie on the surface of His teaching, but belonged to its very substance. It cannot be regarded as an accident of His position, nor as due merely to a natural impulse, to state truth in forms suited to His hearers. It was part of His "self-consciousness." He represents himself as organically related to the preceding revelation, and as realizing the original ideal of Israel. (John i. 49 and 51.) He conceived that revelation to be the historical preparation for Him. In so doing, He assumed the Old Testament to be historically as well as doctrinally true. His relation to it was so fundamental to His testimony to himself that it would appear impossible to pronounce the one true and the other false.

In the light of this fundamental position, which He claimed with reference to the earlier revelation, we are to read the specific allusions which Christ made to the Old Testament itself. These may be summarized under a few heads:

1. *He assumed historical statements made in the Old Testament to be true.* "Honor thy father and thy mother." (Exodus xx. 12.) Jesus quoted this

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

Gomorrhah," "the Queen of Sheba," Noah, Abraham, Lot, Jonah and other places and persons, that the radical critics regard as purely fictitious. These references cannot be reasonably explained, except on the supposition that He regarded the sacred narratives as veritable history

2. *Christ cited the Old Testament as "Scripture," or with the formula regularly used in quoting sacred words: "It is written."* To the devil, "He" (Jesus) "answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Deut. viii. 3; Matt. iv. 4.) And observe, the devil did not reply, "That is written in a forged book, and is entirely fictitious," which it is if the radical critics are correct! The devil appears to be less officious than some modern biblical critics.

With what respect and confidence "his Satanic majesty" quoted Psalm xci. as the Word of God! "It is written, He shall give his angels charge concerning thee," etc. He did not question for a moment that he was quoting a divine promise, though he made a misapplication of it.

"Jesus said unto him, It is written again, Thou shalt not tempt thy God." (Deut. vi. 16.) Thus, Christ recognizes Deuteronomy as the authoritative Word of God. To it He appealed, and we think He knew a great deal more about it than modern critics. Again, quoting from Deuteronomy (Matt. iv.

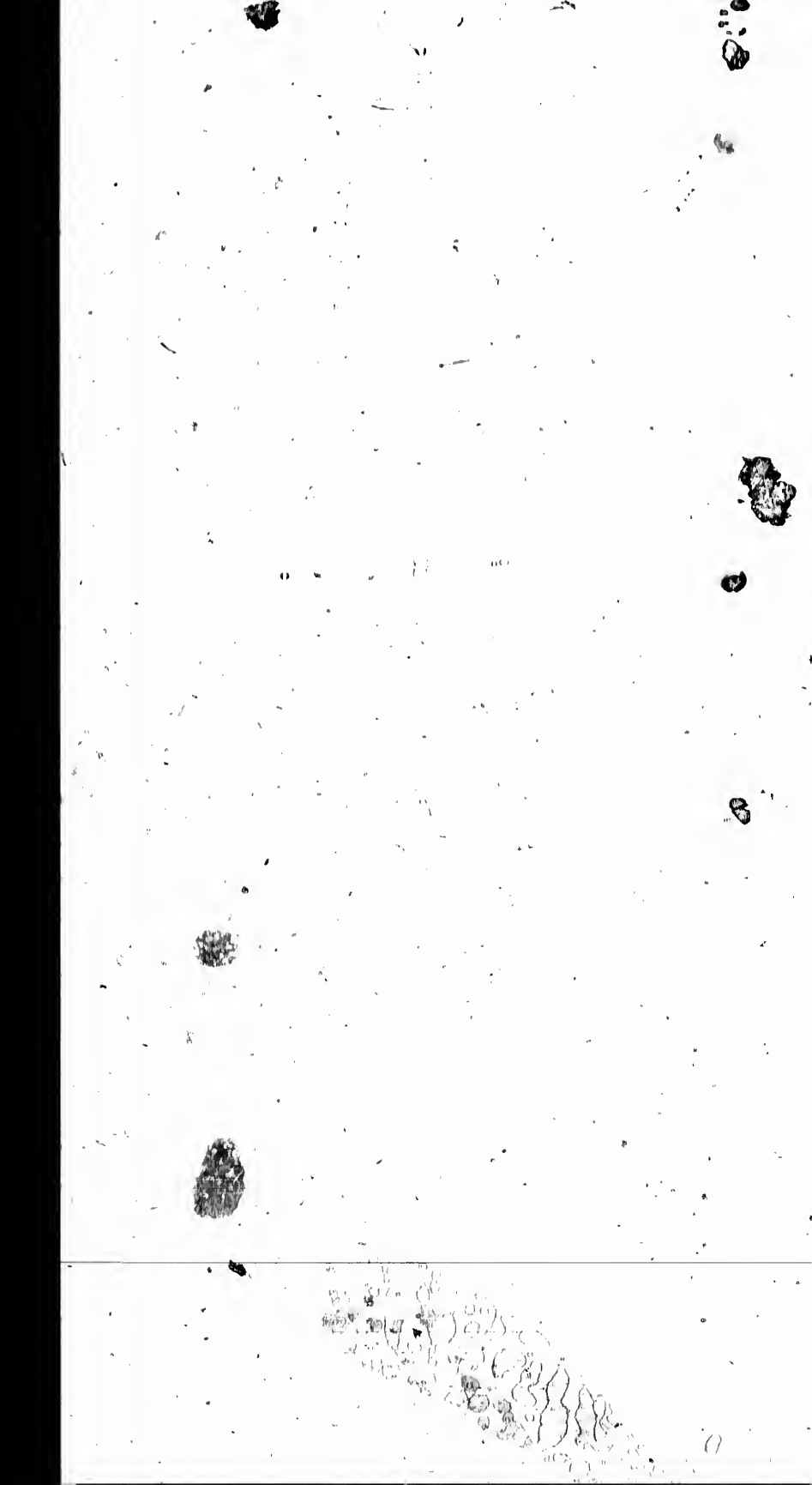


10) Jesus dealt Satan that blow with "the sword of the Spirit" which sent him discomfited from the field. "For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Deut. vi. 13, etc.) When the Sadducees quoted Deut. xxv. 5 in their encounter with Christ, He tells them plainly that they err, "not knowing the scriptures;" and in the same controversy Christ declares Exodus iii. 6-18 to have been spoken "by God."

He also speaks of the Old Testament as "The Scriptures" in many other places: Matt. xxvi. 54; John v. 39; vii. 38; x. 35; etc. Frequently He uses the formula, in referring to, and quoting from the Old Testament, "It is written." Being "written" in the Old Testament Scriptures settled the matter with Him. There was no appeal from that standard; see Mark xiv. 21, 27; Luke iv. 4, 8, 12, 21; xix. 46; etc. No one will deny that by these expressions divine authority was attributed to the Old Testament. The statement (John x. 35) in which He assumed that He and His opponents valued the authority of the Old Testament alike—"The scripture cannot be broken"—is a particularly formal acknowledgment of their complete inspiration.

3. *More than once Christ quoted passages as inspired by God, simply because they were contained in the Old Testament Scriptures.* Compare Matt. xix. 4, 5, and Gen. ii. 24; Mark xii. 36, and Psa. cx. 1, 2.

4. *He appealed to particular Old Testament writers*



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,

1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; (3) "The Scriptures." Under this title were placed:

(a) The Psalms, Proverbs, Job,

(b) Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther.

(c) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles.

If, then, "Christ found the Hebrew canon just as we have it in our hands to-day;" as Canon Liddon asserts, it is impossible to resist the inference that Christ expressly taught both the inspired authority and the historical truthfulness of the Old Testament.

"Faith in Christ's authority forbids us to believe that the Old Testament consists largely or predominantly of the writings of men who deliberately distorted and falsified history, forged codes of law, and succeeded by cunning trickery in imposing upon the Jews, as of divine origin and authority, what otherwise could never have gained acceptance at all. A collection of books, consisting in great part of such productions, cannot possibly be regarded as entitled to any peculiar respect. Still less can they be held up as of inspired authority. But Christ and the New Testament writers do speak of them as of divine authority. Therefore, the opposing critical view must be abandoned, or else Christ, as a religious teacher, must be deemed untrustworthy."—*Dr. Mead*. This is the short and simple argument which cannot be invalidated by smooth words, and which,

we believe, in the long run, in spite of all mystifications, will commend itself to the plain common-sense of Christian men.

Whatever Jesus believed about the Old Testament, all real believers in Him must believe. We shall be found right in the end if we "think thoughts of His thinking, and proclaim the everlasting words of the Eternal Word!"

