

Genesis to the end of Deuteronomy is one book; that it is the book which Moses wrote. That is the view which has been held by the Jews as far back as we can trace, and which was held by almost all the Christian Church until comparatively recently. It was thought of as a whole book which was written by Moses but is now divided into five sections. Did Moses actually write one book originally? And then, because it was too much to get on one roll or even on two rolls, was it found convenient to write it on five scrolls and so they called it five different books? Is that the true explanation of it? Or is it that he wrote it as five different books? We do not know. There is no proof anywhere. The New Testament refers to it quite commonly as the law of Moses or the Book of Moses and that would fit with the idea that it might have originally been one book. On the other hand, some of these books have a definite enough division between them to make it seem quite probable that they were written as separate units even though closely related. In either case, however, the five books as they occur in the Bible give us a unified picture. As we have it today, it is a picture which moves forward in an orderly progression in which all the different sections fit together in an orderly fashion and which comes to a reasonable end with the death of Moses at the end of the last book. The Pentateuch is a logical, unified structure, and it is quite reasonable for us to consider it as a unit.

The term Pentateuch is not found in the Bible. You never find the five books referred to as the Pentateuch in the rest of the Old Testament or in the New Testament. Nor do you find any place in the Old Testament or in the New Testament where any of these five books is referred to by the names we call them today. The New Testament never says, "it is written in the book of Deuteronomy," "in the book of Numbers," "in the book of Leviticus," or "of Genesis." None of the five are referred to by the names which we give them today. But they are very definitely referred to, and the usual term applied to them is simply the Hebrew word which we translate as "the law."

In the beginning of the book of Joshua, which the critics would consider as the last book of the Hexateuch, references are made to "the book of the law," and it is quite evident that the author of Joshua wished us to understand that Joshua had in his hands a book. The