

their life as a nation, and upon it everything else depends. The Pentateuch was placed in the temple, in the holy of holies. It was the foundation of their national life. This was their primary law. This was their presentation of God in His character, His attitude, and His relation to them. It presented the manner of life they should live. It presented the law they should fulfill. It presented the details for the conduct of their lives in Canaan. It is, then, primarily a book of law. The Pentateuch is a book showing God's relation to His people, showing its great principles and showing many details of the relationship which they were to have with Him in Canaan. The history in the Pentateuch may be said to be subordinate in purpose to the law. That means the history is introductory to the law. The history is there to show the people that God is, how they know that God is such as He is, and how they know what He wants them to do. It is not simply to know the things that happened in the past. The book of Genesis and the first half of Exodus are an integral part of the Pentateuch. Though the rest is mostly law, these are mostly history giving the introduction to the law, showing how the law came to be given, showing what kind of a God it was who gave the law and what His purposes were. If you divide the Pentateuch into two main types of material, they will be law and history, and the two fit together for one great purpose.

In Deuteronomy you find both law and history. You find Moses giving a summary of a good part of the history as the foundation and background to the law which he has given to them.

The Pentateuch has a primary place in the Old Testament, and it is recognized in the New Testament as having a primary position. The law of Moses is the foundation.

The whole Old Testament is God's Word. Christ rebuked them for not believing all that the prophets had spoken, and the Pentateuch has a place of priority in that. It is the foundation, the beginning. When Christ discussed it with the Sadducees, He deliberately passed over many clear passages in the other portions and pointed to relatively obscure passages in the law. Not that they did not accept the other passages as God's Word, but that the law was recognized by everyone.