

criticism so He sidestepped them. But He does not sidestep them. He spoke directly about it, it seems to me. He could have sidestepped them if He chose and doubtless He sidestepped many things. He does not go into the theory of the electron anywhere or make statements on any one of many other scientific matters which He doubtless understood thoroughly. It was not His purpose to explain them. Yet He never contradicted any fact of science or history. The idea that Jesus did not know what He was talking about contradicts the New Testament teaching that He was God and knew all things, with only one exception: that the Father had kept in His own power the date when the Son would return. He seemed to know what the Son would do when He returned. He seemed to know the details connected with it. The one exception was simply that He did not want His people to know when He would come in order that they might be ready at any time. As the God-man He simply kept that one fact out of His conscious mind. (The New Testament refers to the book of Moses in Mk 12:26; Lk 16:19; 24:44; Acts 3:22; 15:21; 2 Cor 3:15, also Kenosis (Phil 2:6-7) is used as excuse in denying Christ's knowledge.)

*D. The Traditional View* of Jews and of Christians has been that Moses wrote these five books. It is not necessary to hold that Moses is the author of every verse in the Pentateuch, though personally I think he is. Personally I see no reason to think that there is any reason to say that Moses could not have written every section of the Pentateuch as we have it. I see no reason to deny Mosaic authorship of every part, allowing only for the possible substitution of names that came into use at a later time. Suppose that somebody wrote a history of New York and that we read in a copy of this history written in 1700 that the Dutch came to New York in 1660, and established their city there and called it New Amsterdam. Would we immediately say this is not a genuine work because the city was called New Amsterdam in 1664 when the British conquered it and changed the name to New York. We would not have to say that. We could say that the editor, knowing that most of us would not recognize the name New Amsterdam has substituted New York and thus is using a later title for the place. Such a thing might conceivably happen somewhere in the Pentateuch. It might have been that Abraham went to a certain place