

was the meekest man of all living. Spinoza said that Moses would never have said a thing like that, so Moses did not write it. He said Moses is spoken of in the third person so Moses could not have written it. He said Moses could not have written the account of his own death in Deuteronomy; so Spinoza thought perhaps Ezra or some late writer compiled the Pentateuch.

Spinoza did not have much influence at that time among Christians or Jews; he was excommunicated by the Jews; he was considered to be an unbeliever by the Christians. His influence came later, but in the immediate time there was comparatively little interest in him. Others followed who presented various ideas about these particular passages as possibly proving that the Pentateuch was not the work of Moses, but conservative scholars answered them. In the section in Green that I asked you to read, Green discussed the interpretation of these passages and pointed out that conservative writers had answered them very satisfactorily as early as about 1730, and that they had little effect upon the Christian world. They were an attack upon the Mosaic authorship. Some thought these attackers were right, but they did not affect the Christian church. Personally, I believe as Green does, that in every one of these cases it is possible to show that the sentence could have been written by Moses. I do not think anyone of these sentences would prove a non-Mosaic authorship. I think they are all entirely compatible with the idea of Mosaic authorship. But I do not think that is important. Even if every one of them could be shown to be an interpolation it would not affect the Mosaic authorship of the Pentateuch in the least. Every one of them is more or less of an incidental statement and they are not essential to the structure of the Pentateuch. I do not think there is any real difficulty in believing Moses wrote all of them, but if you do not think Moses wrote "the Canaanite was then in the land," I would have no objection to supposing that an inspired writer, studying the Pentateuch five hundred years later, reading the statements and realized that the people of his day would not understand what that would mean, inserted an explanatory remark such as "the Canaanite was then in the land" to make clear the reason for Jacob's anxiety. Such an insertion would not affect belief in Mosaic authorship in the least. None of them affect the essential matter. In recent times the higher criticism has taken every