

through various sections, but they go straight through the Pentateuch. It is the foundation of the Old Testament; it is the law upon which the rest of the Old Testament stands. The Pentateuch has a place of similar importance in the Old Testament and in the Bible as a whole. When Jesus argued with the Sadducees, he might have used arguments from later parts of the Bible that would have been clear and easy to understand, but instead of doing so, sometimes he gave arguments from the Pentateuch that were more complicated. This was not because he didn't think they believed the rest, but because he knew that they realized the primacy and solid foundational nature of the Pentateuch. Thus, He rested His argument for immortality, not simply on the resurrection, not simply on the clearer statements in the last part of the Old Testament, but on the statement about God being the God of Abraham!

Throughout the Bible, the Pentateuch is foundational. The main principles are introduced and they develop from that start. If you can blast the Pentateuch into a thousand pieces, you will have disrupted the foundation for the rest of the Old Testament, and the New Testament claims throughout that it is based upon the Old Testament. The apostles are constantly saying: "this is what the prophet says", "this is what Moses says", or "this is what the Old Testament teaches". They build upon the Old Testament; in the Old Testament the Pentateuch is primary. The Pentateuch has a place in the Old Testament, and in the Bible, that gives it a very special importance. In the course in Old Testament History we study its contents to some extent. In this course we are not particularly interested in its contents, except as they enter into the questions of the higher criticism. The higher criticism deals with authorship, though not