arc ſo interwoven with each other, that neither of them could have been written by a man who lived in a later age. The account which is given in the book of Ex­odus of the conduct of Pharaoh towards the children of Iſrael, is ſuch as might be expected from a writer who was not only acquainted with the country at large, but had frequent acceſs to the court of its ſovereign: and the minute geographical deſcription of the paſſage thro’ Arabia is ſuch, as could have been given only by a man like Moſes, who had ſpent 40 years in the land of Midian. The language itſelf is a proof of its high anti­quity, which appears partly from the great ſimplicity of the ſtyle, and partly from the uſe of archaiſms or antiquated expreſſions, which in the days even of Da­vid and Solomon were obſolete@@(b). But the ſtrongeſt argument that can be produced to ſhow that the Pen­tateuch was written by a man born and educated in Egypt, is the uſe of Egyptian words; words which never were, or ever could have been, uſed by a native of Paleſtine: and it is a remarkable circumſtance, that the very ſame thing which Moſes had expreſſed by a word that is pare Egyptian, Iſaiah, as might be expected from his birth and education, has expreſſed by a word that is purely Hebrew @@(C).

That Moſes was the author of the Pentateuch is pro­ved alſo from the evidence of teſtimony. We do not here quote the authority of Diodorus Siculus, of Lon­ginus, or Strabo, becauſe their information muſt have been derived from the Jews. We ſhall ſeek no autho­rity but that of the ſucceeding ſacred books themſelves, which bear internal evidence that they were written in different ages, and therefore could not be forged unleſs we were to adopt the abſurd opinion that there was a ſucceſſion of impoſtors among the Jews who united to­gether in the ſame fraud. The Jews were certainly beſt qualified to judge of the authenticity of their own books. They could judge of the truth of the facts re­corded, and they could have no intereſt in adopting a forgery. Indeed, to ſuppoſe a whole nation combined in committing a forgery, and that this combination ſhould continue for many hundred years, would be the moſt chimerical ſuppoſition that ever entered into the mind of man. Yet we muſt make this ſuppoſition, if we reject the hiſtorical ſacts of the Old Teſtament. No one will deny that the Pentateuch exiſted in the time of Chriſt and his apoſtles; for they not only mention it, but quote it. “This we admit,” reply the advo­cates for the hypotheſis which we are now combating; “but you cannot therefore conclude that Moſes was the author; for there is reaſon to believe it was compoſed by Ezra.” But unfortunately for men of this opinion, both Ezra and Nehemiah aſcribe the book of the law to Moſes @@\*. 2. The Pentateuch was in the poſſeſſion of the Samaritans before the time of Ezra. 3. It exiſted in the reign of Amaziah king of Judah, A.C. 839

years@@†. 4. It was in public uſe in the reign of Jehoſaphat, A.C. 912; for that virtuous prince appointed Levites and prieſts who taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah and taught the people@@‡. It is referred to by David in his dying admonitions to Solomon@@§. The ſame royal bard makes many alluſions to it in the book of Pſalms, and ſometimes quotes it@@\*. There remains therefore only one reſource to thoſe who contend that Moſes was not the author, *viz.* that it was written in the period which elapſed between the age of Joſhua and that of David. But the whole hiſtory of the Jews from their feule­ment in Canaan to the building of the temple preſuppoſes that the book of the law was written by Moſes. 6. We have ſatisfactory evidence that it exiſted in the time of Joſhua. One paſſage maybe quoted where this fact is ſtated. The Divine Being makes uſe of theſe words to Joſhua: “Only be thou ſtrong, and very courageous, that thou mayeſt obſerve to do all accord­ing to *the law* which Moſes my ſervant commanded thee: turn not from it to the right hand or to the left, that thou mayeſt proſper whitherſoever thou goeſt. *This book of the law* ſhall not depart out of thy mouth; but thou ſhalt meditate therein day and night, that thou mayeſt obſerve to do according to all that is written therein@@†.”

To the foregoing demonſtration objections may be ſtated. “We will admit the force of your arguments, and grant that Moſes actually wrote a work called the book of the law; but how can we be certain that it was the very work which is now current under his name? And unleſs you can ſhow this to be at leaſt probable, your whole evidence is of no value.” To illuſtrate the force or weakneſs of this objection, let us apply it to ſome ancient Greek author, and ſee whether a claſſical ſcholar would allow it to be of weight. “It is true that the Greek writers ſpeak of Homer as an ancient and celebrated poet; it is true alſo that they have quoted from the works which they aſcribe to him various paſſages that we find at preſent in the Iliad and Odyſſey: yet ſtill there is a poſſibility that the poems wſhich were written by Homer, and thoſe which we call the *Iliad and Odyſſey,* were totally diſtinct productions” Now an advocate for Greek literature would reply to this objection, not with a ſerious anſwer, but with a ſmile of contempt; and he would think it beneath his dignity to ſilence an opponent who appeared to be deaf to the cleareſt conviction. But ſtill more may be ſaid in defence of Moſes than in defence of Homer; for the writings of the latter were not depoſited in any temple or ſacred archive, in order to ſecure them from the devaſtations of time; whereas the copy of the book of the law, as written by Moſes, was intruſted to the prieſts and the elders, preſerved in the ark of the covenant,

@@[m]\* Ezra iii. 2. vii. 13. Nehem. xiii. x.

@@[m]† 2 Chron. xxv. 4. 2 Kings xiv. 6.

@@[m]‡ 2 Chron. xvii. 8, 9.

@@[m]§ 1 Kings ii. 3.

@@[m]\* Comp. Psalm ciii. 7, 8. with Exod. xxxiv. 6. in the original, where the words are the very same.

@@[m]† Joshua i. 7, 8. viii. 31. xxiii. 6.

@@@(b) For inſtance, תוא *ille*, and געך *puer,* which are uſed in both genders by no other writer than Moſes. See Gen. xxiv. 14. 16. 28. 55. 57. xxxviii. 21. 25.

@@@(c) For inſtance, אתו (perhaps written originally אחי, and the י lengthened into ו by miſtake), written by the Seventy αχι or αχει Gen. xli. 2. and חבח, written by the Seventy ϑιϐη or ϑιϐις. See *Da Croze Lexicon AEgyptiacum,* art. axi and Ohbi

The ſame thing which Moſes expreſſes by אתו, Gen. xli.2. Iſaiah xix. 7. expreſſes by עחת for the Seventy have tranſlated both of theſe words by αχι.