"And the Canaanite was then in the land.” Gen.xxxvi. 31. “Theſe are the kings that reigned over the land of Edom, *before there reigned any king over the children oſ Iſrael."* Now, it is certain that neither of theſe paſſages could be written by Moſes. We allow they were added by a later writer; but this circumſtance cannot invalidate the evidence which has been already produ­ced. It does not prove that Moſes was not the author of the book of Genefis, but only that the book of Geneſis has received two alterations ſince his death.

According to Rivet, our Saviour and his Apoſtles have cited 27 paſſages verbatim from the book of Geneſis, and have made 38 alluſions to the ſenſe.

The book of Exodus contains the hiſtory of the Iſ­raelites for about 145 years. It gives an account of the ſlavery of the Iſraelites in Egypt; of the miracles by which they were delivered; of their paſſage through the Red Sea, and journey through the wilderneſs; of the ſolemn promulgation of the Decalogue on Mount Sinai, and of the building and furniture of the Taber­nacle. This book is cited by David, by Daniel, and other ſacred writers. Twenty-five paſſages are quoted by our Saviour and his apoſtles in expreſs words, and they make 19 alluſions to the ſenſe.

The book of Leviticus contains the hiſtory of the Iſraelites for one month. It conſiſts chiefly of laws. Indeed, properly ſpeaking, it is the code of the Jewiſh ceremonial and political laws. It deſcribes the conſecration of Aaron and his ſons, the daring impiety and exemplary puniſhment of Nadab and Abihu. It reveals alſo ſome predictions reſpecting the puniſhment of the Iſraelites in caſe of apoſtacy; and contains an aſſurance that every ſixth year ſhould produce abundance to ſupport them during the ſeventh or ſabbatical year. This book is quoted as the production of Moſes in ſeveral hooks of ſcripture@@\*.

The book of Numbers comprehends the hiſtory of the Iſraelites for a period of about 38 years, reckoning from the firſt day of the ſecond month after their de­parture from Egypt. It contains an account of two numberings of the people; the firſt in the beginning of the ſecond year of their emigration, the ſecond in the plains of Moab towards the concluſion of their journey in the wilderneſs @@†. It deſcribes the ceremonies em­ployed at the conſecration of the tabernacle, gives an exact journal of the marches and encampments of the Iſraelites, relates the appointment of the 70 elders, the miraculous cure performed by the brazen ſerpent, and the miſconduct of Moſes when he was commanded to bring water from the rock. There is alſo added an ac­count of the death of Aaron, of the conqueſt of Sihon and Og, and the ſtory of Balaam, with his celebrated prophecy concerning the Meſſiah @@§.

The book of Numbers is quoted as the work of Moſes in ſeveral parts of Scripture@@\*.

The book of Deuteronomy comprehends a period of nearly two months. It conſiſts of an intereſting addreſs to the Iſraelites, in which Moſes recals to their remem­brance the many inſtances of divine favour which they. had experienced, and reproaches them for their ingrati­tude. He lays, before them, in a compendious form, the laws which he had formerly delivered, and makes ſome explanatory additions. This was the more neceſſary, becauſe the Iſraelites, to whom they had been ori­ginally promulgated, and who had ſeen the miracles in Egypt, at the Red Sea, and Mount Sinai, had died in

the wilderneſs, The divine origin of theſe laws, and the miracles by which they were ſanctioned, muſt already have been well known to them; yet a ſolemn recapitu­lation of theſe by the man who had miraculouſly fed the preſent generation from their infancy, who by the lift­ing. up of his hards had procured them victory in the day of battle, and who was going to leave the world to give an account of his conduct to the God of Iſrael, could not but make a deep and laſting impreſſion on the minds of all who heard him. He inculcates theſe laws by the moſt powerful motives. He preſents before them the moſt animating rewards, and denounces the ſevereſt puniſhments to the rebellious. The prophecies of Moſes towards the end of this book, concerning the fate of the Jews, their diſperſions and calamities, the conqueſt of Jeruſalem by the Romans, the miſeries of the beſieged, and the preſent ſtate of the Jewiſh nation, cannot be read without aſtoniſhment. They are perſpicuous and minute, and have been literally accompliſhed.

This book is cited as the production of Moſes by Chriſt and his apoſtles@@\*.

4. The hiſtorical books are 12 in number,Joſhua,Judges, Ruth, Samuel I. and II. Kings I. and II. Chronicles, Ezra, Nehemiah, Eſther. Theſe, if conſidered diſtinctly from the Pentateuch, and the writings more properly ſtyled prophetical, contain a compendium of the Jewiſh hiſtory from the death of Moſes, A. M. 2552, to the reformation eſtabliſhed by Nehemiah after the return from the captivity, A. M. 3595, comprehending a pe­riod of 1043 years.

To enable us to diſcover the authors of theſe books, we have no guide to conduct us but conjecture, inter­nal evidence, or the authority of the modern Jews. From the frequent references in Scripture, and from the teſtimony of Joſephus, it appears that the Jews were in poſſeſſion of many hiſtorical records which might have thrown much light upon this ſubject if they had ſtill been preſerved. But during the calamities which befel that infatuated nation in their wars with the Romans, and the diſperſion which followed, theſe writings have periſhed. But though we can produce no teſti­mony more ancient than the age of our Saviour to au­thenticate the hiſtorical books, yet there are ſome facts reſpecting the mode of their preſervation which entitle them to credit. The very circumſtance itſelf, that the Jews have preſerved them in the ſacred volume to this day, while their other ancient books have been loſt, is a proof that they conſidered them as the genuine re­cords of their nation. Joſephus@@†, whoſe authority is of great importance, informs us, that it was the pecu­liar province of the prophets and prieſts to commit to writing the annals of the nation, and to preſerve them to poſterity. That theſe might be faithfully preſerved, the ſacerdotal function was made hereditary, and the greateſt care was obſerved to prevent intermarriages either with foreigners or with the other tribes. No man could officiate as a prieſt who could not prove his deſcent in a right line by unqueſtionable evidence@@‡. Regiſters were kept in Jeruſalem, which at the end oſ eve­ry war were regularly reviſed by the ſurviving prieſts; and new ones were then compoſed. As a proof that this has been faithfully performed, Joſephus adds, that the names of all the Jewiſh prieſts, in an uninterrupted ſucceſſion from father to ſon, had been regiſtered for 2000 years; that is, from the time of Aaron to the age of Joſephus.

@@@[m]\* 2. Chron. xxx. 16. Jerem vii. 22, 23. ix. 16. Ezek. xx. 11. Matth. viii. 4. Rom. x. 5. xiii. 9. 2. Cor. vi. 16. Gal. iii. 12. 1 Pet. i. 16.

@@@[m] † Numb. i. xxvi.

@@@[m]§ Numb. xxiv. 17, 19.

@@@[m]\* Joshua iv. 12. 2. Chron.xxix. 11. xxxi. 3. Ezek. xx. 13. xliv 27. Matth. xii. 5. John vi. 31. ix. 36.

@@@[m]\* Matth. iv. 4. John i. 45. Acts iii. 22. Gal. iii. 13.

@@@[m]† Contra Apion, lib. I.

@@@[m]‡Ezra ii. 61, 62.