

win many adherents, but it took precedence in the mind of the author over all other facts. Few scholars agreed with Donnelly; many found his reasoning farfetched; others demonstrated that similar cyphers could be found in Homer. But no reasons moved him: his conjecture ended all fact. Many of us smile at the whole situation today, but it is not a laughing matter in biblical studies. The questions he raised about the authorship of Shakespeare are the very ones men have raised about the Bible.

The simple facts presented within Scripture concerning its authorship (noted earlier), were not complex enough for modern thinkers. In a desperate search for "deeper truth," scholars began examining the Bible for "cryptic cyphers to establish the real nature" of its composition. Frankly, these Bible scholars allowed an antisupernaturalism to direct their conclusions regarding the composition of the Bible. Unwilling to accept the apparent truths presented in Scripture (including statements of history and the personal testimony of Christ), they searched for secret hints as to a deeper composition of God's Word. Their conclusions are not as well established as Donnelly's, but contrariwise they are widely followed. The unfortunate results assume to be literary criticism and spell disaster to faith.

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The great challenge was to the authorship of the Pentateuch. In the Bible it is plain that Moses wrote the first five books (called the Pentateuch). His commission to write is given in Exod. 17:14 and 34:27. The fulfillment of that commission is noted in Exod. 24:4 and Deut. 31:9. Moses' successors in the Old Testament recognized that work as his: 1 Kings 2:3. And, of course, Christ specifically gave Moses credit for the writing: John 5:45-47. Thus the biblical information is explicit. The composition