

etc., when in the expectation of the promised blessings of Canaan the people are told:

Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments and his statutes, which I command thee this day.

The fulfillment of this is seen in:

Hosea 4:6...as cited in the previous section of these notes.

Jeremiah 2:8, 8:3...in which place the text rather emphatically stresses: "they that handle the law knew me not..."

Habbakuk 1:4..."therefore the law is slacked and judgment doth never go forth..."

(c) Note as well the prophetic ministries of Elisha, Elijah, Samuel, et al. These to a very large extent were founded on concepts of the law as their point of return for the Israelitish economy. The whole problem with Baalism, etc., was that it violated the laws and covenants of Jehovah.

In similar fashion the Torah provided the grounds for determining prophetic accuracy and faithfulness. (See the prophet's test of Deuteronomy 13 and 18) It is only logical that the prophets would make full use of it. The grip it had on the public mind is clearly seen in the Ahab/Naboth sequence. True, many critics find these accounts to be spurious or part of the cultic myth, but a simple reading of the Bible shows both the order and progression; the dependence and exercise of these things. Without the law there would have been no prophetic voice. While they argued for it, it undergirded them.

(3) Devotional Use of Pentateuch in OT

The very heart of Psalm 119 is the law and the devotional use of the law is best seen in the Psalms and the instruction portions of