

we cannot take such a position just because the assertion of authorship is so heavy. To help us see this in broader detail, we mention the following categories that show what is involved

(1) The Integrity of Scripture

If the Mosaic authorship of the Pentateuch is not correct, then one must wonder how one may be certain what is correct and what is not. It is hardly a work of integrity when one of the most common concepts is incorrect.

(2) The Accuracy of History

Since the statements of Scripture are based on purported eye-witness events, it makes us wonder if anything historical can be accurate if such a sharp and incisive matter is not accurate.

(3) The Reliability of Biblical Tradition

If the plain concepts are not correct, what traditional teaching is? I know that this is a very negative way to present the matter but the concept is valid.

The concluding thrust is simple: if one is to trust the Bible one should be able to trust it in the open and expressive passages. If these are not worthy we wonder how the implied or didactic passages are worthy. We will come back to this later in a slightly different category. But it is an important matter and, if it be conceded to the doubters of this age, it is a concessive step that cannot be reversed easily and leads to disastrous results in the Old Testament and in the New as well.

b. The Biblical Traditional view of the authorship of the Pentateuch: Moses wrote it.

(1) Direct claims in the Pentateuch

The following claims are made in the fabric of the Pentateuch and you will note that they are made in several of the suggested documents behind the Pentateuch:

Exodus 24:4...And Moses wrote all the words of the Lord (In critical analysis this is part of "P" and more particularly part of "H"...the holiness code.)