

most reasonable understanding of it is that the book to which he referred is what we now call the five books of Moses or the Pentateuch. Joshua is told that “this book of the law shall not depart out of thy mouth.” There is no reason to suggest that the author of Joshua meant in particular the book of Deuteronomy, the book of Genesis, or any one of these, but it was the five together. It is undoubtedly the Pentateuch which he meant when he spoke of it as “this book of the law.” We find it referred to in this unified way as one book in Joshua 1:7, 8:31, 8:34 and 24:26.

In II Chronicles 17:9 we read about the reign of King Jehoshaphat that “they 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.” And the author of Chronicles undoubtedly included the whole Pentateuch in what he meant by the book of the law of the LORD at the time of Jehoshaphat. In I Kings 2:3 we have similarly a reference which is considered by interpreters to refer to the Pentateuch. David said to Solomon, “Keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses.” This was not a reference to the individual books of the law of Moses; the five books were considered there, according to the writer of Kings, or according to David, as true and as one book, the book of the law, composed of these five sections. A Jewish tradition, that has been referred to by some in regards to this, has the “five fifths,” a term which implies the unity of it. They called them five fifths and yet recognized the division into five parts. There are numerous instances in the New Testament where we have references to the book of Moses or to the law of Moses, which also recognize this as a unit. We could spend much more time on the importance of the Pentateuch, with its vital place at the beginning of the Scripture, as the foundation of it all, but let us go on to look at the names of the five books.

B. The Names of the Five Books

We notice that none of these names occur in our Old Testament, our New Testament, or anywhere else. Where then do these names