

to their intellectual integrity and also to their belief in the deity of Christ. We must have respect for them, but we must recognize that it is unsatisfactory and must recognize that it is an attitude which has not lasted as the view of any great number. Kenosis has come to be a means of casting aside the Bible altogether and leaving one with no source for authority in religious matters except the statements of other fallible men with our own human feeling and emotions: the most uncertain source you can think of.

Kenosis is a viewpoint which has come more and more to be recognized as not exegetically well-founded. It is certainly not clearly taught in Philippians. It is not the necessary teaching of the passage. There is nothing in the passage to suggest that it is even dealing with omnipotence at all and it contradicts the presentation of Christ's character and attitude which we find in the Scripture. It is very unsatisfactory.

Even at twelve years of age His wisdom was certainly very great, but I would not know whether it was apparent that it was super-human. I would not be sure we could draw that. (We can not say that He had displayed in the temple a wisdom which they would think of as clearly a superhuman wisdom. I do not think the passage necessarily means that.) So much then for the three viewpoints on this. I think we should say, the Mosaic authorship of the Pentateuch is clearly taught in the Bible as a whole and in the New Testament and seems to be quite definitely supported by Christ — more than that, the dependability of the Pentateuch is firmly assumed and asserted.

I do not think we should feel that it is just a matter of whether Moses wrote that is important. God could have given us the Pentateuch in a different way. Since we are told that Moses wrote it, it is vital that we hold that he did. But it is even more vital that we recognize that it is true and dependable. It is the foundation of the religion of the Bible. It is thus recognized by Christ and by the apostles.

I was interested to find in three books by three different theological professors on the five books of Moses, dealing with the Pentateuchal criticism, all written in the last ten years, that all three of them