

has given, in the fifth chapter, a table of commandments, in which that called the fourth commandment is different from the fourth commandment in the twentieth chapter of Exodus. In ¶**THAT OF EXODUS**, the reason given for keeping the seventh day is, because (says the commandment) God made the heavens and the earth in six days, and rested on the seventh; but in ¶**THAT OF DEUTERONOMY**, the reason given is, that it was the day on which the children of Israel came out of Egypt, and *therefore*, says this commandment, *the Lord thy God commanded thee to keep the sabbath-day*. This makes no mention of the creation, nor *that* of the coming out of Egypt. There are also many things given as laws of Moses in this book, that are not to be found in any of the other books; among which is that inhuman and brutal law, ¶**21:18-21**, which authorizes parents, the father and the mother, to bring their own children to have them stoned to death for what it pleased them to call stubbornness. — But priests have always been fond of preaching up Deuteronomy, for Deuteronomy preaches up tythes; and it is from this book, ¶**25:4**, they have taken the phrase, and applied it to tything, *that thou shalt not muzzle the ox when he treadeth out the corn*: and that this might not escape observation, they have noted it in the table of contents at the head of the chapter, though it is only a single verse of less than two lines. O priests! Priests! Ye are willing to be compared to an ox, for the sake of tythes.¹ — Though it is impossible for us to know *identically* who the writer of Deuteronomy was, it is not difficult to discover him *professionally*, that he was some Jewish priest, who lived, as I shall shew in the course of this work, at least three hundred and fifty years after the time of Moses.

I come now to speak of the historical and chronological evidence. The chronology that I shall use is the Bible chronology; for I mean not to go out of the Bible for

¹ An elegant pocket edition of Paine's Theological Works (London: R. Carlile, 1822) has in its title a picture of Paine, as a Moses in evening dress, unfolding the two tables of his "Age of Reason" to a farmer from whom the Bishop of Llandaff (who replied to this work) has taken a sheaf and a lamb which he is carrying to a church at the summit of a well-stocked hill. *Editor*