

Lecture IV--- Questions.

In 1887 in an article in the Presbyterian Review Prof. C.A. Briggs wrote,-

There are no Hebrew professors on the continent of Europe, so far as I know, who would deny the literary analysis of the Pentateuch into the four great documents. The professors of Hebrew in the Universities of Oxford, Cambridge, and ~~Edinburgh~~ Edinburgh, and tutors in a large number of theological colleges, hold to the same opinion. A very considerable number of the Hebrew professors of America are in accord with them. There are, indeed, a few professional scholars who hold to the traditional opinion, but these are in a hopeless minority. I doubt whether there is any question of scholarship whatever in which there is greater agreement among scholars than in this question of the literary analysis of the Hexateuch."

Presbyterian Review, April 7, 1887, page 340.

Cited in Sunderland p 70.

Are there any other cases in the Pentateuch in which there ~~is~~ are parallel stories like that given in the Creation and flood stories.

Yes. Most of the stories are told in double in some part or other. For example there are two, or possible even three accounts of the ten Commandments. Even the ten commandments themselves in the two stories do not agree.

Documentary Analysis of Passages in which question of the Ten Commandments is involved.

~~---Preliminary Passages---~~

	E		J		D
Exodus					
Exodus.	XIX 17-25.		Exo. XXXIV		Deut. V ,1-5 D.
	XIX 17-19	E.	v 1-13 J.		
	20-25	J.			

Commandment ~~passages.~~

Exodus XX	1-17	E.	"	"	V
XX 1-17	ε		v 14-26	J.	v 6-20 D.

Concluding ~~passages.~~

Exodus XX	18-21	E.	Exodus		
" XX	22-26	J.	v 26-28	J.	" V 22 D.
			29-35	P.	

Connecting ~~Passages.~~

Exodus XXXII	19-20	J.
Deut. IX 8 -- X 5.		D.

CHAPTER 34.

1 The tables are renewed. 5 The name of the LORD proclaimed. 8 Moses entreateth God to go with them. 10 God maketh a covenant with them, repeating certain duties of the first table. 23 Moses after forty days in the mount cometh down with the tables. 25 His face shineth, and he covereth it with a veil.

AND the LORD said unto Mō'ses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sī'nāi, and present thyself there to me in the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 And he hewed two tables of stone like unto the first: and Mō'ses rose up early in the morning, and went up unto mount Sī'nāi, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

10 ¶ And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their images, and cut down their groves:

Deuts Horeb

CHAPTER 5.

1 The covenant in Horeb. 6 The ten commandments. 22 At the people's request Moses receiveth the law from God.

AND Mō'ses called all Is'ra-el, and said unto them, Hear, O Is'ra-el, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

2 The LORD our God made a covenant with us in Hō'reb.

3 The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

4 The LORD talked with you face to face in the mount, out of the midst of the fire,

5 (I stood between the LORD and you at that time, to shew you the

word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount.) saving

Ten Com

22 These words the LORD spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone, and delivered them unto me.

Exodus 34

28 And hee was there with the Lord Lord forty days and forty nights: he did neither eat bread nor drink water. And he wrote upon the tables the words of the Covenant, the ten commandments.

29 And it came to pass, when Moses

came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the

34 29-31

Ex. 19 Sinai

17 And Mō'ses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sī'nāi was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Mō'ses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sī'nāi, on the top of the mount: and the LORD called Mō'ses up to the top of the mount; and Mō'ses went up.

21 And the LORD said unto Mō'ses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Mō'ses said unto the LORD, The people cannot come up to mount Sī'nāi: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down; and thou shalt come up, thou, and Aâr'on with thee; but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Mō'ses went down unto the people, and spake unto them.

Ex. 34

mount, that Moses wist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And till Moses had done speaking with them, he put a veil on his face.

34 But when Moses went in before the LORD to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

Ex. 20

18 And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

19 And they said unto Mō'ses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Mō'ses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off: and Mō'ses drew near unto the thick darkness where God was.

22 And the LORD said unto Mō'ses, Thus thou shalt say unto the children of Is'ra-el, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Exodus 32

19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Mō'ses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Is'ra-el drink of it.

¹ The ten commandments. ¹⁸ The people are afraid. ²⁰ Moses comforts them. ²² Idolatry is forbidden. ²⁴ Of what sort the altar should be.

AND God spake all these words, saying,
2 I am the LORD thy God, which

E

have brought thee out of the land of E'gypt, out of the house of 'bondage.

(1)

3 Thou shalt have no other gods before me.

2

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

3

7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

4

8 Remember the sabbath day, to keep it holy.

5

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

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11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

4

12 Honour thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

1

13 Thou shalt not kill.

6

14 Thou shalt not commit adultery.

7

15 Thou shalt not steal.

8

16 Thou shalt not bear false witness against thy neighbour.

9

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

10

10

1 I am the LORD thy God, which brought thee out of the land of E'gypt, from the house of 'bondage.

D

7 Thou shalt have none other gods before me.

1

8 Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

2

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

3

10 And shewing mercy unto thousands of them that love me, and keep my commandments.

4

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

5

12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

6

13 Six days thou shalt labour, and do all thy work;

14 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence, through a mighty hand, and by a stretched out arm; therefore the LORD thy God commanded thee to keep the sabbath day.

16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

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14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice:

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month A'bib: for in the month A'bib thou camest out from E'gypt.

19 All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male.

20 But the firstling of an ass thou shalt redeem with a lamb; and if

thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

23 Thrice in the year shall all your men children appear before the LORD GOD, the God of Is'ra-el.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not see a kid in his mother's milk.

27 And the LORD said unto Mo'ses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Is'

Deut. 9 - X

8 ALSO⁸ in Ho'reb ye provoked the LORD to wrath, so that the LORD was angry with you, to have destroyed you.

9 When I was gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I⁹ abode in the mount forty days and forty nights; I neither did eat bread nor drink water:

10 And the⁹ LORD delivered unto me two tables of stone, written with the finger of God: and on them *was written* according to all the words which the LORD spake with you in the mount, out of the midst of the fire, in the day of the assembly.

11 And it came to pass, at the end of forty days and forty nights, that the LORD gave me the two tables of stone, *even* the tables of the covenant.⁹

12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of E'gy'pt have corrupted *themselves*: they are quickly⁶ turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the LORD spake⁷ unto me, saying, I have seen this people, and behold, it *is* a stiffnecked⁵ people:

14 Let me alone, that I may destroy them, and blot⁹ out their name from under heaven: ¹⁰and I will make of thee a nation mightier and greater than they.

15 So¹¹ I turned, and came down from the mount, and¹² the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I¹³ fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor

drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger:

19 For I was afraid¹⁴ of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you. But¹⁵ the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aar'on to have destroyed him: and I prayed for Aar'on also the same time.

21 And¹⁶ I took your sin,¹⁷ the calf which ye had made, and burnt it with fire, and stamped it, *and* ground it very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Táb'e-rah,¹⁸ and at Mäs'-sah,¹⁹ and at Kib'roth-hat-tā'a-vah,²⁰ ye provoked the LORD to wrath.

23 Likewise, when²¹ the LORD sent you from Kā'desh-bār'ne-a, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ²²ye believed him not, nor hearkened to his voice.

24 Ye have been ²³rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord God, destroy not thy people, and²⁴ thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of E'gy'pt with a mighty hand.

27 Remember thy servants, A'bra-ham, I'saac, and Jā'cob: look not unto the stubbornness²⁵ of this people, nor to their wickedness,²⁶ nor to their sin:²⁷

28 Lest the land²⁸ whence thou broughtest us out say, ²⁹Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet³⁰ they *are* thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arm.

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AT that time the LORD said unto me, ^aHew thee two tables of stone like unto the first, and come up unto me into the mount, and ^bmake thee an ark of wood.

² And I will write on the tables the words that were in the first tables which thou brakest, and ^cthou shalt put them in the ark.

³ And I made an ark *of* ^dshittim wood, and ^ehewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

⁴ And ^fhe wrote on the tables, according to the first writing, the ten ^gcommandments, ^hwhich the LORD spake unto you in the mount out of the midst of the fire ⁱin the day of the assembly: and the LORD gave them unto me.

⁵ And I turned myself and ^jcame down from the mount, and ^kput the tables in the ark which I had made; ^land there they be, as the LORD commanded me.

Conflicting commandments.

Careful study of Exodus XX ; XXI--XXXIII : XXIV.

Deut. V ; IX--8 X 5.

Exodus XXXIV

will suggest the complicated material of the Pentateuch .
"According to Deut V 22, the Decalogue (Deut. V ~~22~~ 6-21 ;
Exodus XX 1-17 , with noteworthy variants) was the law written
on the two tables of stone by the hand of God which
Moses dashed down and shattered when he saw the people wanton-
ing around the Golden Calf (~~Exod?~~ XXXII 19-20). God proposes
to reproduce the law on two ~~tablets~~ new tablets (Ex. XXXIV 1)/
but the Decalogue (XXXIV 28) written on these tablets (XXXIV
14--26) is wholly different from that of Exodus XX, being not
a compend of Moral Law , but prescriptions for the festivals
and ritual rules, whereas Deut. IX 8 --X 5 says in so many
words that it was the decalogue of Deut V 6-21 that was re-
stored."

Moore. G.F. Litt of O.T. Page 49.

In the three ~~first~~ lectures thus far given we have traced out the development of events and problems that have compelled a vast number of men to change their attitude towards the Bible from the old to the modern point of view. We have tried to point out with ~~greatness~~ clearness and frankness the difference between the old and the modern point of view. We have presented those differences as matters of fact. We do not press the claims of the one more than the other.

But with this lecture we enter upon a new phase in the course. We are concerned with the beginnings of the Bible, its origin, its growth and its ~~development~~ function. There was a time when there was not any Bible as we know it. The early Christians had no New Testament, They simply had the Old Testament, the Law and the Prophets. But there was a time when the Prophets were not regarded as Scripture, but only the Law, the "Torah" was inspired and authoritative. Behind that there was a time when ~~there was~~ the Torah was not in existence. Our task to night is to present the story of the development and establishment of the Torah, or the Pentateuch. Let it be noted here that for all practical purposes what we say concerning the Pentateuch applies also to Joshua, and frequently I may use the phrase Hexateuch, which means six books, or the Pentateuch and Joshua.

We have seen that the greatest scholars of modern times have arrived at certain very definite general conclusions concerning the Origin of the Pentateuch. They have concluded upon the basis of evidence and scholarship that

- a) Moses did not write the Pentateuch .
- b-- that the Pentateuch is made up of different documents.
- c-- That those documents may be distinguished and segregated.
- d-- that they belong to different periods in history.

Lecture IV A--2.

Description of the documents.

J or the Jahvistic document.

Of the four main documents which enter into the texture of the Hexateuch, J is commonly regarded as the oldest and in many respects the most interesting document.

It is generally supposed that it represents the tradition of ~~in~~ Judah. The document derives its name from the fact that it uses the word Yahwah for God. It has several well defined characteristics. For example its conception of God is decidedly anthropomorphic. The entire Chapter 18 of Genesis is very illuminating on this point. That is a J passage. Yehweh comes to Abraham's tent, eats a meal which they prepare, and talks back and forth like any man. Or in Exodus IV, 24 where Yahweh ~~tries to~~ meets Moses on his way to Egypt, and tries to kill him". or in Chapter 32 of Gen where he wrestles with men. That idea of God belongs to a very primitive time.

J Also contains most of the old legends, like the creation, the flood, the stories of the Patriarchs. etc. In short it is a document of very primitive religious myth, rich in its human elements

It was probably first put into written form somewhere between 850 and 800 B.C. It contains many poems and perhaps legal documents of a much earlier date.

E Elohistie .

Of much the same character as J . Not quite so crudely anthropomorphic in its conception of God. In E God appears as angāā , but does not come as man into direct contact with men. Uses word Elohistie in Gen for God. Made up of stories. Very vivid intense style. It is generally believed to have been the expression of the tradition of the Northern Kingdom.

Deuteronomy. D

This Document is essentially the Book of Deuteronomy. ~~According to~~
~~some scholars it was written after the Priestly~~ . The Date of Deuteronomy is probably between 650 and 621 B.C. ~~It is probably~~ In 2 kings XXII and XXIII there is a description of the finding of a book of Law in the Temple while the temple was being repaired. That book of Law was probably a portion at least of Deuteronomy. That date is an important one in Jewish Religious History.

The Deuteronomy writer was a man of great religious and prophetic spirit. His ethical conceptions are among the highest of the Old Testament. Some passages are very eloquent. Yet it is the visible remains of the movement in Israel that centered the national worship in Jerusalem.

Lecture IV B 1.

Briefly this is what has taken place ~~concerning this~~ so far as this Hexateuch is concerned.

These tribes, giving up a nomadic life and settling in Palestine, became a political state of some power. Under ~~David and Saul~~ David and Solomon, they had attained some position of influence among the semi-barbaric tribes. Like all people at this stage of civilization that had plenty of traditional stories, myths, legends and folk tales, which they handed down from one generation to another. Among these were some poems and songs.

As the splendors of their glory under David began to wane, and they met with difficulties which stirred ~~up~~ their pride and self-respect, these stories, and legends began to play a very important part in their life, as frequently happens in the lives of individuals as they grow old, or begin to lose power. So somewhere between the year 850 and ~~800~~ 750 these stories etc. were put into written form of some ~~kind~~ kind. There are the documents J and E. This is the first step in the process.

2 Second step is when J and E are combined into one document JE.

3 III) D. developed in the 7th Century.

4 IV Combining JE and D into single (JE plus D) Rd. -- JED.

5 V Priestly Code. During Exile combined with JED making Hexateuch as we know it. (JED plus P) Rp -- Pentateuch and Joshua.

6 Roughly speaking this is what has taken place. Now for tonight we want to trace out the story of this process. Our first step then is to take out of the Pentateuch the P/ document. That is the largest of the four. Then we take out the D. document. and have left the J.E. or JE.

Now we find ourselves back in Palestine, with traditions about a nomadic life, and bondage in Egypt, and about deliverance from bondage under a leader Moses. ~~we have given up~~ We have given up wandering over the plains, but have settled down to agricultural life

in cities and towns. Out of memory of the past we still tell these old stories of the nomadic life. We still recite poems that connect themselves with the festival days or the big tradition. We still celebrate the festival days of the old life with some changes to be sure.

It is now about 1270 we are settled in Canaan. We are beginning to develop political power. ~~The oldest Hebrew literature remains we recite on all occasions for it relates a story connected with our capturing the land of Canaan~~ Under Saul, David and Solomon we have become a nation of wealth and power. We have ~~developed~~ built a great temple, and we are beginning to develop a temple worship adapted to a large city Temple. We begin to write down poems and traditions, for greatness needs recording.

~~Then follows years of luxury, and apostasy~~

Under Solomon comes the Period not only of great ritualistic development in the Temple Service, but also great luxury and sensuality in Court. This ushers in the decay of Israel, rivalry, dissension and common Oriental intrigue. The alters of many Gods besides Yahweh were erected in the temple. In other words both in religion, in standard of life, and in wealth and customs these Israelites who had conquered Canaan, had been conquered by the vanquished. There arose a party of which Elijah was the great prophet and Spokesman. The followers of this ~~Baal Party~~ Elijah Party did not like the way things were going. Did not like the luxury, the wealth, the moral laxness, the worship of so many gods. Did not like the burden placed upon the people. So there developed two parties in Israel, the Baal Party who were riding on the tides of Wealth sensuality and free and easy religious ritualism. Opposed to them was the ~~the~~ Elijah Party, ethical in purpose, and passing judgement upon existing matters, and calling to mind the days of the past when they worshipped Wahweh in Horeb or Sinai.

~~Under the impulse of this prophetic party of which Elijah and~~

Elisha (upon whose shoulders fell the mantel of prophecy at Elijah's death), are the legendary heroes of the Yahweh Party. The dwellers in the land of Canaan were facing a crisis in history. The nation was on the down hill road. Things were going from bad to worse.

~~Said the Elijah Party, pay heed to the Ancient God of Israel.~~

Turn back to Yahweh."The writer of the Yahwistic document collects the scattered stories of the creation, the deluge, the patriarchs and the exodus, and rewrites them in a connected narrative. His object, no doubt is both literary and religious --- he delights in putting the story into form for its own sake, but he is also anxious to teach a lesson. That lesson is the power of Yahweh and the favor which he has continually shown to Israel. Yahweh is the creator of the land of Canaan. It is he who has been worshipped from the time of Enoch It is he who promised Abraham possession of the land, and to whom Abraham erected alters in his sojourning. The ancient sanctuaries are dwelt upon with loving interest as places consecrated by the patriarchs. The sojourn in Egypt and the exodus are made to give renewed evidence of Yahweh's favor. The conclusion of the whole ~~matter~~ matter seems to be: Fear Yahweh, and keep his commandments. By thus showing the people the reasons for their worship, the author hopes to persuade them to that fidelity which Elijah would enforce by sterner measures."

Smith/ Page 210.

What the author means by keeping the commandments is evidently Exodus 34. In other words this document was produced by the party, such as you always find in every community, who says, "Yes, times are bad, but there is only one way to mend them. Study the commands of God to men in the past and obey them." Over against this is the insistant voice of Elijah, the prophet, and Elisha his successor, to whom the "Still Small Voice of inner conviction was the commanding force. We take up this line of effort in next Sunday night's lecture."

Lecture IV ~~B1.~~ C1

Some examples of Primitive Ideas found in this document.

First. The story of Creation in Gen. II 4b ff.

* These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb

of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 And the LORD God planted a garden eastward in E'den; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of E'den to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is Pison: that is it which compasseth the whole land of Hav'i-lah, where there is gold;

12 And the gold of that land is good: there is bdellium and the onyx stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And

the fourth river is Euphrates.

15 And the LORD God took the man, and put him into the garden of E'den, to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 And the LORD God said, It is not good that the man should be alone, I will make him an help meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all

cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

Story of Garden of Eden

B2 C2

Gen. III 1

NOW the⁴ serpent was more⁵ subtle than any beast of the field which the LORD God had made. And he said unto the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden?"

2 And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said,⁷ Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent⁸ said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that¹⁰ it *was* pleasant⁹ to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked:¹¹ and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the

LORD God walking in the garden in the *cool* of the day: and Ad'am and his wife¹² hid themselves from the presence of the LORD God, amongst the trees of the garden.

9 And the LORD God called unto Ad'am, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid,¹³ because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said,¹⁴ The woman whom thou gavest to *be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between¹⁵ thy seed and¹⁶ her seed; it shall¹⁷ bruise thy head, and thou¹⁸ shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow¹⁹ thou shalt bring forth children; and thy desire *shall be*²⁰ to thy husband, and he shall rule over thee.

17 And unto Ad'am he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life:

18 Thorns also and thistles shall it bring²¹ forth to thee; and thou shalt eat the herb of the field:

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for²⁰ dust thou *art*, and unto dust shalt thou return.

20 And Ad'am called his wife's name Eve;²¹ because she was the mother of all living.

21 Unto Ad'am also, and to his wife,

did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, ²⁴to till the ground from whence he was taken.

24 So he drove out the man; and he placed ²⁵at the east of the garden of Eden ²⁶Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Gen. VI

¹ The wickedness of the world, which provoked God's wrath, and caused the flood. ⁸ Noah findeth grace.

¹⁴ The order, form, and end of the ark.
AND it came to pass, ^a when men began to multiply on the face of the earth, and daughters were born unto them,

² That the sons of God saw the daughters of men that they *were* fair; and they ^b took them wives of all which they chose.

³ And the LORD said, ^c My spirit shall not always strive with man, ^d for that he also *is* flesh: yet his days shall be an hundred and twenty years.

⁴ There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

⁵ ¶ And GOD saw that the wickedness of man *was* great in the earth, and *that* ^e every ^f imagination of the thoughts of his heart *was* only evil ^g continually.

⁶ And ^h it repented the LORD that he had made man on the earth, and it ⁱ grieved him *at* his heart.

C B 4

CHAPTER XXII.

¹ Abraham is tempted to offer Isaac. ³ He giveth proof of his faith and obedience. ¹¹ The angel stayeth him. ¹³ Isaac is exchanged with a ram. ¹⁴ The place is called Jehovah-jireh. ¹⁵ Abraham is blessed again. ²⁰ The generation of Nahor unto Rebekah.

AND it came to pass after these things, that ^aGod did tempt Abraham, and said unto him, Abraham: and he said, ⁴ Behold, *here I am*.

² And he said, Take now thy son, ^b thine only son Isaac, whom thou lovest, and get thee ^c into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

³ ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

⁴ Then on the third day Abraham lifted up his eyes, and saw the place afar off.

⁵ And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

⁶ And Abraham took the wood of the burnt offering, and ^d laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

⁷ And Isaac spake unto Abraham his father, and said, My father: and he said, ^e Here *am I*, my son. And he said, Behold the fire and the wood: but where ^f is the ^g lamb for a burnt offering?

22

Compare this with Judges

XI 29 ff.

²⁹ Then the Spirit³ of the LORD came upon Jēph'thah,⁴ and he passed over Gil'e-ad, and Ma-nās'seh, and passed over Miz'peh of Gil'e-ad, and from Miz'peh of Gil'e-ad he passed over unto the children of Ām'mon.

³⁰ And Jēph'thah vowed⁵ a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ām'mon into mine hands,

³¹ Then it shall be, that ^a whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ām'mon, shall⁶ surely be the LORD's, ⁷ and I will offer it up for a burnt offering.

³² So Jēph'thah passed over unto the children of Ām'mon, to fight against them; and the LORD delivered them into his hands.

³³ And he smote them from Ār'o-er, even till thou come to Mīn'nith,⁸ ⁹ even twenty cities, and unto ¹⁰ the plain of the vineyards, with a very great slaughter. Thus the children of Ām'mon were subdued before the children of Īs'ra-el.

³⁴ And Jēph'thah came to Miz'peh⁸ unto his house, and, behold, his daughter came out to meet him with⁹ timbrels and with dances; and she ¹⁰ was his only child: ¹¹ beside her he had neither son nor daughter.

³⁵ And it came to pass, when he saw her, that he rent¹⁰ his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the LORD, and I cannot¹¹ go back.

⁸ And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

⁹ And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and ^e laid him on the altar upon the wood.

¹⁰ And Abraham stretched forth his hand, and took the knife to slay his son.

¹¹ And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am I*. ¹² And he said, ^f Lay not thine hand upon the lad, neither do thou any thing unto him: for ^g now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

¹³ And Abraham lifted up his eyes, and looked, and behold behind ^{him} a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

¹⁴ And Abraham called the name of that place ² Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

¹⁵ ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

¹⁶ And said, ^h By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

¹⁷ That in blessing I will bless thee, and in multiplying I will multiply thy seed ⁱ as the stars of the heaven, ^k and as the sand which ^{is} upon the sea ³ shore; and ^l thy seed shall possess ^m the gate of his enemies;

¹⁸ ⁿ And in thy seed shall all the nations of the earth be blessed; ^o because thou hast obeyed my voice.

¹⁹ So Abraham returned unto his young men, and they rose up and went together to ² Beer-sheba; and Abraham dwelt at Beer-sheba.

²⁰ ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, ² Milcah, she hath also born children unto thy brother Nahor;

²¹ ⁷ Huz his firstborn, and Buz his brother, and Kemuel the father ⁸ of Aram, ²² And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

²³ And ⁴ Bethuel begat ^a Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

²⁴ And his concubine, whose name ^{was} Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

³⁶ And¹² she said unto him, My father, ¹³ if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as¹³ the LORD hath taken vengeance for thee of thine enemies, ^{even} of the children of Ām'mon.

³⁷ And she said unto her father, Let this thing be done for me: let me alone two months. that I may go¹⁴ up

and down upon the mountains, and bewail my virginity, I and my fellows.

³⁸ And he said, Go. And he sent her away ^{for} two months: and she went with her companions, and bewailed her virginity upon the mountains.

³⁹ And it came to pass, at the end of two months, that she returned unto her father, who did with her ^{according} to his vow which he had vowed: and she knew no man. And it was a custom¹⁵ in Īs'ra-el,

⁴⁰ That¹⁴ the daughters of Īs'ra-el went yearly¹⁶ to ¹⁷ lament the daughter of Jēph'thah the Gil'e-ad-ite four days

Lect. ~~to~~ B. 5 C 5

These illustrations are sufficient to indicate that into the sources which were collected for the J/ document there entered many very primitive folk tales, which bespeak an ethical and religious standard far below what is generally meant by the Old Testament ~~and~~ standard. These stories are evidently folk tales and myths of very early days. That they should have been incorporated into the tradition and written book of Israel as late as 850 to 750 B.C. gives us some idea not only of the life of the Israelites before the days of Solomon, but also after that time.

The Elohist Document was compiled a little later than the J Document, and either as a result of the influence of the editor or as a result of the difference of the tradition, the Eloistic stories are not quite so ~~savage~~ Primitive.

It has nothing whatever to say, so far as the sources indicate, of the story of creation flood etc. It begins with the stories of the Patriarchs, and the first of the E document is Chapter 15 of Genesis where Elohim, The Lord God, appears to Abram in a vision, and promises him a son.

This passage is characteristic of E.

Elohim, the Lord God. instead of Yahweh.

Appears in a Vision, instead of in person to talk and act like a man. Information as to Gods wishes and promises come through Oracles

Another illustration of the E document is Gen. 28, 10 --22.

Jacob's dream. Be it noted also that the phrase, I am the God of Abraham, and Isaac? and Jacob is probably of this document.

10 And Jā'cob went out from Bē'er-shē'ba, and went toward Hā'ran.
11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.
12 And he dreamed, and, behold, a ladder set up on the earth, and the

top of it reached to heaven: and, behold, the angels of God ascending and descending on it.

13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16 And Jā'cob awaked out of his sleep, and he said, Surely the LORD is in this place, and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Jā'cob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Bēth-el: but the name of that city was called Luz at the first.

20 And Jā'cob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

These two documents J and E were probably put into written form as separate documents. Then they were combined into one. Where they supplemented each other there were simply combined in some sort of Chronological order. Where they paralleled each other they were combined by cutting and clipping with certain slight changes in both by the editor.

These two documents were compiled for the purpose of bring out the fact of the power of Yahweh or Elohim, and his special care for Israel, and the obligation of Israel to fear Yahweh and keep his commandments. In other words this was a book of instruction, probably the first Bible the Israelites had.

Doubtless when Elijaḥ and Elisha began to say the uncomfortable things to the Wealth corrupted descendents of Solomon, ~~the wise- and pious ones repeated these old legends~~ ~~the wise- and pious ones repeated these old legends~~ appeal was made to these old legends to defend themselves from the terrible ~~lijaḥ~~ Elijah.

Deuteronomy.

Hardly had this JE book become established before there were new ideas at work. Indeed it was the working of new ideas that had caused the establishment of the JE book to protect Israel from the terrible evils of new ideas.

Of the development of the Prophetic line of Literature which started at this time with Amos and Hosea we will deal next week.

We are now interested in the development of the third source which went to make up the Pentateuch, the Deuteronomy Document. Most of this is found in the book of Deuteronomy.

This book differs from the others in that it is found almost entirely in one book of the Pentateuch, and, again, in that it is the work of one man. Most of the Book of Deuteronomy is D. There is some JE and some P, but on the whole a very small proportion of these documents in Deut.

Again it is written on a very much higher plane intellectually and Morally. For the first time in the Writings of this Period we get the idea of Love associated with God. The phrase "Loving Kindness and Tender Mercy" is characteristic of Deut, and enters into the Religious Literature of Israel at this time. It is written as if Moses were the author, but there are many places where the inevitable slip betrays ~~it~~ the truth. "As an introduction, Moses briefly recalls the history of the wanderings, from Horeb on, impressing at every turn the lessons of their experience; the material for this narrative is taken chiefly from E, which it was intended to supersede ~~an~~ an independent book of Deuteronomy. Following this introduction is a preaching chapter IV 1-40 very much like ch 29-30. The death of Moses is narrated in confused fashion in Ch 31; XXXII 48-52; 34. The song of Moses ~~6~~ ch 32 and the Blessing of Moses Ch 33 are apparently independent compositions, which have been preserved in this book.

The core of the book of Deuteronomy, and the essence of the whole Deuteronomic Teaching is to be found in Chapters 5--11 ; 12--26; and 28.

5--11 expound the fundamental principles of Religion,

CHAPTER 6.

¹ The end of the law is obedience. ³ An exhortation thereto.

NOW these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do² them in the land whither ye go to possess it:

² That thou mightest fear¹³ the LORD thy God, to keep all his statutes and his commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.¹⁴

³ Hear therefore, O Ys'ra-el, and observe to do it, that it may be well¹⁵ with thee, and that ye may increase mightily, as the¹⁶ LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

⁴ Hear,¹⁷ O Ys'ra-el: The LORD our God is one¹⁸ LORD:

⁵ And thou shalt love the LORD thy God with¹⁹ all thy heart, and with all thy soul, and with all thy might.

⁶ And these words, which I command thee this day, shall be in thine²⁰ heart:

⁷ And thou shalt teach them diligently unto thy children,²¹ and shalt talk²² of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

⁸ And thou shalt bind²³ them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

⁹ And thou shalt²⁴ write them upon the posts of thy house, and on thy gates.

Levit. IV - F. B.

Chapters 12-- 26 present the deuteronomic laws which must be observed by the people if ~~Ma~~weh is expected to fulfil his part of the obligation.

First. All offering shall be made in one place. Centralization.

Chapter 12 ,1 ff.

Then follow ritualistic laws concerning the kind of ~~animal~~ flesh to be eaten. Warnings against prophets, and false gods. Regulations of slaves and the buying and selling of them

Chapter 16, The great Feasts/ of Passover , the Feast of Weeks and the feast of Tabnercles.

Rules of Military service. Of which two illustrations are sufficient to indicate something of the Conception which the Deuteronomic code develops concerning the nature of God.

Levit. XX

CHAPTER 20.

1 The priest's exhortation to encourage the people to battle. 5 The officers' proclamation who are to be dismissed from the war. 10 How to use the cities that accept or refuse the proclamation of peace. 16 What cities must be devoted. 19 Trees of man's meat must not be destroyed in the siege.

WHEN thou goest out to battle against thine enemies, and seest horses,² and chariots, and a people more than thou, be not afraid of them: for⁴ the LORD thy God is with thee, which brought thee up out of the land of E'gypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach, and speak unto the people,

3 And shall say unto them, Hear, O Is'ra-el; ye approach this day unto battle against your enemies: let not your hearts faint;⁵ fear not, and do not tremble, neither be ye terrified because of them;

4 For⁶ the LORD your God is he that

goeth with you, to fight for you against your enemies, to save you.

10 When thou comest nigh unto a city to fight against it, then proclaim "peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they¹² shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, thou¹³ shalt smite every male thereof with the edge of the sword.

14 But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

16 But of the cities of these people, which the LORD thy God doth give

thee for an inheritance, thou shalt save alive nothing¹ that breatheth:

17 But thou shalt utterly destroy them; namely, the Hit'tites, and the Am'o-rites, the Ca'naan-ites, and the Per'iz-zites, the Hi'vites, and the Jeb'u-sites; as the LORD thy God hath commanded thee:

18

Levit. 21.

10 When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman,¹¹ and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house; and she shall shave¹² her head, and pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her¹³ father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not¹⁴ sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled¹⁵ her.

By 621 B.C. this Document, either the kernel or the whole of it was complete, and is probably the document which was found in the Temple under Josiah, and which gave rise to the great reforms under that Ruler. Those will ~~take~~ be taken up at the ~~next meeting~~ Lecture two weeks from to night. *2 Rings of 22,*

This document was doubtless designed to replace in the religious and social life the JE document above noted. But what actually happened was that the two ~~are~~ were united into one, and became the second edition, or second revised statutes of the Israelites. This uniting of JED was accomplished probably by the middle of the 6th. Century B.C. This Israel added another chapter to its Bible. The Old absorbed the new, or the New Absorbed the old.

In 597 the first lot of Jews were deported to Babylon for the long Exile and Captivity. ~~Just~~ During this Exile the Pentateuch receives the next revision at the hand of the Priestly cult in Babylon.

In their hands the J? E? And D books were worked over into what purported to be a complete and full history of Judaism from the time of creation down to the Death of Moses. Then the story was carried on in the other Historical books.

They were writing to defend a thesis, namely that the ritualism which they believed in, the Priestly, the High Church Party, believed in, had been established from the very dawn of Creation by Yahweh, and that the reason why Israel had not prospered was because they had not ~~obeyed~~ obeyed the law. ~~That~~ In order to prove the backing of Yahweh for the institution of the sabbath the division into days of the story of creation, is made, and Yahweh rested on the 7th day.

"According to the theory of P all the ordinances of Worship were revealed at Sinai. Legitimate sacrifices presupposes one legitimate temple and altar, a legitimate priesthood, and a minutely prescribed ~~priesthood~~ ritual. In J and E the patriarchs set up altars and offer sacrifices in many places. ... In P, on the contrary, the

patriarchs never offer sacrifice. Until the tabernacle was erected and God's presence filled it, until Aaron was consecrated as priest no sacrifice was anything but impious." with slight verbal changes from Moore.

The long geneologies are from this ~~the~~ P writer.

The long detailed description of the Tabernacle in Exodus 35 --40

The laws of Sacrifice, purification, and Atonement,

the Laws of Holiness .

Leviticus is largely P. Numbers is largely P.

Besides these priestly sections like the ceremonial laws, we have the Priestly writer taking the JED document and reediting it until the whole is made to conform as closely as possible to the Priestly standard.

Lev. 4

27 And if any one of the common people sin through ignorance, while he doeth somewhat against any of the

commandments of the LORD concerning things which ought not to be done,⁸ and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof,¹⁰ as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD: and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb¹² for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings¹⁴ made by fire unto the LORD: and the priest shall make an atonement¹⁵ for his sin that he hath committed, and it shall be forgiven him.

21 And²⁵ he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass offering.

22 And the priest shall make an atonement for him, with the ram of the trespass offering, before the LORD, for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you; it shall not be eaten of.

CHAPTER 19.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Is'ra-el, and say unto them, Ye shall be holy: for I the LORD your God am holy.

3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.

4 Turn ye not unto idols,⁴ nor make to yourselves molten gods: I am the LORD your God.

5 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be cut off from among his people.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

11 Ye shall not steal,⁹ neither deal falsely, neither lie one to another.

12 And ye shall not swear by my name falsely, neither shalt thou pro-

fane the name of thy God: I am the LORD.

13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind. Thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged: they shall not be put to death, because she was not free.

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