

[The Origin and History of the Bible]

Lecture IV: The Origin of the Books of the Old Testament
Part 2

Earl C. Davis

1. Questions:

a. Has the science of Textual Criticism made any distinct gains during the last century over the early efforts of Criticism?¹

Answer. Yes. On account of two reasons.

- A. Scientific method of classification. Comparatively a new science in itself.
- B. Second, the art of pringing,² photography, and the discovery of old manuscripts has placed at the disposal of modern scholars more manuscripts for comparison than any student of the subject ever had.

b. Second. Last Sunday you said that as a result of Textual Criticism it was now safe to say that a text of the New Testament could be published that one would feel is 95% true. By "true" did you mean that the statements are true in 95% of the cases?

No. Textual Criticism has nothing to do with the truth or falseness of the statements of the text. It does not consider the meaning. It simply considers the letter proof accuracy of an original or an approach to an original.

c. Are the documentary proofs of laws and ideas on a par with Hebrew ideas, and contemporary with or prior to them?

Attention is called to the little volume *Babel and Bible* in which Professor Delitzsch tells of the monuments etc. which have come to light as a result of excavations in Babylonia and

¹ In addition to several beginning-to-end full-text lectures, Davis left behind a series of shorter manuscripts, several labeled "questions," evidently from questions asked by those attending the lectures. It is not entirely obvious where to include these materials. I have inserted here text from two such documents, providing the text for questions a, b and c.

² I am not sure what Davis means by "pringing."

Assyria.³ This book, at the time, called forth a good deal of discussion, yet all that the book did was to tell openly and in plain language the fact of the dependence upon Babylonian sources for many of the Old Testament legends, like the Creation, the Fall of Man, and the Flood. The institution of the Sabbath also comes from Babylonia.

The code of Hammurabi, which was discovered in December 1901 and January 1902 at the acropolis of Susa [consists] of three enormous fragments, with history and law written on them. There is a bas-relief, representing Hammurabi receiving these tablets from the sun god Shamash.

Hammurabi's accession is dated at 2342 B.C. It is impossible to go into detail on the nature of these laws, except to point out the conclusion of Professor Johnson of Johns Hopkins University,

The Babylonian and Mosaic codes are conceived in the same literary form; they contain a considerable number of practically identical laws; they present not a few cases of actual verbal agreement, and both are designed for the regulation of a civilized community. The parallels are too close to be explained upon the somewhat vague theory of common tradition. ... It has been shown that, in Palestine, Israel learned and appropriated the ancient Babylonian myths. Why should they not learn Babylonian law as well? The foundation of the Babylonian law was the code of Hammurabi, and thus the enactments of the old Babylonian king, formulated about 2250 B.C. passed more than a thousand years later into the Book of the Covenant, and so became the heritage of Israel and the world.⁴

³ Friedrich Delitzsch (1850-1922) German Assyriologist, son of Franz Delitzsch (1813-1890) German Lutheran theologian and Hebraist. Davis is referencing Friedrich Delitzsch's book, *Babel and Bible: Two Lectures on the Significance of Assyriological Research for Religion*, Thomas J. McCormack and W.H. Carruth translators, Chicago: Open Court Publishing, 1903.

⁴ I can find no information about Professor C. Johnston beyond the fact that he is quoted by C.H.W. Johns (1857-1920, English Assyriologist and Church of England clergyman) in his article, "The Code of Hammurabi and the Laws of Israel" in *The Interpreter*, January-June 1905, pp. 134-135, with this attribution at the end, "Prof. C. Johnston, Johns Hopkins University, *Circular*, June 1903."

[d. *Conflicting accounts of the origins and contents of the Ten Commandments:*]⁵ In 1887, in an article in the *Presbyterian Review*, Professor 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 Hexateuch into the four great documents. The professors of Hebrew in the Universities of Oxford, Cambridge and Edinburgh, and tutors in a large number of theological colleges, hold to the same opinion. A very considerable number of Hebrew professors of America are in accord with them. There are, indeed, a few professional Hebrew 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. 70.⁶

Are there any other cases in the Pentateuch⁷ in which there 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 possibly even three, accounts of the ten Commandments. Even the ten commandments themselves in the two stories do not agree.

⁵ This question is in the longer full-text manuscript of Lecture IV, and the transcript that follows returns to this full-text manuscript.

⁶ Charles Augustus Briggs (1841-1913) American Presbyterian, later Episcopalian, scholar, and theologian. The quote is from Brigg's book review of August Dillman's *Kurzgefasstes Exegetisches Handbuch zum Alten Testament, XIII. Lief Numeri, Deuteronomium und Joshua*, Leipzig: S. Hirzel, 1886, in *The Presbyterian Review*, Vol. 8, April 7, 1887, pp. 339-342; this quote p. 340. I cannot find Davis' "Sunderland" citation.

⁷ Throughout this manuscript Davis moves back and forth between speaking of the "Pentateuch" and the "Hexateuch." The Pentateuch consists of the first five books of the Old Testament, Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The "Hexateuch" contains all this plus the sixth book of the Old Testament, Joshua.

Documentary Analysis of Passages in which question of the ten commandments is involved.

Preliminary

E	J	P
Exodus 19:17-19 (E)	Exodus 34	Deuteronomy 5:1-5 (D)
	Exodus 19:20-25 (J)	
	Exodus 5:1-13 (J)	

Commandment

E	J	P
Exodus 20:1-17 (E)	Exodus 5:14-26 (J)	Deuteronomy 5:6-20 (D)

Concluding

E	J	P
Exodus 20:18-31 (E)	Exodus 5:26-28 (J)	Deuteronomy 5:22 (D)
	Exodus 20:22-26 (J)	Exodus 5:29-35 (P)

Connecting

Exodus 32:19-20 (J)	Deuteronomy 9:8-10:5 (D)
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[Here Davis inserts three pages with clipped passages from the Bible pasted in with commentary and underlining.]

Exodus Mt. Sinai, J

CHAPTER 34.

17 And the LORD said unto Moses, 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.

18 And he ready in the morning, and came up in the morning unto mount Sinai, and present himself there to me in the top of the mount.

19 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.

20 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

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

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

23 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 the third and fourth generation.

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

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

26 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.

27 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.

28 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:

29 But ye shall destroy their altars, break their images, and cut down

Deuter Horeb J

CHAPTER 5.

1 The covenant in Horeb. 2 The ten commandments. 3 Moses' prayer that Israel might be as one people.

1 And Moses called all Israel, and said unto them, Hear, O Israel: 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 Horeb.

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 (Ist) stood between the LORD and you at that time, to show you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount.) saying

Ten Com

22 These words the LORD spake unto all you 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 hest wrote them in two tables of stone, and delivered them unto me.

Ex. 34

17 And Moses 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 Sinai 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, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, 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 Moses said unto the LORD, The people cannot come up to mount Sinai: 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 Aaron 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 Moses went down unto the people, and spake unto them.

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

1 The five commandments, 16 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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

1 have brought thee out of the land of Egypt, out of the house of bondage.
3 Thou shalt have no other gods before me.
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.
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.
8 Remember the sabbath day, to keep it holy.
9 Six days shall 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:
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.
12 Honour thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.
13 Thou shalt not kill.
14 Thou shalt not commit adultery.
15 Thou shalt not steal.
16 Thou shalt not bear false witness against thy neighbour.
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.

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

2 Thou shalt have none other gods before me.
3 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:
4 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,
5 And shewing mercy unto thousands of them that love me, and keep my commandments.
6 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.
7 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.
8 Six days thou shalt labour, and do all thy work;
9 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.
10 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.
11 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.
12 Thou shalt not kill.
13 Neither shalt thou commit adultery.
14 Neither shalt thou steal.
15 Neither shalt thou bear false witness against thy neighbour.
16 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.

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 Abib: for in the month Abib thou earnest out from Egypt.
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 Israel.
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 shalt the sacrifice of the feast of the passover be laid 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 seethe a kid in his mother's milk.
27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

Deut. 9 - X

8 Also 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 I¹ abode in the mount forty days and forty nights; I neither did eat bread nor drink water:

10 And the² 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.³

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'gypt have corrupted *themselves*: they are quickly⁴ turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the LORD spake⁵ unto me, saying, I have seen this people, and behold, it *is* a stiffnecked⁶ people:

14 Let me alone, that I may destroy them, and blot⁷ out their name from under heaven: ⁸and I will make of thee a nation mightier and greater than they.

15 So⁹ I turned, and came down from the mount, and¹⁰ 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 I¹¹ 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 Aâr'on to have destroyed him: and I prayed for Aâr'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 Tâb'e-rah,¹⁸ and at Mäs'-sah,¹⁹ and at Kîb'roth-hat-tâ'a-vah,²⁰ ye provoked the LORD to wrath.

23 Likewise, when²¹ the LORD sent you from Kâ'desh-bâr-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'gypt with a mighty hand.

27 Remember thy servants, A'braham, I'saac, and Jâ'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,

At that time the LORD said unto me, ¹Hew thee two tables of stone like unto the first, and come up unto me into the mount, and ²make 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 ³thou shalt put them in the ark.

³ And I made an ark of ⁴shittim wood, and ⁵hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

⁴ And ⁶he wrote on the tables, according to the first writing, the ten ⁷commandments, ⁸which the LORD spake unto you in the mount out of the midst of the fire ⁹in the day of the assembly: and the LORD gave them unto me.

⁵ And I turned myself and ¹⁰came down from the mount, and ¹¹put the tables in the ark which I had made; ¹²and there they be, as the LORD commanded me.

Conflicting commandments.

Careful study of Exodus 20, 21-22, 24, Deuteronomy 5, 9:8, 10:5, and Exodus 34 will suggest the complicated material of the Pentateuch.

According to Deuteronomy 5:22, the Decalogue (Deuteronomy 5:6-21; Exodus 20:1-17, with noteworthy variants) was the law written on the two tablets of stone by the hand of God which Moses dashed down and shattered when he saw the people wantoning around the golden calf (Exodus 32:19). God proposes to reproduce the law on two new tablets (Exodus 34:1) but the Decalogue (Exodus 34:28) written on these tablets (Exodus 34:14-26) is wholly different from that of Exodus 20, being not a compend of moral law, but prescriptions for the festivals and ritual rules, whereas Deuteronomy 9:8-10:5 says in so many words that it was the Decalogue of Deuteronomy 5:6-21 that was restored. Moore, G.F., *Litt of OT*, Page 49.⁸

2. A-1: Origins of the Pentateuch

In the three 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 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 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 the Torah was not in existence. Our task tonight 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

⁸ George Foot Moore (1851-1931) eminent historian of religion, Presbyterian minister. This quote from his *The Literature of the Old Testament*, New York: Henry Holt and Company, 1913, p. 49.

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 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.

3. 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 Judah. The document derives its name from the fact that it uses the word, "Yahweh" 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. Yahweh comes to Abraham's tent, eats a meal which they prepare, and talks back and forth like any man. Or in Exodus 4:24 where Yahweh meets Moses on his way to Egypt, and tries to kill him, or in Chapter 32 of Genesis 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, Elohist. Of much the same character as J. Not quite so crudely anthropomorphic in its conception of God. In E, God appears as [an] angel, but does not come as man into direct contact with men. [E] uses "Elohist" in Genesis 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.

D, Deuteronomy. This document is essentially the Book of Deuteronomy. The date of Deuteronomy is probably between 650 and 621 B.C. In 2 Kings 22 and 23 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 Deuteronomic 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.⁹

4. A-4: The Pentateuch as a Whole¹⁰

This Priestly document was completed by 444 [B.C.E.]. Ezra brought it back with him from Babylon, and it formed the basis of the religious cult of the Ezra Nehemiah party. During the next fifty or seventy-five years, Priestly writers combined all four documents into one which we know as the Pentateuch. This was known as the Law or Torah.

About this time, it was divided into five parts substantially as we have it today. It then received the name in Hebrew which means Five-fifths of the Law. The name, "Pentateuch," was given to it by the Greeks who translated the Hebrew Torah into Greek.

Now what did Moses have to do with this book? One thing is certain. He did not write it. The next thing is certain, that there is not one single word that we can put our hands on and say confidently that it came from Moses.

⁹ For a visual depiction of these three elements of the Pentateuch, see the Diagram at the end of this Lecture.

¹⁰ In addition to several of his "Biblical Studies" manuscripts with titles like, "Lecture IV"—this manuscript—Davis left several other manuscripts, including one titled "The Pentateuch as a Whole." On the second page of this manuscript is the heading, "Lecture IV a 4." This suggests that he intended this text to go here—after "Lecture IV a 3 (which is missing) and Lecture IV a 2 (which is in the original text of Lecture VI).

The truth seems to be that Moses was a very legendary character. If such a person lived, he was not like what he is pictured as being in the Pentateuch. The Moses tradition may point to a kernel of true history, but it is not clear what that kernel is. Some scholars hold that Moses is mythical. Others that he is a legendary hero whose real contribution to Jewish history is not known but whose nature is suggested by the legends in the Pentateuch.

The Pentateuch itself is the Torah of the Jewish people. It embodies in its various strata very diverse and widely separated standards of religious and social life. The book was created through a long process of evolution. Its nature and character is the same as that of any other ancient people.

The Priestly document, "P," is made up of what is known as the Priestly code. It is the largest, most important, and undoubtedly the latest, although it should be noted that some critics have placed it before Deuteronomy.

It runs through the entire Hexateuch from the first chapter of Genesis to Joshua. It is concerned with Levitical and ritualistic law. The long genealogical tables, the detailed instructions for observing feasts, and special religious days, belong to this priestly document. It is dry, mechanical, and uninteresting. It was probably written about 444 B.C. although some good scholars place it as late as 385 B.C.

It is the framework of the Hexateuch, and represents the last revision, and rewriting of the Hexateuch.

5. B: The Creation of the JED document

Briefly this is what has taken place 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 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 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 750 these stories etc. were put into written form of some kind. These are the documents J and E. This is the first step in the process.

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

III. D developed in the 7th century [B.C.E.].

IV. Combining JE and D into [a] single (JE plus D) Rd. -JED.

V. Priestly code. During exile combined with JED making Hexateuch as we know it (JED plus P)-Pentateuch and Joshua.

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 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 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 traditions. We still celebrate the festival days of the old life with some changes to be sure.

It is now about 1270 [B.C.E.], we come to Canaan. We are beginning to develop political power. Under Saul, David, and Solomon we have become a nation of wealth and power. We have 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.

Under Solomon comes the period not only of great ritualistic development in the Temple service, but also great luxury and sensuality in court (see 1 Kings 16:11). This ushers in the decay of Israel, rivalry, dissention, and common oriental intrigue. The altars of many Gods besides Yahweh were erected in the temple. In other words, both in religion, in standards 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 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 the tides of wealth sensuality and free and easy religious ritualism. Opposed to them was the Elijah Party, ethical in purpose, and passing judgement upon existing matters, and calling to mind the days of the past when they worshipped Yahweh in Horeb or Sinai.

Under the impulse of this prophetic part 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 downhill 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 altars 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 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 210.¹¹

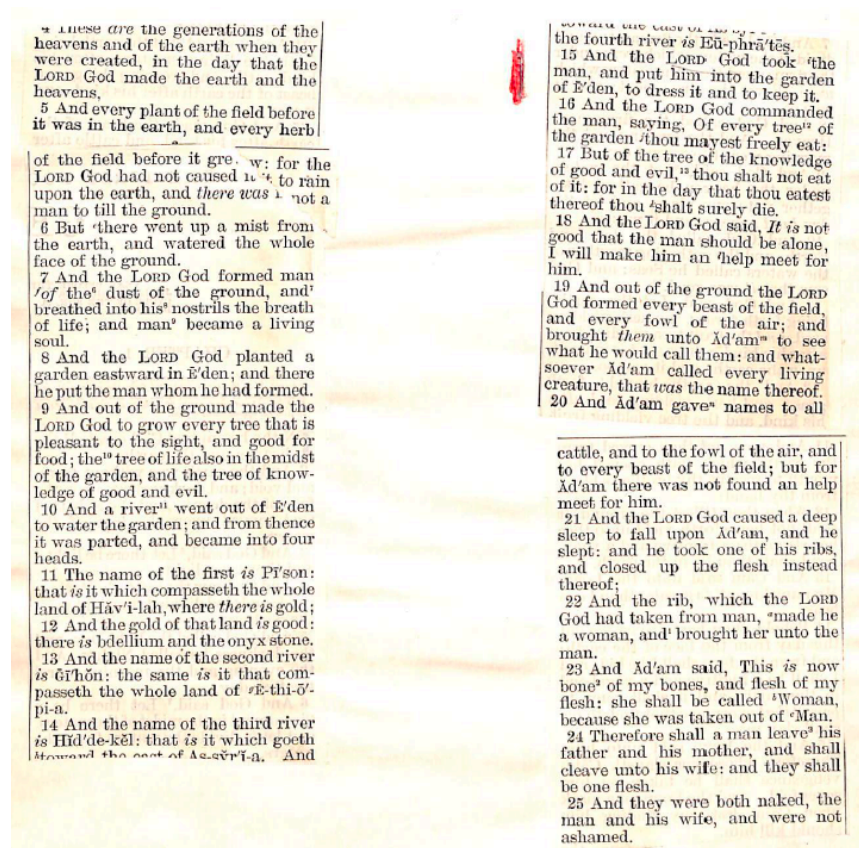
¹¹ Henry Preserved Smith (1847-1927) American biblical scholar. This quote is from his book, *Old Testament History*, New York: Charles Scribner's Sons, 1911, p. 210.

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 insistent voice of Elijah, the prophet, and Elisha, his successor, to whom the "still small voice of inner conviction"¹² was the commanding force. We take up this line of effort in next Sunday night's lecture.

6. C: Primitive Ideas in the J document

Some examples of primitive ideas found in this document.

[a. The story of creation:] First. The story of creation in Genesis 2:4bff



¹² William Edwin Orchard (1877-1955) first Presbyterian, then Congregationalist minister, and finally a Roman Catholic priest, also a renowned liturgist. This brief quote is from his book, *The Evolution of Old Testament Religion*, London: James Clarke & Co., 1908, p. 126.

[b. The Garden of Eden:] The story of the Garden of Eden.

Genesis 3:1

NOW the¹ serpent was more² 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 that⁹ it *was* pleasant¹⁰ 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 shouldst 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* this¹⁵ 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 between¹⁶ thy seed and¹⁷ her seed; it shall¹⁸ bruise thy head, and thou¹⁹ shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow²⁰ thou shalt bring forth children; and thy desire shall be²¹ 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 bring²² 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: for²³ dust thou *art*, and unto dust shalt thou return.

20 And Ad'am called his wife's name Eve:²⁴ because she was the mother of all living.²⁵

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, ²⁶Behold, 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, ²⁷to till the ground from whence he was taken.

24 So he drove out the man; and he placed ²⁸at the east of the garden of Eden ²⁹Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Genesis 6:

¹The wickedness of the world, which provoked God's wrath, and caused the flood. ² Noah findeth grace. ³The sons, daughters, and rest of the ark.

AND it came to pass, ⁴when 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 ⁵took them wives of all which they chose.

3 And the LORD said, ⁶My spirit shall not always strive with man, ⁷for 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 ⁸every ⁹imagination of the thoughts of his heart *was* only evil ¹⁰continually.

6 And ¹¹it repented the LORD that he had made man on the earth, and it ¹²grieved him ¹³at his heart.

[c.] Evidences of human sacrifice. Genesis:

CHAPTER XXII.
 1 Abraham is taught to offer Isaac. 2 He shows proof of his faith and abstinence. 3 The angel appears to him, Isaac is exchanged with a ram. 4 The place is called Jehovah-jireh. 5 Abraham is blessed again. 6 The generation of Isaac unto Rebekah.

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

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee 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 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, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

Compare this with Judges

XI 29 ff.

29 Then the Spirit of the Lord came upon Jeph'thah, and he passed over Gil'e-ad, and Ma-ni's'seh, and passed over Miz'peh of Gil'e-ad, and from Miz'peh of Gil'e-ad he passed over into the children of Am'mon.

30 And Jeph'thah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Am'mon into mine hands,

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

32 So Jeph'thah passed over unto the children of Am'mon, to fight against them; and the Lord delivered them into his hands.

33 And he smote them from Ar'o-er, even till thou come to Min'nith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Am'mon were subdued before the children of Is'ra-el.

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

35 And it came to pass, when he saw her, that he rent 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 cannot 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 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, Lay not thine hand upon the lad, neither do thou any thing unto him: for 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 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, 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 as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies:

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

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

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

21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jiddaph, and Bethuel:

23 And Bethuel begat Rebekah: these eight Michah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Beemah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

36 And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Am'mon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may go 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 custom in Is'ra-el,

40 That the daughters of Is'ra-el went yearly to lament the daughter of Jeph'thah the Gil'e-ad-ite four days

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 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.

7. D: The Elohistic-E-document

The Elohistic 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 Elohistic stories are not quite so primitive.

It has nothing whatever to say, so far as the sources indicate, of the story of the 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 God's wishes and promises come through oracles. Another illustration of the E document is Genesis 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-
sh'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, be-
hold, 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 thee and in thy
seed shall all the families of the earth
be blessed.

15 And, behold, I am with thee,¹⁴
and will keep¹⁵ thee in all places
whither thou goest, and will bring
thee again¹⁶ into this land; for I will
not leave¹⁷ thee, until I have done
that which I have spoken¹⁸ 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 dreadful¹⁹ 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 oil²⁰ upon
the top of it.

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

20 And Jā'cob vowed²¹ a vow, say-
ing, If God will be with me, and will
keep me in this way that I go, and
will give me bread²² to eat, and rai-
ment to put on,

21 So that I come again to my fa-
ther's house in peace; then shall the²³
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 tenth²⁴ unto thee.

8. E: The combination of J and E

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, they 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 bringing 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 Elijah and Elisha began to say the uncomfortable things to the wealth-corrupted descendants of Solomon, appeal was made to these old legends to defend themselves from the terrible Elijah.

9. F: Deuteronomy

Hardly had this JE book become established before there were new ideas at work. Indeed, it was the working of the 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.

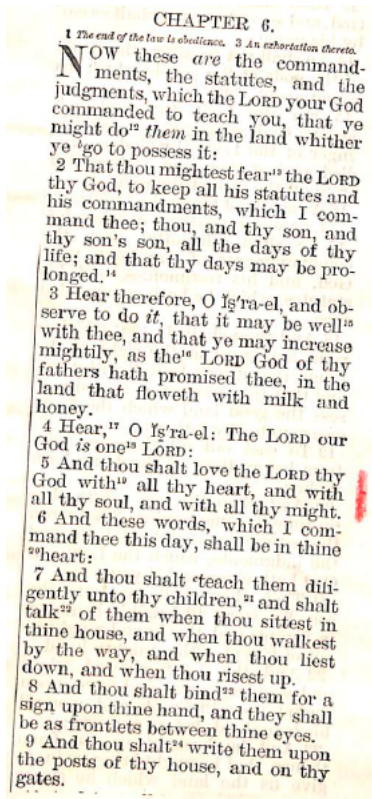
We are now interested in the development of the third source which went to make up the Pentateuch, the Deuteronomic document. Most of this is found in the book of Deuteronomy.

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 [are] in Deuteronomy.

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 Deuteronomy 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 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 as an independent book of Deuteronomy. Following this introduction, is a preaching chapter (4:1-40) very much like chapters 29, 30. The death of Moses is narrated in confused fashion in chapter 31, 32:48-52, 34. The song of Moses, chapter 32, and the Blessing of Moses, Chapter 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.

Chapters 5-11 expound the fundamental principles of religion:



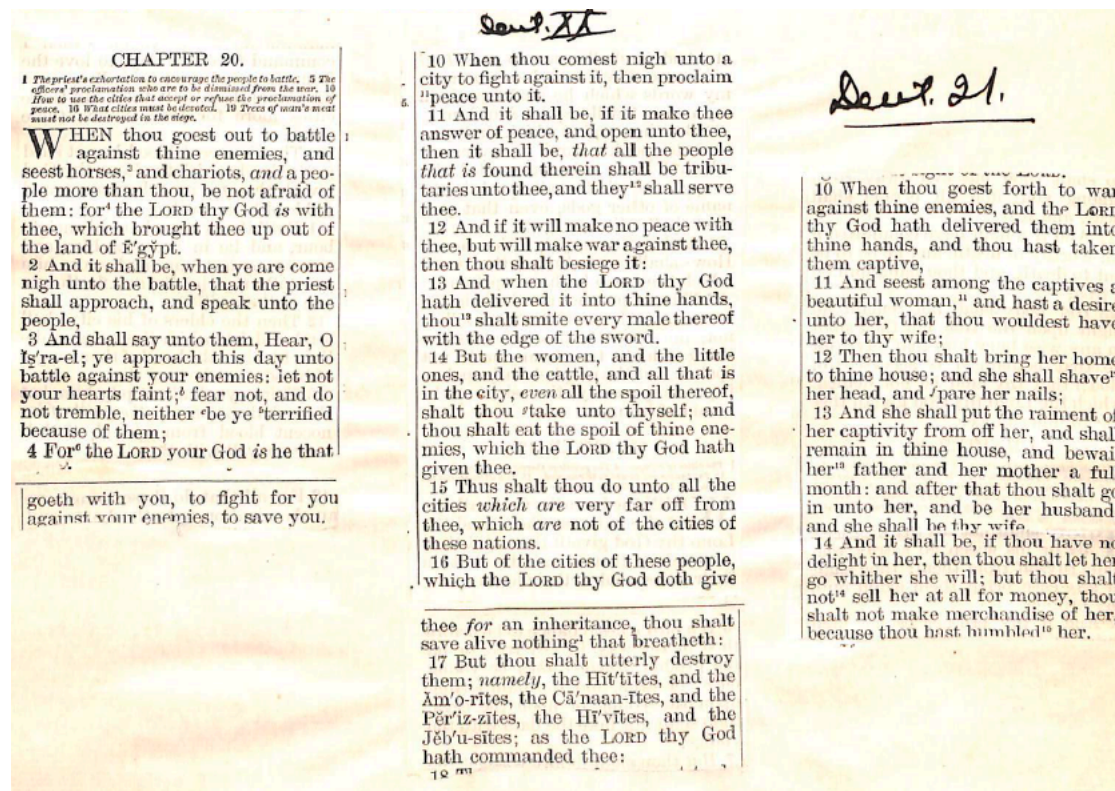
Chapters 12-26 present the Deuteronomic laws which must be observed by the people if Yahweh is expected to fulfil his part of the obligation.

First. All offerings shall be made in one place. Centralization. Chapter 12:1ff.

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

Chapter 16, the great Feast of Passover, the Feast of Weeks and the Feast of Tabernacles.

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.



By 628 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 be taken up at the lecture two weeks from tonight. (2 Kings 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 were united into one, and became the second edition, or the 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 [B.C.E.] the first lot of Jews were deported to Babylon for the long exile and captivity. 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 other historical books.

They were writing to defend a thesis, namely that the ritualism which they believed in, [which] 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 the law. 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 sacrifice presupposes one legitimate temple and altar, a legitimate priesthood, and a minutely prescribed 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.¹³

The long genealogies are from this 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 re-editing it until the whole is made to conform as closely as possible to the priestly standard.

¹³ George Foot Moore, *The Literature of the Old Testament*, New York: Henry Holt and Company, 1913, pp. 50-51.

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,* 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,* 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 lamb²¹ 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 shall²² 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 offerings²³ made by fire unto the LORD: and the priest shall make an atonement²⁴ for his sin that he hath committed, and it shall be forgiven him.

21 And²¹ 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 Moyses, saying,

2 Speak unto all the congregation of the children of Is'ra-el, and say unto them, Ye¹ shall be holy: for I the LORD your God am holy.

3 Ye shall fear every man² his mother, and his father, and keep my sabbaths: I am the LORD your God.

4 Turn ye not unto idols,³ 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 And⁴ 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,⁵ neither deal falsely, neither lie⁶ one to another.

12 And ye shall not swear⁷ by my name falsely, neither shalt thou profane⁸ the name of thy God: I am the LORD.

13 Thou shalt not defraud⁹ thy neighbour, neither rob him: the wages¹⁰ of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the¹¹ deaf, nor put a stumblingblock before the¹² blind, but shalt fear¹³ thy God: I am the LORD.

15 Ye shall do no unrighteousness in judgment: thou shalt not respect¹⁴ 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 talebearer¹⁵ among thy people: neither shalt thou stand against the blood¹⁶ of thy neighbour: I am the LORD.

17 Thou shalt not hate¹⁷ thy brother in thine heart: thou shalt in any wise rebuke¹⁸ thy neighbour, and not suffer sin¹⁹ upon him.

18 Thou shalt not avenge,²⁰ nor bear any grudge against the children of thy people, but thou shalt love²¹ thy neighbour as thyself: I am the LORD.

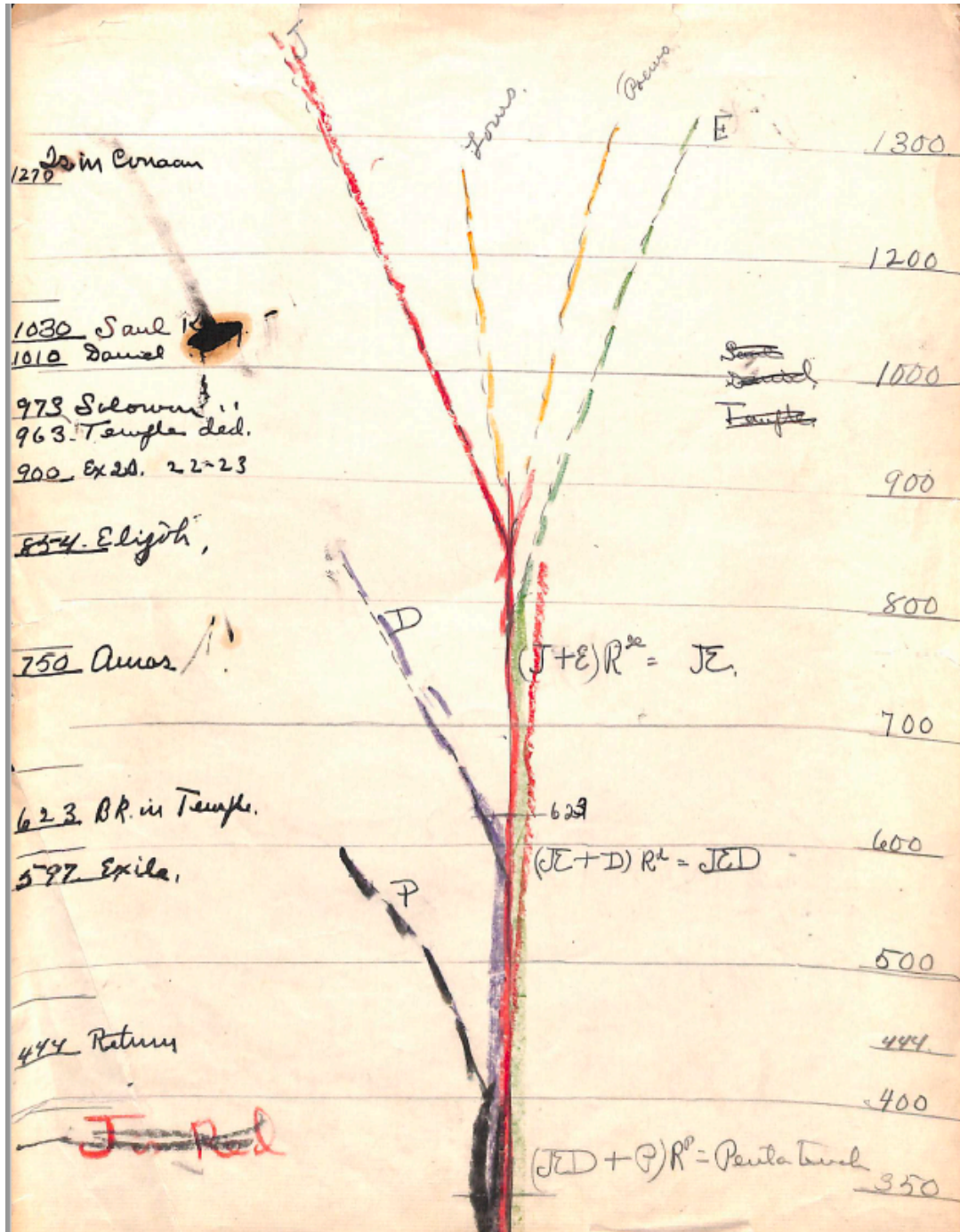
19 Ye shall keep my statutes. Thou shalt not²² let thy cattle gender with a diverse kind. Thou shalt not²³ sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

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: she²⁴ shall be scourged; they shall not be put to death, because she was not free.

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[10. Appendix 1: Diagram of the Historical Origins of the Various Elements of the Old Testament]¹⁴



¹⁴ This diagram was a single sheet among Davis' several manuscripts on the Bible.

11. Appendix 2: Dates of Various books of the Old Testament¹⁵

Higher Critic Order	Date. Appox.	Order in RV.	Sept
Amos	750	7	6
Hosea	742	5	5
Isaiah, 1-39	740-700	1	1-3
Micah	720	10	7
Nahum	620	11	11
Zephaniah	620	12	12
Habakkuk	620	13	13
Jeremiah	626-586	2	2-1
Ezekiel	597-572	3	3-2
Obadiah	550?	8	9
2 nd Isaiah, 40-55	549		
Zechariah, 1-9	520	15	15
Haggai	520	14	14
Malachi	450	16	16
Isaiah III, 56-66	432		
Joel	350	6	8
(Jonah)	(250)	9	10
Isaiah IV, 24-27	330		
Zechariah, 9-14	330 ab		
(Daniel)	168-164	4	--

¹⁵ At the end of the single manuscript—The Pentateuch as a Whole—which Davis nearly certainly intended to be part of Lecture IV, Section A, and which I have inserted at that point in the document above—there was a single page with a table of books of the Old Testament, dates, and order. I reproduce that here.