

The Pentateuch as a whole.

This Priestly document was completed by 444. 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 ~~hundred~~ ~~years~~ ~~the~~ 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 from the Greeks who translated the Hebrew Torah into Greek.

Now what ~~it~~ Did Moses have to do with this ~~story~~ 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.

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 ~~truth~~ 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 ~~exact~~ 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~~ 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.

Lecture IV a 4

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 ~~authors~~ 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.

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