

TABLE OF CONTENTS

Chapter One: Statement and Division of the Subject

pp. 11-14

Pentateuch-Criticism largely a question of facts, 11; subject stated negatively and positively, 12; important aspects and bearings; general scheme, and method of treatment, 13

Chapter Two: History of the Linguistic Argument of the Critics

pp. 15-30

Double purpose of the linguistic argument, its dependence on the alternation of divine names, 15; bearing of Exodus 6:2,3, p.16; theory of Hengstenberg and others not satisfactory, 17; other proofs of diversity of authorship chiefly subjective, 19; yet added to that from the names of God make a plausible case for Genesis, 20; but the Mosaic authorship not impugned unless this can be established likewise for the rest of the Pentateuch; the linguistic argument at first regarded with distrust, even by rationalistic critics, 21; brought into prominence by Eichhorn and Gramberg, 22; overlooked by conservative critics, pushed still farther by Stahelin, scrutinized by Kurtz, 23; who yielded to Delitzsch; Hupfeld's altered style of argument, revival of the historical method by the latest critics, 24; and literary analysis made less prominent. Remarks preliminary to an examination of the argument: 1. Some presumptive evidence required to justify the literary analysis of the Pentateuchal Codes, 25; 2. Argument valueless unless the differences are marked, 26; 3. Diversity of matter affects diction and style; 4. Differences must be such as are inconsistent with unity of authorship, 27; 5. Arbitrary and inadmissible methods of the critics, 28

Chapter Three: The Linguistic Argument Examined

pp. 31-50

Does Genesis justify the literary analysis of the Pentateuchal Codes? 31; Elohist words and phrases of Genesis, which re-appear after Exodus 6:2,3, p.32; some only in Genesis 17, a legal chapter; or rare in Genesis, or rare in the Codes, 36; or found also in Jehovist passages, or necessary to express the thought which is in many cases peculiar to the ritualistic legislation, 37; the number thus reduced to an insignificant group, 40; alleged Elohist diction of the Codes of no account, 41; Jehovist diction in Exodus 12, 13, p.42; in the Decalogue, criteria are intermingled, 45; so also in Exodus 20:18-23 and 24:10-25, p.46; Leviticus 17-26, p.47; Numbers 8:23-26, p. 48; inconclusiveness of the linguistic argument notwithstanding the general agreement of the critics, 49

Chapter Four: Incompleteness of the Codes

pp. 51-52

Completeness of legislation in the modern sense not to be expected; the law embraces those ceremonial and civil forms which were shaped by the theocratic idea, all else left to existing usage or future provision; opposite objections urged, incompleteness, or too great perfection for a nomad tribe, 51; isolation of the people and the equal division of lands favor simplicity of legislation, which was subordinate to Israel's high spiritual calling, 52

Chapter Five: System, or Disorder

pp. 53-74

Alleged want of arrangement, 53; a genetic order to be expected, Bertheau's seven groups, 54; unity

of the feast-laws in Exodus 12, 13, shown positively, 55; chronological objection from 12:3, p.56; memorial ante factum, alleged discrepancies in the account, 57; or interpolation, contradiction, 59; and transposition; duplicate and mutually inconsistent laws, unleavened bread not mentioned in Moses' instruction to the elders, 60; the Book of the Covenant, 61; directions for building the sanctuary, Exodus 25-30, p.62; Sabbath-law, Exodus 31:12-17, p.63; restatement of the Covenant-law, 34:10-27, p. 64; Sabbath-law, 35:1-3; Levitical Code, the sacrificial laws, Leviticus 1-7, p.65; induction of Aaron and his sons, chapter 8-10, laws concerning uncleanness, purification, and holiness, chapter 11-25, p.66; unity of chapter 27, vows; historical principle of arrangement predominates in Numbers, 71; Bertheau's groups; objections answered, 72

Chapter Six: Contradictions and Repetitions

pp. 75-80

Contradictory laws not exclusive of Mosaic authorship if due to altered circumstances or one substituted for the other, or if the discrepancies are few and isolated, 75; seeming differences may arise from the peculiar aims of distinct laws, 76; Kuenen's distinction dissented from; methods of harmonizing, systematically and historically, 77; Delitzsch's illustration from the Justinian Code, 78; how contradictions may be invalidated; repetitions explained, 79

Chapter Seven: Development of Law

pp. 81-84

Evolutionary and naturalistic critics necessarily obliged to reverse the order of Israel's history, 81; the scheme of Wellhausen, 82; confessed retrogression, 83; alleged order of the Codes, 84

Chapter Eight: Unity or Plurality of Sanctuary?

pp. 85-95

The Covenant-law in Exodus 20:24-26; its directions provisional, 85; objections answered, 86; the words, "where I record my name," 87; unity presupposed in the feast-law, 23:17, 19, no contradiction in this respect between the Covenant-law and subsequent Codes, 88; absence of provision for priests does not prove the right of all to offer sacrifice; Deuteronomy wrongly cited as a witness to the period immediately preceding Josiah's reform, 89; it emphasizes permanence as well as unity, 91; its polemic character explained, 92

Chapter Nine: The Sacrificial System

pp. 96-103

Wellhausen's scheme of the development of sacrifice and its ritual, 96; the same sacrifices in Deuteronomy and the Jehovist; contrast between the Covenant-law and the Priest Code too sharply drawn; original simplicity of sacrifice no objection to the Mosaic origin of the Priest Code, 99; burnt-offerings and peace-offerings; the existence of the altar of incense, 100

Chapter Ten: Priests and Levites

pp. 104-129

The gradual restriction of the priestly office as affirmed by the critics, 104; the alleged stages of the development, 106; it is denied that Jehovistic law knows nothing of a priestly order, 107; or that Deuteronomy puts priests and Levites on a par, 108; post-exilic books use the same generic designation; allegation controverted that Deuteronomy assigns priestly functions to Levites, 109;

use made of Ezekiel's Thora by the critics, though it is idea, 111; and prospective; Ezekiel's three statements, 112; their explanation, 113; at first return from exile distinction between priests and Levites already established, 118; more priests returned than Levites; arbitrary to assume that this part only of Ezekiel's Thora was binding, 119; no gradual restriction of the priesthood on this hypothesis, 120; it does not explain how Levi became the priestly tribe, 121; Wellhausen's evasion, 122; distinction traceable in the tribe of Levi, existence of an Aaronic priesthood shown, 124; Kuenen's inference from Deuteronomy 33:8-11; priests and Levites distinguished in Samuel and Kings, 125; Wellhausen's opinion that the high-priest was unknown before the exile, his arguments examined, 126

Chapter Eleven: Levitical and Priestly Revenues

pp. 130-138

Wellhausen's view of the change in the priest's share of the sacrifices, 130; remarks in reply, 131; alleged change in tithes, replied to, 132; change in firstlings, reply, 133; objections relating to the Levitical cities, 134; reply, 136

Chapter Twelve: Feasts

pp. 139-164

Points in which the feast-laws of Deuteronomy advance beyond the Jehovistic Code, 139; further advance in the Priest Code, 141; alleged agricultural origin of the three main feasts, but the earliest laws assign a historical basis for Passover, 143; critics' severance of Passover and unleavened bread, 144; etymology of "Passover," critical evasion, 146; Wellhausen's hypothesis of its origin, 147; his arguments reviewed, 148; historical association of feast of tabernacles not of late origin, 150; pretended advance of Deuteronomy upon the Covenant-law considered, 151; alleged peculiarities of the Priest Code considered, 153; Passover not merely a commemoration, but a saving ordinance, the holy convocation on the seventh day of unleavened bread, 155; a day said to have been added by the Priest Code to both unleavened bread and tabernacles; also feast of trumpets and Day of Atonement said to be additional, 157; arguments for this allegation considered, 158

Chapter Thirteen: Unity of Deuteronomy and the Laws of the Intermediate Books

pp. 165-179

Critical views of Deuteronomy; the sense in which its unity with preceding laws is maintained, 165; the peculiar character of Deuteronomy variously defined, 166; best presented by Havernick, 167; this the most comprehensive and applicable to all the phenomena, 168; the diversity of character does not preclude unity of authorship, since Moses was both legislator and prophet, 170; exhaustive treatment of differences by Hengstenberg and others; Deuteronomy posterior to the legislation of the other books of the Pentateuch, 172; Kuenen's prior statements on this subject, 173; Graf's declaration that Deuteronomy presupposed the Elohist narrative, 174; the relation of Deuteronomy to the Jehovistic Code does not disprove the existence of the Elohist Code; allusions in Deuteronomy to the Elohist history, 176; and to the Elohist legislation, 177

Chapter Fourteen: Internal Evidence for the Mosaic Origin of the Deuteronomic Code

pp. 180-188

The new and the old hypothesis contrasted, 180; the explicit testimony in Deuteronomy 31:9, 24; this refers not to the whole Pentateuch, but to the legal portion of Deuteronomy, 181; though yielding

indirect testimony in regard to the other Codes; “literary fiction,” 183; to be distinguished from legal forgery, 184; indirect testimony of Deuteronomy to its Mosaic origin, the time and situation, acquaintance shown with the region, not due to an attempt on the part of the author to personate Moses, 186; the conquest of Canaan still future, references to the sojourn in Egypt, 187

Chapter Fifteen: Objections Answered pp. 189-200

Deuteronomy alleged to be a Reform Code, and assigned to different dates; Riehm’s propositions, 189; its supernatural character denied; are the utterances of Deuteronomy vaticinia ex eventu? Chapter 17:14-20 as related to Solomon’s reign, 190; to the narrative in 1 Samuel 8, p. 191; all consistent with Mosaic origin, but not with later date, 192; 17:8-13, the institution of Judges, 193; not prove its origin in or after the reign of Jehoshaphat; chapter 18, the prophet like Moses, and false prophets, 194; 4:19, 17:3, the prohibition of star-worship; “beyond Jordan,” 195; positive arguments, the military law of chapter 20, the curse upon Amalek, 197; attitude toward Edom and Egypt, 198; Leviticus 17 modified in Deuteronomy 12:15, other laws, no reaction against ceremonial formalism, 199; passing of Jordan, and conquest of Canaan, 200

Chapter Sixteen: Internal Evidence of the Mosaic Origin of the Laws in Exodus-Numbers pp. 201-213

Twofold direct testimony, Mosaic origin claimed, 201; Moses wrote certain laws, Exodus 17:14, p. 202; 24:4, Numbers 33:2, critical inferences, 203; indirect internal evidence, 204; Bleek’s propositions, two opposite theories, 205; principles on which the solution must rest, 206; no allusions alleged in the Priest Code to its assumed late date, 207; the law concerning leprosy demonstrably Mosaic, 209; further deductions from this fact, 210; the Decalogue, 211

Chapter Seventeen: Testimony of the Historical Books – Judges, First and Second Samuel, First and Second Kings pp. 214-226

The critics’ conception of the sources, 214; makes positive argument from this quarter useless with them, 215; testimony set aside by the assumption of interpolations; observance of the ritual does not certainly prove existence of Codes, though it conflicts with the latest phase of criticism, 216; attitude apologetic, simply prove that admitted facts do not exclude the existence of the Pentateuchal Codes, Bochim, Gideon, Manoah, 217; Jephthah, 218; Bethel, Micah, sacrifice by others than priests, first chapters of Samuel, 219; captivity of the ark, reform under Samuel, 220; Saul, David, 221; Solomon, period after the schism, 222; attitude of the prophets of the ten tribes, worship in high places, 223

Chapter Eighteen: Testimony of the Early Prophets pp. 227-241

Argue only from books whose antiquity is acknowledged by the critics; value of this testimony; references to “the law of Jehovah,” 227; the phrase has both a general and more limited sense, 228; in certain passages it must mean the Mosaic law, 229; Hosea 8:12 discussed, 231; Smend’s admissions, 233; references to the ritual do not establish the existence of the Codes, but on the other hand their existence cannot be disproved; alleged antagonism to the priesthood and ceremonial, 235; but the ceremonies opposed are treated not with indifference but with repugnance, 236; the recognized relation of ceremonies and true piety shown even by evil-doers; the prophets did not aim

to abolish the ritual, 237; Isaiah 29:13, the favorable estimate put upon the ritual, Amos 5:25, 26, discussed, 238

Chapter Nineteen: Testimony of the Poetical Books

pp. 242-246

Critical opinions respecting the poetical books, Reuss, 242; Davidic Psalms according to Hitzig and Ewald, their spiritual conceptions, 243; deductions from them, the law referred to, 244; Zion the only legal sanctuary, references to the Pentateuch, 245

Chapter Twenty: Second Kings 22 and Nehemiah 8-10

pp. 247-258

A pious fraud assumed in 2 Kings 22; but the easy submission of opposers unaccountable, 247; Deuteronomy 28:36, why an entire Code? such a forgery without a parallel in the Old Testament literature, 248; Kuenen's inconsistent attitude to Nehemiah 8-10; the law read by Ezra not the Priest Code merely, but the entire Mosaic Thora, 249; Ezra's relation to this law; the critics' hypothesis located in a period of which nothing is known, Ezekiel's program, 251; the so-called Deutero-Isaiah, the exiles who first returned, 252; successive steps assumed by the critics in the formation of the Priest Code; entire lack of positive evidence, 253; insupposable under the circumstances, 254; the scheme impracticable, 256; the old view safest and best, 258

Chapter Twenty-One: Did Moses Write the Laws?

pp. 259-263

What Moses is expressly stated to have written, 259; the art of writing possessed by the Israelites in the Mosaic age, source of the Semitic alphabet, 260; Israel's state of civilization at the exodus, 261; oral transmission of laws, 262; probable inference from the writing of the Covenant-law, the Decalogue and Deuteronomy, that the Priest Code was written likewise, 263