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IS THE PENTATEUCH HISTORICALLY TRUE?

A HAND-BOOK

TO THE

SECOND PART

OF

DR. COLENSO'S WORK

ON

The Pentateuch,

AND OTHER BOOKS OF THE OLD TESTAMENT ;

CONTAINING

A CAREFUL ANALYSIS OF THE BISHOP'S ARGUMENTS,
SUMMARISED UNDER THE VARIOUS CHAPTERS
OF HIS BOOK :

WITH A FEW REMARKS ON THE WHOLE.

BY JOHN B. MARSH.

MANCHESTER.

MANCHESTER: JOHN HEYWOOD, 143, DEANSGATE;

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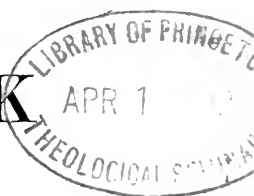
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INTRODUCTION.

After having read the 2nd part of Dr. Colenso's book, in which he carries on his critical examination of the Pentateuch and other books of the Old Testament, we are more firmly convinced than before of the mistake committed by the learned author in the publication of part I. Every reader of the Bible must be interested in the questions that Dr. Colenso discusses, in the new book now before us; and the manner in which they are set forth entitle the author to the warmest praise from all lovers of the Bible. In the whole range of Biblical studies we know of none more important than the question of authorship; at the same time there is not one in which the student is more likely to err. Here are a number of books that have been transmitted through many generations, that have been copied again and again, that contain the most undoubted evidence of their divine origin, and we want to distinguish the writings of the several authors of the books. Some have written whole books, it may be; some portions only, others a fragment. Such a task is one that is worthy of the highest talent, and can only be engaged in by men of the most unquestionable learning. The task is one that somewhat resembles the labours of those who have endeavoured to assign the various portions of the "Anglo-Saxon chronicles" to their several authors; one of so much difficulty that the editor of the original texts, published under the authority of Government, says in his preface, "conjecture, therefore, and that founded on probability, is all we can have recourse to, in an attempt to account for the phenomenon." Whatever results may be attained, it is evident they can only be pronounced doubtful, and surely this must be the case, more eminently with regard to the results of a consideration of "the age and authorship of the Pentateuch."

With these few remarks, we shall at once proceed to give a careful analysis of the whole of the points considered in Dr. Colenso's book; we believe that not one single point will be found to have been omitted; and content ourself with a few remarks at the close.

CHAPTER I.

"SIGNS OF DIFFERENT AUTHORS IN THE PENTATEUCH."

Of the Creation (205)* there are two stories which differ materially. These are in Gen. i. 1.—ii., 3.; and Gen. ii., 4—25. "In the first, man and woman are created *together*, as the closing and completing work of the whole creation;" but in the second "the beasts and birds are created *between* the man and the woman." (206.) The first of these he attributes to the Elohist; the second to the Jehovistic writer. (208.) Again, in the account of the Deluge there are two stories. In Gen. vi., 19, 20 (the Elohist story), we are told that two "of every living thing of all flesh" entered the ark; and in Gen. vii., 2, 3 (the Jehovistic account), we are told that seven of every clean beast, and two of every unclean were preserved in the ark.

CHAPTER II.

"THE ELOHISTIC AND JEHOVISTIC WRITERS."

The Bishop here explains the several characteristics of the two writers. Elohim has been translated in our version "God;" Jehovah, "Lord." He says (211) "The Elohist passages, taken together, form a tolerably connected whole," and they "do not generally assume the reader's acquaintance with facts, which are mentioned only in antecedent *Jehovistic* passages." "On the other hand, the Jehovistic passages, taken by themselves, are mere disjointed fragments, and require the Elohist story to connect them with each other." (212.) "This implies at once that the Elohist was the oldest of the two writers." (213.) The "Elohist uses the expression *El Shaddai*, Almighty God, in Gen. xvii., 4; xxviii., 3; xxxv., 11; xliii., 14; xlviii., 3; xlix., 25; which the Jehovist *never* employs. Again, the Elohist uses *Israel* as a *personal* name of Jacob, Gen. xxxv., 21, 22; xxxvii., 3, 13; xliii., 6, 8, 11; xlv., 28; xlvi., 1, 2, 29, 30; xlvii., 29, 31; xlviii., 2, 8, 10, 11, 13, 14, 21; xlix. 2; L. 2, the Jehovist *never*. Also the Elohist uses always *Padan* or *Padan-Aram*, *i. e.*, the 'cultivated field of the highlands,' for the mountainous district near the sources of the Euphrates and Tigris, Gen. xxv. 20; xxviii., 2, 5, 6, 7; xxxi., 18; xxxiii., 18; xxxv., 9, 26; xlvi., 15; xlviii., 7; whereas the Jehovist uses *Aram-Naharaim*, *i. e.*, the 'highlands of the two rivers,' Gen. xxiv., 10 (E. V. Mesopotamia), which name appears also again in Deut. xxiii., 4; Ju. iii. 8; 1 Ch. xix., 6; Ps. lx., (title.)"

* These numbers refer to the sections of Dr. Colenso's book.

CHAPTER III.

"THE EARLIEST HISTORICAL BOOKS OF THE OLD TESTAMENT."

(225). He says it should first be noticed "that the books of the Pentateuch are never inscribed to Moses in the inscriptions of Hebrew manuscripts, or in printed copies of the Hebrew Bible"; the Jews "designate each book by the first word which occurs in it in Hebrew, except that for Numbers they employ 'in the wilderness.'" (226). As regards the origin of the Pentateuch the Bishop quotes the apocryphal story in 2 Esdr: xiv., where it is said that Ezra with five men "wrote the wonderful visions of the night that were told, which they knew not; and they sat forty days, and they wrote in the day, and at night they ate bread," and during that time they wrote the five books of Moses. He says Jerome "has no difficulty in admitting the possibility of the truth" of the story.

(227). He says "it is probable that the Pentateuch existed originally not as *five* books, but as *one*"; and the division may have been made when the "Sacred Books were collected and set in order by Ezra, about B.C. 450." (228). The Psalms to the cv: 48, existed "before the time of the composition of the Book of Chronicles." (229, 230). The books of Judges, Ruth, Samuel, and Kings, were written between B.C. 560, and B.C. 536.

CHAPTER IV.

THE LATER HISTORICAL BOOKS OF THE OLD TESTAMENT.

(234). "The Books of Chronicles are probably due;" the Bishop thinks "to the same hand which wrote the Books of Ezra and Nehemiah;" and the writer from the partiality he shows to "the Levitical singers of the time of David," was a Levite chorister, who lived about B.C. 400. (237). The Book of Ezra was written about B.C. 456; Nehemiah B.C. 409 or B.C. 332; and Esther B.C. 486 or B.C. 465.

CHAPTERS V. AND VI.

"SIGNS OF LATER DATE IN THE PENTATEUCH."

(239). "In Ex. xxx. 13, xxxviii. 24, 25, 26," mention is made "of a shekel after the shekel of the sanctuary," before there was, according to the story, any sanctuary in existence. "This," he says, "is clearly an oversight, as is also the command to sacrifice 'turtle-doves or young pigeons' in Lev. xiv. 22, with express reference to their life in the wilderness." (240). In Ex. x. 19, we have in our translations "west-wind," which in the Hebrew means "wind of the sea," which the Bishop says, "could not have been familiarly used in this way, till some time after the people were settled in the land of Canaan." He contends that "neither Moses, nor

one of his age, could have *invented* this form of expression," and "still less could he have used the phrase 'wind of the sea' to express a *westerly* wind, with reference to an event occurring in the land of Egypt." "The same expression occurs in many other places of the Pentateuch, as Gen. xii. 8, xiii. 14, xxviii. 14, Ex. xxvi. 22, 27, xxvii. 12, xxxvi. 27, 32, Num. ii. 18, iii. 23, xi. 31, xxxiv. 6, xxxv. 5, Deu. i. 7, iii. 27, xxxiii. 23." (242). In Deu. xi. 29, 30, the mountains of Gerizim, and Ebal in Canaan, are mentioned, whereas Moses was not permitted to enter Canaan, and he infers that Moses could not know anything about them. In the same passage "Gilgal, beside the plains of Moreh," is mentioned, and, according to Josh. v. 9, Gilgal was not known at the time of Moses. (243). In Gen. xiv. 14, and in Dent. xxxiv. 1 Dan. is mentioned whereas by Josh. xix. 47, and in Jud. xviii. 29, the name was not given to it during the lifetime of Moses. But in Jud. xviii. 1, it was said that the event which gave rise to the naming of the place occurred when "there was no king in Israel," so he concludes it must "have occurred, not only after the death of Moses, but after the death of Joshua. Hence the book of Joshua, of which the chapter xix * * is an integral portion, could not have been written by Joshua." (245). In Gen. xxxvi. 31, reference is made to "Kings that reigned in the land of Edom, before there reigned any king over the children of Israel;" and he argues that this implies "that *one* king, at least, had reigned, or was reigning, over 'the children of Israel,'—that is, apparently, not over one of the separate kingdoms of Judah or Israel but over the *united* people,—at the time when it was written. In other words, it could not have been written *before* the time of Samuel." (248). In 1 Sam. ix. 9, he calls attention to the declaration that previous to the time the verse was written a Prophet was called a Seer; and argues "from this it follows that those portions of these books, which contain" the word Prophet, "Gen. xx. 7, Exod. vii. 1; xv. 20; Num. xi. 29, xii. 6; Deut. xiii. 1, 3, 5, xviii. 15, 18, 20, 22, xxxiv. 10; Jud. iv. 4, vi. 8, can hardly have been written before the days of Samuel." (249.) Josh. x. 13, records that the sun and moon were arrested in their courses by Joshua, and that the record was in the book of Jasher. Upon this he says "it is inconceivable that, if Joshua really wrote this book, he should have referred for the details of such an extraordinary miracle, in which he himself was primarily and personally concerned, to another book, as the the book of Jasher." (250.) Num. xxi. 13, 15, he says "could not have been written by Moses or by one of his contemporaries. A writer of that age would not have stated in this way a fact, 'Arnon is the border of Moab, between Moab and the Amorites,' which must have been notorious to those for whom he was writing." (251.) In Gen. xxxix. 14, 17; Gen. xl. 15; and Gen. xli. 12, "the word 'Hebrew' is used in a familiar way, as if it were a well-known appellation of a *whole* people,—well known even in Egypt;" but he concludes "that here also expressions, which were current in a later age, have been allowed inadvertently to slip into the narrative." (252.) In

Deut. i., ii., iii., "transactions, in which Moses himself was concerned, are detailed at full length, as by one referring to events *long past*, when, according to the story, only a very short time could by any possibility have elapsed since they took place, and, therefore, all the circumstances must have been quite fresh in the memory of those, to whom Moses is supposed to be speaking." (253.) He says, ("Ex. x., 19, where the word 'sea' is used for 'west,') must have been composed long after the times of Moses and Joshua." (254.) The Bishop states that "in one or two places of Deut. xxxi., 30; xxxiii., 1, xxxiv., the expressions imply that a later writer is professedly setting forth the words or acts of Moses." (257.) The Bishop considers another proof "the frequent occurrence of the expression 'unto this day,' in places where it could have had no meaning, unless the 'day' referred to was considerably later than the time of Moses or Joshua;" and cites amongst others the following:—Deut. iii., 14; Deut. xxxiv., 6; Josh. iv., 9; Josh. v., 9; Josh. vii., 26; Josh. viii., 28, 29; Josh. x., 27; Josh. ix., 27. (258.) The Bishop moreover considers that such expressions as "The Canaanite was then in the land," Gen. xii., 6; "dwelt then in the land," Gen. xiii., 7, * *, "obviously imply that, at the time when they were written, the Canaanite was no longer dwelling in the land as its owner and lord." (259.) The Bishop holds that the expressions "beyond Jordan," Gen. i., 11; "on the other side Jordan," Deut. i., 1; and "on the other side Jordan," Deut. i., 5; "would imply a writer who lived in the land of Canaan." (261.) In Ex. xvi., 35, it is recorded that the children of Israel did eat manna, "until they came unto the borders of the land of Canaan;" this the Bishop says could not have been written "until the Israelites were *within* the Canaanite boundary." (263.) The expression in Levit. xviii., 28, "as it spued out the nations which were before you," implies, the Bishop holds, "that the Canaanites were already exterminated, when these words were written." (264.) The record in Num. xv., 32, of the finding of the man "while the children of Israel were in the wilderness," gathering sticks on the Sabbath-day, the Bishop believes "according to its natural interpretation, would seem to have been written when the people were no longer in the wilderness, that is, it could not have been written by Moses." (265.) In Deut. ii., 12, we read "The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead, as Israel did unto the land of his possession, which the Lord gave unto them." The Bishop says "In the time of Moses, Israel had not done this unto the land of Canaan." (267.) In Deut. iii., 9, we read, "Which Hermon the Sidonians call Sirion, and the Amorites call it Shenir." The Bishop remarks "In David's time, and afterwards, the Sidonians were well-known to the people of Israel. But what could they have known of them in the days of Moses, that such a note as this should have been inserted in the middle of a speech of the great lawgiver?" (268.) We read in Deut. iii., 11; "For only Og king of Bashan remained of the remnant of giants;

behold, his bedstead was a bedstead of iron: is it not in Rabbath of the children of Ammon? nine cubits [16½ft.] was the length thereof, and four cubits [7½ft.] the breadth of it, after the cubit of a man." Upon this the Bishop remarks "a very short time, according to the story, could have elapsed since the conquest of Og. How, then, could his bedstead have been removed in that interval to Rabbath-Ammon?" (271, 272, 273.) Here the Bishop remarks "names of places are often used familiarly, which could scarcely have been known to Moses, much less to the Israelites generally, at the time of the Exodus, some of which, indeed, are modern names, which, according to the story itself, did not even exist in the time of Moses;" and in support of this he instances the expression "Mamre, which is in Hebron," Gen. xiii., 18, while in Josh. xiv. 15, xv. 13, "we are informed that the name of this city till its conquest by Caleb, in the days of Joshua, was Kirjath-Arba." Again, "the familiar use of the name Bethel" in Gen. xii., 8, xiii., 3, which was not given to the place till Jacob's day Gen. xxviii., 19, and which could hardly ever, if at all, have been in the mouth of Moses and the people of his time,—betrays the later hand of one, who wrote when the place was spoken of naturally by this name, as a well-known town." Again, in Gen. xiii. 10, it is written: "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." And the Bishop asks what could the children of Israel have known of the nature of the country in the land of Canaan, "or what could Moses himself have known of it?" Again, he says, in the following places, "the modern name of a town or place is given, as well as the ancient one," viz. :—Gen. xxiii., 2; Gen. xxxv. 19., 27; Gen. xiv., 2, 3, 7, 17. (275.) The verse in Ex. xvi., 36, "Now an omer is a tenth part of an ephah," the Bishop argues "plainly imply that, at the time when they were written, the 'omer' had gone out of use, and was not likely to be known to the ordinary reader." (276.) The Bishop further adds, "so, too, in Deuteronomy, there are little pieces of information given, about the ancient history of the land of Canaan, which we cannot conceive to have been spoken or written down by Moses, but must ascribe to the pen of a later archaeologist;" and instances Dent. i., 2; Dent. ii., 9—12; Dent. ii., 19—23. (279, 280, 281.) In these sections the Bishop says, "It is generally admitted that Dent. xxxiv. * * "must have been written by a later hand" than that of Moses, as also Dent. xxxiii.; Exod. xi., 3; Numb. xii. 3; Exod. vi., 26, 27; Num. xv. 22, 23.

CHAPTER VII.

"WAS SAMUEL THE ELOHISTIC WRITER OF THE PENTATEUCH?"

(282). The Bishop says he has now brought about "a corroboration of the result, to which we had already arrived on quite other grounds, viz.,

that the greater portion of the Pentateuch, at all events,—if not, indeed, the *whole* of it * * *, must have been written at a time later than the age of Moses or Joshua.” (283). “But, if so, there is no one *mentioned* in the whole history *before the time of Samuel*, who could be supposed to have written any part of it.” That Samuel occupied himself in historical labours, the Bishop says is plainly shown in 1 Chron. xxix., 29. (284). It is possible, the Bishop thinks, that the “‘Book of Samuel’ may be the 1 Sam. i., 1—xxv., 1; and the ‘Book of Nathan’ may be the middle part of the narrative, 2 Sam. vii., together with the sections before and after, *i. e.*, 1 Sam. xxv., 2; 2 Sam. xxiii., and the ‘Book of Gad’ may be 2 Sam. xxiv. This supposition is very plausible, and certainly not to be hastily rejected.” The acts of David, however, “are carried on in 1 Kings i., ii.,” which has to be considered also “as a part of the ‘Book of Nathan.’” (285) The historical labours of Samuel are confirmed by 1 Sam. x., 25. where it is related “that on the election of Saul to the royal dignity, ‘Samuel told the people the manner of the kingdom, and *wrote it* in a book, and laid it up before Jehovah.’”

CHAPTER VIII.

“INTRODUCTION OF THE NAME JEHOVAH.”

(294). The Bishop here introduces Ex. vi., 2—8, where it is related that God while talking with Moses, shortly before the Exodus says, “and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty (El Shaddai); but by name Jehovah, was I not known to them.” (296). The Bishop remarks that we come upon the contradictory fact that this name Jehovah “is put into the mouth of the patriarchs themselves, as Abraham, xiv., 22; Isaac, xxvi., 22; Jacob, xxviii., 16.” (297). The Bishop goes on to say that it was apparently known “to Eve, iv., 1, and Lamech, v., 29, before the Flood, and to Noah, after it, ix., 26; to Sarai, xvi., 2; Rebekah, xxvii., 7; Leah, xxix., 35; Rachel, xxx., 24; to Laban also, xxiv., 31; and Bethuel, xxiv., 50; and Abraham’s servant, xxiv., 27,—even to *heathens*, as Abimelech, the Philistine king of Gerar, his friend, and his chief captain, xxvi., 28;” and “we are told that as early as the time of Enos, the son of Seth, ‘then began men to call upon the name of Jehovah,’ iv., 26. (299). Again in Gen. xv., 6, 7, Gen. xxviii., 13, 21, and Gen. xxxii., 9, the name Jehovah is introduced. (300). The whole of these contradictions the Bishop says are explained when we know that “wherever the name, Jehovah, is put into the mouth of any person throughout this book, the writer is the Jehovist. The Elohist, as has been said, never uses it at all, even when narrating facts of history in his own person: much less does he allow it to be uttered by any one of the personages whose story he is telling.” (301). The Bishop calls attention to the fact that in the Elohist portions of Genesis there are many names compounded with the name Elohim, as *Israel, Jemuel,*

Jahleel, &c., but not one compounded with Jehovah. The same fact is also true of Numbers, and Joshua. (305). The Bishop calls attention to the fact that only two names, *Joshua*, and *Jochebed*, which are compounded of Jehovah, occur throughout the whole of the Pentateuch and Book of Joshua, and with respect to *Jochebed* he expresses his belief that it was an interpolation introduced at "a later age than that even of the Jehovist." (306). The Bishop says "very different is the result, however, if we examine the Chronicles * * *. Here we find *Azariah*, 1 Chron. ii., 8, in the third generation from Judah;" as also *Abiah*, ii., 24; *Ahijah*, ii., 25; *Reaiah*, iv., 2; *Jonathan*, ii., 32; and many others. (308). The Bishop's conclusion is that "either the name, Jehovah, was first revealed, according to the story, in the time of Moses, or it was known long before that age, from the very first—from the time of Eve, Gen. iv., 1, or of Enos, Gen. iv., 26." If it was first known in the time of Moses, "how," he asks, "can we account for so many names appearing in the Chronicles of persons who lived before that age, which are compounded with Jehovah." (309). The Bishop says "the fictitious character of the chronicler's statements" is shown by his introduction of so many names compounded with Jehovah. (310). Here the Bishop gives his conclusions. "(1). That main portions of the Pentateuch and Book of Joshua, were composed before the name Jehovah had been long in such familiar use, as to be freely employed in the formation of proper names. (2). That they were, probably, not written in the later ages, to which many eminent critics are disposed to assign them—were not written, for instance, after the age of Solomon, or even after the latter part of David's life, when Proper names compounded with Jehovah began to be common, as the history shows, and, therefore, they would most likely have crept into the text;" and he instances 2 Sam. iii., 1; xii., 25; xiii., 3; xv., 27; xx., 23, 24; xxiii., 30, 32, 39.

CHAPTER IX.

"THE DERIVATION OF THE NAME MORIAH;"

AND CHAPTER X.

"MOUNT GERIZIM THE MOUNT OF ABRAHAM'S SACRIFICE."

In these chapters the Bishop expresses it as his opinion that it was impossible that the place could have been familiarly known as "Moriah"—"Get thee into the land of Moriah," Gen. xxii., 2, before that event took place from which the mount took its name; and he further contends that there is no real ground for identifying Moriah with the Temple Hill at Jerusalem. In support of his view he quotes from "Stanley's Sinai and Palestine," who coincides with the Bishop that it was Mount Gerizim upon which Abraham offered up his son Isaac.

CHAPTER XI.

"THE NAMES ELOHIM AND JEHOVAH."

In this chapter the Bishop discusses the true meaning of the names Elohim and Jehovah. Regarding the contradictions in the two narratives, he says (338), "The question now to be considered is, which of these two writers gives the true account, or, rather, is *either* statement correct? Does not the very existence of this discrepancy suggest the probability of neither version of the story being the right one?" (339.) The Bishop says, "We have no longer any reason for supposing it to be necessary to believe that the name Jehovah really originated in the way described in Ex. vi. * * *. Is it not *possible*, then, that the name Jehovah may have been first employed by Samuel, in order to mark more distinctly the difference between the Elohim of the Hebrews and the Elohim of the nations round them, and make it more difficult for them to fall away to the practice of idolatry?" (344.) The Bishop states "that there is very little in the Pentateuch *after* Ex. vi., which really belongs to the Elohist. (350.) The results of his analysis of the various books gives the following results, of the use of the two names Elohim and Jehovah:—

	ELOHIM.	JEHOVAH.
Exodus.....	134	398
Leviticus	52	311
Numbers	34	396
Deuteronomy	334	550
Joshua	67	224
Judges	52	174
Ruth.....	3	18
1 Samuel	97	320
2 Samuel	59	153
1 Kings	88	258
2 Kings	77	277

CHAPTERS XII. TO XVIII.

"THE ELOHISTIC AND JEHOVISTIC PSALMS."

(352). The Bishop here says, "if we find, upon certain evidence, that the name Jehovah *was* thus habitually employed by men, who, beyond all doubt, lived and wrote within the period embraced by these books, we shall have, *so far*, an agreement with the Mosaic story; * * * (353) but if, on the other hand, we find the exact contrary,—if we find that, so far from the name Jehovah being habitually used, it was used *very rarely* much less, freely than Elohim, and often *not at all*, by most eminent writers," we shall have a strong independent proof "of the unhistorical character of the Mosaic story." The Bishop then proceeds through chapters XIII. to

chapter XVIII. to discuss the Elohistie and the Jehovistic Psalms, their origin, their writers, and the comparative frequency or rarity of the use of the two names. The following are his results:—"In Book I, (Psalms I. to XLI.), almost all the Psalms of which are ascribed to David, the use of Jehovah is *in every instance*, very much more common than that of Elohim. The former occurs 274 times in the book; the latter, 65 times: that is, Jehovah occurs more than *four times* to Elohim *once*. In Book II (Psalms XLII. to LXXII.), *in every instance* the reverse is the case; Elohim is very much more common than Jehovah. The former occurs, in the whole book, 214 times, the latter, 33 times: that is, Elohim occurs more than *six times* to Jehovah *once*. In the first eleven Psalms of Book III. (Psalms LXXIII. to LXXXIX.), which form together one small collection, being all entitled Psalms of Asaph, the use of Elohim also preponderates, over that of Jehovah, but not so decisively. The former occurs 59 times, the latter, 14 times: that is Elohim occurs more than *four times* to Jehovah *once*. In the remaining Psalms of Book III. the reverse is the case: Jehovah occurs 32 times, Elohim, 20 times: that is Jehovah occurs about *three times* to Elohim *twice*. In Book IV. (Psalms XC. to CVI.), the use of Jehovah preponderates decidedly *in every instance*. It occurs altogether 111 times, Elohim 27 times: that is, Jehovah occurs more than *four times* to Elohim *once*. In Book V. (Psalms CVII to CL.) the same is the case, but much more remarkably, except in one instance, Psalm CVIII. Omitting this Psalm, Jehovah occurs 268 times, Elohim 40 times: that is Jehovah occurs nearly *seven times* to Elohim *once*." In (439) the Bishop says that "all the Psalms in Book II. together with the eleven Psalms of Asaph in Book III., are decidedly Elohistie. All the remaining Psalms appear to be Jehovistic, with one single exception, Psalm CVIII." But this Psalm, he thinks, is compounded of Psalms LVII. and LX. "with one or two slight variations." (448). The Bishop says, "the result of our examination is that there is not a single Jehovistic Psalm, which there is any reasonable ground for assigning to the earlier part of David's life." (436). The Bishop says, "In the book of Ezra we have Elohim 97 times, Jehovah 37 times, and in that of Nehemiah, Elohim 74 times, Jehovah 17 times, contrary to all the data of the other historical books. It is quite possible that some of these later Elohistie Psalms may be Ezra's." The name Jehovah "is not found in the whole book of Ecclesiastes, and only in one chapter of Daniel, chap. IX."

CHAPTER XIX.

"THE JEHOVISTIC NAMES IN THE BOOK OF JUDGES."

In (455) the Bishop says, "the stories of the book of Judges are also like the story of the Exodus, most probably founded upon some real traditions." The only names compounded with Elohim are Othniel, I. 13, Penuel, VIII. 8, and in Ruth I. 2, *E/imelech*. (456). "Four names in the

book of Judges" are, apparently, "compounded with Jehovah, viz.: *Joash*, vi. 11., the father and *Jotham*, ix. 5, the son of Gideon, *Micah-Michaiah*, xvii. 1. and *Jonathan*, xviii. 30.' (457). With respect to the first three of these four names, it must be considered doubtful, whether they really are compounded with Jehovah at all, and, with respect to the fourth *Jonathan*, he concludes (443) that the name "is a very much later interpolation in the original story." (447). Here the Bishop refers to the song of *Deborah* in *Jud.* v. and concludes (451). that it was adapted from *Psalms* lxxviii. which was the older composition.

CHAPTER XX.

"THE JEHOVISTIC NAMES IN THE BOOKS OF SAMUEL."

(453). In 1 Sam. 18, the name *Joshua* is introduced, but the Bishop concludes that it was written at "a considerably later time than that of the event in question, that is, than the time of *Samuel*." (454). In 1 Sam. viii. 1, 2, we have the names *Joel* and *Abiah*, *Samuel's* sons; the first being supposed to be a compound of the two names *Jehovah*, *Elohim*, and 1, Sam. ix. 1, *Abiel*. (455, 458, 459). In 1 Sam. xiii. 2, we have *Jonathan*, the son of *Saul*; *Ahiah*, xiv. 3; *Eliab*, xvi. 6; *Adriel*, xviii, 19; and *Joab*, xxvi. 6. (460). In 2 Sam. there are fourteen names compounded with *El.*, and eleven with *Jehovah*. (461). "Thus," says the Bishop, "we see that, in the time of *David's* manhood, it was not an unusual thing for parents to give their children names compounded with *Jehovah*. Since, therefore, wherever lists of names occur in the *Pentateuch*, we do not find a single name of this kind (except, as before, *Joshua* and *Jochebed*,) it would seem that the author or authors, to whom such lists are due, could hardly have lived in a much later age than this."

CHAPTER XXI.

The following is the "Summary of the results in Part II.":—
 "1. There are different authors concerned in the composition of the book of *Genesis*, whose accounts in some respects contradict each other.—
 2. One of these authors is distinguished by abstaining altogether from the use of the name *Jehovah* in that book, while the other uses it freely from the first.—
 3. The former writer composed also *E. vi.*, as all critics admit, and as internal evidence shows: and it would seem from this chapter that he designedly forbore the use of the name *Jehovah* until he had announced its revelation to *Moses*.—
 4. Either the name *was* actually made known to *Moses* in the way described, or else it is plain the *Elohist* must have had some special reason for commending it in this way to the reverence of those for whom he wrote.—
 5. If the name was first revealed to *Moses* at this time, then the *Jehovistic* story, which puts it in the mouths of persons of all classes from the days of *Eve* downwards, cannot

be historically true; and this involves at once the historical truth of all the other statements of the Jehovist.—6. And this unreal character of his story is further confirmed by the fact that, amidst the multitude of names which are given in the book of Genesis, down to the age of Joseph, though there are numerous names compounded with Elohim, there is not a single one compounded with Jehovah.—7. But the impossibilities, which we have found existing throughout the whole story of the Exodus, are equally conclusive against the historical truth of the whole.—8. We must return, then, to the other supposition, viz., that the Elohist had some special reason for commending the name to the regard and veneration of the people.—9. The most natural reason would be that he himself was introducing it, as a new name for the God of Israel.—10. We find an indication of the fact that the name did not exist before the time of Samuel, in the circumstance that, throughout the history in the book of Judges, there is no single name which can be appealed to with confidence as compounded with Jehovah, while there are names compounded with the Divine name in the form of El.—11. During and after the time of Samuel we observe, in the books known by his name, a gradually increasing partiality for the use of names compounded with Jehovah, while not one name of this kind occurs at such an age, as is inconsistent with the supposition that his name may have been introduced by Samuel.—12. Hence arises the supposition that Samuel was the Elohist; and the position he held, together with the circumstances of his time, and the accounts which are handed down as to his doings, and especially the tradition with respect to his historical labours, tend strongly to confirm this suspicion.—13. It is further confirmed, and, as it seems to me, confirmed almost to a certainty, by the fact that David, in his earlier Psalms, as Ps. li, Ps. lx, Ps. lxxviii, made little or no use of the name Jehovah, while in his later Psalms he seems to have used it more freely; and the same appears to be true of other Psalmists of that age.—14. We conclude, then, with some degree of confidence, that Samuel was the Elohist writer of the Pentateuch.—15. Since the Jehovistic writer makes free use of the name Jehovah, he must have written in a later age than the early days of David, and not earlier than the latter part of David's life, when the name became more common, and names began to be compounded with it freely.—16. This is confirmed by finding that one Jehovistic passage, Numb. x., 35, is manifestly copied from a Psalm of David, the name Elohim, which David used, being changed to Jehovah. 17. But this later writer can hardly have lived *long* after Samuel, and the time of the introduction of the name Jehovah; since even *he* does not introduce freely into the story names compounded with Jehovah, as a later writer would most probably have done, though he uses freely the name itself.—18. In point of fact, we shall find reason to believe that all those portions of the first four books and the book of Joshua, which are not due to the Elohists, were composed by one or more writers who wrote in the latter days of David, and in the early part of Solomon's reign,—with the exception of some interpolations, of which a few smaller ones occur in

Genesis, but larger ones in Exodus, Leviticus, Numbers, and Joshua.—19. These interpolations are all due to the same hand, that of the Deuteronomist, who revised the book as it stood in his time, and added to it almost the whole book of Deuteronomy.—20. The book of Deuteronomy was written about the time of Josiah, and, as some suppose, by the hand of the prophet Jeremiah.”

CONCLUSION.

It was a source of much gratification to us, that the arguments we adduced in our reply to part I. were subsequently taken up by many critics; and we may also call attention to the fact, that several of the errors we pointed out, such as the omission of the word “were” from Gen. xlv. 12, in 1 book, were corrected by Dr. Colenso in later copies, and the second edition of that work. It is impossible for us to follow Dr. Colenso in the points raised in this new book, and we shall therefore only point out one or two matters we think worthy of attention. In the first place we remark the wonderful mental resources of the Bishop; where he cannot introduce an argument, he throws in a suggestion, and proceeds apparently as perfectly satisfied in his own mind, as if his idea was corroborated in every way. These for instance are some of his suggestions: that Samuel was the Elohist writer of the Pentateuch; that a Levite chorister, wrote the book of Chronicles; and that the discrepancy in the two stories of the creation and the deluge, suggests the probability that neither are correct. We do not agree with the Bishop, as to the legendary origin of the story of the Exodus, we think the testimony that Christ bore when he said, “he (Moses) wrote of me,” John v. 46, is most conclusive, as to the fact of the existence of something which had been written by Moses; and that the same writing, though certainly not the original, the Jews possessed at the time of Christ. In chapter iii. we do not like the introduction of the apocryphal story, under the wing of Jerome’s credit, to throw discredit on the testimony borne by Christ, and believed in by so many writers in the new Testament. In chap. v., the Dr. quotes from 1 Sam. ix. 9, but he has omitted the parentheses within which that verse stands, thereby making it more emphatic, as a substantive part of the chapter, than what it really is. We must also call attention to the fact which Dr. Colenso’s book will show, that in the majority of instances the Biblical critics disagree as widely in their opinions as it is possible; that in some cases the Bishop disagrees with all other critics; that from the bishops, two writers, the Elohist and the Jehovist, the critics multiply them up to seven writers. There is corresponding diversity of opinion as to the age of the several portions, and so far, Dr. Colenso has failed in the purpose with which he set out, to prove the unhistorical value of the Pentateuch. In conclusion, Dr. Colenso is entitled to the commendation of every

student of the Bible, for the manner in which he has directed the attention of the learned and unlearned, to important points concerning our Bible; and forced on, so to speak, a critical enquiry. We shall read with interest the discussions that part 2 will excite, and form our own conclusions; and our satisfaction would have been more complete with this part 2, if we could have realised that our author was pursuing his investigations on independent grounds, instead of in support of a foregone conclusion, (which he has failed so far to substantiate,)—the unhistorical character of the books under criticism. In part 3 Dr. Colenso promises to enter into a still closer examination of the Book of Genesis.

