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PROF. W. W. MARTIN'S VIEWS.

Makes a Telling Address on the Bible at the Methodist Ministers' Meeting.

At the meeting of the Brooklyn and Long Island Methodist Preachers Association, a telling address was made by the Rev. Dr. W. W. Martin, formerly professor of Semitic languages in Vanderbilt University. Dr. Martin is a native of Brooklyn and has spent much time in the Oriental countries in the study of the Semitic languages and their bearing upon the Scriptures for exegetical and practical purposes. What he had to say will attract attention throughout the country. He said:

No portion of the Old Testament scriptures has been so successfully analyzed as the flood narrative. It is assigned to the Priestly narrative and to the Prophetic narrative. It is observable that neither of these narratives is complete. That in the commingling of them together the compiler took great liberty in rejecting, now a portion of the Priestly narrative, and now a portion of the Prophetic. For instance, the command to build the ark as found in the Priestly narrative is retained, but the corresponding portion in the Prophetic narrative is rejected. At times, however, the corresponding portions in each narrative are retained, as in the case of the entrance into the ark.

One feature is very noticeable in each of these two narratives of higher criticism, namely, that each narrative apparently treats as historical an event which in fact is unbelievable. This appears in the matter of the number of animals that enter the ark. And it is further evident that owing to the great elision of these two narratives, and to their commingling, that one narrative cannot be used to confirm the other, except to a very limited degree.

"Further it will be found if the principle of redactions be applied to the Priestly narrative as it is applied to the Prophetic, the flood narrative, that the style of the Priestly narrative is no more redundant and repetitive than the Prophetic. These and other considerations make it doubtful whether the hypothesis of the higher criticism is tenable."

As an alternative hypothesis Professor Martin offers the theory of Reconstructive Criticism. This theory is that we have the narrative of the flood, as found in Genesis, two narratives combined, a Jehovistic narrative, which is the original, and an Elohist, which is a version. The original narrative was written probably 1400, B. C., and the version made a thousand years later.

Professor Martin gave a separation of the two narratives complete in a printed pamphlet and these narratives were reasonable events, full and entirely independent. As a result of the theory of Reconstructive Criticism, when its work is fully done we will have an original of the Hexateuch material and a version which are obtainable from the Hebrew text and the septuagint will be found to contain a Greek version of the original, also a Greek version of the Elohist version. Thus we will have every fact and ample evidence for the integrity of the Jehovistic original.

The address was received with every evidence of approval. The Rev. Dr. J. Adams, president, appointed the commission on nominations of officers for the ensuing year, as follows: The Revs. D. A. Jordan, W. A. Layton, H. P. Scarborough, and the plan of preaching appointments for the home for the aged, the Revs. E. H. Dutcher, John Rippere and H. A. Trinkaus.

THE LAW AND COVENANT.

BEING

THE RESTORATION OF TWO OF THE BOOKS OF MOSES, EACH
IN TWO VERSIONS, AND DESIGNATED HEREIN AS
THE SINAITIC TORA AND THE BOOK OF
THE COVENANT:
ACCORDING TO RECONSTRUCTIVE CRITICISM.

BY

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Vanderbilt University.*

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TO
REV. E. E. HOSS, D.D., LL.D.,
Editor of the "Christian Advocate,"
Nashville, Tenn.,
WHOLLY A SOUTHERN METHODIST, YET EVER
NOBLY FRATERNAL:
OUT OF PERSONAL REGARD I INSCRIBE THIS BOOK.

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PREFACE.

IN this volume, entitled "The Law and the Covenant," I have gathered together the civil, ethical, and religious precepts of Exodus-Deuteronomy which remained after removing the two versions of the Tora of Moses. The material which I have used in my two books, named respectively "The Tora of Moses" and "The Law and the Covenant," is the same which higher criticism relegates to its documents, known as the Book of the Covenant, the Words of the Covenant, the Book of Judgments, which are found in Exodus; and the Laws of Holiness, which are found in Leviticus; and the Deuteronomic Code, which is found in Deuteronomy. I leave it with every fair-minded reader to decide whether the three great Mosaic documents, which I have restored and named the Tora of Moses, the Sinaitic Law, and the Book of the Covenant, giving each in two versions, are not rather to be accepted than the three documents supposed to be discovered by the higher critics and called by them the Prophetic Code, the Laws of Holiness, and the Deuteronomic Code. The documents of reconstructive criticism are logical in arrangement, consistent as literary productions, and related to each other as an earlier to later codes, while the documents of higher criticism are without any logical order, inconsistent with each other, and as literary productions must surely be classed as puerile productions because of the repetitions, inconsistencies, and incongruous arrangements of their parts.

If critical scholarship accepts the codes of higher criticism, and interprets the history of Israel in accordance with them, there can be but one result, namely, the conclusions substantially of the Grafian school; and these subvert the traditional view of the development of this chosen people. On the other hand, if critical scholarship shall receive the codes of reconstructive criticism, there can be no other view of the history of Israel than that which has come down to us through the centuries. The method of reconstructive criticism is as scientific as that of the higher criticism. Indeed, no liberty has been taken by me which I cannot parallel again and again in the investigations of higher criticism. I simply extend the fact of confusion in the records of the Pentateuch vastly beyond that recognized by them, and I take a larger liberty in transposition.

Only those scholars who have carefully undertaken critical work in the Pentateuch will recognize the almost insuperable difficulties which beset my investigations at every step. At any moment I was liable to meet with difficulty which would make impossible my theory, that the ancient codes of Israel were confused together in the Pentateuch, and so make nugatory the labor of years. It was not merely to construct three codes which would be consistent codes out of the precepts of Exodus-Deuteronomy, but each code must be found in two versions. Several repetitive sentences I have taken from the Tora of Moses in order to complete parts lacking in the other two codes. Such errors were unavoidable. These sentences, however, are not very many in number. Also my acquiescence in the arguments of the higher critics respecting the feasts,

especially the Atonement Day, led me to error at this point in the Tora of Moses. Otherwise I find nothing to retract in my former volume, except to change the length of the stay at Sinai and to exchange for linguistic reasons some sentences in the J version for corresponding sentences in the E version. Yet such cases are comparatively few. I have sought simply to reach the truth through the theory of reconstructive criticism, hoping to be helpful in undermining the perilous conclusions of the higher criticism. W. W. M.

BRENTWOOD, TENN., *September 23, 1901.*

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PART I.

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THE SINAITIC TORA.

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EXPLANATORY STATEMENTS.

1. References are to the English version of King James.

2. The upper figures refer to chapters; the lower to verses.

3. The letters E, L, N, refer respectively to Exodus, Leviticus, and Numbers.

4. Where there is no letter, Deuteronomy is understood.

5. A reference like ${}_{17}^6$ means Deuteronomy vi. 17; but $L\ {}_{14, 25}^6$ means Leviticus vi. 14, 25.

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THE SINAITIC TORA.

CHAPTER I.

MOSAISM AND CRITICISM.

ISRAEL under the leadership of Moses developed Mosaism; and when the tabernacle at Shiloh was destroyed, Mosaism was overthrown. It has been the custom of theologians and theological historians to regard this period as a theocracy in which God, through some remarkable way, governed Israel. Grave errors have arisen from this mode of viewing a history, which unfolded itself in the most normal method. The period which we are now to consider covers the time when Israel was under the Sinaitic law which Moses gave as the first Hebrew constitution, and that determined the order of things in the body politic. Exodus-Deuteronomy contains our records of the events in this period and also the legislation itself.

The principal events in the history prior to the formulation of this law code, which governed the people and produced Mosaism, were the deliverance from Egypt, the overthrow of the Egyptians in the Red Sea, and the long sojourning in the great and terrible wilderness. The records associate with these experiences signs and wonders wrought by the power of Jehovah. The Jews verily believed these things occurred as they are narrated; and Christians from the first have accepted them as facts, and have conformed their view of the Holy Scriptures in accordance with this faith.

Higher criticism, in a most masterly way and after a prolonged conflict hotly waged for well-nigh a century, has disturbed this traditional view respecting Mosaism, a result accomplished by showing that the records of these events and of the legislation, which we have in Exodus–Deuteronomy, abound in repetitions, inconsistencies, duplicate accounts, and that what had been received as the work of a single writer was the commingling of several different accounts and codes. The indisputable facts which higher criticism has established are that there is this strange confusion in the traditional Exodus–Deuteronomy. It presents also several codes and corresponding narratives as theories to account for these facts. The codes are of course only related to the legislative matter in the Exodus–Deuteronomy. And for its codes this critical school was obliged to develop a history of Israel in conformity with them. This theoretical history is antagonistic to the view which has been the heritage of the Church.

Important indeed is it to understand the character of this history of Israel which higher criticism has builded. Wellhausen speaks of the events leading to the exodus from Egypt as follows: “Forced labor was exacted from them (the Israelites) for the construction of new public works in Goshen, an exaction which was felt to be an assault upon their freedom and honor, and which in point of fact was fitted to take away all that was distinctive of their nationality. But they had no remedy at hand and submitted in despair, until Moses at last saw a favorable opportunity of deliverance. Reminding his oppressed brethren of the God of their fathers and urging that their cause was his, he taught them to regard self-assertion against the Egyptians as an ar-

ticle of religion, and they became once more a united people in a determination to seek refuge from oppression in the wilderness, which was the dwelling place of their kindred and the seat of their God. At a time when Egypt was scourged by a previous plague the Hebrews broke up their settlement in Goshen one night in the spring, and directed their steps toward their old home again. According to the accounts the king had consented to the exodus, had even forced it on; but it was none the less a secret flight." (*Encyclo. Brit.*, Art. "Israel.")

The scriptural account differs. According to it the Hebrews were made to endure enforced labor, but there is no intimation that this bondage was "felt to be an assault upon their freedom and honor." In the Scriptures it is clearly made manifest that the people were "in despair," but there is not so much as a suggestion that "Moses at last saw a favorable opportunity of deliverance," when a grievous plague was ravaging the land of Egypt. There is not a line which appeals directly to the reader with impressiveness in this delineation of the exodus by this higher critic. But in the account given in the Scriptures the imagination is at every turn addressed. Marvelous doings one after another are brought to pass in the name of Jehovah to work faith not alone in Pharaoh to consent to let Israel go, but in the Israelites themselves, so that they should believe the day of their deliverance had come.

Higher criticism calmly relegates these associated wonders with the exodus, which are recorded in the Scriptures, to the religious fancies of later ages. We make no outcry against the conclusion. If it be the only sure conclusion, then it should be accepted, and

the elements of our faith which rest on these events should be eliminated. The improbability of these occurrences as set forth in the Scriptures cannot be alleged as ground for their impossibility. They would have been disposed of as idle tales had they been interwoven into the Homeric legends. The Olympus of the Greeks and the gods of Zeus's high court and such deeds as were wrought in Egypt for Israel would have been regarded only as a part of the religious folk law. But these accounts in the Scriptures are closely connected with the loftiest idea of God and with the purest code of morals. These facts have led the strongest minds of the past to accept the scriptural account as true. They could be true nowhere else except in connection with Hebrew history. Even here they would lack sufficient warrant, unless Moses gave a law code as striking as the events are amazing.

The Exodus relates how Israel passed through the Red Sea, and also how at that time in its waters the Egyptians who pursued them were drowned. Wellhausen gives the following account of this event. He says: "The Hebrews, compelled to abandon the direct eastward road, turned toward the southwest, and encamped at last upon the Egyptian shore of the northern arm of the Red Sea, where they were overtaken by Pharaoh's army. The situation was a critical one; but a high wind during the night had left the shallow sea so low that it became possible to ford it. Moses eagerly accepted the suggestion, and made the venture with success. The Egyptians, rushing after, came up with them on the farther shore, and a struggle ensued. But the assailants fought at a disadvantage, the ground being ill suited for their chariots and horsemen. They

fell into confusion, and attempted a retreat. Meanwhile the wind had changed, the waters returned, and the pursuers were annihilated.” (*Encyclo. Brit.*, Art. “Israel.”)

According to higher criticism then, only a happy occurrence saved Israel that day. Not so, however, is it recorded in the Hebrew Scriptures. The salvation was due, according to this record, to the intervention in behalf of Israel on the part of Jehovah. We must not be blind to what higher criticism will require of us, if its theories are true. If this Hebrew literature is the creation of times later by centuries than Moses’s day, and the faith of these later times was crammed into some historical fancy such as higher criticism depicts, then we have this strange phenomenon, namely, a lofty religious faith imparted through a lie, unless we regard all this early history as parabolic writings.

In respect to the Hebrew Scriptures biblical scholars are grouped into two schools, higher critics and the rest. It is vanity to claim for the higher critics the scientific methods, and relegate all that the remaining scholars do as work wrought out under traditional prejudices which blind men to the truth. The facts of higher criticism must be accepted. These ancient writings as we possess them could not have been written having the crudities of style which appear on every page. But these facts of crudities in the present state of these writings have been the means of foisting upon the thinking mind theories which annihilate the accepted understanding of the development of history in Israel. Professor G. H. Schodde states the result admirably in these words: “The great evil of modern Pentateuchal criticism does not lie in the analysis into documents, but in

the erection upon this analysis of a superstructure of pseudo-history and religion, that runs directly counter to the revealed and historic character of the Pentateuch." (Pent. Analysis, p. 160.)

The only portion of the above quotation which we here emphasize is the expression, "superstructure of pseudo-history and religion." No reader of the Pentateuch can doubt that the idea of Israel being a chosen people is interwoven through the warp and woof of the records. The deliverance of Israel from Egypt was the deliverance of a chosen people. Now Wellhausen says: "The foundation upon which, at all periods, Israel's sense of its national unity rested was religious in its character. It was the faith which may be summed up in the formula, Jehovah is the God of Israel, and Israel is the people of Jehovah. Moses was not the first discoverer of this faith, but it was through him that it came to be the fundamental basis of the national existence and history. The exigencies of their position severed a number of kindred clans from their customary surroundings, and drove them into arms. He undertook the responsibility of their leadership, and the confidence of success which he manifested was justified by the result. . . . Alike what was done by the deliberate purpose of Moses and what was done without any human contrivance, by nature and by accident, came to be regarded in one totality as the doing of Jehovah for Israel. Jehovah it was who had directed each step in that process through which these so diverse elements, brought together by the pressure of necessity, had been caused to pass, and in the course of which the first feelings of national unity had been made to grow." (*Encyclo. Brit.*, Art. "Israel.") The one purpose of this par-

agraph is to represent the Exodus account as unhistorical, as an afterthought many centuries later. Wellhausen's meaning is that Israel, as every other nation of antiquity, first were migrating tribes; that Moses appeared at a time these tribes were more or less oppressed, and that he became the inspiring leader who delivered them and laid the foundations of the nations. Attributing the development of Israel to any other cause is, according to this view, to contravene the order of nature in national unfolding.

The belief of the Christian Church and of the Jews cannot be reconciled with this view. They believe that Moses was called of Jehovah for the special service of delivering Israel from bondage and of imparting to this rescued people a new and lofty idea of God and of making this nation a mediator of the same to the world. The records of Israel, as we have them, certainly declare such a mission for the nation. But higher criticism casts suspicion upon the historical credibility of these ancient records. Reconstructive criticism accepts the facts of discordances in these writings, but claims that they are due to the intermingling of two copies of ancient Hebrew documents, and which, when restored, will establish the view of the exodus long held by Jews and Christians, making Israel's development unique.

In this present volume reconstructive criticism proposes to restore the ancient Sinaitic Code in two copies from what remains of the Deuteronomic and the Prophetic codes, and the early portion of the Priestly Code according to higher criticism, after the Mosaic Tora in two copies has been taken away. Let us illustrate the method of research which reconstructive criticism follows. Suppose there was found an ancient gospel which

was a commingling of two of our present gospels, and that the manuscripts of the present gospels had been destroyed. One section of this composite gospel would record the doings of Jesus immediately after the imprisonment of John the Baptist. Representing now Matthew's Gospel by Roman M and that of Mark by italic M, this section would be as follows:

CHRIST AFTER JOHN'S IMPRISONMENT.

M.¹₁₄ Now after that John was put in prison;
 M.⁴₁₂ and when Jesus had heard that John was
 M.¹₁₄ cast into prison, he departed and came INTO
 M.⁴₁₇ GALILEE. From that time Jesus began to
 M.¹₁₄ M.⁴₁₇ preach, preaching the gospel of the kingdom
 M.¹₁₅ of God, and to say, saying, The time is fulfilled,
 and the kingdom of God is at hand:
 M.⁴₁₇ M.¹₁₅ REPENT ye, and believe the gospel; for the
 kingdom of heaven is at hand.

There is no very great inconsistency in the narrative. But a critical scholar would feel that the first principles of a good literary style were violated in the paragraph. The use of the verb say in the form of a participle and a tense, also the employment together of a participle and infinitive of the verb "to preach" would be detected. Yet these peculiarities would be explained upon the ground of mannerisms. The mention of the kingdom of God several times would be treated as a mode of parallelism; to some a beauty, to others a tedious repetition. If the matter of the writing were of incomparable worth to the world, the writing would be studied and its infirmities endured for the sake of its contents. This in brief is the history of the Pentateuch and other portions of the Old Testament Scriptures.

Suppose now a critical school should arise and em-

phasize these peculiarities of style and affirm that no respectable writer could be guilty of such literary absurdities, and should proffer a theory to account for these crudities of style as follows: "Several accounts were at one time current, and they were joined together, keeping what was most important. And later this composite narrative with its inconsistencies was several times redacted." There of course would be grave dissatisfaction on the part of those who had for a long time received the composite document as the original. In the midst of this controversy suppose one should affirm, "The supposed original is not original, nor is it a composite document with supplemental additions, but simply the composition of two narratives." If now the two narratives were reproduced, full and with an admirable literary style, the reproduction would be the demonstration of the theory. This is the position respectively of higher and reconstructive criticism. We will now give Mark's account and then a part of Matthew's account.

*MARK'S ACCOUNT OF THIS EVENT CONNECTED
WITH JOHN THE BAPTIST.*

Now after that John was put in prison, Jesus came into Galilee, preaching the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. (Mark i. 14, 15.)

MATTHEW'S ACCOUNT.

Now when Jesus had heard that John was cast into prison, he departed into Galilee. . . . From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand. (Matt. iv. 12, 17.)

A reference to the composite account above and a

glance at the words in small capitals will show any one the matter which is common to each account. The difficulty of separating from the composite narrative these accounts of Matthew and Mark would be very great. But if it were accomplished, there could be no reasonable doubt but that the theory of a commingling of two gospels would be demonstrated.

In regard to the present investigations, we affirm that reconstructive criticism, according to its theory, considers that there is a commingling together, in Deuteronomy and Exodus-Numbers, of two copies of the Mosaic Tora and two copies of the Sinaitic Law. In our volume upon the Tora of Moses we have established one part of this theory: in this volume we will reproduce the two copies of the Law at Sinai. In weighing the conclusiveness of the proof of the theory of reconstructive criticism, it must be remembered that scholars have not even suspected a single copy of a complete code in Exodus-Deuteronomy, not to speak of two copies of two complete codes. When now reconstructive criticism under its principles reproduces two copies of another complete code, antedating the Mosaic Code only by a few years, credence can scarcely be withheld from the theory which we advance.

CHAPTER II.

HILKIAH'S BOOK OF THE LAW.

THE wand of higher criticism has changed by its magic touch the facts of the history of Israel into ideal representations made by religious enthusiasts of post-exilic times. "The Chronicler reflects faithfully the spirit of his age. A new mode of viewing the past history of his nation began to prevail: pre-exilic Judah was pictured as already in possession of the institutions, and governed, at least in its greater and better men, by the ideas and principles which were dominant at a later day; the empire of David and his successors was imagined on a scale of unsurpassed power and magnificence; the past, in a word, was idealized, and its history (where necessary) written accordingly. Thus the institutions of the present, which had in fact been developed gradually, are represented as organized in their completeness by David; the ritual of the Priest's Code is duly observed; the passovers of Hezekiah and Josiah (the former is not mentioned in the Book of Kings at all, and the latter only briefly) are described with an abundance of ceremonial detail, suggested no doubt by occasions which the compiler had witnessed himself; David organizes a vast military force and amasses for the temple enormous treasures; his successors have command of huge armies and are victorious against forces huger even than their own. In these and similar representations there is certainly much that cannot be strictly historical: but the Chronicler must not on this account be held guilty of a deliberate perversion

of history; he and his contemporaries did not question that the past was actually as they pictured it, and the Chronicler simply gives expression to this persuasion." (Driver's Introduction, p. 501.)

We will admit that numerical statements by the Chronicler and other writers of the Old Testament are open to suspicion, but we hold to historical veracity in the records pertaining to cultus and to the administration of the kingdom. Post-exilic times developed nothing but a bigoted zeal for the religious cultus of the earlier times. Indeed, zeal then for the house ate up the Almighty, the owner of the habitation. Assuming now that facts are recorded in the Chronicles, what may we learn from their records of the cultus of Israel as it existed in pre-exilic times? We will now quote Kuenen as to the teaching of the Chronicler in reference to these matters. He says: "According to the accounts of the books of the Chronicles, then, the tora, and particularly its ritual portions, had been established from the earliest times, and specially since the reign of David, as the universally recognized standard, which well-disposed persons, whether kings or people, observed and maintained. Thus in obedience to the precepts of the tora (Ex. xxv. sqq.) the *ohel mo'ed* remained the only legitimate place of offering till Solomon's temple was completed (1 Chron. vi. 17, 34; xvi. 39, 40; xxi. 28-30; 2 Chron. i. 3, 5, sqq.; v. 5); the priesthood was hereditary in Aaron's family (1 Chron. vi. 34); the high-priestly office was filled by the descendants of Eleazar ben Aaron (1 Chron. v. 30-41); the exclusive qualification of the priests to offer sacrifice was jealously guarded (2 Chron. xxvi. 16-21); the Levites were always distinguished from the priests and confined to those lower offices about the sanctuary with

which they were especially intrusted (1 Chron. xii. 3 sqq., 28-32); while all non-Levites were excluded from the sanctuary (2 Chron. xxiii. 6)." (Hexateuch, p. 192.)

In our volume entitled "The Tora of Moses" we have given in two copies a code which requires every one of these features as connected with the cultus of Israel. A reading of this tora will show that it was given in the trans-Jordanic territory, only a short time before the Israelites passed over the Jordan. The presence of this restored tora as an authority in Israel would necessitate the peculiar religious institutions and practices among this people throughout their national development. We will next ask, What is that form of religious cultus which is recognized in the Book of the Kings? And we quote Kuenen again: "In the Book of the Kings repeated reference is made to 'the Tora of Moses.' There can be no doubt that what is meant is the tora which Deuteronomy represents Moses as delivering in the trans-Jordanic region, and subsequently committing to writing." (Hexateuch, p. 186.) Now, this tora is the one which we restored in our previous volume, which differs from the Kings only because of such disarrangement as we have found in Exodus-Deuteronomy.

Mosaism flourished in that period of the history of Israel included between the crossing by the victorious tribes of the river Jordan and that wholly complete destruction of the *ohel mo'ed* at Shiloh by the Philistines. The tora, as restored by reconstructive criticism, was the constitution of the Israelites during this period. The removal of the ark of Jehovah from Israelitish territory, after its capture by the Philistines in Eli's lifetime, was practically the overthrow of this constitution

and the downfall of Mosaism. Higher criticism denies the existence of a written Tora of Moses. It finds in the Pentateuch an historical tradition and a legislative tradition, and from the historical tradition only do we find information concerning Mosaism. Wellhausen says: "From the historical tradition then it is certain that Moses was the founder of the tora. But the legislative tradition cannot tell us what were the positive contents of his tora." Writing was then known. Why not a written tora? Here is the parting of the ways between higher criticism and reconstructive criticism. The former denies that a written tora was given Israel by Moses, while the latter affirms this to have been done, and to support its contention restores this tora in two copies.

Higher criticism on its part analyzes Exodus–Deuteronomy, and finds therein three codes, JE, D, and P.; and it has separated these three, but it finds in each only a partial code, much redacted. Its advocates make no claim for a consistent, full, and logical document either in JE, or D, or P. Reconstructive criticism, on the contrary, affirms that there is in this Exodus–Deuteronomy not alone a code, which it calls the Tora of Moses, and that it is a full, consistent, and logical body of law; but produces two copies of this tora. It further holds that in what remains there is another full, complete, and logical code, which it denominates as the Sinaitic Tora, and it will produce in this volume two copies of this second tora.

The determination of the chronology of its three codes (JE, D, and P) on the part of higher criticism rests upon this statement in the Book of the Kings: "And Hilki-ah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of Jehovah."

Wellhausen says: "When we read then that King Josiah was moved to destroy the local sanctuaries by the discovery of a law book, this book, assuming it to be preserved in the Pentateuch, can be none other than the legislative part of Deuteronomy, which must once have had a separate existence in a shorter form than the present Book of Deuteronomy." (*Encyclo. Brit.*, Art. "Pentateuch.")

Controversy has waxed warm among the higher critics as to whether Hilkiah's law book and Deuteronomy are identical. Vatke urges the theory that Hilkiah's law book coincides with the laws in Ex. xx.–xxiv. (the Book of the Covenant), and certain ordinances now incorporated in Deuteronomy. This contention would naturally arise. Higher criticism accepts the code known as the Book of the Covenant, and the Deuteronomic Code. The discovered law book must be one or the other, allowing for interpolations if it is the Code of the Covenant, or for redactions if it be the Deuteronomic Code. The question must always be an open one, unless some new theory be advocated which denies the analysis that produced these two codes.

Kuenen identifies the law book of Hilkiah with the "kernel of the Book of Deuteronomy (v.–xxvi., xxviii.)." In regard to the characteristics of this newly discovered book of the law he says: "The length of the book was such as to allow of its being read aloud to the king by Shaphan (2 Kings xxii. 10), and by the king in his turn to the people in the temple (xxiii. 2); and this prevents our thinking of the whole Pentateuch, but falls in well enough with the supposition that the kernel of Deuteronomy, or a still smaller collection, is intended. Hilkiah's book contained precepts about the

paschal feast (2 Kings xxiii. 21), and terrible denunciations against those who should transgress its ordinances (2 Kings xxii. 13 sqq.). Finally, it occasions a reformation of the cultus, aiming at the complete extirpation of idolatry and the suppression of the bamoth—*i. e.*, the centralization of sacrifices and festivals at the temple of Jerusalem.” (Hexateuch, p. 216.)

A reference to the passages referred to by Kuenen will show that the denunciations are not because the ordinances of the paschal feast are transgressed, but because Israel had burned incense unto other gods and had forsaken Jehovah. This book of law, discovered by Hilkiyah, wrought, according to Kuenen, “a reformation of the cultus and aimed at the centralization of worship in Jerusalem.” The record in Kings simply shows that the book led to the demolition of all altars unto other gods, and in short the obliteration of everything that savored of idolatry. Nothing more.

Higher criticism revels in inferences based upon the assumption that at this time, in the reign of Josiah, we have first centralization of worship in Jerusalem. Its advocates have been misled by this assumption. There was centralization of worship in Israel when the tribes, after a career of victory, set up the tabernacle at Shiloh. During this period the Tora of Moses was the norm according to which the body politic was conducted. The tribes had their allotted territory, and lived in their cities. Justice was administered by judges appointed by the citizens. Instructions were given in the tora to the judge and to the witness. The crimes of violence were brought before the court of the Levites. Appeal was made to the priests at the central sanctu-

ary. Laws were given for the treatment of the neighbor; provision was made for the poor and needy and the stranger. Indeed, the civil code is full and most admirable. There are also instructions in this Tora of Moses respecting the punishment those should suffer that departed from faith in Jehovah and worshiped other gods. The feasts were established, or rather recorded, which Israel should observe every year. The period during which the tabernacle stood at Shiloh is the period of Mosaism in Israel. Samuel witnessed the destruction of the tabernacle at Shiloh by the Philistines. The overthrow was awful. All that the hate of a victorious people, which had been envious of Israel for centuries, could devise to complete the destruction of this venerated sanctuary was done, and the pitiless devastation shocked Israel and destroyed Mosaism and for a time there was no worship at a central shrine in Israel.

The period of Samuel was a time when men returned to that mode of worship which had been practiced before the tabernacle was set up at Sinai. It was in this period that the covenant of Jehovah began to assume new significance. Samuel may rightly be called the prophet of the Book of the Covenant. My next volume will be entitled "The Book of the Covenant." This work will establish the affirmation in this paragraph as completely as my Tora of Moses will confirm the statements in the preceding one. The bamoth became common in Israel at this time. But they were legitimate places of worship of Jehovah, and had the authority of the Book of the Covenant to back the custom. The popular demand in Samuel's time was not for centralized worship, but for a centralized government. The seer tried to stem this popular tide, but was powerless before its mighty

movement. Hence Saul was anointed king. During his reign worship was upon the bamoth.

The establishment of the Davidic kingdom secured two great ends. The first was the foundation of a monarchy with a royal residence; the second was the centralization of worship at Jerusalem and the restoration of Mosaism. The constitution of the kingdom was the Tora of Moses, and the Davidic tabernacle was but the restoration of that which had been destroyed at Shiloh. The services of the tabernacle were elaborated with greater splendor, but the rites and ceremonies and the priesthood were the same as Moses had ordained according to the command of God at Sinai. Solomon's kingdom is but the continuation of the principles of the Davidic, and only in the religious cultus does it seem that any remarkable change took place. Indeed, the chief splendor of Solomon's reign in the view of after times was the rearing of the temple. Yet David made preparation for this building, and gave carefully prepared plans for the edifice. Now the law which was authority in the kingdom of Solomon was of course the same which his father David had made the norm of his kingdom. At no period in the history of Israel was worship more centralized than during the existence of the united kingdom.

The divided kingdom was accompanied with a decentralization of worship. There must have been strongest reason given to the Israelites of the northern kingdom before they could have been induced to worship at any place other than at Jerusalem. When Jeroboam built houses for the priests at Bethel and Dan, he must have had other reasons to persuade his people than the mere prerogative of a king. The extravagant worship at

Jerusalem made burdensome taxation upon Israel. The worship at Bethel and Dan was simpler; at any rate, simpler or not, there must have been some strong authority upon which King Jeroboam rested in order to legitimize his places of worship. The theory we advance is that the constitution which the king of the northern kingdom chose was the ancient document, which was given to Israel at Sinai, and which was called the Tora of Jehovah, or the Book of the Law; that a reasonable interpretation of this document permitted several places of worship; and that this authority was what gave a legitimate sanctity to the places of worship at Bethel and at Dan.

If this theory be true, there was every reason why this document should not be well known in Judah. The home of the Tora of Moses was in the Davidic kingdom, whose royal seat was at Jerusalem. It would seem, indeed, that this Sinaitic law book was kept as a rare document in the temple, and that not even the kings of Judah were acquainted with it. A copy in Josiah's time was found in the temple by Hilkiah the high priest, and he read it to the king, and it made such an impression upon him that he was led by its vehement outcry against idolatry to enter upon the extirpation of every sign of worship in the land save worship of Jehovah. The present volume reproduces in two copies this Sinaitic Tora.

CHAPTER III.

THE HISTORICAL INTRODUCTION.

RECONSTRUCTIVE criticism made a most bold claim when it affirmed that the Book of Deuteronomy contained for the most part "the Tora of Moses" in two copies. The assertion was made in the face of the surerest conclusions which the scholarship of our century had reached, in so far as it was interested in biblical criticism. Yet we established the claim by producing two copies of the Mosaic Tora. After the separation of these two copies from Deuteronomy, there remained of this book no inconsiderable part, and we, in our volume upon "The Tora of Moses," stated that this residue belonged to Exodus-Deuteronomy.

The claim we now make is that the unused portion of Deuteronomy, with what remained of the ancient group of laws in Leviticus and what remained of the so-called Book of the Covenant after we had subtracted the Tora of Moses, furnishes the material out of which we will reconstruct the Tora of Jehovah, a tora given to Israel at Sinai, and which, in later times, became the tora for the northern kingdom. All that we propose to do, within the limits of this volume, is to give the recovered tora in two copies and to add the Exodus-Numbers account of the events in Israel while the Sinaitic law was the civil code for the community. The introductory historical survey as found in this tora will be conclusive of its being given at Sinai, just as the historical introduction to the Tora of Moses proves that it was uttered in the trans-Jordanic regions before the crossing of the Jordan.

A most remarkable confirmation of the theory of reconstructive criticism will have been given when the Sinaitic Tora in two copies is restored by these investigations. In Exodus-Deuteronomy higher criticism has accepted the three codes known as the Deuteronomic, Priestly, and Prophetic. Yet not one of these, as presented by higher critics, is a logical code, and each one abounds in inconsistencies and repetitions in the various provisions found in these documents. Then, too, it must be kept in mind that only a single copy of these three codes is furnished by higher criticism. The results of reconstructive criticism stand in bold contrast with these codes. For they present two toras, each consistent with the other; and of each tora reconstructive criticism furnishes two copies.

The Sinaitic Tora has a kind of prefatory sentence, which is made to precede it in order to introduce the tora into the body of the history of Israel, of which it forms a part. The Tora of Moses was woven into this history in the same way.

PREFATORY STATEMENT ACCORDING TO J.

L²⁶₄₆ These are the statutes and judgments and laws which Jehovah made between him and the children of Israel in mount Sinai by the hand of Moses.

PREFATORY STATEMENT ACCORDING TO E.

L²⁷_{34, 16}³⁰ These are the commandments and statutes and judgments which Jehovah commanded Moses for the children of Israel in mount Sinai.

The words "statutes and judgments" in the copy of E are supplied from Deuteronomy.

The historical situation alone can suggest the content of the opening sentences of the Sinaitic Tora. Moses kept alive three great thoughts in Israel. The first was that Jehovah had delivered the people from bondage; the second, that he had made Israel a chosen people; the third, that the experiences through which they had passed in the great and terrible desert had been ample proof that Jehovah was faithful. These thoughts, and the theophany which they had witnessed at Mount Sinai, were at this time dominant in the minds of Israel. They would naturally be alluded to in the opening words of the tora.

In the restoration of the Sinaitic Tora we will designate one copy by J and the other by E, adding here no reason for this method of distinguishing them. Also common matter will be in small capitals.

THE CHOSEN PEOPLE ACCORDING TO J.

⁴_{1, 10} ²⁹ Now therefore hearken, O Israel, YE STAND THIS DAY BEFORE JEHOVAH YOUR GOD, all of you, your captains of your tribes, your elders, ⁷₆ and your officers. He chose thee to be a special people to himself above all the people ⁷ that are upon the face of the earth. Jehovah did not set his love upon you nor choose you because you were more in numbers than any other people; for ye were the fewest of all people. ⁷₈ And because Jehovah loved you and because he would keep the oath which he had sworn unto your fathers, hath Jehovah with a mighty hand brought you out from the hand of Pharaoh, king of Egypt, and redeemed you out of the house of bondage.

The history of Israel establishes each statement in

these opening words. It was at Sinai that the people were organized into military companies. Captains were prominent in this military community. The elders were the prominent men of the people, heads of families during the bondage in Egypt. The officers were those who carried on the civil administration in Israel. It was at Horeb or thereabout that they were first appointed, and the innovation was made at the suggestion of Jethro, father-in-law to Moses. The past history of Israel demonstrated that they were the chosen people of Jehovah. Moses, who at this time was speaking to them, had stood before Pharaoh and demanded in the name of Jehovah that his people should be let go out of the land in order to offer sacrifice. The august splendor of the power of Jehovah must have passed most vividly before the mind of Moses while he was speaking; for memory would recall the wonders which had gained consent from Egypt's monarch, so that Israel might depart from his land. Then this choice of Israel was due to the oath given to Abraham and to Isaac and to Jacob.

The opening words of the Tora of Moses contain somewhat of chiding. The lawgiver there reminds Israel of their unrighteousness, tells them that they are "a stiff-necked people." Not so here. It was no time to call up the weakness of Israel. They had just emerged from the fiery trials of the desert. They were under the potent power of the theophany at Sinai. The promises that sustained them in the desert were about to enter upon fulfillment. Every word should be one of encouragement. Hence this marvelous leader simply directs their minds, so far as now the past comes in review, to the deliverance from Egypt and the reasons for

it, to the fact that they above all the people of the earth are the chosen people.

THE CHOSEN PEOPLE ACCORDING TO E.

⁵ ²⁹ Hear, O Israel, YE STAND THIS DAY BE-
^{1,} ¹⁰ FORE JEHOVAH YOUR GOD, all the men of Is-
³¹ ¹⁴ rael, elders of your tribes and officers. And he
^{28,} ² hath chosen thee to be a peculiar people unto
⁴ himself above all the nations of the earth. And
²⁰ Jehovah took you and brought you forth out
⁴ of the iron furnace of Egypt with signs and
³⁴ ⁴ wonders and an outstretched arm to be a peo-
²⁰ ple of inheritance unto him as at this day; for
²³ ⁵ Jehovah thy God loved thee. And Jehovah
¹⁷ ¹² thy God hath kept the covenant and the mercy
 which he sware unto thy fathers.

Every fact is found in E which we observed to be recorded in J. The people are to be a peculiar people; they were delivered from Egypt by Jehovah's power. All was done because Jehovah loved Israel and had given oath to their fathers. Yet these facts are told with striking stylistic differences, evidencing some kind of independence.

The next step in the historical survey, which opens this Book of the Law, is to refer to the great facts of the history of Israel. Some of these events were beyond the ken of most of the hearers. Yet they were so near that they were known to the community through the words spoken to sons by fathers who had dwelt in Egypt, endured its rigorous bondage, and witnessed the wonderful deliverance. Hence it could be said that all Israel knew this early history. Other events had been seen by the hearers themselves, especially the strange experience of guidance and support which they had re-

ceived in the desert, and also that marvelous occurrence, when “the earth opened her mouth and swallowed” all the members of one family and all their substance. They had all seen the theophany at Sinai, when Jehovah spake unto Israel. These are the facts which Moses recalls in the next section.

DEEDS OF JEHOVAH ACCORDING TO J.

¹¹₂, ¹¹₃ And ye know his greatness and his miracles and his acts, which he did unto Pharaoh, king ⁵₁₅ of Egypt, and all his land. And Jehovah thy God brought thee out thence through a mighty ¹¹₄ hand and an outstretched arm. And what he did unto the army of Egypt, unto their horses and to their chariots, how he made the waters of the Red Sea to overflow them as they pursued after you, and Jehovah destroyed them.

¹¹₆ AND WHAT HE DID unto Dathan and Abiram, how the earth opened her mouth and ¹¹₅ swallowed them up and their households. And ⁸₁₅ what he did unto you in the wilderness, he ²₇, ⁸₄ who led thee through that great waterless wilderness. Thy raiment waxed not old upon ⁵₄ thee, neither did thy foot swell. AND JEHO- ¹⁰₄ VAH TALKED WITH YOU face to face in the mount out of the midst of fire in the day of ¹⁰₁₄ the assembly. Behold, the heavens and the heaven of the heavens is Jehovah’s thy God; and the earth also, with all that is therein.

The references to the historic past of Israel are master strokes of powerful appeal. They are Egypt and deliverance, the Red Sea and the overthrow of the army of Pharaoh, rebellion in the desert and the ingulging of the unfaithful, a weary traversing of the wilderness and

the ever-present evidence of the presence of Jehovah. These were the great events of the national life, which Moses brings to mind here. All is climaxed in the final allusion to the wonderful theophany at Sinai only recently witnessed by Israel. This brief historical survey covers the whole of their national existence. Its only purpose is to impress upon Israel that they were a chosen people, above all the nations of the earth. The experience at Kadesh is omitted in this review; it was not a time to emphasize the unbelief of the nation which had as its punishment the years of wandering. Nor is the faithlessness of Israel at all alluded to in this historical review, but only the faithfulness of Jehovah. In this respect the historical introduction of the Tora of Moses stands in boldest contrast with what we have recorded in this place.

DEEDS OF JEHOVAH ACCORDING TO E.

⁷₁₈ And remember well what Jehovah thy God
¹¹₂ did unto Pharaoh and all Egypt, the chastise-
ments of Jehovah your God, his mighty hand
¹¹₃ and his outstretched arm in the midst of Egypt.
E ¹⁴₂₇ And Jehovah overthrew the Egyptians in
E ¹⁴₂₃ the midst of the sea, all Pharaoh's horses,
¹¹₇ his chariots and his horsemen. And your eyes
have seen all the great acts of Jehovah which
¹¹₆ he has done. WHAT HE DID unto the sons
N ²⁶₁₀ of Eliab, the son of Reuben, then the earth
¹¹₆ opened up her mouth and swallowed them and
their tents and all their substance that was in
²⁹₅ their possession in the midst of all Israel. And
⁷₆ I led you in the wilderness, and Jehovah thy
⁸₁₅ God, who brought thee forth water out of the
²_{7, 15} flinty rock, knew thy walkings through that

great and terrible desert where there were
²⁹₆ fiery serpents and scorpions and drought. Ye
²⁹₅ ate no bread, and ye drank no strong drink, your
 clothes waxed not old, and thy shoe is not wax-
⁵₄ en old upon thy foot. AND JEHOVAH TALKED
 WITH YOU HERE in the mount out of the midst
¹⁴₂ ¹⁰₂₁ of fire. And Jehovah is thy God, he is thy
 praise, that hath done for thee these great and
 terrible things which thine eyes have seen.

The essential agreement in this passage of the two copies is at once apparent. And here, as in J, the ring of the words is such as actual occurrences would inspire. They sound not as “the idealization of the past history of a nation,” wrought out by the pondering of some persons under religious zeal over traditions that had come down the centuries, touching them by the sense of marvel such as the imagination of a crude people only delight in. Again, observe in the words either of J or E the depicting Jehovah as the God of Israel. For forty years Israel had been experiencing his care and help. Striking illustrations of his presence among them were known to those who were listening when this law of Jehovah was declared. A sense of reality permeates the record. Now turn to the modern interpretation of this record by higher critics—one at least, Budde, in his “Religion of Israel to the Exile.” He says: “If Israel became converted to the new God (the God of the Kenites), Yahweh, it took this step because it gave credence to Moses’s preaching that this God was able and willing to grant its wish. The conviction had ripened in Moses’s own bosom. It had unfolded itself to him in the solitude of the steppe, among the flocks, where Mohammed also received his revelations. It is

of no real consequence to determine by what means Moses received the revelations which transformed him into the enthusiastic apostle of this God of the mountain and desert. But we have every reason to assume that the oral tradition of centuries has given here as elsewhere a more and more objective character to experience. Enough that Moses and the people which believed him attributed to the mountain God of Sinai the power to perform great and warlike deeds, and at the same time the will to make use of this power in Israel's behalf. And they were not mistaken; for under his standard the deliverance from the Egyptian yoke was actually accomplished." ("Religion of Israel to the Exile," p. 25.) This mode of dealing with facts is a romancing far more than ever people were known to do with the great traditions of their national life. Not the preaching of Moses made Israel believe. The record affirms that Israel had no faith in the words of Moses. How could they believe? After Moses had wrought before Pharaoh the signs which Jehovah commanded him, Egypt's king added to Israel's hardships, and their increased burdens wrought sad havoc with the beginnings of that faith which Israel had at first given to Moses because of his words and the signs which he displayed before the elders and the people. Verily, if Jehovah is whittled down to the ghostly skeleton which these words of Budde make, the God of Israel is a myth, and reverence for him is unworthy of a rational mind.

The historical introduction to the Sinaitic Tora closes with a prophetic utterance. The first paragraph of this historical survey was a look at Israel as they were when standing before the speaker. The people were a chosen

people. The second paragraph was a retrospect, calling to mind the deliverance and guidance of this chosen people by Jehovah. The future alone remained to be considered. As yet no significant victory had crowned the path of Israel since they had journeyed from Horeb some forty years before. Yet in their darkest hours there remained to them the promises of Jehovah. Israel would enter some time into the land which God swore unto their fathers to give them. The hour for the movement forward had come. Long delayed, it at last had arrived. The expectation of Israel, founded upon the promises of God, brings to a close the historical introduction to the Sinaitic law.

THE LAND OF PROMISE ACCORDING TO J.

⁸₁ And ye shall go in and possess the land
¹¹₉ which Jehovah sware unto your fathers to give
 them and their seed, a land that floweth with
¹¹₂₄ milk and honey. And Jehovah will drive out
 the nations from before you, and ye shall possess
 greater nations and mightier than your-
⁷_{18, 21} selves. Thou shalt not be afraid of them; for
¹⁰₁₇ Jehovah thy God is AMONG YOU, the God of
⁷_{21, 23} gods, a mighty God, and terrible; and he shall
 deliver them into thy hands, and thou shalt de-
¹¹₃₁ stroy them with a mighty destruction. And
 ye shall possess it and dwell therein.

Here is an example of faith. A leader sees victory for his people over nations mightier and greater than they themselves. Yet these words are not those of an enthusiast; rather they express a conviction resting upon evidence from the past. The land before Israel is the land of promise. The host of Israel will go forward with faith in the promise. We must not fail to notice

the appropriateness of these words of Moses to Israel in view of the environment at the time.

THE LAND OF PROMISE ACCORDING TO E.

⁶₁₈ Thou shalt go in and possess the good land,
²⁶₁₅ which Jehovah swore unto thy fathers, a land
⁷₂₃ that floweth with milk and honey. And Jeho-
⁷₂₁, ⁶₁₉ vah thy God WILL BE AMONG YOU, to cast out
 all thine enemies before thee as Jehovah hath
⁴₃₈ spoken, to drive out nations before thee greater
 and mightier than thou, to bring thee in, to give
⁷₁₇ thee their land for an inheritance. If thou
 shalt say in thine heart, These nations are more
⁷₂₁ than I, how can I dispossess them? still thou
¹⁰₁₇ shalt not be affrighted at them; for Jehovah
 your God is Lord of lords, a great God, mighty
⁷₂₄ and terrible, and he shall deliver their kings
 into thy hand, and thou shalt destroy them and
¹⁷₁₄ their name from under heaven. And thou shalt
 possess it and dwell therein.

The verbal differences in the copies will some day furnish a most interesting subject of study. But our limits will not permit attention to be drawn to them. Yet identity in fact and variety in the mode of expression on the part of two witnesses constitute the surest evidence before the bar of reason.

We close in this chapter the historical survey to the Sinaitic Tora. There are proffered by reconstructive criticism two copies of it, alike as to fact, different as to expression. The contents of this introduction are most fitting for the occasion when this law was uttered. Israel had but recently emerged from the desert, and were about to begin the march toward Canaan. As a piece of writing either copy is a masterpiece of composition;

and if reference be made to the Tora of Moses, it will be noticed that in that writing and in this the same imperial mind is at work. The great lawgiver is at himself on both occasions.

Reconstructive criticism has found in Deut. i.-xi. one historical introduction for its Tora of Moses, and another for its Sinaitic Tora; also within the same limits it has found two copies of each introduction. Higher criticism finds in these early chapters the evidence of one or two authors distinct from the author of Deut. xii.-xxvi. Moreover, these first nine chapters present such incongruities that higher critics are quite in despair to account for the lack of sequence in events and the senseless repetitions on any theory of respectable authorship or sensible redaction. The worth of any critical school must of course be known by its fruits.

CHAPTER IV.

THE COMMANDMENTS OF JEHOVAH.

THE trend of higher criticism has been toward discovering decalogues in Exodus-Numbers. The aim of all this endeavor has been to find some kind of evolution in the thought of Israel which would at last culminate in the Decalogue as we find it in Exodus and in Deuteronomy. The theories of the higher critics require that this Decalogue be evolved in Israel by laborious experimentation in moral and religious endeavors. Budde speaks in reference to the Decalogue as follows: "But many scholars, while relinquishing everything else, have tried to save the Ten Commandments, the 'Mosaic' moral law, for these oldest times. Now, the Ten Commandments base all their demands on the nature of the God of Israel. If, then, they really did come into existence from this period, it appears that there existed; even in the earliest times, a conception of God so sublime that hardly anything could remain for the prophets to do. This of itself should suffice to show the impossibility of the Mosaic origin of the Ten Commandments." ("The Religion of Israel to the Exile," p. 32.) We say in reply, that this sublime conception of God was given by Moses in the Decalogue, and without its presence in Israel the history of the people would have no more world-wide signification than the history of any other ancient nation which made more or less improvement upon the fetich nature worship prevalent in those far-off days. The work of the prophets was simply to enforce this sublime conception of God, which the Decalogue imparted, to guard its

purity, to show its thousand-fold ramifications. The additions to the Decalogue, as found in Exodus and Deuteronomy, are due to the same causes as produced the intermingling of different toras in these books of Scripture. The Sinaitic statement of the commandments varies from that given in the Tora of Moses, but only as the half-blown flower differs from the gorgeous beauty of the perfected blossom.

In the Sinaitic Tora the commandments are introduced by an introductory paragraph.

TRANSITIONAL PARAGRAPH ACCORDING TO J.

⁴₄₀ Thou shalt keep his commandments which
²⁸₁₄ I command thee this day, and thou shalt not
 turn aside from any of the words which I
 command thee to the right hand or to the left,
⁶_{18, 13} ⁷ that it might be well with thee in the land
¹¹_{10, 13} ⁷ whither thou shalt go to possess which Jeho-
 vah sware unto thy fathers to give thee.

The paragraph echoes what goes before in the historical survey. The promised land is ahead of Israel, only as the commandments on Israel's part were observed. Only as obedience to them was maintained could Israel hope to retain the love of Jehovah and enter into the promise.

TRANSITIONAL PARAGRAPH ACCORDING TO E.

⁵₃₂ Ye shall observe to do therefore as Jehovah
²⁸_{14, 32} ⁵ your God hath commanded you this day. Ye
 shall not turn aside to the right hand or the left.
⁵₃₃ Ye shall walk in all the ways which Jehovah
⁴₁ your God commandeth you, that ye may live
 and go in and possess the land which Jehovah
 God of your fathers giveth you.

We notice that the copy of E gives preference to the plural of the second person, while that of J prefers the singular form. Often does this peculiarity appear.

The Decalogue, as recorded in the Sinaitic law, follows after this transitional paragraph. They are ten short sentences. They are the basis of the code which follows, and naturally separate themselves into two groups, one relating to God and the other relating to man.

FIRST TABLE ACCORDING TO J.

I.

⁶₁₃ Thou shalt fear Jehovah thy God, and serve him, and swear by his name.

II.

¹⁰₁₉ And ye shall love the stranger.

III.

²⁶₁ Ye shall make no idols.

IV.

¹⁹₁₂ Ye shall not swear by my name falsely.

V.

¹⁹₃₀ Ye shall keep my sabbaths and reverence my sanctuary.

Our limits in this volume will exclude any extended comparison between this early tora and the tora delivered in the plains of Moab near the Jordan. But it will be suggestive to compare the separate commands in the first table of the two toras, that the reader may have opportunity to discern the gradual perfecting in modes of expression of that revelation which Moses mediated to Israel. The first command in the Mosaic Tora is, "Thou shalt love Jehovah thy God with all thy

heart, and with all thy soul, and with all thy might.” We readily acknowledge the lofty conception of Jehovah which is given in this command. All that higher critics may say of it we indorse, and we will even add thereto. It requires a noble reverence, a hearty service, and unflagging fidelity to God; for these are essential elements in love. But the Sinaitic law requires these acts of affection. The second command of the Mosaic Tora is, “Thou shalt love thy neighbor as thyself.” The phrasing could have meaning only when neighbors, individual and national, were actualities. The life which Israel would enter upon when it crossed the Jordan would create actual neighborship. But at Sinai no such condition was present. The host of Israel was migrating; those who came into the camp were strangers. They were guests for the day or for the night. Hence, the command of good will to men took the form, “Thou shalt not vex a stranger.” The third command of the Mosaic Tora is, “Thou shalt have no other gods before me.” The third in the Sinaitic law is, “Ye shall make no idols for yourselves.” Here one clearly sees that the specific character of the Sinaitic command pointed more directly to the gods that were on this side of the Jordan—gods of the Amorites, and, perhaps, of the Moabites and Ammonites. Other forms of worship were found on the west side of the Jordan, and so the commandment against idolatry is the more general in the Mosaic Tora. The fourth commandment in the Tora of Moses is, “Thou shalt not take the name of Jehovah thy God in vain.” Contrasted with the corresponding one in the Sinaitic Tora, we notice its wider scope. The Sinaitic commandment is, “Thou shalt not swear by my name falsely.” This is only one mode

of taking the holy name in vain. The fifth command in the Mosaic Tora is, "Remember the sabbath day to keep it holy." The corresponding one in the Sinaitic law is, "Ye shall keep my sabbaths and reverence my sanctuary." It is to be recalled that at Sinai the sanctuary was made and set up, and also that the ordinances for it and its ritual were established. Here also the sabbaths were ordained. Naturally, then, the command which respects worship would be specific. But when Israel reached the Jordan, the community was ardent in its observance of the duties which the sanctuary required from Israel, and needed no detailed statement regarding it; and so the command took upon itself the simple form, "Remember the sabbath day to keep it holy."

FIRST TABLE ACCORDING TO E.

I.

¹⁰₂₀ Thou shalt fear Jehovah thy God, and serve him, and swear by his name.

II.

¹⁰₁₈ Love the stranger.

III.

L¹⁹₄ Turn ye not unto idols.

IV.

I²²₃₂ Ye shall not profane my holy name.

V.

L²⁶₂ Ye shall keep my sabbaths and reverence my sanctuary.

The most noticeable differences in this copy are found in the third and fourth commandments. In the fourth the sense is not at variance in the two copies; for to

swear falsely by the name of Jehovah was to profane that name. The third command in J of the Sinaitic Tora emphasizes the making of idols, while the corresponding E refers to a turning aside unto them. Strict identity, however, would give no evidence as to the trustworthiness of the two copies any more than one copy; but variations of expressions and essential oneness of facts make a most conclusive confirmation.

The second table respects the obligations of man to man. These arise out of the manifold relations which grow out of a social compact between individuals. They relate to the home and those safeguards which are enjoined in order to preserve it inviolable; to the protection given to human life; to matters of truth and justice.

SECOND TABLE ACCORDING TO J.

VI.

E₁₇²¹ He who curseth his father or his mother shall surely be put to death.

VII.

L₂₀¹⁹ Whosoever lieth carnally with a woman,
L₂₇²⁰ betrothed to an husband, their blood be upon them.

VIII.

N₁₆³⁵ The murderer shall surely be put to death.

IX.

L₁₁¹⁹ Ye shall not steal.

X.

L₁₅¹⁹ Ye shall do no unrighteousness in judgment.

The first three carry the death penalty. They make clear what ethics are most cherished in the Hebrew

economy. From Israel alone could come that great Teacher, who gave us knowledge of the heavenly Father, and taught us how to pray unto him; for no nation ever gave higher reverence to the sacred relation of parentage. And the sanctity of home and the sacredness of human life, which are evidenced in the second table, are necessary forerunners to that system of morals and that lofty sacrifice which are characteristic of Christianity.

SECOND TABLE ACCORDING TO E.

VI.

L²⁰₉ E²¹₁₅ He that curseth his father or his mother shall surely be put to death.

VII.

L¹⁸₂₀ Thou shalt not lie carnally with thy neighbor's wife; they shall surely be put to death.
L²⁰₂₇

VIII.

N³⁵₁₇ The murderer shall surely be put to death.

IX.

L¹⁹₁₃ Thou shalt do no robbery.

X.

L¹⁹₃₅ Ye shall do no unrighteousness in judgment.

The time will come when the verbal differences in the two toras will be carefully weighed by critics to learn their causes, but not to deny the tables themselves. Generally, it may be said that the commandments of the Sinaitic Tora and those of the Mosaic have relation to the same national economy, but only as an earlier code to a later.

There is a hortatory close placed after the commandments to complete the section. Every emphasis possi-

ble Moses placed upon this Decalogue when he announced it to Israel at Sinai. Nor is this strange, since the Ten Commandments inspire the whole of the Sinaitic code.

EXHORTATION ACCORDING TO J.

^{6,6}_{3,2} Observe to do and to keep his commandments which I have commanded thee, thou and thy son and thy son's son, all the days of ¹³₉ thy life; and they shall be for a sign for thee upon thy hand and for a memorial between ³⁰₁₆ thine eyes, that thou mayest live and multiply, and that Jehovah thy God may bless thee in the land whither thou shalt go to possess, and that thou mayest possess it.

The closing words are impressive. Moreover, the Mosaic Tora worthily echoes them. Certain it is, if these commandments are as signs upon the hands, that no one will lift the hand to steal or to commit violence. And if they are as a memorial before the eyes, no home will be robbed of its purity, because a look led to lust, nor will the heavens lead to astral worship, because the eye saw these star-marvels there and men were led to believe them, in their ignorance, gods.

EXHORTATION ACCORDING TO E.

¹¹₈ And ye shall keep all the commandments ¹³₁₆ which I command you; and they shall be for a token upon thy hand and for frontlets between ¹⁴₂₉ thine eye, that Jehovah thy God may bless thee ⁸₁ in all the works which thou doest, and that ye ¹¹₈ may live and multiply, and be strong and go in and possess the land whither ye go to possess.

Reconstructive criticism in this chapter restores the

Sinaitic Decalogue. The group compasses the duties which man owes to his God and to his fellows. The several precepts enshrine universal principles. In regard to the second table, the family could not be built up unless the first three commands of the table were operative; the civic community could not abide unless the fourth and fifth were observed. It may also be said of the first table that no religion could hold sway over a people, unless the principles involved in this table were more or less in exercise. But alone of the religion of Israel can it be said that its civic law excluded forever any worship of a god who was not Jehovah. Idolatry in Israel required disobedience to its law.

CHAPTER V.

MONOTHEISM AND NATIONAL EXISTENCE.

IN the view of the Christian Church, the chiefest glory of Moses and the prophets is that they enforce a strictly monotheistic faith. Israel, while faithful to their creed, believed in one God. Nothing is clearer than that the Sinaitic law considers fidelity to Jehovah, this one God, as the only condition upon which the national existence of Israel depended. If they wished to possess the land of promise, they must renounce all worship save that of Jehovah. In the face of this belief of the Church and of the express declarations of Scripture, we are told by higher critics that Israel did not hold in its earliest history to faith in one God. Budde says: "It is, therefore, in the highest degree improbable that Yahweh demanded at Sinai the exclusive veneration of his own godhead. True, this is the unvarying tradition of the Old Testament tradition. It is to this day the generally accepted view, and it is held even by advanced specialists. But it hardly can be maintained." ("The Religion of Israel to the Exile," p. 58.)

The nature of this school of criticism is the wolf under the lamb's skin. It means destruction of that faith in the Old Testament which has been our heritage from the first. Reconstructive criticism affirms that a monotheistic faith is required of Israel at Sinai, and that it is at Israel's peril to consider for a moment any god other than Jehovah. Words cannot be ordered together which would set forth clearer the fact that the Sinaitic law requires a monotheistic faith than the utterances which are found in this ancient document.

The part of the Sinaitic law which is contained in this chapter treats of fidelity to Jehovah. The worship of him is Israel's life. Ethnic ties bound this people, which only recently had issued from the desert, to other nations. These were not unknown to Israel. When they marched northward to enter upon conquest, the land of Edom was passed by; Moab and Ammon were left unravaged. Moses in his tora, delivered later in the plains of Moab, said that Jehovah had commanded this respect for kindred nations. Wellhausen affirms that "Moab, Ammon, and Edom, Israel's nearest kinsfolk, were monotheists in precisely the same sense in which Israel itself was." (Prolegomena, p. 440.) Higher criticism is forced to this view, holding as it does to the late development of the Hebrew literature. We know little or nothing of the theistic faith of Ammon, Moab, and Edom in that period of which we now treat. And on the theory of higher criticism, we know scarcely any more of the faith of Israel while under the leadership of Moses. It is not to be supposed that the Christian Church will accept this view complacently. Israel's faith in Jehovah was unique. Nothing in the ancient world had likeness to that conception of God which Moses promulgated to his people. And this is the faith of the Church, which has had no other basis than the Old Testament Scriptures.

Higher criticism has compelled the abandonment of the traditional view of the Pentateuch. Its several parts are not consistent literary productions. Confusion is present in almost every paragraph of these Hebrew writings. It is in vain to deny this result of modern biblical criticism. The scholars who through marvelous critical skill discovered this strange charac-

teristic of the Pentateuch have advanced theories to account for these phenomena. If they are right in these their views, then we should relinquish faith in the historical veracity of the Pentateuch and seek other confirmation for our noble faith in God. Reconstructive criticism denies the theories of higher criticism founded upon these facts which it has discovered.

We are justified in asking higher criticism when this lofty monotheistic faith first appeared, which Israel without question has mediated to the world. Wellhausen hesitates not to answer our query. He says: "To him (Elijah) was it revealed that we have not in the various departments of nature a variety of forces worthy of our worship, but that there exists over all but one Holy One and one Mighty One, who reveals himself not in nature, but in law, and righteousness in the world of man." (Prolegomena, p. 462.) We do not deny that Elijah held this faith in the one Holy One and the one Mighty One; but we affirm that Moses first announced this unique faith, and that Elijah only revived it in Israel. An assertion, however, is no proof.

To establish, then, the position of reconstructive criticism, we propose to restore in this chapter the section in the Sinaitic law which deals with monotheistic faith and national existence. We assume, of course, that the Sinaitic law is Mosiac. If we were to reproduce out of what is regarded by higher critics themselves as material strangely redacted a consistent and noble expression of a monotheistic faith, and this utterance is replete with the spirit that animated Israel at Sinai, the result would be more acceptable than a theory such as higher criticism advances, which leaves this matter

strangely jumbled together, just as it is found in the Pentateuch, and attributes it to different authors whose writings have been frequently redacted. If, furthermore, reconstructive criticism, out of matter remaining after this consistent expression of a monotheistic faith has been extracted, is able to construct a second expression of this faith, confirming in every way the first, but in a style varied and beautiful, the result will be most surprising.

After setting forth the Ten Commandments, the Sinaitic law treats of a monotheistic faith. Jehovah is Israel's God. No truth could be more evident to any people than this one to Israel. The fervor of the amplified worship, which at Sinai was instituted, kindled lofty enthusiasm in the chosen people; and as they listened to this section of the law concerning the one God, nothing would have seemed to Israel so improbable as that they would forsake Jehovah for other gods. But religious enthusiasm without religious character is but a rope of sand, a tie that hath a seeming of promise, but breaks upon any strain.

FIDELITY TO JEHOVAH ACCORDING TO J.

³⁰₁₅ Behold I set before thee this day life and
³⁰₁₆ death, good and evil, in that I command thee
to love Jehovah thy God, to walk in his ways,
³⁰₁₇ and to keep his commandments. But if thine
heart turn away so that thou wilt not hear,
but shalt be drawn away and worship other
³⁰₁₈ gods, I denounce you this day that ye shall
surely perish, and he shall not prolong your
days upon the land whither you go to possess
E ²⁰₅ over the Jordan; for I Jehovah thy God am a
jealous God, visiting the iniquities of the fathers

upon the children unto the third and fourth
 E ²⁰/₆ generation of them that hate me, and show-
 ing thousands of mercies unto those that love
 me and keep my commandments.

We reiterate, that language cannot be marshaled together to enforce a strict monotheism stronger and more unequivocating than these words. The last facts that a man can doubt are life and death. If we know anything, we are conscious of life. And death simply awaits us all. Now for Israel as a nation, its life depended upon love alone for Jehovah. Death would come as soon as they forsook him. This language is of the strongest character. The land of Israel's dreams was before them, that land the promise of which buoyed them up as they wended their weary steps through the desert. They would possess it. A short time hence would bring them into its boundaries. But it mattered not what prowess they might manifest in the overthrow of the inhabitants of that land, nor what might be the completeness of their destruction; one fact Israel must ever keep in mind, namely, that departure from Jehovah will dispossess them, and so they should not prolong their days thereon. One reason alone is given, and that is that Jehovah is a jealous God.

FIDELITY TO JEHOVAH ACCORDING TO E.

³⁰/₁₉ I set before you this day life and death,
³⁰/₂₀ blessing and cursing, to the end that thou may-
 est love Jehovah thy God and obey his voice
 and cleave unto him; for he is thy life and the
¹¹/₂₈ length of thy days. But if ye will not obey
 the commandments of Jehovah your God, and
 ye turn aside out of the way which I command
 you this day, to go after other gods which ye

³⁰_{17,} ⁴₂₆ have not known, and serve them, then ye shall utterly perish from off the land whither ye go to possess over Jordan; and ye shall not prolong your days upon it, but shall be utterly ⁵₉ destroyed; for I Jehovah thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth ⁵₁₀ generation of them that hate me, and showing a thousand mercies unto them that love me and keep my commandments.

There is a touch of exquisite beauty from a literary standpoint in this part of the Tora of E where it emphasizes how closely life and death for Israel are dependent upon fidelity to Jehovah alone. It is found in the words, "For he is thy life and the length of thy days."

The next provision in the Sinaitic law relates to the attitude of Israel toward those who were not members of the community, but simply strangers, and whose presence might imperil a monotheistic faith. A sojourn with any people by one or several is made simply for some matter of protection or for gain. The permitting of foreigners to have a right to stay awhile in a nation is allowed, either because it is a guest-right law under which a traveler may remain for a night, or else because there is advantage from some commercial standpoint. At the time when Moses uttered this law, the principal motive would be the guest-right law. But strangers were not worshipers of Jehovah, and they might use the moments in which they sojourned in Israel as an opportune occasion for propagating their own faith. This danger must be warded off, and the next section is the provision.

GUEST-RIGHT LAW ACCORDING TO D.

E ²²₂₁ Thou shalt neither vex a stranger nor op-
 N ¹⁵₂₉press him. Ye shall have one law for him that
 is born among the children of Israel and for the
 E ²²₂₁ stranger that sojourneth among them; for ye
 were strangers in the land of Egypt.

GUEST-RIGHT LAW ACCORDING TO E.

E ²³₉ And thou shalt not oppress a stranger. One
 N ¹⁵₁₆law and one manner shall be for you and
¹⁰₁₉the stranger that sojourneth with you; for
 ye were strangers in the land of Egypt.

The copy of E designates how far the love for the stranger is to extend: only to food and raiment. The stranger must not worship any God but Jehovah while within the bounds of the Israelitish camp. This was no hardship for them, since it was a custom in those days to render worship to the god of a people or of a land. Israel stood antagonistic to this custom. Anywhere and everywhere the Israelite must worship Jehovah. Such was his law.

Our contention with higher criticism is not that this school has pointed out the incongruities and inconsistencies and illogical features of the Pentateuch and other books of Scripture. Indeed, no service could have been rendered of more worth to the biblical student than this one. Furthermore, no victory was ever gained over greater odds than that which higher criticism has won in making it apparent that the Scriptures could not have been written in the way and manner that tradition advocates. Our contention is that the conclusions of higher critics relative to the sacred writings are not founded on fact, but rest on a theory which

breaks down at every point. One is almost tempted to believe that a cardinal rule of investigation among higher critics is to negate every faith of the Christian world respecting the Scriptures and to set to work to prove the same. Israel was monotheistic, and its Sinaitic law required the most uncompromising monotheism. Yet Budde says: "But in any case, Yahwism could not remain Israel's only worship. In antiquity every land is animated by a god and in a god's possession. If the land consists of waste and uninhabited stretches, spirits and demons are looked for there, erratic, malevolent beings, doubly feared because no one knows how they should be met, nor what they may demand of him who sets foot upon their territory. If, on the other hand, it be a question of inhabited land, of cultivated soil, men know quite well, or can at least find out, what the characteristics of its gods are, and by what means their favor may be secured. Accordingly, whoever comes into a foreign land and wishes to take up his abode there must serve the god or gods of this land." ("Religion of Israel to the Exile," p. 53.) Such a philosophy of the religious life of nations may satisfy the demands of the facts which we may possess of other nations (which, however, we greatly doubt); but every fact in the history of Israel during the Mosaic period and what immediately follows antagonizes this Germanistic generalization.

The Sinaitic law has in it a paragraph concerning those people whose land Israel was to possess. They were idolaters. Now the attitude of Israel toward them should be one of unyielding severity, if a monotheistic creed is to be retained by Israel. But if Budde be right, then Israel will make some concessions; but

the fact is, however, that the Sinaitic Tora requires Israel to destroy idolatry in their land.

CONCERNING IDOLATRY ACCORDING TO J.

E ²⁰₁ AND GOD SPAKE ALL THESE WORDS, SAY-
 E ³⁴₁₁ ING : Observe that which I command thee this
 day, and behold I will drive out the Amorite
 and the Canaanite and the Hivite and the
 Hittite and the Perizzite and the Jebusite.
 E ²³₃₂ Thou shalt make no covenant with them nor
 E ²³₂₄ E ³⁴₁₃ with their gods, nor shalt thou serve them ; but
 ye shall destroy their altars, break down their
 L ¹¹₄₄ images, and cut down their groves. And ye
 shall be holy.

There is no compromise in J on the part of Israel.
 All images are to be destroyed.

CONCERNING IDOLATRY ACCORDING TO E.

E ²⁰₁ AND GOD SPAKE ALL THESE WORDS, SAY-
¹⁵₅ ING : Only if thou carefully hearken unto the
 voice of Jehovah thy God to observe to do all
 these commandments which I command thee
 E ³³₂ this day, will I drive out the Canaanite and the
 Amorite and the Hittite and the Perizzite
⁷₂ and the Hivite and the Jebusite. Thou shalt
 make no covenant with them, nor show them
 E ²³₂₄ ²³₂₄ mercy, nor do after their works. Thou shalt not
 bow down to their gods, but thou shalt quite
 break down their images and utterly overthrow
 E ¹²₂ them. And ye shall utterly destroy all the
 places where these nations, which ye shall pos-
 sess, served their gods, upon the high moun-
 tains and upon the hills and under every green
 L ¹¹₄₅ tree. And ye shall be holy.

There is a graphic character in the Tora of E which

is very attractive from a critical standpoint. Its writer speaks of "high mountains, green trees," in his reference to the places where idolaters worshiped. But the spirit of the enactment toward idolatry is the same as that which we met in J.

Israel had settled down just before the law was announced at Sinai. Moses knew that danger would beset Israel from the influence of the worship which was offered by the Amalekites to their gods. The great leader always guards against the immediate danger. The Amalekites were the people of Moloch. They worshiped him through some form of human sacrifice. Some day we may learn what were the modes of worship which they practiced in the fastnesses of the Sinaitic peninsula. Light may yet come to us on this subject. Be this as it may, the only god mentioned in the Sinaitic law besides Jehovah is the god Moloch. Warning is given Israel not to "pass their seed through the fire to Moloch." The fact, not its explanation, is all we have to do with at present. The next subject treated of in the Sinaitic law is idolatry. The experience at Horeb is reflected in this provision. The image of gold, made by Israel while Moses was in the mount, was by no means a dim memory with the hearers of this Sinaitic law.

CONCERNING APOSTASY ACCORDING TO J.

¹⁶ Thou shalt not set thee up an image, which
²²
 E ²⁰ Jehovah thy God hateth, saying: Ye shall not
²³ make with me gods of silver nor gods of gold.
²⁴ And take heed lest there be among you man
^{8, 18} or woman or family whose heart turneth away
 L ²⁰ from Jehovah thy God to commit whoredom
⁵

L ²⁰₆ with Moloch. Then I will set my face against
 that soul and will cut him off from among his
 L ¹⁸₂₁ people. And thou shalt not let any of thy
 L ²⁰₅ seed pass through to Moloch, then I will set
 my face against that man and against his fami-
 ly, and will cut him off from among his people ;
 L ²⁰₃ because he hath given his seed unto Moloch.
 L ²⁰₂₇ A man or a woman that hath a familiar spirit
 L ²⁰₅ or that is a wizard, and all that goeth a
 L ²⁰₂ whoring after him, the people of the land
 L ²⁰₂₇ shall stone them with stones.

Antiquarian research must establish just what was the form of worship which is here alluded to by Moses in his reference to Moloch. Generally it may be said that it was some kind of idolatry, and a specially seductive one. Perhaps the history of the northern Amalekites may yet cast some light upon the subject. The attitude of the law toward this species of false worship is most severe. An Israelite who should adopt it must perish. Jehovah will cut him off. The section closes with the penalty attached to divination. The diviner and all his followers shall be stoned to death. No feature in this Sinaitic law is more noticeable than the anxious care of the great lawgiver to guard Israel from every influence which might lead them to turn aside unto any other god.

CONCERNING APOSTASY ACCORDING TO E.

E ²⁰₂₃ Ye shall not make with me a graven image
 L ²⁶₁ nor rear you up a standing image nor set you
 up an image of stone in your land to bow down
 L ²⁰₂ unto it. And whosoever of the children of Is-
 rael or the stranger that dwelleth in Israel that
 giveth his seed to Moloch, he shall surely be put

L ²⁰/₄ to death. And if the people of the land do any-
 ways hide that man which giveth his seed to Mo-
 L ²⁰/₃ loch and kill him not, then I will set my face
 against that man to cut him off from among his
 E ²²/₁₈ people. Thou shalt not suffer a witch to live.
 L ²⁰/₆ And the soul that turneth after such as have fa-
 miliar spirits, and after wizards to go a whoring
 L ²⁰/₂ after them, they shall stone them with stones.

The provisions of the two copies are essentially the same so far as they refer to idolatry. Nothing could be more uncompromising than the law in its attitude of intolerance to any and every form of idolatry. One clear truth comes to the front upon the perusal of this chapter, namely, that in the view of the Sinaitic law Israel alone could exist among the nations by keeping itself separate from idolatry. Obedience to the law was life for Israel, and this obedience compelled an abhorrence of every form of worship that recognized any God save Jehovah.

CHAPTER VI.

THE STATUTES RESPECTING THE SACRED SEASONS.

THE fifth commandment of the Decalogue, as it was given at Sinai, is, "Ye shall keep my sabbaths and reverence my sanctuary." The section of the Sinaitic Tora which is treated of in this chapter respects the first part of this precept. The people had sojourned less than a year in the desert, leading their flocks from place to place to secure a scanty pasturage. The manna of the desert had given the people their sustenance for the most part. Israel was taught this tora after they had completed the desert sojourn and thirty-eight years before they began their march northward in order to make conquest of the land of promise. The provisions in it must not ignore Horeb, and must not be blind to the requirements of the new mode of life into which Israel would soon enter. This nomadic people were to become Bedouins, inhabiting the mountain regions and valleys where Amalek had roamed. At the time this tora was announced not a battle had been fought, not a victory won except over the Amalekites.

The sabbath is the first sacred institution mentioned in the Sinaitic Tora. Higher criticism regards this sacred day as a foreign element taken into the "Yahweh religion of Israel." Budde thus accounts for the custom of keeping this day in Israel: "There can be little doubt, to be sure, that the seven-day week goes back to number seven of the planets of antiquity, namely, Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn (to give their Roman names). But no valid reasons have thus far been found for the celebration of

the seventh day in preference to any other. It may be that the occasional specification, in Babylon, of the seventh, fourteenth, twenty-first, and twenty-eighth days of the month led in the long run to the giving of certain prominence to the seventh day as such. On the other hand, the designation of certain days as *sabattu*, which were looked upon as *dies nefasti*, on which particular forms of activity were avoided, may have given occasion to the celebration of this day by complete rest, while its sinister significance gradually died away." (Budde, "The Religion of Israel to the Exile," p. 67.)

Every tradition recorded in the records of Israel concerning the sabbath and its origin is contravened by this utterance of Budde. Yet it is to be kept in mind that this writer only offers his explanation as "a maybe," a theory which has at least the merit of denying what has been held by Jew and Christian alike for centuries. All we affirm is that the Mosaic Tora assumes the sabbath as a well-known and ancient tradition; and also the Sinaitic Tora, older by a few years, does the same. Babylon in that time was unborn among the nations. A theory, "a maybe," has breath only so long as it remains unshaken. Another theory accounting for a certain usage or custom, based on the same facts, and doing so in a more acceptable and reasonable way, is the death-knell for the earlier one. A tradition, especially one persistent for centuries, must have convincing force, unless it contains elements on the face altogether improbable. The theory, then, of the origin of the sabbath, proffered by higher criticism, should be simply a something to be considered, but should have no power to overthrow ancient traditions, until the theory is indubitably established.

We will now present the statute respecting the sabbath day as recorded in the copy of the Sinaitic Tora, which we have designated by J.

THE SABBATH ACCORDING TO J.

E ³⁴₂₁ Six days shalt thou work. But the seventh
⁵₁₄ day thou shalt rest, and thine ox and thine ass.
 L ¹⁶₃₁ L ²⁵₆ It is a sabbath of rest for you, for thee and
 for thy servant, and for thy maid and for thy
 hired servant, and for the stranger that sojourn-
 eth with thee.

The phrasing is such as would be employed to set forth an old custom, not one that was new. It is a custom obligatory not alone upon a Hebrew, but also upon a stranger. It is a custom into the benefits of which all hirelings and servants, and even the ox and the ass, were to enter. There might have been something like it in Egypt or in the customs of the kindred nations; yet we are in ignorance of this fact, and the magnificent industry of higher criticism has not yet brought it to light. Be this as it may, certain is it that the humaneness of the precept breathes out the spirit which isregnant in the Mosaic utterances.

THE SABBATH ACCORDING TO E.

E ²³₁₂ Six days shalt thou do thy work. And on
 the seventh day thou shalt rest, and thine ox
 and thine ass. And the son of thine hand-
 maid and the stranger shall rest, and they shall
 be refreshed.

The most striking difference between these two copies is found in the addition in E of the words, "and they shall be refreshed."

The sabbatic year is the second sacred season mentioned in the Sinaitic Tora. The institution is peculiarly Hebraic. Higher criticism passes it by, making but little attempt to promulgate a theory of its origin. In regard to the antiquity of the institution, Kuenen says: "The sabbatical year was not observed before the captivity, as we see not alone by the silence of the prophets and historians as to its observance, but from positive statement that it was neglected." (Hexateuch, p. 207.) The Sinaitic Tora requires the keeping of this sabbatic year. If now Kuenen is right, then this tora is post-exilic. Our contention is that this tora is Mosaic, and its utterances are in more perfect accord with Moses's time and the environment of Israel at that period than at any subsequent epoch. But this proof must come after the restoration of the document.

SABBATIC YEAR ACCORDING TO J.

L ²⁵/₂ THE LAND SHALL KEEP a sabbath unto Je-
 L ²⁵/₄ hovah. Thou shalt neither sow thy field nor
 L ²⁵/₅ prune thy vineyard. That which groweth of its
 own accord of thy harvest thou shalt not reap,
 nor gather in the grapes of thy vine undressed.
 L ²⁵/₆ It is a year of rest unto the land. And the
²⁶/₁₃ sabbath of the land shall be meat for you, for
 the stranger, and the widow, and the father-
 L ²⁵/₇ L ²⁵/₁₉ less child, and for thy cattle. And the land
 shall yield her fruit, and ye shall eat your fill.
 L ²⁵/₂₂ Ye shall eat of the old store until her fruits
 come in.

The regulation is most remarkable, because found in the statute book of a nation. There was a year, one in every seven, when the growth of the field and of the vineyards belonged not to the owners of the land, but to

any one, man or beast. There was a year when the poor among Israel were not obliged to beg to glean in the fields or to ask for meat to eat. The sabbath unto Jehovah was this year; in its days the needy owned what nature grew in the fields and on the vines. Many secured in this year a new start, and during the following six escaped the hardships of want. Promise is given to the owner of the soil that they should not want, but that a bounteous old store would keep them until the harvest times came in the eighth year.

SABBATIC YEAR ACCORDING TO E.

L²⁵₂ L²⁵₄ AND THE LAND SHALL KEEP a sabbath unto
 L²⁵₁₁ Jehovah. Ye shall not sow and ye shall not
 reap, nor gather the grapes in it of the vine
 L²⁵₁₂ undressed. Ye shall eat the increase there-
 L²⁵₁₁ of out of the field. That which groweth
²⁴₁₉ by itself in it is for the stranger, and the
 L²⁵₂₀ widow, and the fatherless child. And if ye
 say, What shall we eat the seventh year,
 behold we shall not sow nor gather the in-
 L²⁵₂₁ crease thereof, then I will command (saith
 Jehovah) my blessings upon you in the sixth
 year, and it shall bring forth fruit for three
 L²⁵₂₂ years. And ye shall sow the eighth year and
 eat of the old fruit until the ninth year.

The expansion in the latter part of this paragraph in E is noticeable. There is no difference in the enactment, but the mode of expressing it varies remarkably. The tendency toward the dialogue is evident, a trait of style frequently observed in this copy of the tora.

The year of jubilee has always appealed to the philanthropic sentiments of later times. It is the third sacred season ordained by the Sinaitic Tora.

YEAR OF JUBILEE ACCORDING TO J.

²⁶₁ And it shall come to pass, when thou art
 come into the land which Jehovah thy God
 giveth thee for an inheritance and thou shalt
 L ²⁵₈ possess it and dwell therein, then thou shalt
 number seven sabbaths of years unto thee sev-
 L ²⁵₉ en times seven years. And thou shalt cause
 the trumpet of jubilee to sound on the tenth
 L ²⁵₁₀ day of the seventh month. And ye shall pro-
 claim liberty through the land unto the inhab-
 L ²⁵₁₃ itants thereof. In this year of jubilee every
 L ²⁵₄₁ man shall return unto the possession of his
 fathers.

The tora represents the jubilee year as the time of release from bondage. The tora, therefore, contemplates only a condition which was familiar to Israel at that time. Moses instituted a year when all Israelites should be set free. He knew well the hopelessness of those who suffered perpetual bondage.

YEAR OF JUBILEE ACCORDING TO E.

²⁵₁₉ And it shall come to pass, when Jeho-
 vah thy God shall give thee rest from all
 thine enemies round about in the land which
 Jehovah thy God giveth thee for an inher-
 L ²⁵₈ itance to possess it, then the space of seven
 sabbaths of years shall be unto thee forty-nine
 L ²⁵₉ years, and on the day of atonement ye shall
 make the trumpet to sound throughout all your
 L ²⁵₁₀ land. It shall be a jubilee unto you, and ye
 shall return every man unto his family.

The mode of designating the time for the year of jubilee differs in E, but the time itself is the same. Here

is mentioned the day of atonement; yet higher criticism contends that such a day was not known until after the exile. But our tora is the Sinaitic one, and this day is named in it.

Nothing in higher criticism is so noteworthy as the ease with which its followers overturn the oldest traditions of the Hebrews, and proffer in their stead a genesis for the feasts which is abhorrent to the very essence of the religion of Israel. The achievement of modern scholars in this peculiar field is quite as remarkable as if a modern engineer were to fasten a gossamer thread to the most stupendous pyramid of Egypt and topple the hoary thing from off its base, then affirm that it always had rested upon its side.

We now come in this tora to the passover. We should keep in mind that with higher criticism "original Yahwism" is Mosaism. Budde gives the following account of the feast of the passover. He says: "It may be perhaps asked, What part, then, of the religious practice of Israel remains for original Yahwism? To this question a satisfactory definitive and comprehensive answer cannot of course be given. But we can name at least one observance whose close and exclusive connection with Yahweh worship is attested by the tradition, and which bears on its own face all the marks of pre-Canaanite nomadic religion, in distinction from that of Canaan. I refer to the feast of the passover. This is now, indeed, closely connected with the first of the agricultural feasts, the feast of unleavened bread. But the connection is not original, as may be readily seen. The latter feast is inseparably connected with Pentecost and the tabernacles. The passover has nothing to do with these. Tradition, it is true, now gives to the feast of unleavened bread an

origin which connects it as well as the passover with the exodus from Egypt; doubtless because its date of celebration came in course of time to be closely connected with that of this feast. But, nevertheless, the special occasion at least is different from that assigned for the passover, and, in the oldest legislation in J, the institution of both feasts is kept strictly apart. . . . The passover belongs to the desert, Mazzoth to the cultivated land.” (“The Religion of Israel to the Exile,” p. 73.)

The claim that reconstructive criticism makes in this place is that the passover is inseparably connected with the three feasts in the Mosaic Tora, and that likewise in the Sinaitic Tora this is the case. If one be ancient, all are so. The passover is a sacrament rather than a feast, a meal eaten in memory of a manifestation of divine power shown when Jehovah with an outstretched arm brought Israel out of Egypt. We will now give the Sinaitic statute respecting this sacred season.

THE PASSOVER ACCORDING TO J.

¹⁵₂ N ⁹₃ The passover ye shall keep it in his appointed season according to all the rites of it at even; ¹⁶₃ for in the month of Abib thou camest forth E ¹³₇ out of Egypt. And there shall be no leavened E ¹³₈ bread seen with thee. And thou shalt show E ¹²₂₇ thy son in that day, saying, It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our E ¹³₆ houses. Seven days thou shalt eat unleavened E ¹²₁₉ bread. No leaven shall be found in your houses. ¹⁶₁₂ And thou shalt remember that thou wert a bond- ¹⁶₂ man in Egypt. Thou shalt sacrifice unto Jeho- ¹⁵₁₉ vah thy God all the firstlings male that come of thy

E ¹³/₁₃ herd and thy flock. And every firstling of an ass thou shalt redeem with a lamb. And if thou wilt not redeem it, thou shalt break his neck. And all the firstborn of man among
E ¹²/₂₄ thy children thou shalt redeem. And ye shall observe this thing for an ordinance for thee and thy sons forever.

Our limits will not allow a comparison of this statement respecting the passover with that which we find in the Mosaic Tora. Confining ourselves to this Sinaitic phrasing of the statute, we observe that the passover is referred to as a well-known institution. Indeed, all of Moses's listeners at this time had celebrated the occasion a year or so before in Egypt. No reminder is given to Israel of what the passover meal is to be. Yet emphasis is placed upon the time of day and upon the requirement that no leavened bread be eaten with the meal. The reason for this sacred season is adduced: "For in the month of Abib thou camest forth out of Egypt." The great care of the lawgiver is that the children of Israel in the coming days should not forget the meaning of that feast. The attestation of faith in the deliverance from Egypt in after times was the annual dedication of the firstlings male to Jehovah, redeeming none save the firstborn of mankind and the firstborn of the ass.

THE PASSOVER ACCORDING TO E.

¹⁶/₅ N ⁹/₃ The passover ye shall keep it according to
N ⁹/₅ N ⁹/₂ all the ceremonies thereof at even, in its ap-
E ³⁴/₁₈ pointed season; for in the month of Abib thou
E ¹²/₁₅ camest out of Egypt. Ye shall put away
E ¹²/₂₆ leaven out of your houses. And it shall come

to pass when your children shall say, What
 E¹²₂₇ mean ye by this service? then ye shall say,
 E¹²₁₁ E¹³₈ It is Jehovah's passover, because of what
 Jehovah did unto me when I came out of
 E¹³₁₇ Egypt. Then it came to pass, when Pha-
 E¹³₁₄ raoh would hardly let the people go, by the
 strength of the hand Jehovah brought us
 out of Egypt, out of the house of bondage.
 E¹²_{19, 20} Seven days shall ye eat unleavened bread in all
 your habitations; ye shall eat nothing leavened.
 E²⁴₂₂ And remember thou wert a bondman in Egypt.
 E¹⁵₁₉ And thou shalt sanctify unto Jehovah thy God
 E³⁴₁₉ every firstling among the cattle, whether ox or
 E³⁴₂₀ sheep, and the firstborn of an ass thou shalt
 redeem with a lamb; and if thou redeem him
 N¹⁸₁₅ not, then thou shalt break his neck. But the
 firstborn of man thou shalt surely redeem.
 E¹²₁₄ And ye shall keep it a feast by an ordinance
 forever.

In matters pertaining to the religion of Jehovah and the feasts of Israel, I have confined my quotations to the recently published lectures of Professor Budde, because they represent the accepted conclusions of the higher criticism and were carefully prepared so as to make the radical divergences of this school from the accepted belief as palatable as possible to American scholarship. The simple purpose which I have in view is to restore the Sinaitic Code, so my plan will not allow controversy. The conclusions of higher criticism are given, and by their side the results of reconstructive criticism. By their fruit ye may know them, even though the multiform processes of growth may not be recorded.

The Sinaitic Tora has in it a section relating to the

three annual feasts. The following quotations are made from Budde's "The Religion of Israel to the Exile": "But even Hosea himself knows that these feasts do not belong to the most ancient Yahweh worship, for he declares that the ultimate measure for converting and reforming unfaithful Israel will be to lead it back into the wilderness. There, where Israel has neither vine nor fig tree, it shall learn again to serve Yahweh in the days of its youth, and as in the day when it came up out of Egypt" (p. 46). Now the unfaithfulness of Israel in Hosea's time manifested itself most conspicuously in the debauchery practiced at these feasts. And as a matter of fact, assuming that Hosea was acquainted with the Sinaitic Tora, he would have known that these feasts which were instituted at Sinai could not have been scenes of debauchery, while Israel for thirty-eight years wandered in the Sinaitic peninsula. And hence his exhortation would not show ignorance of them, but simply display his wise counsel, that these feasts should have the simple, stern character they had in the desert. Again Budde says: "The Israelite of the olden times could expect no blessing from his god, Yahweh, upon agriculture; for he was a god of the steppe, and had no control over the treasures of the cultivated land. But the god whom the Canaanites venerated, the Baal, that is the possessor of land and soil, had his control. We learn from Hosea (!) of the people's conviction that they must serve him, if their labors were to be successful, if they would reap where they had sown. This service it learned from its Canaanite teachers. They told the Israelites that all the laborious work of the farmer would be of no avail if the worship, consisting of such and such rites, were not

paid to Baal. The sun would scorch everything; the mountain torrents would bury the crops under gravel and mire; the seed would choke in the soil; the locusts would eat everything bare; earthquakes would hurl their dwellings to the ground, if men did not show the Baal the honor due" (p. 58). If these words were said of those early German barbarians, who came over the Alps centuries ago and descended upon the Roman cities of the Italian plains, substituting only appropriate names for the deities, it might do. But Israel, when that nation entered Canaan, had two noble toras, the Sinaitic and the Mosaic; and in these toras there were agricultural feasts, but so ordained that attending them would emphasize the difference in the religious faith of Israel and that of the Canaanites. Other reasons led Israel to abandon Jehovah and serve Baal than those which were grounded in hopes to appease Baalim. If Budde be right, the religion of Israel is not worthy of respect until after the alleged discovery of the book of law by Hilkiyah, which in the view of higher criticism is a forgery.

A reference to the Mosaic Tora will show how some years later the three annual feasts were reiterated in it. We will now give them as they were earlier ordained in the Sinaitic Tora. Let us not fail to remember that these feasts were instituted after Israel had emerged from the great and terrible desert, and had possessed the Sinaitic peninsula, and had reared up the tabernacle of the congregation upon some height facing Sinai.

THREE ANNUAL FEASTS ACCORDING TO J.

E³⁴₂₃ Thrice in a year shall all your male children
 E²³₁₉ appear before Jehovah thy God. Thou shalt
 bring the first fruits of the land unto the house of

L²³₃₉ Jehovah thy God. And when ye have gathered
 in the fruit of thy land ye shall keep a feast unto
 L²³₄₀ Jehovah seven days. And ye shall take on the
 first day branches of palm trees and willows of
 L²³₄₂ the brook, and ye shall dwell in booths seven
 E¹²₁₇ L²³₂₇ days. And ye shall observe the day of atone-
 N⁹₃ment according to all its rites.

THREE ANNUAL FEASTS ACCORDING TO E.

E²³₁₄ Three times in the year shalt thou keep a feast
 E³⁴₂₆ unto me the God of Israel. Thou shalt bring
 the first fruits of the land into the house of Je-
 E²³₁₆ hovah thy God. When thou hast gathered
 L²³₄₁ thy labors out of the field, then ye shall keep
 it a feast unto Jehovah seven days in the year.
 L²³₄₂ L²³₄₀ And all that are Israelite born shall dwell in
 booths of the boughs of goodly trees and boughs
 L²³₄₃ of thick trees, that your generations may know
 that I made the children of Israel dwell in
 booths when I brought them out of the land of
¹⁶₁₅ E³⁰₁₆ Egypt. Ye shall keep the feast of the atone-
¹⁶₁₅ N⁹₃ment unto Jehovah thy God according to all
 the ceremonies thereof.

The statement of these feasts in this tora makes it evident that they have no connection at all with the Canaanitic agricultural festivals. This enactment does not read like one instituted centuries later and palmed off as a product of the Mosaic age. The reference to the feast of unleavened bread is as to one which had been observed. The statement in regard to the two agricultural feasts clearly indicates that these feasts were established in the Sinaitic wilderness long before

Israel entered into possession of the land of Canaan. It was needful that Israel should be trained to the cultus of the tabernacle, and so almost forty years were passed in obeying its regulations and making its cultus a part of their life.

The reference to booths by error was placed in the Mosaic Tora. It belongs here. The abandonment of the practice of making booths took place apparently as soon as the Mosaic Tora supplanted the Sinaitic in the community of Israel. It is not strange, therefore, when Hilkiyah found the Sinaitic Tora and gave it to Josiah, that he restored the custom of making booths in which Israel were to dwell during the celebration of the feast of tabernacles.

The section upon the annual feasts in the copy of E is substantially the same as that which we have found in J.

The chapter treating of the sacred seasons as established by the Sinaitic Tora is concluded. The legislation of this subject is in harmony with that given in the Mosaic Tora. The evidential value of two witnesses to these feasts and two copies of each of these witnesses is of the highest importance, making in fact a complete demonstration of the antiquity of these institutions.

CHAPTER VII.

STATUTES RESPECTING THE SANCTUARY.

THE ritual of the sanctuary of Israel is contained in the book of Leviticus. The toras, both the Mosaic and the Sinaitic, simply declare the sacred persons, the sacred place, and the sacred things. Kuenen says: "The distinctions between priests and Levites, so emphatically enforced by P, only appears once in the whole preëxilian and exilian literature. It is in 1 Kings viii. 4, and the passage, both on this account and on other accounts, lies under suspicion. Of Aaron as the ancestor of the legitimate priesthood, no writer before Ezra knows anything. From the end of the seventh century we find the priesthood assigned to the tribe of Levi as a whole, just as it is in Deuteronomy. Ezekiel confirms this, but ordains that in the future only one Levitical family, that of Zadok, shall exercise the priesthood, while the other Levites are to occupy themselves in the lower services connected with the cultus." (Hexateuch, p. 203.)

Reconstructive criticism contends, on the contrary, that in Israel under Mosaism there was the distinction between the Levites and the priesthood, and that at no time after the establishment of the priests at Sinai was there any other view in Israel. Calamity, such as the destruction of the tabernacle at Shiloh, interrupted the functions of the priests and gave the Levites prominence; but the Davidic revival of Mosaism restored the descendants of Aaron to their rightful office as the priests of Jehovah. The Mosaic Tora as restored con-

firmed these views of the priesthood, and it will be seen that the Sinaitic Tora does the same.

The Sinaitic Tora was delivered to Israel many years before the people began their march toward Canaan. While listening to Moses, as he uttered this law, they could see the tabernacle, which they reared and placed under the shadow of Sinai. Aaron and his sons stood near, wearing the garments which had been made to distinguish them as specially set apart unto the service of Jehovah. And near by was the tribe of Levi, who had been given to Aaron for the purpose of caring for the tabernacle and the services of the sanctuary. Tradition and the studious reading of the Exodus narrative have given to the Church this picture of the days at Sinai. For centuries this view has been the accepted view. But higher criticism affirms that not until the time of Ezra were the ordinances of the sanctuary known, and that what we read in Exodus regarding this subject is but the transference of later usages and customs to the period of Moses in order to give them the air of antiquity and the authority of a long sanction.

Reconstructive criticism denies wholly this view of higher criticism, and contends for the truthfulness of that view which the Church has held for ages, inheriting it from the Jews. And to establish its claims reconstructive criticism has restored in two copies the Tora of Moses, and in these pages it will restore the Sinaitic Tora, which will show that the traditional view is substantially correct; that the tabernacle was reared in sight of Sinai; that its ordinances were given at that place; that Aaron and his sons at that time received the priesthood, and the Levites were set

apart to special services connected with the newly ordained ritual and the tabernacle.

We will now consider the priesthood in Israel, as set forth in the Sinaitic Tora. The priesthood, as ordained in the Tora of Moses, is as follows: "The priests are the sons of Aaron; for him Jehovah thy God chose out of all thy tribes to stand to minister in the name of Jehovah and to bless in the name of Jehovah, him and his sons forever. Thou shalt sanctify him therefore, for he offereth the bread of thy God. He shall be holy; for he is holy unto his God. And he shall not profane the sanctuary of his God. He shall eat the bread of his God and the offerings of Jehovah made by fire. Jehovah is his inheritance according as Jehovah thy God has promised." This passage from the Mosaic Tora clearly requires a priesthood that is Aaronic, and that its support shall be from the offerings at the sanctuary. The Sinaitic Tora is older by a number of years than the Mosaic, and its precepts were in force during their wanderings about Sinai until the Israelites marched to the Jordan and received in the plains of Moab the Mosaic Tora. It is difficult to surmise just what form the Sinaitic Tora would give to the statute respecting the priesthood. One requirement would be that it be not inconsistent with the provision in the Mosaic; the same in substance, but perhaps with a less finished and full statement.

CONCERNING THE PRIEST ACCORDING TO J.

N³₁₀ And thou shalt appoint Aaron and his sons,
and they shall wait upon me in their priest's
L²²₁₃ office. And they shall not profane the holy
things of the children of Israel which they
offer unto Jehovah.

We should not forget that this statute was for a people who were to be a nomadic shepherd people with their sanctuary set up at Sinai. And also we are to keep in mind that the ritual for worship in Israel was recently given, and had all the charm that an imposing religious ceremony would exercise over a people who had been exposed to slavery and to the hardships of the desert. All that is said in the provision of the Sinaitic Tora is that Aaron and his sons hold their place in the community by the appointment of its members, and that they shall watch over and not profane the holy things of the children of Israel. The ordinance is like that in the Mosaic Tora so far as the persons are concerned who may become priests, and so far as the care of these honored persons should exercise in order not to profane the things of the sanctuary.

CONCERNING THE PRIEST ACCORDING TO E.

N⁸₁₄ Thou hast separated from among the chil-
 L²₃ E²⁹₉ dren of Israel Aaron and his sons, and the
 L²²₂ priest's office shall be theirs. And they shall
 be separated as holy from among the children of
 Israel, and they shall not profane my holy name
 and the holy things which they hallow unto
 me.

The copy of E is not unlike that of J in the Sinaitic Tora. Each copy requires that Aaron and his sons hold exclusively the priesthood, and that they keep the holy things of Jehovah unprofaned. Most interesting some day will be the study of the differences in the copies. But that must be after the tora and its kindred literature have been restored.

The place of the Levite in the cultus of Israel is a storm

center of controversy. Higher criticism maintains that not until after the exile did they become subordinate attaches to the temple worship, that in preëxilic times they were priests of Yahweh, and performed the duties of their office in Israel. Sometimes a higher critic steps into the field of the exegete. Budde does this act in reference to a passage from the "Blessing of Moses" (Deuteronomy xxxiii. 9). The words of this verse are: "Who said to his father and mother, I know them not; and would not recognize his brother, nor acknowledge his own sons, but followed thy word and kept thy covenant." The verse refers to Levi. Budde says concerning this passage as follows: "Here we have, in fact, the very moment of Levi's origin, and this is how it must be understood. At Moses's call the faithful from all the tribes hasten to him to lend him their arm even against their own kindred. Those thus tested and proved remained from this time on united, and formed a new tribe, Levi. Of course the Exodus passage, where it now stands, means, and must be understood to mean, 'all who were sprung from Levi, the son of Jacob, gathered themselves unto Moses.' But originally the sense was, 'all who are now called Levites,' more exactly the ancestors of the present tribe of Levi. But since later all the tribes of Israel were reckoned as sons of Jacob, Levi also received by anticipation his position among the rest, and 'all the Levites' from Moses's time received the new sense, 'all the descendants of Levi, the son of Jacob.'" ("The Religion of Israel to the Exile," p. 83.) This band of faithful Israelites, who in a critical moment came to the rescue of Moses, were, according to Budde, rewarded with the priesthood of Yahweh.

Neither the Mosaic Tora nor the Sinaitic Tora knows anything of such an origin for the tribe of Levi. And further, neither one tora nor the other recognizes the Levites as forming a priesthood. They are in the Sinaitic Tora simply assistants in the services of the sanctuary, especially the menial ones. A nobler function is awarded them in the Mosaic Tora. They are there appointed the criminal judges of Israel, to enter upon their office when Israel entered their possessions.

THE LEVITES ACCORDING TO J.

$N_{14}^8 N_{19}^8$ The Levites were a gift unto Aaron and his
 N_7^3 sons from among the children of Israel. And
 they shall keep his charge and the charge of
 the whole congregation before the tabernacle
 of the congregation to do the service of the
 tabernacle.

Such is the Sinaitic regulation in reference to the position of the Levites in the community. Israel at that time were ready for any service to Jehovah. A wonderful enthusiasm for the more fully developed worship in connection with the tabernacle pervaded the whole camp. Some had been set apart as priests, some as their assistants. The Sinaitic Tora, not the Mosaic Tora, contains the statute which refers to the separation of the tribe of Levi to the service of the tabernacle. The same motive which leads men to-day to accept the duties and burdens of the ministry actuated Levi to accept their tasks. The motive is that such conduct is well pleasing to Jehovah. The requirement that the Levites should have no inheritance in Israel is found in the Mosaic Tora, but not in the Sinaitic.

THE LEVITES ACCORDING TO E.

N³; And thou shalt give the Levites unto Aaron and his sons; they shall be wholly given unto N³; him from among the children of Israel. And they shall keep all the instruments of the tabernacle of the congregation and the charge of the children of Israel to do the service of the tabernacle.

The copy of E is in accord with that of J as regards the position which the Levites were to hold in Israel. A cumulative force is added to the arguments for the theory of reconstructive criticism, coming from the restoration of each new section of the tora. As each additional part is completed, there is of course less remaining from which to complete the tora. As the theory requires two copies, it is likely that there would be wanting some matter in one or the other copy, if the theory was not true, the nearer this remaining matter was used up in the reconstruction.

The next subject treated in the Sinaitic Tora is "The Central Sanctuary." The Mosaic Tora makes it clear that, when Israel should enter into its possessions beyond the Jordan, a central sanctuary is to be chosen for all the people, and that to it Israel must come to make its offerings at the times of the established feasts. It is not only interesting, but also a matter of surprise, the manner in which the Sinaitic Tora presents this same subject. But before we give this statement, let us pause to consider the conception of the worship in Israel which higher criticism proffers us as the result of its critical researches. Wellhausen describes the cultus in the century 850-750 B.C. He says: "To the ordinary man, it was not moral but liturgical acts that

seemed to be truly religious. Altars of Jehovah occurred everywhere, with sacred stones and trees—the latter either artificial (Asheras) or natural—beside them; it was considered desirable also to have water in the neighborhood (brazen sea). In cases where a temple stood before the altar it contained an ephod and teraphim, a kind of images before which the lot was cast by the priest. Of the old simplicity the cultus retained nothing; at the great sanctuaries especially (Bethel, Gilgal, Beersheba) it had become very elaborate. Its chief seasons were the agricultural festivals, the passover, the feast of weeks, and most especially the feasts of ingathering at the close of the year. These were the only occasions of public worship properly so called at which every one is expected to attend; in other words, each worshiper sought the presence of God only in special circumstances, as for example at the beginning and at the end of particular undertakings. The cultus as to place, time, matter, form, belonged entirely to the inheritance which Israel had received from Canaan; to distinguish what belonged to Jehovah from that which belonged to Baal was no easy matter.” (Prolegomena, p. 468.)

Nothing could be more erroneous than this genesis of the cultus of Israel. We admit that just before the appearing of Amos many foreign elements had been introduced into the religion of Judah, and especially into that of the kingdom of Israel. But these were in direct violation of the cultus of the two toras. It was very easy at that time to distinguish between the cultus of Jehovah and this imported cult. One had the prestige of centuries, the authority of the Mosaic and the Sinaitic toras, while the idolatrous practices were some-

thing taken on by Israel. Wellhausen's view of the cultus of Israel stands only if Deuteronomy with its cultus is subsequent to the time of Amos. The restoration of the Mosaic Tora demonstrates that the theory of Deuteronomy as advanced by higher criticism is not maintainable; and with the restoration of the Sinaitic Tora, which takes up most of what was left in our present Deuteronomy after the Tora of Moses was restored, reconstructive criticism places its theory upon unanswerable arguments.

The central place of worship recognized in the Sinaitic Tora was first established when Israel entered into Amalek's possessions. Their great leader is ever mindful of the great traditions of the past, nor does he forget, in his great enthusiasm for that broader life upon which Israel was now entering, the sacred things of the desert. During their journeyings, when the tent of the ark was set up, Israel built an altar and sacrificed. Then the mode of life was migratory. There was no permanent sanctuary, because Israel had no country of their own. Abraham, Isaac, and Jacob had builded altars and offered thereon sacrifices. But this function of worship had been restricted to one family in the desert, or at least Aaron and his sons became more and more identified with the sanctuary which Israel had in their midst during those weary wanderings from Horeb to Sinai. The blossoming of Aaron's rod is a tradition which carries out this assertion. Moses is careful not to condemn the past modes of cultus, but he directs Israel's mind to the nobler future of the nation and to the need of the central sanctuary for worship, which they had set up in their midst in gratitude for the vic-

tory at Rephidim and in reverent love for Jehovah their God.

THE PLACE OF WORSHIP ACCORDING TO J.

¹²₁₃ Take heed to thyself that thou offer not thy burnt offerings in every place, where thou has ¹²₁₁ visions, but there is now a place where Jehovah thy God chooseth to cause his name to dwell; ¹²₁₄ there thou shalt offer thy burnt offerings, and there thou shalt do according to all that I have ¹⁴₂₆ commanded thee. And thou shalt eat before Jehovah thy God, thou and thy household, and ¹²₁₈ thou shalt rejoice in all that thou puttest thine hand unto.

We have altered the expression "which thou seest" to "where thou hast visions." The Hebrew word permits this meaning. Indeed, the Hebrew word for "seer" is from the same root. Our reason for the change is that the tradition of Israel's past was that God revealed himself in visions. Jacob had these. And Hagar had one, and gave in consequence a new name to God. Reference is made to the newly instituted cultus and the central sanctuary in the words, "there thou shalt do according to all that I commanded thee."

These commands had relation to the manner of making these offerings and sacrifices as ordained in the ritual of the tabernacle.

THE PLACE OF SACRIFICE ACCORDING TO E.

¹²₈ Ye shall not do after that which we do here this day: every man whatsoever is right ¹²₄ in his own eyes. Ye shall not do so unto ¹²₂₇ Jehovah your God. But thou shalt offer ¹⁶₁₁ thy burnt offerings before Jehovah thy

¹² God in the place which Jehovah thy God
¹²_{5, 11} chooses to place his name; thither shall ye
¹²₇ bring all that I have commanded you. And
 there ye shall eat before Jehovah your God,
 and ye shall rejoice in all that you put your
 hand to, wherein Jehovah thy God hath
 blessed you, ye and your household.

In view of these statements concerning the place of worship in the two copies of the Sinaitic and the Mosaic toras, nothing could be more foreign to the religious life of Israel, as it was developed and lived for centuries, than to claim with higher criticism that "the cultus as to place, time, form, matter, belonged entirely to the inheritance which Israel received from Canaan."

The last section, under the head of "The Worship in Israel," treats of such animals as may be eaten. Our study is simply of the facts which belong to the Sinaitic Tora, not their explanation. In regard to the laws regulating this matter of clean and unclean animals, Kellogg, in his book upon Leviticus (p. 283), says: "It may also be said that, as a general rule, the appetite of the great majority of enlightened and cultivated nations revolts against using as food the greater part of the animals which this code prohibits. Birds of prey, for instance, and the carnivora generally, animals having paws, and reptiles, for the most part, by a kind of universal instinct among cultivated peoples, are judged unfit for human food." The section upon this subject in the Sinaitic Tora differs from the corresponding one in the Mosaic Tora, not in the classification, but simply in the mode of enumeration. The Sinaitic Tora is more specific. The life of Israel in Egypt and the desert would naturally have led the people to eat every living

thing fit for food. And as the question came up in the community as to whether such an animal, which had been caught, might be eaten, the decisions were made and were characterized by mention of its name. Hence this section in the Sinaitic Tora bears upon its face the evidence of how the laws grew up in Israel, because in Egypt and as later emergencies arose the decisions were rendered.

THE UNCLEAN ANIMALS ACCORDING TO J.

- L $\frac{11}{2}$ L $\frac{11}{13}$ These are the beasts which shall not be eaten
 L $\frac{11}{2}$ L $\frac{11}{4}$ among all the beasts that are on the earth; as
 L $\frac{11}{26}$ the camel, for he cheweth the cud and divideth
 L $\frac{11}{3}$ L $\frac{11}{5}$ the hoof and is cloven-footed; and the coney,
 L $\frac{11}{26}$ for he cheweth not the cud and is cloven-foot-
 L $\frac{11}{6}$ L $\frac{11}{7}$ ed; and the hare, for he cheweth the cud and
 L $\frac{11}{7}$ is cloven-footed; and the swine, though he di-
 videth the hoof, yet he cheweth not the cud;
 L $\frac{14}{6}$ and every beast which divideth the hoof and
 L $\frac{11}{30}$ cleaveth the cleft into two claws, as the chame-
 L $\frac{11}{22}$ L $\frac{11}{30}$ leon after its kind and the lizard after its kind,
 L $\frac{11}{22}$ L $\frac{11}{29}$ the mouse and the weasel AFTER ITS KIND.
 L $\frac{11}{22}$ L $\frac{11}{29}$ These of them ye may eat that creep upon the
 L $\frac{11}{22}$ earth, the locust after its kind and the grass-
 L $\frac{11}{13}$ hopper after its kind. These ye shall have
 in abomination among the fowls: the eagle and
 L $\frac{11}{14}$ the ossifrage and the osprey, and the vulture
 L $\frac{11}{15}$ and the kite after his kind, and the raven after
 L $\frac{11}{16}$ his kind, and the owl and the night hawk and
 L $\frac{11}{17}$ the cuckoo and the hawk after its kind, and
 the little owl and the cormorant and the great
 L $\frac{11}{18}$ owl, and the swan and pelican and the gier
 L $\frac{11}{19}$ eagle, and the stork and the heron after her
 L $\frac{11}{10}$ kind, and the lapwing and the bat. And all
 that have not fins and scales of all that move

in the waters, they shall be an abomination unto you.

This table is remarkable for the specific character which is found in it. The beasts are such as Israel were acquainted with in Egypt or met on the heights or in the scattered vegetation of the desert. The birds were such as waded the Nile and its streams, or such as flew along the shores of the Red Sea and above the mountain cliffs, or over the desert. It is the zoölogy of the land they came from or of the desert in which they had lived which come under review in this prohibited list.

THE UNCLEAN ANIMALS ACCORDING TO E.

L ¹¹/₄₆ This is the law of the beast and the fowl and of every living creature that moveth in the waters and of every creature that creepeth upon ¹⁴/₇ the earth. Verily these ye shall not eat; of L ¹¹/₂₆ L ¹¹/₄ them that chew the cud and divide the cloven L ¹¹/₄, ¹⁴/₇ foot, as the camel; of them as the coney that chew not the cud but divide the hoof, and as L ¹¹/₅ the hares, for they chew the cud but divide not ¹⁴/₈ the hoof; and the swine, for he divideth the L ¹¹/₂₆ hoof but cheweth not the cud. That which cleaveth the cleft into claws is unclean unto L ¹¹/₂₉ you, as the chameleon after its kind, the lizard after its kind, the shrew mouse and the weasel L ¹¹/₂₉ AFTER ITS KIND. Among the creeping things L ¹¹/₂₂ ye may eat the locust after its kind and the ¹⁴/₁₂ grasshopper after its kind. And these are they of which ye shall not eat: the eagle and ¹⁴/₁₃ the ossifrage and the osprey, and the glede and ¹⁴/₁₄ the kite and the vulture after his kind, and the ¹⁴/₁₅ raven after his kind, and the owl and the night

hawk and the cuckoo and the hawk after his
¹⁴₁₆ kind, and the little owl and the great owl and
¹⁴₁₇ the swan, and the pelican and the gier eagle
¹⁴₁₈ and the cormorant and the stork and the heron
 after her kind, and the lapwing and the bat.
 L ¹¹₁₂ Whatsoever in the waters hath no fins nor
 scales, that shall be an abomination unto you.

The table as found in the copy of E is characterized like that in J by a careful specification of the animals which are not to be eaten, also the form of the table is prohibitive. A special discussion of these tables alone will explain their reconstruction, but we cannot enter upon this discussion in this place.

We conclude this chapter by simply reaffirming that no more convincing proof need be given of the grave errors into which higher criticism has fallen respecting the worship in Israel than the production of the chapters in the Mosaic and the Sinaitic toras which treat upon this subject. Here we find the regulations given for the worship in Israel, and they agree in the two toras, being related to each other as a fuller to a less complete statement. Of each tora we have furnished two copies. The improbability of these two toras being found in Exodus-Deuteronomy, after higher criticism has worked a century upon this matter and only succeeded in establishing certain so-called codes, each greatly redacted, makes the reproduction of them in two copies all the more convincing, and should win acceptance for the theory of reconstructive criticism.

CHAPTER VIII.

THE JUDGMENTS OF THE LAW.

IN Egypt Israel as bondmen, so far as their differences became cognized by law, were subject to the Egyptian civil code. Yet it is hardly possible that any civil rights were allowed them. During the early period of their sojourn in the Egyptian territory the Israelites must have had certain usages which regulated matters of difference between them. Joseph secured his people without doubt in the right to exercise these civil methods. Apart from this probable source for the civil regulations, which became law in Israel, it is certain that even in a condition of bondage observation would acquaint the Israelites with those elementary rules which must become operative in every community in order that security to property and personal rights might be conserved.

Naturally their great leader became the authoritative voice which settled matters of dispute arising in that period which was included between the flight from Egypt and the coming into the region round about Horeb. This duty to the community was very burdensome to Moses, and at the suggestion of Jethro, his father-in-law, he appointed judges to attend to the lesser matters of difference and reserved for himself the right to determine the greater causes. Such was the method of civil procedure during the wanderings in the desert. Now when the people were settled in and around Sinai there was need of some definitive statement, or some code, which should gather up the principles which Israel had accepted as right during their wanderings

and should add other precepts suited to a more settled life. The Sinaitic Tora contains this first codification of the legal usages in Israel.

Higher criticism accepts as true all the preceding paragraph except the last sentences. It denies that Moses ever gave any formal statement to Israel respecting cultus or civil law. Wellhausen says: "In fact, it can be shown that throughout the whole of the older period the tora was no finished legislative code, but consisted entirely of the oral decisions and instructions of the priests; as a whole it was potential only; what actually existed were the individual sentences given by the priesthood as they were asked for. Thus Moses was not regarded as the promulgator, once for all, of a national constitution, but rather as the first to call into activity the national sense for law and justice, and to begin the series of oral decisions which were continued after him by the priests. He was the founder of the nation out of which the tora and prophecy came as later growths. He laid the basis of Israel's subsequent peculiar individuality, not by one formal act, but in virtue of his having throughout the whole of his life been the people's leader, judge, and center of union." (Prolegomena, p. 438.)

It is yet to be proved that the priests (if there were any in the deserts) had anything to do with the civil judgments. And without doubt, until the emergence from the desert, all decisions were simply oral, made in accordance with a traditional standard of right, or in accordance with some principle adopted when any new case arose. We hold, moreover, that after an elaborate system of religion was established, and the people were to enter upon thirty-eight years of probation, Moses gave a formal statement of the law, civil and religious,

and this tora ruled the community of Israel until they came to the Jordan.

The chapter upon the "Judgments of the Law" in the Sinaitic Tora is separated into three sections, namely, that concerning crimes, that concerning injuries, and that concerning truth and judgment. Each section is very brief. The first, that upon crime, reflects the severity of the legal usages which had governed Israel in the desert of Sinai.

CONCERNING CRIMES ACCORDING TO J.

- ²⁷₁₅ Cursed be the man that maketh a molten or
⁴_{28,} ²⁷₁₅ graven image, the work of men's hands, and
 setteth it up in a secret place.
- ²⁸₁₉ L ²⁴₁₆ Cursed be he that blasphemeth the name of
 Jehovah.
- ²⁷₁₆ Cursed be he that maketh light of his father
 or his mother.
- ²⁷₂₀ Cursed be he that lieth with his father's
 wife; for he hath uncovered his father's skirts.
- ²⁷₂₂ Cursed be he that lieth with his sister.
- ²⁷₂₁ Cursed be he that lieth with any manner of
 beasts.
- ²⁷₂₄ Cursed be he that smiteth his neighbor se-
 cretly.

The accursed one is put to death. Hence from this section we can determine what crimes in Israel were visited with capital punishment. Crimes against Jehovah were idolatry and blasphemy; crimes against the home were the cursing of the father or the mother, incest, and filthiness with beasts; crime against society is murder. The brevity of this part of the code suggests that crime was so abhorrent to the high ethical sense of Israel that it required only the fact of its occur-

rence to be known in order to have the perpetrators certainly visited with speedy punishment. It is interesting to observe how in the Tora of Moses cases of crime were stated with great fullness. The penalties in each tora remained unchanged. Safeguards were placed around cases in which there might arise some doubt of the accused party's guilt, in the later tora.

CONCERNING CRIMES ACCORDING TO E.

²⁸₁₉ E ²²₂₀ Cursed be he that sacrificeth to any god,
²⁷₁₅ E ²²₂₀ the work of the hands of a craftsman, save Jehovah only.

²⁷₂₃ L ²⁴₁₆ Cursed be he that blasphemeth the name of Jehovah.

²⁷₁₇ E ²¹₁₅ Cursed be he that smiteth his father or his mother.

²⁸_{16, 30} ²² Cursed be the man who taketh his father's wife and discovereth his father's skirts.

²⁸_{17, 23, 22} ²⁷₂₇ Cursed be he who lieth with the daughter of his father or the daughter of his mother.

²⁸₁₈ E ²²₁₉ Cursed be every one who lieth with a beast.

²⁷₂₅ Cursed be he that taketh reward to slay the innocent.

The crimes here are the same as we found mentioned in J. Some little variations occur in the form of expression. The curse involving murder is at heart the same. There is no mercy for a murderer. Cases where killing occurred, with doubt as to the motive, would probably have been open to investigation, and a hearing would be given. But to one who slew the innocent for gain, death alone was meted out.

The section upon injuries is remarkably short. The sternest justice was required in case of an injury inflicted. There was no fine allowed, but whatever injury

was inflicted upon one, the community was obliged to inflict the same upon the malicious person.

CONCERNING INJURIES ACCORDING TO J.

- L. ²⁴/₁₉ If a man cause a blemish in a neighbor, as he hath done, so shall it be done unto him.
- L. ²⁴/₁₈ He that killeth a beast shall make it good, beast for beast.

CONCERNING INJURIES ACCORDING TO E.

- L. ²⁴/₂₀ Breach for breach, eye for eye, tooth for tooth. As one causeth blemish in a man, so
- L. ²⁴/₂₁ shall it be done to him. He that killeth a beast shall restore it.

The phrasing of this injunction is far-reaching; nor is it in any way opposed to the corresponding regulation in the Tora of Moses. Indeed, the two toras agree. We speak too often with harshness in regard to the "eye-for-eye" principle of the Mosaic law; but every community in its beginnings adheres to something akin to this rule. A decadent civilization has in its provisions concerning injuries manifold ways to avoid the enforcement of the law of "an eye for an eye, a tooth for a tooth." And our Christian civilization holds up as the better law the forgiveness of injuries. But it is yet uncodified among modern nations what injuries may be forgiven without lessening the security which a law like the Sinaitic places about the members of a civic community.

The last section of this chapter is upon Truth and Judgment. It is in this part of the Sinaitic Tora that we obtain a glimpse of that form of government which regulated Israel's legal affairs while at Sinai. Down-right honest dealing was demanded, the discountenan-

cing of false rumors, the highest respect for the judge, adherence to truth against the trend of a multitude, the exactest justice to a poor man, and the maintenance of a strict equity for the stranger, the widow, and the fatherless. These are the principles which Israel applied to civil matters in the years of their wanderings, and which made them invincible when organized into a militant host. These principles saved the people from those excesses which too often have conquered the victors in the history of the past. Interest therefore attaches itself to the form in which these principles are expressed in this tora.

*CONCERNING TRUTH AND JUDGMENT ACCORD-
ING TO J.*

L ¹⁹₁₃ Thou shalt not defraud thy neighbor.

E ²³₁ Thou shalt not raise a false report.

E ²²₂₈ Thou shalt not curse the judges.

E ²³₂ Thou shalt not follow after the multitude to
do evil in a cause.

E ²³₂ Thou shalt not speak after many to decline
E ²³₆ thy poor in his cause.

²⁷_{19, 30, 19} ²²₂₇ Pervert not the judgment of the stranger,
the widow, and the fatherless.

The apothegmatic power of these precepts from a literary standpoint is most noticeable. They seem almost axioms, universal in their character. It was Israel's lawgiver that first caught these fundamental truths of social life and gave them noblest expression.

*CONCERNING TRUTH AND JUDGMENT ACCORD-
ING TO E.*

E ²³₇ Thou shalt keep thee from a false matter.

L ¹⁹₁₆ Thou shalt not go up and down 'as a tale-
bearer amongst thy people.

E ²²₂₈ Thou shalt not curse a judge of thy people.

E ²³₁ Put not thy hand with the wicked to be an unrighteous witness.

E ²³₃ E ²³₂ Thou shalt not countenance the perverting
E ²³₃ of a poor man in his cause.

²⁴₁₇ Thou shalt not pervert the judgment of the stranger and the widow and the fatherless.

The copy of E agrees with that of J in these precepts. There is not the tediousness of a repetition. Were this the case, then there would be ground to doubt the witness of either tora to the ancient order of things in Israel. In fact, the differences constitute a most important element in the evidence which each tora brings to the truth of the theory of reconstructive criticism.

Students will find that the two toras, the Mosaic and the Sinaitic, which reconstructive criticism has restored contain the Deuteronomic Code, the Book of the Covenant, and the Laws of Holiness, the three principal codes which higher criticism has brought to light. In consequence of this fact, students are driven either to accept the codes of higher criticism with all the illogical character found in them, together with all the redactions, inconsistencies, and contrary statements, or else to accept the theory of a Mosaic and a Sinaitic Tora, each in two copies, which reconstructive criticism proffers. The reasonableness of this claim is apparent.

CHAPTER IX.

OBEDIENCE AND BLESSING.

PROPHECY in Israel is no vague cloud, out of which later ages may gather uplift by throwing its own light upon the dimness and create therein the rainbow colors of hope. On the contrary, the essence of Hebrew prophecy is absolute certainty respecting the will and purposes of Jehovah. The truth which it imparts has power and significance, not alone in the day of its utterance, but in the coming days, all along the history of our race, when conditions are suitable for its fulfillment. Sublime is Moses's confidence in his message which is conveyed in the Sinaitic Tora. These commandments and statutes and judgments are so vital to Israel that the forgetting of them imperils existence itself. The doing of them is obedience to the will of Jehovah. Fidelity to the precepts of the tora is faithfulness to Israel's God in the view of the tora.

The only practical worth of the Code of Moses above any other code, whether Roman or Grecian, is that the injunctions, if obeyed, constitute a conformity to the will of God. It is alone this peculiar character which makes the Mosaic legislation more precious than Solon's, and which makes a rational basis for our Christian faith in the Scriptures. But it is this very feature which perishes under that critical theory which higher criticism advances. In the hortatory close of the Sinaitic Tora we have presented the subjects of "Obedience and Life" and "Obedience and Blessing." The life referred to is national, not individual. In the world-movements the

inevitable law is that individuals are but part of the mass. In character upbuilding the individual in himself is the world, that microcosm which is fashioned into beauty or hideousness according to the animating spirit. The life of Israel depended upon faithful adherence to this tora. Such is the announcement of Israel's lawgiver.

OBEDIENCE AND LIFE ACCORDING TO J.

E ¹⁸₁₁ And it shall come to pass when Jehovah shall bring thee into the land of the Canaanites, as he sware unto thee and unto thy fa-
¹²₁thers, and shall give it unto thee, these are the statutes and the judgments which ye shall
¹⁶₂₀observe to do that thou mayest live and inherit
¹²₁the land which Jehovah, God of your fathers,
⁴₄₀giveth thee to possess it, and that it may go well with thee and with thy children after thee in the land, and that thou mayest prolong thy days upon the land which Jehovah thy God giveth thee forever.

Life in the land is conditioned upon obedience to the tora. Incidentally it may be noticed how perfectly the facts accord with the theory of reconstructive criticism. This paragraph is harmonious and good writing. Yet it is restored from three different places in Deuteronomy out of what remained after almost all of the Sinaitic Tora had been reconstructed, and all of the Mosaic Tora.

OBEDIENCE AND LIFE ACCORDING TO E.

E ¹²₂₅ And it shall come to pass when ye shall come to the land which Jehovah will give you ac-
⁶₁cording as he hath promised, then these are the statutes and judgments which Jehovah

your God commanded to teach you that ye
⁴should do them in the land which Jehovah,
⁵₃₃ God of your fathers, will give you, that ye
 may live and it be well with you, and that
 you may prolong your days in the land, which
¹²₁ ye shall possess, all the days that ye live upon
 the earth.

The two copies agree; each enforces in its own way the utterance that national life and obedience to the Sinaitic Tora go hand in hand.

The section upon "Obedience and Blessing" is constructed for the most part from Deuteronomy xxviii. 1-7 and 15-19. This twenty-eighth chapter has been the object of the most patient study of the higher critics. They agree that it is made up of "Deuteronomic materials," and Wellhausen attributes it to the author of v.-xi. of Deuteronomy. Kuenen says: "Valeton only allows v. 1-6, 15-19 to the author of the hortatory discourse (v.-xi.), and regards all the rest as later expansions. He points out the connection of these verses with xxvi. 16-19, and the beautiful parallelism between the blessing and the curse which marks them. Undoubtedly the denunciation would have gained in force if the author had restrained himself within the limits proposed; but does this give us any right to deny that the elaborate development of the antithesis is his? In v. 7-14, 20-68, I cannot discover a single indication of diverse authorship, and the language and style are D¹ throughout." (Hexateuch, p. 127.)

Reconstructive criticism considers the word "curse" in these verses (16-18) to belong to the section concerning the penalties of the Sinaitic Tora. The word "blessing" appears six times in v. 3-6. The "beauti-

ful parallelism" of Valetton between the blessing and the curse is without foundation. Reconstructive criticism assumes the right of rearrangement of the words of Deuteronomy only to restore the two copies of the tora. If it fails to do this, there is no ground in reason for the liberty of taking the *textus receptus* to redispose it in order to make some kind of a literary production. This same right is assumed by higher critics when they caused to be printed in polychrome colors the different documents of the Pentateuch.

OBEDIENCE AND BLESSING ACCORDING TO J.

⁶₁₀ And it shall be when Jehovah thy God shall have brought thee into the land which he ²⁸₂sware unto thy fathers, if thou hearken unto ¹⁹₉the voice of Jehovah thy God, and if thou shalt keep all these commandments and ²⁸₂statutes and judgments to do them, THEN ALL THESE BLESSINGS shall come upon thee. ²⁸_{3, 16}Blessed shalt thou be in the city and in the ²⁸_{17, 5}field, thy basket and thy store; Blessed ²⁸₁₈shall be the fruit of thy body and the fruit of thy land, the increase of thy kine and the ²⁸_{6, 19}flocks of thy sheep; Blessed shalt thou be when thou goest out and when thou comest in. ²⁸₇And Jehovah shall cause thine enemies that rise up against thee to be smitten before thy face. They shall come out against thee one ²⁸₁₃way and flee before thee seven ways. And thou shalt be above only, and thou shalt not be underneath.

An incomparable confidence possessed Moses when he spake to Israel the sure sequence upon their obedience to the law. He had said in the preceding section

that obedience was the condition of national life. He says here that obedience will insure blessings. An obedient people shall have the voices of children in their homes, shall see their fields and flocks bring forth abundantly. Their enemies shall flee before them. They shall be at the head.

OBEDIENCE AND BLESSING ACCORDING TO E.

⁷_{12, 14}¹⁷ Wherefore it shall come to pass, when thou art come into the land which Jehovah thy ¹³₁₇ God giveth thee, as he hath sworn unto thy ¹⁷_{14, 12} fathers, and shalt dwell therein, if ye hearken to these commandments and statutes and ²⁸₂ judgments and keep and do them, ALL THESE ²⁸₃ BLESSINGS shall overtake thee. Blessed shalt ²⁸₅ thou be in the city and in the field, thy basket ²⁸₄ and thy store; Blessed shall be the fruit of thy body and the fruit of the ground, the increase ²⁸₆ of thy kine and thy flocks of sheep; Blessed shalt thou be when thou goest out and when ^L₃ ²⁶ thou comest in. And five of you shall chase a hundred, and a hundred of you shall put ten ²⁸₁₂ thousand to flight. And thou shalt lend to ²⁸₁₃ many nations and shalt not borrow. And Jehovah shall make thee the head and not the tail.

The only considerable variation in this copy is where reference is made to the enemies. Yet the meaning is one. Israel shall be invincible, if they obey.

We have concluded the chapter upon "Obedience and Blessing." The same supreme trust in Jehovah is found in this tora which we met in the Mosaic Tora. The commandments and statutes and judgments are essentially the same in each, and the logic of things would

require that the outcome of obedience should be the same. There can be no doubt but that one mind is present in each tora. The same fundamental principles are present; the same result follows when these principles find normal opportunity for working in the hearts of Israel.

CHAPTER X.

DISOBEDIENCE AND PUNISHMENT.

As Moses spake the closing words of the Sinaitic Tora, a deep silence must have come upon Israel. The awful array of disasters which would succeed one another, in case the chosen people departed from Jehovah their God, had in itself a power that would naturally create in the listeners the hush of an overwhelming awe. These men who heard the words of this tora from Moses had also, only a short time before, witnessed the theophany at Sinai, when God spake and they heard and trembled. All of these men had been engaged in making and setting up the tabernacle. And their hearts were enkindled with noble devotion to a great and comforting faith in God. The commandments and the judgments of the tora were not new; they had been the civic constitution during the sojourn in the wanderings. Some of the statutes were new, because they dealt with modifications in the cultus. Yet this new religious life, with its ceremonies, was simply an amplified form of what they had been bred to in the deserts, and in no way inconsistent with it. All was adapted to a larger communal existence, to a people being educated to enter among the nations of the earth as a world-power. Yet only this nation, among the nations of the earth, was taught in their law that the calamities which should overtake them in later days would be conditioned upon their attitude to the tora which governed them.

Let us now recall briefly the conclusions of higher criticism in regard to its codes. Kuenen says: "The results of the inquiry now completed show that in the year of the reformation of Ezra and Nehemiah (about 444 B.C.), the Deuteronomico-prophetic sacred history and the historico-legislative priestly work both existed independently. The union of these two gave rise to the present Hexateuch." (Hexateuch, p. 313.) The same author gives the reason and the approximate time for the union of these two independent works. He says: "As long as the two remained independent they challenged comparison, and the great difference between them could not but be observed. If this difference were regarded as amounting to contradiction, then the prestige of the two works alike must suffer under it, and the authority of the more recently introduced legislation specially be shaken. There was but one means of averting this danger, namely, to weld together these two independent but related works into a single whole which might then claim, without fear of challenge, the place which Judaism assigned to the documents of Yahweh's revelation to the fathers. It is therefore highly probable that the Sopherim lost no time, and that before the end of the fifth century they had produced the Hexateuch." (Hexateuch, p. 314.)

Our purpose in quoting the above paragraph is to bring to mind the date assigned to the various documents, which higher criticism alleges to have discovered in the so-called Hexateuch. DJE existed independently with P at about 444 B.C. Before the close of this century the Sopherim made all the recensions which higher criticism has pointed out. Hence D¹ and D² are supposed to have arisen just before the close of the

fifth century. Chapter xxviii. of Deuteronomy has been regarded as the great close which was appended to D¹ some time. Wellhausen considers that the author of this chapter is not the same as that one who added D² (v.-xi.) as a preface to D¹. But in this view he is not sustained by the majority of authorities among higher critics, such as Kuenen and Graf and Klostermann and Hollenberg. These latter attribute this twenty-eighth chapter to the author of D². We have shown in our "Tora of Moses" that the greater part of this chapter, which contains the threatened punishments for Israel in case of disobedience, furnishes the section of the Mosaic Tora upon "Disobedience and Punishment," giving two accounts of the same.

A chapter which has been brought into comparison with this twenty-eighth chapter of Deuteronomy is the twenty-sixth chapter of Leviticus. We will now quote Kuenen in regard to this latter chapter. He says: "It is otherwise with the concluding discourse in Leviticus xxvi. 3-45. Here, too, Moses is the speaker, the conquest of the land is in the future, Israel's attitude toward Yahweh's ordinances and judgments is uncertain, and so forth. But involuntarily, the author, like the writer of Deuteronomy xxix. sq., iv. sqq., etc., allows his own historical position to shine through. He knows that Israel has sacrificed on bamoth and in sanctuaries, has reared chammanim, and served idols (v. 30 sq.). He not only anticipates the dispersion of Israel, and the devastation of his land (v. 30), but can regard this depopulation and lying fallow of the land as the penalty for the neglect of the sabbath law, as the payment in full of what the soil owes to Yahweh (34, 35, 43). This last trait is decisive. The trespass could not be assumed

as a fact when the law had only just been given, nor even while it was still open to observe it, though it had already been neglected for some time. We cannot fail to recognize, under the form of prophecy, the writer's account of the fact which he actually witnessed—the land lying fallow." (Hexateuch, p. 283.)

Reconstructive criticism, in opposition to this view, claims that this chapter in Leviticus, with most of what remained in Deuteronomy xxviii. after that has been removed which belonged to the two copies of the Mosaic Tora, furnishes the material out of which the section upon "Disobedience and Punishment" in the Sinaitic Tora is restored. The producing of this part of the Sinaitic Tora in two copies from these portions will establish this view.

To dogmatic theologians we owe that artificial conception of the history of Israel which requires the marvelous to be present at every step in the national unfolding. Hence arose that theory of the inspiration of the Scriptures which demanded that the words of the writers be given in such a mode as would allow basis for verbal inspiration. This view is erroneous. No national life ever developed more normally than that of Israel. The literature of this people will bear out this assertion. The first section in this part upon "Disobedience and Punishment" in the Sinaitic Tora has reference to "Pride of Heart." Its phrasing reflects by contrast the life that Israel had led in the desert. They had dwelt in tents. They were to enter a land whose inhabitants lived in houses. The trees and the shrubs of the desert furnished little of desirable food; but in the land to which they were to come abounded olive groves and vineyards. No orator could have shown greater skill in the mode of

his utterance than Moses when he uttered the closing words of this Sinaitic law.

PRIDE OF HEART ACCORDING TO J.

¹⁵₄ (And it shall come to pass), when Jehovah shall bless thee with blessings in the land which Jehovah thy God shall give thee for an ⁶₁₀ inheritance to possess it to give thee great and goodly houses which thou buildest not, ⁶₁₁ and houses filled with goodly things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees which thou plantedest not, when thou hast ⁶₁₂ eaten and art full, beware lest thou forget Jehovah which brought thee forth out of ⁸₁₇ Egypt, from the house of bondage, and thou say in thine heart, My power and the might of my hand hath gotten me this wealth.

The paragraph is practically a universal truth with Israelitish local coloring. The elements are accession to power, emergence into wealth, the dangers which lead to the admonition "Beware." It needed no prophet who had been in some kind of solemn conclave with the Almighty, different from what was allowed to his fellows, to formulate this truth. Only the seer's inlook into the past of the nations in which he had been, or of which he had heard, was required. The same remarks apply to all that follows. To formulate it as Moses did needed as a precedent condition a sublime faith in Jehovah such as Moses possessed from the time he received his call to lead his people out of Egypt.

PRIDE OF HEART ACCORDING TO E.

⁸₁₁ Beware that thou forget not Jehovah thy God in not keeping his commandments and his

judgments and his statutes which I command
⁸₁₄ you this day, lest thine heart be lifted up, and
 thou forget Jehovah thy God which brought
 thee forth out of Egypt, out of the house of
³⁰₂₀ bondage, when thou dwellest in the land which
 Jehovah sware unto thy fathers, to Abraham,
⁸₁₂ and Isaac, and Jacob, to give them, and when
 thou hast eaten and art full, and hast goodly
⁸₁₃ houses and dwell therein, and thy herds and
 thy flocks multiply, and thy silver and thy gold
 abound, and all that thou hast is increased.

This section of E resembles closely that of J, exhibiting the same informing spirit, yet with such variations as save the passage from the charge of being identical. These differences are of vital importance when the question of the credibility of these two copies as witnesses to the antiquity of the Sinaitic Tora comes up for consideration.

The announcement of the first triad of punishments is the next section of this tora. Higher criticism regards these utterances and similar ones as the observations of later times placed back in the Mosaic era, and so given the character of a prediction. The view is quite as tenable as that one held by certain Christian scholars who consider these words and others of similar character as the prophet's look down the centuries, foreseeing the events which were then to occur. The fact is that these words are predictive in the same sense that scientists often predict occurrences, simply because they know the natural laws and their working. Moses had faith in the sure working of law in national life. He knew that as soon as the uniting force of a nation was dissolved all evils came upon that people. Those he

announces are such as had come to other nations. Israel's leader saw these come to his people only when they departed from their God. This alone is the new element in these words of Moses which recount the disasters that follow upon infidelity to Jehovah.

FIRST TRIAD OF PUNISHMENTS ACCORDING TO J.

L²⁶₂₁ But if ye walk contrary to me (saith Jeho-
 L²⁶₂₄ vah), and will not hearken unto me, then also
 I will walk contrary to you and will punish
²⁸₂₂ you seven times for your sins. Jehovah will
 smite thee with consumption and a fever and
²⁸₆₀ inflammation and extreme burning. He will
²⁸₂₃ bring upon thee the plague. Thy heavens that
 are above thy head shall be brass, and thy earth
 L²⁶₂₆ that is under thee shall be iron. Then they
 shall deliver your bread by weight.

The three punishments in the paragraph are easily separable. They are sickness, the failure of crops through pests or the east wind's smiting, or the absence of the refreshing rains in their season. How this assumption of the tora is to be adjusted to the impartial operation of natural law will puzzle the scientists; but can these men, wise in the knowledge of the natural law, tell when the cyclone cometh, or when the east wind will blow disaster to the growth of the fields? Scientific explanation of these occurrences follows close on to their appearing, but not before their arrival are they announced by the scientist. Accept the God of the Hebrews as Moses revealed him to Israel, and we may not deny that he can attach these penalties to disobedience, if so be his will.

FIRST TRIAD OF PUNISHMENTS ACCORDING TO E.

L²⁶₂₇ But if ye will not hearken unto me, but will
 L²⁶₂₈ walk contrary to me, then also I will walk con-
 trary unto you in fury, and I, even I (saith Je-
 hovah), will chastise you for your sins seven
 L²⁶₁₆ times. I will appoint over you consumption,
 L²⁶₂₅ burning ague, and terror. I will send among
 L²⁶₁₉ you the plague. I will make your heavens as
 L²⁶₂₆ brass and your earth as iron. And when I
 have broken the staff of bread among you, ten
 women shall bake your bread in one oven, and
 ye shall eat and not be satisfied.

Several differences appear in this part between the two copies. The three punishments are the same; but in E the announcement is in the first person, while in J the third is employed. Then the description of the lack of bread is given most graphically in E. So little will be the supply in Israel that ten women can bake it all in one oven.

The second triad of punishments relates to those inflictions which come through war; the hard distresses, which a stronger people bring upon those whom they conquer. More pitiless is the oppressive hand of man than the powers of nature, whether through her disease comes, or plague, or drought. It is not new that the miseries of war lead to famine in a city, or to a foreign ruler; but it is otherwise with the assertion that faith in Jehovah will avert these misfortunes. In this new element the Mosaic threatenings have a most significant interest for mankind.

SECOND TRIAD OF PUNISHMENTS ACCORDING TO J.

L²⁶_{22, 25} The rabble of the field, thou shalt go out
 one way against them and flee seven ways be-

²⁸₅₃ fore them. Thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters, in the straightness wherewith thine enemies shall distress thee. And ye shall sow your seed in vain, for your enemies shall eat it.

²⁸₅₁ And he shall eat the fruit of thy cattle and the fruit of thy land.

The Authorized Version uses the words "wild beasts" where we have employed the expression "rabble of the field." The three punishments are defeat, the stress of the siege, and the foreign ruler. Israel had won only one signal victory at the time these words were uttered to them. The Amalekites had been destroyed and their land possessed. Now Israel was to be prepared in the Sinaitic peninsula by a forty years' sojourn to go forward to conquest. Moses in this Sinaitic Tora tells them that surely the distresses of defeat will come to them if ever they depart from Jehovah their God in the coming days.

SECOND TRIAD OF PUNISHMENTS ACCORDING TO E.

²⁶₃₇ L And ye shall have no power to stand before
²⁶₂₅ L your enemies. When ye are gathered togeth-
²⁶₂₉ L er within your cities, ye shall eat the flesh of
 your sons and ye shall eat the flesh of your
²⁸₅₃ L ²⁶₁₇ daughters in the siege. They that hate you
²⁶₂₂ L shall rule over you, who shall rob you of your
 children and destroy your cattle.

The three punishments are those which we found recounted in J. The wording varies, but not the import of the section.

The seventh punishment which is threatened in this tora is deportation to foreign lands from the country

which Israel should possess. This meant simply the destruction of national life. Higher criticism sees in this punishment surest evidence that the writer was one who was in exile and beheld what is here recorded, and who wished to impress his readers with the faith that such punishment was the reward of disobedience to Jehovah, and in order to give his teaching impressive authority places the evil that Israel was under in their exile as a prediction given by Moses to the children of Israel. It needed no prophetic outlook to know that this evil of deportation might come to any nation in the future, if it was subdued by a more powerful one. This was incident to national existence, and Moses in Egypt had beheld Pharaoh subdue nations and exile them. But the fundamental theory of national strength in Israel, as taught by Moses, was that it was found in Jehovah. Departure from him meant national weakness. The generalizations in this seventh punishment, as well as those in the preceding triad, could have been made by any great observing and reflective mind.

THE SEVENTH PUNISHMENT ACCORDING TO J.

⁴ Jehovah will scatter you among the nations,
 L ²⁶ and ye shall be left few in number, and the
³⁶ sound of a shaken leaf shall chase them. And
 they shall flee as fleeing before a sword, and
⁴ they shall fall when none pursue. AND YE
²⁸
 29 L ²⁶ SHALL SERVE GODS, wood and stone. And
 17 ³⁸
 L ²⁶ ye shall perish among the heathen. THEN
⁴³
 THE LAND SHALL ENJOY HER SABBATHS,
 when she lieth desolate without them.

It is a deft touch which describes the pitiful fear of the few Israelites who should wander captives in for-

eign lands. So timorous are these to be that "the sound of a shaken leaf shall chase them." These inimitable strokes in the picturing of both toras show clearly a master's hand present in each.

THE ELEVENTH PUNISHMENT ACCORDING TO J.

L²⁶₃₃ And I will scatter you among the heathen,
 L²⁶₂₂ and I will make you few in number. And
⁴_{28, 27} there, among the heathen whither Jehovah
⁴₂₈ shall lead you, YE SHALL SERVE GODS, wood
 and stone, which neither see nor hear nor eat
 L²⁶₃₆ nor smell. And I will send a faintness in
 their hearts in the land of their enemies upon
 L²⁶₃₇ them that are left of you, and they shall fall
 upon one another as it were before a sword
 L²⁶₃₈ when none pursueth. And the land of your
 L²⁶₄₃ enemies shall eat you up. AND THEN THE
 LAND shall be left of them, AND SHALL EN-
 JOY HER SABBATHS.

The copy of E depicts the few remaining Israelites in captivity as possessing an abject fear. But a completely different image is used to illustrate its working in them. These poor captives shall be so timorous that they shall "fall upon one another as it were before a sword," although no immediate danger faces them. They shall ever be dreading peril, so fearful is their heart.

Israel survives unto our day. Each century of the past, since they were deported among the nations, has witnessed special persecutions, and in some places so venomous that it would seem that this people must be exterminated root and branch. Still Israel survives. Their fertile land lies desolate. Its plains, once the garden spot of the East, are scantily cultivated. The land

is unloved by the rulers therein and Israel's remnant, the few who live in Palestine, are the most pitiable of the stock. Yet Israel's faith, not their mode of worship, has passed into the possession of the Gentiles. The Scriptures, which Israel rightly calls her own, are the guide of the faith of the world to-day. The Roman has perished from off the face of the earth. So too the Grecian and the Mede and Persian, also the proud Assyrian as well as the Egyptian. They all have passed away from among the nations of the earth. But the Jews are in the midst of every nation: living among other peoples, yet never absorbed, never losing their national feeling and characteristics. Verily had they perished, then too would their faith have been lost to men.

After the Sinaitic Tora announces the seven punishments which shall come upon Israel if they depart from Jehovah, the hope of a promise is extended to them if they return to faithful allegiance to Jehovah.

REPENTANCE AND FAVOR ACCORDING TO J.

L ²⁶₄₁ Then if their uncircumcised hearts be humbled, and they accept the punishment of ²⁸₂₀ their iniquity because of the wickedness of thy ²⁸₆₂ doings whereby thou hast forsaken me because thou wouldst not obey the voice of Jehovah thy God, then he will not forget the ⁴₃₁ covenant of thy fathers, which he sware unto them, and he will not forsake thee nor destroy thee, for Jehovah thy God is a merciful God, ⁵ who brought thee out of the land of Egypt, out of the house of bondage.

The tender love of God for his people none could have understood better than Moses; for this leader's

love for Israel was marvelous. Amid all their wrongdoings Moses still pleaded for them. He was verily a good shepherd, who watched over the flock. Not strange is it that from his lips should come to Israel words of promise, even though the most direful distress should visit the people because of their unfaithfulness.

REPENTANCE AND FAVOR ACCORDING TO E.

L ²⁶/₄₃ And (if) they shall accept the punishment of their iniquity because they despised my judgments, and because their soul abhorred my ⁴/₃₀ statutes, and if thou turn to Jehovah thy God and shall be obedient to his voice, when thou art in tribulation, and all these things are L ²⁶/₄₅ come upon thee in the latter day, then I will for their sakes remember the covenant of their ancestors which I brought forth out of Egypt in the sight of the heathen, that I might be their God.

Some expressions in E are new, such as "tribulation" and "latter day." But the change in the attitude of God toward repentant Israel is expressed in both J and E as a remembrance of the covenant made with their forefathers.

The Sinaitic Tora closes with a beautiful passage, exhorting Israel to faithfulness in keeping these commandments of Jehovah. To conform to these precepts is to be upright before Jehovah. Hence comes that word which had such import in later prophecies and psalms. Israel as obedient was the upright.

CLOSING EXHORTATION ACCORDING TO J.

¹²/₂₈ Observe and hear all these words which I command thee this day, that it may go well

with thee and thy children after thee forever,
¹⁹₁₄ in the land that Jehovah thy God giveth thee
¹²₂₈ to possess it, because thou doest good and right
¹²₃₂ in the sight of Jehovah thy God. Thou shalt
³⁰₁₁ not add thereto nor diminish therefrom. For
 this command which I command thee this day
³⁰₁₂ was not hidden from thee. It was not in the
 heavens, that thou shouldst say, Who shall go
 up to heaven to bring it down to us, that we
³⁰₁₄ may hear and do it? But the word is in thy
 mouth and in thy heart, that thou mayest do it.

This closing paragraph defines the clear difference between all other nations and Israel in matters relating to God. For other nations the word was hidden. Their seers had to ascend into the heavens and bring down knowledge. Israel, on the contrary, had the word given to them; it was as if in their mouths and in their hearts. To Israel alone was vouchsafed revelation, as understood in the theology of the Christian Church.

CLOSING EXHORTATION ACCORDING TO E.

¹²₃₂ Observe to do whatsoever I have command-
¹³₁₈ ed you this day, in order to do right in the eyes
²⁵₁₅ of Jehovah thy God, in order that thy days
 may be lengthened in the land which Jehovah
⁴₂ thy God giveth thee. Ye shall not add unto
 the word which I have commanded you, nor
⁴₈ diminish from it. For all this law which I set
³⁰₁₁, ³⁰₁₃ before you this day, it is not far off. It is not
 beyond the sea, that thou shouldst say, Who
 shall go over the sea for us and bring it to us
³⁰₁₄ that we may hear and do it? But very nigh thee
 E ¹³₃ is the law of Jehovah, even in thy mouth.

The unique similarity of this closing exhortation in

the two copies has an especial charm. Each gives the condition upon which Israel may claim to be upright in the eyes of Jehovah. Each makes continuance in the land of promise depend upon the same manner of conduct. Each regards the commandments as near by, even in the mouth. Yet with this likeness there is not a tedious repetition, but a free and independent mode of expression in each copy.

We have brought to a close our investigations respecting the Sinaitic Tora. According to our statement in the early pages of this volume we have produced two copies of this tora, each consistent with the other, without contradictions or redactions. The only liberty which reconstructive criticism has taken is the right to rearrange the text. Yet this right is not unreasonable, since higher criticism has proved incontestably that the greatest confusion exists in the text of Exodus-Deuteronomy. The result which we have reached is most remarkable, since in our "Tora of Moses" we took from Exodus-Deuteronomy a complete code of civil and religious laws, and gave it in two copies. Now to have restored from what remained another code, confirming the Mosaic code in every great feature, and producing also of this Sinaitic code two copies, is to have given such proof of the theory of reconstructive criticism as ought to win recognition and belief.

CHAPTER XI.

COMPARATIVE VIEW OF THE TWO COPIES.

PREFATORY STATEMENT.

J.

These are the statutes and judgments and laws which Jehovah made between him and the children of Israel in mount Sinai by the hand of Moses.

E.

These are the commandments and statutes and judgments which Jehovah commanded Moses for the children of Israel in mount Sinai.

THE CHOSEN PEOPLE.

J.

Now therefore hearken, O Israel, YE STAND THIS DAY BEFORE JEHOVAH YOUR GOD, all of you, your captains of your tribes, your elders, and your officers. He chose thee to be a special people to himself above all the people that are upon the face of the earth. Jehovah did not set his love upon you nor choose you because you were more in numbers than any other people; for ye were the fewest of all people. But because Jehovah loved you and because he would keep the oath which he

E.

Hear, O Israel, YE STAND THIS DAY BEFORE JEHOVAH YOUR GOD, all the men of Israel, elders of your tribes and officers. And he hath chosen thee to be a peculiar people unto himself above all the nations of the earth. And Jehovah took you and brought you forth out of the iron furnace of Egypt with signs and wonders and an outstretched arm to be a people of inheritance unto him as at this day; for Jehovah thy God loved thee. And Jehovah thy God hath kept the covenant and the

J.

E.

had sworn unto your fathers, mercy which he sware unto
 hath Jehovah with a mighty thy fathers.
 hand brought you out from
 the hand of Pharaoh, king of
 Egypt, and redeemed you out
 of the house of bondage.

DEEDS OF JEHOVAH.

J.

E.

And ye know his greatness And remember well what
 and his miracles and his acts, Jehovah thy God did unto
 which he did unto Pharaoh, Pharaoh and all Egypt, the
 king of Egypt, and all his chastisements of Jehovah
 land. And Jehovah thy God your God, his mighty hand
 brought thee out thence and his outstretched arm in the
 through a mighty hand and midst of Egypt. And Jeho-
 an outstretched arm. And vah overthrew the Egyptians
 what he did unto the army of in the midst of the sea, all
 Egypt, unto their horses and Pharaoh's horses, his chariots
 to their chariots, how he made and his horsemen. And your
 the waters of the Red Sea to eyes have seen all the great
 overflow them as they pur- acts of Jehovah which he has
 sued after you, and Jehovah done. WHAT HE DID unto
 destroyed them. AND WHAT the sons of Eliab, the son of
 HE DID unto Dathan and Abi- Reuben, then the earth opened
 ram, how the earth opened up her mouth and swallowed
 her mouth and swallowed them and their tents and all
 them up and their house- their substance that was in
 holds. And what he did unto their possession in the midst of
 you in the wilderness, he who all Israel. And I led you in
 led thee through that great the wilderness, and Jehovah
 waterless wilderness. Thy thy God, who brought thee
 raiment waxed not old upon forth water out of the flinty
 thee, neither did thy foot swell. rock, knew thy walkings
 AND JEHOVAH TALKED WITH through that great and terri-
 YOU face to face in the mount ble desert where there were

J.

out of the midst of fire in the day of the assembly. Behold, the heavens and the heaven of the heavens is Jehovah's thy God; and the earth also, with all that is therein.

E.

fiery serpents and scorpions and drought. Ye ate no bread, and ye drank no strong drink, your clothes waxed not old, and thy shoe waxed not old upon thy foot. AND JEHOVAH TALKED WITH YOU HERE in the mount out of the midst of fire. And Jehovah is thy God, he is thy praise, that hath done for thee these great and terrible things which thine eyes have seen.

THE LAND OF PROMISE.

J.

And ye shall go in and possess the land which Jehovah swore unto your fathers to give them and their seed, a land that floweth with milk and honey. And Jehovah will drive out the nations from before you, and ye shall possess greater nations and mightier than yourselves. Thou shalt not be afraid of them; for Jehovah thy God is AMONG YOU, the God of gods, a mighty God, and terrible; and he shall deliver them into thy hands, and thou shalt destroy them with a mighty destruction. And ye shall possess it and dwell therein.

E.

Thou shalt go in and possess the good land, which Jehovah swore unto thy fathers, a land that floweth with milk and honey. And Jehovah thy God WILL BE AMONG YOU, to cast out all thine enemies before thee as Jehovah hath spoken, to drive out nations before thee greater and mightier than thou, to bring thee in, to give thee their land for an inheritance. If thou shalt say in thine heart, These nations are more than I, how can I dispossess them? still thou shalt not be affrighted at them; for Jehovah your God is Lord of lords, a great God,

J.

E.

mighty and terrible, and he shall deliver their kings into thy hand, and thou shalt destroy them and their name from under heaven. And thou shalt possess it and dwell therein.

TRANSITIONAL PARAGRAPH.

J.

E.

Thou shalt keep his commandments which I command thee this day, and thou shalt not turn aside from any of the words which I command thee to the right hand or to the left, that it might be well with thee in the land whither thou shalt go to possess which Jehovah sware unto thy fathers to give thee.

Ye shall observe to do therefore as Jehovah your God hath commanded you this day. Ye shall not turn aside to the right hand or the left. Ye shall walk in all the ways which Jehovah your God commandeth you, that ye may live and go in and possess the land which Jehovah God of your fathers giveth you.

FIRST TABLE.

J.

E.

I.

I.

Thou shalt fear Jehovah thy God, and serve him, and swear by his name.

Thou shalt fear Jehovah thy God, and serve him, and swear by his name.

II.

II.

And ye shall love the stranger.

Love the stranger.

III.

III.

Ye shall make no idols.

Turn ye not unto idols.

IV.

IV.

Ye shall not swear by my name falsely.

Ye shall not profane my holy name.

J.
V.E.
V.

Ye shall keep my sabbaths and reverence my sanctuary. Ye shall keep my sabbaths and reverence my sanctuary.

*SECOND TABLE.*J.
VI.E.
VI.

He who curseth his father or his mother shall surely be put to death. He that curseth his father or his mother shall surely be put to death.

VII.

VII.

Whosoever lieth carnally with a woman, betrothed to an husband, their blood be upon them. Thou shalt not lie carnally with thy neighbor's wife; they shall surely be put to death.

VIII.

VIII.

The murderer shall surely be put to death. The murderer shall surely be put to death.

IX.

IX.

Ye shall not steal. Thou shalt do no robbery.

X.

X.

Ye shall do no unrighteousness in judgment. Ye shall do no unrighteousness in judgment.

EXHORTATION.

J.

E.

Observe to do and to keep his commandments which I have commanded thee, thou and thy son and thy son's son, all the days of thy life; and they shall be for a sign for thee upon thy hand and for a memorial between thine eyes, that thou mayest live and And ye shall keep all the commandments which I command you; and they shall be for a token upon thy hand and for frontlets between thine eyes, that Jehovah thy God may bless thee in all the works which thou doest, and that ye may live and multiply, and be

J.

E.

multiply, and that Jehovah strong and go in and possess thy God may bless thee in the the land whither ye go to possess, and that thou mayest possess it.

FIDELITY TO JEHOVAH.

J.

E.

Behold I set before thee I set before you this day life this day life and death, good and death, blessing and cursing, and evil, in that I command thee to love Jehovah thy God, to walk in his ways, and to keep his commandments. But if thine heart turn away so that thou wilt not hear, but shalt be drawn away and worship other gods, I denounce you this day that ye shall surely perish, and he shall not prolong your days upon the land whither you go to possess over the Jordan; for I Jehovah thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and showing thousands of mercies unto those that love me and keep my commandments.

I set before you this day life and death, blessing and cursing, to the end that thou mayest love Jehovah thy God and obey his voice and cleave unto him; for he is thy life and the length of thy days. But if ye will not obey the commandments of Jehovah your God, and ye turn aside out of the way which I command you this day, to go after other gods which ye have not known, and serve them, then ye shall utterly perish from off the land whither ye go to possess over Jordan; and ye shall not prolong your days upon it, but shall be utterly destroyed; for I Jehovah thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and showing a thousand mercies unto them that love me and keep my commandments.

GUEST-RIGHT LAW.

J.

Thou shalt neither vex a stranger nor oppress him. Ye shall have one law for him that is born among the children of Israel and for the stranger that sojourneth among them; for ye were strangers in the land of Egypt.

E.

And thou shalt not oppress a stranger. One law and one manner shall be for you and the stranger that sojourneth with you; for ye were strangers in the land of Egypt.

CONCERNING IDOLATRY.

J.

AND GOD SPAKE ALL THESE WORDS, SAYING: Observe that which I command thee this day, and behold I will drive out the Amorite and the Canaanite and the Hivite and the Hittite and the Perizite and the Jebusite. Thou shalt make no covenant with them nor with their gods, nor shalt thou serve them; but ye shall destroy their altars, break down their images, and cut down their groves. And ye shall be holy.

E.

AND GOD SPAKE ALL THESE WORDS, SAYING: Only if thou carefully hearken unto the voice of Jehovah thy God to observe to do all these commandments which I command thee this day, will I drive out the Canaanite and the Amorite and the Hittite and the Perizite and the Hivite and the Jebusite. Thou shalt make no covenant with them, nor show them mercy, nor do after their works. Thou shalt not bow down to their gods, but thou shalt quite break down their images and utterly overthrow them. And ye shall utterly destroy all the places where these nations, which ye shall possess, served their gods, upon the high mountains and upon the hills and under every green tree. And ye shall be holy.

CONCERNING APOSTASY.

J.

E.

Thou shalt not set thee up an image, which Jehovah thy God hateth, saying: Ye shall not make with me gods of silver nor gods of gold. And take heed lest there be among you man or woman or family whose heart turneth away from Jehovah thy God to commit whoredom with Moloch. Then I will set my face against that soul and will cut him off from among his people. And thou shalt not let any of thy seed pass through to Moloch, then I will set my face against that man and against his family, and will cut him off from among his people; because he hath given his seed unto Moloch. A man or a woman that hath a familiar spirit or that is a wizard, and all that goeth a whoring after him, the people of the land shall stone them with stones.

Ye shall not make with me a graven image nor rear you up a standing image nor set you up an image of stone in your land to bow down unto it. And whosoever of the children of Israel or the stranger that dwelleth in Israel that giveth his seed to Moloch, he shall surely be put to death. And if the people of the land do anyways hide that man which giveth his seed to Moloch and kill him not, then I will set my face against that man to cut him off from among his people. Thou shalt not suffer a witch to live. And the soul that turneth after such as have familiar spirits, and after wizards to go a whoring after them, they shall stone them with stones.

THE SABBATH.

J.

E.

Six days shalt thou work. But the seventh day thou shalt rest, and thine ox and thine ass. It is a sabbath of rest for you, for thee and for thy servant,

Six days shalt thou do thy work. And on the seventh day thou shalt rest, and thine ox and thine ass. And the son of thine handmaid and

J.

and for thy maid and for thy hired servant, and for the stranger that sojourneth with thee.

E.

the stranger shall rest, and they shall be refreshed.

SABBATIC YEAR.

J.

THE LAND SHALL KEEP a sabbath unto Jehovah. Thou shalt neither sow thy field nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, nor gather in the grapes of thy vine undressed. It is a year of rest unto the land. And the sabbath of the land shall be meat for you, for the stranger, and the widow, and the fatherless child, and for thy cattle. And the land shall yield her fruit, and ye shall eat your fill. Ye shall eat of the old store until her fruits come in.

E.

AND THE LAND SHALL KEEP a sabbath unto Jehovah. Ye shall not sow and ye shall not reap, nor gather the grapes in it of the vine undressed. Ye shall eat the increase thereof out of the field. That which groweth by itself in it is for the stranger, and the widow, and the fatherless child. And if ye say, What shall we eat the seventh year, behold we shall not sow nor gather the increase thereof, then I will command (saith Jehovah) my blessings upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year and eat of the old fruit until the ninth year.

YEAR OF JUBILEE.

J.

And it shall come to pass, when thou art come into the land which Jehovah thy God giveth thee for an inheritance and thou shalt possess it and dwell therein, then thou shalt

E.

And it shall come to pass, when Jehovah thy God shall give thee rest from all thine enemies round about in the land which Jehovah thy God giveth thee for an inheritance

J.	E.
number seven sabbaths of years unto thee seven times seven years. And thou shalt cause the trumpet of jubilee to sound on the tenth day of the seventh month. And ye shall proclaim liberty through the land unto the inhabitants thereof. In this year of jubilee every man shall return unto the possession of his fathers.	to possess it, then the space of seven sabbaths of years shall be unto thee forty-nine years, and on the day of atonement ye shall make the trumpet to sound throughout all your land. It shall be a jubilee unto you, and ye shall return every man unto his family.

THE PASSOVER.

J.	E.
The passover ye shall keep it in his appointed season according to all the rites of it at even; for in the month of Abib thou camest forth out of Egypt. And there shall be no leavened bread seen with thee. And thou shalt show thy son in that day, saying, It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses. Seven days thou shalt eat unleavened bread. No leaven shall be found in all your houses. And thou shalt remember thou wert a bondman in Egypt. Thou shalt sacrifice unto Jehovah	The passover ye shall keep it according to all the ceremonies thereof at even, in its appointed season; for in the month of Abib thou camest out of Egypt. Ye shall put away leaven out of your houses. And it shall come to pass when your children shall say, What mean ye by this service? then ye shall say, It is Jehovah's passover, because of what Jehovah did unto me when I came out of Egypt. Then it came to pass, when Pharaoh would hardly let the people go, by the strength of the hand Jehovah brought us out of Egypt, out of the house of bondage. Seven days shall ye eat unleavened bread. In

J.

E.

thy God all the firstlings male that come of thy herd and thy flock. And every firstling of an ass thou shalt redeem with a lamb. And if thou wilt not redeem it, thou shalt break his neck. And all the firstborn of man among thy children thou shalt redeem. And ye shall observe this thing for an ordinance for thee and thy sons forever.

all your habitations ye shall eat nothing leavened. And thou shalt remember thou wast a bondman in Egypt. And thou shalt sanctify unto Jehovah thy God every firstling among the cattle, whether ox or sheep, and the firstborn of an ass thou shalt redeem with a lamb: and if thou redeem him not, then thou shalt break his neck. But the firstborn of man thou shalt surely redeem. And ye shall keep it a feast by an ordinance forever.

THE THREE ANNUAL FEASTS.

J.

E.

Thrice in a year shall all your male children appear before Jehovah thy God. Thou shalt bring the first fruits of thy land unto the house of Jehovah thy God. And when ye have gathered in the fruit of thy land ye shall keep a feast unto Jehovah seven days. And ye shall take on the first day branches of palm trees and willows of the brook, and ye shall dwell in booths seven days. And ye shall observe the day of atonement according to all its rites.

Three times in the year shalt thou keep a feast unto me the God of Israel. Thou shalt bring the first fruits of the land into the house of Jehovah thy God. When thou hast gathered thy labors out of the field, then ye shall keep it a feast unto Jehovah seven days in the year. And all that are Israelite born shall dwell in booths of the boughs of goodly trees and boughs of thick trees, that your generations may know that I made the children of Israel dwell in booths when

J.

E.

I brought them out of the land of Egypt. Ye shall keep the feast of the atonement unto Jehovah thy God according to all the ceremonies thereof.

CONCERNING THE PRIEST.

J.

E.

And thou shalt appoint Aaron and his sons, and they shall wait upon me in their priest's office. And they shall not profane the holy things of the children of Israel which they offer unto Jehovah.

Thou hast separated from among the children of Israel Aaron and his sons, and the priest's office shall be theirs. And they shall be separated as holy from among the children of Israel, and they shall not profane my holy name and the holy things which they hallow unto me.

THE LEVITES.

J.

E.

The Levites were a gift unto Aaron and his sons from among the children of Israel. And they shall keep his charge and the charge of the whole congregation before the tabernacle of the congregation to do the service of the tabernacle.

And thou shalt give the Levites unto Aaron and his sons; they shall be wholly given unto him from among the children of Israel. And they shall keep all the instruments of the tabernacle of the congregation and the charge of the children of Israel to do the service of the tabernacle.

THE PLACE OF WORSHIP.

J.

E.

Take heed to thyself that thou offer not thy burnt offerings in every place, where

Ye shall not do after that which we do here this day: every man whatsoever is right

J.

thou hast visions, but there is now a place where Jehovah thy God chooseth to cause his name to dwell; there thou shalt offer thy burnt offerings, and there thou shalt do according to all that I have commanded thee. And thou shalt eat before Jehovah thy God, and thou and thy household, and thou shalt rejoice in all that thou putteth thine hand unto.

E.

in his own eyes. Ye shall not do so unto Jehovah your God. But thou shalt offer thy burnt offerings before Jehovah thy God in the place which Jehovah thy God chooses to place his name; thither shall ye bring all that I have commanded you. And there ye shall eat before Jehovah your God, and ye shall rejoice in all that you put your hand to, wherein Jehovah thy God hath blessed you, ye and your household.

THE UNCLEAN ANIMALS.

J.

These are the beasts which shall not be eaten among all the beasts that are on the earth; as the camel, for he cheweth the cud and divideth the hoof and is cloven-footed; and the coney, for he cheweth not the cud and is cloven-footed; and the hare, for he cheweth the cud and is cloven-footed; and the swine, though he divideth the hoof, yet he cheweth not the cud; and every beast which divideth the hoof and cleaveth the cleft into two claws, as the chameleon after its kind and the

E.

This is the law of the beast and the fowl and of every living creature that moveth in the waters and of every creature that creepeth upon the earth. Verily these ye shall not eat; of them that chew the cud and divide the cloven foot, as the camel; of them as the coney that chew not the cud but divide the hoof, and as the hares, for they chew the cud but divide not the hoof; and the swine, for he divideth the hoof but cheweth not the cud. That which cleaveth the cleft into claws

J.

lizard after its kind, the mouse and the weasel AFTER ITS KIND. These of them ye may eat that creep upon the earth, the locust after its kind and the grasshopper after its kind. These ye shall have in abomination among the fowls: the eagle and the ossifrage and the osprey, and the vulture and the kite after his kind, and the raven after his kind, and the owl and the night hawk and the cuckoo and the hawk after its kind, and the little owl and the cormorant and the great owl, and the swan and pelican and the gier eagle, and the stork and the heron after her kind, and the lapwing and the bat. And all that have not fins and scales of all that move in the waters, they shall be an abomination unto you.

E.

is unclean unto you, as the chameleon after its kind, the lizard after its kind, the shrew mouse and the weasel AFTER ITS KIND. Among the creeping things ye may eat the locust after its kind and the grasshopper after its kind. And these are they of which ye shall not eat: the eagle and the ossifrage and the osprey, and the glede and the kite and the vulture after his kind, and the raven after his kind, and the owl and the night hawk and the cuckoo and the hawk after his kind, and the little owl and the great owl and the swan, and the pelican and the gier eagle and the cormorant and the stork and the heron after her kind, and the lapwing and the bat. Whatsoever in the waters hath no fins nor scales, that shall be an abomination unto you.

CONCERNING CRIMES.

J.

Cursed be the man that maketh a molten or graven image, the work of men's hands, and setteth it up in a secret place.

Cursed be he that blasphemeth the name of Jehovah.

E.

Cursed be he that sacrificeth to any god, the work of the hands of a craftsman, save Jehovah only.

Cursed be he that blasphemeth the name of Jehovah.

J.

Cursed be he that maketh light of his father or his mother.

Cursed be he that lieth with his father's wife; for he hath uncovered his father's skirts.

Cursed be he that lieth with his sister.

Cursed be he that lieth with any manner of beasts.

Cursed be he that smiteth his neighbor secretly.

E.

Cursed be he that smiteth his father or his mother.

Cursed be the man who taketh his father's wife and discovereth his father's skirts.

Cursed be he who lieth with the daughter of his father or the daughter of his mother.

Cursed be every one who lieth with a beast.

Cursed be he that taketh reward to slay the innocent.

CONCERNING INJURIES.

J.

If a man cause a blemish in a neighbor, as he hath done, so shall it be done unto him. He that killeth a beast shall make it good, beast for beast.

E.

Breach for breach, eye for eye, tooth for tooth. As one causeth blemish in a man, so shall it be done to him. He that killeth a beast shall restore it.

CONCERNING TRUTH AND JUDGMENT.

J.

Thou shalt not defraud thy neighbor.

Thou shalt not raise a false report.

Thou shalt not curse the judges.

Thou shalt not follow after the multitude to do evil in a cause.

Thou shalt not speak after many to decline thy poor in his cause.

E.

Thou shalt keep thee from a false matter.

Thou shalt not go up and down as a tale-bearer amongst thy people.

Thou shalt not curse a judge of thy people.

Put not thy hand with the wicked to be an unrighteous witness.

Thou shalt not countenance

J. Pervert not the judgment of the stranger, the widow, and the fatherless.

E. the perverting of a poor man in his cause.
Thou shalt not pervert the judgment of the stranger and the widow and the fatherless.

OBEDIENCE AND LIFE.

J. And it shall come to pass when Jehovah shall bring thee into the land of the Canaanites, as he sware unto thee and unto thy fathers, and shall give it unto thee, these are the statutes and the judgments which ye shall observe to do that thou mayest live and inherit the land which Jehovah, God of your fathers, giveth thee to possess it, and that it may go well with thee and with thy children after thee in the land, and that thou mayest prolong thy days upon the land which Jehovah thy God giveth thee forever.

E. And it shall come to pass when ye shall come to the land which Jehovah will give you according as he hath promised, then these are the statutes and judgments which Jehovah your God commanded to teach you that ye should do them in the land which Jehovah, God of your fathers, will give you, that ye may live and it be well with you, and that you may prolong your days in the land, which ye shall possess, all the days that ye live upon the earth.

OBEDIENCE AND BLESSING.

J. And it shall be when Jehovah thy God shall have brought thee into the land which he sware unto thy fathers, if thou hearken unto the voice of Jehovah thy God, and if thou shalt keep all these

E. Wherefore it shall come to pass, when thou art come into the land which Jehovah thy God giveth thee, as he hath sworn unto thy fathers, and shalt dwell therein, if ye hearken to these command-

J.

commandments and statutes and judgments to do them, THEN ALL THESE BLESSINGS shall come upon thee. Blessed shalt thou be in the city and in the field, thy basket and thy store; Blessed shall be the fruit of thy body and the fruit of thy land, the increase of thy kine and the flocks of thy sheep; Blessed shalt thou be when thou goest out and when thou comest in. And Jehovah shall cause thine enemies that rise up against thee to be smitten before thy face. They shall come out against thee one way and flee before thee seven ways. And thou shalt be above only, and thou shalt not be underneath.

E.

ments and statutes and judgments and keep and do them, ALL THESE BLESSINGS shall overtake thee. Blessed shalt thou be in the city and in the field, thy basket and thy store; Blessed shall be the fruit of thy body and the fruit of the ground, the increase of thy kine and thy flocks of sheep; Blessed shalt thou be when thou goest out and when thou comest in. And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight. And thou shalt lend to many nations and shalt not borrow. And Jehovah shall make thee the head and not the tail.

PRIDE OF HEART.

J.

(And it shall come to pass), when Jehovah shall bless thee with blessings in the land which Jehovah thy God shall give thee for an inheritance to possess it, to give thee great and goodly houses which thou buildest not, and houses filled with goodly things which thou filledst not, and wells digged which thou diggedst

E.

Beware that thou forget not Jehovah thy God in not keeping his commandments and his judgments and his statutes which I command you this day, lest thine heart be lifted up, and thou forget Jehovah thy God which brought thee forth out of Egypt, out of the house of bondage, when thou dwellest in the land which Je-

J.	not, vineyards and olive trees which thou plantedst not, when thou hast eaten and art full, beware lest thou forget Jehovah which brought thee forth out of Egypt, from the house of bondage, and thou say in thine heart, My power and the might of my hand hath gotten me this wealth.	E.	hovah swear unto thy fathers, to Abraham, and Isaac, and Jacob, to give them, and when thou hast eaten and art full, and hast goodly houses and dwell therein, and thy herds and thy flocks multiply, and thy silver and thy gold abound, and all that thou hast is increased.
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FIRST TRIAD OF PUNISHMENTS.

J.	But if ye walk contrary to me (saith Jehovah), and will not hearken unto me, then also I will walk contrary to you and will punish you seven times for your sins. Jehovah will smite thee with consumption and a fever and inflammation and extreme burning. He will bring upon thee the plague. Thy heavens that are above thy head shall be brass, and thy earth that is under thee shall be iron. Then they shall deliver your bread by weight.	E.	But if ye will not hearken unto me, but will walk contrary to me, then also I will walk contrary unto you in fury, and I, even I (saith Jehovah), will chastise you for your sins seven times. I will appoint over you consumption, burning ague, and terror. I will send among you the plague. I will make your heavens as brass and your earth as iron. And when I have broken the staff of bread among you, ten women shall bake your bread in one oven, and ye shall eat and not be satisfied.
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SECOND TRIAD OF PUNISHMENTS.

J.	The rabble of the field, thou shalt go out one way against	E.	And ye shall have no power to stand before your ene-
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J.

them and flee seven ways before them. Thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters, in the straightness wherewith thine enemies shall distress thee. And ye shall sow your seed in vain, for your enemies shall eat it. And he shall eat the fruit of thy cattle and the fruit of thy land.

E.

mies. When ye are gathered together within your cities, ye shall eat the flesh of your sons and ye shall eat the flesh of your daughters in the siege. They that hate you shall rule over you, who shall rob you of your children and destroy your cattle.

THE SEVENTH PUNISHMENT.

J.

Jehovah will scatter you among the nations, and ye shall be left few in number, and the sound of a shaken leaf shall chase them. And they shall flee as fleeing before a sword, and they shall fall when none pursue. **AND YE SHALL SERVE GODS, wood and stone.** And ye shall perish among the heathen. **THEN THE LAND SHALL ENJOY HER SABBATHS,** when she lieth desolate without them.

E.

And I will scatter you among the heathen, and I will make you few in number. And there, among the heathen whither Jehovah shall lead you, **YE SHALL SERVE GODS, wood and stone,** which neither see nor hear nor eat nor smell. And I will send a faintness in their hearts in the land of their enemies upon them that are left of you, and they shall fall upon one another as it were before a sword when none persueth. And the land of your enemies shall eat you up. **AND THEN THE LAND shall be left of them, AND SHALL ENJOY HER SABBATHS.**

REPENTANCE AND FAVOR.

J.

E.

Then if their uncircumcised hearts be humbled, and they accept the punishment of their iniquity because of the wickedness of thy doings whereby thou hast forsaken me because thou wouldst not obey the voice of Jehovah thy God, then he will not forget the covenant of thy fathers, which he sware unto them, and he will not forsake thee nor destroy thee, for Jehovah thy God is a merciful God, who brought thee out of the land of Egypt, out of the house of bondage.

And (if) they shall accept the punishment of their iniquity because they despised my judgments, and because their soul abhorred my statutes, and if thou turn to Jehovah thy God and shall be obedient to his voice, when thou art in tribulation, and all these things are come upon thee in the latter day, then I will for their sakes remember the covenant of their ancestors which I brought forth out of Egypt in the sight of the heathen, that I might be their God.

CLOSING EXHORTATION.

J.

E.

Observe and hear all these words which I command thee this day, that it may go well with thee and thy children after thee forever, in the land that Jehovah thy God giveth thee to possess it, because thou doest good and right in the sight of Jehovah thy God. Thou shalt not add thereto nor diminish therefrom. For this command which I command thee this day was not hidden from thee. It was not

Observe to do whatsoever I have commanded you this day, in order to do right in the eyes of Jehovah thy God, in order that thy days may be lengthened in the land which Jehovah thy God giveth thee. Ye shall not add unto the word which I have commanded you, nor diminish from it. For all this law which I set before you this day, it is not far off. It is not beyond the sea, that thou shouldst say, Who shall

J.

in the heavens, that thou shouldst say, Who shall go up to heaven to bring it down to us, that we may hear and do it? But the word is in thy mouth and in thy heart, that thou mayest do it.

E.

that thou go over the sea for us and bring it to us that we may hear and do it? But very nigh thee is the law of Jehovah, even in thy mouth.

PART II.



BOOK OF THE COVENANT.

(131)

“AND we may observe, that exactly in proportion to the majesty of things in the scale of being is the completeness of their obedience to the laws that are set over them. Gravitation is less quietly, less instantly obeyed by a grain of dust than it is by the sun and the moon; and the ocean falls and flows under the influences which the lake and the river do not recognize. So also in estimating the dignity of any action or occupation of men, there is perhaps no better test than the question, ‘Are its laws strait?’”—*Ruskin*.

CHAPTER XII.

SIN AND FORGIVENESS.

ISRAEL was encamped before Mount Horeb. They had come forth from Egypt in haste. Great and mighty wonders had been wrought in Pharaoh's kingdom, through the might of Jehovah, in behalf of this people. Israel made the exodus from Egypt to go to the land of promise, that land flowing with milk and honey. It was far to the north of Egypt, and it would seem that their leader, Moses, had purposed to take a direct road to this land, but changed the line of march at Jehovah's command, and went to the southeast, pitching the camp on the west branch of the Red Sea, near its head. Pharaoh repented of letting Israel go, and so sent his hosts to return Israel back to Egypt. Fear took possession of the people when they saw the Egyptians. They cried unto Jehovah. Their cry was heard. Command came to Moses that Israel should pass through the sea. It was at night, yet not so dark but that the Egyptians might have seen signs of movement in the camp of the children of Israel in case an attempt should be made on their part to escape. A cloud appeared, and moved and stood between Israel and the Egyptians. It was dark toward the pursuers, but it gave light to the undisciplined company who were to pass through the sea. They passed over dry-shod. The path through the sea was no unusual phenomenon, else the Egyptians would not have ventured to follow the Israelites. The cloud presented to the Egyptians no unnatural look, else there

would have been a dread among them which would have deterred them from pressing through the sea after the children of Israel when the cloud lifted and showed the Egyptians that Israel was on the other side. But all was changed to the fugitive people. The sea parted, because Jehovah willed it for their rescue; the cloud hid them from the Egyptians and lighted for them the path which had been made in their behalf through the sea.

Impatient, the Egyptians hastened to ford the sea when they saw that the people after whom they were pursuing had crossed to the other side. Chariots and horsemen hurried across. They felt no fear. But Moses stood on the opposite shore, and in obedience to the word of Jehovah stretched the rod in his hand over the sea, and the waters of the sea returned to their natural course. The strength of the waters prevailed, and soon laid low the horsemen and horses struggling in their midst. Then rose the first pæan of victory in Israel. Women joined in the song of triumph; yet it celebrated not a victory won by the might of Israel's army; rather it was a song of praise unto Jehovah for making a great deliverance. Scarcely had the notes of triumph died upon the air before Israel began to gather the spoils from the Egyptians. Some twelve thousand made up the company of the Israelites. They gathered the spoil, and then resumed their march and went southward along the coasts of the Red Sea by a natural route. Sometimes they were forced some distance from the shore; at other times they came close to the sea. There was good pasture at this time of the year for such cattle as they had. Water was scarce. They moved along slowly until they came to the wilderness

from whose northern border Horeb stood out in stately grandeur. In its shadow Moses's father-in-law met Israel's great leader, and to the visitor he rehearsed the wonderful doings of Jehovah for Israel. Jethro saw the burdens which Moses carried in settling the matters of dispute among the Israelites, and advised him to appoint "men of truth" to adjust these matters. Hence arose the first step in the education of this people as a body politic.

The making of a nation is determined by its law, not by its conquests. Moses, in this halting season beneath Horeb, recalled the bush burning with fire, but not consumed, and the mission upon which he had been sent by Jehovah, who had spoken to him from that bush. He had seen the deliverance of Israel. His people were no longer bondmen. Faith in God is not created in men by marvels and wonders. A despairing people may be aroused to act in their own behalf by a marvel; yet a faith in God built upon wonders is sustained only by wonders. Hence such a faith is as evanescent as that rich glow of color which the clouds take on sometimes when the sun is setting. The power of an older religious faith also overmasters men, when the author or mediator of a new faith suffers sudden eclipse. Israel, as bondmen in Egypt, had without doubt held more or less tenaciously to their ancestral faith; but the powerful god was to them the gods of Egypt, until Moses came. Jehovah's wonders had made converts of Israel to a larger faith in the God of their forefathers.

The word came to Moses from Jehovah to go up into the mountain. He obeyed, and ascended the rugged paths of Horeb. He remained in the mount forty days and forty nights. It was, indeed, a time of communing

with Jehovah; it was also a time of self-communing. He learned in the mountain that hereafter the great fundamental principles of good morals were to be more potent in Israel than the rod wherewith he had wrought wonders in Egypt; that keeping fresh in the minds of Israel the mighty deeds which Jehovah had done for Israel would conserve faith rather than an increase of wonders. This forty days taught Moses that the slow but transforming power of obedience to laws and statutes was more wonderful than display of power in signs. Israel, meanwhile, had lost sight of the man with the wonder-working rod. They became impatient. They wished to advance. The wastes of the Horeb wilderness were no land flowing with milk and honey. They thought Moses dead. They had no man to go before them, for "they wot not what had become of Moses"; they therefore made for themselves a god to go before them. It was a departure into idolatry.

On the mount Moses had received the two tables of stone containing the Ten Commandments. He had also received promise that Jehovah would accompany Israel on the march to Canaan; when suddenly Jehovah commands him to descend the mountain, saying, "The people that thou broughtest out of Egypt have corrupted themselves." Moses went down the mount, carrying the tables of stone in his hand. Coming in sight of the camp, he saw the people in the wild excesses of joy such as they had seen practiced in Egypt at religious feasts, and he saw also the golden calf which they had made and worshiped. Then he understood why Jehovah had cast off Israel, threatening their destruction. Moses threw down and brake the tables of stone. There was no people now of Jehovah; there was no

need of Jehovah's law. Straight to the molten image he went, in the face of all the people. They were startled by his appearance. They had thought him dead or lost. Without a word, this sublime leader of men smote the idol and destroyed it with fire. Israel stood mute before that man in whose presence Pharaoh king of Egypt had stood awed. Then Moses spoke. He told them of their sin, of the anger of Jehovah, of his purpose to destroy them. He said: "Ye have sinned a great sin, yet now will I return unto Jehovah; perhaps I may make atonement for you." Then Israel stripped off all their ornaments, and while Moses climbed Horeb to make, perchance, atonement for his people, they mourned at the foot of the mountain.

At the place where he had received the commandments he intercedes for Israel. The mysterious power of intercession even among men seems untraceable. Much less may we hope to fathom its power with Jehovah. Its noblest element is, that all intercession is self-renunciatory. Moses prevailed with Jehovah. He received commandment to return to Israel and make atonement for them. Here is the origin of the Day of Atonement so sacredly observed by the Jews unto this day. The scene was weird as well as most impressive. A sorrowful people stood before the altar which had been made. The sin offering was offered. Then were brought before the altar two young goats. Lots were cast upon them; one was to be slain, the other was to be taken and let loose into the wilderness, bearing the sins of the people "to an uninhabited country." All is symbol: the sin offering an act of confession on the part of the people, the flight of the goat into the wilderness the remission whereby sin was removed

away. The sun of that day in its setting shone upon Israel a forgiven people.

Such is the traditional history of Israel as it is gathered from the present Pentateuch. Such is the history of Israel as reconstructive criticism finds it in the two histories which it separates from our present Pentateuch. This history appeals at every turn to the imagination. Because of these unique facts connected with this early history of Israel, the greatest minds of the past have accepted this Israelitic history as a part of revelation. Let us now turn to Wellhausen's "Evolution of the History of Israel." He says: "Forced labor was exacted of them (Israel) for the construction of new public works in Goshen, an exaction which was felt to be an assault upon their freedom and honor, and which in point of fact was fitted to take away all that was distinctive in their nationality. But they had no remedy at hand, and submitted in despair until Moses at last appeared and saw a favorable opportunity of deliverance. Reminding his oppressed brethren of the God of their fathers, and urging that their cause was his, he taught them to regard self-assertion against the Egyptians as an article of religion; and they became once more a united people in the determination to seek refuge from oppression in the wilderness, which was the dwelling place of their kindred and the seat of their God. At a time when Egypt was scourged by a grievous plague, the Hebrews broke up their settlement in Goshen one night in spring and directed their steps toward their own home again. According to the accounts, the king had consented to the exodus, and latterly had even forced it on, but it was none the less a secret flight. To a not very numerous people such

an undertaking presented no great difficulty. Nevertheless, its execution was not to be carried on unimpeded. The Hebrews, compelled to abandon the direct eastward route (Exod. xiii. 17, 18), turned toward the southwest and encamped at last on the Egyptian shore of the northern arm of the Red Sea, where they were overtaken by Pharaoh's army. The situation was a critical one, but a high wind during the night left the shallow sea so low that it became possible to ford it. Moses immediately accepted the suggestion, and made the venture with success. The Egyptians rushed after them, came upon them on the further shore, and a struggle ensued. But the assailants fought at a disadvantage, the ground being ill suited for their chariots and horsemen; they fell into confusion and attempted a retreat. Meanwhile the wind changed, the water returned, and the pursuers were annihilated. After turning aside to visit Sinai, as related in Exodus, the emigrants settled at Kadesh, eastward from Goshen, on the southern border of Palestine, where they remained for many years." (Hist. of Israel, p. 429.) One asks, What is there in this evolved history of Israel worth keeping? It is all "stale, flat, and unprofitable." Wellhausen considers our traditional accounts as the fictions of later time thrown back into the period of Moses. And then our German critic simply elected what in these fictions of later times seemed to him appropriate to Moses and his clan, and fabricated his history of Israel for us.

CHAPTER XIII.

CRITICAL DOCUMENTS.

HIGHER criticism recognizes a Book of the Covenant and assigns it to E. The older criticism assigned practically Exodus xx. 22–xxiii. to this critical document; but more recent investigation has shown that the Book of the Judgments has been interpolated into the Book of the Covenant, partitioning it into two parts, xx. 22–26 and xxiii. 19–33. Rothstein (*Bundesbuch*, 1888), Bantsch (*Bundesbuch*, 1892), Bacon (*Triple Tradition of the Exodus*, 1894), have, according to the higher critics, quite established this position. There is another collection of largely cultus regulations found in Exodus xxxiv. This collection is assigned to J, and is called the Words of the Covenant. Stade (*Geschichte*, i. 519) pointed out a decalogue in this chapter after later amplifications and redactions had been excluded. This decalogue is as follows:

1. Thou shalt not worship any other god.
2. Thou shalt not make to thyself any molten gods.
3. The feast of unleavened cakes thou shalt keep.
4. All that first openeth the womb is mine.
5. Thou shalt observe the sabbath.
6. The feast of weeks and the feast of ingathering thou shalt observe.
7. Thou shalt not offer the blood of my sacrifice with leaven.
8. The fat of my feast shall not be left until the morning.

9. The best of the first fruits of thy ground thou shalt bring unto the house of Jehovah thy God.

10. Thou shalt not seethe a kid in his mother's milk.

Wellhausen eliminates the sabbath from this decalogue, and divides its sixth command into two, thus completing for him the required number of ten. It is conceded by higher critics that these Words of the Covenant are largely parallel with a decalogue in the Book of the Covenant. (Vide Exodus xxiii. and xx. 22-26.) This fact becomes evident when the commandments in the latter are separated and arranged in an order as above:

1. Ye shall not make other gods with me.

2. Ye shall not make unto you gods of silver or gods of gold.

3. The feast of unleavened bread thou shalt keep.

4.

5. Thou shalt rest on the seventh day.

6. The feast of harvest and the feast of ingathering thou shalt keep.

7. Thou shalt not offer the blood of my sacrifice with unleavened bread.

8. And the fat of my feast shall not remain all night until the morning.

9. The best of the first fruits of thy ground thou shalt bring unto the house of Jehovah thy God.

10. Thou shalt not seethe a kid in its mother's milk.

In this Book of the Covenant there is wanting the fourth commandment only. The Judean Prophetic Narrative (J) is assumed to have been written about 800 B.C., and the Ephraimite Prophetic Narrative (E) is assigned to 750 B.C. It seems reasonable to affirm, on the basis of the likeness of these two decalogues, that they were derived from some common source prior to

the appearance of either; else E must have borrowed his decalogue from J. Their practical identity recalls the two copies of the Ten Words, in Exodus xx. 1-17 and Deuteronomy v. 6-21, and also that higher critics explain this phenomenon of the Deuteronomic decalogue being substantially repeated in the E document by assuming that a redactor or compiler incorporated into E these Ten Words from a Deuteronomic source.

Professor Cheyne, of Oxford, England, writes in his "Founders of Old Testament Criticism" (1893): "Mr. Bacon strikes me as the ablest of our younger Hexateuch critics." With this high commendation from the only scholar in England who has had the courage to accept all the consequences of adopting the Graf-Wellhausen theory, scorning to use shuffling in any manner, we may quote from Dr. Bacon in order to show how, according to higher critics, the Words of the Covenant found its present place in the Pentateuch. Dr. Bacon says: "It seems to have been the work of Rd to reincorporate with JE the Words of the Covenant eliminated as a duplicate by Rje. . . . It is clear, however, that in the time of Deuteronomy x. 1-11 E's account of the renewal of the covenant had been superseded by J's story of the giving of the Words of the Covenant, the latter presenting the tables of stone as still preserved (Deut. x. 5), whereas E's narrative left them shattered on the steps of Horeb. This reincorporation was not effected without displacement. While it would be foolhardy to attempt to state in detail what the process was, it is safe to maintain that it gave to Exodus xxxiii. f., practically and as a whole, its present character of an intercession on the part of Moses with Yahweh, resulting in the renewal of the cove-

nant, and rewriting by Yahweh (cf. Deut. x. 4) of the tables. But two accounts of the renewal of the covenant, E's (xx. 22-26; xxii. 10-33; xxiv. 3-8) and J's (xxxiv.) could not stand side by side. If both were preserved, one must retire to a position before the apostasy in order to avoid the glaring absurdity of two consecutive ratifications of the same covenant before Yahweh and Israel." (Triple Tradition of the Exodus, p. 150.) It matters little to the general student how the Words of the Covenant was given its present place. Vital, however, is it to both the general and critical student to know why, after it had been eliminated as a duplicate, it should be reincorporated a century or more afterwards. Higher critics leave us in darkness at this point.

Assuming now that the documents E and J, in which we find respectively the Book of the Covenant and the Words of the Covenant, appeared in the northern and southern kingdoms on or before 750 B.C., an analysis of them makes it evident that in both kingdoms at this time monotheism was required and idolatry forbidden. So much as to the faith in God. As to the cultus in these two documents, there were three feasts; and as to gifts required by them, the firstborn of the womb and the first fruits of the earth are named. As to sacrifices, it is simply stated in each that the blood is not to be offered, the fat is not to be left until morning. A fair inference then is that in Judah and in Israel the cultus must have been essentially alike, since the authoritative code in each kingdom was essentially alike and made demands for monotheism and for the banishment of idolatry, and that it had three common feasts and two prescriptive rules pertaining to sacrifice. Yet perhaps at no time was there more bitter hatred between

the kingdoms than at this time, since in the last part of the eighth century the king of Israel dismantled part of the fortifications of Judah, robbed her palaces and her temple, and took hostages back with him to Samaria. It would take much more than a half-century to eradicate this bitterness from the two kingdoms. Hence we must go back some years earlier before we can find a time with such friendliness between the kingdoms as to feel warranted in deriving a common source for the cultus which was prevalent in each kingdom. Moreover, it is true that unless some insuperable difficulty had been in the way there would have been a different cult in each kingdom; for the aim of Israel's ruler was to separate and alienate his subjects from the memories of a southern kingdom. Indeed, there is no adequate explanation of the relations of the two kingdoms, except on the bond of a common religious faith which could not be easily given up, and a cultus which became inoperative only when Israel became degenerate and most corrupt. Assuming a united kingdom in which a cultus with the features indicated in these two decalogues had flourished with splendor and become for united Israel endeared by a century of devotion to it, there is little difficulty in explaining how a similar religious cult should be practiced in the two kingdoms which were made from the one, when it was divided.

The Book of the Covenant and the Words of the Covenant are regarded in the documents of E and J as mediated to Israel by Moses. Higher critics construct two narratives for the framework of these two covenant codes, and they differ very little from each other. There is the apostasy of Israel, the descent of Moses from the mount with the covenant tables, and the intercession of

Moses for Israel. Now it must not be forgotten that the contents of these two tables, according to higher criticism, are the authoritative expression of the religious life in these two kingdoms, if not before certainly as late as the earliest part of the seventh century. By these documents it was ordained for both Judah and Israel that Jehovah should be worshiped alone, that the firstlings and the first fruits were his, that the sabbath should be kept. If now Moses was not by long tradition associated with exactly this same attitude toward Jehovah, what sense was there in ascribing these utterances to him? Surely it is simpler to believe that Moses verily did teach such views as these covenant writings contain, and that the prominence which they assumed in the seventh century was due to a revival of Mosaism, than to believe that the prophets or their followers, who had faith in a God of truth, would resort to a lie in order to propagate a cult which aimed to honor Jehovah.

Reconstructive criticism accepts as true the traditional view, namely, that Moses did mediate a covenant between Jehovah and Israel. Yet the words of this covenant for some reason has been scattered in the Pentateuch. We also hold that this covenant was sacredly kept in two histories of Israel for centuries, and that they are now in the jumbled mass of Exodus-Deuteronomy. Reconstructive criticism separated the two copies of the Mosaic Tora in a previous volume, and in the first part of this volume it has given in two copies the Sinaitic Tora. From what remains it will produce in two copies the Book of the Covenant. The two covenant documents of higher criticism are each composed of commandments and statutes; so likewise are the two

versions of the covenant as recovered by reconstructive criticism. The two covenants of the higher criticism have a remarkable resemblance to each other; so also have the two copies of the covenant restored by reconstructive criticism. Beyond these facts, there is but slight resemblance between the covenant as presented by these two schools of criticism.

CHAPTER XIV.

HISTORICAL INTRODUCTION.

THERE was a deep, powerful solemnity pervading the camp of Israel the days immediately succeeding the great Day of Atonement. It was a time of waiting for further knowledge. Jehovah had told Moses, when he called him first to the summit of Horeb, that the Tables of Testimony which he should receive would contain the words which should constitute the basis of a covenant between Jehovah and Israel. The law of forgiveness had been revealed, because repentance and intercession had prevailed with Jehovah. The normal state of the relation between Jehovah and Israel had been restored. Not strange then is it that the next step in the education of Israel should be the one which had been begun, but not completed. Moses received from Jehovah command to ascend again the mount and receive the Tables of Testimony. They were given him while he was in the mountain this third time, and contained the same words as the tables which he had broken when, after his first descent, he beheld the idol which Israel had made. Such is the record.

Moses descended this third time, carrying in his hands the precious tables, on which were engraved the words according to which Israel should make covenant with Jehovah. The people awaited his coming. Now they gathered beneath the mountain, where Moses had builded an altar; and while Israel listened, Moses read the commandments and statutes, which he had written in a book. At the close of his reading, the people an-

swered, "All that Jehovah commands, we will do." Then the people offered peace offerings on the altar, and Moses took of the blood and sprinkled it upon the people, and said, "Behold the blood of the covenant." The scene was grand. Horeb towered above Israel in solitary gloom. The wastes of sand stretched away east and south toward the Red Sea. The smoke of the peace offerings was slowly vanishing into the still air. And in the solemn quiet of each Israelite's heart, long after the earnest accents of the speaker's voice had hushed into silence, there were heard the words, "Behold the blood of the covenant." Israel then turned away from the altar beneath Horeb and wended their way back to their tents, a people united in covenant with Jehovah.

The nobler the emotions which actuate a man, the more perfect is the expression which he gives to his thoughts. And more, whenever a man has a message for a people, if he knows that it is to be the heritage of coming times, he becomes possessed of a rare selective power, that enables him to record only the features which can retain perennial freshness. The remarkable brevity of the historical introduction to the Book of the Covenant strikes the reader immediately. There are only two thoughts presented, namely, Jehovah had wrought for Israel wonders, and Jehovah will bring them into the promised land. Moreover, emphasis is not placed upon the marvels, but upon the sure fulfillment of promise.

THE PURPOSE OF THE SIGNS AND WONDERS ACCORDING TO J.

E 19 19
9 6 AND JEHOVAH SAID: These are the words which thou shalt speak to the children of Is-

L. ²⁵₃₈ rael; I am Jehovah your God who brought you
²⁹₂ out of the land of Egypt. And ye saw all that
 Jehovah did before your eyes in the land of
 Egypt, unto Pharaoh and unto his servants
²⁹₃ and unto his land, the great temptations which
 thine eyes saw, and those great miracles, and
⁷₁₉, L. ²⁵₃₈ the mighty hand to give unto you the land of
 Canaan.

The appeal is made to witnesses. Israel, who was about to make a covenant with Jehovah, had seen the magnificent display of his power in their behalf. Yet Jehovah wrought not in order to make a show of that plenitude of might which was his, and his alone. Whatever purpose might be subserved by his leading in nightly procession the hosts of the stars across the heavens or by any one of his stupendous daily acts (and men might differ in judgment thereof), certain it is that the great temptations and the great miracles of Jehovah in Egypt were wrought solely to give Israel the land of Canaan.

THE PURPOSE OF THE SIGNS AND WONDERS ACCORDING TO E.

E ¹⁹₉, E ¹⁹₃ AND JEHOVAH SAID: Thus shalt thou say
 unto the house of Jacob, and tell the children
 E ²⁰₂ of Israel: I am Jehovah thy God who brought
 thee out of the land of Egypt, out of the house of
 E ¹⁹₄ bondage. Ye saw what I did unto the Egyp-
⁷₁₉ tians, the great temptations which thine eyes
 saw, and the signs and wonders and the out-
 stretched arm, whereby Jehovah brought thee
⁶₂₃ out, that he might bring us in to give us the
 land which he sware unto our fathers.

The essential likeness in these two accounts is at

once apparent. Differences are most interesting. The E account speaks of Egypt as the house of bondage. Probably Ezekiel wrote the history into which the E Book of the Covenant is incorporated, and so it is quite apparent why the thought of bondage was dominant with him. Again, the promised land with E is not Canaan, but the land "which he [Jehovah] sware unto our fathers." Thus each variant feature in these two versions is accounted for.

The second part of this historical introduction to the Book of the Covenant is an utterance of faith in the promise of Jehovah. The cheering power of promise was to buoy Israel in the present hardships.

FAITH IN THE PROMISE ACCORDING TO J.

⁸₇ For Jehovah shall bring thee into a goodly land, a land of brooks and waters, of fountains and depths that spring out of valleys and hills,
⁸₈ a land of wheat and barley and vines and fig trees and pomegranates, a land of olive oil and
¹¹₁₂ honey, a land which Jehovah thy God careth
⁸₁₀ for. And thou shalt eat and be full, and bless Jehovah thy God for the good land which he shall give thee.

No words could photograph Palestine better than these few sentences. Old Testament and New Testament literature abounds in metaphors and tropes taken from the physical features of this goodly land. Recall Jeremiah's "fountain of living waters" and Christ's words regarding "the well of water springing up unto everlasting life." Even within the shadows of the walls of Jerusalem, in Christ's time, the Mount of Olives stood clad with its rich growth of the olive tree. These physical traits were not unknown in the time of Moses.

There were two natural highways from Palestine to Egypt; one by the great sea, the other through what the Hebrews called the Negeb (the South). Abraham had traversed the latter; and probably the way by which Jacob went into Egypt was the same. In the time of Moses, travelers from the north probably came into Egypt by the way of the sea; for civilization was then more largely developed in the fertile regions by the shore. The common knowledge of the land of Canaan, gained from travelers, was that it was a land of valleys and hills, a land of brooks and fountains, a land of fruit trees and grain. Yet not the Canaanite, but Moses, recognized that this land was a land that "Jehovah careth for." Every Israelite who had once lived in his own land knew well the truthfulness of this description which is found in the J account.

FAITH IN THE PROMISE ACCORDING TO E.

¹¹₁₀ ¹¹₁₁ For the land whither ye shall go to possess
¹¹₁₀ is not like the land of Egypt, whence ye came
 out, where thou sowest thy seed and waterest
¹¹₁₁ it with thy foot as gardens of herbs; but the
 land is a land of hills and valleys, and it drink-
⁸₉ eth the water of the rain of heaven, a land
 whose stones are iron and out of whose hills
 thou mayest dig brass, a land where thou shalt
 eat bread without scarceness, and thou shalt not
¹¹₁₂ lack anything in it. The eyes of Jehovah thy
 God are always upon it, from the beginning of
 the year even unto the end of the year.

The two descriptions of this promised land are alike in the great physical features; the land in both has hills and valleys, has abundance of water, is very fruitful, and is under the care of Jehovah. Yet how various is the

language of description! There needed a comparison in order that the readers of E should understand. The land was not like Egypt, where irrigation was practiced. If Ezekiel wrote the E history, such a manner of writing would be needed. His hearers, many of them, knew not Palestine. They had long been in captivity, brought there as children or born as bondmen to Assyria and Babylon. Egypt was well known to their captors; its type of civilization and its mode of life were common knowledge in Babylon. Hence Palestine could be explained to the Israelites in captivity by a comparison with Egypt. Other purpose was served by this method of making clear how favored was the land which was Israel's inheritance. At the time the children of this promised land were in captivity to Babylon, they knew what scarceness of bread meant. They knew also what it was to lack almost everything. Hence the writer of the E narrative used language and rhetorical figures which not only illustrated truthfully the land, but at the same time created longing in the hearts of the Jews by the river Chebar for the land which was promised by an oath of Jehovah to their fathers.

CHAPTER XV.

THE TABLES OF TESTIMONY.

THE traditional belief relative to these two tables is that they contained ten precepts of incalculable worth, and obligatory not alone upon Israel but upon all mankind. The decalogue found in Exodus, and repeated almost verbally in Deuteronomy, has been regarded as giving to mankind the precepts upon these two tables of the law. Higher criticism, however, claims to show that these ten precepts in Exodus or Deuteronomy were unknown to Moses; and not even Samuel nor the early kings of Israel knew them; but that they were the highest generalizations of a late age, and were placed back in the Mosaic times to give them a high respectability.

If now we consider the contents of a decalogue, which higher criticism proffers as nearest to the time of Moses, and which these critics find either in the Book of the Covenant or the Words of the Covenant, seven of the precepts cannot be regarded as universal, namely, those referring to the firstlings and the first fruits, to the several feasts, and to the seething of the kid. Three only rank high as ethical generalizations, namely, that which requires monotheism, that which prohibits idol worship, that which institutes the sabbath. Reconstructive criticism contends that such a decalogue can hardly be regarded as suitable for a covenant to rest upon. The least requirement of a covenant among men is that unchangeable elements enter into it; much more needful is it that the terms of a covenant with Jehovah

should be such as after ages would consider immutable and worthy of respect.

Reconstructive criticism finds an introductory sentence placed before the Tables of Testimony in each of its versions, which serves as a prefatory exhortation.

INTRODUCTORY SENTENCE ACCORDING TO J.

¹¹_{32, 20} ⁶ But ye shall observe to do all the testimonies and statutes which Jehovah our God commands you.

INTRODUCTORY SENTENCE ACCORDING TO E.

⁶₁₇ And ye shall diligently keep the commandments of Jehovah your God, his testimonies and his statutes.

This utterance simply declares that the testimonies and statutes are the significant elements in this Book of the Covenant which Moses was reading to Israel. The statutes are what our modern times would call ecclesiastical canons. They make up the second part of this civil and religious law book which Moses had prepared under the commandment of Jehovah.

Of all the statutes in the Book of the Covenant, excepting the statute respecting the eating of blood and the sabbath, not one has ever become adopted by a religious practice among Christian nations. And yet not a statute is found in the covenant book but has left its terminology as a rich inheritance for our Christian faith. What these statutes sought to secure, we still seek to obtain. The offering, the perfect sacrifice, the sabbath, the memorial supper, the atonement, are expressions to-day filled with the profoundest significance. A wonderful book then is this Book of the Covenant, since its commandments furnish the foundations for the high-

est ethical and social life, and its statutes embody the principles underlying our Christian faith.

The two Tables of the Law which reconstructive criticism restores meet the requirement which we proposed, namely, that its ten precepts are universal in their character and of such a nature as to be binding not upon Israel alone, but upon all men. Before we present these two Tables of Testimony, it is but just to recall that reconstructive criticism, out of the three most ancient codes which higher criticism recognizes, has restored the decalogue in the Mosaic Tora, giving it in two copies; also the decalogue in the Sinaitic Tora, giving it in two copies. After extracting these decalogues, each in two copies, from the Book of the Covenant, the Laws of Holiness, and the Deuteronomic Code as recognized by higher criticism, it was highly improbable that the residuum should contain another decalogue in two copies. We now propose to give the two Tables of the Law. Each table has five precepts, which may be characterized as fundamental ethical duties and fundamental social duties. If we use the expressions with some latitude, we may designate one table as containing the duties to God, and the other as containing the duties to man.

FIRST TABLE ACCORDING TO J.

I.

L ²⁵/₁₇ Thou shalt fear thy God.

II.

L ²⁵/₁₇ Ye shall not oppress one another.

III.

E ⁵⁴/₁₇ Thou shalt make thee no molten gods.

IV.

L ¹⁸/₂₁ Thou shalt not profane the name of thy God.

V.

E³¹₁₃ Verily ye shall keep my sabbaths.

Practical atheism begins as soon as reverential fear of God is lost. That damnable law, that might is right, has its first sure recognition when man may oppress his neighbor. Spiritual worship is departed from, and man enters upon the lifeless faith of materialism, whenever God is seen in or through an idol. The holy of holies is wrested out of the heart of man or woman so soon as the sacred name of God is profaned. Human life becomes but one mechanical, wearisome round of toil unless broken into by the sabbaths of God. These precepts are universal, and obedience to them will ever keep man conscious of that higher life in him which distinguishes a man from the brute creation.

FIRST TABLE ACCORDING TO E.

I.

L²⁰₁₄ Thou shalt fear thy God.

II.

L²⁵₁₄ Ye shall not oppress one another.

III.

L¹⁹₄ Make not for yourselves molten gods.

IV.

L¹⁹₁₂ Thou shalt not profane the name of thy God.

V.

L¹⁹₃ Ye shall keep my sabbaths.

There is almost verbal identity between these two copies of the first table. Now had we reconstructed this table before we had removed the copies of the first table in the decalogues of the Mosaic and Sinaitic

toras, it would not have been surprising that two such tables as these here presented could have been made. But when out of the residuum we find material which could be arranged in this fashion, it is a most convincing assurance that reconstructive criticism is right in its theory.

The second Table of Testimony relates to fundamental social duties. We mean by this designation that the precepts in this second table are of such high character that society loses its foundation unless they are recognized, that disobedience to any or all must disrupt sooner or later the social fabric, and catastrophe is inevitable.

SECOND TABLE ACCORDING TO J.

VI.

L ²⁰/₉ Every man that curseth his father or his mother shall surely be put to death.

VII.

L ²⁰/₁₀ He who committeth adultery with his ¹⁷/₅ neighbor's wife, that man and that woman N ¹⁵/₃₅ shall surely be put to death.

VIII.

L ²⁴/₁₇ He that killeth a man shall surely be put to death.

IX.

E ₁₇ Thou shalt not covet.

X.

L ¹⁹/₁₁ Ye shall not lie.

The sixth command secures filial obedience. Awful is the penalty imposed upon that child that curseth father or mother. With this precept in the civil code

of a people, it is not singular that parental regard with them amounted to one of the highest duties. And we should consider that the nation to whom we are indebted for the expression of this duty is also the nation from whom we receive the words, "Our Father who art in heaven." This fact gives a new significance to the thought that disobedience to God, leading to the cursing of him, is fraught with fearful penalty. Husband and wife are to have greatest import in Israel, since infidelity of either involves death to the guilty ones. Murder is an act of the highest violence, and it is to be visited with the punishment of death. The last two precepts secure property rights so far as possession is concerned, and judicial right so far as it is dependent upon truth-telling. Respecting this latter table, it is evident that no age and no community of civilized men can safely dispense with any one of its precepts. They are universal in import and application. If the requirement of the Book of the Covenant be that the commandments therein be worthy of God, their Giver, then not higher criticism, but reconstructive criticism, meets the demand.

SECOND TABLE ACCORDING TO E.

VI.

L²⁴₁₁, L¹⁹₃ He that curseth his father or his mother
L²⁴₁₆ shall surely be put to death.

VII.

L²⁰₁₀ He who committeth adultery with a
²²man's wife, the man that lay with the
E²²₁₉ woman and the woman shall surely be
put to death.

VIII.

L ²⁴₂₁ He that killeth a man shall surely be put to death.

IX.

⁵₂₁ Thou shalt not covet.

X.

L ¹⁹₁₁ Thou shalt not lie one to another.

The sixth command was scattered widely. From L ²⁴₁₁ we take "he that curseth," because "blaspheme" was the offense; and this incident was the occasion of one of the curses of the Sinaitic Tora. "His father and his mother" is taken from L ¹⁹₃, because "fear" is commanded toward Jehovah, not toward man. The phrase "shall surely die" is redundant: stoning was the punishment.

The section of the Book of the Covenant which includes the Tables of Testimony closes with hortatory words. The character of these words reveals how confident Moses was that the tables were not an ephemeral writing, but that they had grave import for Israel in all coming time.

HORTATORY WORDS ACCORDING TO J.

¹⁶₁₂ And thou shalt observe and do these [com-
¹⁶₂₀ mandments] that thou mayest live and inherit
the land which Jehovah thy God shall give
⁴₉ thee; and thou shalt teach them to thy son and
⁵₁ thy son's son, that ye may learn and keep them
⁴₅ and do them in the land whither ye go to possess.

HORTATORY WORDS ACCORDING TO E.

⁸₁ And ye shall observe to do all the command-
⁴₅ ments which I command thee this day; and

when thou shalt beget children and children's
⁵₃₃ children, ye shall walk in all the way which
¹¹₉ Jehovah your God commandeth you, and ye
¹⁹₃ shall prolong your days in the land which Je-
hovah thy God shall give thee to inherit.

The glance down the years is made by the speaker with full confidence in Jehovah, and fear only lest Israel abide not faithful to the Tables of Testimony. The great longing of the people who were listening to his words was for the promised land. This motive Moses seizes upon, and declares that life and continuance in that land which they should inherit depended upon fidelity to all these commandments.

Reconstructive criticism affirms that the precepts of these Tables of Testimony, which it has recovered, are in accord with the high claims which tradition has associated with the Ten Commandments; for tradition declares that the Tables of Testimony were the work of God. All history has made evident that there is no foundation for a high and noble ethics and an abiding and worthy social order except as they are reached through the principles involved in these tables. A civilization wrought out under the molding power of these precepts could not but have unspeakable interest for the nations of the earth. And to-day those Scriptures which are known as the Hebrew Scriptures, have all their worth centered in either the experience of Israel as recorded when faithful to these precepts, or in the wonderful utterances of the prophets of Israel when they besought their own people to return to the covenant with Jehovah which they had broken.

CHAPTER XVI.

STATUTES RESPECTING THE ALTAR AND THE OFFERING.

THE Deuteronomic Code of higher criticism is important to the higher critic, not only because it furnishes the first sure data in his view for the assignment of dates to his several codes and documents, but also because the statutes in this code respecting the cultus make it not difficult for him to confirm the date of the Deuteronomic Code by cultus-facts taken from the historical books. Higher critics have pointed out that the high places (Bamoth) were legitimate places of worship for Israel. On them sacrifices were offered. Such places were Shechem, Beersheba, Bethel, Bochim, Ophrah, Zorah, Mizpah. These were places of theophany, some dating back into the patriarchal times, and were held in high veneration by the Israelites in the times of Samuel, David, Solomon, and later kings, until the times of Josiah. Wellhausen truly says: "If the people and judges or kings alike, priests and prophets, men like Samuel and Elijah, sacrificed without hesitation whenever occasion and opportunity presented themselves, it is manifest that during the whole of that period nobody had the faintest suspicion that such conduct was heretical and forbidden." ("Prolegomena," p. 21.) But when Wellhausen affirms that "the system of high places (Bamoth), with all the apparatus thereto belonging, is certainly Canaanite originally," we simply assert that priest and prophet, judge, king, and people, one and all, were taught from the time of Moses that anything of this character, of Canaanitic origin, was an

abomination and abhorred by Jehovah. The Canaanites truly worshiped on hills and amid groves; but this worship was foreign to Israel. And when this people Israel became apostate in the time of the judges and afterwards, and did adopt Canaanitic worship and served their gods, such conduct was in violation of the fundamental principles of Israel's religion, and brought upon them the punishments of Jehovah.

In the Book of the Covenant which reconstructive criticism restores there are five statutes which are more or less closely connected with the altar and the sacrifice. The remarkable fitness seen in these statutes for a people who had the great and peculiar ancestral traditions of Israel will become apparent as soon as they are considered.

LAW OF THE ALTAR ACCORDING TO J.

¹⁶/₂ In the place where Jehovah thy God shall
 E ²⁰/₂₄ choose to place his name, AN ALTAR OF EARTH
²⁷/₆ THOU SHALT MAKE UNTO ME. But thou may-
 est build the altar of Jehovah thy God of whole
²⁷/₅ stones; thou shalt not lift any iron tool upon
 E ²⁰/₂₄ them. And thou shalt sacrifice thereon thy
 burnt offering and thy peace offering, thy sheep
²⁷/₇ and thy oxen, and thou shalt eat there and re-
 E ²⁰/₂₄ joice before Jehovah thy God. AND IN ALL
 PLACES WHERE I RECORD MY NAME, I will
 come unto thee and bless thee.

In places of theophany Abraham, Isaac, and Jacob had builded altars and offered burnt offerings unto God. Shechem, Beersheba, and Bethel were such places. These altars must have been of earth or unhewn stones. Such altars are commanded by statute for Israel in the Book of the Covenant. A kind of offering is instituted

at Mount Horeb unknown to the Hebrew traditions before Moses's time. It is the peace offering. Yet Israel, while listening to the words of this book, recalled the offerings made when Moses had come down from the mountain, after he had made by intercession peace for Israel with Jehovah. Times of offering were also times of rejoicing, and from the slaughtered animals parts might be eaten; but the feast must be in the sight of the erected altar.

LAW OF THE ALTAR ACCORDING TO E.

¹⁶₆ And in the place where Jehovah thy God
^{E 20}₂₄ shall choose to place his name, AN ALTAR OF
^{E 20}₂₅ EARTH THOU SHALT MAKE UNTO ME. But if
 thou wilt make unto me an altar of stones, thou
 shalt not build it of hewn stones; for if thou
 lift up thy tool upon it, thou hast polluted it.
²⁷₆ And thou shalt offer thereon unto Jehovah thy
¹⁶₂ ²⁷₆ God of thy herd and of thy flock burnt offer-
²⁷₇ ¹⁵₂₀ ings, and thou shalt offer peace offerings, and
 thou shalt eat before Jehovah thy God, thou
^{E 20}₂₄ and thy household. AND IN EVERY PLACE
^{E 29}₄₃ WHERE I RECORD MY NAME, I will meet there
 with the children of Israel.

The most striking difference in these two versions of this statute is that the E version declares the lifting up a tool to grave a stone of the altar pollutes it. Otherwise they substantially agree. It is this statute of the Book of the Covenant which makes legitimate the high places (Bamoth) that in after times were places of offering for the Israelite. These places had the warrant of the Book of the Covenant, therefore neither judge nor king nor prophet dared inveigh against their sanctity. Rather judge, king, and prophet at times made offering

on these high places. With this statute in a document of Mosaic origin, the attitude of Samuel toward the high places can be understood; for it must be remembered (higher criticism to the contrary) that the prophet Samuel knew well the cultus at the central sanctuary at Shiloh, which the Philistines had quite annihilated in their wrath against Israel. Though Shiloh had been destroyed, this prophet could appeal to the sanctity of the high places as the abiding possessions of Israel, which no enemy in his wrath could remove. This statute alone can explain why David, who sought in the tabernacle which he set up to centralize worship in Judah, did not dare to lift his hand against the high places; for these had the authority of ancient custom, and more, the sanction of the Book of the Covenant.

Perhaps no part of the noble civilization of Israel is less understood than its sacrificial system. Like the elements of the toras, so its cultus elements were scattered. Higher criticism rests its inferences concerning the dates of its several codes mainly upon different sacrificial usages. Civil regulations furnish scarcely any help to the higher critics. Canon Farrar says, respecting sacrifice among the Hebrews, that "originally sacrifice was a glad meal." The burnt offering was associated with a meal not alone in Moses's time, but in the time of Isaac, and even of Abraham, as the records show. In the statute concerning the law of the altar, Israel is commanded to "eat and rejoice before Jehovah." It is then most evident that Jehovah did not require for himself in an offering the parts which were most suitable for food.

Higher criticism recognizes the ritualistic precept in Exodus xxiii. 1 as very ancient, belonging in fact to the

decalogue as found in its Book of the Covenant. This precept required that "the fat of my sacrifice shall not be left until morning." The parallel injunction in Exodus xxxiv. 25 indicates also that the sacrifice is not to be left till morning; for the words "of my passover" in the passage are considered harmonistic. Fairly then we may claim that this ritualistic statement has reference simply to the flesh of the sacrifice, and that the word "fat" is here interpolated. Again the word "blood" is misplaced in this precept for the same reason that "fat" and "passover" are so strangely interjected. In an offering then it is the fat which belongs to Jehovah. It is the fat which in Israel constitutes the principal part of all that is consumed on the altar. Indeed, it may be doubtful if, until after the Israelitish worship became corrupted by the worst of Israel's kings, whole burnt offerings were ever consecrated to Jehovah.

THE LAW OF THE OFFERING ACCORDING TO J.

L ³₁₆, E ³⁴₂₅ ALL THE FAT IS JEHOVAH'S. And thou shalt not offer (the flesh) of my sacrifice, nor shall any of the sacrifice remain until morning. ¹²₂₇ And the blood SHALL BE Poured OUT upon the altar of Jehovah thy God, but the flesh thou mayest eat.

As this statute is reconstructed, it is in harmony with the very spirit of the Mosaic regulations. Israel is to be a separated people. It was not new that the fat should be burned; the Canaanitish custom was to arrange the wood, then the flesh, then the fat; and as the heat melted the fat, it made an oil that ran down over the flesh and made it consume the more quickly. The Mosaic statute retains the custom of making an offering, removes the flesh from the altar (whose burning

must have been very offensive), retains the fat upon the altar, whose burning sends aloft a clear, high, and glowing flame. The flesh, which is taken from the altar, is handed over to the people to eat. Thus Israel's offering was differentiated from the Canaanitish. The blood of the offering was poured round about the altar. Whatever of the flesh was not eaten in this eucharistic feast of the people at the time of the sacrifice must be destroyed. It may not be kept for the food of another day. If this law had been obeyed, the flesh of the sacrifices of Jehovah in after times would never have been sold in the shambles.

THE LAW OF THE OFFERING ACCORDING TO E.

L ³₁₆, E ²³₁₈ ALL THE FAT IS JEHOVAH'S. And thou shalt not offer (the flesh) of my sacrifice. Nor shall any of my sacrifice remain until morning.
¹²₂₇ And the blood of thy sacrifices SHALL BE Poured upon the altar of Jehovah thy God,
¹²₂₇, ¹⁵₂₂ but the flesh thou mayest eat it.

The ordinance is the same as in J. The altar upon which this offering is made is simple in the extreme; there is not the first stroke of an iron tool upon it to give it a beautiful or a mystical form. And it is the ground round about the altar which drinketh up the blood of the sacrifice.

Offerings were to be taken from the flocks and the herds. Yet care is required in the selection. The perfect only could be brought unto Jehovah for sacrifice.

LAW OF THE VICTIM ACCORDING TO J.

¹⁷₁ Thou shalt not sacrifice unto Jehovah thy God bullock or sheep wherein is any blemish or any ill-favoredness; for it is an abomination unto Jehovah thy God.

LAW OF THE VICTIM ACCORDING TO E.

¹⁵
₂₁ And if there be blemish therein, lame or blind, or any ill-blemish, thou shalt not sacrifice it unto Jehovah thy God.

In view of this statute, venerated by the Israelites from the beginning of their history as a nation, not strange is it that in the second dispensation, which appeared within the limits of the first, there should be one requirement of him who offered himself a sacrifice for all mankind, namely, that he should be without spot or blemish.

The next law respects wild game. The giving of this law is evidence that in the ancient world there was a strong tendency adrift in the family of the Sethites to confine man to a strictly vegetable diet. Singular indeed is it that there exists in the Eden regulations one that confines Adam to a diet taken from the trees and the herbs of the field. In the Book of the Covenant there is given permission to Israel to eat game. The restriction is that the blood shall not be eaten.

THE LAW OF GAME-EATING ACCORDING TO J.

¹⁴ ¹⁵
₉, ₂₂ As the roebuck and as the hart, ye may
L ¹⁷
₁₄ eat these; but ye shall eat the blood of no manner of flesh.

THE LAW OF GAME-EATING ACCORDING TO E.

¹²
₂₂ Even as the roebuck and the hart are eaten,
L ¹⁷
₁₂ so thou mayest eat them, but no soul of you shall eat blood.

This law, although not strictly one of the cultus laws, is nevertheless associated with them. The precept is one of several by which it is sought to impress Israel to regard blood with peculiar sacredness. The last law

found in the Book of the Covenant relating to the altar and the offering is the Law of Defilement. If there were doubt of the Mosaic origin of the laws already considered, it would disappear because of the manner in which this law is attached to the history of Israel; for at this time Israel had not been six months escaped from Egypt, that house of bondage, and yet the way this law is associated with the future of Israel makes the strongest possible confirmation that this law and all that is connected with it arose out of the Mosaic epoch.

LAW OF DEFILEMENT ACCORDING TO J.

L²⁰₂₅ And ye shall not make yourselves abominable with beast or fowl or any manner of living
 L¹¹₄₃ thing that creepeth on the ground. Neither shall ye make yourselves unclean with them
 L¹⁸₃ that ye should be defiled thereby. And after the doings of the land of Canaan whither I
 L¹⁸₂₇ bring you, ye shall not do; for all these abominations have the men of the land which were
 L¹⁸₂₅ before you done, and the land is defiled. And the land itself vomiteth out her inhabitants.
 L²⁰₂₃ But ye shall not walk after the manner of the
 L¹⁸₂₈ nations which I shall cast out before you, that the land spew you not out also when you defile
 L¹⁸₂₆ it. Ye shall therefore keep my statutes, and shall not commit any of these abominations.
 L²⁰₂₆ And ye shall be holy unto me; for I Jehovah am holy, and have severed you from other
 L²⁰₂₄ people, that ye should be mine, and a land that floweth with milk and honey I will give you to possess it.

There is in J no mention of Egypt; but one feels that the enumerations of the things by which abomina-

tion might be wrought and defilement effected were well known to the hearers. Vague reports must have come to these enslaved Israelites, while they were in Egypt, of the practices of the Canaanites. Yet Moses tells them that such abominations as they had seen and such defilement as they had witnessed were common transgressions in the land whither Jehovah would lead them. The energetic language in which these facts are set forth immediately strikes attention. The conduct of these nations and the punishment to be visited by Jehovah upon them are warnings why Israel should keep the commandments and statutes to which they were listening. The close of the annunciation of this law emphasizes the only ground on which Israel might hope for the continued favor of Jehovah. Israel must be holy like their God.

LAW OF DEFILEMENT ACCORDING TO E.

L²⁰₂₅ Ye shall put a difference between clean and unclean beasts, between unclean fowl and clean,
 L¹¹₄₃ and ye shall not make yourselves abominable
 L¹¹₄₄ with any creeping thing that creepeth, neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.
 L¹⁸₃ And after the doings of the land of Egypt
 L¹⁸₂₄ wherein ye dwelt, shall ye not do. Defile yourselves not in any of these things; for in all these things the nations are defiled which I
 L¹⁸₂₅ will cast out before you. And the land is defiled. Therefore I do visit the iniquity thereof
 L²⁰₂₂ upon it. Ye shall therefore keep all my statutes and do them, that the land whither I bring
 L¹⁸₂₈ you to dwell therein spew you not out as it
 L²⁰₂₃ spewed out the nations before you; for they

committed all these things, and therefore I ab-
 L²⁰₂₄ horred them. I am Jehovah your God which
 have separated you from all other people:
 L¹¹₄₄ therefore ye shall sanctify yourselves, for I am
 L¹¹₄₄ L²⁰₂₄ holy. And I say unto you, you shall inherit
 their land.

Apart from different phraseology, which a mere reading of E immediately discloses, there is reference to Egypt, which recalls a trait in E pointed out before. Yet with these differences we still discern essentially the same facts in both versions. Each requires that Israel should make a distinction between clean and unclean; that they should understand it was the abominations and defilements of the Canaanites which caused the land to spew them out; that Israel would be preserved from these transgressions if they would keep Jehovah's statutes; that as Jehovah is holy, so should Israel be. These five statutes concerning the altar and offering make a complete, although not an elaborate, ritual, and together constitute the first stage of the religious cultus, which Moses mediated to Israel.

CHAPTER XVII.

STATUTES RESPECTING THE SACRED SEASONS.

THE destructive views of higher criticism are perilous only as they subvert the development of the history of Israel as wrought out under the human guidance of Israel's great lawgiver and of the prophets. All the wonderful literature of the Hebrews has been strangely scattered and dispersed. Narratives of the same event have been massed into a strange conglomerate; the laws and statutes of different parts have been strangely jumbled together; the words of the several prophets are rent from their appropriate places, and left oftentimes without even a possible rational sequence with the associated matter. Error must ensue, if we take a collection of ill-arranged laws and statutes—and not that alone, but remarkably defective when viewed as a whole—and name them a code because they are found massed together in a book, whose contents have suffered strange commingling. Yet such has been the method of the higher critics. For what else but a senseless jumble is the code which they call the JE Code? or what else but a hodgepodge is the earliest collection of the priestly code, which Klosterman named the Laws of Holiness? or what indeed is the Deuteronomic Code but a group of commandments and statutes without form or logical sequence? These facts are admitted by the higher critics themselves. It would have been more scientific to examine these collections and inquire whether they ever formed one or several consistent codes. Investigation connected with such an inquiry has been the work of the reconstructive critic.

Perhaps Wellhausen is at his best in the romancing which he does upon the sacred feasts. The Passover is, according to his view, an old pastoral feast, dim reminder of Israel's life as a shepherd people and derivable from a most ancient custom of sacrificing to God the firstlings of the flock. This critic reasons out that the Feast of Unleavened Bread is "equivalent to that of the putting in of the sickle to the corn," a kind of Easter, a spring feast followed by Pentecost, the Feast of the Weeks, which was celebrated at the close of the reaping. The Feast of the Tabernacles is "the autumnal ingathering of the wine and of the oil from the vat and the press, and of the corn from the threshing-floor." Omitting now the Passover, this brilliant critic accounts for the feasts of Unleavened Bread, of the Weeks, and of the Tabernacles in the following way: "Agriculture was learned by the Hebrews from the Canaanites, in whose land they had settled, and in commingling with whom they, during the period of the Judges, made the transition to a sedentary life. Before the metamorphosis of the shepherds into the peasants was effected, they could not have had possibly feasts which relate to agriculture. It would have been very strange if they had not taken them also over from the Canaanites." (Proleg., p. 93.)

Israel indeed had two agricultural feasts, but they were not learned from the Canaanites; rather they were established while the Israelites lived in the wilderness of Paran, and were observed there for thirty-eight years. The Sinaitic Tora contains the enactment. The Mosaic Tora repeats them, and in such form as to make clear that they stand as protests to such agricultural feasts which the Canaanites held about the same

season of the year. The other two feasts, those of the Passover and of the Unleavened Bread, have their origin in the exodus; and in the Book of the Covenant both are recognized as memorial seasons, but not as two feasts. The *argumentum e silentio* may be urged to support the feasts as well known better than to establish the fact that they were not in existence. Indeed, what is part and parcel of a national life is not recorded constantly in the records of a nation. Only departures from the once recognized fundamental principles become matters of historic record. And the outcry of prophets that the feasts of Jehovah had been profaned is surest evidence that they had been observed for centuries and were regarded as vital, when rightly observed, to the prosperity and safety of Israel.

The Book of the Covenant ordains observance of three sacred seasons. They are the Sabbath, the Passover, and the Day of Atonement.

THE SABBATH ACCORDING TO J.

E ³¹₁₅ Six days shall work be done; but the seventh is the sabbath of rest, holy unto Jehovah.

E ³¹₁₄ Ye shall keep the sabbath therefore; for it is

E ³¹₁₇ holy unto you; and it shall be a sign between

E ³¹₁₃ me and the children of Israel forever throughout your generations that you may know that I am Jehovah which sanctifieth you.

The sabbath is spoken of as a day holy unto Jehovah. Yet Israel is to regard it not alone in this light, but also as a sign that Jehovah sanctified them. These words assume a knowledge of the creation of the heavens and the earth in six days. The tradition was a persistent one in the family of Shem. No feature is more remarkable in the Mosaic documents than the

careful conservation of the mighty faiths and the sacrificial customs of the patriarchal ages. The larger communal life of Israel caused them to be modified; but the spirit in the early forms was retained. A fuller understanding of the earlier practices and a broader application of them merely take place; there is no abolition of them.

THE SABBATH ACCORDING TO E.

E ³⁵₂ Six days shall work be done; but the seventh day there shall be to you a holy day, a
 E ³¹₁₃ a sabbath of rest unto Jehovah; for it shall be
 E ³¹₁₆ a sign between me and you of the perpetual covenant. Wherefore the children of Israel shall keep the sabbath to observe the sabbath throughout their generations.

The brevity of the expression "perpetual covenant" is noticeable in E. The copy of J enlarges upon the reason of the sign; it is because Jehovah sanctifieth: the copy of E gathers all up in the words "a sign of the perpetual covenant." The institution in each copy is the same; the reasons for the observance of the sabbath in both copies are in essence alike.

Not a half a year had passed since Israel in haste departed out of Egypt. The night was to be long remembered. On that night there was the cry of a great mourning in all the land of Pharaoh. Not a house of the Egyptians but held great lamentations because death had come to the firstborn of the household. And royal messengers hastened to the children of Israel, bidding them to depart and to sacrifice in the wilderness to Jehovah. Previous to their arrival, by commandment Israel had gathered together by families and killed a lamb,

and stricken its blood upon the doorposts. While thus assembled, they heard the cry to depart, and made haste to get out of the land of Egypt quickly. Such is the traditional origin of the Passover.

THE PASSOVER ACCORDING TO J.

E ³⁴_{25,} ¹⁶₆ (Keep) THE FEAST OF PASSOVER in the sea-
¹⁶_{1,} ¹⁶₆ son of the month of Abib, when thou camest
E ¹³₃ forth out of Egypt; for Jehovah brought you
E ¹³₇ out by the strength of the hand. Unleavened
E ¹³₂ bread shall be eaten seven days. Sanctify unto
me all the firstborn, whatsoever openeth the
womb among the children of Israel, man and
¹⁶₃ beast; it is mine. And thou shalt remember
the day thou camest forth out of Egypt all the
E ¹²₂ days of thy life. THIS MONTH shall be the
E ¹²₄₃ first month of the year to you. AND THIS IS
L ²²₁₃ THE ORDINANCE OF THE PASSOVER. No
E ¹²₄₆ stranger shall eat thereof. Thou shalt not
N ⁹₁₂ carry aught abroad out of the house, and they
shall not leave any of it until morning nor
break a bone of it.

This service is simply and primarily a commemorative meal. It is celebrated in the households. Families and friends gather together at the appointed time and partake of the Passover. In the seven days following its observance unleavened bread was eaten in order that Israel might remember the haste of the march out of and away from Egypt. None but an Israelite could keep the Passover. Now it is held by the higher critics that this feast is of late origin; or that it is not known as a commemorative feast until about the time when men began to write up the noblest spiritual developments of their time as really the product of the Mosaic

era. The feast is not mentioned, they say, until Jotham's time. The ethical turpitude in this literary fraud on the part of men who valued the loftiest standard of morals and truth is quite as unbelievable as the inference of the higher critics. But what are the facts? This Passover is nothing unless a lively sense of the deliverance from Egypt was present for centuries in Israel. The Passover is simply a celebration of such a salvation. It is true, as higher critics show, that in the Judges and the Books of Samuel and the Books of the Kings repeated reference is made to the deliverance of Israel from Egypt. Unless now the memory of it was kept alive by the annual celebration of this feast in each household of Israel, there was folly in urging so frequently this historical fact upon the people. The angel of the Lord rehearses the deliverance from Egypt at Bochim; Gideon repeats it to an angel of the Lord at Ophrah; Jehovah narrates it to Samuel; Samuel himself recalls it to the mind of Israel; Nathan mentions it as a well-known fact to David; and Solomon himself acknowledges it to the elders whom he called together to consult in reference to the building of the temple. Indeed, if this all was an invention, such notices (connecting the event, it must be remembered, with the most critical exigencies in Israel's history) are simply unintelligible. But if the Passover was sacredly kept according to the ordinance in this Book of the Covenant, then the impressive power of these references becomes at once understood. Hosea, Amos, Micah urge this deliverance from Egypt to enforce their words upon Israel. Wellhausen's asking mankind to believe his romancing, by which the great facts of Israel's history are dragged away from the solid base of truth to the

shifting sand of a post-exilic fabrication, is as bold a venture as the spider took who fastened a filament of his web to the Colossus of Rhodes and asked the birds and the fishes to behold him drag the mighty thing from its solid base into the waters of the sea.

PASSOVER ACCORDING TO E.

E³⁴₂₅ E³⁴₁₈ (Keep) THE FEAST OF THE PASSOVER in the
 E¹⁶₃ time of the month of Abib. Seven days shalt
 E¹³₃ thou eat unleavened bread therewith. Re-
 member this day in which ye came forth from
 N⁸₁₇ Egypt, from the house of bondage. Therefore
 all the firstborn of the children of Israel, both
 man and beast, shall be mine; on the day that
 I smote every firstborn in the land of Egypt I
 E¹²₂ sanctified them unto myself. THIS MONTH
 shall be unto you the beginning of months.
 E¹²₄₃ THIS IS THE ORDINANCE OF THE PASSOVER.
 E¹²₄₆ A stranger shall not eat thereof. In one house
 E¹⁶₄ it shall be eaten, and there shall no flesh which
 thou sacrificest at evening the first day remain
 E¹²₄₆ all night until morning. And ye shall not break
 a bone of it.

Interest, of course, some day will center in the differences discernible in the two copies. The emphasis upon the "house of bondage" in E has been noticed before. The same reason which would justify the appearance of this phrase in E will find application when the expression "I smote the firstborn in the land of Egypt" is considered. The history designated E, containing the Book of the Covenant, which we have called E, was written in Babylonian territory. The motive to encourage the captive Israelites led in all probability to

the introduction of these expressions, which indicate Jehovah's deeds for Israel when in bondage to Egypt.

The third sacred season ordered by statute in the Book of the Covenant is the Day of Atonement. Wellhausen says: "Notwithstanding its conspicuous importance, there is nothing known of the great Day of Atonement in the Jehovistic and Deuteronomic portions of the Pentateuch or in the historical and prophetic books. It first begins to show itself in embryo during the exile." (Proleg., p. 110.) We concede immediately that the day as a fast day is not mentioned except in Exodus-Numbers. Yet this does not warrant the inference that it was unknown. If now it were mentioned several times in Judges-Chronicles, such mention could not be regarded as proof; for the convenient hypothesis of a redactor would be brought forth by the higher critic to account for their presence. The only sure confirmation of the existence of this fast throughout the history of the Judges and the Kings is to show that the ideas which the fast commemorated were a national heritage from early times. Whatever else may be associated with this fast, the chiefest thought is certainly that of the mercy of Jehovah. If the law of Jehovah was the norm according to which Israel's prophet measured the fidelity of their people and the foundation upon which they based their powerful appeals, it was the mercy of Jehovah that attuned the lyre of Israel's poets and tempered the fierce threatenings of their prophets. Without doubt the chief idea connected with the atonement day is the mercy of Jehovah. The central purpose of this statute respecting the Day of Atonement is to keep ever before Israel that Jehovah is sure to visit transgression, but yet that with him there is mercy.

THE DAY OF ATONEMENT ACCORDING TO J.

L ²³/₂₇ (YE SHALL KEEP) the day of atonement,
 L ¹⁶/_{31, 9} and ye shall afflict your souls; and (Jehovah
 thy God) will keep covenant and mercy with
 them that love him and keep his command-
 ments, unto a thousand generations.

Only a few days before the reading to Israel of this Book of the Covenant, they, under the guidance of Moses, had humbled themselves and made sacrifice and secured peace with Jehovah. The continuance of this peace depended upon Israel's fidelity to the covenant. The joy of forgiveness pervaded the camp while Moses read the words of the covenant.

THE FAST OF THE ATONEMENT ACCORDING TO E.

¹⁶/₈ E ³⁰/₁₀ (KEEP) the fast of the atonement unto Je-
 L ¹⁶/₂₉ hovah thy God, and ye shall afflict your souls;
⁷/₁₂ and Jehovah thy God will keep unto thee the
 covenant and mercy which he sware unto thy
 fathers.

The Hebrew word for fast is a rare one, and is the word employed by the writer of E to designate this remarkable day in the history of Israel. The statute in both versions is not in any way at variance.

CHAPTER XVIII.

OBEDIENCE AND BLESSING.

COMMAND, obedience, and blessing are three dominant words in the religious faith of Israel. Yet the commands are not such as tend to enrich an ecclesiastical establishment; rather they are directed to secure such conduct in the daily walk of the Israelites as will work out in each a noble character. Obedience to such commands is beneficent. The blessings are all material as they are enumerated in the Book of the Covenant, such as closely affect the life we live upon the earth. They therefore appealed to the Israelites and were powerful motives to secure well-doing.

OBEDIENCE ACCORDING TO J.

²⁷₁₀ Thou shalt therefore obey the voice of Jehovah thy God, and do his commandments and ¹²₂₅ his statutes, that it may be well with thee and thy children after thee, and thou shalt do right in the sight of Jehovah.

The requirement is clear. Israel are to obey the voice of their God, that it may be well with them. This obedience is doing right in his sight.

OBEDIENCE ACCORDING TO E.

²⁹₉ Keep the words of this covenant and do them, that ye may prosper in all that ye do, ¹⁶₁₈ and thou shalt do right and good in the sight of Jehovah.

In the version of E we observe the expression "words of the covenant" for "commandments and
(180)

statutes.” Yet in each version there is but the same requirement, namely, obedience to the same commandments and statutes. The outcome in each version is the same for obedience, and that is blessing.

What is the blessing which is promised Israel if they obey? It is not a something which reaches into another life. The blessings are such as they may enjoy upon the earth.

BLESSINGS ACCORDING TO J.

²¹₉ And when thou shalt do right in the sight
²⁶₁₈ of Jehovah to keep all his commandments,
⁷₁₄ thou shalt be blessed above all people. There
 shall not be a male or a female barren among
 E ²³₂₅ you or among your cattle. And I will take
¹¹₁₄ away sickness from the midst of thee. And I
 will give the rain of your land in his due sea-
¹¹₁₅ son. And I will send the grass in thy fields
 for thy cattle that thou mayst eat and be full.
 L ²⁶₁₀ And ye shall eat old store and bring forth old
 L ²⁶₆ because of the new. And I will give peace in
 the land and ye shall lie down and none shall
 make you afraid, and I will rid the evil beast
²⁶₉ out of the land. And I will establish my cov-
 enant with you; for I will have respect unto
 L ²⁶₁₂ you, and I will walk among you and be your
 God, and ye shall be my people.

Consider the import of these words. Shall Moab be barren, while Israel is fruitful? Shall the pestilence devastate Moab's homes, while the houses of Israel are passed by? Shall Moab look upon his fields and see the ground parched and unfruitful for lack of rain, while the fields of Israel wave in luxurious green? Shall famine reign in the walls of Moab's city, while

Israel's cities shall abound in plenty? Shall the enemy create fear in the heart of Moab, but fail to touch with dread the Israelites? Shall all these things occur to Israel, and in such a clear light that Moab and other nations must say, All is true, and because Israel obeys the commandments of Jehovah? Nothing less than this is affirmed. Indeed, unless these precepts and commandments, when obeyed, tended to make Israel free from those vices that blast the fruitfulness of the womb, from those slovenly habits that evoke the pestilence, from that sloth which makes rain upon the fields of no avail, from that thriftlessness which engenders waste, from that evil-mindedness which makes enemies on every side, then these promises might justly be regarded as the idle fancies of the brain; for otherwise to fulfill them would require the inversion of the laws of the universe.

BLESSINGS ACCORDING TO E.

¹³₁₈ And when thou shalt hearken unto the voice of Jehovah thy God to keep all his command-
 L ²⁶₉ ments, I will make you fruitful and multiply
 E ²³₂₆ you. There shall nothing cast her young or be
⁷₁₅ barren in thy land. And Jehovah will take
 from thee all sickness, and will put none of
 the evil diseases of Egypt, which thou know-
 est, upon thee, but will lay them upon all that
 L ²⁶₄ hate thee. And I will give you rain in due
 season, and the land shall yield her increase
 L ²⁶₅ and the trees shall yield their fruit, and ye
 shall eat your bread and be full. And ye shall
 L ²⁶₆ dwell safely in your land. And the sword shall
 L ²⁶₁₁ not go through your land. And I will set my
 tabernacle among you, and my soul shall not

E ²³/₂₅ abhor you. And ye shall serve Jehovah your
God, and he will bless thy bread and thy wa-
E ²³/₂₆ ter, and I will fulfill the number of thy days.

These blessings are the same in number and kind as we found in the J version. The variations are only such as we might expect in a version. It is to be remembered that the only right to existence for a version is that it makes an ancient document intelligible to later generations.

CHAPTER XIX.

DISOBEDIENCE AND PUNISHMENT.

THE laws of the universe are blind. The whirling circular saw will not pause to let a beautiful jeweled hand escape, but will sever it from the arm as ruthlessly as it would divide a stick of wood. The lake will not bear quietly on its surface the boat wherein the Master sleeps, if the winds howl above in the air; but its waters will wildly rage, obedient to law, and the boat will rock and toss and seem about to be engulfed. Safety is to know the danger of a whirling saw, and to keep out of its reach; to be acquainted with the wrath of the waters when the winds rage in the sky, and not to be found out upon the lake. Safety everywhere is to know law, whether in the material or the spiritual universe; for disobedience to law brings disaster. God could not have been the author of the Book of the Covenant, had its provisions been unmindful of the punishments which disobedience to the commandments would entail. The sure revelation of the consequences was what Jehovah imparted to Moses. The language by which they were imparted to Israel was the work of the leader himself. And a review of the closing part of these three codes, the Book of the Covenant, the Sinaitic Tora, and the Tora of Moses, will make clear that, while the punishments change not, the language and the force and the beauty with which they are announced in each code are subject to change.

TRANSITIONAL PARAGRAPH ACCORDING TO J.

L₁₄²⁶ But if ye will not hearken unto me, and will

L₁₅²⁶ not do all these commandments, and if ye will

L²⁶₁₇ despise my statutes, I will set my face against
 L²⁶₁₈ you, and I will punish you seven times more
 for your sins.

TRANSITIONAL PARAGRAPH ACCORDING TO E.

L²⁶₁₈ And if ye will not yet for all this hearken un-
 L²⁶₂₃ to me, and if ye will not be instructed through
 me by all these things, but will walk contrary
 L²⁶₁₅ unto me, so that ye will not do all my com-
 L²⁶₁₆ mandments, but will break my covenant, I
 L²⁶₂₁ also will do this unto you: I will bring seven
 times more upon you according to your sins.

The transitional paragraph in both versions emphasizes, by means of a conditional negation, the importance which the commandments are to have in Israel. Obey them not, and there will come to the people most harassing and destructive punishments. Thus Israel is taught most clearly how fearful a thing it is to break this covenant.

FIRST TRIAD OF PUNISHMENTS ACCORDING TO J.

L²⁶_{25, 60} I WILL BRING ALL THE DISEASES of Egypt,
²⁸₃₅ of which thou wert afraid of, together with the
²⁸₂₇ sore botch in the knees and legs, and the scab,
²⁸₃₅ from the sole of thy foot unto the top of thy
 L²⁶₂₁ head, whereof thou canst not be healed, and
²⁸₂₂ plagues; and blasting.

Disease, the plague, and famine are the three punishments first named as following upon Israel if they disobey the commandments. They were all known as afflictions which at times came to nations. They were dreaded. Particularly did the thought of the diseases of Egypt make Israel shudder. Now it is plainly affirmed that disobedience to the precepts of the covenant

would lead Jehovah the God of Israel to bring these three punishments—disease, the plague, and famine—upon his people. A physician would trace disease to local causes or to individual conduct; the plague he would hand over to the scientist to explain; the famine he would ascribe to drought or the worm. But Jehovah says, “I will bring them upon Israel if they disobey my covenant.” There are more things in heaven and earth than man’s philosophy can attain unto; this is one of them.

FIRST TRIAD OF PUNISHMENTS ACCORDING TO E.

L ²⁶_{25, 60, 27} ²⁸ I WILL BRING ALL THE DISEASES of Egypt,
 together with the botch, and the emerods, and
²⁸₆₀ the itch whereof thou canst not be healed, and
²⁸₆₁ they shall cleave unto thee, and also plagues
²⁸₂₂ of every kind; and mildew.

Interesting questions arise as to whether the itch and the scab are the same disease, or what reason led to the description of diseases, with such variation as is found in J. These are not questions to be discussed at present. The versions are first to be restored; afterwards their differences in phraseology especially are to be studied, traceable to the regions in which the versions appeared.

SECOND TRIAD OF PUNISHMENTS ACCORDING TO J.

L ²⁶₃₃ And I will draw a sword out after you,
 L ²⁶₁₉ L ²⁶₁₇ and break the pride of your power; and ye shall
²⁶₁₁ be slain before your enemies. But the stran-
²⁸₄₄ ger that is among you shall lend to thee, and
 thou shalt not lend to him. He shall be the
 L ²⁶₃₁ head, and thou shalt be the tail. And I will
 L ²⁶₃₀ not smell the savor of your sweet odors. But

I will destroy your high places and cut down
²⁸₂₆ your images. And thy carcasses shall be meat
 unto all the fowls of the air, and unto the
 beasts of the earth, and no man shall fray them
 away.

These three punishments are defeat before an enemy, the rule of a stranger, and that violence which not only slaughters human life but also demolishes the sanctuaries of a land. The first triad arrayed nature and her forces against Israel, but not so as to destroy root and branch. The second triad lifts against Israel the hand of man, threatening extermination. Israel, in generations afterwards, became unfaithful to Jehovah. Then the noble spirits of the nation bewailed in poetic measure these misfortunes that came upon the nation. There are psalms wherein a people accustomed to victory are described as suffering the bitterness of national defeat; and others wherein a people accustomed to noble freedom in their own beautiful city are portrayed as bemoaning abject servitude within its walls such that an Israelite must cringe in his own city to a despotic foreigner; others still, which are filled with the language of despair, recording that crushed spirit in Israel when a few of them in their own land tremblingly haunted the places of greatest sanctity and saw them in saddest ruins, inhabited by jackals and owls. These all felt the awful verity in the threatenings of the covenant.

SECOND TRIAD OF PUNISHMENTS ACCORDING TO E.

L ²⁶₂₂ L ²⁶₂₅ And I also will send a sword upon you that
 L ²⁶₁₇ shall avenge the quarrel of my covenant, and
²⁸₄₃ ye shall flee when none pursueth you. And
 the stranger that is within thee shall get above

very high, and thou shalt come down very low.
 L ²⁶₃₀ L ²⁶₃₁ And my soul shall abhor you. And I will
 L ²⁶₃₀ bring your sanctuaries into desolation, and cast
 out your carcasses upon the carcasses of your
 idols.

A literal version seems to be given in E of the sixth punishment. And indeed the rendering of the J copy seems to me the language that is but a verbal portrayal of what was present to the writer's own eyes. When Jeremiah wrote, he could have gone out upon the high places of Palestine and beheld slain Israelites whose "carcasses were meat unto all the fowls of the air and unto the beasts of the earth," and no man was there "to fray them away."

The seventh punishment is captivity in a foreign land. Israel knew somewhat the meaning of a foreign master. They had groaned beneath the oppression of Egypt. But, severe as such bondage was, this threatened seventh punishment added the further bitterness that Israel should remember the land of their possession and the joy of the favor of Jehovah their God which was theirs while obedient to the precepts of the covenant.

THE SEVENTH PUNISHMENT ACCORDING TO J.

²⁸₆₃ And ye shall be plucked off the land whither
 L ²⁶₃₉ thou goest to possess. And they that be left
 of you shall pine away in their iniquities in the
 L ²⁶₃₃ land of your enemies. And your land shall be
 L ²⁶₃₂ desolate and your cities waste. And your en-
 emies which dwell therein shall be astonished.

THE SEVENTH PUNISHMENT ACCORDING TO E.

²⁸₂₆ And thou shalt be removed into all the king-
 L ²⁶₃₆ doms of the earth, and those that be left of

L²⁶₃₉ you shall pine away in the iniquities of their
 L²⁶₃₁ fathers with them. And I will make your
 L²⁶₃₂ cities waste and bring your land into desolation.

We seek in vain for any intimation of the enemy which shall waste Israel's land in after times, should the people forsake Jehovah their God. Kingdoms are mentioned, but we know not what kingdoms they are; the land of the enemy is also spoken of, but the name of the land is not given. The sketching is without local or personal coloring. The misfortunes threatened Israel in these seven punishments are such as had happened to nations. The new element alone is that obedience to the covenant will preserve Israel against them. A supreme faith in the might of Jehovah the God of Israel is the foundation of this wonderful creed of Moses.

The close of the Book of the Covenant is a promise of mercy upon confession. Nations that are deported lose their national characteristics. They become like their captors in faith and manners. The land whence they came becomes, after a few generations, a kind of dream. Even the national traditions are forgotten. Or, if remembered, they awaken, not longings to return, but bitter curses; for to their foreign blood these bondmen owe whatever disability they suffer in the body politic where they dwell. Not thus was it with Israel when in centuries later they were plucked off from their own land. Their God still was Jehovah, their faith the creed of the covenant, their hope the abounding mercy of Jehovah.

REPENTANCE AND MERCY ACCORDING TO J.

L²⁶₄₀ IF THEY SHALL CONFESS their iniquity and
 L²⁶₄₁ the iniquities of their fathers, and that I

brought them into the land of their enemies,
 L²⁶₄₄ L²⁶₄₂ then I will not cast them away, but will re-
 member my covenant with Jacob, and my cov-
 enant with Isaac, and also my covenant with
 L¹⁸₅ Abraham. Ye shall therefore keep (my com-
 mandments), which if a man do he shall live in
¹⁸₁₃ them. And thou shalt be perfect with Jeho-
 vah thy God.

Stated briefly is the law of recovery from moral turpitude and irreligious disposition. It is confession of Israel's iniquities and those of their fathers and the acknowledgment that Jehovah brought upon them the punishments for wrongdoing. Here is God's opportunity. He comes with all the plenitude of his power to recover; he remembers his covenant and shows mercy. The closing words of the Book of the Covenant are an injunction to keep the commandments, for in doing them is life.

REPENTANCE AND MERCY ACCORDING TO E.

L²⁶₄₄ L²⁶₄₀ AND yet for all this IF THEY CONFESS in
 their trespass wherein they have trespassed
 against me, and also that they have walked
 L²⁶₄₁ contrary unto me, and I have walked contrary
 L²⁶₄₄ unto them, when they be in the land of their
 enemies, I will not abhor them to destroy them
 utterly and to break my covenant with them.
 L²⁶₄₂ But I will remember them and I will remem-
 L²⁶₄₄ ber the land; for I am Jehovah their God.
⁶₂₄ And Jehovah commands us to do all these
 (commandments) for our good always that he
 might preserve us alive.

Perhaps I may be pardoned by my reader if I make a personal statement; for with the restoration of this last

section I have concluded the reconstruction of the three books of Moses, known as the Book of the Covenant, the Law of Jehovah (Sinaitic Tora), and Deuteronomy (the Tora of Moses), giving each book in two versions. The results are only part of those reached through twenty-five years of laborious study and conflicting doubts. I could not deny the evidence of confusion everywhere present in the Hebrew Scriptures, which were startlingly made apparent in the Pentateuch by the higher critics. I could not accept the conclusions of the Grafian school; for they subverted the great traditions of a nation, which, as I saw, permeated the whole of its literature; and more, it was contrary to the teachings of history that a single nation in the despair of its overthrow should develop the noblest literature the world possesses. I was therefore forced to seek some other hypothesis to explain the strange phenomena in the Old Testament Scriptures. The struggle was to retain faith. One scholar alone was to me an abiding help, and he is Archdeacon Farrar. In my days in the theological school his "Life of Christ" and "Epistles of St. Paul" were mainstays of faith. His words always showed fullest acquaintance with all that scholars of every school had made known, and while indisputable facts he admitted, he doubted radical conclusions and retained the worthiest belief in Christ and the words of his apostles. I found also in his "First Book of the Kings" the same just and broad-minded attitude toward the results of higher criticism, and also an unwavering faith in the revelation of God to the Israelites. So I took courage, and labored amid doubts innumerable.

Years ago, while standing among the ruins of Caper-

naum on the shore of Galilee, I saw beautiful fragments of columns and frieze lying among the weedy growth of the desolate spot. The beauty that had been chiseled upon the stones made evident that they once belonged to some magnificent edifice, whose marvels the lovely sea mirrored in its depths day by day. Likewise, when I saw the beauty of the commandments as they were found here and there in the Pentateuch without order or any structure, I was compelled to believe that some time they were recorded in a document as beautiful as a whole as the individual parts were beautiful in themselves. In this faith I labored year after year; and one of the results was the restoration in two versions of the three law codes of Moses.

CHAPTER XX.

VERSIONS COMPARED.

THE PURPOSE OF THE SIGNS AND WONDERS.

J.

AND JEHOVAH SAID: These are the words which thou shalt speak to the children of Israel: I am Jehovah your God who brought you out of the land of Egypt. And ye saw all that Jehovah did before your eyes in the land of Egypt, unto Pharaoh and unto his servants and unto his land, the great temptations which thine eyes saw, and those great miracles, and the mighty hand to give unto you the land of Canaan.

E.

AND JEHOVAH SAID: Thus shalt thou say unto the house of Jacob, and tell the children of Israel: I am Jehovah thy God who brought thee out of the land of Egypt, out of the house of bondage. Ye saw what I did unto the Egyptians, the great temptations which thine eyes saw, and the signs and wonders and the outstretched arm, whereby Jehovah brought thee out, that he might bring us in to give us the land which he sware unto our fathers.

FAITH IN THE PROMISE.

J.

For Jehovah shall bring thee into a goodly land, a land of brooks and waters, of fountains and depths that spring out of valleys and hills, a land of wheat and barley and vines and fig trees and pomegranates, a land of olive oil and honey, a land which Jehovah

E.

For the land whither ye shall go to possess is not like the land of Egypt, whence ye came out, where thou sowest thy seed and waterest it with thy foot as gardens of herbs; but the land is a land of hills and valleys, and it drinketh the water of the rain of heav-

J.

thy God careth for. And thou shalt eat and be full, and bless Jehovah thy God for the good land which he shall give thee.

E.

en, a land whose stones are iron and out of whose hills thou mayest dig brass, a land where thou shalt eat bread without scarceness, and thou shalt not lack anything in it. The eyes of Jehovah thy God are always upon it, from the beginning of the year even unto the end of the year.

INTRODUCTORY SENTENCE.

J.

But ye shall observe to do all the testimonies and statutes which Jehovah our God commands you.

E.

And ye shall diligently keep the commandments of Jehovah your God, his testimonies and his statutes.

FIRST TABLE.

J.

I.
Thou shalt fear thy God.

II.

Ye shall not oppress one another.

III.

Thou shalt make thee no molten gods.

IV.

Thou shalt not profane the name of thy God.

V.

Verily ye shall keep my sabbaths.

E.

I.
Thou shalt fear thy God.

II.

Ye shall not oppress one another.

III.

Make not for yourselves molten gods.

IV.

Thou shalt not profane the name of thy God.

V.

Ye shall keep my sabbaths.

SECOND TABLE.

J.

VI.

Every man that curseth his father or his mother shall surely be put to death.

VII.

He who committeth adultery with his neighbor's wife, that man and that woman shall surely be put to death.

VIII.

He that killeth a man shall surely be put to death.

IX.

Thou shalt not covet.

X.

Ye shall not lie.

E.

VI.

He that curseth his father or his mother shall surely be put to death.

VII.

He who committeth adultery with a man's wife, the man that lay with the woman and the woman shall surely be put to death.

VIII.

He that killeth a man shall surely be put to death.

IX.

Thou shalt not covet.

X.

Thou shalt not lie one to another.

HORTATORY WORDS.

J.

And thou shalt observe and do these [commandments] that thou mayest live and inherit the land which Jehovah thy God shall give thee; and thou shalt teach them to thy son and thy son's son, that ye may learn and keep them and do them in the land whither ye go to possess.

E.

And ye shall observe to do all the commandments which I command thee this day; and when thou shalt beget children and children's children, ye shall walk in all the way which Jehovah your God commandeth you, and ye shall prolong your days in the land which Jehovah thy God shall give thee to inherit.

LAW OF THE ALTAR.

J.

In the place where Jehovah thy God shall choose to place his name, AN ALTAR OF EARTH THOU SHALT MAKE UNTO ME. But thou mayest build the altar of Jehovah thy God of whole stones; thou shalt not lift any iron tool upon them. And thou shalt sacrifice thereon thy burnt offering and thy peace offering, thy sheep and thy oxen, and thou shalt eat there and rejoice before Jehovah thy God AND IN ALL PLACES WHERE I RECORD MY NAME, I will come unto thee and bless thee.

E.

And in the place where Jehovah thy God shall choose to place his name, AN ALTAR OF EARTH THOU SHALT MAKE UNTO ME. But if thou wilt make unto me an altar of stones, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it, thou hast polluted it. And thou shalt offer thereon unto Jehovah thy God of thy herd and of thy flock burnt offerings, and thou shalt offer peace offerings, and thou shalt eat before Jehovah thy God, thou and thy household. AND IN EVERY PLACE WHERE I RECORD MY NAME, I will meet there with the children of Israel.

THE LAW OF THE OFFERING.

J.

ALL THE FAT IS JEHOVAH'S. And thou shalt not offer (the flesh) of my sacrifice, nor shall any of the sacrifice remain until morning. And the blood SHALL BE Poured OUT upon the altar of Jehovah thy God, but the flesh thou mayest eat.

E.

ALL THE FAT IS JEHOVAH'S. And thou shalt not offer (the flesh) of my sacrifice. Nor shall any of my sacrifice remain until morning. And the blood of thy sacrifices SHALL BE Poured upon the altar of Jehovah thy God, but the flesh thou mayest eat it.

LAW OF THE VICTIM.

J. E.

Thou shalt not sacrifice And if there be blemish
unto Jehovah thy God bullock therein, lame or blind, or any
or sheep wherein is any blem- ill-blemish, thou shalt not sac-
ish or any ill-favoredness; for rifice it unto Jehovah thy God.
it is an abomination unto Je-
hovah thy God.

THE LAW OF GAME-EATING

J. E.

As the roebuck and as the Even as the roebuck and
hart, ye may eat these; but the hart are eaten, so thou
ye shall eat the blood of no mayest eat them, but no soul
manner of flesh. of you shall eat blood.

LAW OF DEFILEMENT

J. E.

And ye shall not make Ye shall put a difference
yourselves abominable with between clean and unclean
beast or fowl or any manner beasts, between unclean fowl
of living thing that creepeth and clean, and ye shall not
on the ground. Neither shall make yourselves abominable
ye make yourselves unclean with any creeping thing that
with them that ye should be creepeth, neither shall ye de-
defiled thereby. And after file yourselves with any man-
the doings of the land of Ca- ner of creeping thing that
naan whither I bring you, ye creepeth upon the earth.
shall not do; for all these And after the doings of the
abominations have the men land of Egypt wherein ye
of the land which were before dwelt, shall ye not do. De-
you done, and the land is de- file yourselves not in any of
fined. And the land itself these things; for in all these
vomiteth out her inhabitants. things the nations are defiled
But ye shall not walk after which I will cast out before
the manner of the nations you. And the land is defiled.
which I shall cast out before Therefore I do visit the in-

J.

E.

you, that the land spew you out also when you defile it. Ye shall therefore keep my statutes, and shall not commit any of these abominations. And ye shall be holy unto me; for I Jehovah am holy, and have severed you from other people, that ye should be mine, and a land that floweth with milk and honey I will give you to possess it.

quity thereof upon it. Ye shall therefore keep all my statutes and do them, that the land whither I bring you to dwell therein spew you not out as it spewed out the nations before you; for they committed all these things, and therefore I abhorred them. I am Jehovah your God which have separated you from all other people: therefore ye shall sanctify yourselves, for I am holy. And I say unto you, you shall inherit their land.

THE SABBATH.

J.

E.

Six days shall work be done; but the seventh is the sabbath of rest, holy unto Jehovah. Ye shall keep the sabbath therefore; for it is holy unto you; and it shall be a sign between me and the children of Israel forever throughout your generations that you may know that I am Jehovah which sanctifieth you.

Six days shall work be done; but the seventh day there shall be to you a holy day, a sabbath of rest unto Jehovah; for it shall be a sign between me and you of the perpetual covenant. Wherefore the children of Israel shall keep the sabbath to observe the sabbath throughout their generations.

THE PASSOVER.

J.

E.

(Keep) THE FEAST OF PASSOVER in the sea son of the

(Keep) THE FEAST OF THE PASSOVER in the time of the

J.

E.

month of Abib, when thou
 camest forth out of Egypt;
 for Jehovah brought you out
 by the strength of the hand.
 Unleavened bread shall be
 eaten seven days. Sanctify
 unto me all the firstborn,
 whatsoever openeth the womb
 among the children of Israel,
 man and beast; it is mine.
 And thou shalt remember the
 day thou camest forth out of
 Egypt all the days of thy life.
 THIS MONTH shall be the first
 month of the year to you.
 AND THIS IS THE ORDINANCE
 OF THE PASSOVER. No stranger
 shall eat thereof. Thou shalt
 not carry aught abroad out
 of the house, and they shall
 not leave any of it until
 morning nor break a bone
 of it.

month of Abib. Seven days
 shalt thou eat unleavened
 bread therewith. Remember
 this day in which ye came
 forth from Egypt, from the
 house of bondage. Therefore
 all the firstborn of the chil-
 dren of Israel, both man and
 beast, shall be mine; on the
 day that I smote every first-
 born in the land of Egypt I
 sanctified them unto myself.
 THIS MONTH shall be unto
 you the beginning of months.
 THIS IS THE ORDINANCE OF
 THE PASSOVER. A stranger
 shall not eat thereof. In one
 house it shall be eaten, and
 there shall no flesh which thou
 sacrificest at evening the first
 day remain all night until
 morning. And ye shall not
 break a bone of it.

THE DAY OF ATONEMENT.

J.

E.

(YE SHALL KEEP) the day
 of atonement, and ye shall
 afflict your souls; and (Jeho-
 vah thy God) will keep cove-
 nant and mercy with them
 that love him and keep his
 commandments, unto a thou-
 sand generations.

(KEEP) the fast of the
 atonement unto Jehovah thy
 God, and ye shall afflict your
 souls; and Jehovah thy God
 will keep unto thee the cove-
 nant and mercy which he
 sware unto thy fathers.

*OBEDIENCE.***J.**

Thou shalt therefore obey the voice of Jehovah thy God, and do his commandments and his statutes, that it may be well with thee and thy children after thee, and thou shalt do right in the sight of Jehovah.

E.

Keep the words of this covenant and do them, that ye may prosper in all that ye do, and thou shalt do right and good in the sight of Jehovah.

*BLESSINGS.***J.**

And when thou shalt do right in the sight of Jehovah to keep all his commandments, thou shalt be blessed above all people. There shall not be a male or a female barren among you or among your cattle. And I will take away sickness from the midst of thee. And I will give the rain of your land in his due season. And I will send the grass in thy fields for thy cattle that thou mayst eat and be full. And ye shall eat old store and bring forth old because of the new. And I will give peace in the land, and ye shall lie down and none shall make you afraid, and I will rid the evil beast out of the land. And I will establish my covenant with you; for I

E.

And when thou shalt hearken unto the voice of Jehovah thy God to keep all his commandments, I will make you fruitful and multiply you. There shall nothing cast her young or be barren in thy land. And Jehovah will take from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all that hate thee. And I will give you rain in due season, and the land shall yield her increase and the trees shall yield their fruit, and ye shall eat your bread and be full. And ye shall dwell safely in your land. And the sword shall not go through your land. And I will set my tabernacle among

J.

will have respect unto you, and I will walk among you and be your God, and ye shall be my people.

E.

you, and my soul shall not abhor you. And ye shall serve Jehovah your God, and he will bless thy bread and thy water, and I will fulfill the number of thy days.

TRANSITIONAL PARAGRAPH.

J.

But if ye will not hearken unto me, and will not do all these commandments, and if ye will despise my statutes, I will set my face against you, and I will punish you seven times more for your sins.

E.

And if ye will not yet for all this hearken unto me, and if ye will not be instructed through me by all these things, but will walk contrary unto me, so that ye will not do all my commandments, but will break my covenant, I also will do this unto you: I will bring seven times more upon you according to your sins.

FIRST TRIAD OF PUNISHMENTS.

J.

I WILL BRING ALL THE DISEASES of Egypt, of which thou wert afraid of, together with the sore botch in the knees and legs, and the scab, from the sole of thy foot unto the top of thy head, whereof thou canst not be healed, and plagues; and blasting.

E.

I WILL BRING ALL THE DISEASES of Egypt, together with the botch, and the em-erods, and the itch whereof thou canst not be healed, and they shall cleave unto thee, and also plagues of every kind; and mildew.

SECOND TRIAD OF PUNISHMENTS.

J.

And I will draw a sword out after you, and break the pride of your power; and ye shall be slain before your enemies. But the stranger that is among you shall lend to thee, and thou shalt not lend to him. He shall be the head, and thou shalt be the tail. And I will not smell the savor of your sweet odors. But I will destroy your high places and cut down your images. And thy carcasses shall be meat unto all the fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

E.

And I also will send a sword upon you that shall avenge the quarrel of my covenant, and ye shall flee when none pursueth you. And the stranger that is within thee shall get above very high, and thou shalt come down very low. And my soul shall abhor you. And I will bring your sanctuaries into desolation, and cast out your carcasses upon the carcasses of your idols.

THE SEVENTH PUNISHMENT.

J.

And ye shall be plucked off the land whither thou goest to possess. And they that be left of you shall pine away in their iniquities in the land of your enemies. And your land shall be desolate and your cities waste. And your enemies which dwell therein shall be astonished.

E.

And thou shalt be removed into all the kingdoms of the earth, and those that be left of you shall pine away in the iniquities of their fathers with them. And I will make your cities waste and bring your land into desolation.

REPENTANCE AND MERCY.

J.

IF THEY SHALL CONFESS their iniquity and the iniquities of their fathers, and that I brought them into the land of their enemies, then I will not cast them away, but will remember my covenant with Jacob, and my covenant with Isaac, and also my covenant with Abraham. Ye shall therefore keep (my commandments), which if a man do he shall live in them. And thou shalt be perfect with Jehovah thy God.

E:

AND yet for all this IF THEY CONFESS in their trespass wherein they have trespassed against me, and also that they have walked contrary unto me, and I have walked contrary unto them, when they be in the land of their enemies, I will not abhor them to destroy them utterly and to break my covenant with them. But I will remember them, and I will remember the land; for I am Jehovah their God. And Jehovah commands us to do all these (commandments) for our good always that he might preserve us alive.

CHAPTER XXI.

THE LEGISLATION OF MOSES.

THE claim I make is that the three codes which I have restored, each in two versions, are the work of a single author, and that they lie at the foundation of Israel's history from their first entrance into Palestine.

A. The Codes Have One Author.

If I were asked to prove that a bud and a half-blown flower and a fully blossomed rose came from one bush, I would need to show that each flower was in structure a rose; that the same color was present in the petals; and that a like fragrance exhaled from the bud as from the blossoms. Such proof would be regarded as quite conclusive. Thus I will prove the Mosaic authorship of these three codes.

EVERYWHERE ONE THOUGHT AS A COLOR PERVADES EACH CODE, AND THIS THOUGHT IS THAT JEHOVAH SHALL BE SUPREME IN THE LIFE OF ISRAEL.

Turn the pages of the codes over most hurriedly and cast the eye down upon the writings, each glance cannot fail to discern the words "Jehovah thy God." Inwrought in every part of the codes is this thought, and it is as inseparable from them as the color is from the flower. The God of Israel is Jehovah.

OBEDIENCE TO THESE CODES IS REGARDED IN EACH CODE AS THE FRAGRANCE WHICH SHOULD ASCEND UNTO JEHOVAH AS WELL-PLEASING TO HIM.

The commands are given to be obeyed; yet every

motive of advantage and fear is urged upon Israel to lead to obedience. The existence of Israel depends upon obedience. Peace shall reign in their dwellings, plenty shall abound in their houses, the fields shall wave with the plentiful grains, if only Israel obeys. And Jehovah will delight in the fragrance only of obedient lives.

THE BOOK OF THE COVENANT, THE SINAITIC AND MOSAIC TORAS HAVE THE SAME STRUCTURAL CHARACTER: EACH HAS AN HISTORICAL INTRODUCTION, A BODY OF LAWS, AND A HORTATORY CLOSE.

This likeness of structure argues strongly for unity of authorship. A great leader might amplify an earlier code, but he would not abrogate it, especially if his leadership was maintained through the authority which came to him by being the mediator of the code. The only rational hypothesis to explain the three codes is that they were mediated by the same person and stand related to each other as a finished to earlier and less elaborate productions.

THE HISTORICAL INTRODUCTION IN EACH CODE, SO FAR AS CONTEMPORARY HISTORY COMES INTO VIEW, CONTAINS REFERENCE TO THE SAME EVENTS, BUT THEY ARE ALLUDED TO FOR A DIFFERENT PURPOSE.

Each tora refers to the deliverance from Egypt and the overthrow of the Egyptians in the Red Sea. Jehovah wrought these deliverances for Israel. But the Book of the Covenant narrates these events to prove that Jehovah is on Israel's side. The Sinaitic Tora refers to them to emphasize the truth that Jehovah is the God of Israel, while in the Tora of Moses they come

in review to give point to the truth that Jehovah had been faithful, even though Israel had been a stiffnecked people, and to enforce the admonition that unless Israel were obedient Jehovah would abhor even them.

EACH CODE CONTAINS A DECALOGUE ALIKE IN THE ORDER OF THE COMMANDMENTS AND ESSENTIALLY ALIKE AS TO THE MEANING: THE LATER DECALOGUES, HOWEVER, GIVE EVIDENCE OF A MORE UNIVERSAL APPLICATION OF THE PRINCIPLES INVOLVED, AND SHOW GREATER BEAUTY OF EXPRESSION.

We may illustrate this statement by the first commandment. That of the Book of the Covenant is, "Thou shalt fear thy God." The same command in the Sinaitic Tora is expressed as follows: "Thou shalt fear Jehovah thy God and serve him and swear by his name." The element of fear is still emphasized; but the idea of service is added as well as that of making him the highest authority, in that an oath is to be made in his name. The Tora of Moses formulates this command thus: "Thou shalt love Jehovah thy God with all thy heart and with all thy soul and with all thy might."

EACH CODE RECOGNIZES THREE FUNDAMENTAL SACRED SEASONS, NAMELY, THE SABBATH, THE PASSOVER, AND THE DAY OF ATONEMENT.

The two agricultural feasts are found in the Sinaitic and Mosaic toras, but not in the Book of the Covenant. These feasts grew up because of the changed condition of Israel's life, a transition from a nomadic to a settled people. The three sacred seasons found in each code have other origin. The Sabbath was without doubt a day

which had been observed among the Abrahamitic descendants. Probably it had the sanction of a far greater antiquity. The Passover was associated with the deliverance of the Israelites from bondage. The Day of Atonement was remembered because of the mercy of Jehovah. Within Israel grew up the most remarkable literature which the world ever saw, simply and only because the nation held sacred the ideas associated with these three observances.

THE HORTATORY CLOSE TO EACH CODE MAKES BLESSINGS DEPEND UPON THE FIDELITY AND OBEDIENCE OF ISRAEL TO JEHOVAH THEIR GOD.

These blessings are practically alike in each code, being abundant harvests, large flocks and herds, homes made glad by the voices of many children, security from invasion by an enemy. The increasing charm with which these several blessings are set forth in the later codes makes evident that he who formulated them for Israel ever sought to give them the most finished and perfect expression possible.

THE HORTATORY CLOSE IN EACH CODE THREATENS SEVEN PUNISHMENTS UPON ISRAEL, IF THEY REFUSED TO OBEY JEHOVAH; AND THESE SEVEN ARE PRACTICALLY ALIKE IN EACH CODE.

These punishments are sickness, the plague, drought, defeat, famine, the foreign ruler, and captivity in a foreign land. They are differently expressed in each code, showing the environment at the time of promulgation. But the punishments change not. They are neither added to nor diminished.

B. The Codes Were the Law of Israel.

HIGHER CRITICS ASSIGN THEIR DEUTERONOMIC CODE TO THE AGE OF JOSIAH (639-608 B.C.); AND BECAUSE THE TORA OF MOSES CONTAINS THE COMMANDMENTS AND STATUTES OF THIS DEUTERONOMIC CODE, THE MOSAIC TORA CANNOT BE ASSIGNED TO A LATER DATE.

The claim is reasonable. Every reason which can be alleged to fix the Deuteronomic Code in the reign of Josiah may be alleged to prove that the Tora of Moses was known at this time. The Mosaic Tora was obtained by eliminating from the Deuteronomic code repetitions and duplicates and arranging the matter thus obtained under the demands of a system or according to the needs of a code. There can therefore be no objection for the reconstructive critic to claim that the latest date to which his Tora of Moses may be assigned is the reign of Josiah.

THE JEHOVISTIC CODE OF HIGHER CRITICISM IS ASSIGNED TO THE BEGINNING OF THE EIGHTH CENTURY. SINCE NOW THE BOOK OF THE COVENANT OF RECONSTRUCTIVE CRITICISM CONTAINS THOSE ELEMENTS OF THE JEHOVISTIC CODE UPON WHICH CRITICS REST TO DETERMINE ITS DATE, IT FOLLOWS THAT THE BOOK OF THE COVENANT MUST BE ASSIGNED TO THIS TIME.

The presence of Bemoth and the want of a central sanctuary are the principal reasons brought forward to enable critics to fix a date for the Jehovistic Code. Now, these features are dominantly features of the Book of the Covenant as restored by reconstructive

criticism. It is reasonable then to claim the date of the Jehovistic Code, some time in the eighth century, to be the latest which can be given the Book of the Covenant.

AS ESSENTIALLY THE ONLY DIFFERENCES BETWEEN THE SINAITIC AND MOSAIC CODES WHEN COMPARED WITH THE BOOK OF THE COVENANT CONSIST IN THE PRESENCE OF TWO AGRICULTURAL FEASTS AND THE PRESENCE OF JUDGMENTS, IT FOLLOWS THAT THE GROUND PRINCIPLES OF THE THREE CODES WERE WELL KNOWN IN ISRAEL AS EARLY AS THE BEGINNING OF THE EIGHTH CENTURY.

The importance of this inference is at once apparent. It makes clear that the splendid reformation of Josiah's time, resulting in the adoption of the Deuteronomic principles as a new constitution, is a myth, a fabrication of the higher critic. At the beginning of the eighth century the Jehovistic code is assumed by the higher critics to have been in vogue. But this code furnishes much of the cultus-material for the Book of the Covenant as restored. Hence the whole of this book, including all the commandments and statutes structurally related together, must have been known at this time. Now these commandments and statutes are found in each of the three codes of reconstructive criticism; and if the Book of the Covenant cannot be assigned to a date later than the eighth century, it follows that in the eighth century the same commandments and statutes were well known in Israel which higher critics assume to have made their appearance in Josiah's time.

IN THE KINGDOM OF JUDAH IN THE NINTH CENTURY THERE IS THE CLEAREST EVIDENCE THAT THE TORA OF MOSES WAS KNOWN. THIS BEING TRUE, SO CLOSE WERE THE RELATIONSHIPS AT THAT TIME BETWEEN ISRAEL AND JUDAH THAT THE PROVISIONS OF THIS TORA MUST HAVE BEEN KNOWN IN THE KINGDOM OF ISRAEL.

Jehoshaphat (914–889 B.C.) sent Levites throughout his kingdom to teach the law of Jehovah. He also established a system of courts such as is required by the Mosaic Tora. It is distinctly related by him (2 Chron. xvii. 4) that “he walked in his [Jehovah’s] commandments.” He appoints judges, as required by the Mosaic Tora, and gives them instructions in the very words of the tora itself. We have then the Mosaic legislation well known in the ninth century in Judah.

IN THE TENTH CENTURY, WHEN THE KINGDOM WAS DIVIDED THE NORTHERN KINGDOM TOOK FOR ITS LAW THE SINAITIC CODE, AND THE SOUTHERN KINGDOM RETAINED THE TORA OF MOSES.

In the second chapter of this volume I set forth reasons for believing that Hilkiah’s law book was the Sinaitic Tora. I will add one further suggestion. The whole trend of Israel’s history controverts the position that Bethel and Dan were centers of the golden calf worship. The sin of the kings of Israel was not this calf worship, but the worshipping at altars, which were profane according to the Tora of Moses. It was not the sacrificing upon a Bamah, but at Bamoth, which had not the sanction of Jehovah. When the man of God rebuked Jeroboam, it was not the golden calf that was hurled down by the might of Jehovah, but it was

the altar which the king had reared. This altar was rent in twain. If higher critics inquire, What then of the record which asserts that the calf worship was practiced in Israel? I calmly reply, the "golden calf" is a redaction in place of the word "altar." Surely the higher critic will not refuse me one redaction.

THE DAVIDIC KINGDOM WAS A RESTORATION OF MOSAISM,
AND HAD FOR ITS LAW CODE THE TORA OF MOSES.

Shiloh witnessed the overthrow of the tabernacle. In Israel this central place for worship had been made a heap. Samuel heralded, however, the religious practice of the Book of the Covenant, wherein sacrifice upon the Bamoth was permitted. The people demanded a king. Saul, the first king, established his throne, without changing the popular mode of worship, after the destruction of the tabernacle, namely, sacrifice upon the Bamoth. His civil law was the same as had ruled Israel from the time they crossed the Jordan. David, when he ascended the throne, changed not the civil code, which was the Mosaic Tora; but he did change the mode of worship, for David's tabernacle became the central place of worship. He did not abolish the Bamoth, but he gave Israel a new Shiloh, whither they came three times a year to worship.

Accept these three codes as the legislation of Moses, and the history of Israel becomes a normal development; reject them, and this history is a brilliant fabrication of exilic or post-exilic times. Assuming these three codes of Moses as existing, then the prophets of Israel become of right God's pleaders in Israel to lead them to return and obey the law. Without the codes as an authority of most ancient standing in Israel, these

the grandest figures in Israel's history plead with their own people to return to a standard that had no existence; and they are made to utter thoughts which had no meaning until centuries after their death. The prophets first of all spoke to their own times. Their words aimed to recall to Jehovah an apostate people. The very message they carried necessitated that the commandments which had been broken and the statutes which had been perverted should have had the sanction of the highest authority. The three codes of reconstructive criticism in their every part make claim to this high authority. A Mosaic legislation full and practiced for centuries as the law in Israel is the necessary antecedent to the era of the prophets in Israel.

As the blood is to the body so are the Mosaic codes to the body politic of the chosen people. Impede the normal workings of the law, and disturbances arose in in every part of the domain. Corrupt the law, and disease, threatening death, came to Israel. When the Gothic architect completed that part of his edifice which reached highest—those lofty spires which seem to threaten the sky—he placed as the apex a cruciform flower, symbol of that religion whose seat was within the noble cathedral. The peculiar appropriateness of this mode of completion has been recognized by later times. Likewise, when the Book of the Covenant is brought to a close, that first formulated code of Israel, most appropriate words are employed, and they are: "Jehovah commands us to do all these commandments for our good always that he might preserve us alive." Obedience to the commandments of the covenant code is life for Israel. Not until three codes, each in two copies, are proffered for consideration by higher crit-

ics, better adapted to mold Israel into a righteous nation that Jehovah "might preserve them alive," than the three codes I have restored, each in two versions, namely, the Book of the Covenant, the Sinaitic Tora, and the Tora of Moses, may they hope to gain an abiding faith in any fabricated history for Israel to account for the peculiar phenomena in the Pentateuch.

Assuming the three codes which higher critics regard as fundamental in the development of Israel, the literature of the Hebrews in order to give these codes currency and authority becomes brilliant novelettes of exilic or post-exilic times, composite structures of different ages, such as Mohammedans have often builded for mosques by robbing of their splendors ancient temples, which the hands of the Roman and the Greek and the Christian had fashioned, and then building these carved stones into walls simply and solely to have their beauty cast upon the walls some charm which their own genius could not create. Assuming, on the other hand, the three codes, each in two versions, which I have restored, as that Mosaic legislation that lies at the foundation of Israel's history, then each splendid element of Hebrew literature becomes built into a consistent and magnificent structure, a great holy temple wherein the light and beauty in each part, uniting with the grandeur of the whole, combine to make an edifice that must forever draw the admiring and loving study of all mankind.

THE TORA OF MOSES.

BEING A CRITICAL STUDY OF DEUTERONOMY; ITS SEPARATION INTO TWO COPIES OF THE TORA;
A REFUTATION OF HIGHER
CRITICISM.

BY WILLIAM WALLACE MARTIN.

On every page it exhibits the hand of the trained and careful scholar. One may search in vain for a single indication of rashness or a disposition to set up and maintain a preconceived opinion, without reference to the actual truth. . . . But of one thing we are certain: Prof. Martin has written a strong book, and one of which the scholars will be compelled to take notice.—*Bishop E. E. Hoss, D.D.*

If one will carefully read these two chapters [XIX.-XX.] he cannot fail to be impressed with the freedom from contradiction and confusion, the lucidity, consecutiveness, homogeneity, and completeness of the results Prof. Martin has reached by the simple means demanded by his equally simple theory. . . . If freedom from obscurity and complexity in both method and results were the only tests of truth, no one can withhold the verdict that Dr. Martin had routed the higher critics at the first onslaught.—*Dr. Jno. J. Tigert, Editor Methodist Review, M. E. Church, South.*

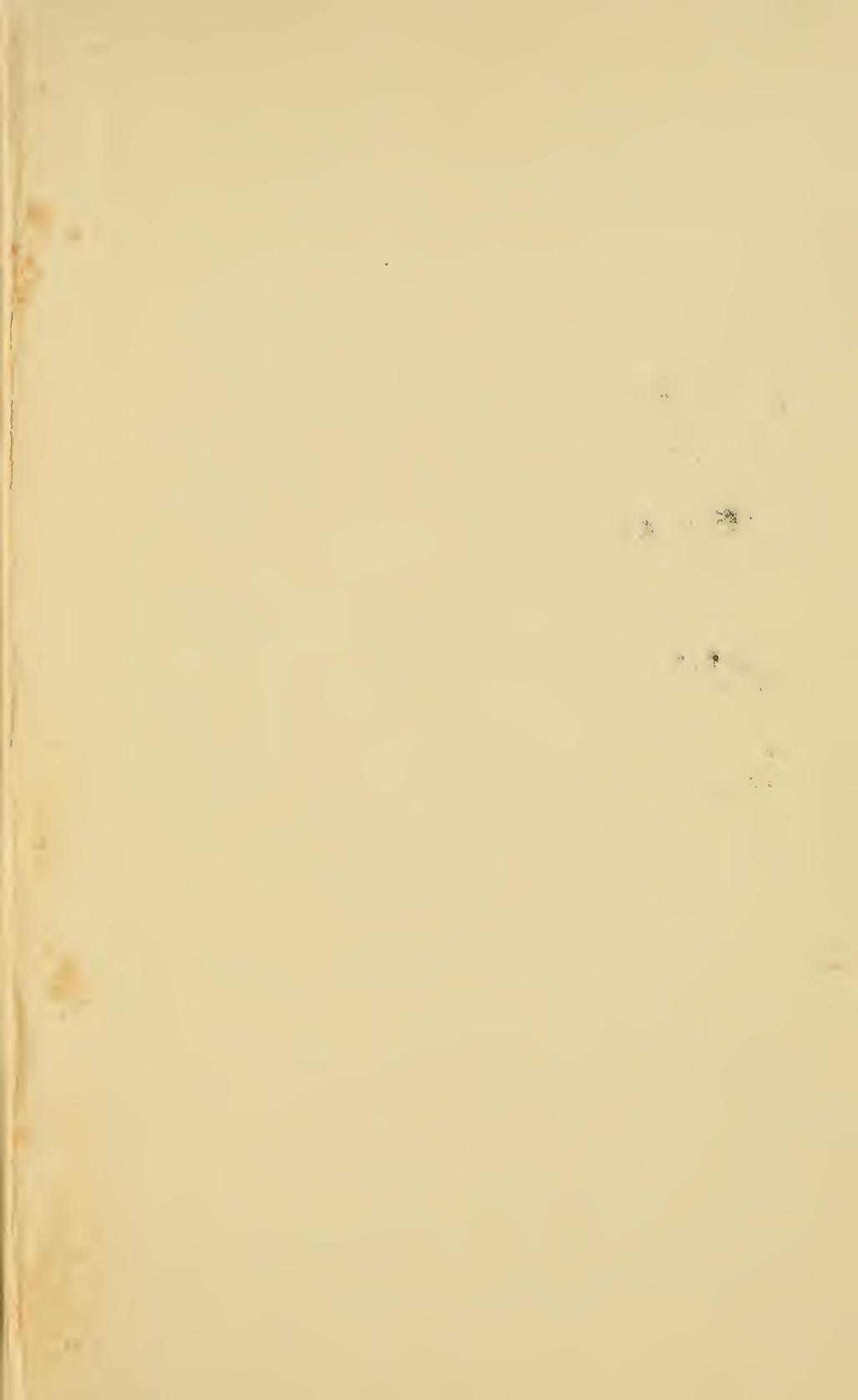
Issue is taken by Prof. Martin with the higher criticism in its conclusion as to the literary analysis of the book of Deuteronomy. . . . His contribution to this ever-important discussion is bound to receive notice as one of the very thoughtful and strong essays put forth by scholarly yet conservative Christian critics—men who are higher critics no less than the destructionists.—*Pittsburg Christian Advocate.*

This volume seeks to counteract the tendencies of current Old Testament criticism by presenting a new literary analysis of Deuteronomy. The author does not aim so much at finding flaws in the generally accepted analysis as at undermining its whole structure. . . . The volume is a scholarly attempt at an alternative theory of the composition of Deuteronomy which is full of interest in its side issues and suggestions.—*London Quarterly Review.*

The book as a whole, whatever may be said of the theory, is intensely interesting. The language of the author is perspicuous, forcible, and concise, in certain passages partaking of the qualities of the best style of those sacred writings which he has so long and so earnestly studied. . . . No one who reads his work without prejudice can fail to perceive the admirable character of his analysis of the contents of the book, the noble style which he employs, and the marks of entire confidence in his theory which are everywhere visible.—*Dr. J. M. Buckley, Editor Christian Advocate, New York.*

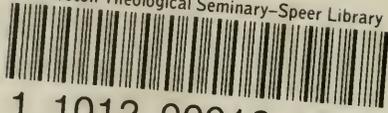
What hearing this hitherto silent man will get from the world of critics for his radically new theory remains to be seen, but certainly no man will accuse him of wanting in candor or scholarship. And equally certainly the man who turns from the heterogeneous jumble the book of Deuteronomy presents on its face, or the multitudinous "redactions" of the old school of critics, to Dr. Martin's exhibition of his two parallel versions of a perfect code, worthy of the master hand of Moses, . . . will feel like one who, from the vantage point of the geology of today, looks back on the geology of fifty years ago, with its constant appeal to supposed cataclysms and catastrophes.—*Rev. Thomas E. Winecoff, D.D., Rector St. Luke's Church.*

Prof. Martin antagonizes wholly this literary analysis, and the present volume, he considers, demonstrates its failure in Deuteronomy. Many candid readers, we are sure, will share his conclusion. The scientific method is followed, and meets the literary analysts on their own ground. The phrase "reconstructive criticism" very admirably describes the method and character of his work.—*Methodist Magazine and Review, Toronto.*



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