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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

It is certain that the enormous advance of scientific discovery, and of civilization generally, must coincide with growth in Christian grace, if the world is to be better for it. Wickedness, selfishness, infidelity, are not cast out by civilization, but hidden under a more deceitful exterior, and may become more deadly in consequence. The victories of the Cross, therefore, in this reign are really the most important of all, their records the most worth dwelling upon of all that are being tabulated in this Victorian age. It is for England to stand pre-eminent in the spread of the Kingdom just because she is pre-eminent in trade expansion and the guardian of races that cover no less than nearly one quarter of the earth's surface. Let us make her great, not because she is mighty in population, and in wealth, and in a memorable past, but mighty because she hears the voice of God, and glories in calling herself, and in being, a Christian nation.

H. H. TASMANIA.



ART. II.—THE AUTHORSHIP OF THE PENTATEUCH

No. XIV.

THE first point to notice in chap. xviii. is that it is part of a consecutive narrative. "And the Lord appeared unto him," *i.e.*, Abram (not Abraham), if we regard this portion of JE as following immediately on chap. xvi. 1b-2, 4-7, 11-14, which is the last piece the redactor has accepted from JE. It is P, remember, said to have been written 400 years afterwards, which introduces us to his change of name to Abraham; JE "knows nothing" of it. We may note that xviii. 1 cannot possibly have followed xvi. 11-14 as it stands. Either, therefore, some portion of JE has here been omitted, or we owe the "him" to the redactor. This, however, has not in this case been suggested by the critics. We must leave this verse to them for the consideration it has as yet never received. I am confining my attention chiefly, as I have already stated, to P; but I cannot pass over one or two significant facts in this chapter, which, with chap. xix. to ver. 28 (with the exception of verses 17-19, assigned by Kautzsch and Socin to the redactor), is altogether taken from JE.

First of all, in ver. 14 we have a passage compounded of ver. 10 (JE) and chap. xvii. 21 (P). The words עַתָּה הִיאָ come from ver. 10, and מוֹעֵד from chap. xvii. 21. Thus, JE has compounded a sentence from himself and a writer who lived some four centuries after him—a somewhat surprising feat.

For surely no one can maintain the paradox that P in chap. xvii. 21 has taken מועד from xviii. 14, but has passed over the remarkable expression כעת היה, which occurs twice within four verses. However, the strange fact does admit of a possible explanation. P is bound, as a "priest," to be "formal and wearisome," so, of course, he naturally avoids the introduction into his pages of a striking expression such as כעת היה. But there is more to follow. Another allusion to the "set time" (מועד) occurs in chap. xxi. 2. Here we find a magnificent specimen of the critic in a "tight place." One of our chief difficulties in refuting him is that his machinery is so complicated, that few can understand it, and still less any attempt to controvert it. But the "Polychrome Bible" will soon set all this right for us. If anyone attempts to follow my reasoning with its aid, what is unintelligible will soon become clear. But as, unfortunately, the editor of the CHURCHMAN does not indulge me in variegated type, I must have recourse to brackets. The following is the infallible result of the critical analysis of Gen. xxi. 1, 2: "And Jehovah visited Sarah as he had said, [and *Jehovah*¹ did unto Sarah as He had spoken]. And Sarah conceived and bare Abraham a son in his old age, [at the set time of which God had spoken to him." The parts not in brackets belong to J, those in brackets to P. I have not put a bracket at the end, because P is supposed to go on to the end of ver. 5. The reader must not ask *why* this is so. It *is* so, and that is, or ought to be, enough for him. In ver. 21 we have an expression, "I will go down." This savours of the primitive anthropomorphism which scholars—if those may be called scholars who, like Dr. Watson, for instance, do not symbolize altogether with the critics—have discovered in Genesis alone among the sacred books. It is found in chap. xi. 5 (which Kautzsch and Socin ascribe to a *second* Jehovist, designated as J²), and Exod. iii. 8. This last passage, with the preceding verse, is said to belong to J. What precedes and follows them is assigned to E. Were verses 7, 8 assigned to J because the words "I am come down" occur in them? or is there anything which, apart from them, makes the passage clearly Jehovistic? In other words, is the theory responsible for the division, or have the facts in this instance suggested the theory?

The next passage the redactor has inserted from P is, we are told, chap. xix. 29. What induced him to thrust this

¹ Jehovah here is an insertion by the redactor. P uses Elohim. If he happens *not* to use it, the redactor, it is obvious, must have corrected him! This sort of reasoning is certainly, as has been contended, extremely "difficult to refute."

verse into a consecutive narrative from another author it is impossible to say. The words "cities of the plain" (כְּרָר) occur in it, it is true. And this expression has been "proved," in the usual way, to be a characteristic of P.¹ But no reason beyond this has been given for this remarkable and perfectly unnecessary insertion. It has not only not been "proved," but it is absolutely impossible to "prove," in any accepted sense of the word, that the phrase in question is characteristic of P or any other writer. The expression, as we have already seen, occurs in chap. xiii. 12; but the last portion of ver. 11 and the first portion of ver. 12 in that chapter, as we have also seen, are arbitrarily separated from a flowing narrative consisting of a whole chapter,² and assigned to the post-exilic author. How such a position can be proved is quite beyond the comprehension of any ordinary person. But this is not all. The verse which has been supposed, for no reason that has been assigned, to have been thrust in here from a separate narrative stands in the closest connection with what goes before and what follows. The previous verse relates to Abraham as he gazed at the scene of destruction which met his eyes on looking down from the neighbourhood of Mamre. The next verse mentions Lot as dwelling at Zoar. Ver. 29 fills up the gap by referring to Abraham's intercession for Lot, recorded in chap. xviii. (JE), and by going on to mention Lot's delivery from danger in consequence of it. That the piece taken from P should fit in so exactly with the course of a narrative taken from an altogether different author would seem to border on the miraculous. What P means by God "remembering Abraham" in his deliverance of Lot, unless he refers to Abraham's intercession for Lot, which, as we have just seen, is attributed to JE, it is impossible to say. And if P, regarded as a separate author, *does* refer to that intercession here, it must be because once more important passages have been left out in the redactor's extracts from P. But in this case we are unable, from the portions preserved, to describe adequately the characteristics of his style, and thus to give satisfactory reasons for assigning any particular passage to him. Or, which is far more probable, there are no extracts here either

¹ The words "cities of the plain," we are told, "would fall naturally from a writer compiling a summary account of the occurrence," and are used by P in ch. xiii. 12, "but hardly so from one who had just before named Sodom repeatedly as the particular city in which Lot dwelt" (Driver, *Introd.*, p. 14). But as we have already seen (CHURCHMAN, Nov., 1897, p. 63), Lot appears to have dwelt in *more than one place* in the vicinity of Sodom, and is said here expressly to have "dwelt in the cities of the plain."

² Save ver. 6, which is also arbitrarily separated from the rest and assigned to P.

from JE or P at all, but the whole narrative is consistent and homogeneous.

There is yet another consideration which adds a cumulative force to what has gone before. *Three* different words are used in chaps. xviii., xix. for the destruction of Sodom and Gomorrah. It is an instance of the altogether arbitrary way in which the critics apply their criteria, that in this passage the use of these various expressions is *not* supposed to indicate different authors, just because in this particular case it does not suit the critics so to use them. Thus, in xviii. 23, 24 the word used is סָפָה, in the rest of the chapter it is שָׂהָה, and in xix. 13, 14. In chap. xix. 21, 25, 29 it is הִפֵּךְ. According to the critical canons, this should indicate divergent authorship in these several passages. But they are *all assigned to J* save xix. 29, which is assigned to P because of the occurrence of the phrase "cities of the נִכְרָה." But surely the occurrence of the words הִפֵּךְ, הִפְכָה here, and in verses 21, 25, is a stronger proof of unity of authorship than the purely arbitrary division of two short passages from the rest of the narrative on account of the occurrence of the expression "cities of the נִכְרָה" can possibly be of divergence, more especially when it is borne in mind that the word הִפֵּךְ, when used of the overthrow of a city, is an unusual and striking expression. The word signifies to *overturn*. So we are driven to the conviction that that extremely unaccountable person, the author of P, has once more forgot that as a "priest" it was his duty to be "formal and wearisome," and has here borrowed a vivid and poetic term from JE. If, as this fact seems to imply, he has seen and used JE, what, it may be added, becomes of the contention that the two narratives are altogether independent? Once more we have reason to believe that the conclusions of the critics are altogether without foundation.

The next passage with which we have to deal is chap. xxi. 1-5. Reference has already been made to this more than once. But it may be well to recur to it as an illustration of the critical methods. This time it is JE that I will put in brackets. The passage is dissected as follows, ["And Jehovah visited Sarah as He had said], and *Jehovah* did unto Sarah as He had spoken. [And Sarah conceived, and bare Abraham a son in his old age], at the set time of which God had spoken." The words not in brackets are assigned to P, with the exception of the second "*Jehovah*," which has been put into italics because it has been assigned to the redactor. The rest of the passage, down to the end of ver. 5, is assigned to P. It will be observed that here again the assumed criteria fail us.

A Jehovistic passage has to be assigned to the Elohist P. But the critics are quite equal to the occasion. The word "Jehovah" here was put in by the redactor. It will not do to ask for proofs—there are none. The hypothesis itself is supposed to be proof enough. It is true that such a mode of reasoning is not in accordance with the ordinary processes of scientific investigation, but "the critics are agreed," and so, of course, we pass on. If we ask why ver. 1 is assigned to two different authors, we shall be told that it is on account of the repetition in this verse. But inasmuch as P "often repeats a thought in slightly different words,"¹ the occurrence of the repetition here, so far from suggesting a different, would rather suggest the same author. It can hardly, one would think, be contended that the very usual word פָּקַד (visit) could not have been used here by P. There is no other "proof" available. Then, as we have seen, the word "set time" occurs both in JE and P, so that again no reason exists for assigning the two parts of ver. 2 to two different authors. Of course, if chap. xvii. belongs to P, and if the whole story be a post-exilic invention, or be a "compilation" from later and less trustworthy materials—the new criticism is not at present prepared to commit itself to either alternative²—ver. 4 must be from P also, since it declares that God "commanded" Abraham to circumcise his son. But the demonstration appears to be of the kind felicitously described by Wellhausen as "holding one's self up by one's own waistband." Possibly the first portion of ver. 2 may have been assigned to J, because the same expression occurs in ver. 7, also assigned to J. The assignment in the latter verse is strangely arbitrary, for vers. 6 and 8 are assigned to E. All the appearances here seem once more to point to the theory being responsible for the facts, rather than the facts for the theory. Then, again, in ver. 9 we have "Hagar, the Egyptian" [woman], an expression found in chap. xvi. 3 (P). It is here that Hagar is also called an "Egyptian" [woman] in chap. xvi. 1 (J). But the latter half of that verse is arbitrarily assigned to a different author to the former half, after the manner with which students of the new criticism soon become familiar. Then, in ver. 8 we have Isaac *weaned*. This passage is assigned to E. But it is J that tells us of his birth, and P (ver. 7) who refers to Sarah as "giving suck" to the child. Considering the age which, in the various narratives, she is said to have attained, there is, to say the least, a remarkable agreement on so trifling

¹ Driver, *Introd.*, p. 122.

² See the passage from Professor Driver's *Introduction* quoted above, p. 515.

a point of detail between the pre- and post-exilic authors. In spite of her age, they all take for granted that Sarah suckled her child. It is remarkable that not one of the three should see anything extraordinary in this. In ver. 9, again, we find E speaking of Ishmael. But though J mentions the *promise* of his birth, it is only P who mentions the fact that he was actually born—another instance in which the redactor has preferred to take a fact from P which must have been contained in the authorities he more usually consults. Another singular fact is that P tells us that Isaac (צִרְקִי) was so called, while E (ver. 6) gives the reason. Here, again, the giving of the name Isaac must also have been in E. It is altogether inexplicable why the redactor should have taken the fact from one author, and the explanation from another, when, as is perfectly clear, he must have had the fact before him in both. Once more scientific methods require that we should inquire the reason for his having done so. It can only be a pseudo-scientific criticism which bids us be content with the fact. Another strange thing is that in ver. 18, a sentence is found compounded partly of a form of expression found in ver. 13 (also E), and partly of one found in P (chap. xvii. 20). Such a fact, under different circumstances, would be held by the critical school to indicate unity of authorship. It is difficult to believe that the same pen which wrote xvii. 20 did not also write xxi. 13 and 18.

Then we have in ver. 14 a phrase frequently found in the Pentateuch, and seldom elsewhere, "And Abraham rose up early in the morning," a minute detail, suited to the simplicity of an early narrative, and not likely to be met with in days when a higher civilization was prevalent. It is true that in no case has this phrase been assigned to P. But the fact that it is often found in the Pentateuch, in Joshua, in Judges, and in 1 and 2 Samuel, and seldom in the rest of the Old Testament (save in the figurative phrase "rising up early and speaking," frequently employed in the prophets) tends, so far as it goes, to support the traditional theory of the relative date of its books. Once more—why, it is impossible to say—Abraham is represented in ver. 33 as calling on Jehovah by the name of "El 'Olam." It is to be remarked that we are called upon to believe that vers. 8-32a in this chapter are from E, that half vers. 32 and 34 are by the redactor, and ver. 33 from J. Why this last verse is from J, save that the word Jehovah appears in it, and why the Jehovist should tell us that Abraham called upon God by another name than that which the Jehovist specially delights to honour, we are once more not told. It is, moreover, a strange thing that P, if he had any wish to hand down a set of inventions of his own, should

not have fixed on "El 'Olam," in preference to Shaddai, as the earlier name of God superseded by the name Jehovah, more especially when the word is found in a striking passage in Deuteronomy (xxxiii. 27), and in the prophets.

It is remarkable, too, that in the homogeneous narrative Gen. xxii. 1-19, we have an Elohist and a Jehovistic portion.¹ Down to ver. 10 we have Elohim. In ver. 11 we are asked to believe that the redactor introduced the word Jehovah, though we are not told why he took the trouble to do so. In ver. 14 we are further asked to believe that the redactor ceased to copy his Elohist authority, and took the pen into his own hands. Again, we are without any information of his reason for doing so, or whether here he followed JE or P. He is here found practically declaring that the words Jehovah and Elohim are synonymous and interchangeable, for after copying out a story of Elohim's doings at a certain place, he says "the name of the place was called *Jehovah-jireh*." Then he refers to a second appearance of the angel, having copied the account of his first appearance from E. Was he copying his authority here? If not, once again, why not? Why does he here depart from what the critics say is the normal practice

¹ It may serve to show how, in these papers, I have been endeavouring to turn the critical methods back upon the critics if I append Wellhausen's analysis of this passage. Not that I accept the methods, but that I would use a *reductio ad absurdum* argument. On this passage Wellhausen ("Uber die Comp. des Hex.," p. 19) says, "The portions claimed for the Elohist" (i.e., the earlier Elohist, not P) "are chaps. xx.-xxii., with the exception of chap. xxi. 2b-5, which belongs to P. (Wellhausen has here forgotten chap. xxi. 1b.) That these chapters are *sui generis* appears on the one hand from the fact that they neither belong to P nor to the Jehovist, the chief source of JE, and on the other, that they are bound together by common distinctive peculiarities. Beside the name *Elohim* for *Jehovah*, *ama* for *shipcha* (two different words for *handmaiden*), the following points come into consideration. God appears at night in a dream, in order to give a command, chaps. xx. 3, 6; xxi. 12 (cf. ver. 14); xxii. 1 (cf. ver. 3), and he who has received the command rises up early in the morning to carry it out (chaps. xx. 8; xxi. 14; xxii. 3). The angel of God does not meet men; he calls from heaven (but chap. xxii. 15 is attributed to the redactor), chaps. xxi. 17; xxii. 11." Then the scene, Wellhausen tells us, "is not laid in Hebron, but in Beersheba." As if a writer must always be changed when the scene in which his events are laid is changed also. How many writers, on this theory, must we have for such a book as Macaulay's "History of England"? I have given this passage as an illustration of a critical "proof." The rational reader can judge how far it deserves that name. With regard to the substitution of *ama* (bond-woman) for *shipcha* (handmaiden), the circumstances are sufficient to explain it. When Hagar's son mocks at Isaac's weaning-feast, his mother's bondage is naturally cast in his teeth. There is no need therefore to resort to the arbitrary expedient of two different authors to explain the change of phrase. Besides, J is supposed to have more affinity to E than to P. But here J and P use *shipcha* and E *ama*.

of the Hebrew chronicles, that of giving the words of his author *verbatim*? Why does he rewrite his narrative from vers. 14-18?¹ Was it that he might introduce the word Jehovah, instead of the Elohim of his archetype? Or had he before him two parallel and almost coincident narratives, one by an Elohist, and the other by a Jehovist? And if these narratives were parallel and coincident, why did he not keep to one of them? And how, save by his unexplained introduction of Jehovah in the place of Elohim, have the critics managed to discover that he has not done so? All these are questions which may fairly be asked, and till they are answered, the wise and impartial inquirer will do well to reserve his decision on the whole subject.

The genealogy at the end of chap. xxii. should properly belong to the formal and precise P. But on the somewhat slender ground that ילך in the Kal is characteristic of JE, and in the Hiphil of P, this genealogy is assigned to J, except the words "after these things," in ver. 20, which are supposed to belong to the redactor. Why, if JE contain any genealogies at all, every genealogy should not be assigned to JE's narrative, does not very distinctly appear, for the respective use of Kal and Hiphil of the same verb can hardly be held to be a conclusive proof of a different hand. I have already expressed an opinion that there are signs of a different hand in the genealogies. This view is confirmed by the use of the word פלגיש (concubine), which only occurs *four* times in Genesis, and each time in close connection with a genealogy. It is true that these genealogies are assigned to JE, and not, as is more usual, to P. But, as has just been said, the reasons for the assignment are by no means overwhelmingly conclusive. They suit the theory, but beside this, there is no other evidence for them. The word פלגיש occurs here, in chap. xxv. 6 (in connection with a genealogy in vers. 1-4, assigned to JE, and in vers. 7-17, assigned to P, a very arbitrary proceeding), in chaps. xxxv. 22, and xxxvi. 12. In the first of these passages, though assigned to JE, it is only *three words* distant from a genealogy assigned to P. The last of these passages is assigned to P. If we further observe that in the general narrative Bilhah is called Jacob's *wife*, and Rachel's *handmaid*,¹ we have here a confirmation of the hypothesis that the genealogies were added by another,

¹ Ver. 19 is assigned to E. From chap. xx. the earlier Elohist, whose work is said to have been incorporated with that of J, is supposed to come into prominence.

² Bilhah is also called "Rachel's handmaid" in the genealogy in Gen. xxxv. 25.

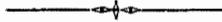
possibly a later hand, for the word פִּלְגֵשׁ occurs not unfrequently in Judges and Samuel. At least, those who rely on the distinction of authorship involved in the use of the words *ama* and *schipcha* cannot complain of this line of argument.

Since the last of these papers was written, I have come across Principal Green's two most valuable works on the *Unity of the Book of Genesis*, and the *Higher Criticism of the Pentateuch*. The first of these will chiefly be found valuable to scholars. The latter, however, should be in every clergyman's hands who wishes to weigh the evidence on this important question, and not to let judgment go by default because of the confident assertions that all is settled which proceed from a certain school of criticism among us. In the former book, beside many cases of agreement with these papers, there are many points of importance brought forward which have escaped me, as well as some in which I have supplemented Principal Green's arguments. I propose to continue these papers without consulting his volume, in order that when we reach the same conclusions, as we frequently have done so far, we may do so independently. But I cannot too strongly express my satisfaction that there exists a school of research in the United States too bold to be daunted by the assertions so confidently made on both sides of the Atlantic, too faithful to the cause of genuine Biblical criticism to refrain from re-examining, as carefully as possible, the phenomena of which the true explanation is so persistently declared to have been settled. In a question of such supreme importance to the cause of religion, the most searching examination into the evidence for every discovery supposed to have been made is a duty we owe alike to God and man. And that we endeavour to make it ought to be a cause of offence to none, but should be welcomed as a service to the cause of truth.

On two points, I must confess, Principal Green's standpoint differs from mine. He maintains the Mosaic origin of the Pentateuch, and the absolute correctness of the historical details contained therein. I have committed myself to no theory of authorship of the Pentateuch, and have confined myself to vindicating the general accuracy of the history, and that it contains a true, not an inverted account of the Divine methods in the religious education of the world. I have done this from a conviction that the Christian Church has never laid down any conditions of membership which involve an acceptance of any theory whatever concerning the authorship of any book in the Bible, or of the absolute inerrancy of its contents. While, however, I cordially admit thus much, I feel that inasmuch as the Bible is the only source from which

we learn anything about the Divine education of the world, and inasmuch as it has been handed down in the Jewish and Christian Church as written by the inspiration of the Holy Ghost, our faith in the first principles of the Christian religion will be seriously weakened if we admit that writings so revered and so handed down are tinctured with serious error on the very points on which they have been supposed from the first to give us trustworthy information. In accordance with his theory, Principal Green regards the genealogies, which I have just suggested may have been inserted by a later hand, as being an integral part of the author's scheme.

J. J. LIAS.



ART. III.—UNITARIAN DEDUCTIONS FROM THE "LOGIA."

A UNITARIAN writer of repute, in a recent publication on "The New Sayings of Jesus," commiserates the believer in the Divinity of Our Lord on the "extraordinary position" in which he must find himself owing to this discovery, and on the "painful perplexity" by which he is thereby beset. "If Jesus is God," he writes, "if the Gospels are an infallible record of His words and acts, how shall we find room even to entertain the question whether any discovery can be made of new sayings?" And again, "Believers in the Deity of Jesus may any day be called upon to revere and obey, as God's own word, sayings that sixteen hundred years ago passed out of human memory; or, still more probably, may find themselves left in suspense as to whether this or that is rightly attributed to Jesus, which for them is the same as whether it is to be considered Divine and obligatory or the word of some man, and of no more account than yours or mine." And he then concludes with the extraordinary assertion that "though the old documents were all proved fictitious, though new finds upset all that we had hitherto believed, yet would our faith be unmoved, for it is faith not in man, not even in the best of men, but in the Eternal God." The writer alluded to we believe to be an earnest and eloquent advocate of the Unitarian position, but the question irresistibly suggests itself as to whether he has at all adequately grasped the fundamentals of historical Christianity, or is acquainted with the essential principles of New Testament criticism. No more certain nor more powerful method is to be found, we are convinced, of combating Unitarianism than the persistent and detailed insistence upon the historical basis of the Faith and