

Triplicity of legal codes and non-observance of the laws.
Doctrine of development.

History

On literary grounds: - Supplement Hypothesis

- 1.- Elohist - Grundschrift - oldest and most trustworthy - Priest Code.
- 2.- Jehovist - More legendary, derived from traditions - Book of Covenant.
- 3.- Deuteronomy - latest and crowning work.

Development Hypothesis - arguments not from style but its institutions, not from historical portion but from its laws. Principle of Dev. applied. Prof. Reuss - U. of Strausborg - published in 1879 - lectured in 1839. = Volke - 1835.

I.- Three codes or bodies of law.

A.- Book of the covenant. - Simple and brief - therefore early (Primitive)

- 1.- No priesthood mentioned. No sacrificial regulations.

We say: this was basis of God's covenant with Israel. Not intended to develop all duties springing out of that covenant relation.

Could not have been given in the desert since rules for fields, vineyards, olive yards, standing grain, grain in shocks. Belonged to a settled people. Sanctions altars in all places. Could only have been given after settlement in Canaan.

B.- Deut. Law - in plains of Moab - Deut. 31:24-26 - Advance.

- 1.- Certain kinds of offerings specified - no fixed number and quality. - To be joyously partaken of by offerer, family and friends before the Lord.

We say: That Deut. doesn't contain minute ceremonial requirements of Lev. doesn't show that Lev. shows subsequent development but rather, no need to repeat details given elsewhere.

Strictly limits sacrificing to one place. Belongs to period of Josiah. After Josiah's death returned to high places worship until Babylonish captivity which kept people from them until they forgot. Returning exiles just wanted a place to worship.

C.- Ritual Law or Priest Code - End of Ex. through Lev. into Numbers. minute and complex, therefore late.

- 1.- Additional kinds of sacrifice required. Everything rigidly fixed by statute. Ezra came forth with fresh book of law adapted to new state of things (Priest code or Ritual Law.) Here, worship in one place is quietly assumed as a matter of course (heavily emphasized in Deut.) as if it had always been since Moses.

II.- Kuenen (1861) - Prof. in Leyden - Elohist (all) was the latest part of Pentateuch. - 1869 - important book saying Grof is essentially right.

III.- Grof (1866) - "Historical Books of the Old Testament" - essay tried to reverse order of EJ literary theory. - Separated legal from historical of Elohist document, maintaining historical to be oldest and legal latest. His opposition said that separation was impossible. Today's critical system named after Grof.

IV.- Julius Wellhausen (1878) - "History of Israel" - sold Keunan's idea. Death of Supplement Hypothesis. Jehovist couldn't have added to E since E is later; therefore it is assumed Jehovist, even while isolated and fragmentary, was a separate document pieced into E document. 2nd E of Hupfeld revived tho' now taken as earlier than 1st. Passages of Patriarchal History alluded to by Hosea is taken as 1st Elohist. Now J is earliest and E latest.