

These were published month by month. This group of famous literary men, each of which had written several books they would take turns writing a portion of this. Of these writings of this Martin Scruberius. These appeared from this Club as the writings of this imaginary man, and were widely read. These writers who collaborated on it wrote many other books which are well known--about 8 of them. There has never been a unanimity as to which parts were written by each man, though we have the other writings to compare with them.

Now of course in the case of the Pentateuch, the assumption is that there were original sources which came together to produce this, and we have no such original sources, nothing with which to compare them. It is an imaginary approach which it is simply impossible to carry out properly, and would have disappeared long ago if it had not been for the second movement, the evolutionary relation to it.

In connection with that we can say that during the 19th century as various scholars studied the writings of the Pentateuch and worked out theories as to the sources, there was one theory and another presented, etc. Eventually there was a sort of consensus agreed upon. There was a theory which was the standard theory at about 1870. According to this standard theory there were certain sections of the Pentateuch which were considered to be one document which they called the foundation document. This foundation document was built upon the statements in Genesis that "~~these~~" "these are the generations of" which we have repeated in a number of places. This is the foundation document which has these sections.

Then you have a supplement, added sections to this. Then you have another, and so on. And you have this theory which was accepted by most literary Pentateuchal scholars. That was, as I said a comparatively small group of people in Germany, some in France, some in Britain. Comparatively unknown outside of their studies, but a unity among them as to this theory. Then the theory of evolution came along. Graf suggested certain changes in it. Kuenen, a Dutch scholar, suggested carrying it on a little farther beyond Graf, and then a brilliant German writer named Julius Wellhausen combined these theories together and in order to do it he took what was considered to be the foundation document and he made it the last. Then he took the middle one and made it the first. There was a complete--come called it a Copernican Revolution which was made.

A theory which as a result of nearly a century of thought of great scholars and a widely accepted theory, was just completely turned on its head in order to fit the needs of the evolutionary approach, to show the portions of the Pentateuch had come together according to an evolutionary development from very primitive ideas, to quite advanced ideas.

When I was studying in Germany in the '20's, I attended the classes of a Prof. Selin, in the U. of Berlin, and there was another student there in the classes from Scotland. He said, Of course I knew Selin is conservative before I came. He had been given a sort of prejudice against Prof. Selin. Well we found out soon how conservative Prof. Selin was. Prof. Selin believed that the 10 commandments actually came from Moses. Nothing else in the Pentateuch, but the 10 commandments did. In order to believe that he re-interpreted the meaning of every one of these 10 commandments in such a way as to make it a primitive idea, enough primitive so that someone as early as the time of Moses could have thought of such a thing. But this man who later became Prof. of OT in the U. of Edinburgh and has had influence on dozens of American scholars who have gone there to take graduate study, he thought Selin was just too conservative.