

Kuhl, Curt The Old Testament, Its Origins and Composition

No suggestion in Pentateuch that Moses is author

p. 43 Begins with accounting for "legends" as a device to provide an answer to all manner of questions

1. Why is area around Salt Sea so dead and deserted? Gen. 14
2. Why must serpent crawl on its belly and eat dust? Gen. 3
3. Why the mutual attraction of the sexes? Gen. 2
4. Jacob's experience at Bethel accounts for making a Mazzebah into a "Bethel"
5. Custom of not eating thigh muscle is traced back to Jacob's struggle with God at Jabbock
6. Names explained for those not acquainted with Hebrew
 - Abraham
 - Isaac - three different explanations
 - Beersheba - two explanations
 - Babel

p. 48 Rejects Mosaic authorship of Pentateuch because

1. Author has no desire to be regarded as synonymous with Moses otherwise he would not have written of him in third person or referred to Moses as "meek", "great", etc.
2. Report of his death could hardly be by Moses
3. Certain geographical details cannot fit into Moses' lifetime
 - Presupposes writer already living west of Jordan
 - Directions - "Negeb" for South Ex. 26.18
 - "Jam" for West Ex. 26.22
4. Chronological impossibilities
 - a. Could not speak of city of Dan Gen. 14.14; Deut. 34.1 Since were not founded till era of the Judges (10.4; 18.29)
 - villages of Jair Num. 32.41; Deut. 3.14
 - b. Luz (Gen. 28.19) cannot be reconciled with story told in Judges 1.21ff
 - c. Reference to Canaanites being "then" in the land (Gen. 12.6; 13.7) leads one to assume that "now" - at time of writing - they are no longer rulers of the country.
 - d. Israelites are assumed to be in possession of the Promised land in some parts of the Pent. Is called "land of Hebrews", Gen. 40.15. A statement like "before any king reigned over the Israelites" (Gen. 36.31) can only have been made in era of Kings of Israel & therefore not before time of Saul. "To this day" and "there has not arisen a prophet since in Israel like Moses" indicate an interval of time between the author and the events he is describing.

p. 49 Questions the Unity of the Pentateuch

1. Laws governing sacrifice (Lev. 1-7) interrupt the general narrative. So does Laws of Holiness (Lev. 17-26) plus supplement on vows, tithes (Lev. 27)
2. Laws of cleanliness (Lev. 11-15) & various individual laws (Num. 5-6) are inappropriate additions