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the religious development of the Israelites. To the Yahwistic document they assign Ex. 34, 14-28 and maintain that this so-called primitive decalogue or ritual decalogue is the earliest of Israel's written laws. To the Elohist document they ascribe the Covenant Legislation in Ex. 20, 22-23, 33. The Deuteronomic Code (Deut. 12-26) is of the period of Manasses or more probably of Josias, and was conceived in the spirit of the prophets Amos, Osee and Isaias; it represents, they say, a more advanced type of legislation than may be found in J. E. Finally, the Priestly Document, with the Holiness Code (Lev. 17-26) and other legislation, forms a highly developed type of ritual and religion, and was promulgated by Esdras, who brought it with him from Babylon after the Exile; it was founded upon the Mosaic spirit or principles, but was by no means written by this patriarch.

III. Criticism of and Verdict upon the Wellhausen Theory.

Although the Wellhausen Theory disclosed a profound knowledge of the Biblical text, it betrayed at the same time many theological, philosophical, historical and even philological weaknesses. Through its schematization of the entire spiritual development of the Israelites, it was apparent to many scholars that the supernatural element was being excluded from Biblical history. Not only Catholics, but also non-Catholic orthodox scholars distrusted the Wellhausen doctrines, successfully counterattacked upon every possible field of human erudition, and have been largely sustained by modern discoveries and researches, so that the Wellhausen Theory is now practically abandoned by the majority of scholars, and the sinister shadow cast by it upon the pages of the O. T. is gradually being removed. The critique of the Pentateuch and the literary critique in general have now entered into a new era.

(1) The first thesis to fall was the re-

ligious evolution alleged by Wellhausen according to Hegelian philosophy. His basic thesis that in the science of religion monotheism is the ultimate result and culmination of progressive evolution among peoples, has been contradicted by leading anthropologists and ethnologists. Then, too, much more is known of the religions of the Near East and of the Semitic religions than in the period of Wellhausen. In particular, the letters of the Jews in Elephantine (published 1906 and 1911) throw considerable light upon the religious practices of the Jews in Egypt in the fifth century B.C. and show that their sanctuary of Yahu (Yahweh) was erected contrary to the Deuteronomic law (Deut. 12, 14). Similarly, the discoveries at Ugarit in 1929 to 1933 of tablets dating from the sixteenth to the fourteenth century B.C. increased our knowledge of the Canaanite and Phœnician religions (see RAS SHAMRA INSCRIPTIONS; POLYTHEISM [1]).

(2) The literary arguments of the higher critics have stimulated orthodox scholars to criticism in many directions.

(a) The application of the *divine names* does not always follow absolutely strict and rigid rules as imagined by Wellhausen. In every language there are *stereotyped expressions* employed by people, and these cannot be taken as indications of distinct authorship. Thus, there are in the Pentateuch such standard expressions as, "the man of Elohim" for a prophet (Deut. 33, 1), "the rod of Elohim" (Ex. 4, 20; 17, 9), "the finger of Elohim" (Ex. 31, 18), "to see Elohim" (Gen. 32, 30), "the mountain of Elohim" for Mount Sinai (Ex. 3, 1; 4, 27; 18, 5; etc.), "to call upon the name of Yahweh," "the Elohim of my father," "the Elohim of Abraham," etc. Whenever there is a question of sacrifices and laws, the name of Yahweh is preferred (as we note in Ex., Lev. and Num.), because Yahweh is the God of revelation, the God of Israel, and confers these laws upon the

people. The people non-Israelites and name Elohim (Gen. 3, 1 ff) and the story of Joseph discourses take place of Egypt. We may suppose that Moses oral and written, down by the tribe in Egypt. Some in their narratives (Genesis) the name Elohim or Yahu. Thus as he received the his religious purpose.

(b) The *diversity* is not a reliable independent source, which the higher synonyms, are and 'amah (a servant; Horeb Sinai [a Canaan proper name] and unity]; etc.). It both 'am and 'am inately in the Ras Shamra inscriptions.

The explanation of every peculiarity much in the divements as in the the peculiar expression better in ancient Oriental performs employed FORMS).

Great caution in ing the material various sources presupposes that one style of writing subject matter, but

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