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WELLHAUSEN ON THE PENTATEUCH.

PART II.

IN the last paper the general features of the new criticism were discussed. The importance of the question for the Christian Church at large, and for the teachers of religion in particular, was pointed out. At both Universities the future clergy of England are being authoritatively taught that the Hexateuch (it perhaps should be explained that this phrase means the Pentateuch and Joshua) is a composite volume, put together at a considerably later date than the events recorded in its pages, and that the laws it contains were not Mosaic in their origin, but the gradual growth of centuries. In a very few years this teaching will have penetrated to our remotest villages. There will be a considerable change in our methods of Old Testament exposition. Unfledged curates are not always remarkable for judgment, and we may therefore expect that instead of instruction on vigils and vestments, the Catholic doctrines of the Eucharist and Sacramental Confession, our astonished rustics, or the hapless denizens of the crowded portions of our larger cities, will be treated to discourses on the Jehovist and Elohist, on the contradictions between the Deuteronomist and the author of the Priestly Code, on the growth and development of Israelitish customs, from their germ in the "original form" of the Ten Commandments—the only portion of the Hexateuch of which Moses may be believed to be the author—through the vicissitudes of