

I should have liked to say a few words on the subject of the distinction made between the style of the author of the Priestly Code and that of other contributors to the Pentateuch, but I must refrain. I will only say this. Let any competent scholar make a verbal analysis of the first chapter of the Book of Genesis, and compare it with the rest of the so-called Priestly Code, in the manner in which the concluding part of St. Mark's Gospel, or the narrative of the woman taken in adultery, has been analysed by New Testament critics. They will find, as I have found, strong evidence against the theory that these passages are by another hand than the rest of the narrative.¹ The philosophical features of this chapter are as opposed to this theory as the linguistic. In the first place the author deals in a way with the subject of creation which suggests a master mind, such as did not arise after the exile. There is no necessity to suppose that he wishes to inform us of the chronological order of creation. We are only required to regard him as dealing with the phenomena of creation as they present themselves to the

¹ Take the first ten verses of Gen. i., which "general consent" declares to be written by the author of the "Priestly Code." There are only ten words in any way distinctive. 1. *B'reshith* only occurs in the same sense in Jeremiah, and without the preposition, or with another, in Genesis, Deuteronomy, Psalms, and Proverbs, but nowhere else in P.C. (the "Priestly Code"). 2. *Bara* is often found in the sense of "create," but only in Gen. v. and vi. in P.C. It occurs in Exod. xxxiv. and Num. xvi., but *not in the parts of those chapters assigned to P.C.* 3. *John vabohn* only occurs three times in the Bible. Neither word occurs again in P.C. 4. The same may be said of *zach aph.* 5. *T'hon* is found in Genesis, Exodus, and Deuteronomy, and constantly in the Prophets, but never again in P.C., except in the account of the Deluge. 6. *R'kia'* is found elsewhere only in Psalms, Ezekiel, and Daniel. 7. *Badal* occurs five times in Leviticus, twice in Wellhausen's "peculiar little collection of laws" (ch. xvii.-xxvi), which he regards as to a certain extent distinct from P.C., and twice beside in P.C. (Num. xvi. 9, 21). But it is remarkable what results a careful analysis of the reconstruction theories produces. The word occurs in Josh. xvi. 9. But we are told that the part of that chapter belonging to P.C. *ends at ver. 8!* 8. *Jabasah* is found in Exod. xiv. 16, 22, 29; but, strange to say, these verses, according to our authorities, do not, while verses 15 and 28 do, belong to P.C. 9. *K'avah* in the Niphal, in the sense of "gathered together," only occurs elsewhere in Jeremiah. 10. Its derivative *mikoch* is in no way peculiar to P.C. It cannot be said that this examination does much to confirm the confident tone adopted in assigning the various portions of the Pentateuch to their authors.