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THE question, What books shall I buy to aid me in my study? is one which is constantly raised by the student of the Bible. This question is all the more important because in many cases the number of books that can be bought is limited. Even ministers—perhaps we should say ministers especially—to whom books are tools almost as indispensable as are hammer and saw to the carpenter, are often compelled to limit themselves to a very few of the books which they would be glad to have. Let us, in the first instance, suppose the case of a Bible student, somewhat fully trained, and ambitious to do thorough and substantial work, but compelled to be very limited in his purchase of books. What books shall he buy?

IN another part of this issue there is quoted the testimony of Bishop Westcott to the preëminent value of the lexicon and the grammar, and, still more, of the concordance in the study of the New Testament. What is the significance of this testimony? Certainly, Bishop Westcott is not thinking of the concordance merely as an index for finding a passage, the location of which has slipped the student's mind. He undoubtedly has in mind the employment of the concordance for the purpose of examining the whole list of passages containing a given word. In other words, he refers to the task of ascertaining the meaning of a word by a purely inductive process. It is certainly a significant

"THE STORY OF THE SPIES" ONCE MORE.

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The narrative of the spies in Num. xiii. and xiv. is discussed in the March number of *THE BIBLICAL WORLD*. The article contains a very clear statement of the analysis of these chapters proposed by the most recent divisive critics. And the respected author appears to think that the simple presentation of the analysis must carry conviction to every mind that the chapters are composite, and have been formed by the blending of two narratives which were originally distinct and independent. I must confess that I cannot see it in that light. There are some obvious difficulties in the way of the conclusion so confidently reached.

In the first place, the narrative has every appearance of unity, of being a consistent, well-ordered, properly-constructed narrative, which unfolds regularly, step by step, until it reaches its termination. It harmonizes throughout, and everything is in its proper place. There is nothing superfluous, nothing lacking. Every part contributes its share to the general design, and adds in its measure to the completeness which characterizes the whole. It may be fitly called a well-told tale. It is indeed said in the article above referred to, "A superficial reading of the story may not disturb one's impression of its homogeneity. Closer inspection reveals remarkable repetitions. Instead of advancing in an orderly way, the narrative again and again doubles on itself." But this can, I think, be shown to be a mistake. I hope in this paper to demonstrate the contrary. Now, the conviction in my mind is irresistible that such an appearance of unity could not exist unless the unity was real. A narrative compiled from two distinct accounts of the same transaction, independently conceived and written, cannot possess the unity attaching to the product of

a single mind. The difference is that between a material woven continuously throughout and one that is pieced together, however skillfully. The latter will inevitably be betrayed by the recurring seams, the interrupted threads, and the varied texture. A writer may draw his materials from various sources, and by elaborating them in his own mind give unity to the whole. But, if he simply compiles a narrative from preëxisting written sources, extracting a sentence or paragraph first from one, then from another, each being retained unaltered, so that they can be taken apart again and the original sources precisely reconstructed, it is impossible that it should have even a tolerable semblance of continuity. Yet this is what the divisive critical hypothesis assumes with regard to the Pentateuchal history as a whole, and each of its several portions.

A second difficulty, kindred to that already stated, is that the narratives into which the critics resolve the chapters before us, and from which they claim that these have been compounded, are inferior in symmetry and structural arrangement to the story as it lies in the existing text. On the critical hypothesis precisely the reverse should be the case. If the chapters are a conglomerate, in which heterogeneous materials have been compacted, the critical severance, which restores the component parts to their original connection, and exhibits each of the primary narratives in its pristine form, and purged of all interpolations and extraneous matter, must remove disfigurements, and reunite the broken links of connection designed by the early narrators. The intermingling of goods of different patterns has a confusing effect. It is only when they are separated, and each is viewed by itself, that its proper pattern can be traced and its real beauty discerned. But, when the separation spoils and mars the fabric, we must conclude that what has taken place is not the resolution of a compound into its primary constituents, but the violent rending asunder of what was really a unit, the breaking of a graceful statue into misshapen fragments. This is precisely what the critical analysis does. The results which it produces are confusion instead of order; discrepancies, incongruities, contrarieties, contradictions, in what before was harmonious, symmetrical and

complete, and which are created simply by the putting asunder of what properly belongs together. And it thereby writes its own condemnation. Harmony does not arise from combining the incongruous, but discord naturally follows upon the derangement of parts which, properly fitted into one another, are harmonious.

Bearing these considerations in mind, let us now study with some care the story of the spies as given in the book of Numbers, and in the double form yielded by critical processes. We shall confine ourselves strictly here to the analysis presented in the lucid article above mentioned; and this we shall follow step by step from the beginning to the end.

The first thing that strikes attention is that the first section of chap. xiii. viz. vss. 1-16, which narrates the selection of twelve men as spies, is incapable of division, and is assigned entire to P. The account of JE is without any beginning whatever, and one has to be supplied from Deuteronomy. The allegation (p. 178)* that Deut. follows JE, and not P, is somewhat precarious, and is no very reliable basis for the assumption that everything in Deut. has been drawn from JE, and may be, in substance at least, credited to that document. We shall find in a very conspicuous example, before we finish these chapters, that Deut. sides with P where JE differs from it. Num. xxxii. 8 JE † is appealed to as confirming the identity of JE's account and that of Deut. But that passage says nothing of *twelve* spies having been sent, and it diverges from Deut. as really as P, in what is represented to be an "incongruity" or "contradiction." In Deut. (i.22) it is said that the spies were sent at the instance of the people, in P by direction of Jehovah; according to xxxii. 8, Moses sent them, and there is no mention of any suggestion from the people on the one hand, or from Jehovah on the other. If the reticence of this passage

*This and similar references hereafter are to the March number of THE BIBLICAL WORLD.

†It is proper to remark here that xxxii. 8-13 is not, from the critics' point of view, a pure text of JE, but has been manipulated by R, so that any critical argument from it becomes precarious. The allusion to the census, "from twenty years old and upward," ver. 11, the mention of Joshua along with Caleb, vs. 12, and the sentence of "forty years" wandering in the wilderness, vs. 13, are, on their hypothesis, all from P.

is no bar, as, according to the article before us, it is not, to its harmonious agreement with Dt., neither is precisely the same reticence in xiii. 1, 2. The solicitation of the people is expressed in neither, but, if understood in one, can, with exactly the same propriety, be understood in the other. The people made the suggestion, it pleased Moses, and Jehovah directed him to act accordingly. Where is the difficulty?

It should further be distinctly observed that the mention in Dt. of the selection of spies in no way proves, and can by no possibility prove, that there ever was a duplicate account of such a selection distinct from xiii. 1-16, and connected with subsequent verses of this chapter so as to form a parallel narrative of this transaction. The critics indeed affirm it. They say that the Redactor in combining the two separate accounts thought it unnecessary to repeat from JE what had already been related with sufficient fullness from P, and so omitted the statement of JE upon this point. This is possible. Anything is possible, which does not positively contradict known facts. But we cannot accept every conjecture as true simply because it is possible. If we are expected to believe it, some reason must be given for our faith. And no reason can be given in the present instance, which does not first assume the very thing which is in question. *If* there were two complete and independent narratives of the mission of the spies, each must have been prefaced by a statement of their selection. But all depends upon this "if." The statement in Dt. is nothing to the purpose; for it is just as explicable on the assumption of a single narrative in these chapters as of two narratives. That a passage parallel to vss. 1-16 once existed as the introduction of an account by JE, but has been omitted by R (the Redactor), is purely an inference from the prior assumption of the truth of the divisive hypothesis. It cannot bolster up the hypothesis; it is only a deduction from it. The hypothesis must be independently proved, before it can be admitted.

The next paragraph, vss. 17-20, contains the sending of the spies and the directions given to them, both of which belong, of course, to any complete account of the transaction. But the critics divide them, and give the sending of the spies without

any directions, vs. 17a, to P, and the directions with no mention of the spies themselves or their being sent, or who sent them, vs. 17b-20, to JE. The portion assigned to JE begins abruptly "and he said to them," with nothing to intimate who is the speaker, who are spoken to, or on what occasion. All this, we are to suppose, was in a once-existing separate preface of JE's account, but was omitted by R as superfluous after what he had already drawn from P. Again we say, this is possible; but there is no proof of it. The text, as we possess it, contains but one statement on these points. And that there ever was another in this connection is simply an inference from the hypothesis itself, and may be admitted as a corollary from that hypothesis, after it has first been clearly proved, but not before. It brings no aid to its support.

The absence of directions in P is traced (p. 178) to the fact that "the spies are sent out in obedience to a direct command of the LORD," whereas directions are given in JE because "the idea of sending out the spies originated with the people." One would naturally expect a precisely opposite conclusion from the premises. If the LORD gave command to send the spies, it might be supposed that he would specify what he intended them to do; and if particular directions could be dispensed with, it would be when the proposal came from the people, who might then be presumed to know their own mind in the matter.

It is besides a most remarkable coincidence, and upon the critical hypothesis it is altogether accidental and undesigned, that these two imperfect and halting statements respectively made by P and by JE, quite independently of each other, with no collusion and no thought of mutual adaptation, yet when brought together precisely match, exactly complete each other, each supplying what the other lacks, and the combination of the two making just what is required in a full and satisfactory statement of the affair. In P, spies are sent, but no directions are given them; in JE directions are given, but nothing said about their being sent. Put these together, and you have just what the case calls for, and what we actually find in the existing text. Now is this complete and appropriate statement the result of a

lucky accident? Has it arisen from combining two partial accounts which were altogether unrelated? Or have these partial accounts been produced by the sundering of what was originally complete? Any sensible man may answer for himself.

The next paragraph, vss. 21-24, records the spies' fulfilment of their errand. They traversed the land to its utmost limit, noting particularly the Anakim at Hebron and the grapes of Eshcol, from which they cut a famous cluster. Here is a general statement, and particulars under it which were thought worthy of special mention. This is certainly appropriate and fitting, and all agrees well together. But the critics partition it, and thereby, in their own esteem, create a variance. The general statement, vs. 21, is given to P; the particulars, vss. 22-24, to JE. These specially noteworthy particulars are then set over against the general statement, and because the former do not cover the entire ground sketched in the latter, which no one should expect them to do, it is charged that there is a discrepancy; as though the particular mention of Hebron and Eshcol affirmed or in any way implied that the spies went to these places only and to no others.

But the critics tell us that one writer speaks of their going throughout the entire extent of the land; another only of their going to Hebron and Eshcol. These are represented to be two separate accounts, which must be kept distinct. Each must be interpreted independently and by itself. Neither of them is to be explained in connection with the other; least of all must any attempt be made to harmonize them. Nothing is to be more strictly avoided, according to the critics, than any approach to harmonistic methods, or any connivance at them.

Let it be distinctly observed here that the only semblance of variance arises from this absolute severance of what is entirely harmonious when viewed together. Observe further, that if the propriety of the critical analysis were conceded, the alleged variance would not follow from it. No honest lawyer would deal with witnesses, no reputable historian would interpret his sources after the example here set by the critics. They would be held to be in accord so long as their language fairly interpreted would

admit. Apply this obviously just principle to the present case, and the supposed variance instantly vanishes, whether the narrative be single or duplicate. Observe still further, that there is no ground whatever for the partition in the present instance, except that there are distinct clauses which are capable of being separated. But why all may not have proceeded from the same writer does not appear, unless indeed, as the critics claim, they represent incompatible conceptions; this, however, is clearly not the case.

In Deut. i. 24, Num. xxxii. 9, the valley of Eshcol alone is mentioned as visited by the spies, and nothing is said of Hebron. Are we then to infer that there is a variance between vss. 22 and 23 of the chapter before us, and that two different and discrepant narratives are combined in these verses? That according to one they went simply to Hebron and not to Eshcol, and according to the other they went simply to Eshcol and not to Hebron? Some critics, who are ready to splinter the text *ad infinitum* have gone to this length. But the respected author of the article which we are considering, is chargeable with no such extravagance. He claims (p. 178) that Deut. is in entire accord with JE, and that Num. xxxii. 8 (and of course vs. 9 also) is from JE. There is no discrepancy, then, in his opinion in the circumstance that Deut. and JE in one place mention Eshcol only, and that JE in another place speaks of both Eshcol and Hebron as in the route of the spies. If now Hebron may be omitted from the statement without the suspicion of variance, why not Eshcol also? And where is the propriety of alleging that vs. 21, in which the spies are said to have traversed the whole land without specifying particular localities, is at variance with vss. 22, 23, in which two localities, through which they passed, are named but nothing said as to the extent of their journey?

But again, the directions given to the spies and the report which they render, as these are found in the portion assigned to JE, are both inconsistent with the limitation of their journey to spots so near the southern border as Hebron and Eshcol. They were to go into the mountain district, vs. 17, which runs through Canaan with but slight interruption from south to north, and

investigate the character of the land and of the population, vs. 18, and the cities, vs. 19, and the products of the country, vs. 20. How could they do this in any adequate manner, if they went no further than Hebron? In their report they give an account of the land, vs. 27, which surely cannot be meant to apply only to a very limited district, but must be intended to characterize it in general; also of the people and the cities, vs. 28, not a single city merely; and they specify the various populations of its several regions, the South, the mountain tract, the region along the sea, and that beside the Jordan, vs. 29.* All this implies an extensive tour through the country. So that the verses assigned by the critics to JE compel to the conclusion that the route of the spies could not have terminated at Hebron and Eshcol, but must have taken the full range indicated in vs. 21, which is assigned to P.

To sum up the case then in regard to this paragraph. There is no ground for partitioning it between P and JE, unless two different conceptions of the route of the spies are here expressed. The critics affirm that this is the case, and partition accordingly. The alternative then is this; either two accounts, which are really at variance, happen to have been so constructed without any reference to each other, that when united they appear to be in entire accord; or else an apparent variance has been created in an account, really harmonious, by rending it asunder and setting the severed parts in seeming opposition. I invoke the judgment of candid men; which is more likely to have occurred? Has harmony in this instance accidentally resulted from placing contradictory statements side by side? Is it not far easier to believe that apparent inconsistency has been created by isolating statements which were meant to be viewed in conjunction, and when so viewed are in entire agreement?

The incidental remark in vs. 22, fixing the age of Hebron by comparison with that of Zoan, is significant as showing that the Egyptian city was more familiar to the writer and his readers than Hebron in Palestine.

*The statement (p. 180) that vs. 29 mentions "only the native tribes of southern Palestine" is shown to be a mistake by Josh. xi. 1-3; xii. 7, 8.

The next paragraph, vss. 25-33, records the return of the spies and their report. They come back bringing the fruit of the land, vss. 25, 26. Then follow, first, the report in which they all unite, describing the land as fertile and the inhabitants as strong, vss. 27-29; secondly, the diverse representations, the quieting assurances of Caleb, vs. 30, and the discouraging declarations of the others, vss. 31-33. This natural and well-arranged account is partitioned by assigning the return, vss. 25, 26a to P, and the whole of the report vss. 26b-33 to JE, except a trifling fragment vs. 32a, which is given to P. The consequence is that JE says nothing whatever of their return. Here, again, we are expected to believe that there was a separate statement of this fact, distinct from that in the text, which R has not thought it necessary to retain. The words "to Kadesh," vs. 26, are sundered from the clause to which they belong, and given to JE, though wholly unconnected, for the sake of creating a fresh divergence. As they stand in the text they are plainly epexegetical of the preceding; they came 'unto the wilderness of Paran,' that is to say, 'to Kadesh.' But we are told (p. 178) these "are not two names for the same locality," for "P locates Kadesh in the wilderness of Zin, Num. xxvii. 14, Deut. xxxii. 51;" so, too, Num. xx. 1, xxxiii. 36. It is hence inferred that P and JE do not agree in regard to the point from which the spies were despatched. But the difficulty is purely imaginary. Zin was the special name of a small section of the more comprehensive wilderness of Paran. So that Kadesh might, without impropriety, be said to be in either.²

Verse 26b is plainly the continuation of 26a, though the critics sunder them, giving the latter to P and the former to JE. The consequence is that there is nothing in JE to which 'them' can refer. 'Unto them and unto all the congregation,' 26b, is evidently identical with "to Moses and to Aaron and to all the congregation of the children of Israel," 26a. The reference to Aaron (involved in the plural pronoun) and the word "congre-

² The statement (p. 178) that "Israel's next move, according to P, is into the wilderness of Zin, Num. xx. 1," overlooks the interval of thirty-eight years that lay between.

gation" are reckoned among the most decisive tests of P, and the presence of either in any passage is uniformly held to prove that it belongs to P. But the manifest allusion to ver. 20, previously assigned to JE, makes it necessary for the sake of consistency to give 26b to JE likewise, in spite of the violation of their own criteria and the intimate connection of this clause with 26a, from which it is thus severed. In order to relieve the difficulty somewhat we are told (p. 181) that 'the occurrence of "him" in the very next verse, "and they told him," *i. e.* Moses, and not "them," Moses and Aaron, seems to show that the singular was used in the 26th verse also, but was changed to conform it to the first part of the verse.' But if a change was made for conformity in one verse, why not in the other also? The spies return to Moses and Aaron and all the people and bring back word to them and show them the fruit of the land, but they make their formal report to Moses, by whom they were commissioned. So it is uniformly in the history. Moses and Aaron appear in conjunction, but the responsible acts are those of Moses. Ex. viii. 25-31 (vs. 28, intreat ye), ix. 27-29, x. 3, 7 (this man), 8, 9, 16-18.

Verse 32a is assigned to P and connected directly with vss. 25, 26a, the effect of which is to make it the language of the entire body of the spies without exception. This is not P's meaning, as the critics themselves must confess. A limitation of the subject, as in vs. 31, and a counter report, as in vs. 30, are here indispensable. The report as given in P is said (p. 180) to be "the exact contrary of the report according to JE." "It is a land that eateth up the inhabitants thereof" is held to denote "an exceedingly undesirable land whose inhabitants are consumed by prevailing pestilences or by devastating wars." This may illustrate how completely the narrator is in the power of the critic. By shifting the lines of division between the documents he can change the contents of each at will; and by sundering clauses from their proper connection, he can attribute to them senses that they could not otherwise bear. There is no suggestion of "pestilence" in the figurative expression above cited, either here or Lev. xxvi. 38, but only of being destroyed by

powerful foes. It thus fits precisely into the connection in which it stands. This meaning is further determined in the present instance by the manifest allusion to it in the language of Joshua and Caleb xiv. 9, "for they (the people of the land) are bread for us;" a clause, which has been inadvertently, but most unfortunately omitted in the analysis (p. 172). Instead of our being eaten up by the people of the land, giants as they are, they shall be bread for us. This direct allusion further shows that xiii. 32 and xiv. 9 are from the same pen, and cannot belong to different documents, as the critics will have it.

On the whole, then, we meet the same phenomenon in this paragraph as in those before it. JE's portion is defective, containing no notice of the return. That of P is likewise defective, the evil report being attributed to all the spies, and no intimation given of a different account by any of them. And this evil report in P is "the exact contrary" of the evil report as given in JE. But when these two defective and mutually antagonistic accounts are put together, the result is a complete and harmonious narrative, exactly suited to the situation. Is this again a lucky accident? For observe that the skill of the Redactor is confined to his adroit piecing together; it cannot cover faults inherent in the original constitution of the documents. The result reached could never have been attained if they had not fortunately chanced to be capable of this perfect adjustment. Are we not once more compelled to conclude that the true original is the narrative in the text, and the so-called documents are only sundered portions of it?

The next paragraph, xiv. 1-10, relates in a graphic manner how the people rebelled, and how Joshua and Caleb vainly endeavored to correct their misapprehension and bring them to a sense of their duty. The critics sever vss. 3, 4 JE from vss. 1, 2 P, thus dividing in twain the language of the people, which is all of one piece, and evidently belongs together. Vss. 3, 4 in JE is introduced abruptly, with no mention of the speakers, and no statement of the despondent and murmuring attitude of the people. We are to suppose that there was a separate mention of this fact, which has not been preserved, the supposition being itself based upon the hypothesis, in support of which it is offered.

In like manner the language of Joshua and Caleb is cut in two by assigning vss. 5-7 to P and vss. 8-9 to JE, as though they were the words of Moses. It has already been shown that vs. 9 cannot be separated from xiii. 32. The assumption that Moses speaks what in the common text is attributed to Joshua and Caleb, implies, according to the critical hypothesis itself, an unwarranted imputation of either recklessness or bad faith to R, and finds no justification in Deut. i. 29, 30. Moreover, the meager address left to Joshua and Caleb, "The land, etc., is an exceeding good land," is nothing to the purpose. It does not touch the point about which the people were agitated, even according to P, as the critics apportion it. We are told (p. 180) "That the majority reported the land as impoverished and unfruitful, is also implied in the vehement protest of the minority, that it is 'an exceeding good land.'" But there is no such suggestion in the evil report in P any more than in JE. The one thing that alarmed the people alike in both is lest they fall a prey to the terrible occupants of the land. Vss. 8, 9 are, therefore, an essential part of their address, if there is any appropriateness in it at all.

There is no inconsistency between xiv. 6 and xiii. 30. The critics by referring the former to P and the latter to JE, and making them parallel but variant accounts of the same thing, confuse quite different transactions, distinct in time and occasion. Chap. xiii. 27-33 is exclusively occupied with the report of the spies, not with its effect upon the people. The part which Caleb took in that report is stated xiii. 30. On the following day the people broke out in loud discontent, and xiv. 6 sqq. relates how Joshua and Caleb strove to allay it.

It thus appears that in this paragraph again, there is completeness, harmony and fitness in the text, while the documents are fragmentary, dissonant and ill adapted to the situation. Can there be any doubt which is the true original?

In the succeeding paragraphs vss. 11-25 are given to JE and vss. 26-38 to P, and these two sections are regarded as variant accounts of the same thing, whereas they are quite distinct. The former details Moses' intercession on behalf of the people, and

the LORD's response. In the latter, sentence is pronounced and ordered to be communicated to the people. The LORD had already announced to Moses the exclusion of the rebels from the promised land. He now specifies with exactness who are to be thus excluded and how; all who were twenty years old and upward at the recent census except Caleb and Joshua shall perish in the wilderness during a wandering of forty years. Caleb is mentioned in the former section with special commendation and a special promise, because he had distinguished himself at the very outset on the occasion of the spies making their report. In the second section, which specifies who were to be exempted from the sentence of perishing in the wilderness, Caleb and Joshua are both named, Caleb before Joshua because of his greater promptness and fidelity.

The critical partition leads to the statement (p. 177) that P makes the term of wandering forty years, JE gives no definite time; (p. 180) in P two spies are faithful, in JE only one. In both respects Deut. agrees with P; 40 years Deut. i. 3, ii. 7, 14, viii. 2, 4, xxix. 5; Caleb and Joshua Deut. i. 36, 38.*

Attention is called (p. 181) to "the apparent displacement of xiv. 31, which being an almost word for word repetition of JE in vs. 3, and entirely out of harmony with the rest of P, seems to belong to JE between verses 23 and 24 where it exactly fits in." It certainly is a very damaging fact to find this verse where it is. It is also very difficult to find any reason for such a displacement as is here supposed. Moreover Wellhausen has shown, for a reason that every Hebraist must acknowledge, that vs. 30 must go with vs. 31; its emphatic pronoun cannot otherwise be accounted for than by the contrast between 'ye' and 'your little ones.' If then vs. 31 is given to JE, so must vs. 30 be with its 'Caleb and Joshua.'

* It is alleged (p. 180 note) that Joshua was permitted to go into the promised land not because of his "connection with the spies but his relation to Moses as his present colleague and future successor." But the affair of the spies gives shape to the whole passage Deut. i. 36-39, as is shown by the order 'Caleb,' 'Joshua,' 'your little ones,' cf. Num. xiv. 30, 31, as well as by the terms employed. The very natural reference to Moses' own exclusion leads to the reflection that Joshua was thus graciously preserved to be his successor.

The plain reference of vs. 39 to vs. 28 forbids the assignment of the former to JE; vss. 11-25 were not made known to the people, and yet on the critics' partition they are represented as acting as though they knew all about it.

Here again we have a consistent and appropriate narrative in the text, with incongruities resulting from the partition. Whilst the narrative 'advances in an orderly way,' the critics create confusion by their erroneous assumption that it 'doubles on itself' (p. 170), and their consequent attempt to treat two transactions, which are quite distinct, as though they were one and the same.

The result of the preceding investigation is, as it seems to me, to establish the intrinsic superiority throughout of the narrative in the text to the defective and limping documents which the critics have deduced from it, and to create a strong presumption of the unity and originality of the former as opposed to the derived and fractional character of the latter.

A further difficulty in the way of accepting the critical analysis is the facility with which it can be applied where it is obviously of no significance. It is assumed by the divisive critics and their followers, that the simple partition of the text of the Pentateuch or of any portion of it is a palpable and irrefragable demonstration of its composite character; whereas it demonstrates nothing but the ingenuity of the operator. Any other writing can be divided in a similar manner by the same methods. Any narrative containing a series of incidents can be cloven asunder as readily as the story of the spies. To illustrate this I have selected at random the parable of the prodigal son, Luke xv. 11-32, and have made a perfectly extemporaneous partition of it, which I herewith submit. No doubt, if it was worth the time and the trouble, I might with a little pains improve it. But such as it is, it is sufficient for my present purpose. And I venture to say that it has fewer infelicities than the analysis of the story of the spies, which has been wrought out by the combined labors of a succession of such eminent scholars as Vater (1802), Knobel (1861), Noeldeke (1869), Kayser (1874), Wellhausen (1876), Dillmann (1886), each of

whom has corrected defects in the work of his predecessors, and contributed something toward its present form.

A.

11. A certain man had two sons:
12. and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. . . . 13. And not many days after the younger son gathered all together, . . . and there he wasted his substance with riotous living. . . . 14^b and he began to be in want.

16^b. And no man gave unto him. . . . 20. And he arose, and came to his father; . . . and he ran, and fell on his neck, and kissed him. 21. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. 22. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: . . . 24. for this my son was dead, and is alive again. . . . And they began to be merry. 25. Now his elder son was in the field: and as he came and drew nigh to the house, . . . 28. he was angry, and would not go in: and his father came out, and entreated him. 29. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never

B.

(A certain man had two sons:)

12^b. and he divided unto them his living.

13^b. And (one of them) took his journey into a far country. . . . 14. And when he had spent all, there arose a mighty famine in that country. . . . 15. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16. And he would fain have been filled with the husks that the swine did eat. . . . 17. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! 18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: 19. I am no more worthy to be called thy son: make me as one of thy hired servants. . . . 20^b. But while he was yet afar off, his father saw him, and was moved with compassion: . . . 23. and (said) Bring the fatted calf, and kill it, and let us eat, and make merry: . . . he was lost, and is found. . . . 25^b. (And the other son) heard music and dancing. 26. And he called to him one of the servants, and inquired what these things might be. 27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe

gavest me a kid, that I might make merry with my friends: 30. but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. 31. And he said unto him, Son, thou art ever with me, and all that is mine is thine. 32. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again. and sound, . . . 32^b. he was lost and is found.

There are here two complete narratives, agreeing in some points, and disagreeing in others, each having its special characteristics. The only deficiencies are enclosed in parentheses, and may be readily explained as omissions by the Redactor in effecting the combination. A clause must be supplied at the beginning of B, a subject is wanting in vs. 13^b and vs. 25^b, and the verb "said" is wanting in vs. 23.

A and B agree that there were two sons, one of whom received a portion of his father's property, and by his own fault was reduced to great destitution, in consequence of which he returned penitently to his father, and addressed him in language which is nearly identical in both accounts. The father received him with great tenderness and demonstrations of joy, which attracted the attention of the other son.

The differences are quite as striking as the points of agreement. A distinguishes the sons as elder and younger; B makes no mention of their relative ages. In A the younger obtained his portion by solicitation, and the father retained the remainder in his own possession; in B the father divided his property between both of his sons of his own motion. In A the prodigal remained in his father's neighborhood, and reduced himself to penury by riotous living; in B he went to a distant country and spent all his property, but there is no intimation that he indulged in unseemly excesses. It would rather appear that he was injudicious; and to crown his misfortunes there occurred a severe famine. His fault seems to have consisted in having gone so far away from his father and from the holy land, and in engaging in

the unclean occupation of tending swine. In A the destitution seems to have been chiefly want of clothing; in B want of food. Hence in A the father directed the best robe and ring and shoes to be brought for him; in B the fatted calf was killed. In B the son came from a distant land, and the father saw him afar off; in A he came from the neighborhood, and the father ran at once and fell on his neck and kissed him. In B he had been engaged in a menial occupation, and so bethought himself of his father's hired servants, and asked to be made a servant himself; in A he had been living luxuriously, and while confessing his unworthiness makes no request to be put on the footing of a servant. In A the father speaks of his son having been dead because of his profligate life; in B of his having been lost because of his absence in a distant land. In A, but not in B, the other son was displeased at the reception given to the prodigal. And here it would appear that R has slightly altered the text. The elder son must have said to his father in A 'When this thy son came, which hath devoured thy living with harlots, thou didst put on him the best robe.' But thinking that this did not make a good contrast with the 'kid,' the Redactor substituted for it the B phrase 'thou killedst for him the fatted calf.'

An argument, that will prove everything, proves nothing. And a style of critical analysis, which can be made to prove everything composite, is not to be trusted.

The readiness, with which a simple narrative yields to critical methods, is here sufficiently shown. That didactic composition is not proof against it, is shown in a very clever and effective manner in *Romans Dissected*, by E. D. McRealsham, the pseudonym of Professor C. M. Mead, D.D., of Hartford Theological Seminary. The result of his ingenious and scholarly discussion is to demonstrate that as plausible an argument can be made from diction, style and doctrinal contents for the fourfold division of the Epistle to the Romans as for the composite character of the Pentateuch.