

- 9 Deut 34:10 -  
Briggs - "Implies a time long subsequent to Moses."  
Us - In Heb. perfect which has not the stress in time that our English has but rather stresses the certainty. God might have written this and 34:8. Rabbis think Josua wrote it in shortly after his death.
- 10 Gen 22:14 - Briggs - Implies a long sojourn in Holy Land.  
- They were there a long time.
- 11 Deut 11:
- 12 Num 21:14 - Implies another author than Moses - Briggs.  
- Moses could have written the other book, but not necessarily.
- 13 Deut 27:2-3 (cf. Josh 8:20) - "On the day you pass over Jordan." "Could you write the law on the stones of our altar?"  
Briggs - "Shows law was much smaller at that time."  
Us - If Hammarabbi got all his law on one stone Moses could get his on five or six.  
Ans - Doesn't say altar and stones on which plaster is and inscribed are the same. Therefore he could have had a series of stones.
- 14 Deut 10:8 - "Inconsistent with previous separation in Leviticus and Numbers - Briggs.  
- So what! They needed to be separated again.
- 15 Ex 4:20 -  
18:2 - "after he had sent her back" is ans.
- 16 EX 33:11 ) - Yawah spoke face to face with Moses.  
Briggs ) - Laudatory ref. count against Mosaic authorship.  
          ) - Baloney! Moses gave his faults and virtues
- 17 Num 12:3 ) honestly.  
          ) - Even Hume pats himself on back in the preface
- 18 Deut 31:9) to his essay on Miracles.

IV.- The higher criticism of the Pentateuch. - Not necessarily destructive. (200 years old)

A very great movement. - More than anything else in the last 75 years. Two methods of dealing with it: 1.- Call it names and exhort everyone to ignore it.  
2.- Meet it and beat it.

- A.- Importance of study of subject.- Will run into it all over.
- B.- Early Documentary Theory.
  - 1.- Astruc's (Fr.) Clue - 1753 - greatly exaggerated in importance in last few years.
    - Division of Gen. into documents according to names given to God.
    - A learned physician - a venereal disease author.
    - Believed Moses was author of Pentateuch in his writing.
    - Augustine had noticed the same thing. Nothing new.
    - Orthodox scholars held that Abraham, Noah, and others wrote and Moses put them together in Genesis.
    - Not necessary that we should believe it but makes no difference.
  - a.- Gen 1:1-2:4 - God "Elohim"  
2:5 - Jehovah God - different documents "Jehovah"
  - b.- Published his material under an assumed name in 1753. Voltaire thought it absurd.