

THE INTERPRETER'S BIBLE

in its present position places both mountains near Gilgal. It thus carries further the polemic against Shechem, begun by some Jerusalemite redactor who added to the command of Moses in Deut. 11:30 the words "in the land of the Canaanites that dwell in the Arabah, over against Gilgal" (ASV).

XV. Summary

The conclusions advanced in this article stand within the framework of the Graf-Wellhausen hypothesis. This as it was first formulated was primarily a literary analysis, but Wellhausen himself initiated the investigation which was to show how the documents, both in their origin and in their development, were related to the history of Israel as it is known to us. The results of this investigation may be summarized as follows:

(a) The primary material in the Hexateuch is the narrative of J¹, embodying the tradition of the southern tribes, and written about the year 1000 when the prestige of Hebron, their center, was fading before Jerusalem.

(b) About a century later this material was expanded and elaborated by J², who added to it certain traditions of the north. His purpose was to preserve the spiritual unity of Israel which had been endangered by the disruption of the kingdom.

(c) Around the year 700, following the fall of Samaria, this J² tradition was recast by E to bring it into closer agreement with the originally independent tradition of a group centering at Shechem.

(d) The rapprochement between the north and the south following the fall of Jerusalem made it desirable that these two forms of the national tradition should be unified. To this end the two documents J and E were conflated into JE sometime in the course of the sixth century, or perhaps early in the fifth.

(e) The code of Deuteronomy was the creation of the same movement as that which produced the E document. It was designed to provide authoritative guidance for the people of

the north, left bewildered and broken by the catastrophe of 722. It was accepted by the south after 586, and was later combined with JE. This new document, JED, embodying the national historical and legal tradition, and centering upon Shechem, was eventually accepted as authoritative by the Palestinian community of Israel.

(f) The Priestly Code was the manifesto of those who, influenced by the ideas of the Babylonian Diaspora, were concerned to make Jerusalem the religious center of Israel. It was officially adopted in Jerusalem about the beginning of the fourth century, and was thus a part of the program developed to continue the work that Nehemiah had begun.

(g) To secure its acceptance by the group which looked to Shechem, P was eventually conflated with JED, and, allowing for certain relatively minor additions, the present Hexateuch, JEDP, was completed.

XVI. Selected Bibliography

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