

Harrelson, W., p. 99

re: Exodus 34

Some scholars believe that this is the J form of the Ten Commandments, while Exodus 20 contains the E form of the commandments and Deuteronomy 5 the version associated with that community and tradition. This is of course possible, and it should be acknowledged that the collection in Exodus 34 does have several parallels with the two forms of the Ten Commandments. The chief concern expressed in this collection, however, is with the proper observance of the festivals and sacrifices. If, as we maintained, the Ten Commandments constituted the policy law for the covenant community, the regulations in Exodus 34 are clearly not another version of such policy requirements.

Meek, Theophile James, Hebrew Origins (New York: Harper & Row) 1960
(first pub. 1936, rev. ed. 1950. First Harper Torchbook edition, 1960)

p. 58 Furthermore, it is presuming a great deal to believe that we have many of the laws in their original form. Laws are tenacious and change slowly, but they do change, and as they become utterly outworn, they give way to new laws. Hence there is probably comparatively little in the Book of the Covenant, as we have it now, in its original form. Much of the material has been modified, old matter has been lost, and new matter has been added, and the history of the Covenant Code is a long and complicated one, as Morgenstern, Pfeiffer, and others have conclusively demonstrated, so complicated in fact that no two scholars are agreed on it and the recovery of the original is really impossible.

p. 213 Albright dates our earliest sources for the life of Moses, the documents J and E, between 925 and 750 B.C. He differs from current opinion in making the documents two recensions of a single original epic narrative, which view is a strange mixture of modern critical opinion and old-time orthodoxy because it rests on the old belief that the Hebrews were a unit from the beginning and remained a unit until the death of Solomon, going down into Egypt and coming out of Egypt as a single body, invading and conquering Palestine as a single body under a single head, and remaining a single body until the secession of Israel from Judah. Albright does not say explicitly that this is his view, but there are hints of it here and there and his interpretation of J and E requires it. It is a view of early Hebrew history that has long since been discarded by critical opinion and is true neither to the biblical nor to the extrabiblical records, we we have tried to show in Chapter I.