

Positive Arguments for the Early Date of Deuteronomy

1. All the three Codes - Book of the Covenant, the Deut. discourses, and the Levitical Code - profess to come from Moses, and the first and second profess to have been written by him. Orr, 370

2. The Deuteronomic discourses imply the existence, in substance and in part in written form, of the JE history; and that the P writing, likewise, presupposes the JE history, with which, in the narrative part, it is parallel. Orr, 370

3. King Josiah and the Jewish people of his day received Deut. as a genuine work of Moses, and that the nation ever after regarded it as his. No doubt was then expressed as to its genuineness from any side - from temple priests whose revenues it interfered with, from prophets many of whom it dealt with hardly less severely, ~~and~~ from the people whose religious life it revolutionized, and from priests of the high places whom it deposed. Critics freely allow it was taken for a genuinely Mosaic book, and that it was this fact which gave it its authority. Orr, 370, 257f

4. The Jewish people of Ezra's time similarly accepted the whole Pentateuch as genuinely Mosaic.

5. If the Decalogue is allowed to be Mosaic, there is little reason for denying that the remaining laws ("judgments") of the Book of the Covenant, with which the "ten words" stand in so close connection, also proceeded from Moses in substantially their present form. What could be more likely than that Moses, by divine command, should draw up for the people who were on the verge of entering Canaan a simple code, suited for present and prospective needs? Need for such a Code seen in the necessity for preserving Israel's distinction from the Canaanites. Orr, 154f.

6. On the subject of the unity of worship, the history is consistent with itself provided we accept its own premises, and do not insist on forcing on it an alien theory of religious development. The reformations of Hezekiah and Josiah then fall into their proper places, without the necessity of assuming the invention of ad hoc "programmes." Orr, 180

~~7. History and laws go together, and either the whole is early, or the whole is late. Orr, 200~~

8. We do not know of any laws being attributed to Moses which were not believed to be Mosaic.