

Amos and Isaiah. This conforms to the whole tenor of Biblical tradition, which holds that the literary prophets presuppose the Torah, rather than that the Torah morality is an outgrowth of the influence of the literary prophets, as is assumed by the school of Wellhausen. Only twenty-seven verses are post-exilic (Lev 26:34-35, 40-45; Nu 24:23-24; Dt 4:25-31, 30:1-10). These may have been added by the Jews who returned from Babylon to Jerusalem under Zerubbabel and Joshua.

"This is the most thoroughgoing coordination of the historical material with national crises," said Professor I. G. Matthews in his review of the *Birth of the Bible* (*Christian Century*, June 21, 1950). "Great crises," he added, "at times were productive of great changes in the national and religious outlook." The Biblical reconstruction advanced in this book was, to his mind, "worthy of the most serious consideration." He called the thesis challenging, but believed that there were grave difficulties in the way of its confirmation. "The early date for both the beginning and the closing of the Pentateuch raises questions of the most serious type." Professor Matthews is a follower of the Wellhausen school, and prefers a later dating. But the improvement of critical methods and the archaeological discoveries of the last decades have revolutionized the dating of the ancient civilizations of the Near East.

Since other critics have declared that my argumentation was not fully convincing, I am now presenting much more material than I could in my previous book, which, intended as it was for a larger public, could not present an exhaustive treatment.

The present book discusses in detail the contributions made by all the great masters to whom we are indebted for the Pentateuch; it will not primarily concentrate on the personality and the work of the Yahwist, as did the *Birth of the Bible*, but will treat of the other co-authors with equal sympathy and thoroughness. For this reason, the analysis will proceed from the better-known later documents to the lesser known earlier ones, thus beginning with the Priestly Code and ending with the Yahwist document, the Covenant Code, and the contribution of the lawgiver Moses.