

archaic, and nomadic. But the essential part of this code is by Samuel: it is casuistic and benign, not apedictic but without sanction, and agricultural. Nathan has added a touch of humanity to it. It has been re-edited under Solomon, a little under Hezekiah. The fundamental narrative of the Pentateuch is the Jahwist narrative ascribed to the prophet Nathan, a creative mind who has utilized some previous traditions preferable to the priests, but with a great care for justice; it was a manual destined for his pupil, Solomon. The priests (Abiathar and Zadok) have revised it in their own interest. It has been commented upon by a prophetic Elohist of the north who would probably be Elisha, and by a sacerdotal prophetic Elohist of the south, who is probably Jehoiada. Under the rule of Hezekiah, a royal committee combined the two texts, annotated them, and joined them to Deuteronomy, recovering an Ephraimite pre-Deuteronomy in its Jerusalem edition. This edition of Deuteronomy was discovered by Josiah, but at the same time, the priest Hilkiah was compiling the Sacerdotal Code and revising the Pentateuch edited under Hezekiah. This concludes the development; only 27 vs were added at the return from Exile under Zerubbabel and Joshua.

Lewy revives the old theory of complementation, but he does it in a very personal, and, we must say, arbitrary, manner. One can have some good reasons for rejecting the classical documentary theory or for not accepting the new theories of the history of tradition, but it is necessary to state these reasons. It is also necessary to take the facts of language, of style, and of composition