

Harrelson, W. p.93 Thus it is just as plausible to assign to Moses the author-  
ship of the original form of the Ten Commandments as it is to assign author-  
ship to some later person or group.

p. 96 The Exodus event, however, need not be understood as a late  
tradition created after Jeroboam made the two calves.

p. 97 Again, however, we must hold to the view that the incident of  
the golden calf rests upon a historical experience in the Sinai wilderness.

Wellhausen, Hist. of Israel, 39. "It may, however, seem as if hitherto it had only  
been asserted that the tabernacle rests on an historical fiction. In truth  
it is proved; . . . "

contrast

Stalker, Exodus (in Peake's), p.233. "The construction of the Tabernacle in the  
wilderness can therefore no longer be regarded as a ~~fiction~~<sup>fiction</sup> of the later Priestly  
writers. (And indeed it is increasingly recognised that much in P is based on  
sound ancient tradition, see 175d).

Abba. Raymond, "Priests and Levites" Interpreter's Dictionary of the Bible, p. 886f

The evolutionary presuppositions of the Wellhausen school resulted in an over-  
simplification of the religious development in Israel. It was assumed that primitive  
ideas must be early and more advanced conceptions late. Hence the attempt was made to  
fit the biblical data into an evolutionary mold.

The fallacy of this attempt is now widely recognized, . . . .

On closer examination, the theory of the Wellhausen school that the high priest-  
hood was nonexistent before the Exile proves to be untenable. It is, indeed, no more than  
a conjecture which does violence to the biblical evidence in the interests of a theory  
of development.

Set

3.16

3.16

3.01

Development