

in each is indicative of its henotheistic origin and a liability to its message.

Consequently J and E are redacted together into a single source about 650 BC and so give continuity to a legend of nationalism that has become increasingly meaningful since the loss of Israel to the Assyrians and the gathering of many of her people to the kingdom of Judah. It is an attempt to give all the Jews a common history and thereby inhibit the amalgamation of the Jews into the existing world cultures.

D is an intensely legal document dating from about 620 and is the work of a Jerusalem priest or circle of priests and so is a compromise document between the priestly and prophetic claims to dominance in the life of the people. The later documents are all important in that they reveal the inner power plays of the various cultic factions striving to have the leadership of the people. The date of D is much less well established today than it was as given in the past century and is probably the weakest link in the chain... this due to the Hittite treaty materials of recent years. But D would be redacted to the JE script presumably about 550 BC. Its union with this literature tends to give the second commonwealth a constitution of its own.

P is the last of the material sources for the Pentateuch and shows up in the 5th century BC...perhaps originally as a baby commentary on the functional Pentateuch of the time. It serves to interweave the Messianic hopes into the disastrous history of the Jews following the Babylonian captivity. P gives the universal aspect to Israel's faith and consequently delivers the nation from ethnic failure.

P is then brought to the vehicle of the Pentateuch about 400 BC and the completed Pentateuch receives the canonical status of the people somewhat thereafter. You will see that neither God nor Moses had much to do with the sacred writing in this account and so the law of God is merely an ethnic tradition.

b. The Prophets

A key distinction is made between the earlier prophets who foresaw the doom of Jerusalem and the latter prophets who saw the impending glory of the state of Israel. As far as authority is concerned,