

**AN OUTLINE OF THE HISTORY OF THE
LITERATURE OF THE OLD TESTAMENT
WITH CHRONOLOGICAL
TABLES FOR THE HISTORY OF THE
ISRAELITES AND OTHER AIDS TO THE
EXPLANATION OF THE OLD TESAMENT**

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An Outline of the History of the Literature of the Old Testament with Chronological Tables for the History of the Israelites and Other Aids to the Explanation of the Old Testament by E. Kautzsch & John Taylor

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E. KAUTZSCH & JOHN TAYLOR

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CHRONOLOGICAL TABLES
FOR THE
HISTORY OF THE ISRAELITES
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EXPLANATION OF THE OLD TESTAMENT.

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REPRINTED FROM THE "SUPPLEMENTS" TO THE TRANSLATION
OF THE OLD TESTAMENT EDITED BY THE AUTHOR.

TRANSLATED BY JOHN TAYLOR, D.LIT., M.A.

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PREFACE.

THE publisher and the editor of "Die Heilige Schrift des A. T." (edited by E. Kautzsch, with the co-operation of Professors Guthe, Kamphausen, Kittel, Marti, Rothstein, Rüetschi, Ryssel, Seigfried and Socin; second edition, with many corrections, Freiburg and Leipzig, 1896), have been repeatedly urged to print separately these "Supplements" to the work, and the appeal has been specially supported from England. They have not acceded to it without careful consideration. With the exception of minor corrections and additions (especially of references to the most recent literature), together with an alteration in the arrangement, this separate edition differs from the last impression only in the following points. The division of the six periods into numerous smaller sections with special titles, and the employment of headlines to each page has made it easier to trace the Outline of the History of Old Testament Literature (p. 1 ff.). On p. 93 a discussion of the Song of Moses (Deut. xxxii.) has been inserted, and at p. 97 f. a notice of the so-called Ebed-Jahweh poems. From p. 120 onwards repeated reference has

been made to Prof. Ed. Meyer's important work, "Die Entstehung des Judenthums" (Halle, 1896).

On pp. 225-247, there is an addition to the matter previously contained in the "Supplements," in the form of a Survey of the constituents of the Sources of all the historical books from Genesis to 2 Kings, together with Ezra and Nehemiah. This was requisite because we could not take it for granted that the readers of our Reprint would use along with it the Translation (see above), in which the various documents are distinguished by marginal letters. The Survey now added is naturally in general agreement with those assumptions of literary criticism on which the Translation and the Outline are based. But the renewed weighing of the critical problems and the employment of contributions to the analysis of the sources made by others since 1894, have led to corrections of all kinds, and in some cases (especially with regard to the Third Book of Moses) to more precise results concerning certain strata of the Sources.

With regard to the standpoint here occupied in literary criticism and theology I must again refer to the concluding words of the "Outline" (p. 164 ff.). Nothing can alter the fact that scientific problems, once recognized as such, are not stilled until they have been solved, or until, at least, the limits within which they can be solved have been determined. That is true of the problems of theological science and consequently of those of Biblical Investigation, as well as of all others, and one of the signs of a church's vitality is that it leaves honest inquiry unhampered and has confidence in the

power of Truth, which will triumph in the end. But a church which cannot bear to have the traditions of its faith scientifically tested, and fancies that by majority-resolutions in synods it can arbitrarily maintain a view of Scripture which contradicts Scripture itself, pronounces its own sentence. If people wish to tie men's consciences for ever to traditional views they must be able to meet the objections raised against the tradition. Attempts to do this have not been wanting, and we shall always welcome them, so long as they recognize facts and are content to moderate the excess of critical zeal and to put down an unseemly kind of discussion of the questions involved in Biblical inquiry. But some facts have been finally settled, such as the construction of the Pentateuch and the Historical Books out of different documents, some of them varying widely from each other. And if we are required, even with reference to them, to destroy our sense of truth and give the lie to indisputable results for the sake of groundless prejudices, we protest, in the name of Evangelical liberty, and that the more vigorously seeing that all previous attempts to cover such a demand with a show of erudition have failed utterly and miserably.

E. KAUTZSCH.

HALLE, *February*, 1897.