

**Pentateuch**  
**Prof. Chávez**  
**Clarification**

The most important things from today's class to consider are:

1. According to Milgrom (who differs from Friedman), P is a very old source. It was concerned only with the sanctuary and ritual, not with ethics. Purity affected only the sanctuary, and impurity was remedied by ritual acts.
2. In the eighth century, prophetic critique of an ethicless cult resulted in the Holiness Source (H), a priestly source which stressed ethics (behavior) and its consequences on not just the sanctuary, but also the Land. There was no ritual available to clean the Land; exile was the only remedy after a saturation point, and return to the Land was possible only after sufficient time had passed.
3. Unlike the prophets and D, H has no concept of *shuv*, conversion as the condition for return to the Land. The only response the people can have is remorse, confession of guilt and acceptance of punishment. There is no program of repentance (*shuv*) accompanied by behavior that will bring on the return from exile (as in D and the prophets). The people can only wait in exile the time it takes for the Land to get over its indigestion; they cannot hasten this process.
4. H is an eighth century "source," responsible for Lev 17-27. Lev 1-15 is P (earlier). Lev 16, Yom Kippur, is from some other origin, not P or H, according to Milgrom.
5. D is probably from around 700 at the earliest, that is more in the seventh century (later than H).