

Von Rad, Gerhard, The Problem of the Hexateuch and other essays. Trans. 1966

p. 35 (cont'd, direct quote:)

Moreover, it is clear that the association of this ceremonial proclamation of the Law with the Feast of Booths is no mere fiction, for in Neh. VIII, too, the same ceremony is observed at the Feast of Booths, and the later tradition as known to us does not tally with these earlier accounts. (p.35)

p. 53 J incorporated the Sinai tradition into the Settlement tradition

Direct quotation:

We have no means of knowing where or in what form the Yahwist found this Sinai tradition. We can say with some certainty only that the incorporation of the Sinai tradition into the Settlement tradition should be attributed to the Yahwist, and that probably the fusion of the two traditions had not been previously attempted. Certainly the Yahwist did not find the pattern ready to hand.

p. 68 J has not preserved the original cultic interest

Direct quote:

There is a wealth of ancient cultic material built into the work of the J writer, but it would be true to say that there is not one single instance in which the original cultic interest has been preserved. . . . The materials have been "historicised": their inner content has actually been removed bodily from its narrow sacral context into the freer atmosphere of common history.

p. 74 Direct quotation:

At one time there was a degree of unanimity regarding the point at which E begins. Quite recently, however, the well-known fact that the primaeval history prior to P consists of two separate strands, which are still partially distinguishable, has been explained by Mowinckel as the result of a conflation of J and E.¹¹⁸ An important factor in this line of argument is the belief that E must have included a primaeval history: it is held to be inconceivable that the successor of J and forerunner of P should have differed from both so greatly as not to have begun his work with the creation of the world.¹¹⁹

p.75

This thesis must be decisively rejected. We have already seen that the expansion of the ancient form of the creed by the preparatory addition of a primaeval history was a very great theological liberty taken by the Yahwist. Is it any wonder if a successor of the Yahwist felt himself to be under a greater obligation to the form which had been hammered into the religious consciousness of the nation by centuries of tradition?

Furthermore, it has always been pointed out as a characteristic of the Elohist that he is "bound by tradition". He is "more firmly tied to the traditional material of the ancient sagas than he is to the literary and artistic innovations of his predecessors".¹²⁰

Footnote 118. Mowinckel, The Two Sources of the Predeuteronomic Primaeval History (JE) in Gen. I-XI, London 1937.

119. Ibid. pp. 44ff.

120. Hempel, Die althebräische Literatur, p. 125.