

Buck, Harry M., People of the Lord (The Macmillan Company, New York) 1966

p. 100 One of its most obvious characteristics is the designation of Israel's God by his proper name, YHWH. Although we have been using this term all along it is not consistently employed by all the biblical authors. Because this strain of literature was first isolated by German scholars who spelled the tetragrammaton Jahveh, it came to be known as the J Document. These scholars assigned to it the approximate date of 850 B.C. In time various substrains were also identified. The present tendency is to regard the collection as somewhat earlier, dating it anywhere from 1000 B.C. to 800 B.C., but not to insist that it was primarily as written document. It is an identifiable body of tradition, rather than a specific record.

E

p. 101-2 No more sympathetic to the monarchy than the Samuel source, these ((the E tradition)) stories may have been circulated as a deliberate attempt to discredit the easy confidence of J. Certainly they are later than J. Earlier critical scholarship, which dated J in 850 B.C., placed E a century later, 750 B.C., during the dynasty of Jehu in Israel (Ephraim). These scholars thought the influence of early prophecy, possibly Elijah's, could be seen in the narratives, but the criteria they employed are tenuous at best. E is probably later than J and designed to be a corrective to J, but just as we have seen in the case of two sources in the Book of Samuel, a later source may well contain early compositions.

D

p. 251 The core of the book((of Deut.)) (particularly Deut. 12-26; 28) is to be identified with the scroll found in the Temple in 621 B.C., during King Josiah's reign.

P

p. 459⁹ Priestly writers after the Exile