

6.2.8

Critical Scholars Differ

✓ Speiser, 266 "All critics are agreed that the core [ of Gen. 34 ] stems from J . . . . "

contrast

Hooke, S.H., 200 (167c) "It is generally recognized as the result of documentary analysis that 34 does not belong to the J-E narrative, and that its point of view is that of a later period than the patriarchal age."

Driver, LOT, 11 "In Genesis, as regards the limits of P, there is practically no difference of opinion amongst critics. It embraces the . . . purchase of the family burial-place at Machpelah in Hebron (c.23), . . . . "

contrast

Speiser, 267 " [ Gen. 23 ] as a whole can no longer be credited to P. "

Driver, LOT, 18 "The narrative of Joseph in c.39ff. consists, as it seems, of long passages excerpted alternately from J and E, each, however, embodying traits derived from the other. The ground of this conclusion is . . . . "

contrast

Von Rad, Genesis, 359 "Gen. 39 is Yahwistic. Real doublets cannot be demonstrated in it . "

Ex. 19-24

7 | Stalker, 227 (191f) Into the combined narrative of JE has been worked, probably by a Deuteronomic redactor, though Eissfeldt, Beer, etc., think it is from E, one of the most beautiful passages of the OT, 3b-6, stating the method and purpose of Israel's election.

re Gen. 42.1-46.5 Ryle gives entirely to E; the rest of the critics give it to J and E mixed with no agreement on all points between any two critics (except both editions of Driver and Bewer( as to the length of variation between J and E.

10 | Pfeiffer, Intro. to the O.T. , p.175 "The story of Ex. 4.1-4, in which the rod is changed into a snake, cannot be J, as many critics suppose; if it is not E, it must be E2 (so O. Procksch, Die Elohimquelle, p.64)."