

Reviews

Simpson's ponderous tome, The Early Traditions of Israel, is placed here because there is no other category in our scheme into which it fits. It contains a minute analysis of the pre-Deuteronomic narratives of the Hexateuch. The author believes that the oldest strand (J1) came from the South and that it was utilized by J2 as the basis for a more extensive work and contained some traditions of "the house of Joseph." The E strand represents a "revision and adaptation" of J in accordance with northern traditions not embodied in J2. E was itself revised and supplemented. J and E were finally brought together by a redactor (RJE) whose aim was the harmonization of the traditions.

Interpretation, Jan. 1949, p. 97 in an article on "Old Testament Literature, 1948" by J. M. Myers

Interpretation, for October, 1949 calls Julius Beyer's The Literature of the Old Testament "one of the most noteworthy volumes on the Old Testament to appear in this century" (p. 491)

Interpretation for July, 1951, p. 344: "Sir Frederick Kenyon in Literary Criticism, Common Sense, and the Bible discusses mostly New Testament problems, but gives due attention to the Old Testament. He shows that the patriarchal narratives are more authentic than they were considered by critics a half century ago, but he upholds the general validity of literary criticism."

p. 354: "Another new theory of the formation of the Pentateuch is presented in a careful study by F. V. Winnett in The Mosaic Tradition (University of Toronto Press, 1950), while the fundamentalist view is restated by G. C. Aalders in A Short Introduction to the Pentateuch.