

Kaufmann, Yehezkel, The Religion of Israel (. U. of Chicago Press) 1960
Translated and abridged by Moshe Greenberg

p. 156 In spite of the considerable inroads of subsequent criticism, this general view of the development [the Wellhausen theory], the mutual relation and dating of the sources remains the foundation of modern biblical scholarship.

Several of the conclusions of this theory may be considered assured. To this category belongs the analysis of the three primary sources - JE, P, and D - with their laws and narrative framework. The source JE is manifestly composed of parallel accounts, even though their unravelings cannot always be accomplished with certainty. The tripartite separation is clearest in the legal material. . . .

A second established conclusion of classical criticism is that the present Torah book was not in pre-exilic times canonical and binding upon the nation. The literature that was to become incorporated in the Torah existed in various documents and versions; a single book had not yet been crystallized. Before the book, there was an extended period of literary creation by priests and religious writers.

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Third, there are sufficient grounds, as we shall see later, for maintaining that Deuteronomy was promulgated in the reign of Josiah, and that the Torah, as a whole, was promulgated and fixed in the times of Extra-Nehemiah.

What requires examination is the dating of the bulk of the Torah, the Priestly Code, and the relation of the Torah to classical prophecy. The crucial question is: To what extent can the Torah be used as a source for the earliest stage of Israelite religion: is its monotheism preprophetic?