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without further evidence, as to the order in which they occurred, or whether one followed the other immediately, or with an interval between. Thus 2 Kings 19:36-37 mentions Sennacherib's return to Nineveh and immediately tells of his assassination, with no mention of the 20 years between these two events. Scriptural accounts may be arranged in chronological order and we have no right to assume a particular order unless it is so stated in the narrative.

C. Source Criticism p.20

D. Literary Source Criticism p.23

E. The Problem of Oral Tradition p.28

Since these three subjects are closely related I shall discuss them together. Dr. Waltke has done a very excellent job of demolishing the idea, so strongly presented by the Scandinavian school of critics, that much of the content of the Pentateuch was passed on by oral tradition for centuries with many changes, and that in the course of this oral tradition various segments were brought together and interwoven until finally the present form was reached. I believe he summarizes it very well when he says: "In all of the Eastern literatures we have considered there is not one reference to the hypothetical tradent, the key to traditional criticism. This central figure in the source critical theories that Israel transmitted their precious cargo in the leaky boat of oral tradition turns out to be a non-existent ghost." (pp.35-36). I thoroughly concur with this conclusion regarding the views of the Upsala school of critics, but feel that the same words

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