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p. 33 . . . The "Graf-Wellhausen hypothesis" as to the sources that have gone into the making of the Hexateuch provide the framework for conclusions which most Old Testament scholars still accept.

p. 33, 34 The principal documentary sources for the events related in Genesis would thus be of very much later date than the assumed events themselves. The gap would amount, at the least, to hundreds of years. It follows that the stories must be regarded as legendary, embodying an uncertain amount of authentic lore.

p. 34 The Graf-Wellhausen hypothesis as developed and refined down to our time represents a monumental achievement of scholarship. What has to be added is that in the course of its elaboration the theory has become complicated, not to say unweildy and overpretentious. Happily the Bible reader or student of today does not have to follow through all its ramifications, including the differing views of this and that scholar, in order to grasp the importance of the main thesis. Amply demonstrated is the fact that these biblical books as we know them owe their origin to compilers and redactors, widely separated in time and representing various points of view and interests, rather than to authors in the modern sense of the word. In addition there has been "touching up" at many points, by various hands.

p. 123 The confused roles played by Reuben and Judah in saving Joseph's life, and by Ishmaelites and Midianites in taking the youth to Egypt, are rather obviously due to the piecing together of divergent source materials. The effort made in the Moffatt translation to distinguish the two main strands will be found helpful. J materials, printed in italics, appear in 37:2b-4, 12-18, 25b-27, 28b, 31-35; E contributions are to be found within square brackets in 35.5-11, 19-21, 22-25a, 28a, 29-30, 36.

It is to be noted that in J, ~~zh~~ a southern document, the would-be rescuer is Judah, while in E, having its origin in the north, Reuben plays this part; also that Ishmaelites appear in J, ~~Midianites~~ Midianites in E. An additional point is that in E Joseph is not sold by his brothers but, as the young man himself is made to say in 40.15, was "stolen out of the land of the Hebrews."