

Harrelson, Walter Interpreting the Old Testament

- p. 28 The Composition of the Torah  
Pentateuch does not claim Moses as its author  
Later writers, including N. T. writers, clearly understood Moses to have been its author
- p. 29 Alleged discrepancies disprove unity of authorship  
Would a single writer have written in a number of different styles?  
Would he not have removed apparent contradictions?  
Would he have reported same historical event two or three times?  
Would he have used a name for God in Genesis which his own record insists was not used till time of Moses (Ex.6.3)?
- p. 31-36 Three recent developments in analysis of Biblical literature  
1. Recovery or much more information bearing on the history and life of peoples in Near East, including Israelites  
2. The study of Israelite literature in connection with Israel's ways of worship  
3. Study of process by which Israel's traditions developed into our present body of literature (?Alt, Noth, von Rad)
- p. 36-38 Example of problems presented to literary analyst of Pentateuch  
Genesis 37. How literary and form-historical studies have modified our interpretation of this passage
- pp.46-49 J story of creation Gen.2.4a - 3.24  
"Deceptively simple in form and content"
- pp. 49-52 P story of Creation 1.1-2.4b  
Product of theological reflection. Measured, orderly, precise  
  
Stories of creation, fall, flood, tower of Babel, genealogies are compared with reference to Near Eastern stories and ancient mythology which it is alleged lies at background of these stories
- p. 52 "Polytheism, or some form of dualism, is a rationally defensible theological view. It is 'reasonable' as well to believe that all that exists participates in divinity; to accept some form of pantheism."
- p. 57
- |  |   |
|--|---|
| J's Flood Story  | P's Flood Story   |
| a. 7 pairs of clean animals & one pair of unclean                  | a. One pair of animals  |
| b. Flooded by heavy rains  | b. Flooded by waters of mabbul  |
| c. 40 days plus 3 wks.   | c. one yr., 10 days   |
| d. Flood brings end to civilization of forefathers (partial flood) | d. Universal flood bringing life on earth to end, apart from ark                        |
| e. God's promise that flood waters will not again destroy mankind  | e. Gives a theological statement at close of story. Not to eat blood or shed blood of m |
- p. 58 P's genealogies in portions of ch. 10 and 11.10-27, 31-32 are quite different from those found in chap. 5 (But ch. 5 is all P, according to Harrelson, except vs. 29 which he puts in ????)
- p. 61 J's record of Isaac's dealings with Abimelech(ch.26) seems to be a parallel to story of Abraham's relations with this king as recorded in the E tradition(c. 20)