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The Literature of the Old Testament, Julius A. Bewer 3rd Edition
Completely Revised by Emil G. Kraeling. Columbia University Press, 1962

(Kraeling in his preface states "A crucial chapter was that which Dr. Bewer had entitled "Deuteronomistic Historians.") As he had come rather close to the view currently held by an increasing number of scholars of the existence of a Deuteronomistic historical work, I drew the full consequences and adopted that position. After making that decision, which had considerable ramifications, I felt less hesitant in making other changes. There have been some rearrangements, especially in the later chapters

p. xii most of the books are of composite authorship. Those who are under the impression that the Pentateuch was written by Moses, . . . the Psalms largely by David, Prov., Song of S., and Ecc. by Solomon, the Book of Isaiah in its entirety by the prophet of that name, etc . . . will naturally be shocked at this modern picture of the historical development. . . They will ask: how did this changed view arise?

p. ~~xiii~~, xiv (Shows the role of Wellhausen in the study of the O.T.)
"A tremendous movement began, in which numerous other scholars in other lands participated, and within a generation an entirely new picture of the Hebrew literary and religious development had been obtained. There have been many refinements and attempts to revise the basic hypothesis, some of which will be mentioned in due course. But in the main it has stood the test of time."
Literary criticism was supplemented at the close of the nineteenth century by a new approach based on the recovery of ancient sources. ~~Since Wellhausen's time~~ Since

"J"

p. 66 Footnote 1 It is widely believed that there were two Yahwistic authors who are labeled J¹ and J². The later may have incorporated the former. This refinement of the basic theory of Wellhausen was introduced by Karl Budde (1883), though for the early chapters of Genesis only. Rudolph Smend (1912) held that J¹ and J² were separate Yahwistic strands running through the Hexateuch. Otto Eissfeldt carried this through in his "synoptic" arrangement of the narrative materials of the Hexateuch in his Hexateuch-Synopse (1922), and has maintained it in his Einleitung in das Alte Testament (2nd ed., 1956). He gives J¹ the letter L (lay source). Robert H. Pfeiffer in his Intro. to the O.T. (1948) substitutes S. . . .

p. 73 Footnote 14 The belief that JEP run through Joshua and JE, perhaps even through Judges and 1 Samuel, still has its advocates but is being increasingly abandoned in favor of the view first put forward by Martin Noth (in) . . . 1943, that the historical books from Joshua through 2 Kings were handed down in a Deuteronomistic work . . . The duplications and inconsistencies in their narratives then are explained differently than in Genesis, where the combination of parallel strands is clear.

p. 74 The historical value of J's material varies. In the primeval period J had of course only myths and legends, for nobody had been present at the creation, and the story of the deluge was ultimately derived from the Babylonian Gilgamesh epic¹⁵, as a comparison demonstrates.