

Kuhl, C., The Old Testament . . . p. 94-5

Re: Gen. 14. While the majority of scholars consider the chapter as a late Midrasch, opinion has recently tended to ascribe it to the time of David.

Kuhl, ibid . p. 96

Re: Laws of Holiness. We are still uncertain about the date of origin, but scholars agree that, even though it has been much revised and extended, this is very old traditional material in loose homiletic form, stretching back far into the past and comprising primeval customs and cultic ordinances. It cannot have obtained its final form, however, until about 550 B.C.

Weiser, The OT, p. 109

Re: The Yahwist Strand. There is wide agreement amongst scholars that the place of origin is the land of the tribe of Judah in the South of Palestine.

Re: The Elohist Strand. p. 114. By general agreement the Northern Kingdom is to be regarded as the home of the Elohist tradition. Only Smend and Holscher who thinks that E came to birth in the exile, support a Judean origin, which has recently been advocated also by Noth.

G. Fohrer, IOT, p.145/3

Opinions may differ as to the relationship between J and E, so that E has sometimes been placed before J; all observations, however, suggest that J is the earlier source stratum.

Beyerlin, Walter, Origins and History of the Oldest Sinaitic Traditions Trans. by S. Rudman. Basil Blackwell, 1965.

p. 1 At the present time a great deal of Pentateuchal criticism is in flux and uncertainty again, but by and large there is a great deal of agreement concerning the parts of the Pentateuch which belong to the Priestly Source or have been worked into it and have been handed down from the beginning in priestly circles.