

Glock, Albert E. "The Study and Interpretation of the Old Testament" in Concordia Theological Monthly, February 1967. (Vol. XXXVIII, No. 2)

p. 96 The literary study of the Old Testament is no longer limited to internal analysis. Without external controls, detailed literary analysis of the Old Testament has always been vulnerable to the criticism of subjectivity. Methods developed in the study of European literature were transferred to Biblical studies. The suggestion that literary analysis of Homer has been imported into Old Testament in toto seems indisputable. Only in the last few years have scholars begun to establish criteria for literary analysis based on sources from the second and first millennia B.C. These new studies are invaluable as controls for Old Testament literary studies. Many cherished views of the literature held by critical and uncritical scholars alike will be upset. . . .

This theory of documents has come to be known as the Documentary Hypothesis and is assumed by a majority of Old Testament students.

p.97 The hope of ever discovering any part of the Yahwist or any other sources in their independent form seems remote. It now seems a possibility, however, that analysis of the vast library of cuneiform literature (estimated at half a million documents) may provide verifiable data by which to test the Documentary Hypothesis, at least by the comparative method. We cannot settle the problem now. We are compelled to work with the best available hypothesis.

p. 97 A discussion of the literary criteria that distinguish J, E, and P would take us into myriad details. It is sufficient to note that J uses the divine name Yahweh (the Lord) and is oriented to the South, that E uses Elohim (God) and reflects Northern interests. P traces a prehistory of the divine name Yahweh revealed in Ex. 3.14 back through El Shaddai (Gen. 17) to Elohim (Gen. 9 and 1). Numerous lexical peculiarities separate the documents. The spirit and subject matter of each is distinctive. J is bold, vivid, earthy, and profoundly impressed by Yahweh's presence. E, on the other hand, is pious and kindly and tends to note the separation between creature and Creator. J begins with a profound statement of the human predicament