

Winnett, F. V., The Mosaic Tradition

p. 70f Winnett says the JE hypothesis generated an attitude of scepticism and despair because it cast doubt on the trustworthiness of the tradition which may have undergone so many changes and become so distorted and confused that it is hopeless to try to recover its original form and ascertain the historical facts lying behind it. He says, "But in our study so far we have found no evidence to support the JE theory. Only one early version of the Mosaic Tradition has been found, a version which was later modified by D and then by P."

p. 73 While it is clear that the name Horeb is an integral part of the early tradition, it is by no means certain that the same is true of Sinai. Phythian-Adams, in his stimulating little book The Call of Israel, suggested that all the references to Sinai were of post-exilic origin and that the name represents a late attempt to identify the Horeb of tradition. Scholars do not seem to have taken kindly to his suggestion, doubtless because it does not accord with the customary documentary analysis of the Book of Exodus, but the present writer is convinced that it is correct.

p. 75 Winnett says that Dt. 10.6f is not E(so Driver) but D

p. 85 Winnett says Ex. 15.22 is clearly by P. (Not so others!)

p. 87 P was a scholar and given to research and may not have accepted the popular view.

p. 93 Winnett favours assigning Num. 10.35f. to P on the grounds that P was fond of composing liturgies for every suitable occasion. (No one else gives these verses to P)

p. 111 Nu. 21.1-3 is P (no one else agrees)

p. 114 Winnett thinks P probably added Nu. 21.16b-18a and also 21.13b.

p. 115 Though Winnett admits Num. 22-24 are usually regarded as part of JE, "they have every appearance of being an extraneous element introduced by P."

p. 118 Winnett says D deliberately perverted the facts. He says, we begin to see that the publication of Deuteronomy involved a great deal more than the promulgation of a new code of laws. It was an attempt to cast doubt on the accuracy of the version of the national tradition which had hitherto been in circulation and of which the Samaritan priesthood were the custodians in a peculiar sense.

p. 119 P, believing that Deuteronomy was of Mosaic origin, endeavoured to harmonize the two traditions which had come down to him. Wherever they conflict, he very naturally shows a decided preference for the D, "Mosaic," version. . . . But he dared to differ with D on one point - the site of Aaron's tomb. . . . It is evident from his re-arrangement and corruption of the names that he is anxious to kill the D theory.

p. 122 Nu. 14.22 is from P, not JW (Gray) or Rje(Binns).