

Winnett, F.V., The Mosaic Tradition

p. 123 Winnett says that Exod. 14.4,8,17 are assigned to P because of the erroneous view that the phrase "Yahweh hardened the heart of Pharaoh" is a mark of P.

p. 124 Winnett denies that there is any P wording in either v. 22 or v. 29 of Exodus 14. He says, it can be just as well maintained that the heightening of the miracle was the work of an earlier author. . . . To mark off such passages as the work of P is to fail to appreciate the writer's character.

p. 124-125 The Story of the Crossing of the Sea, like the Story of the Plagues, undoubtedly contains elements which are of later origin than the main body of the tradition and which are not always in harmony with it. They seem to represent the last stages in the development of the tradition before it was reduced to written form. There is no need to explain them by the theory that two different documents with divergent points of view have been combined.

p. 127 Winnett says concerning Exodus 16, Just how much of the present story is original and how much due to P is a little difficult to determine.

p. 130 Winnett questions the division of Ex. 4-7 into two sources as "highly questionable." He says, The presence of the two names, Massah and Meribah, has been used as a support for the JE hypothesis, but the names are clearly synonymous, being religious substitutes for Rephidim.

(((Why could not the same arguments be used against division into separate sources on the basis of JHVH and Elohim?)))

p. 134 It would seem that we are faced with two conflicting traditions respecting the institution of these judges. But closer examination will show that the Nu. 11 story cannot be explained by the simple theory that it is just a variant of the Ex. 18 and Dt. 1 story.

p. 135 Bray and Binns assign the Story of the Seventy Prophetic Elders to the E Document; Rudolph regards it as a later addition to J. I believe it comes from the hand of P. (((Numbers 11.14-17, 24b-30)))

p. 138 P loved composing speeches as they gave him a opportunity to preach.

p. 139 Winnett ^{regards} Nu. 14-11-22 as being from the hand of P., and gives reasons. He contends that the reference to kebôd Yahweh in v. 22 is a clear mark of P authorship.

p. 140 Winnett says that verses 36-8 of Nu. 14 have unmistakable signs of P authorship.

p. 143 The Story of Dathan and ABiram is assigned by Binns and Gray to JE. The weakness of the JE hypothesis again appears in their inability to divide the story into two strands. It is manifestly a unity.

p. 144 The Story of Korah is usually regarded as coming in its entirety from the hand of P. The question arises, Is it a P recasting of a story which stood in the original tradition, or is it a projection back into the Kadesh period of a dispute which only arose at a much later period? As long as it is as