

Immanuel Lewy, The Growth of the Pentateuch (with intro. by R. H. Pfeiffer)
Bookman Associates, New York, 1955

- p. 115 "Nearly all critical scholars believe in the existence of P as distinct from J, E, and D. But they widely dissent in their interpretation of P. What is P? Is it an originally independent source document, a compiler, a priestly school ranging over centuries, a stratum, a style, a symbol? Are there many P's - P_g, P_h, P_s, P_o, etc. (Kautzsch), older and newer strata of priestly collections? A close study of P has convinced the author that there was no originally independent P source document from which the priestly redactors of the sixth or fifth century B.C.E. compiled and incorporated material into the Pentateuch or Hexateuch. The symbol P means two different things: the priestly narrator or southern Elohist (P_n) and the Priestly Code (PC).

Lewy goes on to distinguish between P_n and PC. P_n is pre-Deuteronomic annotator of the J document who wrote in Jerusalem in the 9th century. PC is the legislating annotator of the Hezekian edition of the Pentateuch and of Joshua.

- p. 130 P_n, who lived in Judah in the ninth century, speaks only of "sheep and cattle" (Nu. 31:32,33,37, 38,43,44). PC, however, whose rich sacrificial cult system is based on large-scale cattle breeding, speaks, as in all other PC passages, of "cattle and sheep" (Num. 31:28,20)

- 6.3 p. 131 P_n deviates from the J document in two important respects: P_n stresses that it was Yahweh who hardened Pharaoh's heart, whereas the J document emphasizes that the king hardened his own heart. Furthermore, the J document never mentions a decisive contest between Yahweh and the Egyptian gods and wizards, as P_n repeatedly does

- 6.1 p. 138 " E was not an independent author, but a commentator on J."

When E's influence is discounted, the J document becomes a logical and complete whole. Read without E's annotations, the document gains in homogeneity and fluency. Reading E's annotations as a group leaves us only with incoherent fragments. A cautious analysis of the text reduces E to its proper proportion.

- pp. 140-140 gives a list of the interpolations and annotations E gives to J.
"E is more emotional than J", etc.

- p. 149 Lewy is convinced that the basic J document underwent an early priestly revision before the northern E and the southern P_n began their annotations in the mid-ninth century. The priests of the united kingdom appreciated the book as an excellent piece of work, the achievement of a God-inspired man; but the J document was too unorthodox for their priestly views and interests. Before allowing it to become a textbook for young priests, they had to revise it slightly, to mitigate certain offensive innovations, and to restore, to a certain extent, sacred popular traditions that had been eliminated or transformed by the enlightened author.