

Eissfeldt's L is traced through the Book of Numbers and is assumed to be "the oldest narrative strand" (p. 195). "The two centuries between the end of the reign of David, c. 964 B.C. and the appearance of Amos and Hosea, c. 750 B.C. thus mark the period in which the origin of L is most naturally to be placed. A more precise dating is difficult." (p. 198)

Further on, Eissfeldt says that "the century between 950 and 850 B.C. would appear to be suitable for the origin of L." (p. 198).

"The analysis of the book of Joshua + Judg. 1.1-2.5, thus leads to the separation out of the four strands L, J, E and P." (p. 254)

"Thus the Hexateuch narrators L, J and E carried their narrative further, beyond the conquest and division of Canaan, and included at least the period of the judges in their presentation. The material - . . . was frequently drawn, as in the Hexateuch, and particularly by L, from oral tradition . . . Much of the material, . . . L did however already find available in written form" (p. 264)

Regarding the Books of Samuel Eissfeldt finds two parallel strands which "we may in fact denote " "as L and J," and regard them as continuations of the L and J strands which run through the Heptateuch." (p.275)

Concerning the Books of Kings, Eissfeldt indicates the possibility of the continuation of the Octateuch sources, L+J + E, "in other words a pre-deuteronomic book of Kings." (p. 297) He says that "the Octateuch narrative work extended beyond the end of the books of Samuel. It remains in dispute how far it extended, how far the individual strands combined in it extended, and how many such strands are to be assumed." (p. 299)

"L clearly appears as the oldest, and P equally clearly as the youngest." (p.194)