

Chapter 6

2. Statements from any critical books that a particular document is not preserved in its entirety.

AW 138/2 . . . but taken as a whole, the reasons for a division into continuous sources are insufficient. Some verses may be considered as glosses (Gen. 27.46ff; Exod. 6.10ff and passim), others as expansions to supplement a basic statement (Exod. 35.40; Lev. 16). (See context: said with ref. to Von Rad's attempt to dissect the Priestly writing into sources)

U2 186/4 It seems a little strange

Beyerlin, Walter, Origins and History of the Oldest Sinaitic Traditions. Translated by S. Rudman. In this trans., Basil Blackwell, 1965. First printed 1961. A trans. of Herkunft und Geschichte der ältesten Sinaitraditionen by permission of J. C. B. Mohr (Paul Seibeck), Tübingen (Beyerlin is Professor of Theology of the O. T. in the University of Kiel.

p.13 It is impossible to suppress the suspicion that the Elohist tradition consisted less in a continuous narrative than in a collection -- possessing order and shape, of course -- of traditional material.

B.W. Anderson, Understanding the O.T. (2nd ed) p. 230/9

"Since the Pentateuch is based primarily on the Yahwist's epic, it is often difficult to reconstruct the E narrative as a continuous account."