

Eissfeldt, The O T and Introduction

- pp. 184-5 Religious outlook of J as over against E . J more crude than E.
 Religious outlook of P as over against J and E

These examples are sufficient to show that the individual strata of the Pentateuch narrative reveal their own particular religious level and are to a certain degree recognisable by this (185/9)

- p. 195 That L is to be assumed to be the oldest narrative strand is proved primarily by the fact already mentioned that this strand reveals the crudest and most primitive original elements. ((Examples follow))

L's narrative of the building of the tower appears very archaic by its strongly anthropomorphic conception of God. Anthropomorphic traits are found in Yahweh's attack on Moses in Ex. 4.24-26

- pp.218-19 Book of the Covenant (Ex.20.22-23.33) seen to be older than Deut. since Deut. presupposes B's existence in that it opposes B

- 220 B explicitly recognizes a multiplicity of places of sacrifice; D emphatically rejects them cf. p. 218 with 220-221

D sets aside the first three cities of refuge for homicides, and then later a further three, though the murderer in the full sense is explicitly excluded from the right of asylum.

- 221f The purpose of D is to replace B - to neutralize by addition.

- 223/8 D rejects the many sanctuaries and desires centralisation of the cultus

- 237/6f Discussion re place of sacrifice in D and in H. Question of whether H is later than D