

2. Statements as to precise parts of P, giving correct material from a far earlier period.

Cross, Frank M., "The Priestly Tabernacle", The Biblical Archaeologist Reader edited by G. Ernest Wright and David Noel Freedman (Chicago: Quadrangel Books) 1961.

p.205 The name of the patriarchal god, El Shaddai (A.V. "God Almighty"), recorded only in the Priestly strata, accords perfectly in the context of Patriarchal religion in flat contradiction to the views of older scholars.

p. 209 Some of the detailed information of the lists and genealogies of P must not be passed over lightly. Often the Priestly scribes placed their ancient sources in wrong contexts; but the day when their work could be universally rejected as "pious fraud" has passed. Examples are the census lists in Numbers 1 and 26 (originally a single document). Moreover, Noth is no doubt correct in regarding the framework of Numbers 26 as pre-monarchial in its historical origins.

Similarly the lists of cities of refuge and the Levitic cities (Joshua 21 and 2 Chronicles 6) have recently been shown by topographical and archaeological studies to reflect a system of the Davidic era, but which had its roots in the earlier system of Israelite land-tenure going back to the first days of the twelve-tribe system.

p. 210 Even more striking is our increasing knowledge of ancient onomastica, which may be applied to the study of Priestly proper names. Such a document as the list of princes, underlying Numbers 1, 2, 7, and 10, may be used to illustrate our contention. Gray in his Studies in Hebrew Personal Names, the standard work of the previous generation, rejected the document as a fiction on grounds which archaeological data have now shown to be false or inapplicable.

p. 211 W. F. Albright has recently defended the antiquity of still another old Priestly document, the list of spies in Numbers 13.4-16. While the archaeological documentation of these names is not so striking, it nevertheless must be fitted into the earlier period.

Martin Noth has shown that the Priestly list of stations involved in the Exodus (Numbers 33.2-49) rests on an old document quite independent of the JE narrative of the Exodus and journey to Canaan. This old record seems to come from the time of the early monarchy at latest, and may, as Noth gives good reason to believe, have been developed from a standard list of stations on a pilgrimage route from Canaan to Sinai. If such be the case, it is understandable how Priestly writers took such traditional stations, reversed their order, and used them as supplementary data for the route of Israel from Sinai to the Promised Land.