

Farewell to the Yahwist? - the composition of the Pentateuch in recent European interpretation

Society of Biblical Literature - A Farewell to the Yahwist? the Composition of the Pentateuch in Recent European Interpretation by Thomas B. Dozeman



Description: -

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J document (Biblical criticism)

Bible. -- O.T. -- Exodus -- Criticism, interpretation, etc.

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Description: The Yahwist Creation Story

Second, is Exodus 4:1-9 a post-priestly writing that is based on P? My pre-Priestly 'proto-Pentateuch' is close to the older J neither in contents or context. Blum distinguishes between Genesis and the rest of the Pentateuch. This so-called JE source was combined much later with a D source, which was essentially the core of the book of Deuteronomy composed in the seventh century BCE, and finally with a priestly source P produced as part of the postexilic restoration.

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But Carr does not appear to think that a couple of links here and there are the only things connecting the Exodus with the patriarchal narratives.

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The nomadic pastoralists that appear in Genesis were, in this scenario, the powerful Bedouin sheikhs of David's day, who banded with him in his rise to power. Carr, Reading the Fractures of Genesis: Historical and Literary Approaches Louisville, Ky: Westminster John Knox Press, 1996, 12-13; and cf.

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Consequently, I may have made some mistakes in defining certain positions. Thompson, Moses and the Law in a Century of Criticism Since Graf. The Composition of the Pentateuch in Recent European Interpretation Thomas B.

Starting Farewell to the Yahwist

The second reason is that the Joseph story appears implausible when added to the Exodus story. Rather, he holds that Genesis was independent from the rest of the Pentateuch, until a priest connected Genesis with Exodus. Dozeman says that Blum views Exodus 3:1-4:18 as part of the post-exilic but pre-priestly D-Komposition that linked the patriarchal narrative with the Exodus, whereas Blum in his article states that Exodus 4:1-18 was post-priestly, as well as denies that Exodus 3 plays any role in connecting the patriarchal narratives with the Exodus.

Starting Farewell to the Yahwist

He is the author of *Buchgestalten des Jeremiabuches: Untersuchungen zur Redaktions- und Rezeptionsgeschichte von Jer 30-33 im Kontext des Buches und Erzväter und Exodus: Untersuchungen zur doppelten Begründung der Ursprünge Israels in den Geschichtsbüchern des Alten Testaments* both from Neukirchener Verlag. McEvenue, *The Narrative Style of the Priestly Writer*.

A Farewell to the Yahwist? : The Composition of the Pentateuch in Recent European Interpretation by Konrad Schmid and Thomas B. Dozeman (2006, Hardcover) for sale online

However, many North American scholars are unfamiliar with the work of a new generation of European scholars who are advancing an alternate view of the compositional history of the Pentateuch. Thus the siglum used to designate the Yahwist in the secondary literature on Genesis is often JE, although R JE, for redactor of the JE materials, is strictly more apropos.

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