

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

Albright, W. F. New Horizons in Biblical Research (London: Oxford University Press) 1966 pp. 7-8

p.7 Having outlined the present state of Biblical archaeology, we shall turn to see what light archaeology has cast on a particular stage of Israelite tradition, namely, the Patriarchal traditions of Genesis. Any approach to Genesis must reckon with two clear distinctions. First, a sharp line must be drawn between the Hebrew cosmogonic and ethnogonic traditions of Genesis and those of Canaan or Phoenicia and Egypt, with whose religious traditions they have little or nothing in common. On the other hand, they indubitably come from the same stock as corresponding ancient Mesopotamian traditions. In particular, the Flood story of Genesis has many striking similarities with the parallel Sumerian-Accadian stories of Mesopotamia. This means that there is good reason to believe the accuracy of the Israelite traditions which claim that their ancestors derive, in the main, from Mesopotamia, specifically from Ur of the Chaldees (excavated by Sir Leonard Woolley) and Haraan (excavated in very small part by a British expedition headed by Seton Lloyd). Our other evidence confirms this tradition.

p.8

XI-14 H.H.Ro., Encyl. Brit. (1965 ed) "Genesis" p. 80

3.96-3<sup>5</sup> Nuzi and Eliezer  
3.96-3<sup>7</sup> Nuzi and Rachel's household gods

Discussion of Gen. 14 which concludes "The common view that prevailed early in the 20th century that it was a late document is no longer held, however, and many scholars would date it in the time of David.

XI-23 S. J. DeVries Interp. Dict. of Bible "Biblical Criticism" pp. 416-417

p. 417 Although the Priestly Code is still assigned in its completed form to Ezra's time, most present scholars agree that it, too, contains much old material. Moreover, it is now seen that the priests and the prophets worked in closer harmony than was formerly believed, and that the writings of a prophetic school may be as important as the original oracles of its leader.

XI-56 Abba, Raymond, "Priests and Levites" Interpreters Dict. of the Bible (1962)

p.888 It has long been recognized that the Priestly Code preserves much early material and usage, as many of its ritual laws are of ancient origin. There has been increasing recognition of this fact during recent years, and it is now considered legitimate to use data from that source, with due precautions, as evidence for the ritual of the early monarchy. It is generally conceded, e.g., that the ritual of the Day of Atonement was of very ancient origin. Indeed, some of the regulations of the Priestly Code appear to have been observed ~~under~~ more rigidly in the early period than in later times - e.g. the rule of Lev. 21.12 forbidding the high priest to leave the precincts of the sanctuary is kept by Eli, who lives in the temple at Shiloh . . . But in the seventh century B.C., Hilkiah leaves the temple to consult the prophetess Huldah, who lives in the city (2 Kings 22.14).