

(3) Richard Simon, in the 17th century, was a Roman clergyman and borrowed some of the philosophical points of Spinoza and applied them to assertions in the Pentateuchal text. Simons, to some degree, introduced this methodology within the church system

More exhaustive notes and more sympathetic analysis of these men may be seen in T.K. Cheyne: FOUNDERS OF OLD TESTAMENT CRITICISM...Cheyne sees them as heroes and that will tell you something about him.

b. Rationalistic doubts on Moses, 1750 ff.

(1) Astruc (1684-1766)

A French physician of considerable skill as well as a literary critic of note, he published a work in 1753 containing conjectures on the authorship of the book of Genesis. In this he noted the variants for the Divine Name. He suggested that Moses used sources of antiquity for composing the work and the two main sources, identified as A and B, worked along the lines of Jehovah and Elohim. He postulated some other potential sources and published the work anonymously...he was a Catholic in profession. In keeping with the literary speculations of the age and the birth of source criticism, he sowed a seed. Note that he did not deny the Mosaic authorship but did question the sources and possible methods of finding source materials. This is one of the famous literary terms in the Pentateuchal criticism, note it well, Astruc's Clue.

(2) Eichhorn (1752-1827)

The real father of the Documentary Hypothesis, he published a three volume introduction to the Old Testament in 1780-83 that would go through four editions, the last coming in 1823. With this sort of expansion, it is obvious his views will develop and be expressed in a sort of unfolding arrangement from edition to edition and become progressively more critical of the basic material.

Picking up with Astruc's Clue, although I have been told he hated to make any indication of concession to the thinking of a Frenchman, he postulated two documents in Genesis. E was an early work (Gen. 1:1) and J was a later work...the